

ABSTRACT

A SURVEY OF RELIGIOUS RADIO BROADCASTING IN ST. JOHN'S, NEWFOUNDLAND

By

Franklin A. Knutson

The problem was to survey Religious Radio Broadcasting in Newfoundland, with special reference to St. John's. The main objective was to attempt to provide answers to the following questions: (1) What is the attitude of Newfoundlanders with reference to the church and to the role that religion plays in their lives? (2) What unique conditions on the island appear to contribute to an interest in Religious Radio Broadcasting? (3) What have been the historical developments in Religious Radio Broadcasting in Newfoundland, with especial reference to St. John's? (4) What have been significant developments in Religious Radio Broadcasting since its inception in 1924? (5) What impact do church-related radio stations, in contrast to commercial radio stations (which also carry religious programming), have upon today's listeners? (6) In particular, what impact does Radio Station VOAR have as the "voice" of a religious body?

In order to provide a backdrop, it was decided to prepare two introductory chapters on Newfoundland, the first dealing with the "character" of the island's people, its history, and its geography, and second consisting of a history of Newfoundland's church-operated, governmentally-owned, and private-commercial radio broadcasting stations.

In addition, personal, on-the-spot interviews were conducted with professional broadcasters in Newfoundland in order to secure data pertaining to the history and present status of Religious Radio Broadcasting.

Finally, 99 completed telephone surveys were conducted in Corner Brook and 140 in St. John's in order to determine the general impact of radio station VOAR in identifying the Seventh-day Adventist Church's doctrines to the St. John's community.

Among the findings the following appear to be the most important:

- (1) Primarily, Newfoundlanders have always been a deeply religious people, resulting partly from environment and partly from the significant role played by the church and its dedicated clergy during the colony's formative years.

- (2) The isolation of hundreds of tiny outport communities offered a captive and ready audience unable to participate in church worship privileges and in forms of

entertainment realized by the urban dweller. Thus radio broadcasting emerged in the mid-'20's to form an important communication link.

(3) It was not long, however, before additional innovations in the communication field began to alter the preeminent position once held by the church-operated stations; powerful commercial stations soon demonstrated that they could provide a broader and more complete coverage of religious programming than could the smaller stations.

(4) The tendency toward economic affluency and the centralization of the population caused marked changes in radio listeners' habits. Shorter "devotional" type religious broadcasts were preferred to the once-popular, full-length Sunday Church service program; and news and public service bulletins were desired in addition to strictly "religious" subject-matter.

(5) With the advent of the powerful commercial stations, people's exposure to "religion" and to the doctrines of a particular church may be derived as readily from the Religious Radio Broadcasts carried by these stations as those from the church-operated stations.

(6) Knowledge and attitudes concerning the Seventh-day Adventist Church and its doctrines appear to be derived more fully from associations with adherents of this denomination than from listening to the broadcasts of radio station VOAR.

(7) Finally, it appears that while Religious Radio Broadcasting remains as a significant phenomenon in Newfoundland, the changing economic, cultural, and political conditions--as well as alterations in the nature and number of other communication media--have resulted in noticeable changes in the format of this type of broadcasting, relative position of church-related stations, and the relative impact of Religious Radio Broadcasting with respect to the public's understanding of the presence of church denominations and their doctrines.

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A THESIS

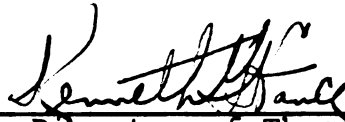
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INTRODUCTION

The Purpose of This Study

The over-all purpose of this study is to investigate Religious Radio Broadcasting in Newfoundland, with especial reference to St. John's and Corner Brook.

More specifically, an attempt is made to provide answers to the following questions: (1) What is the "spirit" of Newfoundlanders with reference, in particular, to religion and religious attitudes? (2) What conditions in Newfoundland appear to contribute to an interest in Religious Radio Broadcasting? (3) What have been the historical developments in Religious Radio Broadcasting in Newfoundland, with especial reference to St. John's? (4) What have been significant developments in Religious Radio Broadcasting since the inception of radio? (5) What impact do church-related radio stations, in contrast to commercial radio stations (which are also broadcasters of religious programs), have upon today's listeners? (6) In particular, what impact does Radio Station VOAR have as the "voice" of a denomination?

The Significance of This Study

Intrinsic Merit

A study of Religious Radio Broadcasting in Newfoundland appears to be worthwhile for several reasons: (1) Radio--originally in the form of "wireless"--has been a phenomenon of concern to Newfoundland throughout this century; (2) Religious Radio Broadcasting has been, at least quantitatively, a major factor in the field of broadcasting in Newfoundland, as represented by the fact that St. John's (with a population of only 95,000 persons) has five radio stations, two of which are owned and operated by religious organizations; (3) In spite of changing economic and sociological conditions, plus the impact of television, Religious Radio Broadcasting appears to continue to be a phenomenon of considerable consequence.

Distinctiveness

While some commercial surveys of broadcasting in Newfoundland have been made, thus far there has been no in-depth study pertaining to Religious Radio Broadcasting. In other words, this study appears to be unique in terms of focus and in terms of methodology.

The Methodology of This Study

Implicit in the objectives of this study are several research approaches or methodologies: (1) The historical;

(2) The library survey; (3) The in-depth, questionnaire, face-to-face survey; and (4) The broader, questionnaire, telephone survey.

The historical and library survey methodologies were employed to secure information concerning the historical, geographical, economic, sociological, cultural, and religious factors pertinent to this study. These methodologies were also used to secure information concerning the general development of radio and television broadcasting in Newfoundland and, also, the development of all radio stations in St. John's.

The in-depth, questionnaire, face-to-face survey methodology was employed to secure from selected "radio professionals" information and comment concerning radio broadcasting in general and Religious Radio Broadcasting in particular in three periods of time: (1) From the inception of radio broadcasting in 1924 to Confederation in 1949; (2) from 1949 to the coming of television in 1955; (3) from 1955 to the present.

The broader, questionnaire, telephone survey methodology was employed to secure from representative samples of the population of Corner Brook and St. John's information and comment concerning the impact of Religious Radio Broadcasting--from church-related stations and from commercial stations--and concerning the specific impact of Station VOAR as the "voice" of a denomination.

The Materials of This Study

As suggested above, the materials of this study are several in type and number.

In connection with the historical and library survey approaches, the following are among the materials used:

(1) Historical accounts of Newfoundland; (2) Sociological and other studies providing insights into the "character" of Newfoundland; (3) Historical accounts of the origin and development of religious institutions; (4) Historical accounts of the origin and development of radio stations.

In connection with the survey approaches, the following were used: (1) A questionnaire developed for the purpose of interviewing several "radio professionals" in Corner Brook and St. John's; (2) a questionnaire developed for the purpose of interviewing via telephone some 250 persons in Corner Brook and St. John's.

The Organization of This Report

This report is presented in terms of the following sections:

Introduction (Statement of Purpose, etc.)

Chapter I: AN OVERVIEW OF THE CULTURAL, GEOGRAPHICAL, AND HISTORICAL BACKGROUND OF THE NEWFOUNDLAND PEOPLE AND THEIR ISLAND HOME

Chapter II: A REVIEW OF THE DEVELOPMENT OF RELIGIOUS RADIO BROADCASTING IN ST. JOHN'S, NEWFOUNDLAND

Chapter III: INTERVIEWS WITH BROADCASTING PROFESSIONALS

Chapter IV: METHODOLOGY AND TECHNIQUES

Chapter V: FINDINGS AND INTERPRETATIONS OF TELEPHONE SURVEYS

Chapter VI: SUMMARY AND CONCLUSIONS; SUGGESTIONS FOR FURTHER RESEARCH

Appendices:

A: Map of Newfoundland and Labrador

B: Distribution of Population for Newfoundland, 1945

C: What Respondents Want to Know

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CHAPTER I

AN OVERVIEW OF THE CULTURAL, GEOGRAPHIC, AND HISTORICAL BACKGROUND OF THE NEWFOUNDLAND PEOPLE AND THEIR ISLAND HOME

A. The Character of Newfoundland

Religious Radio Broadcasting has developed into a major phenomenon in the field of broadcasting in St. John's, Newfoundland and the numerous isolated fishing communities that are within listening range of the respective radio stations. In this study of Religious Radio Broadcasting in St. John's, it seems appropriate to include a chapter concerning early colonization, ethnic background, the climate, terrain, and other factors that helped mold the Newfoundland mind and make the Newfoundlander the self-reliant individual that he is. In this way the reader may gain a better understanding of the limitations and needs of Newfoundlanders and how the church and Religious Radio Broadcasting have played a vital role in the lives of these people.

What is the "character" of the country in which Religious Radio Broadcasting developed? One might also ask: is there such a thing as a Newfoundland culture, and if so what is it? The culture of the Newfoundland people is essentially the recorded reflection of their way of life and

their attitude toward it. Newfoundland is, to sum up even before beginning, extraordinary. It is Canada's newest province; but it had been, before confederation, Britain's oldest colony. It is closer to Europe, geographically, than any other part of North America; but in many ways, until recently in its long history, one of the most isolated regions of the continent. Its rich fishing grounds, instead of promoting colonization, were cause for a policy--perhaps unique in history--which discouraged settlement. The Province was without a transinsular highway until the middle of the twentieth century; however, it received the first transatlantic cable and the first transatlantic wireless communication in 1901; and it was from Newfoundland's capital that the first successful transatlantic flight was made in 1919. Sparsely populated itself, it is landlord of the region of Labrador which is more than twice its size. Although the population of Labrador is limited, it does contain inestimable reserves of timber, minerals and hydro potential which undoubtedly will develop into the Province's greatest source of revenue. While the residents of Labrador are more heterogeneous with a considerable Eskimo and Indian population, the people of Newfoundland are recognizably English and Irish in their ancestry, and have emerged from an old colonialism whose establishment in the New World preceded that of both Canada and the United States.

In his epilogue to The Making of a Nation, William Kilbourne has said that "Canada is a different kind of American society, a North American alternative to the United States."¹ One might paraphrase that statement by saying that Newfoundland is a different kind of Canadian society, a unique maritime alternative to each of Canada's other nine Provinces. Everywhere in the twentieth century man seems to be steadily moving toward a condition of high industrialization, affluence and leisure, instant communication, a tendency to urbanization and greater mobility. While it is true that no Province in Canada during the last two decades has made greater progress in achieving these goals than has Newfoundland, the island still maintains its quaint and friendly charms so frequently lost in the wake of prosperity.

For some purposes there are other countries with which Newfoundland might be more profitably compared. New Zealand and Jamaica are both, like Newfoundland, sea-faring communities which were taken from primitive peoples and partly settled and developed by immigrants from the British Isles. But the contrasts are also marked. The tropical flora and fauna of Jamaica, the white immigration policy and historical development of New Zealand, the productive

¹William Kilbourn, The Making of a Nation (Toronto: The Canadian Centennial Publishing Company, Limited, 1965), p. 120.

soils and milder climates of these islands, set each of them apart from Newfoundland.

This rugged land and the unpredictable sea which surrounds it have always commanded the respect of those who have tried to master them. The island's long and traumatic history bears testimony to the fact that both at times have been simply overwhelming.

Earning a livelihood in Newfoundland has never been easy. The need to wrest a living from the cruel sea and unyielding land has put a premium on some of the sterner virtues--frugality, discipline, and endurance. Geography, as well as cultural background, has made the Newfoundlander a self-reliant yet deeply religious person. The majority of these people living in isolated "outport"² communities have followed a hard and lonely life; their welfare from year to year has depended on the fishery and their meager crops. At best, diet has been inadequate and social life, primitive. In describing the hardships and isolation of these people, Perlin identifies the church as one of the bulwarks and possible sources of comfort and hope to which they have clung:

²For purposes of this study the word "outport" will be used to designate a rural village or community situated along the Newfoundland coast. This is a term these island people frequently use when referring to the numerous seaside settlements located beyond the periphery of St. John's, the capital city. In good-natured rivalry, the city residents refer to these "outport" folk as "baymen" or "bay-wops"; the urban dweller in turn being dubbed a "townie".

Even in the middle of the nineteenth century, and in some areas in the present century, doctors were virtually unknown, schools were few, isolation was extreme and bitter toil and hardships were the lot of all. But Newfoundlanders were always a deeply religious people and few were the communities of any size that did not have their churches.³

Travellers from Europe approaching Newfoundland by air, find themselves, scarcely past Ireland, flying above the numerous islands of Newfoundland's east coast, hours before their aircraft would touch down at Boston or Montreal. The island, which is nearly half the size of Great Britain, lies in the Gulf of St. Lawrence northeast of Canada's Maritime provinces. On the north, it is separated from Labrador by the narrow Belle Isle Straits. The island, except for Greenland, is the most easterly part of the North American continent, and is only 1800 miles from Ireland. G.A. Mercer, writing on the geographical importance of the island, says:

The importance of Newfoundland's position on the North American continent has been recognized by both the United States and Canada. During World War II both countries secured the right to establish military bases at various points in Newfoundland. So important were these bases to the security of North America that Newfoundland has been called 'The Gibraltar of North America', 'The Guardian of the Atlantic' and the 'Watch Dog of the St. Lawrence'.⁴

³Albert B. Perlin, The Story of Newfoundland (St. John's: 1959), p. 7.

⁴G.A. Mercer, Geographical Aspects-Province of Newfoundland (Ottawa: The Canadian Geographical Society, 1949), p. 3.

Essentially, the Province includes two distinct geographical areas, the island of Newfoundland and Labrador, a northeast spur of the Province of Quebec that consists of an area some 2 1/2 times greater than insular Newfoundland. The visual (map) in the Appendix may serve as a helpful reference when considering the two areas, as well as revealing the rugged coastline and scattered settlements of Newfoundland and Labrador.

Along the sheltered parts of Newfoundland, the forest extends to the water's edge; while in other areas where no soil is found, angled layers of bare and massive rock formations rise abruptly from the sea.⁵ Some of the larger bays--particularly Notre Dame, Bonavista, and Placentia--are studded with islands of varied shape and size. Many of these islands, such as Twillingate, Ramea, and Burgeo, because of the proximity of good fishing waters, have for centuries supported fishing settlements. With the sea as the sole means of contact with the outside world, one can readily appreciate the unusual regard for and frequent use of battery-powered radio receivers by these offshore island

⁵The writer has had opportunity to travel into the interiors of both Newfoundland and Labrador as well as along their respective coastlines. During various trips abroad, it has also been possible to observe the coastal areas of the British Isles, Europe, and Africa. There are few places in the world that can compare with the rugged and scenic coastlines of Newfoundland and Labrador with their bold and rugged headlands, countless coves, and harbors which indent the perimeter of these areas.

fisherfolk. For most of them, radio doubles as the weekly worship service, the daily newspaper, and a chart for fair or foul weather sailing.

The more precipitous and remote areas like Gull Island of Witless Bay and Baccalieu Island off Bay de Verde serve as ideal breeding grounds for large colonies of sea birds such as the puffin, murre, kittiwake, and various gulls. In order to vary and supplement their fish and scanty vegetable diet, coastal residents for generations have eagerly sought the eggs and flesh of sea birds, especially the puffin, murre, and dovkie.

The western part of Newfoundland is more mountainous; however, the shore line in general is more even with the occasional appearance of great coastal fiords like Bonne Bay and Bay of Islands. With its neighbouring Atlantic Provinces and southeast Quebec, Newfoundland forms part of the Appalachian Region, an ancient mountain system that extends from Alabama in the southern United States to its northeast extremity which forms this island Province and Labrador.

For purposes of this study it is interesting to note that the Long Range mountains which parallel the west coast exhibit signs of glacial action such as numerous lake basins, ice-sculptured valleys, rounded rock knobs, and glacial deposits in typical forms. These ancient rocks, mostly of precambrian age, form a massive dissected

tableland; and while providing Newfoundland with some spectacular scenery, do not contribute to an agrarian economy. One of the highest peaks in the Long Range chain, which extends from Port-aux-Basques at the island's southwest corner to St. Anthony at the tip of the Northern Peninsula, is "Gros Morne" which rises 2,651 feet above the picturesque waters of Bonne Bay.

Geologists claim that once the great pleistocene ice cap covered Newfoundland, and as it receded, soils which the ice had picked up were redeposited in the ocean. Writing about this glacial action, R.I. McAllister has said:

As a result of this denuding of the land surface, present soils have not had sufficient time to develop and are generally shallow and rocky. The hard, resistant nature of many of the rocks is a further deterrent to the formation of soils. On parts of the south coast these two conditions create extensive areas of permanently barren ground.⁶

While this study is not concerned with presenting an exhaustive geographical treatise on Newfoundland, some consideration of the topography, climate, flora, and fauna seems imperative in order better to understand some of the causative factors that influenced the early pattern of colonization and settlement as well as vocation. Due to the paucity of fertile soils that might have encouraged an inland agrarian type of settlement, people scattered along

⁶R.I. McAllister, ed. Newfoundland and Labrador, The First Fifteen Years of Confederation (St. John's: Dick's and Company Limited, 1967), p. 2.

the coastal perimeter where fishing grounds were readily accessible. Because this survey is interested in the unique communication role that radio broadcasting in general and Religious Radio Broadcasting in particular played in the lives of these lonely and isolated people, certain historical and formative factors that may otherwise seem extraneous to this paper will be considered in some detail.

There are parts of Newfoundland, especially some of the west coast valleys, where the soil is productive. Here, contrary to the general population trend which is predominantly coastal, people have migrated inland and farming communities have emerged. Cormack and the Deer Lake region extending westward in the Humber Valley to St. George's in the Codroy Valley are areas where the island's finest dairy herds are to be found. While some mixed farming occurs throughout most of Newfoundland, agriculture is somewhat restricted; and the bulk of the island's food supplies, particularly fresh fruits and vegetables, must be imported.

One might assume that with so much bare rock exposed, discovery and development of mineral deposits would have served to augment the island's precarious economy. This was, however, not the situation for many years. It must be remembered that the very roots and origins of settlement lay in the commercial fishery; only in recent years, particularly since union with Canada, has Newfoundland and

Labrador's mineral production reached a level that now places the Province as fifth among other Canadian provinces in value of mineral production.⁷

Inland, Newfoundland is a wild patchwork of barrens, bogs, and forest. Literally thousands of small lakes called "ponds" cover the country. There are some sizable bodies of fresh water; for example, Grand, Red Indian, Gander, and Deer Lakes range from twenty to fifty miles in length.

The Humber River provides the main West coast inland waterway used for shipping and floating gigantic log booms, which in turn supply the Bowater's pulp and paper industries at Corner Brook. Notable among the eastward-flowing rivers are the Exploits, Gander, and Terra Nova, which serve the Anglo-Newfoundland Development Company paper mills at Grand Falls. Thousands of Newfoundland lumbermen, mill workers, and shippers find employment as a result of the utilization of these forest products.

One third of Newfoundland is covered by forest, with the most prolific growth found in the north and west, and along the major watersheds. Balsam and black spruce are the dominant species, and are highly prized as the desired raw materials in the production of newsprint. White and red pine, larch, and white spruce have served Newfoundlanders for generations as the basic lumber sources for

⁷Ibid., p. 109.

their frame dwellings and fishing stages. Recently, hardwoods industries have emerged as a result of the island's road building development that now penetrate the interior where imposing stands of white and yellow birch prevail. Later in this chapter a somewhat expanded review will be made concerning the relationship that the railway had to the development of inland cities and communities now engaged in forest operations; also, the meaningful role that Religious Radio Broadcasting has played and is playing in these areas, especially in bringing the "church" to isolated lumber camps and mining towns will be described.

On the barren lands and bogs, vegetation is in the form of mosses, lichens, stunted trees, grasses, and certain flowering plants. Great expanses of the interior of Newfoundland are referred to as "barrens". Some of the eastern barrens were caused by thoughtless slaughter and burning by early fishermen whose sole intent was full exploitation of the Newfoundland fishing station with no thought toward colonization. "These man-made barrens occur in areas frequented by fishermen since the First Elizabethan Era."⁸

For years, hunting big game (moose and caribou) and flycasting in Newfoundland's famous salmon and trout streams have lured thousands of Canadian and American sportsmen to

⁸Ibid., p. 2.

the island, helping boost the tourist trade and strengthen the economy. Local residents have depended almost exclusively upon the wild creatures to provide meat and furs, especially when the fishery was poor.

The wild life and birds of the area have been given focus through the writings of several authors and special emphasis of the government. English naturalist and author, John Mallais has written of his breath-taking experiences in hunting big-game in Newfoundland. Another thrilling narrative describing Newfoundland wildlife is Cormak's Journey Across the Island of Newfoundland in 1822. Famed American ornithologist, Roger Tory Peterson, assisted in preparing the monumental work, Birds of Newfoundland. Concern has been shown by the Canadian Government for the preservation of certain species of sea birds that have provided food for generations of Newfoundland fishermen; unless restrictions regarding slaughter and molestation of nesting sites are enforced, the dovkie, arctic murre, and puffin may, like the Great Auk, become extinct.

Even the caribou herds have been threatened by the expansion of population. These noble creatures were considered the greatest game animals on the island until moose were introduced in 1908 and whose numbers today total some 50,000. The caribou population has dwindled through the years to some 6,000 animals extant today. Additional game consists of black bear, rabbits, and willow and rock

ptarmigan. The chief fur-bearing animals sought by fishermen who augment their meager winter income by trapping are beaver, muskrat, fox, lynx, martin, and otter.

The climate of an area not only dictates the type of flora and fauna but also affects the vocation of its residents. Although the climate of Newfoundland can best be described as moderate and maritime, fog and drizzle prevail, limiting the amount of work that can be accomplished outside; hence Newfoundlanders spend a great deal of time inside and naturally turn to radio to help pass the long lonely hours until the weather clears. Much of this fog is caused by a periodic blending of the Labrador currents with the warmer waters of the Gulf Stream. Summer fog and periods of rain may slacken fishing operations; however, when the Arctic ice encroaches upon Newfoundland's north and east coasts, the menfolk put to sea again to hunt the vast herds of harp and hood seals for their pelts and oil. During this period from early March to May the sealing vessels journey some distance offshore in search of the wary prey, and again radio becomes the only medium for contact with their world beyond--home and the church.

B. Discovery and Conflict

Investigation of the subject of transatlantic navigation suggests that Newfoundland and the Grand Banks fishing ground were well known by fishermen before John Cabot

made his voyage in 1497. It is believed that around the year 1000, adventurous Norsemen were blown off course between Scandinavia and Greenland and came to a strange land which they named "Helluland", which means "the land of flat stones"--most likely Labrador. Recent archaeological research at L'Anse aux Meadows, on the extreme northern tip of the island, have established that a Viking settlement occupied the site as far back as A.D. 1000.

Other nations began to venture forth in search of fishing sites; as early as the 13th Century, fishermen from the Channel Islands were sailing to fishing grounds off Iceland. Describing the early exploration of Newfoundland, Robert Turnbull has written:

There is reason to believe that the prolific waters of Newfoundland's Grand Banks were known to Spanish and Portuguese fishermen long before John Cabot stepped into the pages of history. . . . Explorers, to a great extent, followed paths already well beaten by fishermen and traders.⁹

On May 2nd, 1497, John Cabot sailed from Bristol, England, and after a voyage of fifty-three days, sighted the New World. Some claim that Cabot landed at Cape Breton, Nova Scotia. Most historians, however, indicate that it was at Cape Bonavista in Newfoundland. When Cabot returned to England, he declaimed the fact that the waters of "New-founde-lande" were teeming with fish. Thus it was that for

⁹Turnbull, op. cit., p. 27.

a considerable number of years Newfoundland was predominantly a fishing station for fishermen from England, Spain, Portugal, and France.

The early history of Newfoundland makes the reader wonder how the island ever achieved any permanent political status and built up the present population that is approaching the three-quarter million mark. Every conceivable obstacle created by man and nature obstructed the progress of colonization and development. For the next two centuries after Newfoundland had been claimed for the Crown of England by Sir Humphrey Gilbert in 1583, the island was used expressly as a fishing station and as a training ship for seamen of the Royal Navy. During this period, Newfoundland's economic development was seriously retarded by Britain's repressive mercantile policies and its concept of Newfoundland's role in colonial affairs. Not only was settlement of the island thwarted by the lords of trade in Whitehall; powerful and influential English merchants were determined that the lucrative fisheries would not be prosecuted by Newfoundland residents in competition with their respective interests. Settlement was deliberately thwarted by harsh anti-settlement laws. Both the Western Charter of 1634 and Palliser's Act of 1775 spelled out each captain's responsibility to bring back to England as many men as had shipped with him in the spring.

English fishermen found a way to take up settlement by scattering to the numerous coves and bays that indent the coastline. It was a hard life at best. The struggling settlements were plundered by pirates and misruled first by tyrannical and ignorant fishing admirals, and later by naval governors who resided in Newfoundland only during the summer fishing season.

Newfoundland's sparsely populated coastline is the direct result of the furtive nature of early settlement, compounded by the scattering in search of good fishing grounds. In many of the more remote outports of northern Newfoundland and Labrador, the problem of isolation and communication prevails to this day. In their search for a safe harbor the early Newfoundland colonists purposed to establish their own identity and independence as well as elude harassment and injustice from the ship fishermen and admirals.

Safety lay only in dispersal. It was a circumstance for which a heavy price was to be paid even into the present day where the scattered nature of settlement along the perimeter has created immense difficulties in the provision and economic administration of the social and public services.¹⁰

The causative factors set forth by Perlin as those contributing to the scattered nature of Newfoundland's population are the same conditions that sparked the growth and

¹⁰Perlin, op. cit., p. 19.

development of Religious Radio Broadcasting, as an important communication link for these lonely and isolated peoples.

An additional burden and causative factor compelling the English and Irish settlers to move from the already established communities was the competition for staging harbors given them by fishermen from Spain, France, and Portugal. Rather than clash over property and staging rights with these foreign fishermen who had already begun the custom of wintering on the island, the English and Irish settlers moved to remote coastal areas where they could find comparative peace and establish their own premises.

John Guy of Bristol was appointed first governor of the colony in 1610. His arrival marked the first organized efforts toward permanent settlement under a royal charter. Other plantations were begun such as Falkland's Trinity Bay community, which had been purchased from the London and Bristol Company. Unfortunately, this venture failed, since the settlers brought from England received no practical guidance, and like the Trepassey idlers were not of the hardy breed of the true pioneer.

C. A People's Struggle for Self-Rule

Settlement in Newfoundland was a haphazard affair, plundered by pirates and the French and discouraged by

English law; one might marvel that these struggling Newfoundland colonists survived at all. The English colony at Ferryland and the French settlement at Placentia may be cited as typical examples contrasting the interest and assistance provided by the mother countries.

Sir George Calvert, the first Lord Baltimore, received his royal grant for the Ferryland colony in 1622. When Baltimore's ships encountered a French raiding party at Trepassey, the British force had sufficient strength to prevail, however in time it was necessary to appeal to the King of England for warships to defend the coast. Eventually, one warship was sent. Severe winters and scurvy further reduced the English colony until Lord Baltimore's son was compelled to abandon the site and move to America where he founded the Maryland colony.¹¹

The French were supported by their home government in establishing and maintaining the south coast settlement of Placentia. Along with the arrival of their first governor, Gargot, a contingent of 150 soldiers landed to develop the garrison and defend France's rights.

Even the spiritual needs of this French stronghold had been carefully calculated.

¹¹Joseph Hatton and M. Harvey, Newfoundland (Boston: Doyle and Whittle, 1883), p. 47.

A thriving settlement began, churches were built,
and

Priests came to minister to the spiritual needs of the soldiers, fishermen, and other members of the colony. A threat was developing which, a few years later, was to lead to tragedy for the English planters.¹²

From the Placentia stronghold the French began a series of raiding missions that became a constant threat and added hardship to the English fishing villages. St. John's was captured twice, and other smaller settlements were pillaged and burned. Ironically, it was the presence of the French and their threat of expansion that finally caused the English grudgingly to allow settlement of her people to serve a counterbalance against the enemy. The Treaty of Utrecht in 1713 terminated hostilities and secured English sovereignty for the island; however, rights for catching and drying fish in Newfoundland were reserved for French subjects and became a constant source of agitation and frustration to the English settlers for the next two centuries. Today, two small islands adjacent to Newfoundland's Burin Peninsula exist as France's only possession in North America.

It was not until 1832 that Newfoundland was granted representative government, and not until mid-century that responsible government was achieved. The prevailing

¹²Perlin, op. cit., p. 21.

unsympathetic attitude of the British government toward the struggling Newfoundland colony is exemplified by Lord North's admonition to the new resident Governor.

As late as 1786, Lord North had told the new Governor that what the settlers wanted raw they were to be given roasted, and what they loved roasted, they were to be given raw; and the secretary of State, William Grenville had declared that "Newfoundland is in no respect a British colony and is never so considered in our laws."¹³

The resolution and perseverance of the unwanted colonists finally won for them equitable civil legislation and home rule. Ultimately the Act of 1809 established permanent civil courts and extended Newfoundland's civil jurisdiction to Labrador.

Sir Thomas Cochrane became the island's first Governor. Representative government, inauguration of a new Supreme Court, and the building of Government House were among his accomplishments; however, Cochrane's road building program linking the capital with several coastal towns became the first concerted effort to dispel the lingering specter of isolation.¹⁴

¹³Ibid., p. 28.

¹⁴The writer can recall discussions with retired sea captains and pensioners who vividly recalled some of the hardships of isolation and deprivation even as late as the uncertain 30's of the twentieth century. Frequently entire male populations of small fishing communities would be wiped out in sea tragedies caused by storms overcoming fishing and sealing expeditions. An unfruitful fishing season followed by a severe winter compelled wild game to take refuge in the forested interior well beyond the range

One is compelled to admire the tenacity and courage of these people who not only endured the hardships of the natural elements, but faced additional challenges as well. Fire destroyed their capital four different times; cycles of depression resulted from the island's one product economy, and ultimately their monetary system collapsed.

As Newfoundland progressed into the twentieth century, a number of conditions helped to unify the population. Among these were: improved railway and coastal steamer services, the development of telegraph and wireless services, and the advent of a more equitable system of legislative representation.

At this point it may be well to consider the ethnic background of this fearless and independent people. Some may assume that the generations of hardship had bred a sturdy race of people and that Newfoundland's population illustrates the interplay of history and environment. The writer agrees with this premise.

The people are homogeneous, over 90% being of English and Irish origin. Parker concurs with this breakdown and has traced some of the minority groups' ancestry who now inhabit the island:

of coastal dwellers. These were months when hunger and death stalked the outports, and many a proud Newfoundlander perished from malnutrition and tuberculosis.

About two-thirds of Newfoundland's present European population came from the English West Country, mainly from Somerset, Dorset and Devon. Over a fourth probably came from Ireland and a substantial number from the Channel Islands. Early settlers on the west coast included some French Acadians and Scottish Highlanders who came over from Nova Scotia; they were joined by a small number of fishermen from France who deserted their vessels during the 19th century to escape conscription. A sprinkling of Syrians and Jews entered in the early 20th century to establish shops and small businesses especially in the paper towns. A few Scandinavians came to take part in the fisheries.¹⁵

Because of the generations during which these settlers had no easy means of intermingling, entire coastal communities may still be found which have a heavy concentration of Irish and English. The people in these areas have, to a surprising degree, preserved the speech habits and social mores of their ancestors.

Students of language find fascinating research material in the remote "outports" where dialects have remained essentially the same as when the first settlers arrived in the seventeenth and eighteenth century. Regional speech habits like those of rural American residents of "Appalachia", have been likened to Elizabethan English, and there is as much difference from district to district as one would encounter in travelling throughout the British Isles. Wheeler has described the Newfoundlander as being an almost

¹⁵John Parker, Newfoundland, 10th Province of Canada (London: Lincolns-Prager (Publishers), Limited, 1950), p. 11.

separate race endowed with unusual optimism and a broad sense of humor.¹⁶

On a more popular level, sea chanties and folk songs are characteristic of the island. Many of these are traditional, the inheritance of an English or Irish past; others reflect the day-to-day life of the fishermen, often told with grotesque exaggeration. One of the most popular of Newfoundland songs is the catchy and modern, Arthur Scammell's "Squid Jiggin' Ground."

Thus far the objective of the writer has been to trace the discovery and transformation of Newfoundland from a fishing station into a settled colony. Aspects of the island's rugged terrain, broken coastline, and at times, unpredictable and severe weather have been considered in order that the reader might become acquainted with the mind and personality of the Newfoundlander and better understand his values and choices in life. The smallness and scattering of the population have influenced the characters of these people. Isolation bred individuality and self-sufficiency; customs changed slowly; 16th-century methods of

¹⁶With a long history of hardship, isolation and struggle for survival, Newfoundlanders have virtually become a separate race. They are inclined to be simple and straightforward, frequently outspoken but possessed of a keen sense of humor. It must have been with a twinkle in the eye that they named such places as Nick Nose Cove, Blow-me down, Lushes Bight and Joe Batts Arm. Their optimism shines in the name of such settlements as Hearts Desire, Hearts Content and Little Hearts East (Toppings, op. cit., p. 137.).

fishing and fish curing persisted; new ideas were not always welcomed; there was an evident weakness in co-operation, hence social and economic progress was retarded. And yet, the history of these individualistic and self-reliant people is marked with definite and gallant epochs of achievement.

Newfoundland, Britain's oldest colony, as a result of popular agitation in 1855, was granted responsible government. It was not, however, until the complex problems of the French Shore and United States fishing rights were solved at the beginning of this century, that Newfoundland achieved full control of its territory and coastal waters.

The unmatched heroism of the men of the Royal Newfoundland Regiment during World War I became another milestone marking the colonies' transition to nationhood. Here again were manifested the self-reliance and dauntless spirit of these seafaring people who had conquered repeatedly in the face of overwhelming odds. Dominion status was attained in 1926, and the decade following the first World War was marked by considerable industrial expansion: a second newsprint factory for the island and reportedly the largest of its kind in the world was begun at Corner Brook; two years later in 1927, the Buchans Mining Company began exploitation of the copper, lead, and zinc ores of the interior. At this time the Canadian Privy Council recognized Newfoundland's claim of title to Labrador.

The depression years of the 30's resulted in such an economic crisis in Newfoundland that responsible government was suspended; in its place the Commission of Government was instituted and financial assistance was forthcoming from Britain. During the initial stages of World War II, Newfoundland was quickly integrated as a vital link in the defense chain of the Western World.

An unprecedented interest in radio communications developed as millions of dollars were spent by the occupying American and Canadian military forces in developing radar, ship to shore, tower to aircraft sites across the island. Some of the large American bases such as Fort Pepperrell near St. John's maintained their own U.S. Armed Forces broadcasting station.

During the postwar years, with three alternatives before them: (1) continuation of the Commission of Government; (2) restoration of Responsible Government; and (3) Confederation with Canada; the Newfoundland people under the capable leadership of their new Premier, Joseph R. Smallwood, chose the last and became Canada's Tenth Province on March 31, 1949.

Joseph R. Smallwood, editor, author, journalist, and labor leader has been consecutively nominated as Premier of Newfoundland since the Province's union with Canada in 1949. His skillful and frequent use of the mass media and unprecedented drive carried him by foot, schooner, and

aircraft to visit personally every hamlet in the island where he declaimed with power and conviction that "Newfoundlanders have a right to a better life."

However, it was radio that really made the name "Smallwood" a household term in Newfoundland. During the pre-confederation years he was identified as "the barrel-man"¹⁷ on his radio commentary program interpreting the news, particularly as it had relevancy to Newfoundland issues and the betterment of his people.

During the election campaign Smallwood took full advantage of the fact that the debates of the issues of Confederation were broadcast; daily he spoke emphatically of the advantages of union with Canada. As the intensity of the campaign stepped up, literally thousands of battery receiver sets in scattered outports crackled as entire families gathered close to hear their aspiring Premier contrast the meager social benefits presently offered with what union with Canada would bring.

The attractions were overwhelming; Newfoundlanders became Canadians. Smallwood's success as a political leader was largely dependent upon his ability to utilize the mass media to its fullest--to place vital issues directly before

¹⁷"Barrelman" is a Newfoundland term for a ship's lookout and is synonymous with "crow's nest" lookout. Such a person has an unusual perception of what is generally beyond the ordinary seaman's vision.

his scattered constituency. He became, and still is, the embodiment of a people's aspirations.

D. The Church in Newfoundland

A study of "Religious Radio Broadcasting in St. John's, Newfoundland", seems to call for a brief historical overview of the development of the church and its relationship to the early colonists and later generations on the island. The amount of Religious Radio Broadcasting extant in St. John's seems to indicate that a significant rapport must have been developed during the island's formative years between the church and the communities it served.¹⁸

A review of the literature concerning Newfoundland reveals that practically all authors make reference to the significance that religion plays in the respective communities and individual lives of the island's people. The

¹⁸The writer has lived in both the urban environment of St. John's and more remote inland parishes, where for nine years, the vicissitudes of religious life as represented by the various denominations in Newfoundland, have been observed and experienced. A trip aboard the steamship S.S. Burgeo that left St. John's on August 19, 1959 for Goose Bay, Labrador, enabled the writer to converse with fellow clergymen and teachers travelling to various missions, and to view first-hand the impact that respective religious groups were making in the numerous outpost settlements along the Northern Newfoundland and Labrador coasts. The impressive and flourishing medical institutions at St. Anthony, Cartwright, and North West River begun by that Christian physician, Sir Wilfred Grenfell; the numerous churches, social halls, and school buildings operated by various religious denominations deservedly bear mention.

Encyclopedia Britannica article on Newfoundland points out that religion has been a significant agent promoting education and augmenting social life. Several denominations have been involved in making this contribution:

The church plays a very important role in the Newfoundland community. Denominationally, the population is divided into three main groups, about one third Roman Catholic, nearly one-third Anglican and about one-quarter United Church. . . . Organized Presbyterianism dated from 1842. The other chief religious bodies, Salvation Army , Adventists and Pentecostals, came into being later.¹⁹

Albert Perlin has written that "Newfoundlanders were always a deeply religious people;" his breakdown of the religious denominations follows:

The 1951 census showed in the denominational breakdown that nearly 90 percent are members of the Roman Catholic, Church of England and United Church of Canada faiths. Roman Catholics numbered one third of the total population with 121,544 adherents. Anglicans were second with 109,000 and the United Church third with 85,571. Next in order were the Salvation Army, the Pentecostal and the Adventist churches.²⁰

The important work conducted in Newfoundland by various religious leaders in strengthening the spiritual and social lives of its people was frequently referred to in various radio and civic addresses given by Sir Gordon Macdonald, Governor and Commander-in-Chief of Newfoundland from 1946 to 1949. During the 450th anniversary celebration

¹⁹"Newfoundland," Encyclopedia Britannica, 1963. Vol. XVI, 291-294.

²⁰Perlin, op. cit., p. 11.

of Cabot's discovery of the island, Macdonald paid tribute to the churches' consistent influence when he said:

Of all the influences and organizations that have played their part since Cabot's discovery I feel sure there will be general agreement that few institutions have played a greater part in Newfoundland than the Christian Church. For that reason it is encouraging to see the Church so well represented at this commemoration today. During my visits to various parts of the country I realized how much the Christian Church meant to the country, and the prominent place the religious leader of the respective denominations filled in the life of the different communities. He was the adviser of the people not only in spiritual matters, but also on all matters temporal and physical, economic and social.²¹

Examination of a book of published speeches by MacDonald reveals that the Anniversary Speech was no exception. MacDonald often alludes to experiences with church leaders that convinced him of their genuine concern for the temporal well-being and economic stability of their villages. MacDonald saw the same spirit exemplified in the Catholic Father Hayes and in the aged Anglican Reverend E.A. Butler. The self-sacrificing labors and dedication of the Moravian Missionaries of Labrador and the Salvation Army Soldiers' dedication to "bring comfort . . . , to bring a little light to dark places, a little warmth to cold places" seemed to point up awareness that the church has made an impact.²²

²¹Gordon MacDonald, Newfoundland at the Crossroads (Toronto: The Ryerson Press, 1949), p. 39.

²²Ibid., p. 47.

The purpose of this study is not to present a detailed history of the development of the church in Newfoundland but rather to discover reasons for what appears to be an unusual regard and respect on the part of the Newfoundland people toward religion. The early history of the church in Newfoundland seems to provide some insights.

The first clergyman to arrive was Erasmus Stourtan, an active circuit riding missionary who came out with John Guy in 1611. It was not long before settlers began sending appeals to the Home Government requesting that resident ministers be sent out to look after the spiritual needs of the colony. In time chaplains were assigned to British warships who were on duty protecting the Newfoundland shores; some of these clergymen disembarked to encourage settlers who had recently been attacked by the French. A Reverend Jackson who arrived in St. John's, when the community had a population of 800, is perhaps typical of this group of chaplains. Historians speak of Mr. Jackson as a dedicated missionary and bold opponent of immorality and corruption.

At a time when lawlessness and dishonesty seemed rampant in the island, the voice and example of these clergymen may well have been the chief instrument upholding "the right"; consequently a profound respect developed toward them. Another factor that won the trust and devotion of the early colonists toward their rectors was the willingness

of these chaplains and missionaries to share in the hardships of establishing a permanent colony. A description of one such minister described by Prowse indicates the sort of person these hardy religious leaders were:

The Reverend Edward Langman is one of the most important figures in the early history of the Church of England in the Island; he resided continually in the Colony for about forty years; he was conspicuous for his culture, broad and liberal views, his upright life and his earnest devotion to his Master's work. . . . He was truly the rector of the whole parish, and seems to have been very well liked, both within and without his communion.²³

Among the hardships, perils, and privations encountered by these early missionaries was the frustration of conducting an effective ministry at a time when workers were so few and the territory or parish so broad. The poor fishermen of those days had settled in widely-scattered hamlets. A few horses had been imported from England; however, overland roads were non-existent, and travel had to be effected by sea in open boats or small fishing vessels.

Travel between parishes frequently required that these itinerant ministers traverse wide arms of the sea where they were exposed to unexpected squalls, snowstorms, and the almost continuous swells of the North Atlantic that endangered their lives.

Inadequate food supplies, especially fresh vegetables and fruit which were necessary to ward off scurvy

²³D.W. Prowse, A History of Newfoundland (London: Eyre and Spottiswoode, 1896), p. 581.

and tuberculosis, created a constant problem. The lack of proper housing facilities and of a consistent and adequate income contributed to the extremely difficult conditions under which these early pastors lived and worked.

The cold of winter had to be encountered in rude wooden houses of the poorest description, and through the blinding snow-storm they had often to make their way from one fishing hamlet to another. Like Goldsmith's curate, they were "passing rich on 40 pounds a-year," . . . One of them, a Mr. Langman, a most laborious missionary, who had 50 pounds a year from the Society, represented that the little gratuities he received from his flock were quite inconsiderable, and that "he had to go and beg for them as a poor man would for alms."²⁴

During the formative years of the sixteenth and seventeenth centuries, there were no schools or teachers in Newfoundland. To the Newfoundland fishermen the preacher was literally a teacher. The sermon was one of the most typical and influential factors that helped shape the island's culture. The content of the message was theological; yet it was theology with a practical application. The Holy Scriptures served as guide, constitution, and rule-book for everyday life, as well as the chart to salvation.

Newfoundlanders have always taken their preachers seriously, for theology has been as important to them as business and politics are to us. They were ever mindful of the precariousness of their existence, and they frequently

²⁴Joseph Hatton and M. Harvey, Newfoundland (Boston: Doyle and Whittle, 1883), p. 396.

asked their ministers to invoke God's blessing and protection as they ventured forth to sea. Moreover, the church provided the first "schools" for the new settlers. Families frequently discussed the morning sermon during their mid-day meal; and children were often called upon to summarize and illustrate further the ideas the rector had expressed. The educational values of increasing perception in listening, of thinking clearly, of developing retentive memories, and of attaining practice in oral reporting, should not be discounted. There was much gained in the early Newfoundland colony churches besides religious reassurance. The church was, consequently, not only the meeting place and center of social life but also the sole agent in communicating to these illiterate settlers the will of God. One might thus readily understand how the clergy together with civil administrators, became the chief agents of power and influence; and with still vivid recollections of the oft cruel and dishonest fishing admirals and civic leaders, members of the clergy were always in higher repute than the latter.

There were additional factors which helped to develop a warm and cordial bond between the Newfoundland people and their pastors. The Newfoundland educational system from its early beginnings has always been denominational in character. It was the churches that first took responsibility for the education of the people; a factor

that evolved as a natural outgrowth of Newfoundland's social, geographical and economic conditions.

It is a result not only of the active leadership of the churches but in part of the fact that effective supervision from a central administration of numerous small scattered schools would be difficult and extremely costly. A system which delegates considerable supervisory powers to a local authority has answered Newfoundland's needs so well that although education has come to be largely State-controlled and financed mostly from State funds, it is still administered on a denominational basis.²⁵

A more detailed history of education in Newfoundland will appear later in this chapter. The present concern is to focus upon some of the early pastor-teachers who seemed to typify a group who were concerned not only for the spiritual needs of the community but also for the educational improvement of their flock. Reverend Walter Price might well be representative of this group:

In 1788 Mr. Price opened a free school in his new residence, where he taught himself, and paid the salary of an assistant; he continued in the mission for seven years, until the parent Society offered him a new mission in New Brunswick.²⁶

The first school was established at Bonavista in 1726 by the Church of England Missionary Organization. Schools for Roman Catholics were supplied by the Benevolent Irish Society. During the next century the entire responsibility and expense of education were borne by the churches.

²⁵Newfoundland, An Introduction to Canada's New Province, (Ottawa: Department of External Affairs, 1950), p. 67.

²⁶Prowse, op. cit., p. 583.

It was not until Newfoundland obtained its first representative government that education was formally organized for the entire Island.

The first Education Act in 1836 attempted to make education non-denominational; however, forty years later a bill was passed accepting the denominational principle. This latter bill identified the various church groups to which the government delegated responsibility for the construction and operation of schools throughout Newfoundland.

The Education Act of 1876 formally recognized . . . Roman Catholic, Anglican and Methodist schools and by dividing the government grant to education on a proportional basis. Successive amendments to the act did not substantially alter this arrangement, the appearance of the Salvation Army, Seventh-day Adventists and Pentecostals being marked by schools conducted by those bodies on the same basis as those of the older churches.²⁷

Education in Labrador is carried on, as elsewhere in Newfoundland, by denominational schools maintained by Government grants under Government supervision. In addition, the International Grenfell Association operates boarding and day schools in connection with its various mission sites.

The majority of these Newfoundland schools are co-educational. Many schools combine elementary and secondary education. When they are separate, the elementary schools cover grades I to VIII and the secondary schools Grades IX

²⁷Britannica, op. cit., p. 294.

to XI. In curriculum matters, these schools follow the same pattern as the typical Canadian school. Religious instruction is provided in all schools, but is not compulsory.

Of the 1,200 schools in operation in 1949, 796 were one-room schools; 454 of these offered some high-school work. Since confederation, the tendency has been to expand one-room schools into multi-classroom units. An additional plan for increasing the efficiency of schools in smaller settlements is the establishment of regional high schools for children in neighbouring communities. This trend has been particularly apparent in urban centers where paper and mining industries developed. In the new centers there is an evident intermingling of denominations with a trend to amalgamate school services.

Memorial University was opened in St. John's in 1925 offering the first two years of college work in arts and pure science and a three-year course in education. A bill was passed in 1949 by the Newfoundland Legislature raising the status of the college to degree-conferring institution.²⁸

Today a new university campus caters to the needs of over 3,000 students. In addition, twelve new vocational

²⁸Newfoundland, an Introduction to Canada's New Province (Ottawa: Department of External Affairs, 1950), pp. 67-73.

and technical training schools have been built in the major centers around the Province. To help modernize the Newfoundland fishery a new College of Fisheries, Navigation, Marine Engineering and Electronics has been opened recently. Since confederation with Canada, the Newfoundland Government has spent some \$250 million on education, representing approximately 20% of the annual budgetary expenditure. In addition, Government financing to improve transportation, health and welfare facilities has made a further contribution to the educational opportunities of the people.

E. The Churches' Influence in Medical and Social Spheres

It has been shown that the church has played a rather significant role in the development of educational, social, and spiritual facilities in Newfoundland. Mention has already been made of the medical missionary services rendered the northern part of Newfoundland and Labrador by the International Grenfell Association. An entire chapter could be devoted to the remarkable expansion and upgrading of Community Hospitals, Child Welfare, and Senior Citizens Care units on the part of the Provincial Government. In this field also, the church has been and is doing its part. The relief work carried on by the various denominations after the devastating St. John's fires of 1816, 1846, and 1882; outbreaks of epidemics, and marine disasters have been

recorded. The Roman Catholic Episcopal Corporation, and the Salvation Army have been operating hospitals in St. John's for nearly a half century. The United Church of Canada opened its new hospital doors to the people of Baie Verte in 1964; this hospital is the first institution of its kind operated by this group in eastern Canada. Special care for the aged and infirm has been provided by various homes for the aged operated by the Anglican, Roman Catholic, and Methodist faiths respectively.

The earliest significant group of Methodists in Newfoundland were those who established a church at Bay de Verde in 1774. The Methodist Church system was peculiarly suited to frontier conditions. An itinerant parson who was usually equipped with a strong voice and potential for forceful preaching, was a source of enlightenment in an otherwise isolated and drab environment. Long before the advent of the press and radio, he was the bearer of news from other areas; and in a day when communication was difficult, he invariably carried books for sale. The chief concern of these itinerant pastors was the proclamation of a "practical" theology in which they declaimed that "faith that saves must work in the direction of altered lives and an improved society."

The church seems to have functioned in a much broader fashion in Newfoundland than elsewhere in providing medical, social, and educational facilities for the isolated

population. This may partially explain the reason for the decision taken by various religious groups to build wireless broadcasting stations in St. John's and how Religious Radio Broadcasting came to be an integral part of Newfoundland life during the earliest stages of radio's development.

Another constructive feature of the Methodist system (now the United Church of Canada) was the regular mid-week class meeting. This, under the leadership of a senior "lay reader," encouraged group devotion, group discussion, and personal testimonials which called for the frank review of personal defeats as well as triumphs. These class meetings where self-expression and Christian development were encouraged undoubtedly were among the very earliest "speech training" adult education opportunities offered on the island.²⁹ Here again was an example of the churches' initiative in providing for the educational and social needs in Newfoundland life when there were no other agencies.

Speaking at the Bay de Verde 175th anniversary services of the founding of the Methodist Church, Governor MacDonald paid tribute to the effective changes wrought for the social, spiritual, and economic good by Wesleyan missionaries in Newfoundland. The practical application that he drew was that today's needs were essentially as they were 175 years ago; a call for individual transformation:

²⁹Douglas J. Wilson, The Church Grows in Canada (Toronto: The Ryerson Press, 1966), p. 34.

Yet who will say that Blackhead is less in need of the Christian Church than it was 175 years ago. The persistent problem is how, in the face of changing conditions and demands, she (the Church) can become an increasingly effective means of Christianizing the world. . . . The character of the individual church membership determines the tone and direction of commercial, industrial and political life.³⁰

Like the other churches in Newfoundland, the Methodists had, as their initial object, the spiritual upbuilding of their adherents. This concern led them to establish their own radio station in 1924 as a means for more effectively carrying this ministry to the sick, shut-ins, and isolated, who by this time had access to radio receiving sets.³¹ While it is more difficult to trace a direct relationship of the church's influence in economic development, there is no question regarding its important role in the development of educational, medical, and social agencies in Newfoundland.

F. Transportation and Communication

Of all the historical and geographical aspects considered thus far in this chapter, perhaps the most pertinent is the development of transportation and communication facilities in the island. For generations, Newfoundlanders

³⁰MacDonald, op. cit., p. 80.

³¹Ernest Ash, "The Story of Radio in Newfoundland," Vol. I of The Book of Newfoundland, ed. by J.R. Smallwood (St. John's: Newfoundland Book Publishers, Ltd. 1937), p. 344.

have been a scattered and isolated people. The one-product economy and determination to eschew the tyrannical rule of the fishing admirals during colonial times established this pattern of settlement. A combination of history and poverty and local climatic conditions, allied with the problem of the extraordinary dispersal of the population, delayed the development of modern and rapid surface communications. It was as recently as 1967 that a paved highway finally traversed the island.

Until the end of the past century travel by sea, for most of the people of Newfoundland, was the only method of transportation. The era has been described thus:

This government coastal service was conducted until 1860 by means of sailing vessels. In 1872, the S.S. Hawk began a regular northern coastal mail and passenger service and the S.S. Tiger performed the same services for the southwest coast.³²

Even today there are numerous coastal and off-shore island fishing settlements which are vitally dependent upon the Canadian National Railway's fleet of modern steamships that carry mail, passengers, and freight to all major out-ports. This service along the northern Newfoundland and Labrador coasts is suspended from January to May due to the ice blockade. During this period government chartered Eastern Provincial Airlines helicopters and flying ambulances provide scheduled freight, passenger and mail services to

³²Perlin, op. cit., p. 84.

inaccessible communities. A constant radio alert for distress calls is maintained at major air bases across the island, and remote communities at any season can cable or radio for a relief aircraft.

Radio has possibly meant more to the lonely, isolated Newfoundland fisher folk than to any comparable group. A timely weather forecast warning fishermen of an impending storm has frequently meant the difference between life and death. It seems clear that even at a comparatively early stage of development wireless and radio began to play a significant role in the lives of the Newfoundland people, and consequently, a rather unique regard and listening attitude developed toward the mass-media as the sole link with the outside world.

Even before the first wireless messages were being encoded and beamed from Europe to Newfoundland's shores at the turn of the century, an equally significant and important saga in the island's transportation history began with the construction of the railway as a means of internal transportation. It was not until 1881 that the first line of rail was laid in Newfoundland. Writing on the subject of the island's comparatively late entry into the railway age, St. John Chadwick has said:

The time lag was not accidental. The habits, the economy of the Island were dictated by the fishery. Intropective and isolated, Newfoundlanders still looked upon the sea as their main road. Newfoundland was a constellation of scattered outports, "isolated and self

contained, their people strangers to those of neighbouring villages, save as men folk met at sea or on the Banks."³³

As the population grew and initial efforts were put forth to diversify the economy, the need to link east with west and to open the interior became evident. The 547 mile narrow gauge route was remarkable for the frequency and degree of curves as well as steep gradients; and as a technical journal later indicated, Newfoundland then stood second in the North American hemisphere in its railway mileage.³⁴ The circuitous route followed by the trans-island line was justified by the fact that it served the major bay settlements en route. Some authors sought to justify the railroad on the basis that it would now open up this terra incognita. McGrath has concluded:

Thus the railway brought the lumberman and the paper-maker to the forest and the miner to the buried coal and minerals. No longer is the island a mere fishing station: no longer are its people confined to the sea margin and dependent on a precarious sea harvest . . . between 1890 and 1900 the value of farming output doubled.³⁵

As a financial venture the railway was unsuccessful, generally operating at a deficit. However it was a

³³St. John Chadwick, Newfoundland, Island Into Province (Cambridge: The University Press, 1967), p. 83.

³⁴C.M. Skinner, "The Railway in Newfoundland," Bulletin of the American Geographical Society, XXXVII (1905), p. 11.

³⁵P.T. McGrath, "The Railway in Newfoundland," Journal of The Canadian Banker's Association, XIX (October, 1911), p. 1.

vital factor in promoting the development of the Province.

Practically all of the necessities of the island--food, clothing, machinery, building materials--are imported. About 50% of the tonnage enters by rail through Port aux Basques, the island's western terminus. A weak link in the present railroad system between Newfoundland and the mainland is the 98 mile Gulf Crossing. Railway cars cannot cross, and freight has to be bulk broken and transported across by ship in containers. Among the projected plans for improvement of the old Newfoundland Railway by the Canadian National Railways, the new owner since Confederation, will be the operation of a railway car ferry from North Sydney to Port Aux Basques. Freight will be transferred from standard gauge sidings to the smaller gauge Newfoundland rolling stock.

The remainder of consumer goods enters Newfoundland by way of direct shipping links between St. John's and other Newfoundland ports with mainland and European centers.

A somewhat detailed description of the difficulties experienced in the island's railway development, operating deficits, and the continuing inconveniences of trans-shipments would serve to reaffirm how travel and cost of certain consumer goods have been beyond the grasp of most Newfoundland fishermen. This situation thus precipitates another hardship upon a people whose per-capita income is

lowest of all of the Provinces of Canada. Perishables such as fruit, milk, and green vegetables are luxury items for most Newfoundlanders. Even when there is a limited seasonal supply, the cost is prohibitive.

In contrast, the cost of radio broadcasting has been comparatively low, undoubtedly another reason for the immediate popularity and continuing market for this medium of communication and entertainment. The people could afford this service.

There are several other factors which have contributed to the Newfoundlanders need or preference for an at-home sedentary type of entertainment or recreation. The poor soil, short growing season along with other circumstances have resulted in limited agricultural production. These factors plus high transportation charges have not led to proper eating habits in many locales. Consequently, serious dental decay, malnutrition, and high tuberculosis incidence is prevalent among the Newfoundland people. Individuals who have these health problems are not likely candidates for vigorous outdoor sports; nor are they likely to travel any significant distance for entertainment and social engagements.

With most of their energies required to earn a livelihood and to gain an education--they often walked considerable distances to school--most Newfoundland fishermen and their children eagerly anticipated that portion of the

evening when the family could gather around the battery operated radio receiver in the warmth of their homes and be "entertained." For decades prior to recent marked road and air transportation developments in the island, church sponsored socials and radio listening were the sole agencies of entertainment and community life in the outports.

In recent years some change has been taking place. The Newfoundland Railway was the first significant transportation factor to affect this change. Today railway and ship refrigeration, along with reduced railway and air freight rates, are making it possible for Newfoundland citizens to enjoy increasing quantities of vital perishable food items at a greatly reduced cost; Newfoundland's consumer price index today is practically on a par with the over all Canadian index.³⁶

In keeping with the main thrust of this study one might inquire concerning the contribution made to Religious Radio Broadcasting by the Newfoundland Railway. There appear to be several dimensions to the contribution. The inland cities of Grand Falls and Corner Brook as well as numerous junction points and smaller towns along the railway. These cities, while primarily established as centers for the large pulp and paper industries, developed radio transmission facilities which have carried local as well as

³⁶McAllister, op. cit., p. 118.

the St. John's CBC's national religious broadcasts to the people of their respective areas.

Literally thousands of Newfoundlanders are employed in the remote forested areas of the interior cutting and transporting logs for the paper industries. Due to the remoteness of their particular work, it is only occasionally that these lumbermen are able to visit their families. For long periods, particularly during the winter months, they are confined to the cutting areas and their bunkhouses where Religious Radio Broadcasting serves their spiritual needs.

Radio is also an important link for fishermen, miners, and railway employees who share the loggers' isolation. The development of the Newfoundland railway, therefore, seems to have played an indirect role in contributing to the expansion of religious as well as other types of radio broadcasting throughout the interior of the island.

An unusually keen and early interest in radio broadcasting developed in Newfoundland even before the medium became firmly established in larger centers on the mainland. Several significant factors undoubtedly contributed to this situation. The island's geographical position between Europe and North America caused it to become a connecting link between these continents. As early as the 1850's the Newfoundland, New York, and London Telegraph Company built an underwater cable from Nova Scotia's Cape

Breton Island, to Port aux Basques, Newfoundland. Later in that decade Cyrus Field began negotiations with the American, British, and Newfoundland governments for the laying of the transatlantic cable. After several unsuccessful attempts the "Great Eastern" successfully landed the cable at Hearts Content in 1864.

Today more than thirty undersea cables radiate from Newfoundland as well as a complex array of transinsular Microwave, Loran, and Decca transmission towers used in transmitting TV, radio-telephone, and telegraph signals. These facilities not only provide for instantaneous and complete island coverage of locally produced radio broadcasts but also enable national network religious programs such as the "Lutheran Hour" and Billy Graham's "Hour of Decision" simultaneous CBC coverage in Newfoundland.

Telephone facilities have played an important part in Religious Radio Broadcasting in St. John's as well as remote centers in the island with telephone service. Whenever a particular church wished to broadcast a "live" service from the sanctuary, arrangements would be made with the Avalon Telephone Company to provide wire linkage. These linkages called "patches" or "tie-circuits" enable the studio to achieve connection with the microphone located in the church auditorium or elsewhere. One can readily appreciate the added flexibility offered Religious Radio Broadcasting by these telephone services.

Thus, it was imperative that during the formative years of Religious Radio Broadcasting in St. John's, Newfoundland, that already, adequate telephone services had been established. At this time during the late 1920's, recording and transcribing facilities had not been developed and "live" pick up afforded by off premise telephone connections enabled an actual church service to be broadcast directly into the listeners' homes.

Almost a half-century before interest in broadcasting developed, the Anglo-American Telegraph Company had built a telephone exchange in St. John's. Today Bell Telephone owns the controlling interest of the smaller Newfoundland telephone companies and has greatly updated existing facilities. Expanded use is being made of Canadian National Telegraphs microwave and mobile telephone installations to bring telephone services to boats, aircraft, and travelling busses. While not directly related to Religious Radio Broadcasting, these wireless telephone facilities provide an almost unlimited range of on the spot production of educational programming. For example, the highly developed Newfoundland School Broadcast can easily portray instantaneous live coverage of a deep sea fishing trawlers operations to classrooms with radio receivers all over the island. Places that had no communication links before, such as fishing and logging camps, fire watch towers, and

remote "outports," will now benefit by these extended telephone facilities.³⁷

The entry of the Avalon Telephone Company into the broadcasting field in 1932 made a major contribution to the development of broadcasting in St. John's. Station VONF, owned and operated by the Dominion Broadcasting Company, a subsidiary of the Avalon Telephone Company, joined radio station VOGY of the Newfoundland Broadcasting Company in providing commercial broadcasts to the St. John's area. Special arrangements were made with the National Broadcasting Company of America to re-broadcast its programs over VONF's St. John's facilities.

In September of 1934 the Radio Branch of the Government Department of Posts and Telegraphs requested the Avalon Telephone Company to upgrade the quality and power output of VONF and merge with VOGY. Government control was to be exercised over the combination.

The Broadcasting Corporation of Newfoundland (a Government agency) assumed the assets and programming of VOGY and VONF; however, as Perlin has said, the Avalon Telephone Company continued to provide vital services:

While thus retiring from active participation in the commercial broadcasting field, the company continued to provide facilities for many purposes and phases of

³⁷Ibid., p. 223.

broadcasting through its telephone lines and other facilities.³⁸

Today, the Avalon Telephone Company plays an integral part in religious and commercial radio broadcasting in Newfoundland by providing the wire services as they are needed by broadcasters.

G. The Press, its Relationship to Religious
Radio Broadcasting in St. John's,
Newfoundland

Communication is essential to the interchange of ideas, attitudes, and information from person to person. Hayward sees communication as including the mass-media--radio, television, newspapers, and magazines, as well as the media of telephone, telegraph, books, and cinema.³⁹ With the possible exception of the latter, this study recognizes the contribution that each of these has made to Religious Radio Broadcasting, and a review of each has been, or will be, made.

Newspapers appeared on the Newfoundland scene long before radio and TV had been established. When radio broadcasting developed, these daily papers carried editorials, radio log listings, and articles on various radio programs which were intended to promote listening. Since extensive

³⁸Perlin, op. cit., p. 92.

³⁹Perlin, op. cit., p. 93.

use is to be made of newspapers in this survey, it seems relevant to include a brief historical review of the development of the press in St. John's, Newfoundland.⁴⁰

The first Newspaper published on the island was the Royal Gazette, which made its debut in St. John's in 1807, several years before Newfoundland received colonial status. The paper contained the publication of government decrees and was the forerunner of the present Newfoundland Gazette.

A progression of newspapers, mostly weeklies, followed: the Morning Chronicle, the Times, the Public Ledger, the Newfoundlander, the Terra Nova Advocate. The first daily newspaper, the Evening Telegram, originated in 1879 by William J. Herder, is still being published. In 1894 J. Alex Robinson began publishing the Daily News, which, like the Telegram, maintains a direct teletype linkage with the news-gathering services of the Canadian Press.⁴¹

For a considerable period, the only foreign news service available to the daily press of Newfoundland was a brief daily telegraphic summary. Isolated settlements received a local and foreign news summary related by telegraph and written by hand in a book and passed along to those interested and able to read.

⁴⁰Newspapers, journals, and magazines have been a valuable source of information for this study as numerous footnote references to these printed materials will show.

⁴¹Perlin, op. cit., p. 93.

However, progress was forthcoming. During the 1920's St. John's had as many as six daily newspapers, many of which depended upon political support for their existence. The Daily News and Telegram seemed to possess intrinsic merit and were able to survive the depression; the continue to operate today.

Circulation is still restricted to major urban areas and along the railway line; however, recent highway and bus service developments will soon enable most Newfoundland communities access to a daily newspaper. The weekly Fisherman's Advocate, official organ of the Fisherman's Protective Union, still serves to unite the more isolated fishing settlements. As some of the communities outside of St. John's developed into sizeable towns, need for a more local news medium became apparent. The St. John's Evening Telegram established facilities for daily publication of the Western Star in Corner Brook. Additional local newspapers are the Grand Falls Advertiser, the Gander Beacon, the Bell Island Reporter and the Lewisport Pilot.

There seems to be a definite inter-play or inter-relation between the press and radio in Newfoundland. Broadcasters have advertised their respective radio logs in the local papers and have benefitted from advanced stories and notices that served to boost their programs. In a sense the usual competition prevails with each medium trying to be "first" with the "best," however, it must be

remembered that in Newfoundland, each serves a very specific need in the lives of these people. Consequently, a more complementary relationship exists between the two.

While it is true that books, magazines, and the daily paper were readily available to the urban St. John's dweller, the latter was almost a luxury item in the "outports." Generally, when newspapers did arrive they were outdated; then too, rural and isolated peoples with limited education found it easier to understand radio broadcasts than to read a paper; therefore, radio became the more popular medium for "outport" residents.

It was radio and such homely, improbable programs as the "Doyle News Bulletin" sponsored by old-fashioned remedies--aspirin tablets, kidney pills, and cod liver oil--that made the greatest contribution in pulling the province together. Jean King, discussing the "Doyle News," indicated the significant role radio has played in breaking up the island's isolation:

. . . especially in northern Newfoundland and Labrador, where there was no electricity, few telegraph stations and a letter took more than two weeks to reach St. John's. In those depression years community life centered around the home and the school hall; none of the smaller ships around the coast had ship-to-shore telephones; telegraph stations closed down each evening at six o'clock and didn't open till nine the next morning; and the arrival of a newspaper was an occasion. The only contact with the outside world was the battery radio.⁴²

⁴²Jean King, "Doyle News," The Atlantic Advocate, LVI (June, 1966), p. 80.

These "localized" news bulletins were not only a compilation of personal messages, fish reports, and weather warnings; in addition they served to augment religious life by providing isolated communities with an itinerary of the speaking appointments of district pastors and itinerant evangelists.

While it has been shown that broadcasting served to unify and entertain rural Newfoundland, the press had made a significant contribution also, especially in the field of religion and education.

Books have always played an important part in the lives of the Newfoundland people. Early itinerant pastors and colporteurs brought religious tracts and books to isolated settlements. Textbooks and other reading materials were provided by the churches for their schools; and while a number of these texts had been printed in Britain, an increasing number began to be published in St. John's.

The first book was printed in Newfoundland around 1600. The printed book became the first great means of mass communication, and today a number of printing firms such as Dicks and Company and the Morgan Printing Company, Limited of St. John's are contributing to the constant increase of textbooks and reading materials on the island.

The recent extension of branch and regional libraries has done much to lift the level of library services on a par with mainland standards. These books go out to the

250 communities that receive library service by mail, train, coastal steamer, small boat, and aircraft. Jessie Miffen, chief librarian for Newfoundland, commented that a fairly good collection of books are kept in most of the libraries; however, like the broadcasting media, many Newfoundlanders look to the library service as a source of entertainment.

Because most people want entertainment, fiction leads in circulation, but the non-fiction section in most libraries is becoming increasingly well-used, although I am afraid that in a popularity contest Zane Grey would still come in ahead of Shakespeare.⁴³

An additional improvement in library services for Newfoundland was marked by the new Memorial University campus with its expanded library facilities. Gosling Memorial library in St. John's, the oldest of the islands 55 public libraries was founded in 1934. The remarkable services of this institution cannot be told entirely in statistics; a Newfoundland author tracing the library's story has said:

It does--and has done for a long time--more than simply provide books. It tries to bring people and books together; by means of radio talks, reading lists, newspaper articles and bulletins, story hour and film shows. . . . Through its collection and constant indexing of material on Newfoundland it has become a source for enquiries from all over the world for information on this province and its history.⁴⁴

⁴³Jessie B. Miffen, "Libraries--Terra Nova Style," Atlantic Advocate, Vol. LVI (June, 1966), p. 44.

⁴⁴Perlin, op. cit., p. 70.

The patrons of the island's library services today represent various strata of society in Newfoundland, from Premier to TV and radio producers, university professors to the pre-school child, and from the recreational reader to students of the classics in literature.

H. An Overview of the Development of Radio in St. John's, Newfoundland

In 1901 Guglielmo Marconi came to St. John's Signal Hill for the crucial experiments that made radio possible.

Gretta Baker, writing about this event has said:

At last the fateful day for the experiment arrived. Marconi adjusted his earphones and waited tensely. Across the ocean a dynamo whirred and a telegraph key tapped out three dots, Morse code for the letter "S". With the speed of light, the signal leaped the Atlantic and Marconi heard three short buzzes in his headset. Trans-Atlantic broadcasting had begun!⁴⁵

And the same towering hill with its prominent Cabot Tower was the last sight of land for airplane pilots Alcock and Brown in their pioneer flight across the Atlantic. From this signal tower overlooking the harbor of St. John's, voice communication was established with the S.S. Victorian on July 25th, 1920, and continued during her entire trans-Atlantic voyage from England. Thus, radio was born.

When radio fever flared across the United States and Canada in the early 1920s, Newfoundland had its share

⁴⁵Gretta Baker, "Radio Comes of Age." Senior Scholastic Magazine, Oct. 22, 1945, p. 5.

of restlessness. Due to its important geographical location between Europe and North America, numerous experiments in wireless communication and the laying of countless cables and telegraph networks had taken place on the island. Promoters and enterprising business men had become keenly interested in the potential that radio broadcasting offered as an advertising and communication medium. It seems significant for purposes of this study, to note that it was religious leaders and not business entrepreneurs that succeeded in establishing the first radio stations in Newfoundland.

By 1924 Wesley United Church built the first radio transmitting station with call letters 8 WMC.⁴⁶ This was followed in the autumn of 1929 by radio station BSL which was operated by the Seventh-day Adventist Church, whose prime function, like the Wesley station, was to broadcast Sabbath church services.

In 1932, the two commercial stations, VONF and VOGY, made their debut. As has already been indicated, these were operated by the Dominion Broadcasting Corporation, a subsidiary of the Avalon Telephone Company, and were Newfoundland's first national broadcasting stations. Commercial licenses were then granted to VOCM of the Atlantic Broadcasting Company, St. John's, and to A.G. Christian,

⁴⁶Perlin, op. cit., p. 93.

who established radio station VOGF, Grand Falls. By 1936 there were six commercial stations and more than forty amateur radio stations in Newfoundland.

Ultimately the Newfoundland Government established the Broadcasting Corporation of Newfoundland with a purpose to upgrade and broaden the coverage that the private stations were offering. The new corporation absorbed the Dominion Broadcasting Company, however, station VOCM has continued to this day as an independent entity.

Private radio broadcasting continued to expand in the Province: the Newfoundland Broadcasting Company established Radio Station CJON, St. John's, with two satellite stations, CJOX Grand Bank, and CJCN Grand Falls added later. The broadcasting facilities of Radio Station VOCM became incorporated in 1936 under the Colonial Broadcasting System, and it too, later added satellite stations at Grand Falls, Marystown, and Corner Brook.

Since confederation, the Broadcasting Corporation of Newfoundland has been a part of the Canadian Broadcasting Corporation, which, in addition to its present St. John's broadcasting facilities, CBN-CKZN, presently maintains network radio stations CBG Gander, CBT Grand Falls, and CBY Corner Brook.

Television made its impact upon the Newfoundland scene in 1955, when CJON-TV started transmission from its St. John's studios. Today this network covers the island

with five additional TV stations ranging from Argentia on the south coast, to Corner Brook on the west. A choice of networks was offered the local TV audience when the CBC initiated its TV transmissions through the island's most powerful channel, CBNT, St. John's, with four additional TV stations ranging from CFLA Goose Bay, Labrador to the island's west coast U.S. airbase facility, CFSN Stephenville.

While the following chapter will present in-depth and detailed history of radio broadcasting in St. John's, Newfoundland, the greater focus will be upon the ramifications of Religious Radio Broadcasting as carried by the two church operated and commercial radio stations. An introduction to the development of television has been given to serve as a base from which deductions will be made in the study to determine possible trends and changes in Religious Radio Broadcasting since the impact of television.

CHAPTER II

A REVIEW OF THE DEVELOPMENT OF RELIGIOUS RADIO BROADCASTING IN ST. JOHN'S, NEWFOUNDLAND

The same kinds of physical conditions that contributed to the dispersal of Newfoundland's population helped to make Religious Radio Broadcasting the important factor it became in the island's life. Religious Radio Broadcasting in St. John's has developed from three sources. Primarily there was that impetus that came from radio stations owned and operated by religious denominations, whose prime purpose was to propagate their respective faiths and to air programs of a religious nature. The second source contributing to this type of broadcasting comprised the governmentally owned and operated radio stations. The third source is represented by the privately owned and operated commercial stations.

Although a number of religious groups had been concerned with spiritual life in Newfoundland, several of these, in subsequent years, were to extend their spiritual influence by radio and television. In order to understand better the trends they took, some consideration will now be given to the early leadership and emphasis of each.

A. Church Owned and Operated Radio Stations

8MC

The Roman Catholic Church in Newfoundland had its beginning in 1784 when it received official recognition from Rome. It has been reported that prior to the religious break in Christendom, the Cabots of the fifteenth century had brought with them the Augustinians or "Black Friars" and that the Mass was celebrated in Newfoundland as early as 1497.¹ Immigrants from Ireland had come to the island in sufficient numbers that by 1784 it was decided that these Catholic colonists should have their own diocese; Rev. James Louis O'Donel of Tipperary, Ireland became the first Catholic Bishop. As the Roman Catholic faith spread across the island, church-related societies and brotherhoods such as the Benevolent Irish Society and the Holy Name Society developed. One such religious group was the Christian Brothers of Mount Cashel Orphanage in St. John's. A number of these brothers became interested and enthusiastic amateurs in radio broadcasting. On February 12, 1927, a broadcasting station with call letters 8MC began operating at Mount Cashel. However, as indicated by Ernest Ash, "this station had no intention of becoming one of the big stations

¹Thomas J. Flynn, "The Roman Catholic Church in Newfoundland," Vol. II of The Book of Newfoundland, ed. by J.R. Smallwood (St. John's: Newfoundland Book Publishers, Limited, 1937), p. 274.

of the city: it was operated unobtrusively by these several members of the Brothers for some time."²

VOWR

The earliest factor that stirred public thought regarding the possibilities of radio's future place in religious broadcasting in St. John's, Newfoundland was the impact made by the Wesley Church station that began broadcasting on July 20, 1924. The original intent of the Methodist Church in establishing transmitting station 8WMC--the forerunner of VOWR--was primarily to broadcast church services.³ This hitherto unthought-of idea was conceived by the rector, Reverend J.G. Joyce, who foresaw radio as a valuable adjunct in extending the ministry of the church. Through this new medium, the various worship services could be beamed directly to the sick, aged, and shut-ins within the city of St. John's and beyond to smaller isolated settlements where receiving sets were available.

This development conceived by Joyce in 1924 was, in many respects, a logical and inevitable extension of the work of the Methodist church which had begun as early as 1765.

²Ernest Ash, "The Story of Radio in Newfoundland," Vol. I of The Book of Newfoundland, ed. by J.R. Smallwood (St. John's: Newfoundland Book Publishers, Limited, 1937), p. 346.

³Perlin, op. cit., p. 93.

One of the first countries outside Great Britain to share in the benefits of the Methodist revival was Newfoundland; and Rev. Lawrence Coughlin who had been one of John Wesley's associates, began evangelistic work in Harbor Grace in 1765. Travelling conditions were so difficult during the period that it was impossible for Coughlin to extend his itineraries beyond Conception Bay. Other Methodist missionaries followed. John Hoskins of Bristol began work at Old Perlican in 1774 followed by Rev. John McGeary, who advanced the Methodist faith in Port-de Grave and Blackhead. An established mission finally developed in St. John's in 1815, with Thomas Hickson as director. The work spread to the South Coast when Rev. William Marshall began an evangelistic itinerary from Fortune Bay to Cape Ray in 1841.⁴

During the century which followed, Methodism was extended from the Northern peninsula to Labrador; and together with the other religious denominations, Wesleyans sustained the hardships and setbacks caused by the St. John's fires of 1846 and 1892 as well as fires and natural elements that constantly besieged the remote coastal settlements.

⁴Levi Curtis, "The Methodist Church in Newfoundland," Vol. II of The Book of Newfoundland, ed. by J.R. Smallwood (St. John's" Newfoundland Book Publishers Ltd., 1937), pp. 288-293.

There is little doubt but that Rev. J.G. Joyce, who founded the Wesley Radio Station, was keenly aware of the problems of isolation and difficulties of travel encountered by the early Methodist missionaries in Newfoundland and even itinerant pastors in his day.⁵ Religious Radio Broadcasting seemed to offer the most economical and immediate solution to the problem.

The Wesley Church Station 8WMC began as a 100 watt transmitter, and was built by an organ builder, Walter I. Vey, assisted by Letts and Collins. The first broadcast consisted of a church service conducted by Rev. Mr. Joyce; however, in time, the station evolved into a regular broadcasting service. In addition to regular church services, 8WMC broadcast secular programs as the Church Lads' Brigade

⁵Rev. L. Curtis has recorded some of the hardships encountered by Methodist missionaries in Newfoundland. Writing to John Wesley in England, Rev. Coughlin said: "Could I travel up and down this land, so as to be useful any longer, I would gladly stay; but, as I cannot, except by water, in small boats, I am not able to stand it."

An extract from a circuit itinerary of those early days told of some of the travelling hardships: Summer travelling in the circuit was very laborious, as we had to climb high hills, wade the streams and plunge through the mire of the marshes. . . . Winter travelling was even worse, for it was often beset with danger. In the winter of 1833 two of our ministers nearly perished in one of those winter journeys--Messrs. Knight and Tomkins. . . . The snow was up to their hips, but they found a bare spot where they continued to walk to and fro for the space of 12 hours. Their clothes were torn to rags in getting through the "tuckermore bushes," the storm howled fearfully, falling trees around them in every direction. Ibid., p. 292.

band concerts and addresses to the people of Newfoundland by civic leaders. One such speech by Governor Sir William Allardyce was reportedly heard in New York.⁶

By the end of 1925, interest in the expansion of radio for religious, commercial, and entertainment purposes reached such a level that newspaper articles and editorials began to appear advocating that steps be taken to lessen the cost of radio receivers on the island. A second-hand unit at that time cost \$250.00, and Anson Brown's writing against the Government's increased duty on radio sets was apparently concerned about any extraneous factors that might serve to discourage the growth of the medium.

Radio is now becoming an industry. Local dealers are beginning to stock parts. Quite a few Newfoundlanders are yet to be awakened to the possibilities of radio, but the increased duty is a step in the wrong direction.⁷

Even though duties prevailed, this did not stop the extension of radio receivers or the development of small private broadcasting stations. Early in 1927 an international radio conference was held in Washington D.C. that resulted in the changing of the call letters of Newfoundland's religious and private radio stations. It was at this time that the Wesley Church station, formerly identified by 8WMC, became VOWR. Newfoundland was assigned VO

⁶Ash, op. cit., p. 344.

⁷Ibid., p. 346.

to begin all future religious and commercial call letters. Additional factors at this time caused the owners of VOWR to reconsider their programming as well as the effective range of their station.

One item in particular that caught the public interest in VOWR's broadcasting resulted when a St. John's newspaper urged that sealing ships leaving for the ice fields in the spring be supplied with radio receivers. Commenting on the merit of radio as an entertainment possibility for men on sealing vessels, Ash said:

With these receiving sets the sealers heard 8WMC distinctly, and were delighted that in future years the tediousness and dullness of the seal-fishery life would be relieved through this new medium of entertainment.⁸

Sealing ships travelled some distance from the Newfoundland shore as did the fishing vessels on the Grand Banks; hence a need developed for VOWR to produce a stronger signal. An added impetus to strengthening the station's operating range came as a result of letters received from remote Newfoundland and New England listeners who indicated that they had followed the church services of the station with deep interest. Consequently, Rev. J.G. Joyce determined to expand the station's range so that all sections of the island as well as vessels in nearby coastal waters could hear the broadcasts.

⁸Ibid., p. 346.

As a result, VOWR came on the air in December, 1927 with a station five times as powerful as the one started in 1924. This epoch marked a new era in broadcasting for the Wesley Church station as well as the entire land. Immediately the station leaped to a position where it dominated the broadcasting scene in Newfoundland--even the re-broadcasting of foreign stations became an integral part of its programming. The flexibility offered by remote telephone line broadcasting was demonstrated during VOWR's radio week special programming.

An address by the Governor, Sir William Allardyce, by remote control from Government house, was the high spot on the program. The Governor was amazed that he could sit down in his library and broadcast his voice to all parts of the island and elsewhere. . . . During the week the station was heard as far away as Chicago.⁹

William Atwill and Wilfred Whitemarsh were operators of the Wesley station at this time; and during the early months of 1928, a meeting of the main backers of the station was called to organize a committee that would give study to enlarging the educational and entertainment programming, and to give special consideration to meeting the radio listeners' needs well beyond the immediate St. John's area. The resulting Newfoundland Broadcasting Committee was made up of George R. Williams, A. Smith, F. Bradshaw, A. Mews, T.V. Hartnett, J.W. Morris, and C.E. Jeffery.

⁹Ibid.

Space in the newly constructed Newfoundland Hotel was used by the growing Methodist station; and listeners were introduced to night broadcasts which included frequent weather information, news bulletins, recordings of classical music, and lectures on various topics by Newfoundland speakers. St. Thomas' Anglican church also began to use the Wesley station to broadcast its Sunday services.

While radio station VOWR was at the height of its popularity, an additional broadcasting voice emerged that followed very closely the lines of purpose conceived by the Wesley Church organizers.

VOAR

The second Religious Radio Broadcasting station in St. John's, Newfoundland, was established in 1929 by the Seventh-day Adventist church. The station began with the purpose of providing parishioners and friends of the church an opportunity to become acquainted with the religious tenets of the movement. Interestingly enough, when the new station, 8BSL, began broadcasting from a spare room in the church's headquarters on Freshwater Road, the call letters themselves seemed to spell out this evangelical intent, having been derived from the words, "Bible Study League."¹⁰

¹⁰D.E. Tinkler, Highlights of Progress (St. John's: Morgan Printing Company, Limited, 1963), p. 9.

Just as the early Roman Catholic Friars and Methodist missionaries came to Newfoundland for purposes of religious instruction and evangelizing, so representatives from the Seventh-day Adventist Church came to this island from the United States. As a result of the General Conference session of the Seventh-day Adventist Church held in Battle Creek in 1893, it was decided to send two colporteurs, L.T. Ayres and E.O. Parker, to Newfoundland. While journeying to the island, Mrs. Ayres developed a close acquaintanceship with Mrs. Anna Pippy, a fellow traveller on the ship, who ultimately became the first Seventh-day Adventist convert in Newfoundland.¹¹ As a result of the growing number of converts won by Ayres and Parker, a resident pastor, Elder S.J. Hersum, was called to St. John's; and in 1896 the first church was built on Cookstown Road.¹² In order to extend the church's outreach on the island, a number of mission boats were secured to facilitate the sale and delivery of religious books to the more remote outport communities. Soon additional churches were built in Bay Roberts, Catalina, Cottrell's Cove, Corner Brook, Botwood, Leithbridge, with isolated adherents and companies developing in most of the Island's communities.

¹¹B.W. Brown, "Elvira Ayres" (Obituary column), Review and Herald, CXII (July 4, 1935).

¹²Evening Telegram, February 13, 1898--November 26, 1898, p. 4.

As Canada's Seventh-day Adventist Church historian, E.J. Montith, has written, "Probably the most outstanding achievement in the whole history of the Mission took place during the Williams administration."¹³ Montith is undoubtedly referring the significant contribution Pastor Harold N. Williams made to the advancement of the Church in Newfoundland when he established Radio Station 8BSL, which later became VOAR. Montith may also have been thinking of the phenomenal growth of the St. John's Adventist church that came about as a direct result of William's forceful preaching both over the air and on the public platform.

Radio Station 8BSL began operating with a power output of 10 watts on 228.9 meters, 1,310 kilocycles. During one of the initial test programs some fifty telephone calls were received congratulating the new broadcasting station. Pastor Williams, describing the event some forty years later, observed, "At the close of the program our telephone began ringing as officials gave me their compliments and appreciation beginning with the Governor, Premier, Members of Parliament, the Mayor, and then lesser personages."¹⁴ Williams had completed the station from plans supplied by

¹³E.J. Montith, "Newfoundland" (chapter on Newfoundland from unpublished manuscript, Canadian Union Conference of Seventh-day Adventists, Oshawa, Ontario, 1969), p. 17.

¹⁴Letter, Harold N. Williams to Franklin A. Knutson, June 13, 1968. Glenwood, Minnesota.

George Stevens, an adherent and broadcasting station operator from Auburn, New York. Stevens later came to St. John's as a self-supporting layman to assist in the further development of the Adventist station where he became well known as a consultant and builder in the radio broadcasting field. William Moyst became the station operator, and Miss Addie Wood was noted by Ash as the first of her sex to take an active part in radio broadcasting in St. John's, Newfoundland.¹⁵

Within a year the station's call letters were changed from 8BSL to 8 RA (Radio Association), and government permission was secured to increase the power to 5,000 watts. Not only was 8 RA's new signal heard throughout Newfoundland and Labrador, but official returns were received from listeners in Florida and Chicago. In order to help finance the operation of the station, commercial advertising was accepted; and on October 3rd, 1930, 8 RA became the first commercial station in Newfoundland. Commercial and secular programming was broadcast during the week, and from sunset Friday evening until Sunday night the station aired only religious services.¹⁶

¹⁵Ash, op. cit., p. 347.

¹⁶Letter, William J. Moyst to E.J. Monteith, Aug. 1e, 1961. Corner Brook, Newfoundland.

At this time some significant needs in radio broadcasting were being expressed by listeners in Newfoundland.

The feeling is summarized by Ash:

While 8WMC (the Wesley station) was rendering great service to the island with its bi-weekly programs, Newfoundland still suffered from the lack of a national daily broadcasting service. Weather forecasts, shipping news, news items designed for the information of fishermen, fishing, etc., was the sort of service that the island required.¹⁷

The powerful Marconi station at Glace Bay, Nova Scotia, continually received letters from listeners all over Newfoundland expressing appreciation for its news service; however, columns in the St. John's papers called for a more local service. Shortly after this public newspaper correspondence, the Adventist station changed its form of broadcasting to try to meet the immediate needs of its listening audience. Daily features consisted of "commercial announcements, health talks, news items, stock exchange quotations, dinner music, cooking hints, home nursing, etc."

Pastor Harold Williams not only was concerned for the spiritual well-being of his listeners; he was distressed by the poor eating habits as well and sought to share his knowledge of healthful living with the Newfoundland people. Even in his day there was evidence of inadequate diet and improper eating habits. In a personal letter to the

¹⁷Ibid.

researcher, Williams told of the scarcity of fresh fruit and vegetables in St. John's, and how his radio and public platform health lectures created such an interest in healthful living that these items together with breakfast cereals were soon being imported by city merchants.¹⁸

It was during this period of expansion that radio station 8RA became VONA "Voice of the North Atlantic." The studio had been transferred from the original church office site to the Lamb Building in the downtown commercial area; a temporary studio extension was also located in the YMCA, where an orchestra could be accommodated for live programming. Difficulties, however, began to develop with advertisers who wished to promote products that were inconsistent with the teachings of the Seventh-day Adventist church. VONA was ultimately sold with the understanding that the new owners would rent the Seventh-day Adventist church time for religious broadcasts. This arrangement also proved unsatisfactory, and a new broadcasting station with call letters VOAC "Voice of the Adventist Church" was built in the Adventist church on Cookstown Road.

This new station, built by George Stevens and William Moyst, was established strictly as a religious, non-commercial station. A typical broadcast of the period

¹⁸Letter, Harold N. Williams to F.A. Knutson, June 13, 1968, Glenwood, Minnesota.

was "The Layman's Study Hour" conducted by Edward Butler, the first male Adventist convert in Newfoundland, and William Snow.

The station was rebuilt in 1936 under the direction of Pastor S.G. White, President of the Seventh-day Adventist Church in Newfoundland. His successor, P.A. Rick continued to expand the facilities by installing new equipment and increasing the power.

In 1938 radio station VOAC became VOAR, which identifies the station to this day as "Voice of Adventist Radio." This change was effected by the authority of The Radio Branch of the Newfoundland Department of Post and Telegraphs.

VOAR's airing of uplifting spiritual songs and hope filled Bible messages together with the religious broadcasts of the other stations provided a reassuring voice of spiritual encouragement during the trying years of World War II when the enemy pressed the battle to the very shores of the island. VOAR's logbook shows continuous interruptions in its regular programs during the war when special news releases were aired.

In 1947 a new control room and studio were built in a part of the Newfoundland Junior Academy under the direction of President C.C. Weis and assisted by William Moyst and Frederick Bell. Much of the equipment, such as

the transmitter and amplifier was upgraded, and additional new items were purchased.¹⁹

Radio station VOAR continued to serve the church, as it sought to be an effective medium in breaking down prejudice and extending the humanitarian and spiritual outreach of the Adventist faith. People who would possibly never enter an Adventist church now had opportunity to become acquainted with the doctrines and health message as they listened to the various VOAR broadcasts. It was in recognition of these spiritual and educational broadcasts that has caused the Newfoundland and Canadian governments to continue to re-license the station.

Marking the epoch of VOAR's re-issue of a commercial license, President Philip Moores observed:

Our denominationally owned radio station VOAR which reaches a potential audience of 145,000 people, has passed the tests of the Department of Transport and has been given a commercial license. Expensive new equipment has been installed in order to comply with government regulations. The station wields a powerful influence for the church in the St. John's area and is being used to bring more people to take their stand for God.²⁰

The writer was associated with Pastor Philip Moores during his tenure as President of the Church in Newfoundland and experienced a number of circumstances which

¹⁹Letter, William J. Moyst to E.J. Monteith, Aug. 13, 1961, Corner Brook, Newfoundland.

²⁰Philip Moores, "News Notes," Canadian Union Messenger, XXIV (May 18, 1955), 121.

indicated that VOAR served as a valuable adjunct in support of work of the Adventist church on the island.²¹

President George Adams, who succeeded Pastor Moores, compared the religious broadcasts of VOAR to "Winged Messengers that leap over bays and inlets, heads and shoals, and walk into the homes of thousands of people where the people could not go." Writing for the Canadian Union Messenger, the official church paper for Seventh-day Adventists in Canada, Adams indicated some of the programs carried by VOAR between 1957 and 1959.²² He also stated that during this period, new equipment was installed in radio station VOAR by chief engineer, George Rabbitts, and that a second studio was added to the existing facilities.

²¹On March 16th, 1969, the writer travelled to Andrews University to peruse bound copies of the Canadian Union Messenger and Review and Herald. An article appeared written by the researcher while associated with radio station VOAR as secretary-treasurer, and contained evidence that the station had indeed effected a favourable disposition among the miners of Bell Island toward the welfare appeal sponsored by the church.

The ingathering work in Newfoundland has had a boost because of the strong support given it by radio station VOAR in St. John's. Favourable reports of VOAR's fine spiritual programs were brought in by all the ingatherers from the people of Bell Island. (F.A. Knutson, "Ingathering Experiences in Newfoundland," Canadian Union Messenger, XXI (June 18, 1952), 10.

²²George Adams has listed some of VOAR's broadcasting during June of 1959. "After much study and hard work we increased our broadcast time from eight to thirty-eight hours per week. This regular programming did much to increase the popularity of our station. We carried the Voice of Prophecy broadcasts, including a "Time for Singing," plus several other taped programs of outstanding service,

Presidents D.E. Tinkler and A.N. How continued to expand the services of the station. Recently, VOAR moved from its location on the second floor level in the Academy to the newly erected modern brick building at 106 Freshwater Road where it shares space with other departmental offices of the Seventh-day Adventist Church in Newfoundland. Pastor Ray Matthews provided the leadership in this recent expansion program, and in addition, has brought valuable experience in Religious Radio Broadcasting gained during his ministry in the Maritimes.

As a fitting tribute to VOAR's founder, Harold Williams, special 25th Anniversary services marking the station's beginning, were held. Williams was invited to return to St. John's where he engaged in evangelistic services as well as a series of radio broadcasts over the

such as "Your Radio Doctor," "Your Story Hour," "The Quiet Hour." In addition we broadcast the regular Sabbath morning church services direct from our new church on Queen's Road in St. John's. New microphones and control facilities, as well as an entirely new sound system for the church, made these broadcasts more acceptable. We are indebted to the following individuals for their consistent radio production under these titles: George Morgan--"The Desire of Ages," Pastor George Butler--"Evening Devotions," "Present Truth," "Power for Today;" G.L. Burton--"Burton's Bible Class;" Emerson Hillock--"Adventures in Storyland," "Thought for the Evening;" Pastor G.O. Adams--"Christ Forever," "Christ and Tomorrow," "Question Corner;" Joan Gosse, May Holloway, and Lorraine Nicholson for their listenable production--"Request Time." Technicians--George Rabbitts, engineer. Assistants, George and Don Morgan, Clarence Butler, Edward Hodder, and Virginia Burton, programming. (George Adams, Canadian Union Messenger, XXVIII (June 10, 1959), 200-201.

Adventist station. Again, some insight as to the impression that VOAR has made upon its listeners might be seen in the number of requests that came in by phone and mail asking Pastor Williams to sing. The people of Newfoundland remembered hearing him sing twenty-five years ago and even recalled one of his popular request hymns, "My Mother's Old Bible is True."²³

B. Governmentally Owned and Operated Radio Stations

CBN

The Canadian Broadcasting Corporation in Newfoundland came into being officially at noon on April 1, 1949. During the preceding evening of March 31st, CBC technicians worked feverishly to link up the network so that ceremonies surrounding Newfoundland's becoming a tenth Province of Canada could be broadcast across the nation.

The history of government-owned and operated radio stations goes back, however, to a much earlier date than April 1, 1949, and developed from a dichotomy or two-pronged source. One of these sources developed in March, 1932 when Ernest Ash and A. Frank Wood built commercial radio station VOLT, and started broadcasting from studios located in the Crosbie Hotel. After a short period of

²³Philip Moores, "VOAR's 25th Anniversary," Canadian Union Messenger, XXIII (November 17, 1954), 287.

operation, VOLT became incorporated into radio station VOGY of the Newfoundland Broadcasting Company. The original VOLT transmitter at Mundy Pond was used until February, 1934; however, these facilities were discarded the following month when radio station VOGY began broadcasting from its new studios in the Newfoundland Hotel with the very latest in Marconi-built equipment.

The second prong or source developed when VONF, operated by the Dominion Broadcasting Company Limited, a subsidiary of the Avalon Telephone Company, aired its signal on November 14, 1932. George Stevens, assisted by Joseph Butler, designed the station and selected the broadcasting equipment. William Moyst, W. Galgay, and Oscar Hierlihy were also part of the station team. An agreement had been made with NBC whereby VONF would be granted rights to rebroadcast programs of this American system.²⁴ On March 12, 1934 a new transmitter was installed in the VONF studio which was purported to be the first 100% controlled modulated transmitter on the island. VOGY and VONF emerged as the first two national broadcasting stations in Newfoundland due to the fact that their signals were powerful enough to penetrate the most adverse weather conditions to any point on the island. There must have been a considerable market for commercial advertising at this period for

²⁴Ash, op. cit., p. 349.

in addition to VOGY and VONF, several business houses such as Ayres and Sons entered the radio broadcasting field by establishing their own stations.

The first evidences of government intervention in Newfoundland radio broadcasting came in 1934 when the Radio Branch of the Posts and Telegraphs Department offered a plan aimed at improving broadcasting standards throughout the island.

The intention was to place the operation of all broadcasting services in the island in the hands of a combination of the two largest existing companies (VONF and VOGY), Government control to be exercised over the combination.²⁵

The suggestion called for an increase in power for the main broadcasting station, VONF, as well as providing that all research directed at elimination of radio interference be conducted by the newly government controlled merger.

In 1939 the Newfoundland Commission of Government stepped into the broadcasting scene in an effort to develop existing radio broadcasting facilities in Newfoundland on a par with mainland coverage. A new corporation was formed that absorbed the existing Dominion Broadcasting Company. The new government station began broadcasting on March 13, 1939, with a power output of 10,000 watts. The Broadcasting Corporation of Newfoundland tried to link CBC programs

²⁵Ibid., p. 350.

with their own network by means of telephone connections. This venture proved unsuccessful, however, and BCN came to rely on the British Broadcasting Corporation for transcriptions. Also, the company became agents for the Reuters news service, which provided the most instantaneous and complete news coverage the island had ever had.

Perlin has indicated that BCN--though its own plans for expansion were curtailed due to World War II--made a significant contribution to the Allied forces by its powerful signal that could be projected out into the Atlantic for 1000 miles under the most adverse weather conditions.²⁶

In 1942 BCN developed broadcasting facilities at Corner Brook, and at a later date additional transmitting stations were located at Gander and Grand Falls.

Additional problems confronted CBC technicians and program producers in assuming ownership of the Newfoundland government stations. BCN had a number of contracts that would not terminate until well after Newfoundland's union with Canada. In addition, there were difficulties that arose out of the difference in time zones which had to be overcome by providing special recording studios in Sydney, Nova Scotia. This procedure is still necessary since Newfoundland time is half-hour earlier than Canadas' other Maritime provinces.

²⁶Ibid.

After Union with Canada, Newfoundland became an integral part of the Canadian Broadcasting Corporation; and as a result of the microwave system completed in 1959, the island now receives benefits of direct CBC television programs.

The Canadian Broadcasting Corporation produces programs on three levels: National, Regional, and Local. Because Newfoundland has been classified as one of Canada's six Regional areas, much of the traditional flavor peculiar to the Newfoundland way of life has been preserved. National Program Headquarters for the Dominion are located in Toronto, where radio shows are scheduled and produced that cover the National CBC network; however, a considerable portion aired over the National network is made up of programs originating in the various regional areas. The purpose here is to help inform Canadians about the way of life in different parts of their country.

The prime responsibility of the Newfoundland Regional Program Department is to coordinate and vary the daily scheduling for the four CBC stations within the province so that a balanced programming of entertainment, information, and general interest is available to regional listeners. The stations at St. John's, Corner Brook, Grand Falls, and Gander can function as a single broadcasting unit or operate independently.

Although entertainment is an important feature of the CBC scheduling, the Corporation policy is to have something for every listener. Dissemination of information, public interest, and educational programs are on the required list. Many supervisors, who are specialists, travel extensively in their respective areas, making certain that the service is representative of the whole island. One of the greatest contributions the CBC has made to Canada as well as Newfoundland has been its unifying force. Through the coast to coast CBC network, Canadians are constantly exposed to life on the national scene; for example, they hear conversations with the Eskimos and Indians of Labrador; join momentarily an Old-World flavored Christmas celebration in St. Pierre and Miquelon, and vicariously participate in a squid jigging adventure in Newfoundland.

The service aims at broadcasting programs that encourage public expression. During municipal, provincial, or federal elections, air time is offered to contesting parties on an equitable basis and without a fee.

One of the greatest contributions the CBC has made to Newfoundland has been the school broadcast services. In a school system such as that of Newfoundland--widely scattered and often ill equipped--broadcasting services have been a real boon, as F.W. Rowe, Minister of Education for Newfoundland explains:

Until recently the majority of Newfoundland schools were small, isolated and meagerly equipped. Of necessity, most learning had to be of the textbook variety. It would seem that Newfoundland was a logical place in which to experiment with new educational aids, particularly with radio. . . . With the advent of Confederation Newfoundland was in a position to take advantage of the progress that had been in the rest of Canada and accordingly, almost immediately, the Maritime school broadcasts were given over Newfoundland stations.²⁷

These Maritime school broadcasts were aired over the CBC Newfoundland regional stations, and in 1956 the Newfoundland Department of Education began producing its own educational broadcasts in St. John's. Correspondence courses are now promoted by radio, and Newfoundland's CBC St. John's studios contribute to the Atlantic School Broadcasts that are heard throughout the Maritime Provinces.²⁸

Radio broadcasting has not only played an important part in meeting educational needs on the island of Newfoundland, but has also contributed to spiritual life by bringing the church to those who were unable to attend. Since coming to Canada's newest province, the CBC has recognized this unique opportunity and has allocated a generous proportion of air time for religious and inspirational programs.

²⁷Frederick W. Rowe, The Development of Education in Newfoundland (Toronto: The Ryerson Press, 1964), pp. 194-195.

²⁸Perlin, op. cit., p. 96.

Each Sunday a church service is broadcast, and at 9:00 a.m. each week day, a studio service known as "Morning Devotions" is produced.

Thanks to regional facilities, clergymen in St. John's, Gander, Grand Falls and Corner Brook, and occasionally in other communities participate in this program. Church news, and special religious programs in which all denominations have a part, are also regularly transmitted.²⁹

While it is true that all denominations can have notices and special announcements made over local CBC stations, only those churches recognized by the regional Ministerial Association as belonging to the Canadian Council of Churches are permitted to broadcast church services. Local CBC newscasters, such as Phil Ryan of Grand Falls and Ed Byrn of Corner Brook, provide a unique and meaningful service to all church groups by announcing special church functions and religious news items of general interest to the local listeners. The CBC "Doyle News Bulletin" also provided a similar service.

In 1959, two milestones marked the CBC's progress in Newfoundland. One was the extension of the TV Microwave across the island which was completed on June 16. On the previous day the Canadian Broadcasting Corporation had initiated its TV broadcasting in Newfoundland by beginning transmissions from its TV relay in Corner Brook. By October

²⁹Ibid., p. 96.

of that year the Corner Brook TV station had developed from relay transmitter to a full station operation with studios and equipment for full production of live programs.³⁰

Since that time the island's most powerful television channel, CBNT St. John's, has been established as well as additional CBC TV stations at Grand Falls, Stephenville, and Goose Bay, Labrador.

C. Private Commercial Broadcasting Stations

VOCM

Having just traced the development of early commercial radio broadcasting stations that were merged to form the first Newfoundland Government controlled network, consideration will now be given to radio stations that were built with the intention of competing in the commercial broadcasting field that remain as private commercial stations to this day.

One of the first commercial radio stations in St. John's was VOCM; owned and operated by the Atlantic Broadcasting Company. The names of Walter Williams and Joseph

³⁰The completion of the CBC transinsular Micro-Wave TV network and opening of the Corner Brook TV relay station coincided with the arrival of Queen Elizabeth and Prince Philip in Newfoundland and television coverage of the event was extended to British and Canadian viewers. The writer was among a group of clergymen and dignitaries of Corner Brook who had the opportunity of shaking hands with the Royal couple during their visit to that city.

Butler have been linked with the development of this station. Just prior to the Newfoundland Government's entrance into the broadcasting field in 1939, Butler had taken over VOCM under the new name of the Colonial Broadcasting Company. A significant achievement was marked when government permission was granted to increase power to 10,000 watts.³¹

During recent expansions, the company installed radio station CKCM at Grand Falls with a powerful 10,000 watt signal that covers the island and even extends to Labrador. An additional 1,000 watt station has also been erected at Marystown.

Unlike the government subsidized CBC stations, private commercial broadcasters rely upon their customers' purchase of air time to stay in business, and the sale of broadcasting time to religious denominations has been an important segment of VOCM's income. The smaller church groups not generally represented in the Canada Council of Churches or local Ministerial Association seem well represented in VOCM's present radio log showing religious programs.³²

³¹Ash, op. cit., p. 349.

³²The following is a listing of Sunday Religious Broadcasts carried by Radio Station VOCM of the Colonial Broadcasting System. (Due to the nature of this footnote, the remainder of footnote 32 will be found on page 89.)

CJON

Radio station CJON, like VOCM, emerged as a private commercial broadcasting enterprise, and was granted its license on October 29, 1951. This powerful independent station began transmitting with a power rating of 5,000 watts, and in 1958 was granted permission by the Canadian Department of Transport to double this wattage.

Donald Jamieson and Geoffrey Stirling provided the entrepreneurship in founding the Newfoundland Broadcasting Company, which owns and operates CJON-TV and Radio, and serve as President and Chairman of the Board respectively. These ambitious young broadcasters had hardly initiated

RELIGIOUS PROGRAMS

7:15-a.m.- 7:30-a.m.	Children's Chapel	
8:15-a.m.- 8:30-a.m.	"Cry of His Coming"	Solbrekken Evangelical Association
9:30-a.m.-10:00-a.m.	The Lutheran Hour	
10:00-a.m.-10:30-a.m.	Old Old Story	Pentecostal
10:30-a.m.-11:00-a.m.	People's Gospel Hour	Perry F. Rockwood
11:00-a.m.-12:15-p.m.	Church Service	Various St. John's congregations
1:30-p.m.- 2:00-p.m.	Revivaltime	Pentecostal Assemblies
5:00-p.m.- 5:30-p.m.	Bethesda Chimes	Pentecostal

MONDAY THROUGH SUNDAY

6:30-p.m.- 7:00-p.m.	The World Tomorrow	Ambassador College
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(Letter, William Williamson to P.V. Shea, February 7, 1969, St. John's: Colonial Broadcasting System, Letter File.)

CJON's radio services when they began planning the introduction of television to Newfoundland. Coming a half decade before the transinsular Micro-Wave TV network had been developed, it was necessary for the first Newfoundland TV station to produce local live programs and rely heavily upon kinescopes and other filmed materials. Initial test programs began in the summer of 1955, and by early autumn CJON television developed a regular programming schedule. Commenting on the progress of the Newfoundland Broadcasting Company, Don Janieson marked the sixteenth anniversary by observing:

None of us realized 16 years ago that our station of 5,000 watts would soon be increased to 10,000--that we would establish Newfoundland's first television station and add the first satellite station in North America--and that the network would expand to the size and coverage that it is today.³³

Jamieson is speaking here of CJON's unique satellite station that was located at Argentia on the South Coast. In addition to the Argentia television transmitter, the Newfoundland Broadcasting Company operates three other TV stations that extend from St. John's on the east to Corner Brook on the West Coast. The Newfoundland Broadcasting Company's radio broadcasting facilities had kept pace with TV improvements and expansion. Today the Company provides an important transinsular communication link with

³³"Happy Birthday CJON," The Newfoundland Herald, October 29, 1967, p. 18.

Newfoundland listeners, for in addition to the powerful CJON radio station in St. John's, additional radio broadcasting stations are located in Grand Falls (CJCN) and Grand Bank (CJOX).

CJON, like VOCM, has consistently carried Religious Radio Broadcasting representing all denominations in Newfoundland. Nathaniel Shapira, of the station's operations department, has indicated that the number of persons in the St. John's area listening to any given religious broadcast may vary from 10,000 to 63,000. These estimates have been taken from the CJON Radio Station Audience Estimates from October 30 to November 12, 1967. This survey was made by the Board of Broadcast Measurement, and indicates the audience in St. John's only. Since these religious broadcasts are fed through CJON's other stations at Grand Falls and Grand Bank, the size of the audience becomes much greater in total.³⁴

³⁴A letter from Mr. Shapira has listed the following information concerning CJON's Religious Radio Broadcasting in St. John's.

Sunday Evening Church Service. A weekly broadcast of the service from St. Thomas' Anglican Church, 6:30 - 7:30 each Sunday. Broadcast since the early 1950's. Approximately 10,000 listeners tuned to program.

Anglican Sunday School Broadcast. Recorded. Broadcast since 1965, and heard at 9:30 - 10:00 a.m. Approximately 15,000 listeners.

Chapel For Shut-Ins. Host Dan Jamieson. Inspirational, non-sectarian readings of poetry, literary selections,

A number of significant changes have occurred in Newfoundland in recent years that have broadened the field of communication in several respects. The population of the island has steadily increased from 321,000 at the time of Union with Canada in 1949, to the present figure of 550,000. A marked trend toward centralization of population is now under way. People are leaving the smaller settlements to take up residence in the larger centers where employment and access to communication and transportation facilities are more readily available.

Numerous writers have described the exodus from Newfoundland's multiple offshore islands and isolated

mixed with music. Broadcast Sunday mornings since 1951. Time: 10:00 - 11:00 - a.m. Approximately 16,000 listeners.

Salvation Army Program. Produced by CJON for the Salvation Army, since 1958. Broadcast each Saturday at 10:00 - p.m. for a half-hour. Approximately 28,000 listeners.

Be Still and Know. Transcribed program, 2 1/2 minutes long, of inspirational "thought for the day" and Bible verse. Produced by the Presbyterian Church. Broadcast at 10:55 - p.m. following the news and weather, daily. Approximately 63,000 listeners.

Checkpoint. Produced by the Anglican Church. Aired for 26 weeks at 6:15 - p.m. in 1966.

Devotional Period. A five-minute program aired from 1960 to 1965, at 6:55, 8:55 and 10:55 - a.m. Consisted of a short Bible verse and hymn.

(Letter, N.A. Shapira to F.A. Knutson, Feb. 21, 1968, St. John's:

outports to the larger towns. The report of a local parish priest is typical:

Three more families have moved from Woods Island to take up residence at Benoit's Cove during the past few days and an additional five or six are making preparations to move very shortly. . . . Father Woodrow who spearheaded the move, said there will be about 25 families living on the Island during the winter, but expected the remainder of them to move to the mainland early next year.³⁵

The significant increase in motor vehicle registrations from 1945 to 1968 reflects not only the improved highway conditions now extant on the island but also the increasing affluence of the population--Newfoundlanders have more money in their pockets. They are no longer obliged to sit in a rocking chair and listen to radio for entertainment; there are alternatives now: they can watch TV, drive to church, or shop at the uptown supermarket.

Just how these developments will enlarge the opportunity of Religious Radio Broadcasting to expand its outreach over the various stations is difficult to determine. Jean King, writing on the "Doyle News Bulletin," one of the most popular C.B.C. news broadcasts, showed how this program was served its death knell as a result of Newfoundland's present drift toward prosperity:

With improved communications, the "Doyle News" outlived its usefulness. There was a rapid increase in cars, ferries and plane service in Newfoundland and Labrador.

³⁵"Three More Families Leave Woods Island," The Western Star, Sept. 24, 1960, p. 3.

The province has twelve radio and seven television stations. Newspapers are increasing their circulation to the outlying areas. The road system has been improved immeasurably, and the telephone and telegraph service is prevalent. So, on April 30 last year the "Doyle News" signed off the air for the last time. . . .³⁶

In addition to general homely news items, the "Doyle Bulletin" announced speaking appointments for itinerant preachers serving isolated outports as well as giving local religious news items. The era of primitive isolation has all but disappeared from the Newfoundland scene and with it the need for certain types of Religious Radio Broadcasting. Whatever future demands will be, it seems that a careful analysis of the audience and their respective needs must be made by each of the church groups using the broadcasting medium. Newfoundland no longer offers a captive radio audience and Religious Radio Broadcasting may have to be revamped to appeal more directly to the casual listener.

³⁶Jean King, "Doyle News," The Atlantic Advocate, LVI (June, 1966), p. 82.

CHAPTER III

INTERVIEWS WITH BROADCASTING PROFESSIONALS

The purpose of this chapter is to report information concerning the nature of Religious Radio Broadcasting in three periods of Newfoundland's history as derived from interviews with several "professionals" in Corner Brook and St. John's. Specifically, answers are provided to the following two major questions: (1) What was the nature of Religious Radio Broadcasting in each of the three periods? (2) What are some of the principal reasons for these phenomena--reasons residing in social, economic, and religious factors and reasons pertaining to the mass media (the press, telegraphs and telephones, television, commercial and government radio, etc.). The three time periods under consideration are as follows:

- (1) from the inception of radio (1924) to Confederation (1949);
- (2) from Confederation to the impact of television (1955);
- (3) and from the beginnings of TV to the present.

In a sense, the several individuals who were interviewed represented the source, or encoder, or even perhaps

the policy maker, whereas, in chapter four the focus will be upon the decoder or listener as a potential source of information.

A. Nature of Religious Radio Broadcasting
and its Reception from its Inception
(1924) to Confederation (1949)

One of the first individuals interviewed was Clifford Hierlihy, manager of CBC television and radio in Corner Brook, who, together with his brother, Oscar, had an active part in the technical development of radio stations in St. John's during the formative years of broadcasting. Hierlihy described the nature of Religious Radio Broadcasting in the capital city during the late 20's and up until the time of Confederation by saying, "Most church broadcasts consisted of a full-blown service inclusive of hymns, offertory, scripture, prayers--listeners were prepared to sit for hours and enjoy it."¹

In essence, interviews with Rev. R.G. Webber and Everett Hudson of Wesley United Church, of which radio station VOWR is a part, indicated similar programming for that early era. A look at a pre-Confederation program log for VOWR would appear as follows:

Every Sunday afternoon, there is a children's half-hour--half Sunday School of the Air, half an adventure

¹Clifford Hierlihy, private interview held in the Canadian Broadcasting Corporation offices, Corner Brook, Newfoundland, April 15, 1969.

broadcast. Every Sunday evening the Wesley Church service goes out over the air followed by around 200 hospital reports, together with schooner news and, when necessary, death notices. Sunday morning belongs to any other church in St. John's that wishes to make use of the time and facilities of VOWR. In addition to the Sunday services and mid-week services Thursday, the station has broadcast nurses' graduations, round table discussions . . . and participated in fund-raising campaigns.²

It seems evident that VOWR's log lists not only religious programs and the broadcasting of church services, but many of the news items that one might expect to be listed in the daily paper as a part of the programming. This type of broadcasting was meaningful for isolated fishermen who had to wait a week or more for delivery of a newspaper and who did not have the benefit of a network of roads.

In an effort to recapture the flavor and spirit of those early religious broadcasts of the late 1920's, the writer asked Hierlihy for a brief characterization of Harold Williams, founder of VOAR, as a speaker. "Pastor Williams was not unlike Billy Graham; when he spoke, one was compelled to pause and listen--it was the urgency of his message and the apparent sincerity about his person that commanded his audience." Hierlihy indicated that in addition to VOAR's regular broadcasting of the Sabbath church services, the station's programming during the first

²Adelaide Leitch, "Radio In a Church," Atlantic Guardian, November, 1951, pp. 34-35.

period was very similar to that of VOWR of the Wesley church. Special hymn request programs, health lectures, Bible Quizzes, news items, and other public service programs were carried.³

Still further information concerning this period was secured from Premier Joseph R. Smallwood, who invited the writer to his offices in the Confederation Building in St. John's to discuss the use of the medium in Newfoundland with particular reference to Religious Radio in the early period. At one point in the interview, the Premier described a typical radio broadcast of a Sunday morning church service. "There would be probably a single home in an outport community with a battery radio, and here the people would gather in the kitchen because of its immense size with a typical wood burning stove with its warming oven. People would come in the Sunday best and press into the already crowded room--children would sit on the floor, attentive, expectant. As the broadcast began and singing was heard, these listeners would sing; as the preacher prayed, the listeners bowed their heads in prayer." Miss Joan Kelland, Regional Supervisor of Religious and Institutional Broadcasts for CBC Newfoundland added, "The ladies in the outports would come wearing their hats and keep them

³Hierlihy, op. cit.

on throughout the broadcast . . . it was a sacred and meaningful event."⁴

In order to find a reason for the demand and popularity for this type of Religious Radio Broadcasting, the writer questioned Premier Smallwood, who immediately struck the keynote regarding the importance of continued Religious Radio Broadcasting for the Newfoundland people when he said, "When my Newfoundland colleagues and I approached the Canadian leaders regarding the terms of Union, we made it plain that Newfoundlanders are a very religious people; and because Religious Radio Broadcasting has played such an important role in their daily lives, the CBC was urged to continue broadcasting religious programs and church services at a level carried by the Newfoundland Government network."

While on the subject of Newfoundland's union with Canada, it was interesting to note an additional comment by Mr. Smallwood: "Radio came to Newfoundland as a godsend, I could never have won Confederation without it." Bob Lewis, writing in *The Book of Newfoundland* on this very theme, saw Smallwood's efforts on his news commentary radio show of the late 1930's as planting the seeds of Union by radio: "It's been said that with the Barreelman on the Broadcasting

⁴Joan Kelland, private interview held in the Canadian Broadcasting Corporation offices, St. John's, Newfoundland, April 18, 1969.

Corporation of Newfoundland, these initials meant 'Beginning of Confederation for Newfoundland!'"⁵

When he was questioned about the significance of a Religious Radio Broadcast to isolated listeners, Mr. Smallwood's reply may have been drawn from memories centering within his home town of Dark Cove, or countless tiny fishing settlements that he knows so well: "It was the isolated people of the outports, the chronic invalids, the older folk of the island who found walking even a short distance a chore--these were the people who profited most."

If isolation contributed to the need for continuous Religious Radio Broadcasting, the additional factor of listeners' attitudes towards these sustained broadcasts also needs some evaluation. With this point in mind, the writer asked Miss Joan Kelland why the Newfoundland people had such a respect for religion? Her answer focused on the dedicated ministry that served the island's spiritual needs; and thinking of specifics, she replied, "I know of Anglican priests who during my life died of malnutrition."⁶

⁵Bob Lewis, "The Fantastic Communication Explosion," Vol. IV of The Book of Newfoundland, ed. by J.R. Smallwood (St. John's: Newfoundland Book Publishing, Limited, 1967), p. 370.

⁶Miss Kelland's observation concerning the self-sacrificing spirit of the clergymen is especially significant in that it represents impressions reaching no farther back than the early 40's.

Perhaps the scriptural reference of Isaiah 24:2, which reads, "And it shall be, as with the people, so with the priest . . ." provides an additional dimension to what Miss Kelland and Premier Smallwood purposed to imply. Spirituality is contagious; and while Miss Kelland focused upon the unusual dedication of the ministry as contributing to the people's respect for the church, the Premier saw that the environment--the uncertain livelihood gained from an unyielding sea--fashioned a kind of people that called forth a type of demonstrative worship. The pastors who grew up in this austere yet God-fearing environment were themselves unique. It is a known fact that proportionately, Newfoundland has contributed more ministers to pulpits of the United Church across Canada than any other province.

Premier Smallwood indicated that during the period when Religious Radio Broadcasting, and radio in general, was developing in Newfoundland, many of the larger denominations on the island were becoming institutionalized, introducing a more formal liturgy. This was not entirely in keeping with the Newfoundland way of life--theirs was a rugged individualism that called for opportunity of expression. Therefore, when the more evangelical groups, such as the Wesleyan Methodists, the Salvation Army, the Seventh-day Adventists, and particularly the Pentecostal Assemblies, began to share in Religious Radio Broadcasting, they found a responsive audience.

To summarize, much of the religious broadcasting from radio's inception in 1924 to Union with Canada in 1949 consisted of airing full-length church services intended primarily to bring the church to the isolated, shut-ins, and ill. The religious radio stations carried an unusual number of public service programs such as death notices, emergency messages on local disasters, notices of itinerant ministers' speaking appointments, and news items that later were cared for by the newspapers and weekly journals. In short, the programming was geared to meet the unique spiritual and social needs precipitated by the widespread isolation of the period.

B. Nature of Religious Radio Broadcasting
and its Reception from Union with Canada
in 1949 to the Impact of TV in 1955

During the period from Newfoundland's Union with Canada in 1949 to the first telecast on the island in 1955, the broadcasting of religious church services in particular and religious radio programming in general continued at, and even expanded upon, the level begun during the first period. From several interviews it was learned that many new religious dramas produced on the mainland were aired in St. John's as the supply increased. The American military base station VOUS at Fort Pepperrell continued to contribute to Religious Radio Broadcasting in addition to its secular programming. Each of the two religious stations,

VOWR and VOAR, expanded its Religious Radio Broadcasting time and added new programs, at the same time greatly upgrading its studio and transmission tower facilities. The powerful new independent commercial radio voice of CJON emerged in 1951 to offer a considerable amount of Religious programming to the St. John's radio audience. Commercial station VOCM expanded its broadcasting facilities by adding satellite stations, thus expanding its Religious Broadcasting services; and the CBC began its own contribution by adding a national flavor to religious programming.

Essentially, this second period might be regarded not only as an era of expansion but also as one of transition for Religious Radio Broadcasting in St. John's. Reverend R.G. Webber, rector of Wesley United Church, gave a number of reasons during an interview in his office that substantiate this point. His remarks focused upon a three-pronged development that had the effect of diminishing the role played by the two religious and smaller commercial stations in St. John's. Primarily these represented effects of Confederation.

Webber began by saying, "During the two decades prior to Union with Canada, radio had been a major educational force in Newfoundland. For a great majority it provided the only news link with the outside world. After Confederation, telegraph and postal services were greatly improved and newspapers came through more regularly."

The second prong received its impetus from the local government's concerted efforts to attack isolation. As Smallwood stated during the interview, "Our new road network destroyed isolation." Radio was no longer the sole source of entertainment, education, and spiritual programming; people could now drive to theatres, churches, and social events. Modern school-busses called at the door to transport children to new regional elementary and high schools. Lastly, Reverend R.G. Webber pointed to the emergence of the new and powerful radio stations such as CJON and the CBC that satisfied the social needs which had been met by the religious stations. 'CJON, first with the news,' became a household slogan. "They also took over a considerable amount of religious broadcasting," said Webber, "and provided a broader coverage."

Essentially the economic changes that received their greatest impetus from the expenditure of US dollars in maintaining military bases in Newfoundland, together with Union with Canada, were the basic reasons that reflected a change in Newfoundlanders' listening preferences.

C. The Nature of Religious Radio Broadcasting
and its Reception from the Impact
of TV in 1955 to the Present

If one were to visit Newfoundland's capital city of St. John's on a typical Sunday morning and spin the radio dial to typical radio broadcasting, it would soon be evident

that much of the old Religious Radio programming remains. VOWR still offers its facilities to the other churches of the city to broadcast their Sunday morning services. CJON's present Religious Radio Broadcasting is still oriented towards the old-established programs, beamed to the specific denomination, e.g., "The Anglican Sunday School of the Air," "The Salvation Army" program, and, to a certain extent, the "Billy Graham" program. Don Jamieson still hosts the inspirational and non-sectarian "Chapel For Shut-Ins," a broadcast that has been aired every Sunday morning since its inception in 1951. However, when contrasting the listening audience to this hour-long well established program that numbers approximately 16,000 to the 2 1/2 minute Presbyterian Church production, "Be Still and Know," that has a rating of 63,000 listeners, one begins to perceive the handwriting on the wall.⁷

Even though there are certain evident trends calling for replacing the long religious drama and church services with short segmented religious programs, there is still a need to continue Religious Radio Broadcasting as it has been known. Addressing himself to this very need, Colin Jamieson told the writer in a telephone conversation that "Religious Radio Broadcasting has always commanded a large

⁷Letter, Nathaniel A. Shapira to F.A. Knutson, Jan. 27, 1969, CJON Radio, St. John's, Newfoundland.

audience, even larger than secular programs." Jamieson, who is one of the administrators of CJON, continued, "There is today in Newfoundland a very large minority who are interested in the Sunday Broadcast Church Services as in the past."⁸ To cite specifics, he indicated that surveys show that the ratings go up on the CJON network when the "Billy Graham" program is broadcast.

Yet Jamieson was not unmindful of the change that had come in peoples' listening habits, for he said, "There is today a certain drifting away from the older religious programming on the part of the youth but not so much for the old timers." Not only was he alluding to the generation gap but also to the fact that today, radio plays a different role in meeting listeners' needs than it did a quarter century ago. Radio is not the sole communication link it once was. Highways and secondary road networks penetrate to the most remote "outports," resulting in greater mobility. Radio's audience today is pretty well "on the fly" . . . people snatching bits here and there as they travel to and from work, briefly tuning in for short segments and news.

In addition to changes in listeners' needs precipitated by the automobile and a higher standard of living,

⁸Colin Jamieson, private telephone interview held in St. John's, Newfoundland, April 17, 1969.

the introduction of television in 1955 created an impact. It began to draw large numbers of listeners away from their favorite radio broadcasts and to hold them for sustained periods of time. Jamieson continued, "Television alone can hold the settled audience for long periods of time." What he was implying was that TV drama has supplanted radio drama as well as other types of programming. The immediate popularity of a medium permitting an isolated people to view and hear events as they happen in distant places is not difficult to grasp.

Jamieson's response concerning the reason why no radio logs appear in the St. John's newspapers seemed to re-emphasize the listeners' preference for short radio programs as well as to indicate present trends in Religious Radio Production.

Today people do not listen to radio as they once did; then they were interested in radio drama and long church services. Today the short segmented type of program is capturing the attention of producers of religious programs. For example, the new "pageant" type that the Toronto Berkely Studios now produce typify the short sermonette approach to religious broadcasting that is becoming so popular today.⁹

Three individuals associated with the CBC substantiated Jamieson's views on the need for streamlining religious broadcasts. Speaking for the Religious Advisory Board of the CBC for Newfoundland, Reverend W.J. Baker of

⁹Ibid.

Corner Brook United Church told the writer that plans were in effect to cut the ten-minute morning devotions CBC broadcast to two five-minute programs.¹⁰

When the researcher questioned Miss Joan Kelland on the rationale for this move, she replied, "Today's message must be different, people, particularly youth, are interested in social needs. We believe that religious programs of social concern presented in the form of interviews, dialogues, and discussion groups would evoke far greater listening response. Future clergymen who wish to broadcast religion should exemplify the 'hyphenated priest.'"

What Miss Kelland implied was that the ministers who have specialized in sociology, counseling, and psychology are better equipped to communicate a more meaningful worship experience to radio audiences in the light of today's needs than are the less widely trained.

Mr. Clifford Hierlihy, CBC radio and TV station manager at Corner Brook, gave a vivid description of the reason why many churches can no longer avail themselves of free air time to broadcast their Sunday services. "There are just not enough people there." He went on to describe a typical situation in which only the minister and five members were present. While quality of preaching may have

¹⁰W.J. Baker, private interview held in Corner Brook, Newfoundland, April 16, 1969.

been acceptable, it was indicated that the singing left much to be desired.

Pastor Ray Matthews, President of the Seventh-day Adventist Church in Newfoundland, indicated that VOAR's staff has given serious study to meeting the challenge that television and changing radio listening habits has brought. "The entire programming of our station has been revised. We are trying to catch the ear of the shop workers and office personnel as they tune in their car radios on the way home from work. VOAR has recently installed a teletype for instant up-to-the-minute news releases."¹¹

Everett Hudson of Wesley's VOWR also indicated that "the real challenge to Religious Radio Broadcasting came when television was introduced to Newfoundland." Hudson no doubt was mindful of the effects that TV had upon radio listeners' habits, particularly with reference to the once-popular full length church service broadcast. Speaking on present programming trends and the possible role that VOWR will seek to play in the future, Hudson said, "Today, only 15% of our broadcasting time is religious programming. We now maintain a direct line to Memorial University, and

¹¹Ray Matthews, private interview held in the VOAR offices, St. John's, Newfoundland, April 17, 1969.

possibly in the future, our entire broadcasting facilities will be placed at their disposal."¹²

While VOWR and VOAR still have a large minority of the St. John's listeners who are interested in the typical church service broadcast, it appears that if they are to hold their own in the broadcasting field, much of the religious programming will have to follow the larger station's adaptations to the short, segmented type of religious service. In addition, this programming will have to meet the competition of television by including additional topics (news, education, etc.) and a variety of approaches to Religious Radio Broadcasting.

¹²Everett Hudson, private interview held in the studios of VOWR, St. John's, Newfoundland, April 18, 1969.

CHAPTER IV

METHODOLOGY AND TECHNIQUES

A. The Telephone Survey--Description

In order to secure further on-the-spot information needed for purposes of description, analysis, interpretation--and ultimate evaluation--it was decided to conduct a telephone survey in Newfoundland's two cities, Corner Brook and St. John's. The purposes of this survey were (1) to determine listening habits with respect to Religious Radio Broadcasting, particularly in St. John's; (2) to determine the impact of Religious Radio Broadcasting in that city, and more specifically; (3) to determine if radio station VOAR has made any significant impact upon listeners' attitudes and awareness toward the Seventh-day Adventist Church, which operates the station.

A telephone survey instrument consisting of some 33 questions designed to elicit information and attitudes was designed with the express purpose of extracting the desired information from the respondents without their becoming sensitized. An open-ended starter question of a general nature and the inclusion of questions about the several denominations served to elicit information regarding the

first two objectives and to avoid undue sensitization regarding the third objective.

It was felt that a telephone survey would be preferable to a door-to-door canvas chiefly from an economic and time-conserving viewpoint. The question of a telephone survey's possibly ruling out people with no phones was invalidated by information received from the local Avalon Telephone Company stating that householders in St. John's with phones made up 95.5% of the population and for Corner Brook, 87% of the householders had telephones.¹

In order to eliminate possible bias on the part of the interviewer it was decided that the researcher, or any members of the Seventh-day Adventist Church, should not participate in the telephone survey. High school girls, rather than high school boys, were chosen from both cities in order to eliminate, as far as possible, the possibility of respondents' associating a male voice with some sort of sales promotion. In preparation for the Corner Brook survey, twelve girls were chosen from the Corner Brook Herdman Collegiate on the principal's evaluation of scholarship and personality. The writer met with the group for a training session in which the girls were instructed to call each respondent three times in the event of no answer the first

¹Letter from R. Gillingham, Supervisor Rates and Development of the Avalon Telephone Company, St. John's, Newfoundland, April 8, 1969.

or second try. If the householder was busy, it was desirable that the interviewer arrange if possible for a later interview. In St. John's sixteen high school girls from the Newfoundland Academy participated in a similar training session.

Up-to-date telephone directories had been obtained from Newfoundland by the researcher in advance of the survey in order that phone numbers from each of the two cities might be chosen and written on the survey instruments. In order to obtain a random sample, these phone numbers were chosen from the telephone directories by use of a table of random numbers. In addition, the interviewers were directed to alternate in each household by speaking to the man in one instance and to the woman of the household the next. The writer suggested that the interviewers become well acquainted with the mimeographed material designed to prepare them to meet possible objections from respondents. An example entitled "What Respondents Want to Know" appears in Appendix C.

All of these Collegiate girl interviewers were in their senior year of high school; however, to provide some reassurance in getting started and also a method of continued feedback, the interviewers were given the writer's phone number and asked to check in periodically. A cash reward was indicated as a goal toward which the interviewers could work.

In Corner Brook a total of 145 survey instruments were divided evenly among the twelve interviewers. Surveys were completed; and among the 45 surveys uncompleted, 16 respondents did not answer or had their phones disconnected. A goal of 100 completed surveys had tentatively been set for Corner Brook; 99 were realized. In St. John's 235 household telephones were contacted with 140 surveys being completed.

The survey instrument is reproduced at this point. (See page 115 for the survey instrument.)

Questions C7 to C18 included six of the more unique doctrines of the Seventh-day Adventist Church; however, many of these tenents are shared by Christians of other faiths. Respondents could indicate associating the doctrine with either the Adventist faith or some other church.

Immediately after each of these questions on doctrines, the respondent was asked how they first learned that this was the case, and six possible alternatives were offered as sources. For example, they may have learned that Seventh-day Adventists worship on Saturday from literature or radio. The interviewer would then check the item which the respondent indicated as the source.

The prime purpose of this survey was to try to determine if Religious Radio Broadcasting had contributed any knowledge about or helped identify the churches that

ST. JOHN'S, NEWFOUNDLAND OPINION AND INFORMATION STUDY

Dept. of Communication
Michigan State University

Study Director: Franklin A. Knutson
Study Advisor: Dr. Kenneth G. Hance

C1

C2_____Project Number

C3

C4

C5_____Respondent Number

C6

RESPONDENT: PHONE NUMBER_____

CALL	DATE OF CALL	TIME OF CALL	Completed Interview	Home, No Time Now	Desired Person Not Home	No Answer	Home, Ref.	Have Moved, Deceased
1		a e						
2		a e						
3		a e						

Hello...I'm _____ a high school student here in St. John's. We're doing some research on the opinions people have about a variety of issues. One of the persons chosen for this study was the

Man

Woman....of your household.

(Arrange with respondent for interview.)

YOU'VE GOT TO

BE A LITTLE BIT OF A

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Open ended question as starter

Which do you think are the three largest churches in St. John's?

IF RESPONSE IS "I don't know," suggest, "If you were to take a guess, what would you say?"

C7 Do you know of a church that prohibits both drinking and smoking?

2____S.D.A.

1____other, no answer

C8 Do you remember how you first learned that this is the case?

1____adherent

2____friend

3____radio (which station:) _____

4____TV

5____literature

6____other (specify:) _____

C9 Do you know of a church which worships on Saturday?

2____S.D.A.

1____other, no answer

C10 Do you remember how you first learned that this is the case?

1____adherent

2____friend

3____radio (which station:) _____

4____TV

5____literature

6____other (specify:) _____

C11 Do you know of a church that celebrates the feet washing service in connection with the communion service?

2____S.D.A.

1____other, no answer

C12 Do you remember how you first learned that this is the case?

1____adherent

2____friend

3____radio (which station:) _____

4____TV

5____literature

6____other (specify:) _____

C13 Do you know of a church that teaches when a person dies, he remains in his grave until the resurrection, that he does not go directly to heaven?

2____S.D.A.

1____other, no answer

C14 Do you remember how you first learned that this is the case?

1____adherent

2____friend

3____radio (which station:) _____

4____TV

5____literature

6____other (specify:) _____

C15 Do you know of a church that insists that its members do not go to dances, movies, or eat unclean meat like pork?

2____S.D.A.

1____other, no answer

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861.

2. The second part is a report from the Secretary of the Treasury, dated January 1, 1861.

3. The third part is a report from the Secretary of the Interior, dated January 1, 1861.

4. The fourth part is a report from the Secretary of the Navy, dated January 1, 1861.

5. The fifth part is a report from the Secretary of the War, dated January 1, 1861.

6. The sixth part is a report from the Secretary of the State, dated January 1, 1861.

7. The seventh part is a report from the Secretary of the Army, dated January 1, 1861.

8. The eighth part is a report from the Secretary of the Marine Corps, dated January 1, 1861.

9. The ninth part is a report from the Secretary of the Coast and Geodetic Survey, dated January 1, 1861.

10. The tenth part is a report from the Secretary of the Smithsonian Institution, dated January 1, 1861.

11. The eleventh part is a report from the Secretary of the United States Mint, dated January 1, 1861.

12. The twelfth part is a report from the Secretary of the United States Land Office, dated January 1, 1861.

13. The thirteenth part is a report from the Secretary of the United States Patent Office, dated January 1, 1861.

14. The fourteenth part is a report from the Secretary of the United States Court of Claims, dated January 1, 1861.

15. The fifteenth part is a report from the Secretary of the United States Court of Appeals, dated January 1, 1861.

16. The sixteenth part is a report from the Secretary of the United States Supreme Court, dated January 1, 1861.

17. The seventeenth part is a report from the Secretary of the United States District Court, dated January 1, 1861.

18. The eighteenth part is a report from the Secretary of the United States Circuit Court, dated January 1, 1861.

19. The nineteenth part is a report from the Secretary of the United States Court of Appeals, dated January 1, 1861.

20. The twentieth part is a report from the Secretary of the United States Supreme Court, dated January 1, 1861.

C16 Do you remember how you first learned that this was the case?

- 1____adherent
- 2____friend
- 3____radio (which station:) _____
- 4____TV
- 5____literature
- 6____other (specify:) _____

C17 Do you know of a church that teaches that Jesus Christ will actually return to this earth the second time?

- 2____S.D.A.
- 1____other, no answer

C18 Do you remember how you first learned that this was the case?

- 1____adherent
- 2____friend
- 3____radio (which station:) _____
- 4____TV
- 5____literature
- 6____other (specify:) _____

Now I would like to read you a few statements that people have made about different kinds of churches we have in St. John's. After I read each statement, I would like you to tell me whether you strongly agree, generally agree, generally disagree, or strongly disagree with the statement.

C19 Here's the first statement--I like the Catholic church because it does a good job of setting up schools for educating our children--do you strongly agree, generally agree, generally disagree, or strongly disagree?

- 5____strongly agree
- 4____generally agree
- 3____don't know
- 2____generally disagree
- 1____strongly disagree

C20 Now the second statement--Members of the United Church of Canada are very nice people to socialize with.

- 5____strongly agree
- 4____generally agree
- 3____don't know
- 2____generally disagree
- 1____strongly disagree

C21 I think the Catholics stick together too much.

- 5____strongly agree
- 4____generally agree
- 3____don't know
- 2____generally disagree
- 1____strongly disagree

C22 I think that the Seventh-day Adventists are too strict on diet.

- 5____strongly agree
- 4____generally agree
- 3____don't know
- 2____generally disagree
- 1____strongly disagree

C23 I think that the United Church of Canada is hardly more than a social club.

- 5____strongly agree
- 4____generally agree
- 3____don't know
- 2____generally disagree
- 1____strongly disagree

C24 I admire the Seventh-day Adventists because they contribute so much of what they have to the Church.

- 5____strongly agree
- 4____generally agree
- 3____don't know
- 2____generally disagree
- 1____strongly disagree

C25 As far as religion goes, I think the members of the United Church of Canada are good because they live and let live.

- 5____strongly agree
- 4____generally agree
- 3____don't know
- 2____generally disagree
- 1____strongly disagree

C26 I think the Seventh-day Adventists are much too legalistic.

- 5____strongly agree
- 4____generally agree
- 3____don't know
- 2____generally disagree
- 1____strongly disagree

C27 I admire Catholics because of their faithfulness in church attendance.

- 5____strongly agree
- 4____generally agree
- 3____don't know
- 2____generally disagree
- 1____strongly disagree

C28 I don't think members of the United Church of Canada pay enough attention to the Bible.

- 5_____strongly agree
- 4_____generally agree
- 3_____don't know
- 2_____generally disagree
- 1_____strongly disagree

C29 I think the Seventh-day Adventists do an outstanding job on providing medical and welfare services locally and overseas.

- 5_____strongly agree
- 4_____generally agree
- 3_____don't know
- 2_____generally disagree
- 1_____strongly disagree

C30 I think the Catholic Church meddles too much in their members' lives.

- 5_____strongly agree
- 4_____generally agree
- 3_____don't know
- 2_____generally disagree
- 1_____strongly disagree

C31 Now I'd like to know which radio stations you usually listen to--On an average Saturday and Sunday, about how much time do you spend listening to:

CBN _____
VOWR _____
VOAR _____
CJON _____

C32 Finally, two questions about yourself--What was the last grade you completed in school or college?

C33 And your age--are you in your 20s, your 30s, your 40s, or what?

THANK YOU VERY MUCH FOR YOUR TIME...YOUR ANSWERS ARE VERY IMPORTANT TO US...GOODBYE.

Interviewer Signature

sponsored the broadcast, particularly the Seventh-day Adventist Church and its St. John's radio station VOAR.

Corner Brook represented the control area in which Adventists had a church and a similar number of adherents in proportion to population as in St. John's; however, VOAR's signal did not reach Corner Brook. Therefore, it was felt that if this medium was contributing to the general population's awareness of a minority group, this would become evident in the St. John's survey where the radio station was located.

C 19 to C30 consisted of twelve positive and negative statements about three religious groups common to St. John's and Corner Brook. Besides Seventh-day Adventists, Roman Catholics and the United Church of Canada were included so that respondents would not become sensitized over the fact that the survey was focusing only on questions regarding Adventists. Data collected from this series of questions forming an attitude scale of five levels would enable the researcher to determine general attitudes toward each of the religious groups mentioned.

C31 was one of the most important questions in the survey, for here, respondents were asked to identify the radio station or stations usually listened to on an average Saturday and Sunday. For St. John's, interviewers secured responses on CBN, VOWR, VOAR, and CJON; Corner Brook listed only CBY and a blank for other stations if indicated.

CHAPTER V

FINDINGS AND INTERPRETATIONS
OF TELEPHONE SURVEYS

A. Findings

The basic findings, or raw data, derived from the telephone surveys are represented by the following tables.

TABLE I
RESPONDENTS' KNOWLEDGE ABOUT SEVENTH-DAY ADVENTISTS

Question	St. John's	Corner Brook
Do you know of a church that prohibits both drinking and smoking?		
S.D.A.	16%	10%
other, no answer	84%	90%
	N=140	N=99
Do you remember how you first learned that this is the case? ¹		
radio	8%	2%
adherent	9%	11%
friend	14%	24%
TV	0%	2%
literature	7%	7%
other	11%	19%
no answer	51%	35%

¹Chi Square=12.71; degrees of freedom= 5; p significant at .05.

TABLE I--Continued

Question	St. John's	Corner Brook
Do you know of a church which worships on Saturday?		
S.D.A.	68%	69%
other, no answer	32%	31%
Can you remember how you first learned that this is the case?		
radio	6%	0%
adherent	8%	6%
friend	30%	27%
TV	2%	3%
literature	11%	18%
other	19%	18%
no answer	29%	28%
Do you know of a church that celebrates the feet washing service in connection with the communion service?		
S.D.A.	6%	5%
other, no answer	94%	95%
Do you remember how you first learned that this is the case?		
radio	2%	0%
adherent	3%	2%
friend	8%	7%
TV	3%	4%
literature	2%	5%
other	10%	8%
no answer	72%	74%

TABLE I--Continued

Question	St. John's	Corner Brook
Do you know of a church that teaches when a person dies, he remains in his grave until the resurrection, that he does not go directly to heaven?		
S.D.A.	5%	6%
other, no answer	95%	94%
Do you remember how you first learned that this is the case?		
radio	2%	0%
adherent	5%	6%
friend	6%	8%
TV	1%	0%
literature	6%	4%
other	11%	10%
no answer	69%	72%
Do you know of a church that insists its members do not go to dances, movies, or eat unclean meat like pork?		
S.D.A.	13%	12%
other, no answer	87%	88%
Do you remember how you first learned that this was the case?		
radio	1%	0%
adherent	5%	5%
friend	11%	15%
TV	1%	1%
literature	4%	7%
other	10%	18%
no answer	68%	54%

TABLE I--Continued

Question	St. John's	Corner Brook
Do you know of a church that teaches that Jesus Christ will actually return to this earth the second time?		
S.D.A.	9%	7%
other, no answer	91%	93%
Do you remember how you first learned that this was the case?		
radio	3%	1%
adherent	6%	16%
friend	5%	6%
TV	2%	10%
literature	8%	0%
other	18%	24%
no answer	58%	43%

TABLE II

RESPONDENTS' ATTITUDES TOWARDS THREE
RELIGIOUS CHURCH BODIES

Question	St. John's	Corner Brook
I think that the <u>Seventh-day Adventists</u> are too strict on diet.		
strongly agree	7%	6%
generally agree	11%	12%
don't know	74%	75%
generally disagree	4%	4%
strongly disagree	4%	3%

TABLE II--Continued

Question	St. John's	Corner Brook
<hr/>		
I admire the <u>Seventh-day Adventists</u> because they <u>contribute</u> so much of what they have to the Church.		
strongly agree	7%	10%
generally agree	18%	17%
don't know	65%	65%
generally disagree	6%	3%
strongly disagree	4%	5%
I think the <u>Seventh-day Adventists</u> are much too legalistic. ¹		
strongly agree	3%	9%
generally agree	13%	12%
don't know	72%	64%
generally disagree	8%	4%
strongly disagree	4%	11%
I think the <u>Seventh-day Adventists</u> do an outstanding <u>job</u> on providing medical and welfare services locally and overseas.		
strongly agree	14%	7%
generally agree	18%	18%
don't know	60%	65%
generally disagree	7%	7%
strongly disagree	1%	3%
Members of the <u>United Church of Canada</u> are very nice people to socialize with.		
strongly agree	32%	32%
generally agree	44%	47%
don't know	20%	14%
generally disagree	3%	5%
strongly disagree	1%	2%

¹Chi-Square=11.11; degrees of freedom=4; significant at .05 level.

TABLE II--Continued

Question	St. John's	Corner Brook
I think that the <u>United Church of Canada</u> is hardly more than a social club.		
strongly agree	5%	6%
generally agree	8%	12%
don't know	22%	21%
generally disagree	25%	23%
strongly disagree	40%	38%
As far as religion goes, I think members of the <u>United Church of Canada</u> are good because <u>they live and let live.</u> ²		
strongly agree	12%	28%
generally agree	51%	47%
don't know	25%	15%
generally disagree	9%	7%
strongly disagree	3%	3%
I don't think members of the <u>United</u> <u>Church of Canada</u> pay enough attention to the Bible		
strongly agree	9%	12%
generally agree	22%	22%
don't know	34%	29%
generally disagree	23%	18%
strongly disagree	12%	19%
I like the <u>Catholic Church</u> because it does a good job of setting up schools for educating our children.		
strongly agree	25%	26%
generally agree	41%	45%
don't know	18%	17%
generally disagree	11%	6%
strongly disagree	5%	6%

²Chi-Square=11.36; degrees of freedom=4; signifi-
cant at .05 level.

TABLE II--Continued

Question	St. John's	Corner Brook
I think the <u>Catholics</u> stick together too much.		
strongly agree	9%	18%
generally agree	25%	22%
don't know	20%	15%
generally disagree	34%	31%
strongly disagree	12%	14%
I admire the <u>Roman Catholic Church</u> members because of their faithfulness in church attendance.		
strongly agree	31%	44%
generally agree	34%	24%
don't know	17%	16%
generally disagree	11%	7%
strongly disagree	7%	9%
I think the <u>Catholic Church</u> meddles too much in their member's lives.		
strongly agree	21%	18%
generally agree	17%	29%
don't know	33%	28%
generally disagree	19%	17%
strongly disagree	10%	8%

B. Interpretations

In the interpretation of the findings derived from the telephone surveys, five questions need to be raised and answered: (1) Has radio station VOAR made any impact upon listeners' awareness of the Seventh-day Adventist Church in St. John's? (2) What doctrines do St. John's

respondents identify as belonging to the Seventh-day Adventists Church? (3) How did the St. John's respondents learn about S.D.A. Church doctrines? (4) What opinions do St. John's respondents have toward Seventh-day Adventists? (5) What percentages of St. John's residents listen to the two Religious Radio Broadcasting Stations, VOWR and VOAR, and what are possible reasons for differences between this study and a recent commercial survey?

Has Radio Station VOAR Made Any
Impact upon Listeners' Awareness
of the Seventh-day Adventist
Church in St. John's?

In order to determine if radio station VOAR contributed to respondents' knowledge about Seventh-day Adventists in St. John's, it will be necessary to consider Table I and the percentages of the several media that helped people identify Adventist Church doctrines in both Corner Brook and St. John's. If VOAR was making a significant impact, then the research hypothesis would indicate a significant difference between the two cities. A significant difference at the .05 level was indicated for question C7 (see Appendix C) in which respondents were to identify the church which prohibited both smoking and drinking and indicate how they learned that this was the case. Sixteen percent identified Adventists in St. John's as against 10% in Corner Brook. While 16% is not a large percentage based upon the whole, it is larger than the percentage made up by

Adventists in relation to other denominations in the city of St. John's; therefore, 16% is a significant percentage in this respect.

In both St. John's and Corner Brook, the preponderance of respondents' knowledge of this was derived from a "friend" category, showing 14% and 24% respectively. The "adherent" category became the source of knowledge for 9% and 11%, while radio ranked third with 8% for St. John's and 2% for Corner Brook. While it may have been possible that VOAR provided the source in some instances for this third category as far as St. John's is concerned, respondents did not check VOAR as the radio source for this particular question.

The other five questions on doctrines showed no effect of radio as the source contributing to respondents' knowledge about Seventh-day Adventists. In other words, significance in difference was not realized between the two cities other than for question C7.

Most church administrators and adherents are concerned with the image and impact which their respective faiths maintain in the communities in which they exist. This survey indicates that, for questions C7 and C17, 84% and 91% of the respondents identified these doctrines with other churches or just plain didn't know. This evidence may be taken as a challenge to the St. John's Seventh-day

Adventist Church body to strive to compensate for this apparent situation.

What Doctrines do St. John's
Respondents Identify as Belong-
ing to the Seventh-day Adventist
Church?

The Seventh-day Adventist Church recognizes that many of its cardinal doctrines are shared by Christians of other faiths. The survey findings seem to bear out this conviction. The following table shows how the 140 St. John's telephone survey respondents identified the six doctrines as belonging to the Seventh-day Adventist Church.

<u>Doctrine</u>	<u>Percentage Identifying Adventists</u>
Saturday Worship	68%
Prohibits Drinking and Smoking	16%
Refrain from Worldly Amusements, Pork	13%
Second Coming of Christ	8.5%
Feet Washing with Communion	6%
Non-Immortality of Soul	4%

The percentages from Table I clearly indicate the "Sabbath" or Saturday as a day for worship as the doctrine most readily identifying Adventists. Of the 68% of the respondents who identified the Sabbath doctrine with Adventists, three individuals, or 4.4%, indicated learning this by listening to radio station VOAR.

Again, while the next two doctrines prohibiting smoking and drinking and refraining from worldly amusements yielded only 16% and 13% respectively, these percentages are significant when one considers that the total church membership for Adventists in St. John's is less than 10% of the total population.

How did St. John's Respondents
Learn About Seventh-day Advent-
ist Church Doctrines?

Again, a table showing the six different doctrines listed across the page with the five source categories down the left hand side of the page would serve to show how each source category responded to the various doctrines on a percentage basis.

<u>Categories</u>	<u>Non- Smok- ing Drink- ing</u>	<u>7th Day Sab- bath</u>	<u>Feet Wash- ing Serv- ice</u>	<u>Non- Immor- tality of Soul</u>	<u>Refrain Worldly Amuse- ments</u>	<u>Second Advent of Christ</u>
Friend	14%	30%	8%	6%	11%	5%
Literature	11%	11%	2%	6%	4%	8%
Adherent	9%	8%	3%	5%	5%	6%
Radio	8%	6%	2%	2%	1%	3%
TV	0%	2%	3%	1%	1%	2%

The average percentage for the "friend" source . = 12%
 The average percentage for the "literature". . . = 7%
 The average percentage for the "adherent" source = 6%
 The average percentage for the "radio" source. . = 4%
 The average percentage for the "TV" source . . . = 2%

The categories of other sources and of no answer were eliminated in the above table.

What Opinions do St. John's
Respondents have Toward
Seventh-day Adventists?

Table II reflects respondents' attitudes towards three religious church bodies; the Seventh-day Adventist Church, the United Church of Canada, and the Roman Catholic Church. For each of the twelve attitude questions, respondents in Corner Brook seemed to be more positive and emphatic in their judgments than did those in St. John's. This western city is a comparatively new community, and the answers appear to reflect less conservatism than in St. John's. For example, the question in which a significant difference at the .05 level between the two towns was indicated (C7) shows Corner Brook respondents expressing a total negative opinion of 21% toward Adventists for being too legalistic as against St. John's total negative opinion of 16%. On this same question, Corner Brook respondents who defended or challenged this question regarding Adventists being legalistic totaled 15% and St. John's 12%. Of the two cities, 64% and 72% didn't know.

Two questions regarding provision of welfare and medical services by Adventists, together with their generous giving, met with favourable responses. The question on strictness of diet showed a tendency to draw unfavourable attitudes from respondents, resulting in a total of 18% for both cities on the negative side with 7% and 8% of the respondents indicating favourable attitudes. Again,

74% from St. John's and 75% from Corner Brook marked "don't know."

Respondents' attitudes toward the United Church of Canada were favourable for each of the four questions; however, the question concerning the United Church's not paying enough attention to the Bible drew a less marked disagreement, indicating that more persons thought this may be the case. Respondents were favourable toward the Roman Catholic Church for three of the four questions. An unfavourable opinion was indicated for the question on the Church's meddling too much in their members' lives. Corner Brook, in particular, registered a total of 47% in agreement while 25% disagreed. St. John's showed a 35% agreement as against 29% who disagreed with the statement.

The real value derived from Table II showing peoples' opinions toward the three churches is that comparisons of respondents' opinions toward each group can be made. The evident conclusion that can be drawn from the data in Table II is that respondents in St. John's and Corner Brook know a great deal more about the United Church of Canada and Roman Catholic Church than they do about the Seventh-day Adventist Church. The "don't know's" for Adventists ranged from 60% to 70%, while for the other two religious bodies, the "don't know's" ranged from 20% to 30%. The greater number of adherents in both cities of

Roman Catholics and United Church in comparison to Adventists is undoubtedly a contributing factor.

What Percentage of St. John's Residents Listen to the Two Religious Radio Broadcasting Stations, VOWR and VOAR, and What are Possible Reasons for Differences Between this Survey and a Recent Commercial Survey?

One of the prime purposes of this survey was to determine if radio station VOAR has served to identify the Seventh-day Adventist Church in St. John's. Questions C7 to C18 were designed to extract information from respondents concerning means by which they learned about unique Seventh-day Adventist Church doctrines and if radio, particularly station VOAR, has served to communicate this knowledge. Total responses to these questions showed 5.7% of the respondents learning of various doctrines of the Adventist faith through radio, with 2.2% of these from VOAR specifically. There was, however, an additional question in the survey instrument (C31) asking respondents to specify the time spent listening to CBN, VOWR, VOAR, and CJON in St. John's on week-ends. Wesley's VOWR and the Adventist Station VOAR each received 5.7% of the respondents' listening time. CJON was the most popular, drawing 53.5% of the listening time, while CBN indicated 16.4%.

In the Corner Brook survey, CFCB drew 75.7% and CBY 24.2%. While it has been indicated that the private

commercial stations such as CJON and CFCB carry a considerable amount of Religious Radio Broadcasting, the high popularity of listeners' preferences toward these stations that this survey seems to indicate may serve to substantiate the trend spoken of by Reverend R.G. Webber during a recent interview. He indicated that the more powerful commercial stations in Newfoundland have been able to provide a broader coverage of Religious Radio Broadcasts, with the consequent depreciation of the role once played by the two religious radio stations, VOWR and VOAR.¹

This survey's data regarding the popularity of the commercial stations appear to be substantiated by data derived from a survey of general radio broadcasting in St. John's, Newfoundland, prepared by the Service Bureau of Broadcast Measurement (1968). They show CJON in the lead with 63%, VOWR with 30%, and CBN with 15% of listener's time. The two religious stations, however, are shown drawing only 2.2% of the total population of St. John's metropolitan area.²

Possible reasons for any discrepancy between the results of the writer's recent telephone survey and the

¹Reverend R.G. Webber, private interview held in the Wesley Church office, St. John's, Newfoundland, April 17, 1969.

²Letter from Norman D. Knutson, research manager of McKim, Benton, and Bowles of Montreal, Pointe Claire, Quebec, April 27, 1969.

data submitted by the Service Bureau of Broadcast Measurement could be accounted for by the latter's larger and more stratified sample. Secondly, the latter survey did include young adults and children.

In conclusion, it appears that indeed, VOAR has made some contribution in helping to identify the St. John's Seventh-day Adventist Church in the community which it serves; however, the researcher recognized that the comparatively small sample size obtained in this survey precludes making any definite conclusions regarding VOAR's impact. The survey does seem to indicate that the Church's adherents make the greatest contribution or impact in personally identifying the respective doctrines of the Adventist faith to their neighbours.

CHAPTER VI

SUMMARY AND CONCLUSIONS; SUGGESTIONS FOR FURTHER RESEARCH

A. Summary and Conclusions

While this study was not concerned with presenting an exhaustive historical or geographical treatise on Newfoundland, some consideration of ethnic background of the settlers, topography, climate, flora, and fauna seemed imperative in order better to understand some of the causative factors contributing to the scattering and extreme isolation of much of the island's population. The immediate success of radio broadcasting in general and Religious Radio Broadcasting in particular seemed to stem from a dichotomized or two-pronged situation. Primarily, Newfoundlanders have always been a deeply religious people resulting partly from environment and partly from the significant role played by the church and its dedicated clergy during the colony's formative years. Secondly, the isolation of hundreds of tiny outport communities offered a captive and ready audience who were unable to participate in church worship privileges and in forms of entertainment realized by the urban dweller.

Radio broadcasting emerged in the mid-20's to form an important communication link. In fact, immediately upon the availability of radio as a technical instrument it was "harnessed" as a communication medium in the cause not only of religion but of public service in general.

It was not long, however, before additional innovations in the communication field began to alter the preeminent position once held by the church-operated stations. Powerful commercial stations soon demonstrated that they could provide a broader and more complete coverage of religious programming than could the smaller church-related stations. Another innovation appeared in the form of television which made its impact in 1955 and began to wean away a large segment of radio listeners, holding them for long sustained periods. Further innovations included changes in the island's economic structure, which resulted in increased government spending on new road networks to break up isolation, increased subsidies to the aged and unemployed, and over-all increases in income. In addition, automobiles added flexibility to the once isolated fishing settlements; Newfoundlanders could now drive to larger centers for entertainment and spiritual needs.

The tendency toward affluency and centralization of population were marked by changes in radio listener's habits. Shorter "devotional" type religious broadcasts were preferred to the once-popular full-length Sunday Church

service program. In order to compete, broadcasters of Religious Radio Programming have incorporated news and public service bulletins and have streamlined much of the religious material into short-segmented productions intended to capture the ear of the casual listener.

The on-the-spot interviews conducted with professionals in the field of Religious Radio Broadcasting seemed to indicate that people's exposure to "religion" and to the doctrines of a particular church may have been derived as readily from the Religious Radio Broadcasts carried by the larger commercial stations as from the church-operated stations. Secondly, results from the telephone surveys conducted in Corner Brook and St. John's appeared to indicate that respondents derived their opinions and understanding of various church doctrines more fully from association with adherents than from listening to broadcasts.

Thus it appears that while Religious Radio Broadcasting remains as a significant phenomenon in Newfoundland, the changing economic, cultural, and political conditions--as well as alterations in the nature and number of the other communication media--have resulted in some noticeable changes, two of which may be emphasized here: (1) Commercial stations have entered this field to such an extent that through their greater power and more liberal programming policies they are able to attract a larger listening audience; (2) As means of conveying an awareness of the

presence of the respective denominations and of conveying information concerning their doctrines, the church-related stations VOAR and VOWR appear to have less significance than do the every-day associations with adherents of the churches sponsoring these stations.

B. Suggestions for Further Research

In connection with, and as a result of, the research for this study, a number of suggestions for further investigations have become evident. Among them are the following:

1. Is it possible that the depth of interest in religion on the part of Newfoundlanders has altered in recent years, with the result that there may be less interest in Religious Radio Broadcasting in spite of its format and quality? An interesting study could be made to determine if this is the case.

2. The researcher did consider a survey designed to determine listening preferences between urban dwellers with both TV and radio, "outport" dwellers with both TV and radio, and "outport" listeners with only radio receivers. This investigator has a strong feeling that the remote "outport" dweller would even today indicate a much stronger bias in favor of Religious Radio Broadcasting than would the urban dweller.

3. A survey could be conducted to determine the relationship of religious broadcasting to non-religious scheduling on both the commercial and church-operated radio stations.

4. An additional question for study might consist of a survey designed to determine if religious radio listening habits for urban and "outport" Newfoundlanders manifest seasonal changes.

5. At a time when the term "generation gap" seems to be in the forefront, a study designed to determine listening preferences between various age groups might yield interesting results.

6. One might wonder if the results of this study reflect circumstances existing at only one point in time--1969, to be specific. (For instance, would a survey made in 1950, when this researcher first visited the island, have produced significantly different results, especially because television was not a factor at that time?) Therefore, because of rapid changes in radio programming, listeners' preferences, and objectives and policies on the part of the encoder, a replication of this study in the mid and/or late 1970's would be in order.

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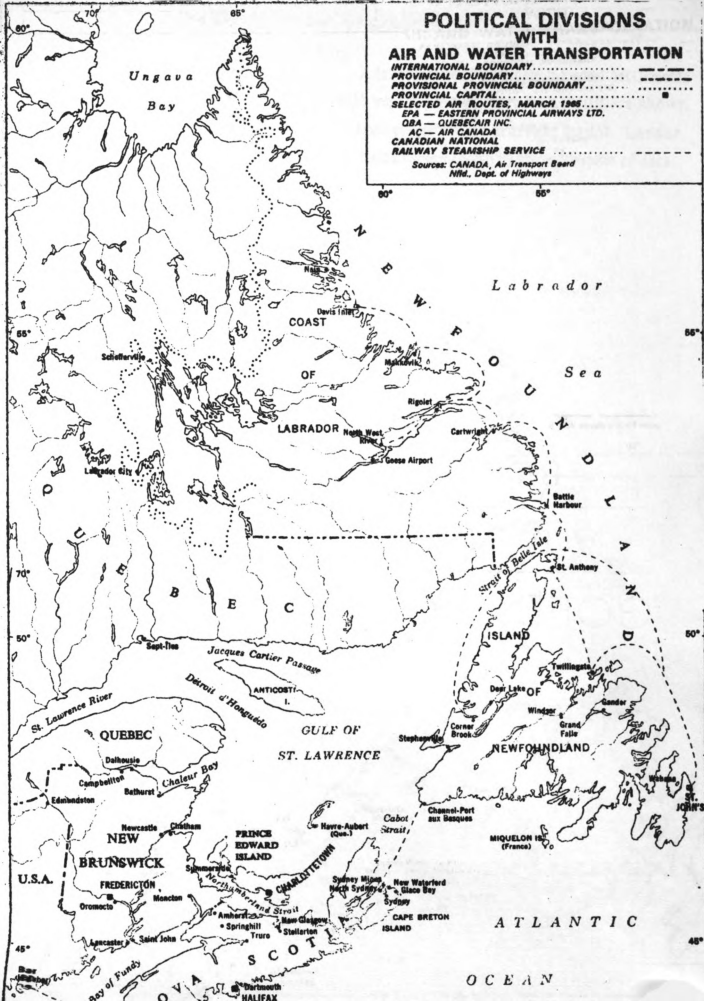
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APPENDICES

POLITICAL DIVISIONS WITH AIR AND WATER TRANSPORTATION

INTERNATIONAL BOUNDARY
 PROVINCIAL BOUNDARY
 PROVISIONAL PROVINCIAL BOUNDARY
 PROVINCIAL CAPITAL
 SELECTED AIR ROUTES, MARCH 1965
 EPA — EASTERN PROVINCIAL AIRWAYS LTD.
 QBA — QUEBEC AIR INC.
 AC — AIR CANADA
 CANADIAN NATIONAL
 RAILWAY STEAMSHIP SERVICE

Sources: CANADA, Air Transport Board
 NHD., Dept. of Highways



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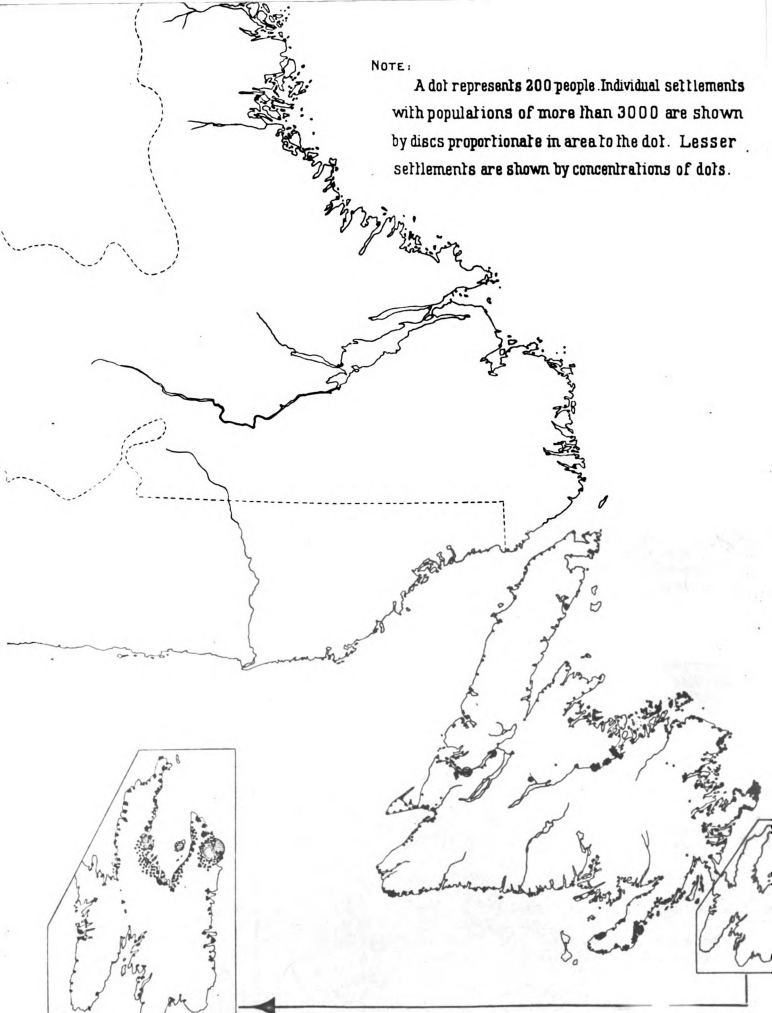
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NOTE:

A dot represents 200 people. Individual settlements with populations of more than 3000 are shown by discs proportionate in area to the dot. Lesser settlements are shown by concentrations of dots.



What respondents want to know

What is the study about?

We want to know your opinions on a variety of topics. For example, we want to know the types of religious characteristics of certain religious groups that enable them to be identified by St. John's residents. I think it would be easier to explain what the study is about after you have been through the questions. Then I can answer any questions you have after the interview.

What is the purpose of the study?

A University student is doing the study. He is trying to learn more about the particular religious doctrines that enable people to identify a church group. This type of research is going on all the time... and interviewers like myself conduct the interviews.

What are you selling?

I'm not selling anything. I'm a trained interviewer, assisting a doctoral candidate in a research project. This student doesn't sell anything. We are simply conducting this survey in order to know people's opinions or want to get information from people who live in different areas. If you'd like to check with the doctoral candidate directing this survey, I'd be happy to give you his name and phone number.

Why must you talk to a specific person?

The student directing this study selected a scientific sample of people to represent the whole St. John's area. The people selected give us an idea of how the whole St. John's population would answer these questions. That is why we have to interview only those persons who were picked for the study.

How did you pick me?

The researcher in charge of the study picked a random sample of households in the St. John's area. In some households, they chose to interview the man, in other households they chose to interview a woman. It is hoped that the people chosen will give them an idea of what the St. John's population as a whole is like.

Will people see my answers?

No...we do not report the answers of any given person in our studies. Your name will never be given together with anything you tell me. We are interested in how groups of persons feel about different things... how different types of people feel about different types of topics.

My answers aren't important! (Usually a possible refusal)

Yes they are...the answers of each person we talk to are very important. By picking a random sample of people...we are usually able to get a pretty representative group of persons to talk to. However, if some of these people don't help us out...our sample will probably not be very representative of the St. John's area.



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