

Valuable Antique



(J.L.M.)

Pictured above is a flintlock, including a bayonet, six feet two inches long and in perfect working condition. It has been carefully preserved from one generation to the other. Upholding this flintlock is three-year-old Teddy Corbett, Alberton, who is a great, great, great grandson of the owner and user, Alexander Anderson, Esquire, a United Empire Loyalist, who had come from Scotland to fight in a Scottish regiment in the War of Independence. In 1784 Mr. Anderson was discharged as a soldier and later given a grant of one thousand acres of land in Bedeque. This gentleman lived to the advanced age of 107 years.

Bedeque United Church

The History of a Methodist Circuit in Prince Edward Island

Tracing its Roots in the Cultural, Educational and Commercial Fields of the Community.

By E. S. D.

CHAPTER EIGHT (Continued)

The formation of a class at Carleton in 1875 came at a time in the history of the Bedeque Methodist circuit when the class system was slowly on the way out. Rev. Joseph Seller, shortly after his arrival in 1875, appointed several new leaders and tried in various ways to keep the classes going better, but two years later the report to Quarterly Board on the classes was "not very satisfactory." Classes were originally planned to give Methodists, always aware that there was no such thing as a solitary Christian, the privilege and opportunity of meeting in small groups (seldom more than twenty) under the guidance of a devout leader for prayer, instruction, exhortation and if necessary, rebuke. At their best they provided a careful oversight over the moral behaviour of every church member, a forum for discussion of mutual difficulties and a centre where inspired lay leadership in prayer and earnest reasoning could often give clearer guidance than the pulpit. At its worst the class meeting degenerated into an assembly of smug church members who used the time in telling God how to run the world, instead of inquiring more closely into what His will was for them.

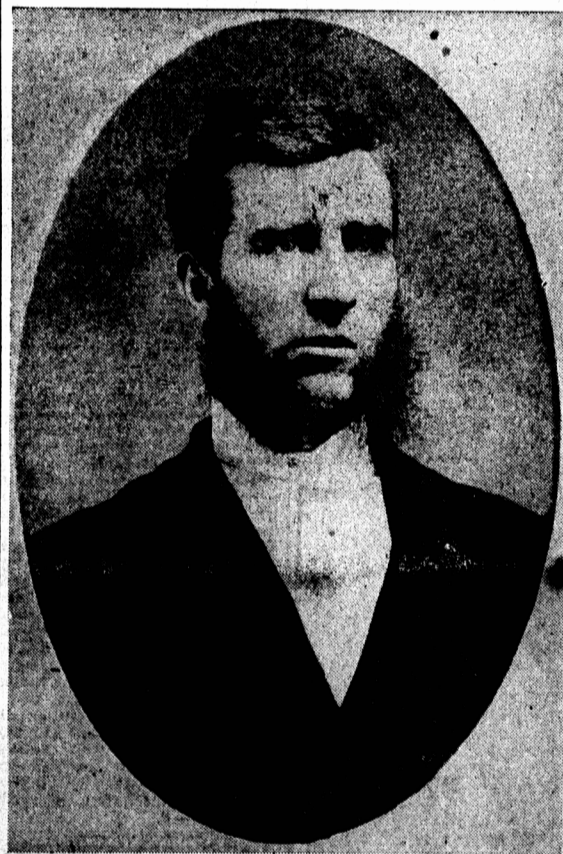
In 1866 there were twenty-six classes on the Bedeque-Tryon circuit. The names of their leaders and the places of meeting have considerable interest:—

- Bro. Wm. G. Strong leader at his home Monday evening.
Bro. Jesse Wright leader at Bedeque chapel Sunday after service.
Bro. John Beer leader at Bedeque chapel Wednesday evening.
Bro. James Wright leader at Lorenzo Wright's Sunday afternoon.
Bro. Wm. Wright leader South Shore at his house.
Bro. Lewis Wright leader Searletown at his own house Tuesday.
Bro. Solomon Wright leader at Mr. Strang's Thursday evening.
Bro. Thos. Soby leader at Mr. C. Smith's Wednesday.
Bro. Horatio Wright leader at Mr. C. Crossman's Thursday evening.
Bro. Wm. Wright Middleton, leader at Job Wright's Sunday afternoon.
Bro. George Crosby, leader at Freetown chapel, Thursday.
Bro. David Rogers leader at George M. Wright's Thursday.
Bro. George Doull leader at his own house Thursday.
Bro. George Clarke leader at his own house Thursday.
Bro. Wm. Mutart leader at Cape Traverse chapel Sunday.
Bro. Sam. Leard leader at Cove at his house Thursday.
Bro. Thomas Dawson and Thomas Pooley, leaders at Tryon Chapel Sunday.
Bro. Richard Lea and Richard Hudson, leaders at East School house Thursday.
Bro. Albert Callbeck leader at his own house Thursday.
Bro. Wm. Howat leader at Tryon Road chapel Sunday.
Bro. Geo. Wigginton leader at his son's Tuesday.
Bro. Thomas Wigginton leader at Westmorland Sunday.
Bro. Wm. Marshall leader at Wm. Soby's Wednesday.
Bro. Wm. Canfield leader at David Cameron's Tuesday evening.
Bro. Wm. Beer, leader at his own house Sunday.

The return from which this was copied showed a total of 323 members in full connexion and 172 on trial. The division of the circuit in 1873 left only twelve classes on the Bedeque circuit which two years later under Mr. Seller's reorganization had the following changes. Number one class at Central Bedeque with the pastor as leader and Ewen Clark as assistant met at Mrs. Callbeck's. At Centreville chapel the class, led for many years by Jesse Wright at the mill, was put under Archibald M. Wright's leadership and John Beer's class was conducted by George Crosby. Busby Atkinson of South-Shore who succeeded to the leadership of the late Wm. Wright's class, met his small band in Chelton school on Sunday afternoon. Four classes at Searletown were under the leadership of Lewis Wright, Solomon Wright, Thomas Soby and S. H. Trueman. The only woman to lead a class was Jane Hooper, (spinster daughter of Elisha Hooper), who was appointed in 1876. Other class leaders of the period included John Craig at Middleton, David Rogers, with Edmund Crosby as Assistant, at Freetown, Charles Maxfield with James Wall as assistant at Newton and George Clark at Wilmot.

Mr. Percival's Ministry

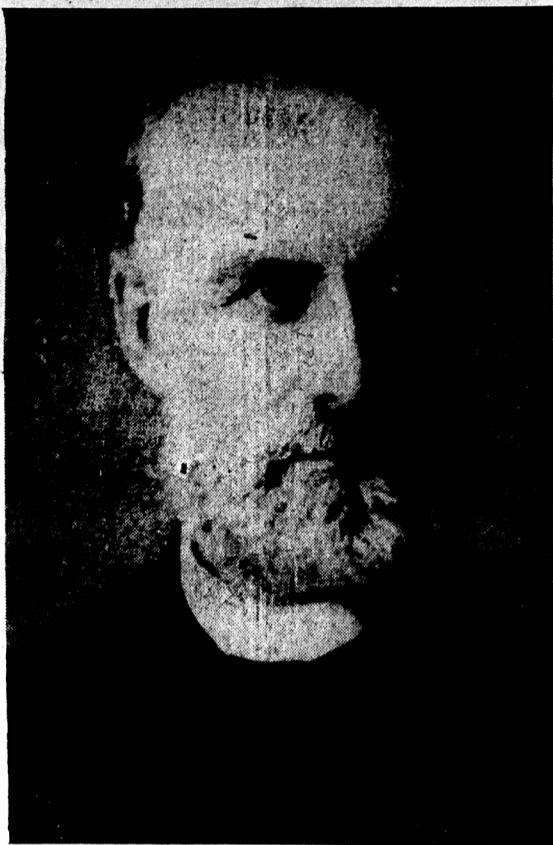
At Mr. Seller's last board meeting in June of 1878, brothers F. Moyle and N. Inman were added to the list of prayer leaders. Mr. Seller's successor in parsonage and pulpit was Rev. W. W. Percival who like his predecessor was Island born. The changing pattern of Bedeque



REV. W. W. PERCIVAL, Superintendent of the Bedeque Circuit, 1878-1880

population for the period 1865-1877 was clearly shown in the trustee board. The 1865 members included, Stephen Wright, Stephen Black, George Crosby, Jesse Wright, Wm. G. Strong, Wm. Wright Sr., Lemuel Hooper, J. R. Gardner, Gabriel Strang, George Doull and John Howatt. By 1878 only the first five remained, and one of these, Wm. G. Strong, was living in Summerside. The others had been replaced by Wm. Wright Jr., Martin Black, John Craig, Major Wright, David Rogers and George Clark. In December of 1877 the trustees took the matter of heating the church under consideration and ruled that the pew holders in the vicinity of Centreville should be requested to bring half a load of wood to the chapel yard and inform the chapel steward (Jesse Wright) through the sexton of their doing so.

The death in 1877 of Dr. Frank Lawson after but a short practice of two years was a blow to all who liked a resident physician. Dr. Lawson who settled in Centreville in 1875 when his newspaper card stated "advice, to the poor gratis," was a native of Covehead and a



REV. GEORGE HARRISON, Superintendent of the Bedeque Circuit, 1860-1883

surgeon of some experience having served in the American Civil War for which he drew a pension and which was possibly responsible for his death at the early age of thirty-nine. Another doctor at Bedeque at this period was J. H. Jameson who lived in the house now owned by Mrs. Willoughby and occupied by Mrs. Percy Affleck. His dispensary, a small building between the house and Major Wright's store, was known as Jameson's apothecary shop. An earlier Bedeque physician was Francis Dyer Beer of Charlottetown, brother of John Beer the merchant. Dr. Beer, who came to Bedeque in 1860, was married two years later to Louise Palmer, eldest daughter of Stephen Wright Esq. of Elm Vale. On leaving in 1864 he was presented with an address signed by A. E. C. Holland, Alex. Anderson, John Clay, Malcolm McFarlane, Francis Henderson and George Gardner, in which the community regretted his departure after such a short stay. He replied, "the profession to which I belong is fraught with anxiety of mind and fatigue of body but I always found in Bedeque warm-hearted friends to cheer and encourage me."

Dr. James H. Conroy, proprietor of Conroy's Mills, (now Leard's Mills, Central Bedeque) was a frequent visitor to Bedeque from 1830 till the time of his death in 1866. Asked one time by a witty Bedeque farmer to set a hen's leg, he gravely did so, making a return visit to see how the patient was doing. As a sample of his own humor Dr. Conroy charged five pounds—and collected it! Dr. Tremaine of Tryon was another well known medical adviser in Bedeque of a little later period. The arrival in the late eighteen-hundred and seventies of John Sutherland, M.D., (1846-1908) brought to Bedeque the nineteenth-century doctor whose name would be best remembered among the 1948 residents. He lived in a house (first occupied by Dr. Beer) which had been built, probably around 1860, by John Beer Esq. for his son Charles who died young. Many years later this house was to be a community-owned project, to have its face lifted and modernized and be occupied by Dr. A. A. MacVicar.

Building Improvements

Probably about the time, (1860) that Bedeque acquired Grammar-school status, the school trustees purchased the Temperance Hall, formerly the old chapel at Lower Bedeque, and, having double plastered it, etc., made it into a comfortable, two-roomed school. The old school, purchased by Murdoch McLeod for a tailor shop after fire destroyed his first store, was moved some time in the eighteen-hundred and eighties, to Central Bedeque. Placed on the west side of the Summerside road, a little north of the corner store, it continued as a tailor shop under the ownership of Colin Wright, with Charles Bearisto, well known Freetown tailor, as manager, till 1860 when William Callbeck commenced a tailoring business on the corner, renting this property and continuing with Charles Bearisto as tailor. Four years later, when a new Callbeck tailor shop was built on the opposite corner, the old school-tailor-shop was sold to Edward Hooper who moved it back to face on the road to the Old Mill Bridge, where it stands today the busy workshop of his son Leslie. With the erection of a new school somewhere around the turn of the century, the one-room church-temperance-hall-school was sold to Solomon Bell, who further altering it, moved it to its corner lot (now the home property of Walter Bowness) from where it was finally moved to the rear of the Bowness store to eventually be razed in the fire of 1938.

Rev. George Harrison succeeded Mr. Percival at Bedeque in 1880 and stayed the three year term. The thirty-year-old Centreville church was in need of repairs which Mr. Harrison endeavoured to have done during his pastorate; but a slowly-growing sentiment in the congregation argued that the church was too hard to heat, too boxy in style, too large for the smaller families. The smaller families were a fact. Nathaniel Wright, the father of Methodism, had eighty-five grandchildren while his eleven children (ten of whom had issue) averaged only twenty-two grandchildren each. A smaller, more modern church would be the cure for everything thought some in a congregation which at this period was perhaps more or less in the spiritual do-

COMMUNITY

(Continued from Page 3)

ion arises, the existing complex piecemeal to conditions and problems as they arise. This is quite in harmony with the general conservatism of an old country like this. It combines the theoretical and the practical. It is directed upon commonly recognized problem-conditions and their solution under existing (or amended) legal arrangements. Few cities need zoning so much, and for that very reason, this city is least likely to get it.

It is to be expected that soon many of what have been fine homes in various parts of the base and blanks of the city will have to be put to fuller use in accommodating more people for living quarters, and many new homes of the better class will be appearing in the latter more desirable residence area. The original plan of the city did this outlining of its functional parts well for its day, axiated mainly north and west. This general line of differentiation is now well-defined, and zoning protection has been given to parts of it.

Few old cities are better provided with large and small open spaces, and these are now being developed for more active use, but few cities have more aggravated traffic conditions and problems. The city is essentially one of walking distances, but there seems no reason why the varied bus-lines entering the city in every direction should not be utilized for local convenience. The city is well provided with taxi services. A few bus routes for schools and shoppers could be readily arranged, and should be profitable.

Partitioned Ownership

The ownership of the properties of the city is doubtless highly partitioned, and it would require considerable organization to get agreement on any large scale development of flats, rows, or apartment types, but such property-associations should be considered as a feasible method of fuller and better use of the land of the city.

The city needs greater revenues. There are many expenditures which should be made, but which drums. Thus, at Mr. Harrison's last trustee meeting, when the subscription list for repairing the chapel was presented, the question of repairs was laid over for further consideration. The fact that the sister congregation at Tryon had opened a beautiful new church (their third) that fall may have had some influence in the minds of the Bedeque trustees. A. M. Wright, John Craig and Martin Black were perhaps the most ardent in the new church movement while Ewen Clark led a conservative minority who wished to retain the old church. George Clark of Wilmot and David Rogers of Freetown, who resigned from the trustee board at this time, were also probably opposed, or wished to leave the decision solely with the Bedeque people. Their places were taken by Wm. Curtis and Albert Craig.

Watch Night Service

Bedeque Methodist finances at this period missed Wm. G. Strong who before his removal to Summerside had handled them with a deft sure touch. Supplementary aid in raising money was tried the last year of Mr. Harrison's stay, when on December 26, 1882 a supper, or as the Patriot called it a "Methodist tea" was served to the general public. \$64.00 was realized the first evening, with not quite half that amount in a second edition on New Year's night. Most typical of Methodist meetings around New Year's was the Watch Night Service on New Year's Eve, when at midnight the Methodists, following a custom inaugurated by John Wesley who greatly deprecated the greeting of the New Year with revelry and drunkenness, met for prayer and praise, and rededication of their lives for the coming year. Hymns suitable to the occasion were sung, such as the one beginning:—

Join, all ye ransom'd sons of grace,
The holy joy prolong,
And shout to the Redeemer's praise
A solemn midnight song.
Blessings and thanks and love and might
Be to our Jesus given,
Who turns our darkness into light,
Who turns our hell to heaven.

The hymn book used in Centreville Chapel and all Methodist churches of the Maritimes was still Wesley's "Collection of Hymns for the use of the People called Methodists," in very much the same form as in 1779, when John Wesley had published it. In its popular edition Wesley's Hymn Book, with John Wesley's picture as frontispiece, was quite small and thick (2" wide, 3 1-2" long and 1 1-2" thick) having only a little over one hymn to the page—seven hundred and sixty-nine hymns on six hundred and eighty-eight pages. This book which served as both a liturgy and confession of faith in the young church commenced with a hymn which has ever since been first in every Methodist hymn book, the stirring, soul-rousing words of Charles Wesley's:—

"O for a thousand tongues to sing
My great Redeemer's praise.
The glories of my God and King
The triumphs of His grace."

(To Be Continued)

small owners in areas largely of stagnating values cannot well afford. A good deal of these stationary values, and hence limited revenue to the city, are due to the mixed uses above referred to. This can only, under the circumstances, be different if large scale developments, according to some general and permanent plan of uses for the various blocks, are determined on.

The above suggested method of fuller use and value by property-associations is much more realistic and practical. Insurance companies have found this sort of investment about the best possible for them, if at all well-conceived. The mounting expense of the more and more varied municipal services of cities lately is now compelling them to restrict adding new subdivisions. Residential developments of the more exclusive class are somewhat of a luxury to a city today, but they rightly demand, and can be given, protection. The reclamation and reconstruction of older areas of the city is a great economy to a city, for poor and problem-making living quarters are a net loss of considerable scope. They cost the city and the community more than they are worth to anyone—least of all to their occupants. A large part of the city's revenue comes from these blighted areas, but it is a losing game for the city over the years.

This city seems to have reached the time for a change in this matter. Active rebuilding on something more than a "hit-and-miss" line is what this city now most needs, from the welfare, employment, social, municipal points of view. The city administration is doubtless fully aware of this. Property owners, large and small, must be seeing 'the handwriting on the wall.' The recent and current outburst of new houses in the far outskirts is highly indicative, and poses many problems.

But structural and physical planning is only a means to the end of better community life. For the acid test of any community is the kind of homes it has, and the kind of people it turns out.

There are few parts of this country, or even this continent, which have, over the years, furnished more emigrants, both more humble and more exalted.

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(To Be Continued)



SOUR NOTE

Dmitri Shostakovich (above), best known modern Russian composer, has been "censored" by the Central Committee of the Communist Party in Moscow for producing what it called underground music. The censure was a warning to Shostakovich (and others named by the committee) to mend their ways, and their music.

positions and occupations, that this Island and its principal city. A larger proportion of these about look here for their place of retirement, vacationing, and home-coming, and should in other ways be a greater asset to the community than they have been. The rapidly increasing element in any population today is of this older element. They contribute more to a community, and demand less, than do general family people.

Residential Aspect

This city can make itself a more attractive and desirable community to live in for all who move here, or return, as well as for those who have been born, brought up, and continue to live here. The residential aspect of the community life is, for a community like Charlottetown, all-important. The capital and chief centre of a tabloid province has an exceptional number of official, executive, retired, and professional people.

This city is well provided with Service Clubs. Its Churches are entirely adequate. So also its sports life. It lacks organization of its welfare activities, but its health and hospital facilities are sufficient. The library might well have more complete support for its work. The services of public, advertising, and news, general and local, is exceptional for the limited population. There is too little of general entertainment, music, lyceum, and nature. New schools are needed. But the people of this Island and community have a high-grade and well-equipped high school, and junior college, which furnishes exceptional educational preparation.

This city cannot hope to grow as much in quantity of population as it might hope to improve the quality of citizens and of community life. It could do more to conserve its resident, and tributary, population; and recall more of the old; lessen mortality and morbidity; bring up in adequately homes and schools its exceptionally large proportion of children and young people; and absorb them into varied employments.

Civic Growth

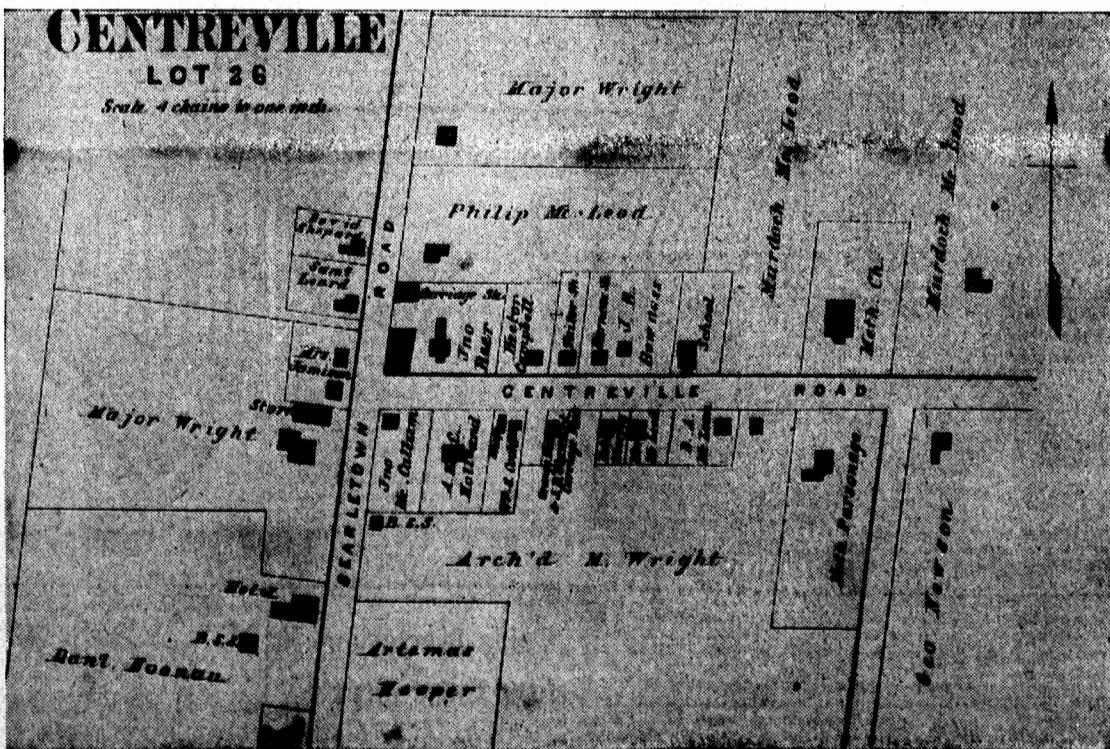
This is better for any community than attracting newcomers, or new industries. A city can grow too fast or too slow for its own good. A growth per decade of 10 per cent of its population is best all round. This is about how Charlottetown has grown, as a matter of historical fact, and it has been growth from within, largely. This is very different from newer communities in other parts of the country. It can in the future do no better than improve what its life has been, but will have to much increase its attractiveness in competition with the outside world.

Nothing spectacular is here to be expected. Social planning along the above lines is the real 'Master Plan', which any physical planning must subserve. The proportion of country and city life on this Island is about an ideal proportion—two-thirds, one-third. But this community does not attract and absorb sufficient of the population that should come to it, as that is born and brought up here. Its planning problem is to turn this loss into gain!

The first necessity is Housing and Homes; next is the Civic Administration and Community Organization for Health, Traffic, Safety (Police, Fire), and Public Recreation; then the Schools and Library. These are the immediate problems of planning here. The rebuilding suggested above, and required by these objectives, will be the best provider of employment and a mainstay of business prosperity.

Planning Commission seems to have already seen its responsibility along these lines, and to be initiating a program for such. "I suggest this—conservative, practical educational public; close dependence on city administrative departments; sharp attention to problems, such as the Dominion building, Bridges, etc.; as they arise. "To do this, the plan group should thoroughly educate themselves on Charlottetown in the general light of Canadian community developments and standards. American experience is very broad on such matters, but something that new Canada might well hope to better."

W. L. BAILEY, 10th. February, 1948.



CENTREVILLE, 1886 From Meacham's Atlas

Girl Guide News



The 1st Brownie Pack of Central Royalty should really be called the Busy Bees.

Last week was White Cane Week, to one day they called on a blind person taking a gift of candy with them.

Then on Valentine Day, the group of twelve little girls, accompanied by their Brown Owl, Mrs. Osborne, and Tawny Owl, Mrs. Mayne, walked all through the district, visiting the old people and sick people, and giving them valentines or candy.

On Tuesday they all came in to Queen Square School to see the pictures which were being shown for Scout-Guide Week, and enjoyed them very much.

Last evening (Friday) they were to have a concert to raise more money to send more parcels to their little Dutch Brownie. We shall hear the results of their efforts in a later report.

Rally On Sunday

Make a point of attending the rally on Sunday afternoon in Prince of Wales College Hall, to mark the birthday of Lord and Lady Baden-Powell. This rally brings to a close the fine program of Scout-Guide Week for 1948. Mrs. Gordon MacDonald, Provincial Commissioner of the Guide Association will be the guest speaker.

SIGNIFICANCE OF THREE

To the Christian who may be doing thoughtful reading, the significance of threes occurs again and again. In the economic world we have Labour, Capital and Management; Employer, Employee and Product; and Wholesaler, Retailer and Consumer.

Then we have Father, Mother and Child, the family unit; Work Recreation and Rest, in the routine of life; Author Publisher and Reader, in the world of books; Land, Sea and Air, and Liquids, Solids and Gases; School, Teacher and Scholar; Doctor, Patient and Treatment; Speaker, Audience and Subject; Federal, Provincial and Municipal, in affairs of state; Local, National and International law.

PAPER MONEY

Bank of Canada notes, which are legal tender, are the main source of paper money in Canada.

BURGESS BEDTIME

Continued from page 11

foot. Then holding Blacky he unwound the string and carefully cut the loop that had tightened just above the foot. All that time Farmer Brown's boy talked soothingly.

"It is a lucky thing for you that I heard the racket those friends of your were making. I knew by the sound that something was wrong and came over to see what it was. Long ago I learned that when Crows make that kind of a fuss it means that one of their number is in trouble. Strings shouldn't be left where birds can become entangled, nor glass jars and tin cans where Jimmy Skunk and other hungry folks can push their heads into them."

The next story: "Something Missing."