

the

trident



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THE TRUST & THE TATOO

The Newfoundland Historic Trust has assumed overall responsibility for the Signal Hill Tattoo Guard. A press conference was held at City Hall on March 5, 1982. Ted Rowe represented the Trust; Edna Hall, Parks Canada; Roger Simmons, MP for Burin-St. Georges, spoke for the Honourable John Roberts, Minister responsible for Parks Canada; Colonel Jack Alston, the Army Cadet League and Mayor John Murphy, the City of St. John's.

A three-way agreement has been reached whereby Parks Canada will outfit the Guard, the Newfoundland Army Cadet League will continue to operate the Guard, as it has since 1979, and the Trust, through its co-operating association with Parks Canada, will have overall responsibility.

During the next two years, Parks Canada will spend \$ 120,000 to provide a fifty-eight man and woman force with historically accurate reproductions of the uniforms, guns and other essential equipment used by the men of the Royal Newfoundland Companies in 1862.

The Tattoo on Signal Hill was first performed as a local Centennial project in 1967 under the sponsorship of the Royal Newfoundland Regiment. Except for a three-year absence from 1969 to 1971, the Tattoo has been a Signal Hill feature every summer since 1967, although never on a very firm footing. Actual operation of the Tattoo was often in doubt until the last possible moment. The performances themselves, however, were a tremendous success and have become a valuable tourist attraction.

The word "tattoo" derives from "taps shut", the shutting off of the beer keg taps for the night and the signal for the soldiers to return to quarters. The words eventually contracted into the



Scene from Signal Hill Tattoo performances of the past.

old English spelling of "taptoe", later becoming "tattoo". The return to quarters signal also became more involved over the years, first with a drummer and then with drum, pipe and bugle.

Performances of the Tattoo on the Hill in 1981 were held on Saturday, Sunday, Tuesday and Thursday at 3 p.m. and 7 p.m.

The Tattoo performances should now be assured, providing summer employment for fifty-eight students and a colourful enactment of Newfoundland's historic past for both tourist and local populace. Thanks are due to the community dedication of the Trust; the Army Cadet League, Parks Canada and the City of St. John's.

Paul Thorburn

The 1982 St. John's Day Celebration Needs You!



This year the St. John's Day Celebration has a new image. The St. John's Day Committee decided in the fall of 1981 that all of the focus of this year's festivities would centre around the celebration of the arrival of John Cabot to our shores, and "Share the Spirit" was the motto adopted. The Committee conferred an honour upon your Trust delegate by asking me to

submit a design for a logo; after several sessions a design was accepted and it is now the official logo for St. John's Day (see this page).

The number of activities and events, displays and contests to take place has grown. I will touch on items of possible interest to members of the Trust, and list as many others as I can. Media advertising will give you any other information as the time approaches.

On the evening of June 18th, a dinner dance will be held at the MUN Dining Hall, with Gordon Pinsent as guest speaker - should be fun. The B.D.S Collection, a great musical group, will provide dance music. Tickets for this event are \$20 single and include a hearty meal to put you in the mood to celebrate! Every member of the SJD Committee has some tickets, or get in touch with Paula Hudson, Co-Ordinator of the Committee at 579-6241.

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ThePRESENT
PAST FUTURE**trident**

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Gillis House, Cedroy Valley

THE HOUSE OF DONALD (OBAN) GILLIS

Not the least of a colourful strand in the interesting warp and woof of the rich Newfoundland heritage, is that of the Scots in the Codroy Valley and the Highlands on the West Coast. Relatively small in numbers when compared to the English and Irish, the Scots have created a legacy far greater than the numbers would indicate. It is to be regretted that the artifacts and tradition connected with the Scots of Newfoundland are slowly disappearing with little effort to keep them in existence. Gaelic as spoken by the Scots, has all but been forgotten in the area, as those who spoke it died. The sturdy, simple furniture and household utensils have either been broken or lost, or taken away by those who realized their value as antiques. Fortunately, there still stands in the Codroy Valley on the North West bank of the Codroy

Valley, a house in pristine condition that in a sense symbolizes the sturdy spirit of the Scot. It is both functional and attractive in a comfortably, homey manner. When Donald (Oban) Gillis came to the Valley from Cape Breton in 1851 with his wife, Margaret and ten children, he selected a site for the house in a position that has a singular view of the valley.

The two-storey frame house was constructed with a veranda attached. Today, the building stands as it was originally constructed. Upon entering the house, one steps back in time - a time of oil lamps and iron stoves for heating and cooking. It seems that standing in the parlour, if one listens carefully, the quiet lilt of the Gaelic and the hum of conversation can be heard. The only important item missing is the Gaelic bible. . . lost or stolen. . . no one knows when. The pantry is the same as it always was. The diningroom, now unused, contains the original table and chairs. The long, out-of-date sewing machine no doubt could still be used if the right needles could be found. The rug made from the skin of a mirauding wolf that was said to cover a portion of the floor, is missing. There is a suspicion however, that the tale of the wolf and his death at the hand of an heroic Scot wielding a stick, may be a tale told to pass the hours on long winter nights.

The kitchen, much used as in the past, is filled with memories of milling parties with their rhythmic sounds of happy Scots, pounding and singing songs in Gaelic, French, and English. The iron stove brings to mind the smell of homemade bread and the sound of a crackling wood fire. Solid, well-built stairs lead to

the bedroom on the upper floor. The absence of inside plumbing recalls cold nights and warm, and the thought of cozy quilts.

There is a very real danger that this lone survivor of the Scots' pioneer dwelling will disappear. When it is gone, it will be Newfoundland's loss.

Mary MacIsaac
William Turner

OLDEST NEWFOUNDLAND LIGHTHOUSE RESTORED

Parks Canada is preparing for a busy summer at Cape Spear National Historic Park located just 16 km south of St. John's. Cape Spear has always attracted visitors because of its rugged coastal scenery and the fact that it is the most easterly point in North America. There is an historical aspect to Cape Spear in the story of the 1835 Lighthouse and that of a World War II Battery located at the Park.

Over the past five years Parks Canada has restored the Lighthouse, which is the oldest in Newfoundland, to its original 1835 period. All exterior restoration work was completed last year and the interior restoration was finished this spring with the installation of period furnishings. This summer from mid-June to Labour Day visitors to Cape Spear will be able to tour the Lighthouse and view the furnishings which represent the long tradition of lightkeeping in Newfoundland.

Another interesting aspect to the Lighthouse lies in the fact that the Cantwell family has been maintaining the light at Cape Spear from 1845 to the present day. For navigational purposes

St. John's Day Celebrations (Cont')

We need all you nice people to babysit the Display in the E.B. Foran Room at City Hall - it's a view of the city from all aspects, not simply historic. Call me at 726-2498 if you are willing to donate an hour or two that week. The more people, the less time each will be needed!

Other events include a parade, a multi-cultural concert, a street dance, a dory contest, flotation race, troutling contest, but I've run out of space. The press and radio will keep you informed.

Let's show our support for the best city in the country by getting involved. Come on, Trust members, there will be something for every one of you. See you there!

Judy Gibson

AN INTRODUCTION TO PARKS CANADA

Parks Canada, federally administered under the Department of the Environment, oversees 28 National Parks, 68 National Historic Parks and major historic sites and 9 National Historic Canals and 2 co-operative heritage areas across the country. These have been established as preserves of the natural

Lighthouse Restored (Cont')

a modern lighthouse using electricity was built in 1955.

Aside from the restoration of the 1835 Lighthouse other features of Cape Spear National Historic Park are being developed. Last year the road to the Park and the parking lot were paved. Renovations to an existing structure, formerly the Assistant Lightkeeper's dwelling, are ongoing and will house exhibits on the story of lighthouses in Canada as a Visitor Reception Centre commencing next year. The ruins of a World War II Battery constructed to protect the entrance to St. John's harbour is yet another part of Cape Spear's history. With continuing development of the Park, the battery will be stabilized and two large guns will be mounted so that visitors will have an impression of Cape Spear's role during World War II.

During the summer months, bilingual guide service helps visitors to enjoy their visit to the Park. Picnicking facilities are provided and walking trails will be constructed to provide easier access around the Park grounds. The new Visitor Reception Centre scheduled for opening in 1983 will have handicapped access.

The pleasant drive to Cape Spear has been enjoyed by people from St. John's and surrounding area for many years. For those visiting Newfoundland for the first time a drive to Cape Spear will show some of our province's coastal scenery as well as a taste of the tradition of lighthouses in Newfoundland.

Groups wishing to visit Cape Spear will be assured of a guided tour during the summer months if our office is contacted.

Further information on National Historic Parks & Sites in Newfoundland may be obtained by contacting Signal Hill National Historic Park at 772-5367.

Ellen Earles
Parks Canada

and historic heritage of Canada. Although Parks Canada's main aim is one of preservation, individuals are invited to enjoy these areas in ways that are compatible with the aim of long-term preservation. Newfoundland itself has 7 very unique Federal Parks - 5 Historic and 2 National - for individuals to choose from. These are described as follows.

SIGNAL HILL NATIONAL HISTORIC PARK

Signal Hill was declared a National Historic Park in 1958. It is a natural lookout commanding the approaches to St. John's Harbour. Cabot Tower was built in 1887-89 to commemorate John Cabot's discovery of Newfoundland and Queen Victoria's Diamond Jubilee. The building is approximately 30 feet square with a 50 foot tower. In an old soldiers barracks near Cabot Tower, Guglielmo Marconi received the first transatlantic signal. The Interpretation Centre features a sight and sound tour of the history of Newfoundland and from here footpaths lead to Gibbett Hill, Queen's Battery, Cabot Tower, and Ladies Lookout.

Telephone: 772-4444
Open Year-Round

Visitor Center Open:
9:00 a.m. - 8:00 p.m. Daily
June 14 to Labour Day

9:00 a.m. - 5:00 p.m. Daily
Remainder of Year.

CAPE SPEAR NATIONAL HISTORIC PARK

Cape Spear was declared a National Historic Park in 1962. It is the site of Newfoundland's oldest surviving lighthouse and this restored building is open to the public. The original light which came from Inchkeith, Scotland was first put into operation in 1836. In 1955 the original structure was replaced by a modern concrete tower and new staff residences. During World War II gun batteries were erected on the strategically important site which is the most easterly point of land in North America. The Park is now under development.

Telephone: 772-4862 or 772-4444

Park Grounds Open Year-Round:
10:00 a.m. - 6:00 p.m.

Bilingual Guide Staff available:
June 14 - Labour Day

CASTLE HILL NATIONAL HISTORIC PARK

In 1968 Castle Hill was declared a National Historic Park. It preserves what remains of fortifications built in the late 1600's to protect important French fisheries. The original French name for Placentia was Plaisance. It was in 1713, after the signing of the Treaty of Utrecht, that the English named the settlement Placentia. The history of Placentia is portrayed at the Interpretation Centre. It is here that the Park administrative headquarters, rest rooms, and visitor registration are housed. Guides are on duty from June through Labour Day to explain the history of the site, lead conducted tours, and answer questions from visitors.

Telephone: 227-2401
Open Year-Round

Visitor Center Open:
9:00 a.m. - 5:00 p.m. Daily
June 14 to Labour Day

9:00 a.m. - 5:00 p.m. Weekdays
Remainder of Year

L'ANSE AUX MEADOWS NATIONAL HISTORIC PARK

L'Anse aux Meadows is located at the tip of the Great Northern Peninsula. It is the only authenticated Norse site in North America. The remains of eight Norse sod houses were discovered in 1960 by Helge and Anne Stine Ingstad and since that period numerous artifacts indicating Norse presence around 1000 A.D. were uncovered on the site. UNESCO declared the site of international significance and has placed it on the World Heritage List. Contains reconstructed sod houses, stabilized ruins, visitor centre, picnicking, and bilingual guide service.

Telephone: 623-2608

Introduction to Parks Canada (Cont)

Park Grounds Open Year-Round

Visitor Centre Open:
10:30 a.m. - 7:15 p.m.

June 1 - Labour Day

8:30 a.m. - 4:00 p.m. Weekdays
Remainder of Year

PORT AU CHOIX NATIONAL HISTORIC PARK

Port au Choix National Historic Park is located on the Great Northern Peninsula of Newfoundland. In 1967 a discovery of human bones, tools, and weapons made a major break-through in the portrayal of the way of life of the Maritime Archaic Indian Tradition. The careful excavation of this discovery revealed a great deal of new information about the ancient people of Port au Choix. The evidence obtained from the site indicates that the Port au Choix area was used as an Indian cemetery for close to 1000 years, beginning well before 2000 B.C.

Telephone: 861-3522

Interpretive Displays may be viewed in the Visitor Centre.

Visitor Centre Open:
10:00 a.m. - 6:00 p.m. Daily
June 15 to Labour Day

BASQUE WHALING ARCHAEOLOGICAL SITE RED BAY, LABRADOR

At Red Bay, Labrador, historical and archaeological research has revealed evidence of a settlement established in the sixteenth century by Spanish Basque Whalers. The discovery consists of a shipwreck believed to be the San Juan which sank in Red Bay in 1565, and the excavation of a land site on Saddle Island at the mouth of Red Bay harbour.

The shipwreck is being excavated by Parks Canada archaeologists while the land site is being uncovered by an archaeological team from Memorial University of Newfoundland. Due to the sensitive nature of archaeological work, visitors who wish to view the site are requested to make prior arrangements with the organization listed below.

Location: Red Bay, Labrador, Route 510

Season: June 1, 1982 - October 15, 1982

Admission: Free

Contact: Mrs. Shirley Letto, President
Labrador Straits Tourism Association,
L'Anse aux Clair, Labrador.

Telephone: 709-931-2332

Irish in Newfoundland

The source of knowledge for these people is Aloyeus Patrick O'Brien, a Newfoundlander with a strong Irish heritage. His father's mother, Bridget, nee Conway, was a native Irish speaker who came to St. John's from County Kilkenny.

Ally's father encouraged his son to study Irish. An ad in OUR BOYS, the magazine of the Irish Christian Brothers, for Father E. O'Growney's Simple Lessons in Irish led to the arrival of five booklets. Both father and son studied the booklets and later used records to gain some proficiency in the language.

Ally lost interest for some time when his father died in 1944.

Then in 1970, Dr. Richard Walsh came to Memorial for one year. He taught an evening course in Irish grammar called, of all things, English 3400. Dr. Walsh asked Ally to come to the class as an example for the students.

In 1974, Ally went on a five-week trip to Ireland with Dr. John Mannion of Memorial. While there, he visited the Ghaeltacht or Irish speaking areas and was interviewed in Irish on Radio RTE.

The local classes started in 1979 and are now in their fourth year. Their main purpose is to promote Irish-Newfoundland culture and, of course, language study.

Ally O'Brien, a most interesting and accomplished Newfoundlander, has lived all his life on his family's farm in the Freshwater Valley, near the present Baird Sub-division.

His feeling is that official recognition of Newfoundland's Irish heritage is sadly lacking. An example is the new Provincial Flag, essentially a stylized Union Jack. It lacks any green colour, neglecting the 40 to 50% of Newfoundlanders who are of Irish descent. In contrast, Nova Scotia strongly emphasizes its Scottish heritage and has reaped practical benefits through the tourist industry.

Ally O'Brien, however, is certainly doing his part to keep Newfoundland's Irish connections alive and well.

(For more information on the Irish language in Newfoundland read F.G. Foster's article "Irish in Avalon - A Study of the Gaelic Language in Eastern Newfoundland" in the Winter 1979 issue of The Newfoundland Quarterly).

Paul Thorburn

IRISH IN NEWFOUNDLAND

Cead míle fáilte - do you know what these words mean or even what language they are? One hundred thousand welcomes is the message and the language is Irish Gaelic, a language that according to Professor F.G. Foster of Memorial University was spoken in some parts of the Avalon Peninsula as recently as the early 1900's.

Today, a modest effort to renew some knowledge of the Irish language in Newfoundland is being carried out by Ally O'Brien under the sponsorship of the Irish Newfoundland Association. Some thirty people gather at Holy Heart of Mary High School in St. John's on Tuesday evenings to spend an hour and a half increasing their knowledge of spoken Irish. There are two classes, one for beginners and one for the more advanced.



Ally O'Brien teaches Irish language classes in St. John's.

CHANGE ISLANDS—AS IT WAS



Earle's Premises, Change Islands, around 1920.

It is now a shadow of its former self but its former self was never all that big by some standards. It was known by all fishermen from Bonavista, Trinity and Conception Bays who went North to prosecute the Labrador fishery, for they had to pass by it on their way; the main run for the Schooners skirted the island and some fifty Change Island Schooners joined them on their Mission. This fascinated me as a boy.

Why the name? It is like the names of so many Newfoundland Communities — origin unknown. The two reasons usually given are:—

a) There are two main islands separated by Main Tickle and in the early days many people would change islands in the Fall, leaving the bleak, woodless north island for the more wooded south one.

b) Somebody on Fogo Island in the early days got fed up and packed all his belongings in a boat and said "I'm sick of this island, I'm going to change islands", and that's what he did. Pick your choice.

It was inhabited by people from England's West Country from the mid-eighteenth century and reached a population of nearly 1000 at its peak in the 1920's. Then many found they couldn't make a living fishing and left for Canada and the U.S.A. The Depression took others and Confederation with its centralization programme threatened its very survival. But it still remained and seems to be growing again, though not exactly by leaps and bounds.

The Beothucks used to visit there, as they did all the islands in Notre Dame Bay each summer. Many stories were handed down about early encounters between red and white, and some arrow heads and other artifacts were dug up over the years. One such was a flint arrow about six inches long which was kept

for many years before being lost.

Some very fine types of people found their way to this string of rocks situated between New World Island and Fogo Island. They came to earn a living from the cod fishery. The nearer they could get to the fishing grounds in the pre-motor boat days the better. They were also within reach of Dildo Run and other palces for firewood, berries and birds. They managed to find enough soil for kitchen gardens and flowers. Life must have been tough for the pioneers, both male and female, but a very interesting, industrious and humorous community emerged, as indeed was the case all around Newfoundland.

I can claim a long connection. My great great grandfather Oake arrived in the late 1700's or early 1800's from Dorset. There was very likely more than one, as some Oakes in my day claimed no relationship with others of the same name; but they stopped claiming relationship after third cousin and would say "We be no kin to they". On the Earle side the story is different. My great great grandfather came to St. John's in 1840 from Devonshire as a tailor to the Queen's forces garrisoned there. When the garrison was removed he went into private business. He had a large family, mostly sons, one of whom was my grandfather who came back from Toronto with his Canadian bride of American birth in 1880 and became one of Change Islands' Merchants.

Business then was mostly on a credit-barter basis called locally "turn-in — take-out". In all fairness, Merchants had to take more risks than they are often credited with (excuse the pun); many did fail. There was little change of money. Those who worked on the rooms got paid at an hourly rate of up to 10¢ and even in the 1930's it only reached 13¢ but often no money changed hands. The worker "took it up". He was given a slip of paper with hours listed and this would be used for buying goods. It was hard to get cash for anything that could be bought in the shop. In the bad years the Merchant carried his customers over till next year, hoping for a catch big enough to cover both years. Rarely did the Merchant stop credit, but when he had to "scratch off" someone it left him in dire straits in those pre-

welfare days.

Of course, World War I brought many changes. Fish prices soared and markets remained good for some years. As I mentioned above, some fifty schooners were fitted out each spring by the three or four Merchants and went to Labrador where fish abounded in a normal year. Big three or four masted schooners would sometimes come to take bulk fish directly to the European Market. We used to love to go aboard them as boys.



Change Islands Cricket Team of 1903

But all was not work. Sunday was strictly observed as a day of worship and rest. We knew that the man got in the moon for clearing wood on Sunday. Church going was a community affair. It gave the place a centre and a purpose and by bringing all together of all ages it fostered the idea of a big family. On a place like Change Island with its storms and tempests, its uncertainties and isolation, it was nice to feel near to one another and to Him who created us.

And sport had its place, little of it organized by today's standards. But at the turn of the century it had a cricket team which toured other places in Notre Dame Bay, eg. Twillingate. After some years it ran out of competitors and what we later called cricket was a mixture of rounders, baseball and cricket. It was some good fun. Young people also played piddle, barrel-over and football on the ice in winter when it was too rough for skating. Hockey was fairly primitive.

Also for fun was the observance of the Twelve Days of Christmas. In the late 19th and early 20th centuries, the Mummings Play was a going concern; by

DISCOVERING A. E. HARRIS

On the third floor of the Newfoundland Museum on Duckworth Street, hanging in a mock-up of a 19th century photographic studio, are two aquatint prints. They are traditional landscapes coloured in greens and yellows, and are by A.E. Harris. They caught my eye one morning last winter and I mentioned them to Emma Horwood who happened to be in the Museum with me that day. "Of course. . . Mr. Harris", she said, "don't you know about him?". Well, I didn't, but I wanted to, so I began to see what I could find out about this artist, who worked here in Newfoundland between the wars.



Kent Cottage, Brigus as it appeared in 1974.

There is little published material about the history of the arts in Newfoundland. At the provincial reference library, I was able to read the only academically-oriented paper available on the subject, an in-depth study by Dr. Louise Whiteway published in the Nfld. Government Bulletin of 1953 and titled "A History of the Arts in Newfoundland". Hr. Harris is included here in connection with his activities as Chairman of the Newfoundland Society of Art; he exhibited regularly with this group. Dr. Whiteway acknowledges two earlier articles as her information sources. "Current Events Club-Women Suffrage-Nfld. Society of Art" by an unnamed author in Smallwood's Book of Nfld. Vol 1 (1937) details the exhibitions organized by the Society of Art, although it does not give dates and is rather hard to follow. I could not find a copy of the second article Dr. Whiteway cites, "Art", written by Robert Ayre for the Nfld. Supplement of the Encyclopedia of Canada, but Rae Perlin mentions it in her history of the arts as being published

in 1949 ("Art in Newfoundland", The Book of Newfoundland, Vol. 3, 1967). She does not say what Ayre wrote about Harris.

Miss Perlin's article in the 1967 edition of The Book of Newfoundland is extremely readable and a good introduction to material that Dr. Whiteway expresses in a heavier style. In addition, of course, Rae Perlin adds new information about the visual arts since 1953, and introduces a note about the fate of Harris' work after his death: "he left his own work, together with a collection of paintings including a work of Coburn, to the Society (Nfld. Society of Art) for eventual placement in a Gallery; the work is at present in trust with the Art Gallery Association of Newfoundland" (1967).

Another publication, the March/April/1975 edition of Art Magazine gives a brief historical survey in "Painters of Newfoundland" by Peter Bell which includes Harris.

Also recommended to me as a reference, "Who's Who in and from Newfoundland, 1927" by R. Hibbs, Editor and Publisher, says only this: "HARRIS, Albert Edward - Managing Director of the Anglo-Newfoundland Development Co. Ltd., and its associated companies in Newfoundland. Born Oxford, England. Residence: Grand Falls."

However, the article I came across which concentrated on Harris exclusively was a column by Bob Evans written for "The Daily News" in October of 1967. This is a newsy account of Harris' life, interspersed with historical data on the A.N.D. Co. and technical information about its pulp and paper operations. There are no sources given, although there is a long list of work by Harris making up the "Harris Collection", resting "in the storage vaults of our imposing new Arts and Culture Centre on Prince Philip Drive" at the time. This piece by Evans appears to have been in turn the basis for two more biographies: 1) a typed description of Harris' life kindly sent to me by Mr. Roger Pike, Public Relations Co-ordinator of Abitibi-Price Inc., which now operates the former A.N.D. plant at Grand Falls, and 2) a catalogue from an exhibition of Harris' work sponsored "by Memorial University Art Gallery in co-operation with The Government of Nfld. and Labrador" which is undated.

To complement the written material I discovered, and because I was interested in hearing about him first hand, I began asking people who might remember Harris what they could tell me about him. The following picture emerged:

Albert Edward Harris became active as an artist when he retired from the position of Managing Director of the



"CAPLIN CARTS, BRIGUS", Line etching by A.E. HARRIS

Anglo-Nfld. Development Co. Ltd. at Grand Falls in 1930. Previous to his work there, he was employed by the Reid Group of England at the sulphate pulp mill in Bishop's Falls. An engineer, he was born in Oxford and emigrated to Newfoundland in 1907. His family lived in Kent.

Upon retirement, Harris bought a clapboard house in Brigus, Conception Bay. This house was somewhat notorious being built by the Pomeroy family who sold it to Rockwell Kent, the American artist. He lived there for a time before and during World War One. Kent was a German American, who chanted the words "God's Free Haven" in German over the house. Suspected of having German sympathies, perhaps even of being a German spy, Kent left Brigus later in the war. The property was looked after by the Fowlers, then Harris purchased it. He named it "Kent Cottage" not after Rockwell Kent, but in remembrance of Kent County in England.

At Brigus, Harris drew, painted and set up an etching studio. He was an amateur in the true sense, rather than selling his work he preferred to give it to friends. He seldom editioned prints and left work unsigned. He concentrated on landscape, interpreting locations around Conception Bay, St. John's and the Grand Falls/Bishop's Falls area.

Harris was a bachelor, and quite sociable, visiting the families in Brigus for supper and musical evenings. He dressed formally in a "dark, long coat, a grey felt hat, wing collar, little tie and glasses on the tip of his nose", according to the memory of one young girl whose mother invited him to tea. He worked steadily for a number of years, exhibiting with the Newfoundland Society of Art, until his death which may have been in 1936.

Harris left "Kent Cottage" to a long-time friend, Mr. George White, who also worked for the A.N.D. Co. His art found its way into many Newfoundland homes, either in the original or as reproductions ("Caplin Carts" was published by Ayres). Harris work from private collections is listed in the catalogues for two later exhibitions: 1) the Harris show sponsored by the MUN Art Gallery and the provincial government, date unspecified, and 2) "Paintings from Newfoundland Homes" organized by the Art Gallery for the summer of Come Home Year, 1966.

Apparently, some of his etchings were in the possession of the A.N.D. Co. (through George White) and were hung in Grand Falls House, the Manager's residence. Later, after the A.N.D. Co. was bought by the Abitibi Company, this house was converted into a senior citizen's home named the Carmelite Hotel, and in 1967 according to Evans' article the etchings were still there. However, this collection was purchased for the provincial government by Mr. John Perlin from a Mr. Hicks, and now these pictures are at the Arts and Culture Centre in Grand Falls.

"... Harris produced the only consistent body of visual imagery during this period."

Also at the Grand Falls Arts and Culture Centre, included in the total of thirty-four Harris works at that location, is a group of etchings and paintings left by Harris to "the people of Newfoundland and Labrador" in the safekeeping of the Newfoundland Society of Art. This became the Art Student's Club, the St. John's Art Club, the Art Gallery Association of Nfld. and most recently the Art Association of Newfoundland and Labrador. It is difficult to determine if these groups are in a line of direct decent or if, like the Art Gallery Assoc. of Newfoundland they were established separately. However, the "Harris Collection" left by Harris at his death remained with these societies until the Arts and Culture Centre was built. Then in 1967 on behalf of the Art Gallery Assoc. of Newfoundland, Reginald Shepherd gave the "Harris Collection" to Mr. John Perlin, of the Cultural Affairs Division, Department of Tourism (now Culture, Recreation and Youth). The collection included an oil by F.S. Coburn which is now in the Cultural Affairs Division Board Room, in the Arts and Culture Centre. The bulk of the Collection was sent to the Arts and Culture Centre in Grand Falls.

At the same time, Peter Bell, then Curator of the MUN Art Gallery which is also in the St. John's Arts and Culture Centre just across the hall from Mr. Perlin's offices, was purchasing Harris work from the public for the Gallery's permanent collections. Gallery files list eight pictures by Harris, some of which are out on loan in offices around the university campus.

There is a record of at least one relatively recent exhibition devoted solely to A.E. Harris: the show sponsored jointly by the government and the university which must have been after 1967 but which is as yet undated. Also, when the provincial government's schooner "The Norma and Gladys" made a voyage to England, Mr. Pye at the Grand Falls Arts and Culture Centre assembled an exhibition of Harris pictures which was shown in Bristol in 1975, when the ship docked at that port. This would have been a venture involving the Cultural Affairs Division and the Historic Resources Division of the then Department of Tourism, but to date I have found no written record of the event.

Why am I being so inquisitive about A.E. Harris. Basically, it is because I like his etchings and paintings, and feel that they have historical value. They are conservative because he was conservative, but they are picturesque and solidly constructed. Also they interest me because they were produced in Newfoundland during the thirties. As far as I can discover, Harris produced the only consistent body of visual imagery during this period. I would be happy to be proved wrong in this -- but it is indicative of the need for research and publication in the area of Newfoundland's art history that I find it very hard to discover whether I am! The only way to confirm the accuracy or conversely to correct the inaccuracies in the above material is through the assistance of people who remember the events described or who have exhibition catalogues which document Harris' work. With this article, I hope to spark your curiosity about A.E. Harris, to perhaps jog your memory, and to solicit your help in compiling an accurate record of his history.

Note: I very much hope that "Trident" readers will contact me if they wish to add to or correct a point made in this article. I am preparing another piece on A.E. Harris for publication in "Arts Atlantic" in the fall of 1982, and would like it to be as accurate as it possibly can be. I was helped by many people in my research thus far and would like to thank all those who have spoken with me about Harris, especially Mrs. Emma Horwood who gave permission to reproduce the pictures illustrated here.

Volunteer Opportunities In Newfoundland Heritage

There are a number of non-profit groups concerned with the promotion and preservation of heritage in the province. They all need active participation from the public in order to reach their goals. Volunteer programs differ, and it is best to contact the groups directly to learn more information about their activities:

1. *The Newfoundland Historic Trust*

- a) publishes the "Trident" newsletter about heritage. If you are interested in research, writing, layout etc. contact editor Paul Thorburn at 753-3175 (evenings). Photographers also needed.
- b) operates the Museum Gift Shop in the Newfoundland Museum. Sales staff are needed for this Shop; shifts vary, can be any day of the week. Call Caroline Stone 754-1742 or 754-1903.
- c) operates a Shop and Tour Program at Signal Hill National Historic Park. Shop assistants and a bookkeeper would be most helpful here. Phone Pam Murphy at 753-9262.
- d) conducts special events for dates like Heritage Week, St. John's Day. Contact President Canon George Earle at 834-5163.
- e) will be initiating a program of regular meetings with special lec-

tures and slide shows etc. To learn more about membership call Susan Haedrich, 753-1087.

2. *The Newfoundland Historical Society* a research oriented group with an excellent program of lectures and extensive archives. Call Miss B. Robertson at 722-3191 to find out more concerning volunteer opportunities.
3. *The Newfoundland Museum* has an education program that needs volunteers to act as docents for school groups. Volunteers need no previous experience, but should have an interest in Newfoundland's history and culture. A variety of topics are covered, two volunteers usually work together with 15 students each, and show them the Museum's collections. Volunteers are expected to give at least one hour per week during the school year. Call Mr. Walter Peddle, Education Officer at 737-2460.
4. *The St. John's Heritage Foundation* does not have a volunteer program at present, but may need help in the autumn.
5. *The Newfoundland Transport Historical Society* is an active group. Contact Dr. M. Hogan, 35 Pinebud Ave., St. John's, Nfld. A1B 1M4.

6. *The Newfoundland Marine Archaeology Society* has winter lectures and field projects in the summer. Chairman, Vernon C. Barber, P.O. Box 181, Station "C", St. John's, Nfld. A1C 5J2.

7. *The Museums Association of Newfoundland and Labrador* - the society linking Museums around the province. Contact Training Co-ordinator Evelyn Riggs, MANL, P.O. Box 5785, St. John's, Nfld. A1C 5X3.

The history of our province is a valuable resource - let's get involved in learning more about our past, and passing it on into the future.

Please Note: The above article was compiled by Caroline Stone for the Volunteer Centre of the Community Services Council of Newfoundland and Labrador. It was reprinted in the MANL Newsletter, and now appears here for the information of "Trident" readers.

Change Islands (Cont')

my time it was reduced to simple mummering with its house visits and false faces and false voices.

That's probably enough for now. Change Island, as I said at the beginning, was hard hit by the Depression and the failure of the Labrador Fishery and Centralization; but it is still fun to visit it. Go and see - there's a good ferry service.

Cannon George Earle

Return to:

Newfoundland Historic Trust
P.O. Box 5542
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