

REPORT NUMBER: 2007-37

Canada

SUBMISSION REPORT - PLACE

TITLE: St. JOHN'S ECCLESIASTICAL DISTRICT, ST. JOHN'S, NEWFOUNDLAND AND LABRADOR

AUTHOR: Rhona Goodspeed, Historical Services Branch, Parks Canada

1. IDENTIFICATION OF PLACE:

a) Proposed Name of Place:

St. John's Ecclesiastical District

b) Also known as:

c) Significant date(s):

1826: residence at 55 Margaret's Place built By the 1840s: Four denominations established the current sites for churches 1842-55: Roman Catholic Basilica of St. John the Baptist NHS built 1846: Belvedere Cemetery established 1847-85: Anglican Cathedral of St. John the Baptist NHS built; rebuilt 1892-1905 1850-53: Presentation Convent and School built 1856-57: Our Lady of Mercy Convent and School built; addition of Oratory of the Sacred Heart in 1892; addition in 1940s 1857-58: St. Bonaventure's College built; addition of Mullock Hall in 1907-08 1859: Bishop's Library built 1877-80: Mount St. Francis Monastery built 1877-80: St. Patrick's Hall built; rebuilt 1893-94 1885: St. Michael's Orphanage built; addition in 1920s 1893-96: St. Andrew's Presbyterian Church (the Kirk) built 1894-95: Anglican Cathedral Parish House built 1894-95: Anglican Cathedral Parish Rectory built 1894-96: Gower Street United Church built

d) Address/Location:

In the central downtown area of St. John's, on the slope above Duckworth Street overlooking the harbour, extending north to the hilltop and beyond, as far as the intersection of Empire and Mayor avenues, where the harbour is no longer visible (Figures 1 and 2)

1949: MacPherson School opened
1957: Holland Hall built
1926: Bishop's Palace built to replace original of 1859
1958: Holy Heart of Mary High School opened
1962: Brother Rice High School built
1979-80: Brother O'Hehir Arena built
1980s: Spiritual Centre built
2000: Health Centre built

e) Category of Property: Historic district

f) Components of Property:

Buildings, cemeteries, monuments, landscape, trees, fences, roads, parking lots

g) Boundaries & Area of Site Proposed for Designation:

The proposed district is made up of three separate nodes in the downtown area (Figures 1 and 3). For each node, the boundaries are described in a clockwise direction and follow the inner line of the sidewalk unless otherwise specified.

For the first node (Figure 4), the boundary begins at a point at the southeast corner of the Mount St. Francis Monastery property on Merrymeeting Road, and moves west along Merrymeeting to the southwest corner of the property, and then runs northwest along the edge of the property. It continues along the property associated with O'Hehir Arena to the southwest corner, then turns at a right angle to the northwest, up to a point determined by a straight line along the building footprint of the rear of the former convent building (behind Holy Heart School). It follows this straight line up to another point intersecting with a straight line determined by the building footprint of the front elevation of MacPherson School. It then follows this line of the footprint along the front and the south side. It continues this straight line to the west as far as the rear of the properties along Margaret's Place, follows these rear property lines to the northwest corner of number 40, then follows this property line west, crosses the road and follows the north property line of number 43, to the point nearest the southwest corner of the former St. Michael's Convent. From here, the boundary joins with the building footprint of the convent along the west, and continues in a straight line to the rear of Brother Rice School. It moves west along this school's the building footprint, over to the eastern limit of Belvedere Cemetery. The boundary then follows the line of the east side of the cemetery which include four right angle turns, down to Newtown Road. It runs a short distance west along Newtown Road to Mayor Avenue, north along Mayor Avenue to Empire Avenue, east along Empire to Bonaventure Avenue and then east on Bonaventure to the southeast corner of the O'Hehir Arena property. It moves southwest along this property to meet with that of Mount St. Francis, at which point it makes a right angle towards Merrymeeting Road. It follows a straight line to meet with the starting point.

For the second node (Figure 5), the boundary begins at a point at the southeast corner of the intersection of Bonaventure Avenue and Mullock Street. It moves northeast along Mullock to Barnes Road, then east along

Barnes, to the chain link fence. It then moves in to the path defined by the chain link fence, it follows the outer (north) fence, to meet up with several more continuous fences of wood, chain link, then wood, to the rear of the former Knights of Columbus school. It moves south along the building footprint to the adjacent Mercy convent building. It follows the footprint of the rear of the convent to Military Road, where it follows the inner line of the sidewalk, to a point directly across the road from the north side of O'Donel Memorial Hall (an addition to St. Patrick's Hall). It then follows a straight line determined by north side of the building footprint, down to Queen's Road. It then moves west along the front of the St. Patrick's Hall property, and around the corner to move northwest along Garrison Hill. It follows a straight line up to the stone fence of Basilica Square. It continues west and north along Military Road, which becomes Bonaventure Avenue, to meet the original point at the intersection of Bonaventure and Mullock.

The boundaries of the third node (Figure 6) begin at the southeast corner of the Anglican Parish Hall on Queen's Road, follow the building footprint along the north side elevation, continue this straight line to the inner side of the retaining wall along Harvey Road. The boundary then moves west along the wall, to a point three metres to the west side of the Presbyterian Church. It then follows a straight line southeast to Long's Hill, moves east along the north side of Long's Hill and, for a short distance, north along Queen's Road, until it reaches a point directly across from the south side of the Gower Street United Church property. The boundary then moves in a straight line along the southwest side of the property of the United Church, down to Gower Street. It then follows the northwest side of Gower to the northeast corner of the intersection of Gower and Church Hill. It then moves southeast on Church along the outside of the fence around the Anglican churchyard. It follows the outer line of this fence along Duckworth Street and then northwest along Cathedral Street, continuing in a straight and then curved line on the south side of Bond Street, to enclose the Anglican properties of the former Rectory and Parish House. It continues to a point determined by the straight line (already drawn) of the southeast side elevation of the Anglican Parish Hall. It moves in a straight line to meet this point, to enclose fully this third node.

Figures 4-6 illustrate these boundaries, subject to the errors and omissions that may have arisen due to insufficient detail in the base map, or to the use of maps that are not exactly contemporary with the description. If any such discrepancies exist between the verbal description outlined above and the graphic representation in Figure 1, the verbal description is definitive.

Area (*m*²) approx. 246,859.25

h) Designer/Builder: N/A

i) Previous Documentation on File:

The following are reports were prepared for the Historic Sites and Monuments Board of Canada (HSMBC) concerning buildings within the proposed district and related subjects.

C.A. Hale and Leslie Maitland, "Cathedral of St. John the Baptist, 18 Church Hill, St. John's, Newfoundland," HSMBC, Agenda Paper 1979-39.

- Fern Graham, "Anglican Cathedral of St. John the Baptist, St. John's, Newfoundland," HSMBC, Agenda Paper 1993-20. *The Board recommended this building for designation in 1979 for its both its history and architecture.*
- Shane O'Dea, "The Basilica of St. John the Baptist, St. John's, Newfoundland," HSMBC, Screening Paper 1983-43. *The basilica was recommended for designation in 1983 both for its history and architecture.*
- Claudette Lacelle, "L'apport social des communautés religieuses Catholiques présentes au Canada avant 1940 : une étude préparée à la demande de la Commission des lieux et monuments historiques du Canada dans le but d'identifier les communautés religieuses catholiques susceptibles de faire l'objet d'une commémoration en raison de leur contribution à l'histoire canadienne," HSMBC, 1987. *The three Roman Catholic orders discussed in this report, which are the Congregation of the Presentation of the Blessed Virgin Mary, the Order of the Sisters of Mercy and the Irish Christian Brothers, were considered along with a number of other orders for national commemoration, but none received a positive recommendation.*¹
- Gordon Fulton, "St. Andrew's Presbyterian Church, St. John's, Newfoundland," HSMBC, Agenda Paper 1992-07. *The Board did not consider this "fine building" to be of either national historic or architectural significance at that time.*²
- Rhona Goodspeed, "St. Patrick's Hall, 12 Queen's Road, St. John's, Newfoundland," HSMBC, Agenda Paper 1995-12. Considered for its architecture, the building was not recommended for designation because the Board considered that though it was "unusual as a medium-scale building in Canada housing a school, a theatre and space for social activities, it had been altered to such an extent that its effect as a once striking Second Empire building had largely been lost."³ The Benevolent Irish Society (BIS) for whom it was built was considered separately based on the following Agenda Paper.
- Philip Goldring, "The Benevolent Irish Society of St. John's, Newfoundland," HSMBC, Agenda Paper 1995-25. The Board considered the BIS to be of interest as the oldest surviving fraternal organization founded in Newfoundland and because of its role in the evolution of Newfoundland's denominational system; however, because the Board found it difficult to measure its impact in isolation, it deferred a decision regarding its national significance pending its examination in the context of similar mutual aid societies and social organizations in Canada.⁴ The BIS has not since come before the Board.
- Maryann D'Abramo, "Bishop Michael Anthony Fleming," HSMBC, Submission Report 2002-35. Bishop Fleming was designated a National Historic Person of Canada (NHP) in 2003.
- Maryann D'Abramo, "Right Reverend Edward Feild, Bishop of Newfoundland and Bermuda," HSMBC, Submission Report 2002-48. *Bishop Feild was designated a NHP in 2003*.

j) Theme(s)/*Priorities:*

Building Social and Community Life: Religious Institutions, Education and Social Well-Being; Expressing Intellectual and Cultural Life: Learning and the Arts, Architecture and Design, Philosophy and Spirituality

¹Historic Sites and Monuments Board of Canada (HSMBC), Minutes, November 1988.

² HSMBC, Minutes, June 1992.

³ HSMBC, Minutes, June 1995. Losses were the dormers, the roofline and the contrast in materials.

⁴ HSMBC, Minutes, June 1995.

2. PARTIES INVOLVED

a) Owner(s):

By way of a letter dated 13 July 2005, Andy Wells, Mayor of St. John's, on behalf of the City of St. John's Municipal Council and its Heritage Advisory Committee, extended full support to the application of the Heritage Foundation of Newfoundland and Labrador for the consideration of St. John's Ecclesiastical District by the Historic Sites and Monuments Board of Canada.⁵

b) Place Submitted By/Purpose:

George Chalker, Executive Director, Heritage Foundation of Newfoundland and Labrador⁶

3. DESCRIPTION

The Ecclesiastical District of St. John's is located on and above the slope of the steep hill overlooking the north side of St. John's Harbour (Figure 2). The district is located in the centre of town and largely composed of buildings and spaces associated with the Roman Catholic, Anglican, United (formerly Methodist), and Presbyterian denominations. All but one of the buildings are of masonry construction. Outside the district, immediately to the west of the Roman Catholic precinct, is the recently built museum and archives of Newfoundland and Labrador, called The Rooms, which visually provides a reinforcing backdrop to some views within the district (Figures 1-3). The lower, southern part of the district borders on a commercial and institutional area, while most of the other areas adjacent to the district tend to be residential (Figure 1).

a) Setting and Site Resources:

The first, most northerly node contains eight buildings and a cemetery (Figure 4). Mount St. Francis Monastery on the southeast, fronting on Merrymeeting Road, was constructed in 1877-78 (Figures 7 and 8). Behind this property is O'Hehir Arena, a sports arena built in the late 1970s (Figure 9) and, next to it, also on Bonaventure, is Holy Heart of Mary High School, a large-scale four-storey masonry building completed in 1958 in a modern style (Figure 10). Just behind it is a currently vacant building, built as a convent in 1962 (Figure 4). Also fronting on Bonaventure, facing north, is the red brick Brother Rice Junior High School, built in 1962 in a modern style, separated from its neighbour by an area of trees and shrubs (Figures 11 and 12). Behind Brother Rice School at the end of Margaret's Place is the former St. Michael's Convent, Belvedere, a frame former residence built in 1826 (Figure 13), and the former St. Michael's Orphanage, Belvedere, a large three-and-a-half-storey brick building of 1885 (Figures 14 and 15). These two buildings are joined by a later four-storey, flat-roofed addition (Figure 14). At the time of the site visit, the frame house was undergoing renovations and to its immediate west, excavation was taking place for the construction of an apartment building (Figure 16).⁷ Near the southern border of this node is MacPherson

⁵ Andy Wells, Mayor, City of St. John's, to Michel Audy, Executive Secretary, HSMBC, 13 July 2005.

⁶ George Chalker, Executive Director, Heritage Foundation of Newfoundland and Labrador, to Michel Audy, Executive Secretary, HSMBC, 14 July 2005.

⁷ Site visit, 3 October 2006; Ken O'Brien, Manager of Planning and Information, Department of Planning, City of St. John's, e-mail, 12 January 2007.

Elementary School, of yellow brick, constructed c. 1949 (Figure 17).⁸ Each of the three schools has its associated parking lot and playing field (Figure 4). The west section of this node is taken up by Belvedere Roman Catholic Cemetery, on a gentle slope away from the harbour. The main entrance, off Newtown Road, is marked by a gate (Figure 18). First established in 1846 and subsequently enlarged, the cemetery is now closed except for individuals in possession of family plots (Figure 19). A number of people important in the history of Newfoundland are buried here. Areas have been set aside for the burial of the Irish Christian Brothers and the Sisters of Mercy (Figure 20).

The second node, to the east, comprises the Roman Catholic precinct and St. Patrick's Hall (Figures 5 and 21). Within the precinct are a number of largely interconnected masonry buildings, the centrepiece of which is the Roman Catholic Basilica of St. John the Baptist (NHS, 1983) built in 1842-55 (Figure 22), overlooking St. John's Harbour and the Narrows (Figure 23). Immediately in front of the basilica on the left are two HSMBC plaques, one commemorating the basilica and the second, Bishop Michael Anthony Fleming, a National Historic Person (Figure 24). In front of the cathedral is Basilica Square, used largely as a parking lot, where the main pedestrian entrance is indicated by a triumphal arch, crowned by a sculpture of St. John the Baptist (Figure 25). Behind the arch is a life-size statue of the Virgin Mary (Figure 24). The south of the precinct is bounded by a stone fence along Military Road. On either side and to the rear of the basilica extend adjoining buildings, two to three storeys in height and designed in the classical tradition. The Bishop's Palace of 1926 is on the east, facing south (Figure 26). Behind it are several more buildings facing southwest, onto a playing field and mature trees, an area bounded by a metal fence along Bonaventure Avenue (Figure 27). These buildings are the Bishop's Library of 1859 (Figure 28), and St. Bonaventure's College, including the early section of 1857-58, and the later addition of Mullock Hall, of 1907-08 (Figure 29). On the northwest of the precinct is Holland Hall, built as part of St. Bonaventure's in 1957, facing onto the field (Figure 30). Nearby is the hockey arena, built in 1979-80 (Figure 31). To the east of the basilica transept are Presentation Convent and School, constructed in 1850-53 (Figures 32 and 33). Later additions on the rear, including a chapel, extend back to a small garden and cemetery for the Sisters (Figures 32 and 34-36). Behind the original convent building, facing Barnes Road, is a recently constructed modern health centre for the Sisters (Figure 34), and farther along the same road is a Christian spiritual centre called the Lantern, built in a modern style (Figure 36).

On the northwest corner of Basilica Square are the buildings of the Sisters of the Order of Mercy, including the convent, built in 1856-57, and the Oratory of the Sacred Heart, an addition built in 1892, both facing Military Road (Figures 21, 37 and 38). Facing onto the square is an addition, built in 1921 as a school, now used as a community centre called the Gathering Place (Figure 37 and 39). A small courtyard and lawn with a shrine to the Virgin Mary, adjacent to the square, are another component of their property (Figure 40). An addition for the school was built onto the north side of the convent, fronting on Military Road, in the 1940s (Figure 41). In the southerly portion of this second node of the proposed district, immediately down the hill from the Roman Catholic precinct, on a steep incline, is the former Benevolent Irish Society (BIS) property and the large-scale St. Patrick's Hall building, constructed in 1877-80 for the BIS headquarters and schools, a building recently converted to condominiums (Figure 42). An addition on the north, O'Donel Hall, was completed in 1906 (Figures 2 and 42). This property fronts onto Queen's Road, where it is bounded by a large concrete retaining wall (Figure 42).

⁸ Jackie Hillier, Centre for Newfoundland Studies, e-mail, 4 February 2007.

The third, most southerly node, lower down the steep hill, contains seven buildings associated with three Protestant denominations (Figures 6 and 43). Of the Protestant churches, St. Andrew's Presbyterian Church is highest on the hill, backing onto a tall retaining wall on the south side of Harvey Road (Figures 44-46). This brick church was built in the High Victorian Gothic Revival style in 1893-96. Facing south towards the harbour, which may be glimpsed from the main entrance, the façade looks onto a parking lot (outside the proposed district). Right next to it, hidden within some trees, is the small 1981 church hall, a functional brick building (Figure 44). A driveway leads down from these two buildings, through the trees, to Queen's Road (Figure 47). The Anglican Parish Hall fronts onto the north side of Queen's Road. This long, twostorey red brick building mainly of functional design was largely rebuilt after a fire over 30 years ago (Figures 48 and 49). Opposite the hall are two more Anglican buildings – the former Deanery, facing west onto Church Hill (Figure 50), and the Cathedral Parish House, facing east onto Cathedral Hill (Figure 51). To the north of these properties is a newly installed peace monument (Figure 52). Below and opposite these buildings along Gower Street (Figure 53), is St. John the Baptist Anglican Cathedral (NHS, 1979), which is accessed off Church Hill (Figure 54). Designed in the Ecclesiological Gothic Revival style, the cathedral was built in 1847-85 and then rebuilt in 1892-1905 (Figures 54-56). The HSMBC plaque is located on the lawn near the north porch. The cathedral property is surrounded by a stone fence and includes, just down the hill to the immediate south, the old Church of England cemetery with just several remaining headstones (Figures 56 and 57). Diagonally opposite the cathedral, at the corner of Gower Street and Church Hill, is Gower Street United Church, a large red brick building built in the Romanesque Revival style in 1894 to 1896, whose main entrance is on Queen's Road (Figures 58-61). Additions to the church are the red brick Memorial Hall, constructed in 1928, and additional structures to join the two buildings in 1964 (Figure 59).

b) Determination of Historic Place Boundaries:

The boundaries of the site, with division into three separate nodes, have been drawn to include clusters of ecclesiastical buildings of four denominations and to exclude unrelated buildings and spaces. The boundaries around the first node (Figure 4) have been drawn to exclude the few commercial buildings along Empire Avenue, the many surrounding frame residential buildings, the new row houses on Margaret's Place, the construction site behind the Belvedere buildings, and the new, large, luxury condominium complex to the northeast of Mount St. Francis Monastery. This condominium complex separates this first node (Figure 8).

The boundaries of the second node (Figure 5) exclude the residential buildings on the opposite side of Mullock Street and those on Barnes Road, on both sides of the street. They exclude The Rooms and its large flat property on the west; and the frame residential buildings on Garrison Hill and Queen's Road. Here, they are drawn to include the early core buildings of the Roman Catholic precinct as well as later additions built to extend the original functions, and follow the fences where they obviously delimit this area. The row of houses on the west side of Garrison Hill (opposite the side elevation of St. Patrick's Hall) and the large and busy intersection of Queen's Road, Garrison Hill, Bond Street, Cathedral Street and Church Hill with the island and war memorial in the centre, separate the second and third nodes (Figure 6). From the second node, in front of Basilica Square on Military Road, may be seen the spire of the Presbyterian Church.

The boundaries of the third node (Figure 6) are drawn to exclude commercial and non-ecclesiastical residential buildings and some parking lots. They also exclude the large brick Masonic Hall, opposite the

Anglican cathedral property on Cathedral Street and the masonry buildings on Duckworth Street, among them the Court House and the Athenaeum (Figures 2 and 57).

4. JUSTIFICATION

a) Applicable HSMBC Criteria/Guidelines:

As an example of an area of a city with a concentration of ecclesiastical buildings associated with four denominations and related historical themes, the proposed district, comprising three separate nodes (Figure 1), is considered under three Criteria for National Historic Significance for places, and under Specific Guideline 3.6 on the Identification of Historic Districts of National Significance.

According to the Criteria for National Historic Significance for places, A place may be designated of national historical significance by virtue of a direct association with a nationally significant aspect of Canadian history. A ... group of buildings, district, or cultural landscape of potential national historic significance will:

1 (a) illustrate an exceptional creative achievement in concept and design, technology and/or planning, or a significant stage in the development of Canada.

To respond to this criterion, the district and its associations with religious history are discussed, particularly the establishment and evolution of religious, philanthropic, educational, and charitable institutions within the context of the religious denominations in St. John's and Newfoundland during the 19th and 20th centuries, and their impact on education in particular.

1 (b) illustrate in whole or in part a cultural tradition, way of life, or ideas important in the development of Canada.

The district may also be associated with cultural traditions, a way of life and ideas important in Canada, particularly the development of the denominational system of education.

1 (c) be most explicitly and meaningfully associated or identified with persons who are deemed of national historic importance.

Some parts of the proposed district are associated with Bishop Feild or Bishop Fleming, both designated as persons of national historic importance.

Under Specific Guideline 3.6 on the Identification of Historic Districts of National Significance, *historic districts are geographically defined areas which create a special sense of time and place through buildings, structures and open spaces, modified by human use and which are united by past events and/or aesthetically, by architecture and plan.*

1) Historic districts ... of national significance will include one or more of the following:

a) a group of buildings, structures and open spaces, none of which singly need be of national architectural significance, but which, when taken together, comprise a harmonious representation of one or more styles of constructions, building types or periods.

Under this guideline, the district is analyzed to show that only parts of the district may demonstrate harmonious representations of structures, for example the Roman Catholic precinct in the second node.

b) a group of buildings, structures and open spaces, none of which may be of individual historical significance, but which together comprise an outstanding example of structures of technological or social significance.

These buildings together may be seen as comprising groupings of ecclesiastical buildings associated with religious worship, philanthropy, education, charity, and politics in 19th and 20th century St. John's and Newfoundland.

c) a group of buildings, structures and open spaces which share uncommonly strong associations with individuals, events or themes of national significance.

While parts of the proposed district are associated with two persons of national historic importance, Bishops Feild and Fleming, as a whole it is associated with the religious and educational history of St. John's and Newfoundland.

2) Above all, an historic district of national significance must have a "sense of history"; intrusive elements must be minimal, and the district's historic characteristics must predominate and set it apart from the area that immediately surrounds it.

Parts of the district may be seen as conveying a sense of history, for example the Roman Catholic precinct in the second node.

The six attributes for the identification of historic districts of national significance are: *location, design, setting, materials, use*, and *association*. Each of the three nodes is assessed individually according to these attributes, followed by their application to the proposed district as a whole.

b) Historic Values of the Place:

This section begins with a brief description of St. John's in the first half of the 19th century and the beginnings of education, mentioning in particular the Benevolent Irish Society (BIS). Then a brief history of each of the denominations and the establishment of their locations in the proposed district is outlined. This begins with the Church of England, including the significant role played by Bishop Feild in obtaining the site for the Anglican cathedral and its construction, and the establishment of the colony's unique denominational system of education. Following is the history of the Catholic Church and the important role played by Bishop Fleming in the construction of the Roman Catholic cathedral and the establishment of a Catholic system of education, and by Bishop Mullock in completing Fleming's construction plans and making his own contributions. Short histories of the Methodist and Presbyterian denominations and the construction of their ecclesiastical buildings follow. The reconstruction of buildings after the Great Fire of 1892 is described. Then, some 20th century developments with respect to education are outlined, to provide a context for the construction of additions and of several more schools. Finally, Specific Guideline 3.6 on the Identification of Historic Districts of National Significance is applied, first to each of the nodes separately, allowing for the possibility of considering a smaller segment of the district for designation, and then to the district as a whole.

St. John's in the First Half of the 19th Century

During the first decades of the 19th century, St. John's was a small fishing town with narrow, irregular streets largely lined with modest wooden buildings, and numerous fish flakes extending out into the harbour. Most of the inhabitants were poor fishermen who were fully dependent on a small number of fish merchants and the availability of cod for their livelihood. While the majority of the population was made up of Irish Roman Catholics, most of whom were fishermen, nearly all people of influence and relative wealth, mainly government officials and fish merchants, were adherents of the Church of England. The Church of England was considered the official church, while Catholics were subject to a number of penal laws, which were applied in the colony; they therefore tended to suffer some discrimination. Protestant dissenters, also considered lower in social status, were mainly Wesleyan Methodists and Congregationalists, and made up a small minority, though like the Roman Catholics their social standing would improve later in the century.⁹

By the 1840s, if not much earlier, the four denominations represented in the proposed district had all acquired the sites for their church buildings that they still occupy today, sites that were then near the edge of the town on the hill overlooking the harbour (in the second and third nodes). None of their early wooden chapels are extant. During the 1840s, three of the denominations – the Anglicans, Catholics and Presbyterians – were having their first masonry church buildings constructed, and the following decade, in 1853, the Wesleyan Methodists began their first masonry church (not extant). These were among the very earliest masonry buildings in St. John's, only two of which – the Catholic and Anglican – remain extant (in the second and third nodes).

Education during the first half of the 19th century

During the early years of the century, there appeared on the surface to be an ecumenical approach among the denominations, expressed, for example, in the establishment of several purportedly non-denominational educational institutions. In 1823, Samuel Codner, a well-to-do fish merchant who was appalled by the ignorance and lack of training of poor children, organized the Newfoundland School Society, which soon had non-denominational schools in St. John's and several outports, including Trinity and Bonavista. Religious instruction was forbidden; however, the only teachers permitted to teach there were from the evangelical movement within the Church of England. This school soon absorbed St. John's Charity School, which had also begun as strictly non-denominational. Similarly, the Benevolent Irish Society, a philanthropic society founded in 1806, founded a non-denominational school for poor children; while religious instruction was forbidden, the school was in fact attended almost exclusively by Catholic children. In the 1820s, the BIS obtained the site they were to occupy for the next 175 years, just below the top of the hill overlooking the harbour, for their wooden Orphan Asylum School (not extant), a building replaced much later on the same property by St. Patrick's Hall (Figure 71 – second node). Immediately after the first Education Act was passed in 1836, which was intended to support a non-denominational system of education, sectarian attitudes began to emerge that characterized the interrelationships of the denominations for the next four decades. The Act established nine local boards of education and provided a grant to be shared by the boards, by the already existing Roman Catholic schools including the BIS school, and the Newfoundland School Society. Friction arose within the local boards between the Protestants and Catholics,

⁹ David G. Pitt, *Windows of Agates: The Life and Times of Gower Street Church, St. John's, Newfoundland, 1815-1990*, 2nd ed. (St. John's, Nfld.: Jesperson Press, 1990), p. 73. According to the 1836 census, in the St. John's area Catholics numbered 11,551, more than four times as many as Church of England adherents, at 2,623, with Protestant Dissenters at 722.

while the Newfoundland School Society barred Methodists from its management, furthering Anglican interests.¹⁰

All major denominations then petitioned for exclusive control of their portion of the grant. As a result, a new Education Act was passed in 1843, with separate Catholic and Protestant local boards and small grants to existing denominational schools, which comprised Catholic and Methodist schools and the Newfoundland School Society. This also decreed that Protestant school boards in communities where the Methodists were a majority should have a majority of Methodists on the boards.¹¹ The Methodists soon had eight schools in the colony. This Act gave Catholics a state-subsidized system under their own control. It also favoured Methodists and mistakenly assumed that Protestant denominations generally shared the same system of beliefs and worship. Because this Act was for primary schools only, in 1844 the Academy Act was passed for the establishment of a secondary school in St. John's to provide purely secular instruction. This gave rise to further conflicts.

Church of England: History (Third Node: Protestant Precinct)

The Church of England had established firm roots in St. John's near the end of the 17th century.¹² In 1699, 32 residents petitioned the Bishop of London for a spiritual leader to serve them.¹³ In response, Reverend John Jackson, a former Royal Navy chaplain, was sent from England to found the parish of St. John the Baptist, the first and oldest parish of the Church of England in North America. In 1702, Reverend Jackson had a chapel built, which was the first Anglican parish church in St. John's, and the following year he received support from the Society for the Propagation of the Gospel (SPG). In 1720, the site for the third Anglican chapel was identified. The building is believed to have been constructed near the southeast corner of the present churchyard, thus establishing the general site of the church since then until the present (third node).¹⁴

Nearby was the Old Burying Ground, which remains today as the oldest existing cemetery in St. John's (third node). Originally, it was a government responsibility and used for all denominations, with a priest of the Church of England officiating at all burials, a cause of friction in later years, especially with the Catholic Church. The earliest surviving records date from 1752, though evidence of earlier burials suggests that it may have been opened in 1720, when the third church was built, or even established as early as 1583.¹⁵ Although King George III granted freedom of religious worship in 1774, it was not until 1811 that Roman Catholics and Methodists were granted land for their own cemeteries. At this time, the Church of England

¹⁰ Frederick W. Rowe, *Education and Culture in Newfoundland* (Toronto: McGraw-Hill Ryerson Limited, 1976), and F. Jones, "Religion, Education and Politics in Newfoundland, 1836-1876," *Journal of the Canadian Church Historical Society*, Vol. 12, No. 4, December 1970, p. 64.

¹¹ Pitt, Windows of Agates, 74-75.

¹² The first resident clergyman came either to Cupids (1612) or Ferryland (1627). "Anglican Church," *Encyclopedia of Newfoundland and Labrador* Vol. 1 (St. John's: Newfoundland Book Publishers (1967) Limited, 1981), p. 48.

¹³ They also request help to rebuild their chapel recently destroyed by the French in a raid. This, the first documented Anglican chapel in St. John's, was in Fort William in the east of town. Paul O'Neill, "The Early Church History of St. John's," unpublished manuscript, on file, Atlantic Service Centre, Parks Canada, 1972, p. 18.

¹⁴ C. Francis Rowe, *In Fields Afar: A Review of the Establishment of the Anglican Parish of St. John's and its Cathedral* (St. John's: A SeaWise Enterprise Book, 1989), p. 6.

¹⁵ "Cemeteries and Burial Grounds," *Encyclopedia of Newfoundland and Labrador*, Vol. 1 (St. John's: Newfoundland Book Publishers [1967] Limited, 1981), p. 390-91.

retained the rights to the Old Burying Ground, continuing to use it for burials until 1849, when a proclamation of government banned burial within the town limits.¹⁶ From 1752 to 1849, some 5,000 burials were recorded within this cemetery.¹⁷

In 1825, Newfoundland became a part of the See of Nova Scotia and later, in 1829, an Archdeaconry of the same diocese.¹⁸ When the Diocese of Newfoundland was created in 1839, with Dr. Aubrey George Spencer as its first bishop from 1839-1843, an old wooden church built in 1800 took on the role of cathedral. On the situation of the church in the colony soon after his arrival, Bishop Spencer wrote, "… I found only eight clergymen … in the whole Colony; the Church itself in a most disorganized and dispirited condition; the school languishing …. The clergy of Newfoundland are maintained by the noble Society for the Propagation of the Gospel in Foreign Lands …." And later in 1841, "… of all the deficiencies which I am to supply and one of the most obvious must be the want of a commodious and decent church in St. John's which may … be sufficiently solid and respectable … to serve as the Cathedral church of this extensive diocese…."¹⁹ Spencer must have experienced additional pressure from Catholic Bishop Fleming's ambitious plans for a huge stone cathedral just up the hill. Spencer felt that he was "surrounded by a Roman-Catholic population numerically superior, and of a most proselytizing spirit."²⁰ A new cathedral he believed was a necessity. Though Spencer had plans drawn up and a foundation stone was laid in 1843, the new cathedral was not built until after the Great Fire of 1846.²¹

Bishop Edward Feild (Third Node: Protestant Precinct)

In 1844, Edward Feild became the second Anglican bishop of Newfoundland. During his episcopate (1844-1876), Feild radically restructured the personnel, administration and visibility of the Church of England in Newfoundland according to High Church precepts. He was a catalyst in the political realignment that eventually brought about responsible government to Newfoundland, and he played a major role in bringing about a fully sectarian educational system in Newfoundland. For these outstanding accomplishments, he was designated a National Historic Person in 2002.²²

Feild, in contrast to his predecessor, was determined to create a strong and visible Church of England, clearly differentiated from other Protestant denominations and from Evangelical Anglicans, who, along with the Wesleyan Methodists, sought an ecumenical Protestantism. Feild strengthened the Anglican Church by increasing the number of clergy throughout the island from 24 to 50, and building upon the theological

¹⁶ Rowe, In Fields Afar, pp. 6-7.

¹⁷ Ibid., p. 87.

¹⁸ Ibid., pp. 9-10.

¹⁹ Ibid., pp. 15-16.

²⁰ Peter Coffman, "St. John's Anglican Cathedral and the Beginnings of Ecclesiological Gothic in Newfoundland," *Journal of the Society for the Study of Architecture in Canada*, Vol. 31, No. 1 (2006), p. 6.

²¹ Plans were drawn by architect James Purcell, a native of Cork working in Newfoundland. The bishop had stones cut in Ireland and sent over, but they were all destroyed in the 1846 fire.

²² See Maryann D'Abramo, "Right Reverend Edward Feild, Bishop of Newfoundland and Bermuda," HSMBC, Submission Report 2002-48. The plaque inscription approved by the Board on 5 December 2004 reads: "Second Bishop of Newfoundland and Bermuda, Feild oversaw the expansion of the Church of England in Newfoundland, radically transforming it according to High Church precepts. He increased the number of native-trained clergy in his diocese and shaped many communities by building churches and schools, most notably the Anglican Cathedral of St. John the Baptist. A major figure in Newfoundland politics of the time, Bishop Feild also played a critical role in establishing a unique and fully denominational system of education in Newfoundland by 1875."

seminary established by his predecessor in 1843, which included both High Church theology and practical skills for mission work. Feild chose clergy from Newfoundland as well as England and travelled extensively within his diocese.

Because Feild emphasized High Church liturgy and ceremony as opposed to the sermon favoured by the Evangelical, or Low Anglican Church, he was determined to build a cathedral that would express these beliefs and be a visible and imposing expression of the High Church of England in Newfoundland. When attending Oxford, he had been steeped in the Tractarian ideals of the Oxford Movement and its architectural ideals, espoused by the Cambridge Camden Society (CCS), first formed in 1839 and later called the Ecclesiological Society. One of the society's goals was to promote the study of English architecture for the purpose of creating spaces for worship that were appropriate for High Church liturgy. Another goal was to set out guidelines for the construction of churches in the colonies, a topic addressed in a series of articles published between 1847 and 1850. The style, it was stated, must be Gothic, which they mistakenly believed to be a native English models as closely as possible, though there could be allowances for local climatic conditions. Stone was the material of choice. Feild's vision for a cathedral, based on the ideals of the CCS and the High Church liturgy, was supported by both the SPG and by the CCS, but not necessarily by all his clergy or flock, a number of whom regarded the CCS with suspicion.

In 1846, the (first) Great Fire destroyed most of the town, including the old Anglican chapel, and left 12,000 people homeless. It was now imperative that a new church building be constructed; not only was there no cathedral, there was no longer a place of worship for parishioners, whose numbers were steadily growing.²³ Against all odds, Feild succeeded in obtaining funds for his cathedral, including a good portion of the relief fund intended for the victims of the fire. The SPG opened a special fund for the rebuilding of St. John's parish church, and the Archbishop of Canterbury, William Howley, made a liberal donation. However, it was the intervention of Earl Grey, Secretary of State for the Colonies, that made Feild's project possible. Lord Grey intervened in respect to the Committee for the Relief of the Sufferers at the late Conflagration at St. John's, Newfoundland, formed in London, which had petitioned Queen Victoria, asking for her to have a collection made in all churches for the relief of the sufferers. In spite of strong opposition in St. John's, especially from Bishop Fleming and the Relief Committee, Feild got the money for his church.²⁴ Although not completed during his lifetime, St. John the Baptist Anglican Cathedral was destined to become an imposing and outstanding example within North America of a liturgically correct Gothic cathedral in the Ecclesiological style, on an imposing site overlooking the harbour.

Feild's ambitions were met in his choice of Sir George Gilbert Scott (1811-78), the most famous and prolific architect of Victorian England, well known for his work in the Gothic Revival style, to provide designs. The cathedral was to be located just above the Old Burying Ground, and care was taken to have the building correctly oriented, with its apse towards the east as required liturgically (Figures 2 and 62). Construction began in 1847 and the nave was completed and consecrated in 1850; however, due to insufficient funds, construction ceased for the next 30 years, leaving the nave to function as the church (Figure 63). In 1880, as a memorial to Feild, it was decided to complete the chancel and transepts. The

²³ St. Thomas Anglican Church (extant), built in the east of town in 1838, was a garrison church, not a parish church. Rowe, *In Fields Afar*, p. 14.

²⁴ Coffman, "St. John's Anglican Cathedral," pp. 9-12.

original architect's son, George Gilbert Scott, Jr., was given the project. He made minor modifications to his father's original plans, including raising the height of the transepts.²⁵ By 1885, the crossing, transepts and choir were completed (Figures 64 and 65).

Feild acquired additional property for the Anglican Church, including the area along the north side of Gower Street opposite the church, which he purchased in 1856. He had a number of ecclesiastical buildings constructed here, all of which were destroyed in the 1892 fire. They housed residential, educational and charitable functions.²⁶

The Establishment of the Denominational System of Education

Feild also played a significant role in the development of the denominational system in the colony.²⁷ He strongly opposed the 1843 Education Act, as he disagreed that Protestants were similar in their educational needs. He was also against the general Academy, believing that "Education cannot be carried on without religion."²⁸ He was determined that his church was to have the same educational rights as the Catholic Church and be subsidized completely separately, not only from all Protestant dissenters, but also from Evangelical Anglicans, who supported the Newfoundland School Society. In 1844 Feild set up a small secondary school of his own in the east of town, Bishop Feild Collegiate, to compete with the Academy.²⁹ The House of Assembly acknowledged the failure of the Academy, as it was crippled by the Anglican boycott and by the inability of the Catholics to pay fees. In 1850 it was therefore agreed that the Church of England, the Catholics and the "General Protestants" should each have their own Academy, allowing for division at the secondary level. By now, each denomination also had two separate organizations for schools, one for the poor and another for those of higher socio-economic status.³⁰ Feild's school, subsequent to the Act, was absorbed by the Church of England Academy.

Feild increased his campaign to have the division legislated at the elementary level as well. Although the Methodists were against this system in principle, they did not want the grant so divided because they benefited from the status quo. They were supported by the Catholics in their opposition to division. The Newfoundland School Society (now called the Colonial Church and School Society, as it had united with the Colonial Church Society) also wished to support them, but were told not to publicly oppose Bishop Feild. From 1851 to 1874, Feild fought tenaciously to have the educational grant subdivided proportionally amongst all denominations. After a short-lived victory in 1853, when the government agreed that it be divided in St. John's and Conception Bay, the decision was reversed the following year. In 1855 the coming of responsible government put a liberal Government in power, which did not support division of the grant. The liberals had been aided by the controversy, as they consisted of Catholics and a small number of

²⁵ Fern Graham, "Anglican Cathedral of St. John the Baptist, St. John's, Newfoundland," HSMBC, Agenda Paper 1993-20,

p. 618. ²⁶ Among them was an orphanage for boys and girls and the bishop's residence. Edgar House, *Edward Feild: The Man and His* Legacy (St. John's: Jesperson Press, 1987), pp. 31-33. A plan from before 1892 shows a library, a rectory and a small chapel north of Gower Street near Church Hill; along Queen's Road was Synod Hall. Cathedral of St. John the Baptist Archives, "Plan of Church Property situate North of Cathedral."

²⁷ See D'Abramo, "Right Reverend Edward Feild."

²⁸ Brother J. B. Darcy, Fire Upon the Earth: The Life and Times of Bishop Michael Anthony Fleming, O.S.F. (St. John's: Creative Publishers, 2003), p. 220.

²⁹ Pitt, Windows of Agates, p. 75. This institution continues to exist today as an elementary school. D'Abramo, p. 12.

³⁰ Rowe, Education and Culture in Newfoundland, pp. 20-21.

Methodists who made it possible for this party to come to power, while conservatives were mainly Anglicans and Methodists, who were opposed to responsible government.

In January 1875, after much wrangling, the denominational system came into effect, legislating division of the education grant according to denominational strength and making education the responsibility of individual churches with financial support from the state. The grant was divided among Anglicans, Catholics and Methodists, with provisions for the Presbyterian and Congregationalist churches.³¹ Later, other denominations were admitted, including the Salvation Army in 1892. In 1876, consolidating legislation recognized the three denominational academies (Anglican, Catholic and Methodist) and made provision for a fourth General Protestant Academy to serve mainly Presbyterians and Congregationalists.³²

Roman Catholic Church: Early History (Second Node: Roman Catholic Precinct)

While the first known Roman Catholic settlers in Newfoundland were at Lord Baltimore's colony at Ferryland in the 1620s, followed later by French settlers as part of the French colonial activity, it was not until 1784 that the Vatican established Newfoundland as its first English-speaking jurisdiction in British North America.³³ Dr. James Louis O'Donel, an Irish Franciscan priest from Knocklofty, was made responsible for organizing the Church in the colony, removing it from the authority of the Vicar-Apostolic of London. Appointed Prefect Apostolic of Newfoundland, O'Donel began work in the areas of St. John's, Ferryland and Placentia.³⁴ Bishop Howley in his ecclesiastical history of Newfoundland described the inhabitants of Newfoundland as "almost destitute of all practical religion" experiencing "the absence of all fixed spiritual guidance," while "lawlessness ... laxity of morals ... indifference to all religious observances" were all a part of the "howling moral wilderness" in which O'Donel began his labours.³⁵ Through his efforts, Newfoundland was raised from a prefecture to a vicariate apostolic (not quite a diocese) in 1796, making him the second (after Quebec) Roman Catholic bishop in North America.

The early Catholic bishops, O'Donel and his successor Scallan, pursued a liberal ecumenical attitude. Throughout the 18th century, Catholic rights with regard to worship, education, property and political participation had been restricted under a series of penal laws. The situation gradually improved during the late 18th and early 19th centuries as Irish Catholics increasingly became established.³⁶

Bishop Michael Anthony Fleming (First and Second Nodes)

Bishop Fleming, a man of outstanding physical strength and unwavering determination, was determined to strengthen the position of the church in the colony. He succeeded in radically restructuring the personnel,

³¹ The year before, a census had been taken so that grants could be apportioned according to numbers.

³² See "Presbyterian College" and "Schools," *Encyclopedia of Newfoundland and Labrador*, Vol. 4 (St. John's: Harry Cuff Publications Ltd., 1993), pp. 445-46 and 100-106.

³³ "Roman Catholic Church," *Encyclodpedia of Newfoundland and Labrador*, Vol. 4 (St. John's: Harry Cuff Publications Ltd., 1993).

³⁴ The first parish in Newfoundland, in Plaisance, was part of the See of Quebec.

³⁵ The Very Reverend M.F.Howley, *Ecclesiastical History of Newfoundland* (originally published in 1888; facsimile edition, (Mika Publishing Company, Belleville Ont., 1979), p. 188. No Catholic buildings from O'Donel's time or that of his successor, Bishop Lambert (1807-1817), survive. The Old Chapel and Old Palace (not extant), predecessors of the cathedral and nearby palace, were located on Henry Street outside the proposed district. Paul O'Neill, *The Story of St. John's, Newfoundland: A Seaport Legacy* (Don Mills, Ont.: Press Porcépic, 1976), p. 783.

³⁶ See "Basilica of St. John the Baptist National Historic Site," Commemorative Integrity Statement, Parks Canada, March 2000.

administration and visibility of the Roman Catholic Church in Newfoundland, from a small colonial mission to a diocese, which came about in 1847.³⁷ Determined to extend Catholic emancipation beyond Britain to the colony, he was an active agent in the politicization of Irish Catholics and the Catholic clergy in Newfoundland; and he laid the foundations of a Catholic education system in its formative years, before a fully sectarian education system was enshrined in law. For these reasons he was designated a National Historic Person in 2003.³⁸

Fleming first came to Newfoundland as assistant to his predecessor, Scallan, in 1829, and assumed the position of Vicar Apostolic in 1830. He was at least as determined as Feild that his church and its adherents should have a separate and clearly distinct identity from other denominations. This included their own Catholic system of education and equal status and rights with all other denominations. In the year Fleming arrived in Newfoundland, a concrete gain had been made for Catholics with the passing of the Catholic Emancipation Act by the House of Commons in 1829. Three years later, in 1832, the establishment of a local assembly and the revocation of the penal laws under the new constitution were also significant steps. By 1836, a group of reformers dominated by Catholics, but including Methodists, came to hold the balance of power. With it came a broad franchise that allowed for a greater participation by Catholics.³⁹

Choice of Site and Construction of Cathedral

Among Fleming's outstanding accomplishments was the construction of St. John the Baptist, the largest church in North America when built and one of the earliest examples of the Lombard Romanesque Revival style in the world. Fleming had a clear vision for his cathedral: it was to be "… on a scale of unusual elegance, extent and beauty … a building of stone in a country where there never was raised a single temple save on the most perishable material…"⁴⁰ The cathedral was to be constructed on one of the most elevated heights of land in St. John's, west of the main area of town and east of Fort Townsend (Figure 65). "It is a magnificent site," he wrote in 1838. "It commands the city, the harbour, the ocean and a vast expanse of country."⁴¹ After four trips to London to obtain this land, the government finally granted it to him in 1838. The deed, to Fleming and his successors, conveys his intention for construction at this site. This was a "Free grant for the purpose of erecting a Roman Catholic Cathedral, schools, residence for clergy and a cemetery for the benefit of the loyal and faithful Roman Catholic subjects and for no other uses…."⁴²

³⁷ For a time within the Archdiocese of Quebec, it was soon made the Diocese of Newfoundland due to Fleming's protests. *The Centenary of the Basilica-Cathedral of St. John the Baptist, St. John's, Newfoundland, 1855-1955*, p. 225.

³⁸ HSMBC, Minutes, 23 April 2003. The plaque inscription, approved by the Board in 2004, reads: "Vicar Apostolic from 1829 and Bishop from 1847, Fleming expanded and restructured the Roman Catholic Church in Newfoundland, transforming a small mission into a full diocese. An Irish-born Franciscan and supporter of the Catholic Emancipation movement in Ireland led by Daniel O'Connell, he successfully fought for the right of Catholics to participate fully in the colonial political process. Bishop Fleming also laid the foundations of a Catholic education system, established parishes throughout rural Newfoundland, and devoted his later years to building the Basilica of St. John the Baptist."

 ³⁹ See "Basilica of St. John the Baptist National Historic Site," Commemorative Integrity Statement, Parks Canada, March 2000.
 ⁴⁰ O'Neill, "The Early Church History of St. John's," 1972.

⁴¹ Howley, *Ecclesiastical History of Newfoundland*, p. 343.

⁴² O'Neill, "The Early Church History of St. John's," 1972, p. 12.

The story of the cathedral's construction is legendary.⁴³ A community effort, it brought about the involvement of thousands of people, including Catholics and numerous Protestants, men and women, from all levels of society. After the site was fenced, 8,800 cubic yards of earth were moved in two days, including by women who assisted by carrying clay in their aprons. Six thousand helped move tons of stone, and Fleming himself supervised the cutting of stone on Kelly's Island and moved heavy stones. Stone was transported free of charge, by schooner over the water and by horse and cart over land. Additional stone was also brought from Ireland. In 1841, the blessing of the foundation stone was attended by most people in St. John's, with a collection on the spot that raised the amazing sum of \$10,400. By 1848, the exterior of the building was complete; it was the largest church in the colonies and a very early example of the Romanesque Revival style.⁴⁴ In 1850 the exterior was finished, and near the very end of his life, Bishop Fleming was able to say the first mass in his new cathedral. Twenty-one years later, in 1871, the Illustrated London News provided an illustration of the building with a caption describing it as the most prominent and impressive building in the town: "This site is one of the most remarkable in the world, overlooking the city of St. John's, and facing the Atlantic Ocean. At an elevation of three hundred feet above sea-level, it [the cathedral] is at once the most conspicuous object, and the chief architectural ornament of St. John's"⁴⁵ (Figures 66 and 67).

Roman Catholic Education for Girls (Second Node: Roman Catholic Precinct)

Another of Fleming's major accomplishments was the establishment of a Catholic system of education in St. John's, which was soon extended to the outports. Believing that girls should be educated separately from boys, Fleming went to Ireland to recruit nuns to come to Newfoundland for the education of young girls from poor families. He approached the order of the Sisters of the Presentation of the Blessed Virgin Mary, because the Mother Superior was from Waterford, the original home of many of Newfoundland's Irish. Four Sisters accepted and, arriving in the colony in 1833, they were the first nuns on the island as well as the first teaching order of nuns in what was to become English-speaking Canada. None of the earliest buildings occupied by or built for the Sisters by Fleming have survived.⁴⁶ Their permanent masonry home, almost certainly envisioned by Fleming, was begun immediately after his death in 1850 and completed in 1853 along with a school, under his successor, Bishop Mullock. The buildings were located right beside the north transept of the cathedral (Figures 65, 67 and 68).⁴⁷

⁴³ There has been uncertainty over the identity of the cathedral architect, but it is almost certainly to have been designed by an M. Schmidt. See Shane O'Dea, "The Basilica of St. John the Baptist, St. John's, Newfoundland," HSMBC, Screening Paper 1983-043, pp. 134-36.

⁴⁴ The plaque inscription, approved by the Board in June 1984, reads: "The Roman Catholic Church was formally established in Newfoundland by Irish settlers at the end of the 18th century and since that time has played a key role in the religious, political and social history of the province. The Basilica of St. John the Baptist stands as the principal symbol of the church in Newfoundland. Begun in 1841 it was an ambitious project for its time and reflected the intent of Bishop Michael. Anthony Fleming to erect a cathedral of unusual elegance, extent and beauty. The design, inspired by Romanesque churches of Italy, was one of the earliest examples of this stylistic revival in North America."

⁴⁵ From *Canadian Illustrated News*, 15 April 1871, quoted in Charles P. DeVolpi, *Newfoundland, A Pictorial Record: Historical Prints and Illustrations of the Province of Newfoundland, Canada, 1497-1887* (Sherbrooke, Que.: Longman Canada Limited, 1972), caption for plate 117.

⁴⁶ These include two buildings constructed for them by Fleming: a "large and commodious" school (demolished) for 1,200 children, and a "magnificent" new convent built in 1844 at the foot of Long's Hill, but destroyed in the 1846 fire. Howley, *Ecclesiastical History of Newfoundland*, pp. 290-94; and Darcy, *Fire Upon the Earth*, p. 235.

⁴⁷ Howley, *Ecclesiastical History of Newfoundland*, pp. 290-94; and Darcy, *Fire Upon the Earth*, p. 235.

In 1840, Fleming decided that Sisters from a second order of nuns were required, this time for the education of girls from families of higher socio-economic status, as well as for charitable work, such as the care of orphans, the sick, the poor and others in need.⁴⁸ These Sisters needed to be free to visit the needy in their own homes if necessary, as the Presentation Sisters were not permitted to do so, belonging as they did to a cloistered order. In providing schools where "respectable Catholic ladies" would receive both a good and a religious education and be taught the "elegant and fashionable accomplishments of the day," Fleming intended to raise the public estimation of Catholicity. He approached the Order of Mercy, in Dublin; three Sisters accepted, arriving in St. John's in 1842. The site of the wood convent (demolished) that Fleming had built for them at the southeast corner of Cathedral Place (now Basilica Square) in 1843 has continued to be the location of the Mercy motherhouse and associated buildings until the present (see Figure 67). Designed to accommodate six Sisters,⁴⁹ it opened with 42 registered pupils. Our Lady of Mercy School was the first pension school (one which charged fees for attendance) in the colony.⁵⁰ One of these Sisters, Sister Nugent, is the first woman on record in Newfoundland in the 19th century to perform the duties of a nurse, and the first to give her life caring for the sick.⁵¹

Belvedere (First Node: Educational/Cemetery Precinct)

In 1847, Fleming purchased a large farm property to the northeast of the cathedral grounds, which subsequently became widely known as Belvedere. This had been previously owned by Hugh Emerson, a lawyer and politician who had acquired it in 1821 and had a fine two-storey residence with a hipped roof built there for him and his family in 1826 (Figure 68). After retiring from public life, he sold the property to Fleming.⁵² According to Fleming's biographer, Brother Darcy, his purpose was to establish a Franciscan monastery at Belvedere for Brothers who would provide for the education of boys at the BIS Orphan Asylum School (not extant) and would "give a character to the school and a moral education to the youth."⁵³ In the early 1830s, Fleming had tried to give religious instruction to the children at the school after hours, but was refused admittance, in his own words, by six "liberal Catholics," who were asserting the nondenominational status of the school. Fleming assumed the administration of the school in 1836 in order to ensure that religious instruction was available to young Catholic boys in St. John's. According to Howley, this was the beginning of the "great fight for Catholic education."⁵⁴ Once Fleming had purchased the Belvedere property, he recruited four Brothers to come and teach, one from the Third Order of St. Francis and three others, all from Galway.⁵⁵ Arriving in 1848 and accommodated at Belvedere for a time, the Brothers brought about a significantly increased enrolment.⁵⁶ They returned to Galway in 1853, after a fiveyear stay, and the school reverted to secular teachers until the mid-1870s.

⁴⁹ Darcy, *Fire Upon the Earth*, p. 242. The wood convent stood on the site of the Mercy Oratory of the Sacred Heart.

⁴⁸ On the Order of Mercy, see Sister M. Williamina Hogan, *Pathways of Mercy in Newfoundland, 1842-1984* (St. John's: Harry Cuff Publications Limited, 1986), and Katherine E. Bellamy, *Weavers of the Tapestry* (St. John's: Flanker Press, 2006).

⁵⁰ Archives of the Congregation of the Sisters of Mercy of Newfoundland, RG 10/1/94-101, "Historical Notes, Convent of Our Lady of Mercy and Our Lady of Mercy School, Military Road, St. John's," p. 1.

⁵¹ Hogan, *Pathways of Mercy*, p. 36.

⁵² Ibid., pp. 84-85.

⁵³ Goodspeed, "St. Patrick's Hall," p. 364.

⁵⁴ Howley, *Ecclesiastical History of Newfoundland*, p. 230; Rowe, *Education and Culture in Newfoundland*; and Jones, "Religion, Education and Politics in Newfoundland," p. 64.

⁵⁵ According to D'Arcy, *Fire Upon the Earth*, pp. 248-49, their order of origin of the other three Brothers remains unidentified.

⁵⁶ They moved to a house on the Orphan Asylum School property. Darcy, *Fire Upon the Earth*, p. 259.

The Brothers were at first accommodated in Fleming's house at Belvedere. Once Fleming had purchased the property, this house became his home, official residence and the place from where he carried on all his business.⁵⁷ Fleming also established a graveyard at Belvedere in 1848, as the town was discussing legislation for the closure of all burial grounds within the town, including the Catholic one (not extant). This was part of an international movement to move burial sites away from populated areas.⁵⁸ In 1848, Fleming consecrated the burial ground as Belvedere Cemetery.⁵⁹ Bishop Fleming died in his home at Belvedere, where his body was laid out and where thousands of people came to pay their respects before it was taken to the cathedral for the funeral, also attended by thousands. Fleming was buried, as were his predecessors, beneath the altar of his cathedral. On his death, Fleming left his privately owned house and property at Belvedere to the Sisters of Mercy for the maintenance of the orphan girls of Newfoundland (Figures 13 and 68).

Bishop John Thomas Mullock⁶⁰ (Second Node: Catholic Precinct; and First Node: Educational Precinct) Fleming's successor, Bishop Mullock, was a Franciscan from Ireland who had come to Newfoundland to act as coadjutor and assistant to Fleming. Under Mullock's episcopacy (1850-1869), the diocese of Newfoundland was divided into two, the dioceses of St. John's and of Harbour Grace. Mullock spent the early years of his episcopate completing the "monumental workload" begun by his predecessor including the completion of the cathedral and the construction of a number of new buildings, among them a convent and school for the Presentation Sisters in 1850 (mentioned above) and a new palace. In a pastoral letter of 1850 to the clergy and laity, recalling Fleming's accomplishments and describing his own role as successor to complete the work Fleming had begun, Mullock wrote about his intentions with respect to the new construction to be undertaken. "These erections are to be of stone and of a style and architecture worthy of a great edifice to which they are attached. They are not for our generation alone, but to last for ages and to be the abode of some of your children and grandchildren It is our intention to carry out the buildings, as long as God gives us strength and means, according to the plans of our beloved pastor."⁶¹

Mullock continued work on the cathedral, which he reported to be in a precarious condition. He said that it had been "commenced at a period when in Newfoundland skilled workmen could not be found to carry out so vast a work; the consequence was that ... the most serious mistakes were committed. In 1850 it was a mere shell, threatening premature ruin ... soon it appeared that there was imminent danger of the whole coming down that it was not even safe for a week."⁶² He continued work on the interior, including the

⁵⁷ It was described by Sister Hogan as designed in the style of plantation manor houses of western Nova Scotia. *Pathways of Mercy*, p. 86.

⁵⁸ Rowe, *In Fields Afar*, p. 87. The Catholic graveyard (not extant) opened in 1811 at the bottom of Long's Hill (within proposed district).

⁵⁹ Hogan, *Pathways of Mercy in Newfoundland*, p. 86. While Fleming owned the property required that gravesites be purchased, he also bought land for a public cemetery, now Mount Carmel Cemetery. Darcy, *Fire Upon the Earth*, pp. 259-60.

⁶⁰ In 1975, the Board requested agenda papers on Fleming, Feild and Mullock. The paper on Mullock has not been written. HSMBC, Minutes, November 1975.

⁶¹ The Centenary of the Basilica-Cathedral of St. John the Baptist, St. John's, Newfoundland, 1855-1955, p. 228.

⁶² Quoted by O'Dea from Edward B. Foran, "Early Days of the Catholic Church in Newfoundland," *Basilica Centenary Volume*, ed. Rev. P.J. Kennedy (St. John's, 1956), p. 216.

placement of the altars and the stucco of the ceiling, and in 1855, it was consecrated.⁶³ In 1854, the Bishop's Palace was built near the west transept (Figures 67 and 70).⁶⁴

The new Presentation Convent and School were located behind Cathedral Square, just northeast of the cathedral transept (Figures 65, 67 and 69). Mullock contracted architect James Purcell and builder Patrick Keough, builder and superintendent of Newfoundland's public buildings, who had just completed the Colonial Building, to design and build the convent, which was this time to be of stone.⁶⁵ When the cornerstone was laid in 1850, the school for girls was already flourishing. The Sisters moved into the unfinished school in 1851 and took formal possession of the premises in 1853, when the buildings were finally completed. The convent became the motherhouse for the Presentation Sisters in Newfoundland, as their schools spread throughout the colony, with their first foundation in Harbour Grace in 1851, where they instructed young women as well as children. There were 10 foundations in the outports by 1872.

Mullock went on to improve and extend the accommodations for the Mercy Sisters both on Cathedral Square and at Belvedere. First, on Cathedral Square, he began with temporary wood buildings with money bequeathed to him for that purpose by Fleming. The orphanage that opened here in 1854 was the first of its kind in Newfoundland. For their permanent three-storey grey stone convent, the cornerstone was laid in 1856 and the building completed in 1857 (Figure 67). From the time of its construction, this building was the motherhouse of the Order of Mercy in Newfoundland.⁶⁶ By the late 1850s, the Mercy Order was firmly entrenched in Newfoundland.⁶⁷ In 1859, the first foundation from the Mercy convent was established at Belvedere, with the opening of St. Michael's Convent and Orphanage in Bishop Fleming's former residence, named in his honour (Figure 68). The Sisters also established a House of Mercy in the Belvedere orphanage building in 1860, similar to one they had founded in Dublin to house unemployed servants until they found placements, a project soon abandoned for lack of funds. The orphanage, however, was soon enlarged with a small two-storey schoolroom. A number of Mercy foundations after Belvedere were established in the outports, the fifth one in 1871.⁶⁸

Mullock consecrated Belvedere Cemetery in 1855; it may have been at this time that it became a public cemetery.⁶⁹ An extension was consecrated in 1881.⁷⁰ By 1901, Belvedere Cemetery was described as having assumed a very pleasing aspect and being a veritable park.⁷¹

 ⁶³ The Centenary of the Basilica-Cathedral of St. John the Baptist, St. John's, Newfoundland, 1855-1955, pp. 228 and 245.
 ⁶⁴ This replaced the Old Palace (demolished) on Henry Street. The Newfoundland Quarterly, Vol. 4, No. 4 (spring 1925), p. 18.

⁶⁵ "Presentation Convent Motherhouse," *Encyclopedia of Newfoundland and Labrador*, Vol. 4 (St. John's: Harry Cuff

Publications Ltd., 1993), p. 449; and Shane O'Dea, "James Purcell," *Dictionary of Canadian Biography, Volume VII, 1851-1860* (Toronto: University of Toronto Press, 1985), pp. 725-26.

⁶⁶ According to O'Dea, this building may have also have been designed by Purcell, based on similarities to St. Bonaventure College, which he designed.

⁶⁷ Hogan, Pathways of Mercy, p. 49.

⁶⁸ Congregation of the Sisters of Mercy of Newfoundland Archives, RG 10/1/94-101, "Historical Notes, Covent of Our Lady of Mercy and Our Lady of Mercy School, Military Road, St. John's," p. 3.

⁶⁹ O'Neill, A Seaport Legacy, p. 693.

⁷⁰ Hogan, *Pathways of Mercy*, p. 105.

⁷¹ Newfoundland Quarterly, 1901, vol 1-2.

Mullock also decided to extend the ecclesiastical property to the northwest of the cathedral and behind the Bishop's Palace, apparently for the construction of a new school and grounds, to be called St. Bonaventure's. He purchased land then known as the Halley property, which included a part of present-day Bonaventure Avenue. St. Bonaventure's College, founded in 1856, grew out of the Act of 1851 that legislated the establishment of three separate denominational academies, including one for Catholics. The cornerstone was laid in the same year. This was Newfoundland's first college. Mullock commissioned Purcell to draw up plans and hired Patrick Keough to build the school, to be located on the new property, some distance north of the new palace (Figures 65 and 70).⁷² The building was completed in 1858 and it was decided in 1865 that any students who could pass the exams would be accepted, including non-Catholic boys who had completed primary grades at other schools. In the early years, the school was operated by Franciscan Brothers. The college was initially instituted as a seminary for the development of vocations to the priesthood and religious life, but non-clerical students could also attend. Courses were carried out in strict adherence to the standards of universities and colleges in Europe. According to Walter Furlong, writing in the Adelphian, the founding of the college "opened an era of educational enlightenment that brought Newfoundland into the realm of Arts and Letters courses comparable with those granted by colleges throughout the world."⁷³

The Episcopal library, built in 1859,⁷⁴ appears to have been the last building constructed during Mullock's episcopate. Located between the Bishop's Palace and St. Bonaventure College, this was a two-storey masonry structure with a gabled roof, a carriageway in the centre leading into the courtyard behind the cathedral and schools, and tall, narrow windows on the second storey to light the library and reading room (Figure 70). More improvements to the Catholic precinct included the construction in 1857 of Cathedral Arch, in Cathedral Square, a granite triumphal arch supporting a statue of St. John the Baptist (Figure 67), enlarged in 1907 to a triple arch, with the widening of Military Road (Figure 25).

By the end of Mullock's episcopate, Fleming's plans for future buildings were completed and Mullock had added some improvements of his own. The core functions of the Roman Catholic ecclesiastical precinct had been established. All subsequent construction in the precinct may be seen as enlarging the already existing functions within the precinct. This is also the case for the property and buildings associated with the Mercy Order at Belvedere.

Education for Boys and Girls, 1875-1892 (First Node: Education and Cemetery Precinct; and Second Node: Roman Catholic Precinct and St. Patrick's Hall Property)

Roman Catholic education in Newfoundland evolved with the arrival of several Irish Christian Brothers to teach boys at the Orphan Asylum School (demolished), at the invitation of the BIS.⁷⁵ The order of the Irish Christian Brothers had been established in Ireland in 1817 for education in Ireland. In 1875, two Brothers

⁷²Incorporated into the structure were 30,000 heavy granite stones from Ireland, which had been intended for an only partly completed penitentiary. O'Dea, "Purcell," p. 725.

⁷³ Wallace Furlong, "The History of St. Bonaventure's College," *The Adelphian: 125th Anniversary, 1857-1982, St. Bonaventure's School, St. John's, Newfoundland*, ([St. John's, 1982]), p. 14.

⁷⁴ Heritage Foundation of Newfoundland and Labrador, "St. John's Ecclesiastical District: Application to the Historic Sites and Monuments Board of Canada," 2005, p. 14.

⁷⁵"Irish Christian Brothers," *Encyclopedia of Newfoundland and Labrador*, Vol. 3 (St. John's: Harry Cuff Publications Ltd., 1991), p. 69.

came to evaluate local needs, and set the condition that the order was to have autonomy in educational matters. Brother Francis L. Holland arrived soon after, to become the founding superior of the first Christian Brothers' community in North America. Four Brothers took over the Orphan Asylum School in 1876, accepting 200 pupils from 300 applicants. Two new buildings were then constructed to accommodate the Brothers. A large-scale, imposing new school was built on the Orphan Asylum School property (in the second node). Called St. Patrick's Hall, this large three-and-a-half storey masonry structure was designed in the Second Empire style (Figure 71).⁷⁶ Fronting on Queen's Road and overlooking the harbour, it was located just below the Catholic cathedral (Figures 65 and 72). It was built both to house the schools (as they were known) for the Christian Brothers, the headquarters for the BIS and a mid-size theatre, to raise money. In 1877 the cornerstone was laid, and in 1880 the school officially opened, to an enormous enrolment.⁷⁷ The old school was subsequently demolished.

Mullock's successor Bishop Power had a monastery constructed for the Brothers along Merrymeeting Road (first node). He laid the cornerstone for Mount St. Francis in 1877 on a plot of land just northwest of the Catholic buildings.⁷⁸ Completed in 1880, this attractive two-and-a-half storey building was eclectic in design (Figures 65 and 73). By 1880 there were 14 Brothers living in the monastery and teaching at St. Patrick's Hall. In 1889, Bishop Power asked the Brothers to take over the administration and teaching of St. Bonaventure's, which, according to Brother Darcy, was almost moribund.⁷⁹ The Brothers, under the direction of Brother Slattery, were successful here as well and enrolment rapidly swelled. By the end of the century, the Brothers had revolutionized education for boys in St. John's, with 1,200 boys attending the Brothers' schools.⁸⁰

Facilities for the Mercy Sisters also required expansion. On Cathedral Square (second node), in the Roman Catholic precinct, the Chapel of Our Lady of Good Counsel was built as an addition in 1892, as a Golden Jubilee memorial, replacing the chapel inside the convent (Figures 38). Later named the Oratory of the Sacred Heart, this building was used for masses, marriages and other ceremonies. Due to the enormous growth of the Mercy orphanage, a new large new orphanage of brick and stone was built at Belvedere (first node) in 1884-85 (Figures 14, 15 and 65). Designed in the Second Empire style, this imposing building was three-and-a-half storeys high and nine bays wide with a frontispiece and tower on the main façade, a design recalling St. Patrick's Hall. Bishop Power dedicated the building in 1885. Before the turn of the century, the orphanage school formed an integral part of the public, denominational school system of Newfoundland. Reports of the superintendent of schools and others, from the 1890s on, give evidence of the high standards achieved in the classrooms from kindergarten to junior high school.⁸¹

⁷⁶ On this building, see Goodspeed, "St. Patrick's Hall," HSMBC, Agenda Paper 1995-12.

⁷⁷ O'Neill, A Seaport Legacy: The Story of St. John's, Newfoundland, Vol. 2 (St. John's: Press Porcépic, 1976), p. 782. ⁷⁸ Ibid.

⁷⁹ Brother J. B. Darcy, *Fair or Foul the Weather: Brother Luke Slattery's Presidency of St. Bonaventure's College, 1889 to 1895* (St. John's: Creative Publishers, 1999), pp. 1-2.

⁸⁰ "Irish Christian Brothers," *Encyclopedia of Newfoundland and Labrador*, p. 70. In the 1890s, the Brothers became responsible for Mount Cashel Industrial School and Orphanage (demolished) and Holy Cross School (outside the proposed district).

⁸¹ Hogan, Pathways of Mercy, pp. 49, 90-95 and 98.

Wesleyan Methodist Church: History (Third Node: Protestant Precinct)

Laurence Couglan (NHP, 1965) brought Wesleyan Methodism to Newfoundland, arriving in Harbour Grace in 1765. Labouring in the area of Conception Bay, he established Methodism as a vigorous movement that had a profound effect upon Newfoundland society.⁸² The Methodists had broken away from the Church of England in 1791 under the leadership of John Wesley, who emphasized the importance of faith and a direct, deeply felt religious experience with God. A missionary church in its early years in Canada, it made use of itinerant preachers, class meetings and revivals.⁸³ Because St. John's was already served by a Congregational mission, it only became a focus for the Methodist mission in Newfoundland in the early 19th century, when in 1813, some 70 to 100 Wesleyan Methodists formed a minor enclave in a community of some 10,000 persons. In 1814, the English Methodist Conference asked the governor of the colony for a grant of land for a chapel and the following year, the first Wesleyan minister, Reverend John Pickavant, arrived in St. John's.⁸⁴ In the same year, the English Methodist Conference combined all the missions in Newfoundland into a single District of the English Conference, so that they were administered as a whole rather than individually. The first Methodist chapel, built in 1815, was soon destroyed by fire, as was its successor of 1816. The location of the third chapel, that of the current church, was selected partly for its location (then) near the northern perimeter of the town to be distant future fires (Figure 65). The site was a commanding one, overlooking the harbour and the Narrows. Constructed in 1816, the new wooden chapel fronted onto Gower Street, but was designed with the pulpit facing the harbour (as it does in the current church), so that the preacher "should face both his people and the sea, by which their destinies had been and would be shaped."⁸⁵ The Methodist Cemetery (not extant) was located across the street, and by 1820, a parsonage (not extant) was built nearby.⁸⁶ By this time, the circuit (or district) included not only St. John's, with the Gower Street chapel, but also Petty Harbour, Quidi Vidi, Torbay, Portugal Cove and other outport communities.⁸⁷

In 1855, the Wesleyan Church in Newfoundland, the Maritime Provinces, and Bermuda became the Wesleyan Methodist Conference of Eastern British America, a body largely independent of the English Conference. Ministers now tended to come from North America rather than England. The chapel, which had escaped the 1846 fire, was too small for the growing congregation. The old wooden church was removed to make way for construction of the new building. In 1856 the cornerstone was laid and the following year the church was consecrated and opened for public worship. This new larger, brick building was the congregation's first masonry church, and housed a congregation of 1,000. The following three decades represented a period of growth for St. John's and for membership of the circuit, bringing about the construction of three more Methodist Church of Canada to create the Newfoundland Conference of the Methodist Church of Canada, now calling itself the Methodist, rather than the Wesleyan Methodist Church. By 1890 there were two new circuits in St. John's, with Gower Street Methodist Church belonging to the Gower Street circuit.⁸⁸

⁸² See Staff Report, "Lawrence Coughlan and the first Methodist Churches in Canada," HSMBC, Agenda Paper 1965. The plaque inscription was approved by the Board on 6 June 2006.

⁸³ Rhona Goodspeed, "St. James United Church, 463 Sainte-Catherine Street West, Montréal, Quebec," HSMBC, Agenda Paper 1996-34, p. 117.

⁸⁴ O'Neill, "The Early Church History of St. John's," pp. 33-35; and Pitt, Windows of Agates, p. 26.

⁸⁵ Pitt, Windows of Agates, p. 34.

⁸⁶ Rowe, In Fields Afar, p. 87. Land for the cemetery was granted in 1811, located where the hall currently stands.

⁸⁷ Pitt, Windows of Agates, p. 55.

⁸⁸ Pitt, *Windows of Agates*, pp. 84-88, 96 and 109.

In terms of education and politics, the Methodists, though small in number, played a significant role in the development of the denominational system. While in principle against division of the grant among the different denominations of Protestants, they nevertheless supported the Education Act of 1843, as it gave them control of a grant of their own. They were in favour of the Academy Act of 1844, which provided for a general academy for secondary education. However, in 1857, they tried to gain control of the General Protestant Academy.⁸⁹ The Methodists established the Wesleyan-Methodist Academy, later the Methodist College (not extant), initiated by the Gower Street circuit in 1858. Built in 1859, the college fronted onto the east end of Long's Hill and backed onto Harvey Road. Formerly selected as a Methodists burial ground but found to be too rocky, it belonged to the church but was unused. In 1858, the Methodists petitioned for division of elementary grant and, as a result, were accused of inconsistency. As mentioned earlier, it was the Methodists who enabled the liberals, mainly Catholics, to form a government in 1855. Thus, the coming of responsible government in Newfoundland took place as a result of support from the Methodists.

St. Andrew's Presbyterian Church: History (Third Node: Protestant Precinct)

While the presence of a Presbyterian minister was recorded in Newfoundland as early 1622, a permanent Presbyterian congregation was not established in St. John's until the 1840s.⁹⁰ John Jones had brought together a group for public worship in an artillery regiment in 1775. Soon after his discharge, he returned to England, became an ordained minister, and came back to St. John's in 1779 to form a congregation that was Congregational in government but had the Presbyterian Westminster Confession of Faith as its doctrine. In the 1840s, members of this congregation withdrew to form their own Presbyterian Church as part of the synod of Nova Scotia, with Reverend Donald Allen Fraser as their first minister. The site chosen, which is that of the current Presbyterian Church, was just south of and adjacent to Harvey Road, overlooking the harbour and the Narrows, like the other denominations. It was lower down the hill than the Catholic cathedral but higher up than the Anglican and Methodist churches. The cornerstone of St. Andrew's Church (not extant) was laid in 1843, two years after construction of the Catholic cathedral was begun, and four years earlier than the Anglican cathedral. In 1845 there were 478 Presbyterians in Newfoundland, representing 0.5 percent of the colony's population.

In 1843, the Established Church in Scotland was torn in two, with Canada falling heir to the legal battles that split the church in Scotland. As a result, in 1849, the congregation in St. John's divided and the following year the Free Church congregation built their own church (not extant), at a new site, outside the proposed district.⁹¹ For about 30 years these two congregations, the Established and Free Presbyterian churches, continued as separate entities. These were two of the three founding congregations (the third was in Harbour Grace) in Newfoundland of the Presbyterian Church in Canada when it was formed from several synods in Ontario, Quebec and the Maritimes in 1875. Both St. Andrew's Free Church and St. Andrew's Kirk were destroyed, each in a separate fire, in 1876. The third church (not extant), built at a third site outside the proposed district, marked the union of the two congregations, spiritually and physically.⁹² With the establishment of the new Canadian Church there was expansion to several other outports. As for education, after the implementation of the denominational system in 1875, consolidating legislation in 1876

⁸⁹ Ibid.; and Jones, "Religion, Education and Politics in Newfoundland, 1836-1875," p. 68.

⁹⁰ This section is based largely on Gordon Fulton, "St. Andrew's Presbyterian Church, St. John's, Newfoundland," HSMBC, Agenda Paper 1992-07.

⁹¹ On Duckworth Street, near the Commercial Bank, on a site outside the proposed district.

⁹² This site of this third church was at northeast corner of Duckworth Street and Cathedral Street.

provided for a fourth academy, a General Protestant Academy, to serve mainly Presbyterians and Congregationalists, in addition to recognizing the three denominational academies.⁹³

<u>Post-fire Rebuilding (Third Node: Protestant Precinct; and Second Node: St. Patrick's Hall Property)</u> In 1892 the (second) Great Fire destroyed much of St. John's. While it left the Roman Catholic precinct and Belvedere completely unscathed, it burned all the Protestant churches discussed above and their related ecclesiastical buildings, as well as St. Patrick's Hall. Of these buildings, only the shells of the Anglican cathedral and of St. Patrick's Hall remained (Figure 74). All three Protestant churches and St. Patrick's Hall were rebuilt immediately, as were several other buildings in the area of the proposed district (Figure 76).

For the Anglican cathedral, consultations were held with architects George Gilbert Scott, Jr. and his brother, John Oldrid Scott. Modifications were made, though the reconstruction made use of the surviving walls and followed the Scotts' original plans very closely.⁹⁴ Other Anglican buildings were also constructed. In 1893 to 1894, Cathedral Parish House was built fronting onto Church Hill (Figures 51 and 76), on the former site of Feild's residence. The Cathedral Rectory was built fronting onto Cathedral Street between Gower Street and Queen's Road (Figure 50 and 76). Both were substantial brick residences designed in the Queen Anne Revival style. On the north side of Queen's Road, a two-storey building with a tower was constructed to house the synod and a school (Figures 75 and 76).⁹⁵ Other buildings constructed to replace the functions of those formerly on this Anglican Church property were built at sites outside the proposed district.⁹⁶

As for the Gower Street church, it was rebuilt after a major rift between the board and the trustees over the design to be adopted. The new church was constructed in 1894-96, to designs by Elijah Hoole. Larger and bolder than its predecessor, the red brick building was designed in the Romanesque Revival style (Figures 76 and 77). Opened in 1896, the new church became known as the "Cathedral of Methodism in Newfoundland."⁹⁷ It was and remains the largest and most imposing Methodist church built in the colony or the province. Gower Street church and its predecessors were mother churches of the Methodist churches in St. John's. The Methodist College was also replaced at its original site after the fire, but burned in 1925. Its replacement, a new large United Church building called Holloway School, was demolished in 1979.⁹⁸

The site of the Presbyterian Church was moved back to the old, original site of the first Presbyterian church of 1843, the site of the current church (Figure 76). Financial support was provided by subscriptions from congregations in Montréal and Toronto, as well as other cities in Ontario and a collection in St. John's. The cornerstone was laid in 1894 and the church dedicated by Reverend McNeil in 1896, although the steeple

⁹³ "Presbyterian College" and "Schools," Encyclopedia of Newfoundland and Labrador, pp. 445-46 and 100-106.

⁹⁴ The plaque inscription, approved by the Board in June 1980, reads: "Begun in 1847, under the direction of Bishop Feild, this cathedral was designed by the noted British architect George Gilbert Scott and is an internationally important monument of the Gothic Revival style. Its historical correctness and structural rationalism express the ideals of the Cambridge Camden Society, an English Group dedicated to reforming the Anglican Church through a return to 13th century sources. The internal composition of nave and aisles is clearly reflected on the exterior. Scott's cathedral burned in 1892 and was rebuilt by his son soon after. The intended tower has never been erected."

⁹⁵ City of St. John's Archives, Fire Insurance Plan, 1893, p. 15.

⁹⁶ For example, the Orphanage on Gower Street was rebuilt on Military Road. House, *Edward Feild*, pp. 31-33.

⁹⁷ Pitt, Windows of Agates, p. 122.

⁹⁸ Ibid., pp. 165 and 99-100; and "Holloway School," *Encyclopdia of Newfoundland and Labrador*, Vol. 2 (St. John's: Newfoundland Book Publishers [1967] Limited, 1981), p. 1002.

was not constructed until 1904 (Figure 78). The new brick and stone building was designed in a High Victorian Gothic Revival style. A Presbyterian school building was also constructed just down to the hill, to the immediate west of the Anglican Synod Hall and school building, but was demolished after decades of use.⁹⁹

The new St. Patrick's Hall was designed to resemble its predecessor closely, and the shell of the original building was incorporated into the new one (compare Figures 71 and 42). When it reopened in 1894, it was reported to be "one of the finest if not the finest hall in appearance in the city."¹⁰⁰

By the turn of the century, the Protestant precinct, St. Patrick's Hall and much of the Roman Catholic precinct on the east had to a large extent taken on the appearance that they have today.

Twentieth Century

The Denominational System of Education

The denominational system of education continued through the 20th century until 1998, providing each denomination with funding for education, admitting Seventh Day Adventists in 1912 and the Pentecostal Assemblies of Newfoundland in 1954. When Newfoundland joined Confederation, the denominational system was entrenched in the Terms of Union, formalizing what had been customary and legal rights in education into constitutional rights. Premier Joey Smallwood pledged himself to the preservation of these rights in order to mollify Roman Catholic Archbishop Roche and other Catholics who were against Confederation, fearing the loss of their educational rights.¹⁰¹

<u>Roman Catholic Church: History (Second Node: Roman Catholic Precinct and St. Patrick's Hall)</u> For the Catholic Church, most of the 20th century was a period was of growth and consolidation. In 1904, Newfoundland became an ecclesiastical province. The Bishop's Palace was destroyed by fire in the early 1920s, and a new palace was constructed using stone from the former one. This was the Church's biggest financial undertaking within the precinct for 70 years (Figure 79).¹⁰² In 1955, the Vatican elevated the cathedral to the level of Minor Basilica, and Cathedral Square was renamed Basilica Square.

All three religious orders and their schools grew. For the Presentation and Mercy Sisters, a general novitiate in St. John's replaced numerous novitiates in the colony in 1916.¹⁰³ In the 1930s, additions were built onto the rear of the convent to enlarge facilities for the Sisters, including a new chapel (Figures 32 and 34), and onto the rear of the school including a new large school building (partly demolished; Figure 36). ¹⁰⁴ After 1944, the Sisters also held classes in St. Patrick's Hall for a time.¹⁰⁵ Similarly, the Order of Mercy grew and their schools expanded; by 1916 they had 12 convents in Newfoundland, and 18 convents by 1922. In

⁹⁹ City of St. John's Archives, Fire Insurance Plans, 1893, 1925, 1946 and 1963.

¹⁰⁰ Evening Telegram [St. John's, Newfoundland], 16 August 1894.

¹⁰¹ See John Edward Fitzgerald, "Archbishop E.P. Roche, J.R. Smallwood, and Denominational Rights in Newfoundland Education, 1948," *CCHA*, *Historical Studies*, Vol. 65 (1999), pp. 28-49.

¹⁰² The Newfoundland Quarterly, Vol. 4, No. 4 (spring 1925), p. 18.

¹⁰³ Hogan, *Pathways of Mercy*, p. 49; and Sister Perpetua, Sisters of the Presentation of the Blessed Virgin Mary, site visit, October 2006. This made it possible to have the Sisters distributed where required geographically.

¹⁰⁴ Site visit, October 2006.

¹⁰⁵ Goodspeed, "St. Patrick's Hall," p. 365.

St. John's, additions were required for their convent and school. In 1920, the fourth storey of the convent was enlarged and rear additions were built (Figure 38).¹⁰⁶ In 1915, the school came within the scope of the Newfoundland Education Act and became known as the Academy of Our Lady of Mercy. A new school for the Sisters was built by the American Catholic men's fraternity Knights of Columbus, facing onto the square (Figures 37 and 39). In 1920, when Archbishop Roche laid the cornerstone, he highlighted the "heritage of ecclesiastical and educational buildings" handed down by Fleming and Mullock:

When we consider the magnificent group of ecclesiastical buildings of which this Cathedral is the centre, which crowns the hilltop of our city – the Mercy Convent, the Presentation Convent and Schools, the Cathedral, the Palace, the library and the old St. Bonaventure's … when we consider that all these buildings were erected within the space of one or two decades … we cannot but marvel at the tireless energy of those great builders – Bishop Fleming and Bishop Mullock.... The new building will be one more link in that grand chain of buildings which stretches from St. Patrick's Hall and the left to St. Bonaventure's on the right."¹⁰⁷

A further addition to the convent building was the gymnasium and auditorium next to it, also fronting onto Military Road and opened by Roche in 1942 (Figure 41). After 1958, the building was given over to the education of elementary students under the name of Our Lady of Mercy School.¹⁰⁸

With the growth of the St. Bonaventure's, the Irish Christian Brothers required more space, so a new wing called Mullock Hall was built in 1907-08 (Figure 80). Later additions included a hockey rink in 1922-23, destroyed by fire in 1979 and immediately replaced with the current building (Figure 31). By the 1950s, a new facility was required and Holland Hall was built.¹⁰⁹ Although an addition had been built onto the east of St. Patrick's Hall (O'Donel Memorial Hall) in 1905-06 (Figure 2), by the 1940s the school was no longer large enough. To replace it, St. Patrick's Hall School (demolished) was built to the immediate west of Mount St. Francis Monastery. As for the BIS, its influence had begun to wane with the arrival of the Knights of Columbus in the 1910s. In the mid-1990s, the BIS sold St. Patrick's Hall to private developers, who renovated the structure as condominiums. The Society moved to smaller premises.¹¹⁰

Catholic and Protestant Schools (First Node: Educational/Cemetery Precinct)

At Belvedere, the orphanage was also growing. During the 1920s a new concrete building was added, incorporating the former refectory that had joined the convent and orphanage (Figure 14). The orphanage developed high standards of health care and education during its 108 years of service. It closed in 1967 following then-current social trends that no longer supported keeping children unnecessarily in traditional institutions.¹¹¹

¹⁰⁶ Congregation of the Sisters of Mercy of Newfoundland Archives, RG10/1/97, "Historical Notes, Convent of Our Lady of Mercy and Our Lady of Mercy School, Military Road," p. 4.

¹⁰⁷ Hogan, *Pathways of Mercy*, pp. 61-62.

¹⁰⁸ Ibid., pp. 62-63.

¹⁰⁹ Furlong, "The History of St. Bonaventure's College," pp. 17-18 and 123.

¹¹⁰ Dale Jarvis, Heritage Foundation of Newfoundland and Labrador, telephone conversation, September 2006.

¹¹¹ Hogan, Pathways of Mercy, pp. 93-95.

The first Protestant school in the area was MacPherson School for boys and girls, which opened in 1949 (Figure 81).¹¹² In the early 1950s, a Catholic regional high school program was undertaken to improve education by providing new and larger facilities, a development made possible with improvements in transportation. Two regional Catholic schools were built in St. John's to cope with the overcrowded conditions of city schools. Paid for by a regional grant and the Catholic Church, Holy Heart of Mary High School, built in 1958, was the largest building in St. John's when constructed, costing well over two million dollars. The school was run by both the Presentation and Mercy Sisters. Built on vacant land between St. Patrick's Hall School (demolished) and St. Michael's Orphanage, Belvedere, it was designed to accommodate 11,000 high-school girls from 24 feeder schools in St. John's and 13 nearby parishes. According to supervising architect John E. Hoskins, the school was intended to offer a complete program in the humanities, sciences and commerce "more effectively, efficiently and economically than smaller high schools scattered throughout the board district." He went on to say: "In its general proportions alone ... it should constitute an important addition to the city and the venerable pile of educational buildings lying within the shadow of the ancient and historic basilica."¹¹³ The first girls' regional high school in Newfoundland, it was opened by Archbishop Skinner of Newfoundland, Cardinal Léger, Archbishop of Montréal and Premier Joey Smallwood (Figure 10). Several years later, in 1962, Assumption Convent was built behind the school for the Sisters who taught there (Figure 5).¹¹⁴ In 1968 the school was overcrowded and as a result, new schools were opened closer to the communities they served, in order to decrease enrolment.

A second large regional high school for boys was built nearby. Brother Rice High School, administered by the Irish Christian Brothers, was opened in 1962 by the Catholic school board for boys in St. John's (Figure 12). With the introduction of the Regional High School System, St. Bonaventure's was relegated to an elementary school.¹¹⁵

The growth of the three orders reached a peak by the 1970s. Thereafter, their numbers began to dwindle with fewer new recruits. The Presentation Sisters were required to retire around age 60. Their numbers continue to diminish; at the time of the author's site visit in 2006, only three were still teaching. The 1930s school was largely demolished to make way for a new health care centre built for them behind the convent in the 1990s (Figure 34) and a Christian Spiritual Centre was constructed in the 1980s (Figure 36). In 1992, the Sisters of Mercy girls' school closed, and these pupils then went to St. Bonaventure's, where girls began to be accepted; the school had classes up to the eighth grade.¹¹⁶ By the 1980s the Brothers' influence in Newfoundland's educational system was declining, as there was now a well-trained teaching profession of over 10,000. In the same decade, the order was rocked by the Mount Cashel scandal, where several Brothers

¹¹² Newfoundland Government, Annual Report of the Department of Education ([St. John's, Newfoundland: Robinson & Co., Ltd., 1951]), p. 86.

¹¹³ Hogan, Pathways of Mercy, pp. 204-05. On the school, see ibid., pp. 203-10; "Holy Heart of Mary Regional High School," Encyclopedia of Newfoundland and Labrador, Vol. 2 (St. John's: Newfoundland Book Publishers [1967] Limited, 1981), pp. 1008-09. ¹¹⁴ "Holy Heart of Mary Regional High School," *Encyclopedia of Newfoundland and Labrador*, p. 1008.

¹¹⁵ Furlong, "The History of St. Bonaventure's College," p. 123.

¹¹⁶ "St. Bonaventure's College," Encyclopedia of Newfoundland and Labrador, Vol. 5, p. 12.

were accused of abusing boys under their care. By the late 1980s, only one school in Newfoundland remained under their jurisdiction.¹¹⁷

Protestant Churches: History (Third Node: Protestant Precinct)

In 1925, the Gower Street Methodist Church joined the United Church of Canada and was renamed Gower Street United Church. Nearly all Methodists and Congregationalists and two-thirds of the Presbyterian churches across the country joined to form one United Church. In Newfoundland, only the Methodists joined.¹¹⁸ The Young People's Building, now Memorial Hall, was built next to the church in 1927 and the two buildings were joined together with additions in 1964 (Figures 59 and 60).¹¹⁹ The Presbyterian Church remained separate and, in 1938, the Queen's Road Congregationalist Church (outside the proposed district, but visible from within it; Figure 23), which drew its ministers from England, successfully petitioned the Presbyterian General Assembly for admission to its Church.¹²⁰

Conclusion

Following a referendum and constitutional change, the denominational system was replaced in 1998, after 122 years, with a secular system of education. Today, St. Bonaventure's School is one of only two Catholic schools remaining in the province, and is a private school run by the Jesuits (Figures 29 and 30).

The proposed district, through its buildings and spaces, represents the scope of contributions of the Irish Benevolent Society and of the four denominations represented within the boundaries, in the areas of spirituality, philanthropy, education and politics, in St. John's and in Newfoundland. Four 19th century churches remain to symbolize the evolution of the Catholic, Anglican, Methodist/United and Presbyterian churches, which, through their interrelationships, brought about Newfoundland's unique denominational system of education. Few buildings beyond the mother churches of the three Protestant denominations remain to represent the scope of the history of each one in establishing not only places of worship but also educational and charitable institutions. Of the four denominations, it the Catholic Church that is best represented, through its complete range of building types and spaces from the 19th and 20th centuries, that housed not only places of worship (that is the basilica/cathedral and chapels), but also convents, a monastery, schools for girls and boys, and the bishop's palace and library.

Application of Specific Guideline 3.6 on the Identification of Historic Districts of National Significance

First Node: Educational/Cemetery Precinct (Figures 4 and 7-20)

This node, made up of six buildings and a cemetery, greatly lacks cohesion due to the range of dates of construction of the buildings; the range in scale, design, style and construction materials of the buildings; the distance of the buildings from each other, with no design in the overall layout of the node to connect them visually; and the very irregular boundaries drawn with a view to excluding recent and ongoing construction, which further intrudes on possible meaningful grouping of buildings and spaces. While some of the individual structures and spaces appear to have strong heritage value, there is no sense of visual

¹¹⁷ "Irish Christian Brothers," Encyclopedia of Newfoundland and Labrador, p. 71.

¹¹⁸ "Methodism," Encyclopedia of Newfoundland and Labrador, Vol. 3, pp. 524-25.

¹¹⁹ Pitt, Windows of Agates, pp. 167 and 191.

¹²⁰ "Presbyterian Church," *Encyclopedia of Newfoundland and Labrador*, Vol. 4, p. 444.

harmony conveyed among the components. This most northerly of the three nodes provides no views of the harbour and, to the north, slopes gently away from the harbour.

Location

The buildings are all their original sites. The earliest dates from 1826 (Figure 13) and the most recent, from the late 1970s (Figure 9). Mount St. Francis is a single monastery building constructed in 1877-80, located on a manicured property with lawns, trees and paths (Figures 7, 8 and 65). Not far behind it is O'Hehir Arena of the late 1970s, and next to it, along Bonaventure Avenue, Holy Heart of Mary High School, built in 1958 (Figure 10), and directly behind it, a former convent built in 1962. Farther along Bonaventure Avenue to the north is Brother Rice High School, built in 1962 (Figure 12). The arena and schools each have an associated parking area along the front and the schools have playgrounds at the rear. Between Holy Heart and Brother Rice schools is an unmanicured section of landscape consisting of mature trees, shrubs and a dirt road (Figure 11). Behind Brother Rice School is the complex of Belvedere buildings, consisting mainly of the residence built in 1826 (Figure 13) and the large orphanage of 1884-85, but also the 1920s addition joining them and incorporating the refectory (Figures 13-15 and 65). To the south is MacPherson School, c. 1948-49, with its associated parking lot and playground (Figure 17). The western section of this node comprises Belvedere cemetery, which includes the original burial ground established by Bishop Fleming and subsequent enlargements (Figures 18-20 and 76).

The monastery was originally set within open fields and later landscaped with a hedge and other plantings (Figures 65 and 73). The setting has changed in character, with the current manicured lawn, trees and paths of the property surrounded by modern construction and parking lots (Figures 7 and 8). The original context of the 1826 house was a farm, a use which endured until the 1960s, but is now completely obliterated, as are the garden and playground formerly adjacent to the Belvedere buildings (Figures 65-68). A recently constructed series of row houses along both sides of Margaret's Place separates MacPherson School from the Belvedere buildings and from the cemetery (Figure 17). An area between the cemetery and complex was under construction during the site visit, for a new condominium apartment building (Figure 16).¹²¹ The row houses and construction site have been excluded from the proposed district.

Design

The layout of the node developed organically over time, beginning in 1826, and its appearance is still being altered by adjacent new construction. The buildings range widely in design, scale, materials and date of construction. St. Michael's Convent (perhaps the second oldest building in St. John's¹²²), originally designed as a residence for a privileged member of St. John's, was undergoing renovations during the site visit and all detailing had been removed (compare Figures 13 and 68). The second main building of this complex is the large three-and-a-half storey Second Empire style orphanage building, of symmetrical design with a central frontispiece capped by a tower on the north, decorative mouldings around the windows, and colours of red brick and grey stone reflecting the polychromy of the Victorian era (Figures 14 and 15). The former residence and orphanage are connected by a functionally designed four-story flat-roofed addition of the 1920s. Mount St. Francis, an attractive building of smaller scale, is of eclectic design, including a

¹²¹ O'Brien, e-mail, 12 January 2007.

¹²² Heritage Foundation of Newfoundland and Labrador, "St. John's Ecclesiastical District," p. 10.

symmetrical façade with bay windows rising through two storeys on either side, a steeply pitched roof with dormers, quoins and windows with V-shaped arches (compare Figures 7 and 73).

The 20th century school buildings, Holy Heart, Brother Rice and MacPherson schools, are examples of buildings designed in different interpretations of the Modern style, with their horizontal massing, flat roofs, and window treatment. The largest is Holy Heart, of note for its very large scale; it exhibits ribbon windows, a glazed frontispiece rising the full height of the building, and canopies marking the main entrances (Figure 10). Brother Rice School has fewer modern features, and to the south (Figure 12), MacPherson school is the most conservative of all (Figure 17). While these buildings share some features, their differences in terms of stylistic treatment are marked. O'Hehir Arena blends in functionally with the nearby schools, having the standard form for an arena of a basically rectangular plan, plain walls without windows and a gabled roof (Figure 9).

The cemetery exhibits a design similar to many Catholic cemeteries from the second half of the 19th to the early 20th centuries, with its straight paths, numerous graves aligned in straight rows and marked by stone monuments displaying a variety of styles and symbols, including traditional features such as crosses, Celtic crosses, urns and angels (Figures 18-20). The plots are delimited by low stone or metal fences. The cemetery is largely covered with a lawn, though in places, especially the southeast, there are a number of trees, mainly mountain ash, and bushes. While the gate marking the entrance is plain but attractive, the chain link fence surrounding the cemetery, presumably a late 20th century addition, detracts from the site (Figure 18).

Setting

The boundaries of this node are very irregular, though they include some clear lines, like the fence around the cemetery and the sidewalk along Bonaventure Avenue in front of the Holy Heart and Brother Rice schools (Figures 10 and 12). There is little if any sense of harmony or cohesion of buildings and spaces to create a sense of overall discernable boundaries. The adjacent intrusive new construction increases this lack of cohesion.

Materials

There is one frame building within the proposed area of the district, the former residence of 1826 (Figure 13). The remainder of the buildings are constructed of a variety of masonry materials. The materials include wood, cut stone, grey stone, red brick, yellow brick, and concrete. The differing materials provide no cohesion to this node.

Use

Several buildings occupy functions very similar to their original ones. Mount St. Francis Monastery has always been and continues to be a monastery for the Irish Christian Brothers and is well preserved in the interior. This building now also houses the archives of the order and its former schools. Holy Heart of Mary, Brother Rice and MacPherson schools are still schools. O'Hehir Arena is still a sports arena. The former convent building behind Holy Heart is currently vacant.¹²³ Belvedere Cemetery is now closed except for families who possess plots there and for the Sisters of Mercy and Irish Christian Brothers who have areas set

¹²³ O'Brien, e-mail, 12 January 2007.

aside their deceased (Figure 20). The 1885 orphanage is now an office building, while Bishop's Fleming's former residence was vacant at the time of the site visit. Its future remains undecided.¹²⁴

Association

Parts of this area are associated with Bishop Fleming, a National Historic Person. Fleming acquired the residence and its property in 1847 and resided in the house from 1847 to 1850, the last three to four years of his life, and passed away under its roof; his body was laid out here, where thousands came to pay their respects before it was transported to the cathedral (Figures 13 and 68). He left his influence on the area by leaving his former residence to the Sisters of Mercy for the care of orphaned girls. The Sisters named it St. Michael's Convent and Orphanage in his honour. It is also associated Fleming's unsuccessful attempts to establish an order for the education of boys, as the four Brothers he invited to Newfoundland lived here for a short period, sometime between 1847 and 1850. Fleming is also associated with Belvedere Cemetery as he established it in 1848, in response to the impending legislation to remove cemeteries from the town centre.

The buildings and spaces in this first node of the proposed district are also associated directly or indirectly with education, an association that has endured for most of their history. All but one of these are associated with Catholic education. Fleming's former residence became St. Michael's Convent and Orphanage for girls in 1859, and as such was associated with education and charitable works for girls (Figures 13 and 68). This first foundation of the Mercy Sisters originated from their motherhouse on Cathedral Place. St. Michael's remained a convent for the Mercy Sisters until 1999, a period of 140 years. It was also used as an orphanage and school from 1859 to 1885, when the new orphanage opened to accommodate the growing enrolment (Figure 15). The orphanage, which was enlarged in 1920 with an addition, closed in 1967 due to social trends that no longer condoned keeping children in such institutions. During the 105 years that the Belvedere complex provided this function, the Sisters developed high standards of health care and education.

Buildings in this node are also associated with Catholic education for boys. Bishop Fleming housed four lay Brothers, including one from the Order of St. Francis, in his home for a short time between 1847 and 1850, in an unsuccessful attempt to introduce a religious teaching order at St. Patrick's Hall. Mount St. Francis, built in 1877-80, was purpose-built for the Irish Christian Brothers, who were brought to Newfoundland by the BIS and revolutionized education for boys in St. John's. They were so successful that a number of additional schools had to be built to accommodate them. The Brothers have occupied this building continuously since its construction. They were active teaching in Newfoundland from the time of their arrival until near the end of the 20th century.

Both Holy Heart of Mary High School and Brother Rice School are associated with a later period in the history of Catholic education, that is the period of implementation of Catholic regional schools in Newfoundland built after 1950 to replace overcrowded and small Catholic schools spread throughout the district. The school was operated by teachers from the Presentation and Mercy Sisters, for whom Assumption Convent was built behind the school. The Sisters operated the school from the time of its construction until the end of the denominational system in Newfoundland in 1998. Similarly, Brother Rice

¹²⁴ Ibid.

School was operated by the Irish Christian Brothers from the time of its construction until the final decades of the century. MacPherson School, opened in 1949, is the only school in the node built for Protestants.

Due to the presence of Catholic buildings to house teaching orders and schools and of one Protestant school, this node may be seen as representing the Catholic church and education in the 19th century, and the denominational system of education in Newfoundland during the second half of the 20th century.

Second Node: Roman Catholic Precinct and Former BIS Building (Figures 5 and 21-42)

This node is made up of two sections: the Catholic precinct at the top of the hill overlooking the harbour and dominated by the basilica, surrounded by fences and sidewalks; and just below, the former BIS property and building, St. Patrick's Hall. Both the basilica and the BIS building overlook the harbour, and can be seen from below and from the harbour. Of all the areas within the proposed district as a whole, the Catholic precinct conveys the strongest sense of time and place through its layout, its complementary building types, its tendency to harmony in architectural design, similarity in building materials and the continued use of the buildings as in the past. The St. Patrick's Hall property, on the opposite side of Military Road, backs onto the Catholic precinct and the rear elevation. One storey high, the rear elevation is hidden from the precinct by a fence and trees, creating a sense of separation between the two areas (Figure 42).

Location

Nearly all the buildings and spaces continue to exist as they did when first created, with the basilica still the most prominent building overlooking the harbour. Built in 1842-55, the basilica continues to face onto the square as it did in the mid-19th century (Figure 23 and 66), while Basilica Arch still marks the formal entrance to the site (compare Figures 25 and 67). Within the precinct, nearly all the buildings are original to the 1840s and to the 1850s. One is a replacement of an original building (the Bishop's Palace) from the 1850s, and a few others and additions to enlarge the already existing functions of the original buildings (Figures 26, 29, 30, 34, 36-39 and 41). Central to this node are the basilica and Basilica Square. Most of the other buildings spread out from the transepts, to the east, and to the west and north. On the east, Presentation Convent and School of 1851 face onto their own smaller square, set back from the main one (Figures 32 and 33). Behind the convent is the cemetery for the Presentation Sisters (Figure 35). To the west are the Bishop's Palace, built in 1923 to replace the original palace of 1859, next to it the Bishop's Library and St. Bonaventure's School, both of 1859 (Figures 26 and 29). At the southeast corner of the square are buildings of the Sisters of Mercy, including the convent of 1859 and the attached chapel of 1892 (Figure 38). Below the Catholic precinct is St. Patrick's Hall, the former BIS building, built in 1877-80 on the property of the original BIS school of 1826, sited below the basilica and square (Figures 42 and 65).

The 20th century additions include an enlargement of the Presentation convent, built in the 1930s (Figures 32 and 34). Just a small portion of the large school built for the Presentation Sisters in the same decade remains behind the convent, as it was largely demolished to make way for a Health Centre built in 2000 (Figure 36). To the east, a Christian spiritual centre was built in the 1980s (Figure 36). St. Bonaventure's School was enlarged with the addition of Mullock Hall in 1907-08 (Figure 29). The beautification of the grounds in 1931 around the playing field reinforced the institutional presence of the school (Figures 27, 28 and 70). A later enlargement of the school was the construction of Holland Hall in 1957, a freestanding building set at a right angle to Mullock Hall (Figure 30). A nearby arena of 1922-23 was rebuilt c. 1979-80, after a fire (Figure 31). An addition to the buildings of the Mercy Sisters on Basilica Square is the Knights

of Columbus school building of 1921. Directly behind the convent, on the northwest, it faces onto the square, reinforcing this as a central area within the precinct, while the new gymnasium attached to the convent on the northeast, reinforces the presence of the Mercy convent and chapel along Military Road, where these buildings face (Figures 37-39). St. Patrick's Hall was enlarged with the addition of O'Donel Memorial Hall in 1905-06 (Figure 2).

Design

The structures within this node include two distinctive large-scale buildings, the basilica and St. Patrick's Hall. Within the Catholic precinct, which makes up all of this node except for the St. Patrick's Hall property, and which is bounded on the north and west by a fence along Military Road and Bonaventure Avenue, the buildings spread out from the basilica (Figure 21). All are smaller in scale and enhance the presence of the basilica through their overall layout and their designs. These buildings are between two storeys with a basement to four storeys in height. All the 19th century buildings are designed in a range of interpretations of the classical tradition, including the replacement Bishop's Palace of 1926, as seen in their symmetry and proportions. The centrepiece, the basilica, is an outstanding expression of the Lombard Romanesque Revival style, with its symmetrical façade, two large towers, and mostly semi-circular arched openings (Figure 22). The contrasting stonework for the quoins and stringcourses, both in colour and texture, the rounded arches and, along the sides, the segmental arches for windows and the detailing of the trim, as well as the (blind) oculi are features contribute to it being an outstanding example of its style. These features are variously repeated in other of the 19th century buildings in the precinct, helping create a certain harmony among them.

Presentation Convent is an attractive Classical Revival building two storeys in height with a basement, its symmetrical facade with gables facing the front on either side of a central porch framed by Ionic columns at the top of a steep staircase (Figure 32). Like the basilica, the building exhibits symmetry and attention to detail, including variation in the colours and finishing of the stonework, in the use of segmental arches for the windows and a similar design for the trim. Beside the convent, the Presentation school building, of similar scale, is a simpler interpretation of the Classical Revival, with its slightly projecting frontispiece capped by a gable and its hipped roof (Figure 33). Its use of quoins, the semi-circular arched windows and the trim again complement the cathedral as well as the convent. On the other side of the basilica, the Italianate design of the Bishop's Library was loosely derived from the Renaissance Revival style (Figure 26). This is reflected in the diminishing window height with each successive storey, the roof with a plain entablature above a projecting cornice, the use of a classical Order for the porch (Tuscan Order), and the pedimented window.¹²⁵ Again, the building recalls the basilica with the contrasting stonework, the quoins and the stringcourse. Beside it, the library also recalls the Renaissance Revival style, with its deeply channelled masonry on the lower storey and the suggestion of the *piano nobile* on the upper level, with pilasters in low relief supporting a pediment, a change from the original design (compare Figures 28 and 70). Adjacent to it, St. Bonaventure's College of 1859 is a simplified version of the British Classical style, exhibiting symmetry and plain doorframes with sidelights and plain projecting stone lintels, and its curvedheaded windows (Figure 29). Mullock Hall, added in 1907-08, also exhibits classical features, including a frontispiece with a pediment and oculus and contrasting coloured stone and quoins, though it is composite in

¹²⁵ The building was considered at the time to be typical of many small Episcopal palaces of the period. *The Newfoundland Quarterly*, Vol. 4, No. 4 (spring 1925), pp. 18-19.

style, as it makes use of Gothic Revival features for the chapel (Figure 29). This building was somewhat modified with the removal of its original classical porch, an alteration that detracts from the design of the building itself, but does not significantly compromise its overall integration with its neighbours (compare Figures 29 and 80).

The Mercy convent is plain (Figure 38) and overall is similar to St. Bonaventure's College of 1859,¹²⁶ but with the later addition of a full fourth storey (compare Figure 38 and 67). The chapel next to it may be described as a vernacular building with features of the Renaissance Revival.¹²⁷ Two later additions to the precinct, the former Knights of Columbus school, with its symmetry and colossal order of pilasters supporting a pediment; and the gymnasium building along Military Road, with its symmetry, channelled masonry and tall Corinthian pilasters on the second level, have both been influenced by the classical Beaux-Arts style (Figures 39 and 41). The latter addition makes reference to the buildings of the precinct with, for example, the flanking gabled roof treatment at either end, the use of different colours and the window trim. The Lantern, at the rear on the north, is another modern building, while the Health Centre may be described as Post-Modern (Figure 34), with its roof treatment including the returned eaves and quoins of contrasting colour recalling, for example, Presentation Convent, the rear of which is visible next to it. The Lantern is also compatible in scale to the other buildings in the precinct (Figure 36).

Below the precinct, St. Patrick's Hall is a large-scale building, but because it is lower down the hill, it does not compete in terms of overall presence with the basilica (Figure 2). Designed in the Second Empire style with a Mansard roof, the building exhibits classical inspiration in other respects, including its symmetry. It is further characterized by its central frontispiece with a tower and four bays on either side (Figure 42).

Setting

The basilica is the main focal point within the Roman Catholic precinct (Figure 21). The Roman Catholic precinct itself is easily definable by the fence and in some places the sidewalk; by the proximity of the buildings within it, many of which are interconnected; by their layout and their overall related scale, design and materials. St. Patrick's Hall is a second focal point in the node, below the basilica, but also an imposing building overlooking the harbour, the largest structure besides the basilica in the immediate area. The boundaries of this property are evident both along Garrison Hill on the west and along Queen's Road on the south, where they are reinforced by the contrast of the frame buildings of similar scale surrounding most of the node, and the large property of The Rooms to the northwest, an open area with a manicured lawn (Figure 86).

Materials

All buildings within this node are of masonry construction, mainly of various types of stone. The overall similarity of construction materials sets the Catholic precinct and the node as a whole apart from its immediate surroundings, which are largely frame buildings.

¹²⁶ O'Dea, "James Purcell," pp. 725-26.

¹²⁷ This has been described as an example of Renaissance Revival architecture, perhaps because of the oculi and keystones. Heritage Foundation of Newfoundland and Labrador, "St. John's Ecclesiastical District," p. 20.

Use

Nearly all the buildings continue to house the same or related functions as they did in the past and the interiors of nearly all the buildings are well preserved and reflect their original functions. Built as the cathedral for the diocese of Newfoundland, the basilica is now the seat of the archbishop of the archdiocese of St. John's, and it remains a Minor Basilica. The Bishop's Palace houses offices rather than a residence, as it has since its construction in 1926, while the Bishop's Library retains its original function. The original St. Bonaventure's school of 1859 is currently largely vacant; some areas are used for storage and the building may be used for archives in the future.¹²⁸ Other components of the school, Mullock Hall and Holland Hall, still house a Catholic school, which is now independent and has been operated by the Jesuits since 1999. The arena and the grounds in front of the schools still have their original functions.

The Presentation and Mercy convent buildings and their additions, including the Oratory, continue to accommodate Sisters from the orders for which they were built. Each convent is still the motherhouse for its order. Presentation Covent has been a retirement home for the Sisters since 1976 and the Health Centre is considered an extension of the motherhouse.¹²⁹ The Presentation cemetery is still the burial place for the Sisters. None of the school buildings associated with two orders of nuns continue to function as schools. Presentation School is now an administration/office building and is one of the few buildings in the precinct that has been altered in the interior to accommodate a new use. The remaining portion of the 1930s Presentation school is currently used for the archives and museum of the Presentation Sisters (Figure 36). The former Knights of Columbus School, now The Gathering Place, is a community service centre operated by the Presentation and Mercy Sisters. The open spaces to the south of the precinct, that is Basilica Square and the areas in front of Presentation Convent and the Bishop's Palace, are now parking lots as opposed to areas used for carriages and/or pedestrians.

St. Patrick's Hall has been completely gutted in order to convert the building from its original use as BIS headquarters, a school and a theatre, to house condominiums, its current function.

Association

The basilica, its site and the site of the Catholic precinct at the top of the hill overlooking the harbour are associated with Bishop Fleming (NHP, 2003), who fought over time for this site and through whose determination, strength and leadership it was obtained and the cathedral was built. His intention for the site was not only for the construction of the cathedral, but also for schools and a residence for clergy. Fleming is also indirectly associated with the convent buildings; though constructed shortly after his death, they are part of the larger plan which he envisaged, referred to by his successor, Mullock, who completed plans begun by Fleming, beginning with the laying of the cornerstone of Presentation Convent and School shortly after his death.¹³⁰ Fleming's establishment of Catholic education for girls in the colony is indirectly expressed in the buildings constructed by Mullock. Fleming, in his will, left money for the construction of buildings for the Mercy Sisters at the northeast corner of Cathedral Square, establishing this as the permanent site of their motherhouse.

¹²⁸ Larry Dohey, Archives of the Roman Catholic Archdiocese; and site visit, October 2006.

¹²⁹ "Presentation Convent Motherhouse," *Encyclopedia of Newfoundland and Labrador*, Vol. 4, p. 449; "Presentation Sisters, Newfoundland and Labrador," http://www.presentationSisters.ca/ministry.html, consulted 17 January 2007.

¹³⁰ Darcy, *Fire Upon the Earth*, p. 269.

This node is also associated with the Catholic Church in St. John's and Newfoundland. The basilica is the Roman Catholic mother church in the colony and symbolizes its gains and subsequent role and influence in St. John's, the colony and subsequently the province. Additional buildings in the node are associated with Catholic education for girls and boys in St. John's, in the colony and subsequently the province, as well as charitable and philanthropic works. Both the Presentation and Mercy convents have been the motherhouses for their convents established in other parts of St. John's and in the outports, from the time of their construction until the present. The Presentation convent and schools are associated with education for poor girls from the time of the order's arrival in St. John's in 1833 until the end of the denominational system in 1998, a period of 165 years. Similarly, the convent and schools for the time of the arrival of the order in 1842 until the end of the denominational system, a period of 156 years. Several Presentation Sisters currently teach as volunteers at Holy Heart and the Mercy Sisters continue to perform charitable works.

The area is also associated with the education of boys from the late 1850s, when St. Bonaventure's was established, until the present. From 1880 until 1944, St. Patrick's Hall is associated with education for poor boys at the elementary level.

Third Node: Protestant Precinct (Figures 6 and 43-61)

This node is made up of seven buildings, three of which are the major churches in the city and province of their respective denominations. While the cluster of attractive churches and related buildings here is striking, there is a lack of overall cohesion due to their differing styles and to intrusions such as the wide major thoroughfare (Queen's Road) that cuts through the node, and an uncultivated area of trees and shrubs below the Presbyterian Church.

Location

The ecclesiastical buildings of each denomination are on properties that developed independently of each other. St. John the Baptist Anglican Cathedral (Figure 54) and the adjacent cemetery exist on the same sites as when first acquired by the Church of England; the cemetery from at least 1720 and the cathedral from the late 1840s; they remain in the same relationship to each other as in the past and are surrounded by a stone wall that appears to date from the 19th century (compare, for example, Figures 55 and 64). Only four headstones remain in their original positions (Figure 57).¹³¹ Gower Street United Church (Figure 61) was built in 1893-94 as Gower Street Methodist Church to replace the Methodist church at the same site that burned in the 1892 fire; this was the same site occupied by a Methodist church or chapel since 1816, for the first Methodist parish in St. John's. The site is across Church Hill from the Anglican Cathedral (Figures 58 and 60). St. Andrew's Presbyterian Church (Figure 44) was built in 1893-96, after the 1892 fire. This is the same site where the first Presbyterian chapel in St. John's stood from 1843 to 1876, the year it burned (compare Figures 6, 65 and 76). (From 1876 to 1893, there was no church at the site.)

Besides the cathedral, the three other Anglican buildings are the former Rectory fronting on Cathedral Street and the Parish House fronting on Church Hill, both built shortly after the 1892 fire across the street from the Anglican cathedral (Figures 50 and 51). On the north of Queen's Road, a little farther up the hill, is the

¹³¹ Rowe, In Fields Afar, p. 87.

Parish Hall building, also rebuilt after the same fire (Figure 76). Partly burned some decades later, however, the hall was rebuilt at the same site incorporating some of the original structure (see Figures 48 and 75).

Changes to this node since the rebuilding after the 1892 fire, when it largely took on its current appearance, include additions to the United Church (Memorial Hall of 1928 and buildings to connect the two in 1964) (Figures 47 and 59). Losses include the Presbyterian School, previously to the west of the Anglican Parish Hall (Figure 47 and 76), and the former Methodist (later United) College and Boarding House buildings, once to the west of the Kirk, an area excluded from the proposed district as it is now a parking lot (Figures 46 and 76).

The Anglican cathedral, its two residential buildings and the United Church are clustered together, as in the past. Intrusions tending to separate buildings are the landscape below the Presbyterian church and west of the Anglican Parish Hall (Figure 47), and the Peace Memorial recently installed by the city, to the north of the Anglican residential buildings (Figure 52). In addition, Queen's Road is a major artery running through this node.

Design

The three Protestant churches represent three different styles. The Anglican Cathedral of St. John the Baptist (NHS, 1979) is a fine example of an Ecclesiological building that is fully representative of the High Church liturgy, with its Gothic Revival design of nave, extended transepts and chancel (Figures 54 and 82). This is so even though its tower has never been completed (compare Figures 54 and 62). Gower Street United Church, its neighbour across the intersection, is a red brick building designed in an Italianate interpretation of the Romanesque Revival style, characterized by bold massing and an attractive articulation of the exterior, including deeply recessed semi-circular arched openings and rich detailing including Lombard bands. Twin towers emphasize the symmetry of the main façade (Figure 61), while the original single tower on the rear, facing the harbour, has been removed due to deterioration (compare Figures 59 and 77). The well-preserved interior, with its amphitheatre plan including balconies and a raked floor, designed to encourage the congregation to focus on the preacher, are representative of Methodist churches at the end of the 19th century (Figure 84).¹³² The main elevation faces north, uphill (Figure 61); in the interior, the sanctuary has been designed to face away from the façade (which is highly unusual), so that the preacher faces south, the direction of St. John's Harbour. This follows in the tradition of the third Methodist chapel of 1816, at the same site. St. Andrew's Presbyterian, the smallest of the three (for the smallest congregation), was designed in a conservative interpretation of the High Victorian Gothic Revival style with a single spire on the front and exterior polychromy, which is characteristic of the style (Figures 44, 46 and 78). All three buildings are decorated with stained glass windows, standard for each denomination.

The former Parish Rectory and Parish House are designed in a conservative interpretation of the Queen Anne Revival style, characterized by asymmetry, bay windows and irregular roofline (Figures 50 and 51). The style was used frequently for residential buildings at the time. The parish hall, of which only portions remain from the late 19th century (compare Figures 48 and 75), largely exhibits a functional design, with its flat roof and plain windows. The United Church hall, added over 30 years later, was designed to

¹³² See Goodspeed, "St. James United Church," pp. 123-29.

complement the church, with care taken to use similar materials and detailing, including Lombard bands (Figure 59). The new hall for the Presbyterian Church is purely functional in design (Figure 44).

The buildings in this node are not held together by harmony in style (except for the two Queen Anne buildings); but this would be highly unusual for a grouping of churches, as each denomination tended to make use of a particular stylistic architectural expression. The similarities lie in their function as church buildings and the complementarities of the very few other ecclesiastical buildings.

Setting

Of note in this node are the concentration of churches within a small area, and the presence of several buildings of a similar red brick, particularly the United Church and the residential Anglican buildings. St. Andrew's Presbyterian Church is hidden by trees from some but not all vantage points lower down in the node (for example Figures 47 and 48). Only sections of the boundaries are clearly defined visually, including the Anglican churchyard by means of the stone and metal fence (Figures 55 and 57); the property of Gower Street United Church due to the contrasting buildings, of wood and of masonry, on the southeast (Figures 43, 58 and 59); and the northwest limit of St. Andrew's Presbyterian Church, which is the retaining wall along Harvey Road (Figures 46 and 47). The landscape to the north of Queen's Road, in part apparently left untended, makes the boundaries unclear. Construction along Duckworth Street and to the south may have compromised many if not most of the original view planes from the churches and nearby areas (for example compare the Anglican Cathedral in Figures 53 and 63), though the view across the harbour is fully visible from in front of the Presbyterian Church.

Materials

The Anglican Cathedral is built of grey cut stone, as is the lower portion of the fence around the churchyard (Figures 55 and 57). All other buildings in this node, including the Anglican ones, make use of red brick. Two of these buildings, the United and Presbyterian churches, also incorporate grey stone in their construction. The appearance of a cluster of a number of brick buildings is striking, but as a whole the node is held together at most very loosely by the similarity of materials.

Use

The cathedral and two other Protestant churches continue to occupy their original functions and house the denominations that they were built for, though the Wesleyan Methodist church has become a United church, like other Methodist churches in Canada. The Anglican Parish House now houses office space for the Anglican Church; and the Deanery, formerly the rectory, is currently vacant and up for rent.¹³³ The Parish Hall currently provides space for various functions including rental space for dance classes, though it was built as a meeting place for the Anglican synod and for a school. The Old Burying Ground, now closed, is preserved as part of the churchyard.

Association

This node is associated with the establishment and development of each of the Protestant denominations in St. John's, from the time of the establishment of each of their sites in the first half of the 19th century to the present. Each one is the mother church and principal symbol of its denomination, both in St. John's and in

¹³³ Site visit, October 2007.

the colony, subsequently the province, and may be associated symbolically with the spiritual, educational, charitable and cultural contributions each one made in the colony and province in the 19th and 20th centuries. The Anglican Parish Hall is the only extant building within the node which may be directly associated with Protestant education, as it functioned as an Anglican school for a time.

The Anglican Cathedral is associated with Bishop Feild; both the building and the bishop are nationally designated. Feild may also be associated with the enlargement of the property of the Anglican Church, as it was he who acquired land to the north, where the Anglican residential buildings stand.

Proposed District as a Whole: All Three Nodes (Figures 1 and 3-5)

The proposed district as a whole has little if any cohesion in terms of overall layout, architectural design and style, materials, and boundaries. It is necessary to define three nodes with very irregular boundaries in places, to exclude unrelated areas and intrusions. The district as a whole does not convey a coherent sense of time and place, though under *Association* buildings and spaces share a broad significance in terms of religious history including spirituality, philanthropy, charity and education. As a whole the district may also be seen as representing, at least symbolically, Newfoundland's unique denominational system of education. Under the attributes discussed below, *Location* and *Use* are omitted, as there is nothing of significance to add, while *Design, Materials, Setting* and *Association* are further elaborated upon. An attempt has been made to avoid unnecessary repetition.

Design

The periods represented by the spaces and buildings within the proposed district are the mid-18th to the mid-19th centuries (the Anglican cemetery); the 1840s and 1850s (the two cathedrals and most other buildings within the Catholic precinct); the 1870s to the mid-1880s (Mount St. Francis, St. Patrick's Hall and Mercy Orphanage); the second half of the 1890s (the rebuilding after the fire with some newly designed buildings in the second node); the early 20the century (Mullock Hall and former Knights of Columbus School), and the mid-20th century, that is the late 1940s to the 1970s (Holland Hall in the Catholic precinct and the three schools and arena in the first node).

Two of the churches, the Catholic and Anglican, were designed and begun in the 1840s. The other two, the Methodist and Presbyterian, were designed and built between 1893 and 1896. While the four churches differ in design, they are all clearly churches and are architecturally representative of their respective denomination at the time of construction. The Latin cross plan with side aisles, the two-towered façade, and the classical symmetry and semi-circular apse may be seen as an approach to the design of a large-scale Catholic church that would clearly differentiate it from the Gothic style preferred by the Church of England (Figures 22 and 83). The Anglican Cathedral with its liturgically correct orientation, its north porch, its extended chancel, its wood roof and ceiling, and overall design recalling English Gothic churches is representative of the Ecclesiological style, an architectural embodiment of the ideals of the CCS (Figures 54 and 82). Gower Street United Church, designed in the Romanesque Revival style, has a striking and well-preserved amphitheatre plan in the interior that is representative of Methodist church design of the late 19th century (Figures 61 and 85). St. Andrew's Presbyterian Church, with its single asymmetrically placed tower and its interior is perhaps not as distinctive and is similar to many other Protestant churches built in Canada (Figures 44 and 85). Basilica Square and its ecclesiastical character is signified not only by the Cathedral, but also by the triumphal arch whose triple arcade echoes the triple arcade of the cathedral entrance. As

mentioned, the buildings of the Catholic precinct are linked together by their generally overall classical design.

The first node has few design similarities with the other two nodes. One exception is the former Mercy Orphanage building of the first node, which was designed in the Second Empire style, as was St. Patrick's Hall (Figures 15 and 42). Both buildings are large in scale and symmetrical, with a prominent central frontispiece and tower, three storeys and bays on either side. They were completed within five years of each other. Otherwise the school buildings constructed from the late 1940s to the late 1960s have no similarities in design to buildings in the other two nodes.

Materials

All buildings but one are of masonry (the one frame building is Fleming's former residence), and include structures of a range of types of stone, including granite, freestone, limestone, blue stone, and red and yellow brick. Nearly all the buildings in the second node and the Anglican Cathedral in the Protestant node are built of cut stone of varying shades, while the remainder of those in the Protestant node are of red brick. Similarities between materials in the third and first node, such as the red brick of the Protestant churches and buildings (third node) and that of Mercy Orphanage and Brother Rice School (first node), fail to hold them together, in part because they are so far away from each other.

Setting

The siting of the second node, the Catholic precinct and St. Patrick's Hall, overlooking the harbour, is particularly outstanding (Figure 23). The most prominent building in the proposed district as a whole is the basilica, due to its siting at one of the highest sections of land in town and due to its scale, height and design (Figure 2). Prominent and central within the district as a whole is the Catholic precinct due not only to the basilica, but also to its relationship with the enclosed square in front of it, the formal entrance of the triumphal arch, and the buildings extending from either side of the cathedral transept which reinforce its presence (Figure 25). From below, the presence of the basilica is echoed by St. Patrick's Hall just down the hill, with its single tower and orientation to the harbour. All four churches occupy prominent sites overlooking the harbour; although the Anglican Cathedral is the only correctly oriented church, its site on the steep hill is nevertheless prominent (Figures 2 and 53). The cluster of ecclesiastical buildings and churches in the downtown area is striking.

Association

In addition to the associations discussed for the three nodes separately, the ecclesiastical buildings together may be seen as representing not only the development of each of the denominations individually but also their interrelationships in the 19th century, which were characterized by conflict, sectarian rivalry and political positioning which brought pressure on the government to legislate a fully sectarian, state-funded denominational system of education in the colony. The district is associated with the development of the denominational system, beginning with early, failed attempts to have a non-denominational system, especially the first Education Act, to the final implementation of the denominational system in 1874, and its continuation through the 20th century. Each of the churches is associated with its role in the implementation of the system, while the buildings that were schools represent the schools of each of the denominations. For Catholic education in the 19th century, the buildings in the second node are representative and convey the scope of this church's contributions, with the Presentation Convent and School, the Mercy Convent, and

St. Bonaventure's Academy all within the Catholic precinct, and St. Patrick's Hall. Building associated with growth of the orders and their teaching roles in the 20th century are the additions, including Mullock Hall of 1907-8 and Holland Hall of 1957. Buildings in the third node include St. Michael's Convent and Orphanage associated with Catholic contributions to charitable works and later buildings associated with the establishment of regional schools, which are Holy Heart of Mary and Brother Rice schools.

While each of the three Protestant churches remains to represent the contributions of its denomination in St. John's and the colony and province, the only two extant Protestant buildings that functioned as schools are the Parish Hall, in the third node, built after 1892, and MacPherson School, in the first node, opened in 1949.

c) Integrity:

For the first node, although most of the individual buildings appear to be well preserved, the integrity as a whole is largely poor. The surroundings of Mount St. Francis have changed in character, and the landscape and features formerly around the Belvedere buildings, that is the farmland, garden and playground, are completely obliterated. In addition, there are the visual intrusions around this node of new and ongoing construction, which seriously compromise its integrity.

The integrity of the second node is largely very good. In the Catholic precinct, the original overall layout of the 1840s and 1850s has been preserved and care has been taken with later addition to respect the prominence of the Basilica, the integrity of Basilica Square and the open space for a playing field in front of the Bishop's Library and the St. Bonaventure school buildings. Sensitivity is also expressed in the designs of later additions, with references in design and materials to the original buildings. Nearly all additions have classical references and share a similar scale to each other, with the exception of the basilica. The replacement for the former Bishop's Palace, which burned in the 1920s, was also designed to blend in with the classical approach exhibited in the original buildings. The interior layouts and designs of nearly all the buildings in the Catholic precinct are well preserved, including those of the Basilica, the convents, the Bishop's Library, and St. Bonaventure's including the original school and Mullock Hall. Changes have been made to the interior of Presentation School to accommodate a new use. The introduction of the Health Centre, of yellow brick in a Post Modern design, and the Spiritual Centre, a very plain modern structure, have few if any features which reflect the other buildings in the node. These two buildings are, however, located at the rear of the node, and have little impact on the original 19th century buildings and features of the precinct. The property and exterior of St. Patrick's Hall have been cleaned up and the interior was gutted and fitted up to accommodate a new use as condominiums. The prominence and profile of this buildings and its overall general appearance within node remain similar to when built (compare Figures 2 and 72).¹³⁴

In the third node, the loss the Methodist/United and Presbyterian school buildings compromise the integrity, by the busy thoroughfare (Queen's Road), which passes through it, and by the chain link fence along the Anglican residential properties on the Gower Street side (Figures 50 and 51). The largely plain functional

¹³⁴ Changes that altered the original architecture of the building and that may have resulted in a negative recommendation by the Board (see p. 4 of this report) are the loss of dormers from the mansard roof, a change in the roofline and the contrast in materials – that is, the pale cement parging of the walls and the darker quoins. Goodspeed, "St. Patrick's Hall," p. 367. With its conversion to condominiums, contrast has been reintroduced by lightening the quoins and maintaining a darker wall surface, the opposite of the previous colour scheme (compare Figures 42, 71 and 79).

design of the Anglican Parish Hall also detracts from the district.¹³⁵ Apart from the rebuilt Anglican Parish Hall, the only extant school built in the 20th century for a Protestant denomination within the proposed district is the former MacPherson Academy, opened in 1949, a United Church co-ed high school (Figure 81). While a number of other schools were built for Protestant denominations in St. John's, including those already mentioned demolished schools which once existed within or immediately adjacent to the proposed district (the Presbyterian School and United Church Holloway School, built shortly after 1925 and demolished in 1979), there are no additional extant school buildings within the proposed district associated with Protestant education in the 20th century.

d) Selection of Name:

St. John's Ecclesiastical District is the name under which the district was submitted by the Heritage Foundation of Newfoundland and Labrador. There does not appear to be any reason not to accept this name.

e) Comparative Context:

A number of towns in Canada had, and continue to have, churches and associated ecclesiastical buildings representing several denominations in or near the town centre, buildings that together may well represent the religious history of the city and in some cases the province. However, Canada's principal cities, those comparable in importance to St. John's, do not exhibit a comparable cluster of churches and ecclesiastical buildings, even if they may have had such an arrangement at one time.

For example, in Old Québec, the city's downtown, the Anglican precinct is in the centre of downtown, and is clearly delineated by a stone fence that encloses Holy Trinity Anglican Cathedral (1800-04) (NHS, 1989), the Bishop's House (1845) and the Parish Hall (1890). Near the corner of the precinct is the Ursuline Monastery complex (NHS, 1972) including the convent and school, much of which was built in the 17th century for education of Catholic girls. Notre-Dame Roman Catholic Cathedral (NHS, 1989), built around the mid-19th century and the Bishop's Palace are to the south of the Anglican complex. Adjacent to the Catholic Cathedral, on the slope to the south, are the buildings of Québec Seminary (NHS, 1929), founded in 1663 and constructed from 1678 to the end of the 19th century. The Catholic and Anglican denominations are the only ones represented in this core downtown area. These buildings are not clustered closely together nor are they oriented to a particular geographical area, as at St. John's. For example, the two cathedrals in Québec are separated from each other by a whole city block of secular commercial buildings, so that neither of these areas can be seen from the other. Further, in Québec, all the buildings in the area are of masonry construction, unlike St. John's, where many surrounding and nearby structures are frame construction, in contrast to the masonry ecclesiastical buildings. Further, Old Québec's St. Andrew's Presbyterian Church, built in 1810, and Chalmers Wesley United Church are both a number of blocks away from the cathedral and educational buildings. While the Cathedral and seminary are located above and on a steep hill, the Anglican precinct is a little higher up. While one of the seminary buildings is an architecturally striking large-scale structure that can be seen from a distance from the west, these buildings as a whole cannot be

¹³⁵ Restoration programs have been, or are being carried out for the churches in the proposed district. Jeff Pollock, "Geology of the Roman Catholic Basilica of St. John the Baptist, St. John's, Newfoundland," *Geoscience Canada*, Vol. 31, No. 1 (March 2004), p. 3; Julia Matheson, Diocesan Archivist, Diocese of Eastern Newfoundland and Labrador; site visit, October 2006; Pitt, *Windows of Agates*, p. 180 ff.; and David W. K. Sutherland, Minister, St. Andrew's Presbyterian Church, site visit, October 2000.

seen beyond the downtown area. For example, they cannot be seen from the St. Lawrence River, the way the churches as St. John's can be seen from St. John's Harbour.

In Montréal, the ecclesiastical buildings including mother church are even farther apart. Notre-Dame Roman Catholic Church/Basilica (NHS, 1989) was built in 1823-29 on Place d'Armes in Old Montréal. Immediately beside it is the Saint-Sulpice Seminary (NHS, 1980), built in stages beginning in 1684-1685 and continuing to the mid-19th century. This was the residence for the priests of Saint-Sulpice from the time of its construction until the present, priests who were originally the seigneurs of the Island of Montréal until the end of the seigneurial regime. They played an important religious and civic role in the history of Montréal.¹³⁶ Christ Church Anglican Cathedral, completed in 1859 and the seat of the diocese of Montréal, is located many blocks away in the heart of the commercial area of the city. St. James United Church, the largest Methodist church in Canada when built in 1887-1889, is several blocks away again and is also in a commercial area. Built as a Presbyterian church, Erskine and American United Church was constructed in 1892-93 (now part of the Museum of Fine Arts of Montréal) in another area of the city, to the west along Sherbrooke Street.

A third example is in Kingston, Ontario, where several ecclesiastical buildings are within a number of blocks of each other in the downtown area. St. George's Anglican Church, begun in 1825 and subsequently altered, became a cathedral in 1862, and was rebuilt after a fire in 1899. Nearby is the bishop's palace. This was the mother church for the diocese on Ontario.¹³⁷ Three blocks east is Sydenham Street United Church, built in 1852 for one of the first Methodist congregations in Upper Canada.¹³⁸ A block and a half west again is the Catholic Cathedral of Saint Mary of the Immaculate Conception, built in 1843-48, the cathedral for the archdiocese of Kingston. Again these historically and architecturally significant buildings, landmarks in Kingston, are all some distance away from each other and separated by a number of unrelated buildings between them. They therefore cannot be viewed as a cluster as at St. John's. Further, the site is unremarkable, as it is a gentle slope some distance from the waterfront.

In downtown Charlottetown, Prince Edward Island, there are four denominations of churches, including two branches of the Presbyterian Church, all attractive stone buildings not far from the harbour. St. Dunstan's Roman Catholic Basilica (NHS, 1990), built in 1807-1907 in the High Victorian Gothic Revival style, is located in the town centre. About one block west is Trinity United Church and church hall, and just over a block to the north is Zion Presbyterian Church. To the northwest, on the opposite side of Province House and Confederation Court mall, which is the town centre, are St. Peters Anglican Cathedral, begun ca. 1869, and its associated rectory; and across the street is the Presbyterian Kirk of St. James. While these buildings are located within easy walking distance of each other and together represent the ecclesiastical history of Charlottetown, they are visually completely separated by many institutional, commercial and /or residential buildings. They are not clustered together as are the churches in downtown St. John's.

¹³⁶ "Séminaire de Saint-Sulpice," Quebec Religious Heritage Foundation, http://www.patrimoine-religieux.qc.ca, consulted 9 February 2007.

¹³⁷ "St. George's Cathedral," The Diocese of Ontario: The Parish of St. George's Cathedral, http://www.ontario.anglican.ca/cgibin/newsscript.pl?database=parish&record=18, consulted February 2007.

¹³⁸ "Sydenham Street United Church," http://www.ssuc.org/, consulted February 2007.

In Saint John, New Brunswick, there are a number of historic churches in the downtown that represent the ecclesiastical history of the city and province. Built in 1825, St. John's Anglican Church/Old Stone Church (NHS, 1989), one of Canada's earliest Gothic Revival churches, has been a landmark in the city for over 150 years, as its square tower is visible as a feature of the skyline from every avenue of approach.¹³⁹ Among the others are the Roman Catholic Cathedral of the Immaculate Conception, built in 1853-55 in the Gothic Revival style, some six blocks away; Trinity Anglican Church, built in 1879-80 in the Gothic Revival style, the mother church of the Anglican churches in the city (including the Old Stone Church); and the Presbyterian Church (or Kirk) of St. Andrew, which was renamed the United Church of St. Andrew and St. David in 1962, when it became the place of worship for the combined Methodist and Presbyterian congregations of the city. Also in the downtown is the oldest church in St. John's, St. George's, and a small wooden structure built in 1821.¹⁴⁰ However, in contrast to the cluster of churches in the proposed St. John's Ecclesiastical District, these churches are neither individually, with the exception of the Old Stone Church, nor collectively, comparable landmarks. In addition, unlike those in Newfoundland, they are separated by buildings of various functions and, in some cases, by distance.

Within the proposed district ecclesiastical district in St. John's, the second node – that is, the Roman Catholic precinct and St. Patrick's Hall – and the third node – the Protestant precinct – are outstanding for their site overlooking the harbour, and for the shared orientation of the four churches and St. Patrick's Hall, designed to be seen from, and all but one (the Anglican cathedral), to face the harbour. In the words of church historian David G. Pitt, they overlook the "people and the sea, by which their destinies had and … would continue to be shaped."¹⁴¹ While the ecclesiastical buildings in other cities representing a number of denominations are a considerable distance from each other, in nodes one and two of the proposed district in St. John's, buildings that share such an outstanding site, nor are their ecclesiastical buildings clustered together in such a way that they may be perceived as a grouping. It is also the only major city in Canada, which has buildings representing a denominational system of education.

5. CURRENT STATUS

a) Threat(s):

The first node is under threat due to ongoing construction adjacent to its boundaries, which will further compromise this section of the proposed district. There are no major threats to the second and third nodes overall, though some individual key buildings may be threatened in the long term. This may be the case for the Roman Catholic convent and former school buildings of the Presentation and Mercy Sisters, as the numbers of religious in the orders have greatly diminished and are still diminishing, because of the lack of new recruits and the aging of those who remain. Each of the individual churches is in ongoing need of funds for maintenance. In the Protestant precinct, the future of the Anglican Deanery is uncertain, as it is up for sale.

¹³⁹ "City of Spires: Saint John's Houses of Worship," Heritage Resources Saint John and New Brunswick Community College, http://www.saintjohn.nbcc.nb.ca/Heritage/CityofSpires, consulted March 2007.

¹⁴⁰ "Historic Churches," City of Saint John, http://www.tourismsaintjohn.com, consulted March 2007.

¹⁴¹ Pitt, Windows of Agates, p. 34.

b) Other Designations:

There are four national designations within the proposed district. Two of the most prominent buildings are national historic sites: the Roman Catholic Basilica of St. John the Baptist and the Anglican Cathedral of St. John the Baptist. Two are persons of national historic importance: Bishop Michael Anthony Fleming and Bishop Edward Feild. The St. John's Ecclesiastical District is a provincial heritage site. Seventeen buildings within the district have also been designated provincial historic sites, including the churches of the four denominations, St. Patrick's Hall, all the buildings within the Catholic precinct built in the 1850s, Mount St. Francis Monastery and St. Michael's Convent and Orphanage.

c) Community Value:

The provincial heritage designation of the St. John's Ecclesiastical District is an expression of the very high value in which the district is held by the community of St. John's and by the province. The 17 individual provincial designations of buildings within the district reinforce this. The two cathedrals and two churches are of value to the congregation and denomination that it represents, as are the buildings associated with them.

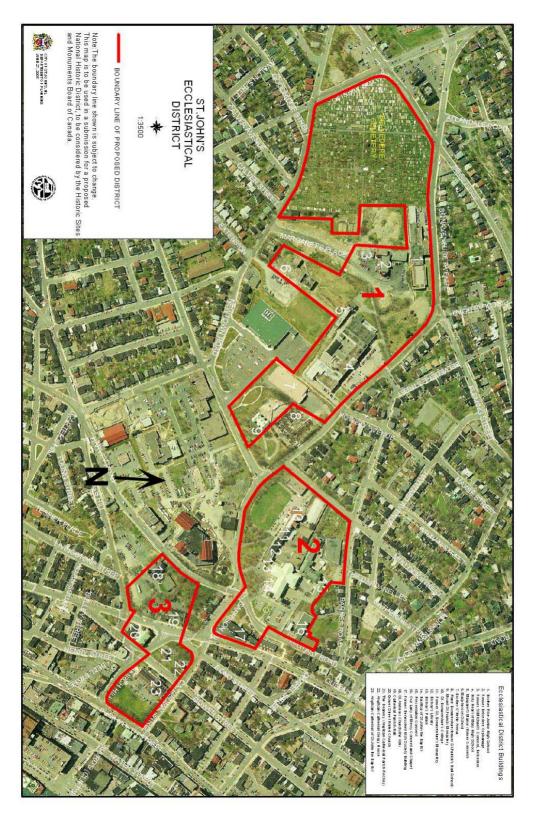
d) Proposed Plaque Location:

While there are many possibilities for a plaque location, one is on the opposite side of Bonaventure Avenue from the Catholic precinct overlooking the harbour and facing in the direction of the Narrows (Figure 86).

6. SUMMARY OF SIGNIFICANCE

The proposed St. John's ecclesiastical district is of historical significance because:

- it represents the breadth of involvement of religious denominations in the establishment and evolution of the spiritual, philanthropic, charitable and educational institutions of St. John's and Newfoundland during the 19th and 20th centuries, and in the political life of the colony;
- it is important architecturally for its ecclesiastical buildings and spaces in unusual proximity to each other and located on an outstanding and unique site on the steep hill overlooking St. John's Harbour, where they serve as landmarks both from the harbour and within the downtown. The Roman Catholic precinct in particular conveys a sense of time and place through its architecture and spaces;
- with the presence of churches and buildings from four denominations, it speaks to the evolution of the denominational system of education in Newfoundland, established in stages from 1832 to 1879, and which lasted from 1879 to 1998;
- it includes a small number of buildings and spaces associated with either Bishop Feild or Bishop Fleming, two persons of national historic importance.



St. John's Ecclesiastical District, St. John's, Newfoundland and Labrador

Figure 1. Aerial view of the proposed St. John's Ecclesiastical District showing the boundaries of the three nodes. (*Heritage Foundation of Newfoundland and Labrador*, 2005, modified by Rhona Goodspeed, Parks Canada, 2006)

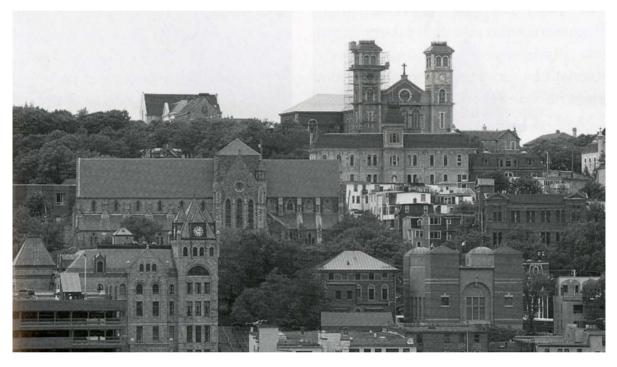


Figure 2. View view of the proposed St. John's Ecclesiastical District from outside the proposed boundaries, showing the side elevation of the Anglican Cathedral, St. Patrick's Hall to the right, and above the Roman Catholic Cathedral/Basilica. In the foreground, outside the proposed district, the court house (left) and the Athenaeum (centre). On the upper left the roof of The Rooms is visible. (*Peter Coffman, "St. John's Anglican Cathedral and the Beginnings of Ecclesiological Gothic in Newfoundland,"* Journal of the Society for the Study of Architecture in Canada, *Vol. 31, No. 1 (2006), p. 5*)

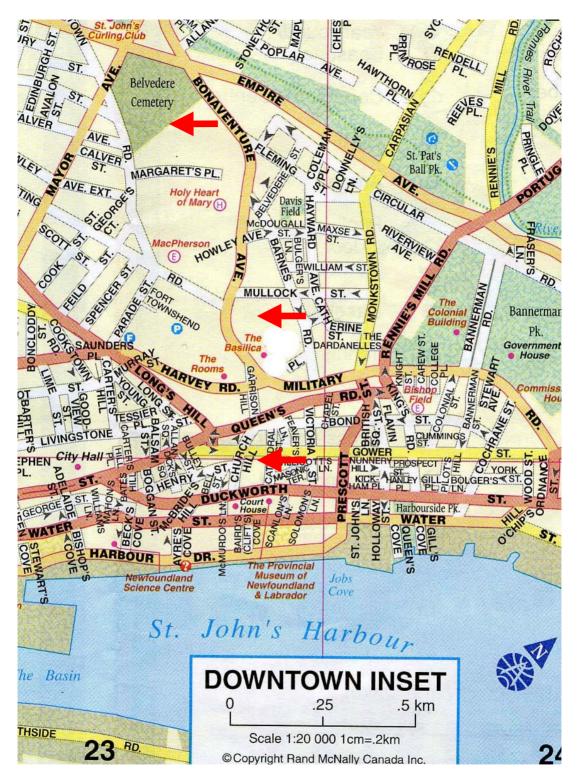


Figure 3. Area of downtown St. John's with arrows indicating the general location of the three nodes of the proposed St. John's Ecclesiastical District. (*City Map, St. John's, Newfoundland and Labrador [Markham, Ont.: Rand McNally, 2006]*)

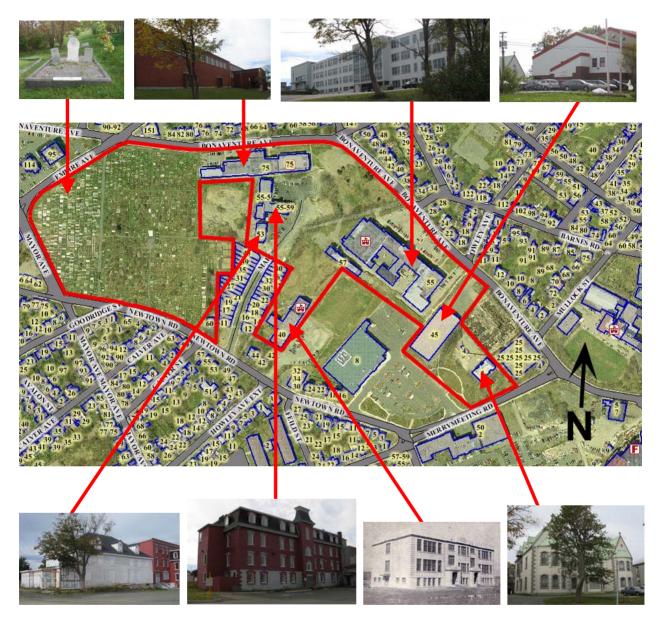


Figure 4. Boundaries of the first node: Educational/Cemetery Precinct. From left to right (above) are views of Belvedere Cemetery, Brother Rice School (1962), Holy Heart of Mary School (1958), O'Hehir Arena (1970s); and left to right (below), the former St. Michael's Convent (1826) and Orphanage (1885), MacPherson School (c.1949), and Mount St. Francis Monastery (1877-80). (*City of St. John's, 2006; and R. Goodspeed, 2006-07*)

100 531 20 76.70 60 140 30 24 20 16 12 66 42 89 87 1 85 01 BARNES RD 89 68 137 168 48 3 IIII 17 - 119131

Figure 5. The second node: Roman Catholic Precinct and former BIS Building. Clockwise from the upper left: Presentation Sisters Cemetery, Spiritual Centre (1980s), Health Centre (2000), Presentation Convent and Presentation School (1850-53), addition to Mercy Convent (1941-42), Mercy Convent and Chapel (1859, 1892), St. Bonaventure School (1857-58, 1907-08), Bishop's Library (1859), Roman Catholic Basilica (1842-55); lowest level, left to right: Holland Hall (1957), Bishop's Palace (1926), and St. Patrick's Hall (former BIS building, 1877-80, 1893-94). (*City of St. John's, 2006; R. Goodspeed, 2006-07*)

St. John's Ecclesiastical District, St. John's, Newfoundland and Labrador

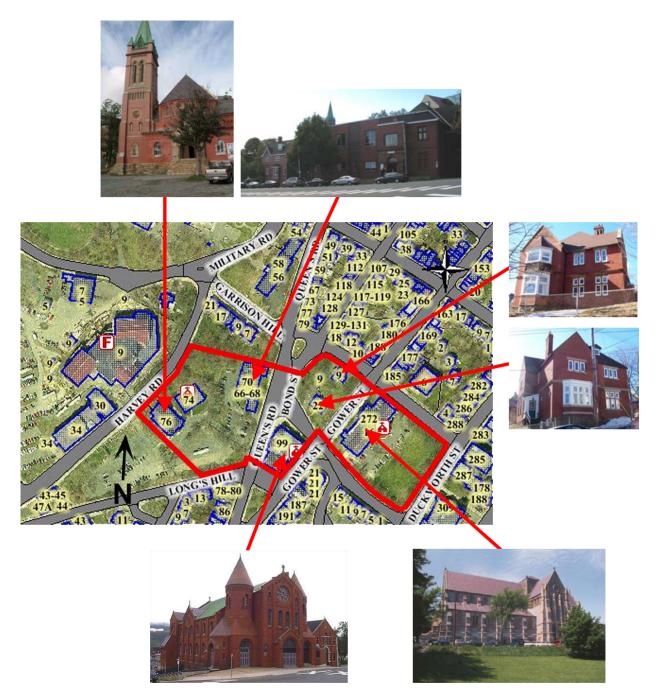


Figure 6. The third node: Protestant Precinct.

From left to right: St. Andrew's Presbyterian Church (1893-96), Anglican Parish Hall (possibly 1960s), former Anglican Rectory (1894-95), former Anglican Parish House (1894-95), Gower Street United Church (1894-96), St. John the Baptist Anglican Cathedral (1847-85, 1892-1905). The letter F on the left indicates the location of The Rooms. (*City of St. John's, 2006; R. Goodspeed, 2006-07*)





Figure 7. Mount St. Francis Monastery, built in 1877-80; architect unknown. The central porch is a later addition. To the right is a glimpse of the condominium. (*Rhona Goodspeed, Parks Canada, 2006*)





Figure 8. Above: Mount St. Francis Monastery, with the condominium on the right. Left: the trees to the southwest of the monastery, with the Sobey's store seen through the trees. Only Mount St. Francis and its grounds are included within the proposed district. (*R. Goodspeed, 2006*)



Figure 9. O'Hehir (formerly Brother O'Hehir) Arena, with a glimpse of Mount St. Francis Monastery on the left. (*R. Goodspeed, 2006*)



Figure 10. Holy Heart of Mary High School, built in 1958 to designs by architect John Hoskins. In 1962 an auditorium was added, and in 1967 the original plan was completed with the construction of a two-storey library wing. (*R. Goodspeed, 2006*)



Figure 11. Landscape between Holy Heart High School, hidden by the trees, and Brother Rice High School, from the west side of St. Margaret's Place. (*R. Goodspeed, 2006*)



Figure 12. Main elevation of Brother Rice High School from Bonaventure Avenue. (*R. Goodspeed, 2006*)



Figure 13. Former residence of Bishop Fleming, subsequently St. Michael's Convent, Belvedere, now vacant; constructed in 1826. (*R. Goodspeed, 2006*)



Figure 14. Rear (south) elevation of former St. Michael's Orphanage, Belvedere, joined to the former convent by a three-storey addition, built in 1926. (*R. Goodspeed, 2006*)



Figure 15. Main (north) elevation of the former St. Michael's Orphanage, seen from the east side of Brother Rice School (right). The new row houses on Margaret's Place (outside proposed district) are seen in the distance on the left. (*R. Goodspeed, 2006*)



Figure 16. Main elevation of the former St. Michael's Convent, under renovation. In the background is a section of the rear elevation of Brother Rice High School. To the left is the edge of a construction site. (*R. Goodspeed*, 2006)



Figure 17. In the background is a glimpse of the rear of MacPherson Elementary School. The new row houses (similar ones face them on the opposite side of the street) have been excluded from the proposed district. (*R. Goodspeed, 2006*)



Figure 18. Belvedere Cemetery, established in 1846 and enlarged at least once, in 1881. Main entrance on Newtown Road. (*R. Goodspeed, 2006*)



Figure 19. View of Belvedere Cemetery with a glimpse of Brother Rice High School in the background. (*R. Goodspeed, 2006*)



Figure 20. Belvedere Cemetery, showing the section for the burial of the Irish Christian Brothers (see inset). (*R. Goodspeed, 2006*)

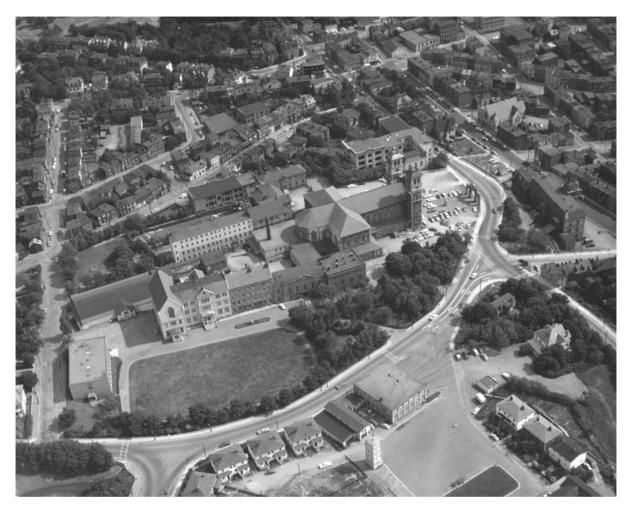


Figure 21. Aerial view of the Roman Catholic precinct, including the basilica and, on the opposite side of Military Road, St. Patrick's Hall, seen on the right. (*Charles Frederick Ruggles Fonds, The Rooms, Provincial Archives, Newfoundland and Labrador, c. 1959-60*)

St. John's Ecclesiastical District, St. John's, Newfoundland and Labrador

Figure 22. Roman Catholic Basilica of St. John the Baptist, built in 1842-55 to designs by M. Schmidt; National Historic Site of Canada, 1983. View from south side of Military Road. (*R. Goodspeed, 2006*)



Figure 23. View from the steps of the basilica overlooking the Narrows and Signal Hill. Outside the district may be seen the former Congregational Church, with its red roof (now condominiums) and a recently built frame condominium complex (black), which partially hides the view of the harbour. (*R. Goodspeed, 2006*)



Figure 24. Left: the two HSMBC plaques commemorating the basilica and Bishop Anthony Fleming (NHP, 2003); right: statue of the Virgin Mary. (*R. Goodspeed, 2006*)

St. John's Ecclesiastical District, St. John's, Newfoundland and Labrador



Figure 25. The Roman Catholic basilica, built 1842-55. The triumphal arch, originally constructed as a single arch in 1857, was later enlarged to this current triple arch and placed here when Military Road was widened. (*R. Goodspeed, 2006*)



Figure 26. The Bishop's Palace, built in 1926 to designs by Delano and Aldrich to replace the former palace on the same site, which was built in 1856. The building is joined to the Basilica/Cathedral's transept. (*R. Goodspeed, 2006*)



Figure 27. Landscape, including a playground in front of the school (left) and trees beside the fence on Military Road (right). The grounds were landscaped in 1931, at which time they more-or-less took on their current appearance. (*R. Goodspeed, 2006*)



Figure 28. Bishop's Library, built in 1859, now exhibiting a classical façade with a pediment, modified from the original design. To the right of the library is the Bishop's Palace. A driveway leads in towards the library, across from the property of The Rooms. On the left of the library is St. Bonaventure's School. (*R. Goodspeed, 2006*)



Figure 29. St. Bonaventure's School. The original building on the right, of dark granite, was built in 1857-58, and the later addition, in a pale stone, was built to designs by Jonas Barter in 1907-08. On the left is a glimpse of the one-storey arena, built in 1979-80. (*R. Goodspeed, 2006*)



Figure 30. Holland Hall, an enlargement to St. Bonaventure's built in 1957. (*R. Goodspeed, 2006*)



Figure 31. Arena, built in 1979-80, seen from the northwest on Mullock Street. (*R. Goodspeed, 2006*)



Figure 32. Presentation Convent, built in 1850-53; James Purcell, architect; view of façade from Cathedral Square, in front of the fence around the shrine of the Mercy Sisters (right). On the left, the gable of the chapel is part of a 1930s addition. (*R. Goodspeed, 2006*)

St. John's Ecclesiastical District, St. John's, Newfoundland and Labrador



Figure 33. Presentation School, built in 1850-53; architect James Purcell. (*R. Goodspeed, 2006*)



Figure 34. The Health Centre, built in 2000. Directly behind it is the 1930s addition to the Presentation Convent building, the rear elevation of which is seen on the left. (*R. Goodspeed, 2006*)

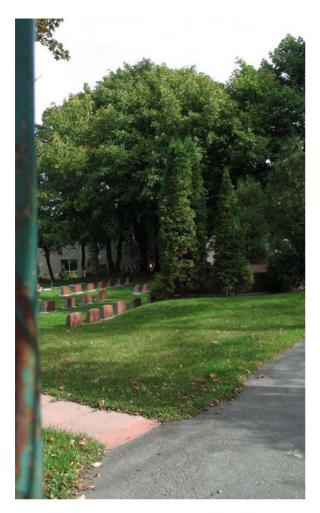


Figure 35. Cemetery of the Presentation Sisters, from Mullock Street. (*R. Goodspeed, 2006*)



Figure 36. Views from Barnes Road showing the Presentation archives and museum building on the far left, once part of a larger school (seen in Figure 21). The fence and parking lot are in front of the Nano Nagle Health Centre, and the Christian spiritual centre is on the right. (*R. Goodspeed, 2006*)



Figure 37. View from Military Road showing with corner of the basilica (left) and in the distance, former Knights of Columbus Memorial School, Mercy Chapel and Convent (side elevation) and basilica arch (right). (*R. Goodspeed, 2006*)



Figure 38. Our Lady of Mercy Convent (1856-57, with a fourth storey added in 1920). Next to it is the Oratory Chapel of the Sacred Heart (1892). On the far right is the addition of 1941-42. (*R. Goodspeed, 2006*)



Figure 39. The former Knights of Columbus School, a reinforced concrete building constructed in 1921. (*R. Goodspeed, 2006*)



Figure 40. Mercy Convent garden, immediately northwest of the Gathering Place. Through the trees may be glimpsed the Presentation convent and school. (*R. Goodspeed, 2006*)



Figure 41. The 1941-42 addition to Our Lady of Mercy Convent, fronting onto Military Road. (*R. Goodspeed, 2006*)







Figure 42. St. Patrick's Hall, built in 1877-80 to designs by John Kickham and Charles Colement. Top: the main façade from just outside the proposed boundaries at the intersection of Queen's Road and Cathedral Street. Above: the rear elevation as seen from Basilica Square on the left, and from Garrison Hill on the right. The fence along Garrison Hill indicates a section of the proposed district boundaries. (R. Goodspeed, 2006)



Figure 43. View from The Rooms of a large part of the third node, the Protestant Precinct. On the extreme right is part of the tower and roof of St. Andrew's Presbyterian Church. Below is Gower Street United Church and the attached Memorial Hall. To the left of is a portion of the grey stone St. John the Baptist Anglican Cathedral, and just up the hill from it, the red brick Queen Anne style former Deanery, with its gables; and just above, the flat roof of the Parish Hall. (*R. Goodspeed, 2006*)



Figure 44. St. Andrew's Presbyterian Church, main façade; built in 1893-96 to designs by Jas. Wills & Sons. On the far right, the church hall, built in 1981. (*R. Goodspeed, 2006*)



Figure 45. St. Andrew's Church Hall, built in 1986, on the left; and a view of the church from Harvey Road, on the right. (*R. Goodspeed*, 2006)



Figure 46. West side elevation of St. Andrew's Presbyterian Church from outside the proposed district. A glimpse of The Rooms is on the left. The parking lot is the site of the former Methodist/United College. (*R. Goodspeed, 2006*)



Figure 47. Hall of Gower Street United Church, south elevation, with the road up to the Presbyterian Church on the left. On the right side of the road was located the Presbyterian school. (*R. Goodspeed, 2006*)



Figure 48. The Anglican Parish Hall, first built after the Great Fire of 1892 and rebuilt decades later (possibly the 1960s) after another fire, incorporating sections of the old building into the new one. The Rooms is glimpsed on the right. (*R. Goodspeed, 2006*)



Figure 49. View to the north along Queen's Road, with the Anglican Parish Hall on the left and St. Patrick's Hall in the distance, seen from in front of Gower Street United Church. (*R. Goodspeed, 2006*)



Figure 50. The Deanery, formerly the Cathedral Parish Rectory, 22 Church Hill, built 1894-95, architect, unknown; view from Gower Street, 2006, (*Heritage Foundation of Newfoundland and Labrador [HFNL], http://register.heritagefoundation.ca*)



Figure 51. The Anglican Cathedral Parish House, 9 Cathedral Street, built 1894-95; view from Cathedral Street. (*HFNL, http://register.heritagefoundation.ca*)



Figure 52. Left: peace monument to the northwest of the Anglican residential buildings; right: the Anglican residential buildings from Gower Street. (*R. Goodspeed, 2006*)



Figure 53. View from The Rooms showing, on the right, the Anglican Church Parish Hall and below, the Anglican Cathedral. (*R. Goodspeed, 2006*)



Figure 54. St. John the Baptist Anglican Cathedral, built in 1847-85 to designs by George Gilbert Scott; rebuilt 1892-1905; National Historic Site of Canada, 1979. On the left is a glimpse of the Parish House and above, St. Patrick's Hall. (*http://www.infonet.st-johns.nf.ca/cathedral/ history.htm*)



Figure 55. St. John the Baptist Anglican Cathedral, east end from Cathedral Street. Reflected in the windows is the Masonic Hall, a red brick building directly opposite. (*R. Goodspeed*, 2006)



Figure 56. The Anglican cemetery, once the Old Burying Ground, opened perhaps in about 1720. (*HFNL*, *n.d.*)



Figure 57. Above: view of the Anglican cemetery; right: the stone wall supporting a metal fence, which surrounds the property. (*R. Goodspeed, 2006*)



Figure 58. The Anglican Cathedral, main entrance, from in front of Gower Street United Church. (*R. Goodspeed, 2006*)



Figure 59. South elevation of the Gower Street United Church, from beside the Anglican Cathedral property. Attached to the left of the church is Memorial Hall. Beyond are The Rooms. (*R. Goodspeed, 2006*)



Figure 60. View to the north from the intersection of Church Hill and Duckworth Street. Gower Street United Church is on the left, the Anglican Church Parish Hall is at the top of the street, and the fence on the south end of the Anglican churchyard is on the right. (*R. Goodspeed, 2006*)



Figure 61. Gower Street United Church, 99 Queen's Road, built 1894-96, Elijah Hoole, architect; view of main façade and side (east) elevation, with Memorial Hall on the right. (*Heritage Foundation of Newfoundland and Labrador, http://register.heritagefoundation*)

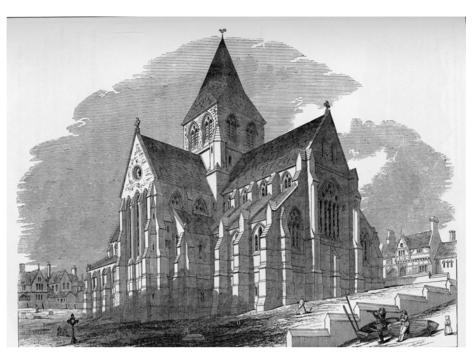


Figure 62. The design for the Church of England Cathedral, from the *Illustrated London News* in 1871. (*Charles DeVolpi*, Newfoundland, A Pictorial Record: Historical Prints and Illustrations of the Province of Newfoundland, Canada, 1497-1887 [*Don Mills, Ont.: Longman, Canada*])



Figure 63. A sketch dated 1851 showing the completed nave of the Anglican Cathedral, overlooking the harbour and the Narrows. On the left is the Orphan Asylum School (demolished), later replaced by St. Patrick's Hall. (*DeVolpi*, Newfoundland, A Pictorial Record)



Figure 64. The Anglican Cathedral after completion of chancel and transepts, c. 1885. To the immediate left of the building may be glimpsed a portion of the Gower Street Methodist Church of 1856-57 (not extant). (*Paul O'Neill*, The Story of St. John's, Newfoundland: A Seaport Legacy (*Don Mills, Ont.: Press Porcépic,* 1976)

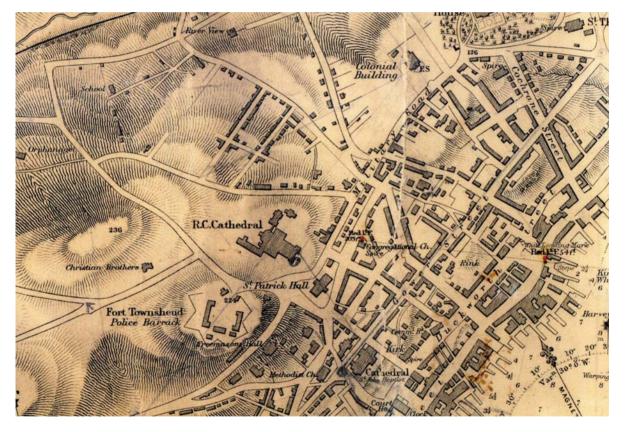


Figure 65. Plan indicating the locations of the Anglican and Roman Catholic cathedrals, Gower Street Methodist Church and the Kirk (outside proposed district) in 1885. Belvedere, the area around and to the west of the Orphanage, is on the left. (*City of St. John's, Archives, "St. John's Harbour Surveyed by Commander G. Robinson, Harbour Master of St. John's, 1885*)



Figure 66. On the left, a representation of the Roman Catholic Cathedral from the *Illustrated London News* in 1871. On the right, St. John's Harbour viewed from the tower of the cathedral. (*DeVolpi*, Newfoundland, A Pictorial Record, *No.45*, *1871; The Rooms Provincial Archives*, *B 4-34*, [1904?])



Figure 67. The Roman Catholic Cathedral, showing the layout of Cathedral Place and the triumphal arch. Just to the right of the Cathedral is glimpsed Presentation school, and to the far right, the Mercy Convent. On the left, from right to left, are the Bishop's Place, the Bishop's Library and a glimpse of St. Bonaventure School. (*Archives of the Roman Catholic Archdiocese, St. John's, Newfoundland, n.d.*)



Figure 68. The main (west) facade of St. Michael's Convent, St. John's, built in 1826 as a residence. This view of 1870 shows Bishop Thomas Power on his first visit to Belvedere, the day he arrived in in Newfoundland. (*HFNL, http://register.heritagefoundation.ca*)



Figure 69. An early view of Presentation Convent. (*Presentation Archives, St. John's, Newfoundland*)



Figure 70. An early view of the Roman Catholic precinct, showing the setting overlooking the harbour. From left to right are seen St. Bonaventure College, the Bishop's Library and the Bishop's Palace. This picture may well have been taken from Mount St. Francis Monastery. (*Irish Christian Brothers, Archives, Mount St. Francis, n.d.*)



Figure 71. St. Patrick's Hall, 12 Queen's Road, St. John's, built in 1877-80, Charles Kickham and John Coleman, architects; photographed before 1892. (Centenary Volume, Benevolent Irish Society of St. John's, Newfoundland, 1806-1906 [*Cork, Ire.: Guy & Co., 1906*], http://www.heritage.nf.ca/)



Figure 72. View up Cathedral Street before the 1892 Great Fire, showing the Anglican Cathedral under construction on the left, St. Patrick's Hall up the hill on the right, and the Roman Catholic Cathedral at the top of the hill. The top of the Catholic Bishop's Palace is just next to the Catholic Cathedral. (*Centre for Newfoundland Studies, Parsons*)

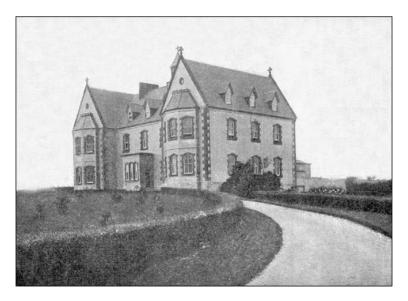


Figure 73. Mount St. Francis, before 1906. (Centenary volume, Benevolent Irish Society of St. John's, *http://www.heritage.nf.ca/society/mount_st_francis.html*)



Figure 74. View up Church Hill, soon after the Great Fire of 1892, showing the shells of the Anglican Cathedral and, behind it, of St. Patrick's Hall. (*St. John's, Newfoundland, Anglican Cathedral Archives, n.d.*)



Figure 75. View of the Anglican Parish Hall of the 1890s, including synod and school. (*St. John's Newfoundland, Anglican Cathedral Archives, n.d.*)

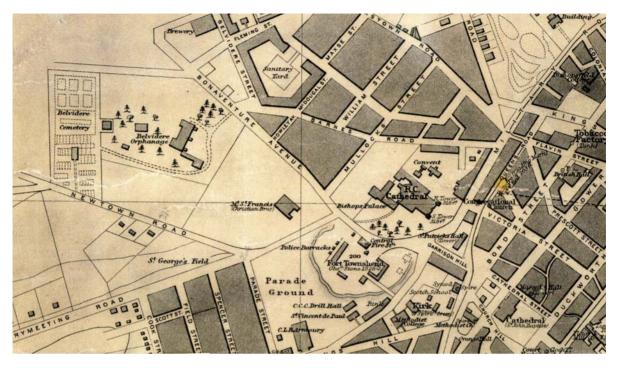


Figure 76. Plan of a portion St. John's, 1912, showing the locations of the churches after the 1892 fire, as well as the Catholic buildings near the basilica/cathedral and at Belvedere. To the far left is Belvedere Cemetery. (*City of St. John's, Newfoundland, Archives, Map A014*)



Figure 77. Gower Street Methodist Church, built in 1894-96, photographed before removal of the tower. (*Gower Street United Church, n.d.*)

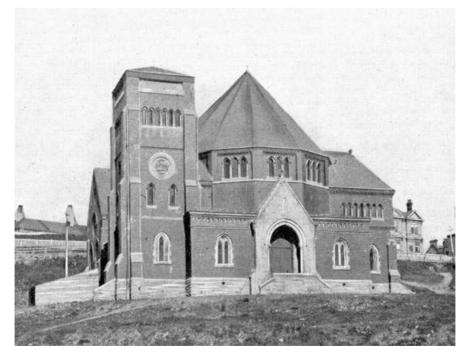
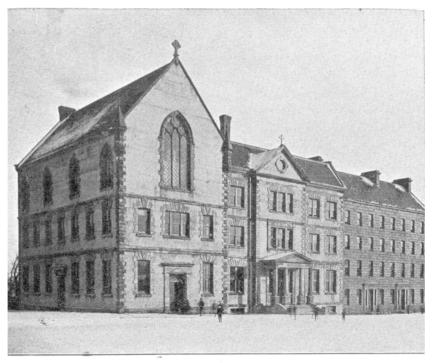


Figure 78. St. Andrew's Presbyterian Church, built in 1893-96 to designs by Jas. Wills & Sons; view of the façade before the completion of the steeple in 1904. (*Moses Harvey,* Newfoundland in 1900 [*New York: South Pub. Co., St. John's, 1900*], *http://www.heritage.nf.ca/society/pres_church.html*)



Figure 79. The Bishop's Palace, built c. 1924 to designs by Delano & Aldrich; view from Military Road in 1925. The west transept of the basilica is seen on the right. (The Newfoundland Quarterly, *Vol. 4, No. 4 [spring 1925], p. 18*)



ST. BONAVENTURE'S COLLEGE

Figure 80. Mullock Hall shortly after its construction in 1907-08. (*Irish Christian Brothers, Archives, St. John's, Newfoundland*)

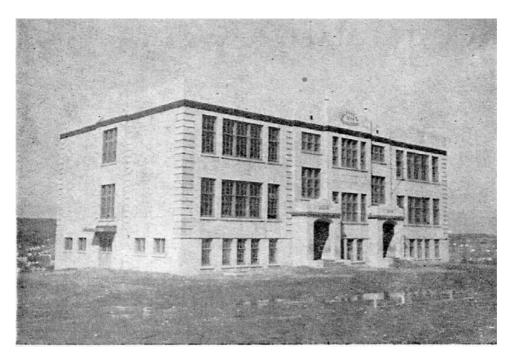


Figure 81. MacPherson Academy in 1949, shortly after its construction. Separate entrances were built for boys and for girls. (*Newfoundland Government,* Annual Report of the Department of Education [*St. John's: Robinson & Co., Ltd., 1951*], p. 86)



Figure 82. Interior of Anglican Cathedral, facing the entrance. (*http://en.wikipedia.org/wiki*)



Figure 83. Interior of Roman Catholic Basilica, current view. (*http://en.wikipedia.org/wiki*)



Figure 84. Gower Street United Church, amphitheatre plan in the interior. (*R. Goodspeed, 2006*)



Figure 85. Interior of St. Andrew's Presbyterian Church. (R. Goodspeed, 2006)



Figure 86. Possible location for the plaque: the lawn adjacent to The Rooms, next to the Roman Catholic precinct. (*R. Goodspeed, 2006*)



NUMÉRO DU RAPPORT : 2007-37-A

Résumé

L'arrondissement religieux de St. John's, Terre-Neuve-et-Labrador

L'arrondissement religieux de St. John's est situé au sommet de la colline abrupte qui surplombe le côté nord du port de St. John's (fig. 2). Il se trouve au cœur de la ville et se compose principalement de bâtiments et d'espaces associés aux confessions religieuses suivantes : catholique romaine, anglicane, unie (autrefois méthodiste) et presbytérienne. Tous les bâtiments, sauf un, sont des constructions en maçonnerie. À l'extérieur de l'arrondissement, immédiatement à l'ouest de l'enceinte catholique, se trouvent les archives et le musée de Terre-Neuve-et-Labrador, appelés « The Rooms », qui sont de construction récente. Ces bâtiments viennent renforcer visuellement certaines perspectives de l'arrondissement (fig. 1-3). La partie inférieure de l'arrondissement, au sud, avoisine le secteur commercial et institutionnel du centre-ville, tandis que la plupart des autres secteurs proches de l'arrondissement sont plutôt résidentiels (fig. 1).

a) Cadre et ressources :

L'arrondissement proposé est constitué de trois îlots distincts. Le premier îlot de l'arrondissement, le plus au nord, comprend huit bâtiments et un cimetière (fig. 4). Au sud-est, le monastère Mount St. Francis, construit en 1877-1878 (fig. 7 et 8), donne sur le chemin Merrymeeting. Derrière le monastère, on voit l'aréna O'Hehir, un complexe sportif construit à la fin des années 1970 (fig. 9), et sur l'avenue Bonaventure aussi, l'école secondaire Holy Heart of Mary, grand bâtiment de maçonnerie de quatre étages construit en 1958 dans un style moderne (fig. 10). Immédiatement derrière l'école, on peut apercevoir un bâtiment actuellement vacant, un couvent construit en 1962 (fig. 4). L'école secondaire de premier cycle Brother Rice (fig. 11) est également située sur l'avenue Bonaventure, face au nord : construite en brique rouge en 1962 dans un style moderne, elle est séparée de ses voisins par une zone d'arbres et d'arbustes (fig. 12). Derrière l'école Brother Rice, au bout de Margaret's Place, se trouve un endroit appelé Belvedere, où sont situés l'ancien couvent St. Michael's, qui est une ancienne résidence à ossature de bois construite en 1826 (fig. 13), et l'ancien orphelinat St. Michael's, un grand bâtiment de brique de trois étages et demi construit en 1885 (fig. 14 et 15). Ces deux bâtiments sont réunis par un ajout à toit plat de quatre étages (fig. 14). Au moment de la visite sur place, des rénovations étaient en cours à la maison à ossature de bois, et à l'ouest, des ouvriers creusaient en vue de la construction d'un immeuble d'appartements (fig. 16)¹. L'école primaire MacPherson, en brique jaune, construite vers 1949 (fig. 17)², est proche de la limite sud de cet îlot. Chacune des trois écoles possède un stationnement et un terrain de jeux (fig. 4). Le cimetière catholique romain Belvedere occupe l'ouest de ce premier îlot, sur une petite colline, loin du port. Une barrière (fig. 18) en marque l'entrée principale, du côté du chemin Newtown. Aménagé initialement en 1846 et agrandi par la suite, le cimetière est maintenant fermé et n'accueille plus que les personnes qui y possèdent déjà des lots familiaux (fig. 19). Un certain nombre de personnalités de l'histoire de Terre-Neuve y reposent. Des secteurs ont été réservés pour l'enterrement des Frères chrétiens irlandais et des religieuses de la Miséricorde (fig. 20).

¹ Visite sur place, le 3 octobre 2006; Ken O'Brien, gestionnaire de la Planification et de l'Information, Service d'urbanisme, ville de St. John's, courriel, le 12 janvier 2007.

² Jackie Hillier, Centre for Newfoundland Studies; courriel, le 4 février 2007.

Le second îlot, à l'est, comprend l'enceinte catholique romaine et St. Patrick's Hall (fig. 5 et 21). Dans l'enceinte, un certain nombre de bâtiments de maçonnerie sont reliés les uns aux autres, dont le plus prestigieux est la Basilique Catholique St. John the Baptist (LHN, 1983), construite entre 1842 et 1855 (fig. 22), qui surplombe « The Narrows » et le port (fig. 23). Immédiatement devant la basilique, à gauche, on peut lire deux plaques de la Commission des lieux et monuments historiques du Canada (CLMHC) : l'une commémore la basilique et l'autre l'évêque Michael Anthony Fleming, une personne d'importance historique nationale du Canada (fig. 24). Devant l'édifice se trouve la place de la Basilique, qui sert principalement de stationnement et qui est l'entrée principale pour les piétons, marquée par une arche de triomphe, couronnée d'une statue représentant saint Jean-Baptiste (fig. 25). Derrière l'arche s'élève une statue grandeur nature de la Vierge Marie (fig. 24). La limite sud de l'enceinte est marquée par une clôture de pierre le long du chemin Military. De part et d'autre et à l'arrière de la basilique s'étendent des bâtiments contigus de deux ou trois étages, conçus selon la tradition classique. L'évêché, construit en 1926, se trouve à l'est, et fait face au sud (fig. 26). Derrière ce bâtiment, plusieurs autres font face au sud-ouest et vont jusqu'à un terrain de jeux et à un bosquet d'arbres matures, un secteur entouré par une clôture de métal le long de l'avenue Bonaventure (fig. 27). Ces bâtiments sont la bibliothèque de l'Évêque construite en 1859 (fig. 28), et le collège St. Bonaventure, dont la première partie a été bâtie en 1857 et 1858, et l'ajout ultérieur de Mullock Hall, en 1907-1908 (fig. 29). Du côté nord-ouest de l'enceinte, se trouve Holland Hall, construit en 1957; il s'ajoute aux bâtiments du collège St. Bonaventure, face au champ (fig. 30). La patinoire de hockey, à proximité, a été construite en 1979-1980 (fig. 31). Du côté est du transept de la basilique, se trouvent le couvent et l'école de la Présentation, construits en 1850-1853 (fig. 32 et 33). Des ajouts ultérieurs à l'arrière, dont une chapelle, s'étendent jusqu'à un petit potager et à un cimetière pour les religieuses (fig. 32, 34 à 36). Derrière le couvent original, face au chemin Barnes, un centre de santé de construction assez moderne accueille les religieuses (fig. 34) et plus loin sur la même route, se trouve un centre de spiritualité chrétienne, de style moderne, appelé « the Lantern » (fig. 36).

Du côté nord-ouest de la place de la Basilique, on peut voir les bâtiments des religieuses de l'Ordre de la Miséricorde, dont le couvent construit en 1856-1857, et l'oratoire du Sacré-Cœur, un ajout datant de 1892, qui tous deux font face au chemin Military (fig. 21, 37 et 38). Un autre ajout fait face à la place; cette école construite en 1921 sert maintenant de centre communautaire et porte le nom de « The Gathering Place » (fig. 37 et 39). À proximité, un petit jardin gazonné comptant un sanctuaire dédié à la Vierge Marie fait aussi partie de la propriété (fig. 40). Un autre ajout à l'école a été construit du côté nord du couvent, sur la route Military, dans les années 1940 (fig. 41). Dans la partie sud du deuxième îlot de l'arrondissement proposé, immédiatement au pied de la colline que surplombe l'enceinte catholique, sur une forte déclinaison, s'élève sur l'ancienne propriété de la Benevolent Irish Society, le grand St. Patrick's Hall, construit de 1877 à 1880 pour accueillir le siège social et les écoles. Cet immeuble a récemment été transformé en copropriétés (fig. 42). Un ajout du côté nord, O'Donel Hall, a été réalisé en 1906 (fig. 2 et 42). Ce bâtiment donne sur le chemin Queen's, où il est bordé par un grand mur de soutènement en béton (fig. 42).

Le troisième îlot, le plus au sud, au pied de la colline abrupte, compte sept bâtiments liés à trois confessions protestantes (fig. 6 et 43). L'église presbytérienne St. Andrew's est, parmi les églises protestantes, la plus haute sur la colline, et est adossée à un grand mur de soutènement du côté sud du chemin Harvey (fig. 44 à 46). L'église en brique a été construite dans le style néo-gothique en 1893-1896. Exposée au sud, en direction du port, la façade donne sur un terrain de stationnement d'où l'on peut apercevoir la ville et le port. Juste à côté, caché dans les arbres, un bâtiment fonctionnel en brique, construit en 1981, abrite la petite salle paroissiale (fig. 44). Une allée mène à ces bâtiments, au travers des arbres, jusqu'au chemin Queen's

(fig. 47). La salle paroissiale anglicane, du côté nord, donne sur le chemin Queen's. Ce long bâtiment de deux étages en brique rouge, à vocation surtout fonctionnelle, a en grande partie été reconstruit après un incendie il y a plus de 30 ans (fig. 48 et 49). Deux autres bâtiments anglicans font face à la salle paroissiale : l'ancienne résidence du doyen, qui fait face à l'ouest sur Church Hill (fig. 50), et la cathédrale Parish House, qui fait face à l'est, sur Cathedral Hill (fig. 51). Un monument à la paix a récemment été érigé (fig. 52) au nord de ces propriétés. En bas, devant ces bâtiments, le long de la rue Gower (fig. 53), se trouve la Cathédrale Anglicane St. John the Baptist (LHN, 1979), auquel on a accès par Church Hill (fig. 54). Conçue dans le style néo-gothique archéologique, l'église a été construite entre 1847 et 1885 puis reconstruite entre 1892 et 1905 (fig. 54 à 56). La plaque de la CLMHC est située sur la pelouse, près du porche nord. Le terrain de la cathédrale est entouré d'une clôture de pierre et comprend, immédiatement en bas de la colline au sud, l'ancien cimetière anglican, dont il ne reste plus que quelques pierres tombales (fig. 56 et 57). Devant la cathédrale, en diagonale, à l'angle de la rue Gower et de Church Hill, se trouve l'église unie de la rue Gower, un grand bâtiment en brique rouge de style néo-roman construit en 1894-1896, et dont la principale entrée se trouve sur le chemin Queen's (fig. 58 à 61). On a ajouté à l'église un Memorial Hall en brique rouge, construit en 1928, de même que d'autres bâtiments pour joindre les deux premiers en 1964 (fig. 59).

b) Détermination des limites du lieu historique :

Les limites du lieu, divisé en trois îlots distincts, ont été fixées pour y inclure les ensembles de bâtiments de quatre confessions religieuses et excluent les bâtiments et espaces sans lien avec ces dernières. Les limites du premier îlot excluent (fig. 4) les quelques bâtiments commerciaux de l'avenue Empire et les nombreux bâtiments résidentiels environnants, dont les nouvelles maisons en rangée sur Margaret's Place, le site de construction derrière les bâtiments du Belvedere et le nouveau complexe de copropriétés de luxe du côté nord-est du monastère Mount St. Francis. Ce nouveau complexe sépare le premier îlot du deuxième (fig. 8).

Les limites du deuxième îlot (fig. 5) excluent les bâtiments résidentiels de l'autre côté de la rue Mullock et ceux qui se trouvent sur le chemin Barnes, des deux côtés de la rue. Elles excluent « The Rooms » et son grand terrain plat à l'ouest, de même que les constructions résidentielles à ossature de bois sur Garrison Hill et le chemin Queen's. Elles englobent cependant les bâtiments initiaux de l'enceinte catholique romaine, de même que ceux qui ont été construits plus tard pour compléter les fonctions initiales, et suivent les clôtures lorsque ces dernières délimitent manifestement la zone. La rangée de maisons du côté ouest de Garrison Hill (devant l'élévation latérale du St. Patrick's Hall) et la grande intersection achalandée du chemin Queen's, de Garrison Hill, de la rue Bond, de la rue Cathedral et de Church Hill, avec l'îlot et le monument aux morts de la guerre au centre, séparent les deuxième et troisième îlots (fig. 6). À partir de cet îlot, devant la place de la Basilique sur le chemin Military, on peut voir la flèche de l'église presbytérienne.

Les limites du troisième îlot (fig. 6) excluent les bâtiments résidentiels commerciaux et non religieux et certains stationnements. Elles excluent également le grand temple maçonnique en brique, devant la cathédrale anglicane sur la rue Cathedral et les bâtiments de maçonnerie sur la rue Duckworth, dont le palais de justice et l'Athenaeum (fig. 2 et 57).

IMPORTANCE HISTORIQUE EN RÉSUMÉ

L'arrondissement religieux de St. John's proposé revêt une importance historique pour les raisons suivantes :

- il représente l'ampleur de la participation des confessions religieuses à la création et à l'évolution des institutions spirituelles, philanthropiques, caritatives et éducatives de St. John's et de Terre-Neuve, au XIX^e et au XX^e siècles, ainsi qu'à la vie politique de la colonie;
- il est important sur le plan architectural en raison de ses bâtiments et de ses espaces religieux inhabituellement rapprochés les uns des autres et situés dans un lieu exceptionnel et unique, sur la colline abrupte qui surplombe le port de St. John's, où ils servent de points de repère tant à partir du port que du centre-ville. L'enceinte catholique romaine, en particulier, traduit, par son architecture et ses espaces, l'essence du temps et du lieu;
- par la présence des églises et des bâtiments de quatre confessions religieuses, il parle de l'évolution du système d'éducation confessionnel à Terre-Neuve, créé graduellement à partir de 1832 jusqu'à 1879, et qui s'est perpétué de 1879 à 1998;
- il comprend un petit nombre de bâtiments et d'espaces liés soit à l'évêque Feild, soit à l'évêque Fleming, deux personnes d'importance historique nationale.