

Introduction:

The purpose of this research project was to document the origins and history of the Roman Catholic chapel in Blackhead. A major problem faced was the difficulty of finding surviving records dealing with this subject. The information found did shed a great deal of light on the history of the church, the school in Blackhead, and the community itself but it was impossible to form a complete picture of the Blackhead chapel's history from the limited sources available.

Access to the records of the Roman Catholic Archdiocese of St. John's was limited. However, the records we were able to see were very valuable for the research of the history of the Blackhead school. It was unfortunate we were unable to see more of the Church records; it is possible that references to the Blackhead church itself might be found in these sources.

Another difficulty was caused by the proximity of Blackhead to St. John's. As a result, most early records such as censuses simply include Blackhead in the statistics for St. John's rather than providing a separate entry. The information about Blackhead during this early period cannot be recovered because of its inclusion in the overall statistics for the St. John's region.

The records found at the Provincial Archives of Newfoundland and Labrador (PANL) were also of limited value. Many primary sources checked included little or no information about Blackhead. In many cases, a large amount of information had to be searched in order to find a small fact about Blackhead. For example, the Newfoundlander, the primary Catholic newspaper for

the period, included only a few mentions of Blackhead in its pages in the years from 1833 to 1863.

Secondary sources found at the Centre for Newfoundland Studies (CNS) were of less help than the primary sources. Books about the history of education and of the Catholic Church in Newfoundland provided some background information but practically nothing of direct importance to the history of Blackhead.

Although the available sources were limited, it was possible to learn more about the history of Blackhead, its school, and its church. Each of these subjects is dealt with in a separate section of this report. In addition, there is another section which discusses the earlier student paper written on the Blackhead church. A number of appendices have been added at the end of the report, as well as a full bibliography of the sources checked.

The Community of Blackhead:

According to the Encyclopedia of Newfoundland, Blackhead was probably settled in the late 1700s. It is not mentioned in the census until 1857 but was probably included as part of St. John's in earlier statistics.¹ The 1861 obituary of Edward Healey, who died at the age of 95, stated that he had been one of the earliest settlers in Blackhead and had moved there fifty years before.² There are earlier records of this Edward Healey. In 1792, at the age of 27, he served on the ship *Twilight*. The next year, he married Mary Seston in St. John's.³ Later in his life, probably sometime around 1810 or so, he must have moved to Blackhead to settle.

Our earliest description of Blackhead comes from the report of two representatives of the Newfoundland and British North America Society for Educating the Poor, who visited Blackhead in 1833. According to this report, there was no church or school in the community and only a single copy of the New Testament, one which had been sent out by the same society in 1823. They describe the people of the town as "kind-hearted." One urged the society to provide "for something in the way of a school."⁴

¹ Joseph R. Smallwood ed., Encyclopedia of Newfoundland Vol. 1, p. 201

² Newfoundlander (St. John's); May 15, 1861

³ Keith Matthews Name Files, Maritime History Archives (MHA). Original sources were the Muster Rolls in the Admiralty records and the records of the St. John's Roman Catholic parish.

⁴ 11th Annual Report of the Newfoundland and British North America Society for Educating the Poor (PANL)

However, no school was to be built in Blackhead for another ten years and the Society would have no part in its establishment.

Another early mention of the community of Blackhead was a description in the Newfoundlander of the tragic death of a man from the town. In January 1853, William Teehan and a number of others from Blackhead set out by boat for St. John's to apply for poor relief. Teehan was rejected because it was found the merchant who supplied him for the fishery owed him money; instead of relief, a summons was issued for the merchant to appear in court later in the week. Teehan stayed in town to make a second application but this was also rejected. He had missed the boat home so he set out on foot along with John Cummins, a neighbour of his. In the dark and sleet, they soon lost their way. Eventually Teehan was unable to go on. Cummins made it to Blackhead and a search party was formed. Teehan was found frozen to death and with a stomach full of raw meat which Cummins had bought in St. John's and which Teehan had eaten in his hunger.⁵

An excellent article on the community was printed in the November 18, 1871 Canadian Illustrated News. The article contains a description of a walk from St. John's to Blackhead and a visit to the town. Blackhead is described as "a small hamlet containing between thirty and forty houses, and about 180 inhabitants." The author also writes that "there is a neat stone chapel at the entrance to the village where all worship on Sundays, the people

⁵ Newfoundlander, January 24, 1853

being all Roman Catholics."⁶

A highlight in the history of Blackhead would have to be the 1904 Blackhead rowing crew. In 1904, there was only a half dozen families at Blackhead and yet they were able to field a crew and win the 1904 Regatta with a time of 9:21. This time remained the second best ever posted for almost eighty years. It was said that they could have beaten the record of 9:13 had they not slowed their pace to wave at their supporters watching the race. Blackhead fielded crews for the next six or seven years but eventually the small size of the community made it impractical.

Individual family history was not the subject of our research but we did record any relevant information we came across. This included the wills of Thomas Edstrom and Thomas Healy. Edstrom's November 14, 1880 will left all of his property to his four sons.⁷ The July 2, 1874 Healy will was more complicated. Thomas Healy left gifts of property and money to his sons, daughters, and grandchildren. He also stipulates that certain properties must be used as he wishes. For example, he left "to my daughter Mary, the stage and flake to the west of Thomas Edstrom's premises but if left unoccupied by her, James becomes owner after 12 months."⁸

Records also exist of shipwrecks near the community. On November 17, 1861, the vessel *Salmah* was wrecked near Cape Spear

⁶ "Newfoundland Correspondence" in Canadian Illustrated News Vol. 4 (21) (November 18, 1871), pp. 322-3

⁷ GN 5/1. Registry of Wills (PANL), Vol. 4, p. 122.

⁸ GN 5/1. Registry of Wills (PANL), Vol. 3, p. 346.

and three lives were lost.⁹ On May 14, 1853, a skiff with nine people on board heading for Witless Bay was upset by a squall and all on board died.¹⁰ In addition to these, there are undoubtedly other shipwrecks which were not mentioned in the sources researched.

The beginnings of the road from St. John's to Blackhead were around the middle of the 19th century. Forty pounds were granted in 1852 toward the construction of a road.¹¹ In 1859, a petition from Edward Healy and others of Blackhead for a grant to complete the road to Blackhead was presented to the House of Assembly. Two hundred pounds were granted for this project.¹²

Although the history of Blackhead was only indirectly related to our main topic, we did find some interesting information about it. Our research provided a colourful picture of the people and community of Blackhead.

⁹ MG 322. "Musty Past" newspaper articles. (PANL)

¹⁰ Newfoundlander, May 18, 1853.

¹¹ Journal of the Newfoundland House of Assembly (JHA) (St. John's: 1852), Appendix.

¹² JHA, March 7 and March 28, 1859.

The History of Blackhead School:

Until 1843, no school existed in Blackhead. The visit by the representatives of the Newfoundland and British North America Society for Educating the Poor in 1833 found no school or church in the village. A copy of the New Testament sent out by the Society in 1823 was found but this was "the only portion of God's word that could be found in the whole settlement."¹³

In 1843, a new Education Act was passed by the Newfoundland legislature. This greatly increased the education grant and divided between separate Catholic and Protestant school boards. With the Education Act of 1843 came a large increase in the number of schools.¹⁴ In 1843, new Catholic schools were established in 18 different communities, including Blackhead.¹⁵ The Proceedings of the St. John's Board of Education for 1843 reported that the inhabitants of Blackhead had expressed their willingness to have a school built in their community. Bishop Fleming, chairman of the school board, also announced "he had laced (sic) a very superior teacher, Mr. Kelly, at Black Head."¹⁶

School was begun at Blackhead that year. The record of the January 27, 1845 meeting of the Board of Education indicated that

¹³ Society for Educating the Poor (PANL)

¹⁴ Frederick W. Rowe, The Development of Education in Newfoundland (Toronto: Ryerson Press, 1964), p.65

¹⁵ Vincent P. Burke, "The History of Catholic Education in Newfoundland" (Lld. Thesis, University of Ottawa), Appendix B, p. ix.

¹⁶ Proceedings of the Board of Education of St. John's, 1843-1877 (600/1/3, Roman Catholic Archdiocese of St. John's archives), p.10

there were 26 pupils enrolled at he Blackhead school during the first year.¹⁷ This had increased to 34 by the next year (see Appendix 1 for all available attendance statistics). There is no record of where school was held during these first few years. However, it was reported at the December 4, 1848 Borad of Education meeting that at Balckhead there was "a new School House in process of erection which a few weeks' labour will render fit for the reception of Scholars."¹⁸ The new school house was finished the following spring and use of the building by the teacher and class began on May 1, 1849.¹⁹

Very little of the returns filed by the Blackhead school in its first twenty years survive. Bishop Fleming's mention of Mr. Kelly at the board meeting gives us the name of the first teacher at the Blackhead school. The next source which gives a teacher's name is the Returns of the Roman Catholic School Board for 1850, which listed Thomas Redmond as the teacher at Blackhead. There are five years between these two sources. For these years it is not known whether Kelly, Redmond, or some other teacher was at the Blackhead school. A similar situation exists between the years 1850 and 1855. Frances Boyle was listed as the teacher in the 1855 returns and the School Inspector's report for 1859 tells us that he left the school. Although no records exist for the year 1856 to 1858, it seems safe to assume Francis Boyle remained

¹⁷ 600/1/3, Archdiocese archives, p.18

¹⁸ 600/1/3, Archdiocese archives, p.33

¹⁹ 600/1/3, Archdiocese archives, p.37

teacher for this period.²⁰

The School Inspector's Report for 1859 described what the Blackhead school was like during the period Boyle was teacher. The school was described as "a good building, of 27 feet long, by 16 feet broad. One portion of which the teacher resides in. The schoolroom is about 15 feet square." The enrollment for that year was 43 but attendance averaged only 20. On the day of the inspection, the attendance was only 7. He explained this as the result of parents being unwilling to send their children until October 1st so they would only have to pay fees for six months.

The return for 1860 lists "Mr. Murphy" as the teacher. Following a three year gap, the records for the school become less sporadic. Murphy is listed again in 1864 and the returns for 1865 to 1873 all give "Patrick Murphy" as the name of the teacher in Blackhead. From these records, we can assume that Patrick Murphy replaced Francis Boyle as teacher around 1859 or 1860 and remained until 1873. The records also record Murphy's salary as 25 pounds a year, except for the last year, when it was increased to 30 pounds.

Although Murphy was the teacher at Blackhead for a relatively long period of time, he seems to not have impressed the inspector with his teaching ability. The 1861 report was largely critical of the school:

²⁰ Unless, otherwise noted, information in this section comes from the Report of the Public Schools Of Newfoundland Under Roman Catholic Boards for the years 1844 to 1920. These were either included in the Appendix to the JHA or published separately and collected in 600/2 and 600/3, Archdiocese archives.

"The writing in the copy-books shown was mostly of an inferior character, and there were no dates to any one of them to show when they were written. There were 18 pupils said to be learning arithmetic, but no cyphering-books to produce in proof of that statement. Spelling and reading of the pupils were very poor; catechism and tables something better."

The 1866 report is also similarly critical of the Blackhead school. Murphy stated in his return that eighteen of his pupils were writing on paper but could not produce a single copy book to show the inspector. Both of these reports give the impression that Murphy was exaggerating the progress of his students in the returns he filed.

The school house used in these years seems to have been the one built around 1848. By the late 1860s and early 1870s, the building was in bad shape. The school inspector noted that the school house "requires some repairs" in his reports for both 1866 and 1872. Eventually it was decided a new building was needed. In his 1879 report, the school inspector stated that "the school-house is new, being built the past summer, and is suitable and commodious." This new building was the wooden one which still stands in Blackhead.

From 1874 to 1880, the teacher seems to have been Mrs. Dooley. The records for 1876 to 1878 do not list a teacher but her name is given for two years on each side of this period. The Blackhead school went through a number of teachers following Mrs. Dooley, including Miss Aylward (1881), Miss Jack (1882-3), Thomas Edstrom (1884-5), Edward Norris (1886-8), and Annie Leamy (1889-90). During this period, enrollment steadily declined, from a high of 63 in 1886 to 17 by 1889 and 1890. The school

inspector's report for 1888 stated that "owing to the fact that several families had permanently left the settlement in consequence of the failure of fisheries, the number of pupils registered...was considerably less than for the preceding year." By 1890, matters had gotten even worse. The school, inspector blamed the declining attendance on "the emigration from this settlement during the past few years." At the end of 1891, the school was closed due to low attendance. It was to be reopened in 1892 if enough students attended to warrant the expense of a teacher's salary. A gap follows in the school returns for the next years, so it is possible that the school remained closed for these years.

The next record of the school was in the 1899 returns, which reported 23 students under Mary E. Walsh as teacher. This school was held for only six months of the year. By then the returns for the Blackhead school were no longer included in the St. John's district. In 1895, Bishop Howley created separate school boards for Portugal Cove, Topsail and Petty Harbour.²¹ Blackhead fell under the control of the Petty Harbour board.

It was also interesting that most of the early teachers of Blackhead were men but from 1889 to the end of the statistics in 1919, all teachers listed were women. This was a general trend in Roman Catholic education in Newfoundland. Government spending per pupil declined and it became necessary to save money. Female teachers were generally paid only about half of what male

²¹ 600/1/4, Minutes of the Roman Catholic Board of St. John's, 1895-1907, Archdiocese archives, p. 2

teachers earned.²² The switch to female teachers was an economic measure, probably especially necessary for the school in Blackhead, which had trouble getting enough students even to stay open. In fact, the Blackhead school also began to use uncertified teachers, who were cheaper as well. Theresa Kelly earned only \$73.50 in 1902 and Bridget Chafe only \$60 the following year; both were uncertified. On the other hand, a certified teacher such as Margaret Whelan had a salary which ranged from \$225 in 1914 to \$263 in 1918.

After 1919, no statistics can be found for the Blackhead school. Returns beginning in 1920 only gave statistics for districts rather than for individual schools. Because of this we lose sight of the Blackhead school. It lasted until 1965, when there were only nine students and the school had to be closed again, this time for good.

²² Phillip McCann, "Class, Gender And Religion in Newfoundland Education, 1836-1901" (Unpublished paper, Centre for Newfoundland Studies), p.21

The History of the Church in Blackhead:

The earliest record of a church in Blackhead is a newspaper account of the dedication of a "handsome stone church" by Archbishop Mullock on August 18, 1861.²³ Although a plaque on the present day St. Joseph's CVhapel in Balckhead dates the founding of the church to 1838 and the Encyclopedia of Newfoundland gives the date as 1834, no documentary evidence could be found to verify this. It is possible, however, that a church did exist in the community earlier than 1861 and simply that no record has survived. The report of the Newfoundland and British North America Society for Educating the Poor, as already mentioned, does state that no church was in the community in 1833. Of course, this predates even the earliest supposed date for the construction of the Blackhead church.

During the period in which the Blackhead church was supposed to have been built, the Bishop of Newfoundland was Michael Fleming. Bishop Fleming built churches throughout Newfoundland and brought a number of priests over from Ireland.²⁴ Given his enthusiasm for church building, it is possible that a church was built in Blackhead during this time, although there is no surviving mention of a church being constructed.

In 1835, small pox broke out in Petty Harbour. Bishop Fleming travelled there and spent the winter of 1835-6 there,

²³ Newfoundlander, August 19, 1861.

²⁴ Raymond J. Lahey, "Michael Anthony Fleming" in Dictionary of Canadian Biography Vol. VII (Toronto: University of Toronto Press, 1988), p. 292

tending to the sick. He also had a church and cemetery constructed there.²⁵ In the accounts of the visit, there was no mention of Blackhead, but it is possible that Fleming visited there as well, given its closeness to Petty Harbour.

However, several sources for the period would seem to indicate that no church had yet been built in Blackhead. In a series of letters written by Fleming to Bishop O'Connell of Ireland and published in the Newfoundland Indicator in 1844, Fleming described in detail the state of religion in Newfoundland. These letters included a list of places where mass was said weekly.²⁶ Blackhead was not included on this list but even if there was a church there at the time, it was unlikely that a priest would make a trip weekly to the community. In another of these letters, Fleming mentions "our beautiful churches of Petty Harbour, Portugal Cove, and Torbay, and the handsome Catholic church of Brigus."²⁷ It would seem that Blackhead should have been included in this list; it was in the same district as these churches, after all. However, Blackhead was a small community and it was possible that it was overlooked. While there is no mention of a church at Blackhead before 1861, there was also no direct evidence that there was no church there. In an article about the consecration of the church in Holyrood in 1841, it was said that this was the sixth church

²⁵ Michael F. Howley, Ecclesiastical History of Newfoundland (Boston: Doyle and Whittle, 1885), pp. 310-328

²⁶ Newfoundland Indicator, February 17, 1844.

²⁷ Indicator, May 18, 1844

to be consecrated within the past few years.²⁸ If a church was indeed built in Blackhead in 1838, this could have been one of these six churches.

The earliest record of the Blackhead church is the newspaper account of its dedication on August 18, 1861 by Archbishop Mullock. A large crowd of spectators was carried from St. John's to Blackhead by the steamer *Blue Jacket*. Archbishop Mullock and the Rev. Mr. Vereker were both in attendance as well as the College and Temperance Bands. The article described the church as "beautifully situated on elevated ground commanding an extensive view of the sea, and conspicuous to the mariner from every quarter as he approaches the land."²⁹

Similar celebrations were held on the first and second anniversaries of the dedication of the church. On August 17, 1862, the *Blue Jacket* was again in use carrying people back and forth to Blackhead. Mullock visited again, along with the new Bishop of Harbour Grace, the Right Rev. Dr. Dalton, and Rev. Nugent and Rev. Howley.³⁰

Another anniversary celebration was held in 1863. According to the Newfoundlander, "a great number of persons gathered on the Galway wharf endeavouring to secure a passage by the steam tug *Diamond*." Those in attendance included Mullock, Vereker, Rev. M. Walsh, and the College Band. The Band played as they entered

²⁸ Newfoundland Vindicator, June 19, 1841.

²⁹ Newfoundlander, August 19, 1861

³⁰ Newfoundlander, August 18, 1862.

Blackhead, "which was decorated with flags" for the occasion. Rev. Vereker celebrated mass for a congregation which "could not have numbered less than six hundred."³¹

After these articles, there was no mention of further anniversary celebrations in Blackhead in the Newfoundlander. It is possible that celebrations were held in subsequent years but perhaps not on the same scale as those in 1862 and 1863.

Eventually the stone church deteriorated and collapsed. This probably happened in the late 19th century. The article in Canadian Illustrated News mentioned earlier in this report describes the church standing at the entrance of the village, so the building still stood in 1871. Of course, this was to be expected only ten years after its dedication. When the stone church did become unusable, services were moved to the wooden school building, which became used for both school and church duties. Unfortunately, no record could be found of when the switch to the wooden building took place.

The next mention of the Blackhead Chapel was in an article called "Jottings From Blackhead Road" in the May 12, 1930 Evening Telegram. This article described a visit by Father Savin, who celebrated mass for a large congregation at the Blackhead chapel. It was Mother's Day and in the service, "mothers were fittingly remembered."³²

Until 1965, the Blackhead chapel served as both a church and

³¹ Newfoundlander, August 17, 1883.

³² Evening Telegram, May 12, 1930

a school. In 1965, the school closed and the building became a chapel only.

Evaluation of Earlier Paper:

The earlier paper on the Blackhead Church seems to have been based almost entirely on personal interviews. The documentary sources listed in the bibliography contained no references to the Blackhead Church. Because the paper was based on interviews, it is unreliable as a historical account. Information from interviews may have been exaggerated or just wrong. Our research has not positively documented the foundation of the Church. It was impossible to find any documentary basis for the date of 1838 given in the paper as the date of construction of the stone church.

The account of the Franciscan Brothers appears to have no basis in fact. The Brothers were in Newfoundland for only about five years and lived and taught at St. Bon's. It was possible that they visited Blackhead but it does not seem likely.

For a verification of the building of the stone church and wooden chapel, a thorough study of the records of the Archdiocese would be needed. It is possible any relevant records were destroyed or lost, but it also possible that the records of the Archdiocese archives may contain some important information about the history of the church.

Conclusion:

Our research resulted in a great deal of information about the community of Blackhead and its school. Information on the church was much harder to find. No reference to the church exists prior to the dedication of the stone church by Archbishop Mullock on August 18, 1861. It is possible that this church or another dated back to the 1830s, as indicated by the the earlier paper on the subject or the Encyclopedia of Newfoundland, but no evidence could be found to support this. On the other hand, there was also no description of Blackhead during this period which specifically stated that there was no church in the community.

It is definite that the stone church had been built by 1861, when it was dedicated by Archbishop Mullock. It was used up until the late 19th century, when it deteriorated and collapsed. Church services were then moved to the wooden school building which had been built in 1879. This building, the present St. Joseph's Chapel, served as both a church and a school until 1965. In this year, the school was closed due to a lack of students. This ended the use of the building as a school. Since then it has been used as a church only.

Appendix 1
Blackhead Roman Catholic School

Year	Teacher	Total Pupils	Male	Female	Average Attend.
1844	Mr. Kelly	26			
1845		34			
1846					
1847					
1848		28			
1849					
1850	Thomas Redmond	30	17	13	
1851					
1852					
1853					
1854					
1855	Francis Boyle	57	36	21	31
1856					
1857					
1858					
1859	Mr. Boyle				
1860	Mr. Murphy	50	27	23	37
1861					
1862					
1863					
1864	Mr. Murphy	44	21	23	30
1865	Patrick Murphy	47	25	22	24
1866	Patrick Murphy	45	24	21	38
1867	Patrick Murphy	40	22	18	34
1868	Patrick Murphy				
1869	Patrick Murphy	41	22	19	23
1870	Patrick Murphy	33	16	17	26
1871	Patrick Murphy	20	8	12	18

Year	Teacher	Total Pupils	Male	Female	Average Attend.
1872	Patrick Murphy	50	26	24	32
1873	Patrick Murphy	36	19	17	30
1874	Mrs. Dooley	51			
1875	Mrs. Dooley	37			
1876		35			
1877		35	15	20	
1878		43			
1879	Mrs. Dooley	38			
1880	Mrs. Dooley				
1881	Miss Aylward	32			
1882	Miss Jack				
1883	Miss Jack				
1884	Thomas Edstrom	54			
1885	Thomas Edstrom	42			
1886	Edward Norris	63	27	36	21
1887	Edward Norris	40			
1888	Edward Norris	27	11	16	16
1889	Miss Leamy	17	10	7	
1890	Annie Leamy	17	9	8	
1891					
1892					
1893					
1894					
1895					
1896					
1897					
1898					
1899	Mary E. Walsh	23			
1900	Theresa Kelly	21			
1901	Theresa Kelly	15			11

Year	Teacher	Total Pupils	Male	Female	Average Attend.
1902	Theresa Kelly	16			
1903	Bridget Chafe	20			
1904	Catherine Stack	21			15
1905	Agnes Everad	19			
1906	Katie Stack	21			
1907	Katie Stack	19			
1908	Elizabeth Whelan	29			
1909					
1910					
1911	Margaret Whelan	21			
1912					
1913					
1914	Margaret Whelan	21			
1915	Margaret Whelan	22			
1916	Margaret Whelan	21	13	8	14
1917	Margaret Whelan	25			
1918	Margaret Whelan	24			
1919	Mary Howlett	22	15	7	

Sources: Report of the Public Schools of Newfoundland Under Roman Catholic Boards 1844 to 1920. Many of these reports were included in the Appendix to the Journal of the Newfoundland House of Assembly for the following year. Others were published as booklets and are collected in 600/2 and 600/3 at the Roman Catholic Archdiocese of St. John's archives.

Appendix 2

Inhabitants of Blackhead, 1871

Samuel Allen, planter
John Bradbury, fisherman
James Breen, fisherman
Thomas Breen, fisherman
Robert Brien, fisherman
Dennis Cantwell, Asst. Keeper, Cape Spear lighthouse
James Cantwell, keeper Cape Spear lighthouse
Henry Cooke, fisherman
Henry Eadstrom, planter
James Eadstrom, fisherman
Thomas Eadstrom, fisherman
James Fitzgerald, fisherman
Patrick Fitzgerald, fisherman
Edward Healy, fisherman
James Healy, planter
John Healy, planter
Matthew Healy, planter
Maurice Healy, fisherman
M.J. Healy, planter
Richard Healy, fisherman
Thomas Healy, fisherman
Thomas Healy, planter
Thomas Kerrivan, planter
Michael Leamey, farmer
John Moore, fisherman
Thomas Moore, planter
James Murphy, fisherman
John Murphy, fisherman
Patrick Murphy, fisherman
Thomas Murphy, fisherman
John Power, planter
Thomas Shortle, fisherman

Source: Lovell's Province of Newfoundland Directory for 1871

Appendix 3

Statistics From Blackhead Cemetary Headstones

<u>Name</u>	<u>Died</u>	<u>Age</u>
Mary Edstrom	May 27, 1869	5
Mary Healey	Sept. 18, 1871	57
Henry Edstrom	July 12, 1873	61
Emily Edstrom	Aug. 20, 1873	17
Thomas Healey	Aug. 23, 1874	80
Margaret Healey	Apr. 22, 1882	43
Bridget Healey	Jan. 8, 1884	62
John Healey	July 14, 1896	24
Margaret Edstrom	Aug. 13, 1904	33
James Cantwell	Jan. 25, 1918	59
Patrick Healey	Oct. 22, 1918	72
Mary Ellen Healey	Nov. 10, 1919	56
William Cantwell	June 19, 1925	65
Joseph Healey	Dec. 26, 1929	65
Mary Healey	Sept. 25, 1930	21
Francis Cooke	Apr. 21, 1934	5
Elizabeth Christopher	June 14, 1937	83
George Cooke	Apr. 27, 1940	70
Ellen Cooke	Nov. 14, 1940	69
Nellie Cantwell	Jan. 4, 1942	48
Cecelia Fitzgerald	Aug. 11, 1945	69
William Healey	Apr. 10, 1949	65
Mary Ann Hollohan	Jan. 8, 1953	59
Harold Cantwell	1961	b. 1895
John Cook	Apr. 12, 1961	49
Mary J. Cooke	June 30, 1969	72
Hannah Healey	Feb. 6, 1973	78
Edward J. Cooke	Sept. 30, 1976	77
Henry Cooke	Mar. 9, 1983	b. Apr.29,1894
John Fitzgerald	1984	b. 1905
Dominic Fitzgerald	Aug. 20, 1989	b. June 4,1907
Edward F. Fitzgerald	Jan. 24, 1992	b. Mar. 5,1903
Dorothy Fitzgerald	Apr. 11, 1995	b. June 4,1923

Bibliography

Primary Sources:

- The 11th Annual Report of the Newfoundland and British North America Society for Educating the Poor. PANL.
- 400/23. St. Joseph's Parish records. Roman Catholic Archdiocese of St. John's archives.
- 600/1 to 600/3. St. John's Roman Catholic Board of Education records. Archdiocese archives.
- Blackhead Cemetary headstones.
- Byrne, Cyril J. ed. Gentlemen Bishops and Faction Fighters: The Letters of Bishops O'Donel, Lambert, Scanllan and Other Irish Missionaries. St. John's: Jesperson Press, 1984.
- Colonial Office Correspondence. Volumes 40 to 48 (1835 to 1860). PANL.
- Crosbie, Gertrude. Gertrude Crosbie Collection: Extracts From Newfoundland Newspapers. PANL.
- Department of Government Services and Lands. Howley Building, Higgins Line, St. John's.
- Evening Telegram. St. John's. 1938.
- Fleming, Bishop Michael. Letter in Annals of the Propagation of the Faith Vol. 3 (13). Dublin: W. Powell, 1840.
- Fleming, Bishop Michael. "Michael Anthony, by the Divine Mercy and the Grace of the Holy See, Bishop of Carpasian, Vicar Apostolic of Newfoundland, Labrador, and the Island of Anticosti, Vicar General of Canada, and Assistant Prelate to the Throne of the Supreme Pontiff". St. John's: R.J. Parsons, 1937.
- GN 2/A/9. Central Court records. PANL.
- GN 3/2/0. Crown Land Grants, 1834 to 1860. Provincial Archives of Newfoundland and Labrador.
- GN 5/1: Registry of Wills, 1827 to 1900. PANL.
- Howard, Mildred. Mildred Howard Collection: Vital Statistics and Items Extracted from Newfoundland Newspapers. PANL.
- Journal Of The Newfoundland House Of Assembly. St. John's. 1833 to 1881.

Journal Of The Newfoundland Legislative Council. St. John's. 1833
Lovell's Province of Newfoundland Directory for 1871. 1871.

Matthews, Keith. Keith Matthews Name Files. Maritime History
Archives, MUN.

Memorial University of Newfoundland Folklore Archives. MUN.

MF 149. Diary of Michael O'Driscoll, Catholic Priest on the
Southern Shore, 1874-81. Centre For Newfoundland Studies
Archives, MUN.

MG 250. Bishop Michael Fleming letters. PANL.

MG 322. "Musty Past" newspaper articles. PANL.

MG 595. Colonial and Continental Church Society papers. PANL.

MG 612. Minutes of the Benevolent Irish Society. PANL.

MG 926. John Haddon: School Inspector's Notebook. PANL.

MG 927. Michael J. Kelly. School Inspector's Notebook. PANL.

Newfoundland Almanac. St. John's. 1841, 1845, 1849, 1862, 1875.
PANL.

Newfoundland Census. 1837, 1921. PANL.

"Newfoundland Correspondence" in Canadian Illustrated News Vol.
4 (21). November 18, 1871.

Newfoundland Indicator. St. John's. 1843 to 1845.

Newfoundland Vindicator. St. John's. 1841 to 1842.

Newfoundlander. St. John's. 1833 to 1862; August 1863; August
1864; August 1865; August 1871.

Patriot And Terra-Nova Herald. St. John's. 1833 to 1838.

Public Ledger. St. John's. 1838.

Registry of Deeds. Confederation Building, St. John's.

Report of the Public Schools of Newfoundland Under Roman Catholic
Boards. St. John's: 1844 to 1920. Some included in JHA;
others published separately and collected as 600/2 and 600/3
at the Archdiocese archives.

St. John's Census. 1797. PANL.

Thorton, John. "A chart of ye iland of New Found Land with ye particular harbours at larg." in The English Pilot. The Fourth Book. London: 1689.

Secondary Sources:

Benson, Gerald E. Out Of Our Hearts: Churches of Newfoundland and Labrador. St. John's: Good Tidings Press, 1992

Bonnycastle, Sir Richard Henry. Newfoundland in 1842 2 vols. London: Henry Colburn, 1842.

Buffett, Fred. Pictorial History of Newfoundland School Architecture. St. John's: Creative Publishers, 1985.

Burke, Vincent P. "The History of Catholic Education in Newfoundland." LLd. Thesis. University of Ottawa.

Croll, James. The Genesis of Churches in the United States of America, In Newfoundland and the Dominion of Canada. Montreal: Foster Brown & Company, 1907.

Elliot, James Rupert. Rambles in ye Old Colony by the Banks and the Bergs, Newfoundland: About the Cathedrals and Churches and Their Offspring. Boston: Alfred Mudge & Son, 1899.

Frecker, G.A. Origins of the Confessional School System In Newfoundland.

Gordon, Irene. "Bishop Fleming of Newfoundland: Political Ecclesiastic." Student paper, 1970. CNS.

Hale, C.A. Newfoundland: Interim Report on School Architecture Before 1930.

Head, Grant C. Eighteenth Century Newfoundland. Toronto: McClelland and Stewart, 1976.

Howley, Archbishop Michael. Ecclesiastical History of Newfoundland. Boston: Doyle and Whittle, 1888.

Lahey, Raymond J. "Michael Anthony Fleming" in Dictionary of Canadian Biography Vol. VII. Toronto: University of Toronto press, 1988.

Mannion, John. Irish Settlements in Eastern Canada: A Study of Cultural Transfer and Adaption. Toronto: University of Toronto Press, 1974.

Mannion, John. "Irish Merchants Abroad: The Newfoundland Experience, 1750-1850" in Newfoundland Studies Vol. 2(2). Fall 1986.

- Mannion, John ed. The Peopling of Newfoundland: Essays in Historical Geography. Toronto: University of Toronto Press, 1977.
- Matthews, Carl J. ed. Catholic Schools In Canada. Toronto: Canadian Catholic School Trustees Association, 1977.
- McCann, Phillip. Schooling in a Fishing Society: Education and Economic Conditions in Newfoundland and Labrador, 1836-1986.
- McCann, Phillip. "Class, Gender And Religion in Newfoundland Education, 1836-1901." Unpublished paper. CNS.
- McCormack, Sister Mary Basil. "The Educational Work of the Sisters of Mercy in Newfoundland, 1842-55." M.A. thesis. Catholic University of America, Washington D.C., 1955.
- "Newfoundland And Its Irish Settlers" in Donahue's Magazine. Seven part series. October, 1889 to October, 1890. Boston.
- O'Dea, Shane. Domestic Architecture of Old St. John's. St. John's: Newfoundland Historical Society, 1974.
- O'Flaherty, Patrick. Come Near At Your Peril: A Visitor's Guide to the Island of Newfoundland. St. John's: Breakwater, 1992.
- O'Neill, Paul. A Seaport Legacy: The Story of St. John's, Newfoundland Vol. 2. Erin: Press Porcepic.
- Pedley, Charles. The History of Newfoundland From the Earliest Times to the Year 1860. London: Longman, Green, Longman, Roberts, & Green, 1863.
- Rowe, Frederick W. The Development of Education In Newfoundland. Toronto: Ryerson Press, 1964.
- Ryan, Bonita. "The Population of Blackhead in 1930 and 1980." Student paper. Maritime History Archives, MUN.
- Seary, Edward. Family Names of the Island of Newfoundland.
- Singleton, Rev. Richard C. St. Patrick's Church: One Hundred Years, 1881-1981. St. John's: Robinson-Blackmore, 1981.
- Smallwood, Joseph R. ed. Encyclopedia of Newfoundland. St. John's.
- Wilson, Rev. William. Newfoundland And Its Missionaries. Cambridge: Dakion & Metcalf, 1866.