

# 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 FOUR (Continued)

The Methodist pulpit in Bedeque welcomed many guest speakers—not only visiting missionaries and local preachers of their own persuasion but those of other denominations. It was probably in the year 1838 that Rev. Donald Macdonald, one of the most famous and forceful of all religious leaders in Prince Edward Island history, occupied the Wesleyan pulpit and gave one of his long and fluent discourses. At the close of the service when the Methodist pastor announced for a Good Friday service, the privilege of the pulpit which had been his did not deter Mr. Macdonald, who evidently felt deeply on the matter, from inquiring what scriptural authority there was for Good Friday. The answer to the question could have been, the same scriptural authority there was for observing the Sabbath on Sunday, but the question was not settled so easily or summarily. Some aided with Mr. Macdonald on the matter and from the contention arising one might almost trace the beginning of the Church of Scotland cause in Bedeque.

A second noted preacher of 1838 was Martha Jago of Jacobstown, Cornwall, who arrived in Bedeque that spring from Plymouth to serve in a Bedeque home as servant girl. She was a member of the Bible Christian church, a branch of the Methodists, so called from the fact that early in his ministry John Wesley, with others, had "resolved to be Bible Christians and preach plain old Bible Christianity."

This church, much in advance of the times, encouraged the women to preach, and Martha Jago was one of their preachers. No record is preserved of sermons delivered in Bedeque, but she was doubtless heard from the Methodist pulpit. The Charlottetown Register of Feb. 24, 1839, tells how this twenty-five-year-old maid in night cloak and bonnet came to Charlottetown and preached to crowded congregations in the market house and the Wesleyan chapel. At a time when men wrote editorial letters to the newspapers protesting the sacrilege of allowing a woman to usurp male prerogatives, she could stand demurely in a Charlottetown pulpit and without any embarrassment give out a hymn beginning:—

"Shall I for fear of feeble man  
The Spirit's course in me restrain?  
Or undismay'd in deed or word  
Be a true witness of my Lord?"

Martha Jago retired from preaching in 1850 to devote her talents to home making in King's County. In Bedeque those who liked female preaching could attend services held by one of their own settlers lately arrived from England. Both John Adams and his wife, who lived in South West Bedeque, had been Bible Christian preachers before coming to the Island. They welcomed the arrival of Francis Metherell, the first ordained Bible Christian minister to come to Canada, who commenced a life-long mission on Prince Edward Island in 1832. Mr. Metherell preached at South West occasionally and encouraged Mr. and Mrs. Adams to conduct preaching services in their own little community. The results were gratifying. A revival of considerable scope took place at which many were converted. However, with a Methodist church so near, both geographically and doctrinally, the Adams and their converts were advised to unite with the Methodists rather than form a new society.

### Cape Traverse Church

For many years on the Bedeque circuit the membership of two or three at Cape Traverse was included with that of Tryon. Like the Methodist cause in Bedeque which grew around the Wright family, so the Cape Traverse church centred around the Muttart home. George Muttart, the founder of the Cape Traverse Muttarts, was the eldest son of Corporal Balthazar Muttart, one time of Wolfe's army at Quebec and later of Holland's survey party on the Island and one of the earliest British settlers in Tryon. Brought up a Roman Catholic, George Muttart, who for a time was a lay reader for his church in Tryon, was converted by Nathaniel Wright in the period 1793-94 but could not decide which of the Protestant communions to join. However, upon the birth of his eldest son, Charles, in 1798, he was so convinced that he would grow up to be a good man that he made a vow to join the church to which his son would give his allegiance. In 1815 Charles Muttart became a Wesleyan Methodist and George Muttart paid his vow to the Almighty by joining the Church at the same time.

George Muttart had moved to Cape Traverse around 1805 where most of his large family was born. His home, whether the old log cabin long since gone, or the more spacious second house built around 1822 and still standing, now unused, one hundred-and-twenty-five years later, on the old Muttart acres, was always open for Methodist preaching and class meetings. Though only three members were reported for many years from Cape Traverse it must not be assumed that the services were necessarily poorly attended. It was a period when church membership demanded, not only regular attendance at worship and class meeting with high standards of conduct and probity of character, but also a public confession of faith which not all were willing to witness.

### Plans For Church

Though George Muttart and his son Charles were both charter trustees of the Tryon Methodist church where they frequently attended Sunday morning services, their desire grew (shared by others) to build a house for the Lord. Accordingly, plans were laid, and in 1831 their pastor could report to the annual district meeting the erection of a chapel (31 x 26) at Cape Traverse. The little church occupied a part of the land donated to the Methodists for chapel and graveyard by George Muttart. Deeded in regular fashion the conveyance was never recorded and unhappily has been lost so that the names of the first trustees are not known. The chapel, a little bigger than Crapaud's first, was for many years unfinished. Planks on logs served for pews with no support for a weary back during a two-hour service save the joy of serving the Lord in the beauty of holiness.

Cape Traverse was beginning to shape up as the jumping-off point for the continent in winter time. More or less regular trips commenced as early as 1827; and the year the church was built, Gouldrop and Lang were paid by the government five pounds the return trip for crossing with the winter mail. In 1834 an act was passed to regulate the conveyance of mail in winter season. Contractors were to cross weekly with not more than four passengers at a time, who were to pay twelve shillings for crossing and be allowed to carry twenty pounds of luggage. The contractors were to receive six pounds per trip.

In the first church of Scotland at Cape Traverse, built about 1838.



Second son of Mohandas Gandhi is Manilal Gandhi. The Hindu leader married at age of 18, had four sons.  
Madeline Slade, prominent English woman, was a disciple of Gandhi.  
Gandhi as a young man, Gandhi was educated in England as a lawyer. He led Indian independence movement.

**"I DRINK COFFEE"**

**"I DRINK TEA"**

**"EITHER WAY..."**

# RED ROSE COFFEE as good as RED ROSE TEA

### NATIVES GAMBLE FOR WIVES, PIGS

SYDNEY, Australia, Feb. 3.—(CP)—Native wives on the Pacific Island of New Britain are getting worried.

Their husbands are becoming more and more addicted to a card game called "lucky" where a wife or pig is often the stake on the turn of a single card, according to an island missionary now on six months' furlough in Sydney.

The missionary, Rev. R. S. Browne, said that the natives have developed a desire for all the benefits of western civilization and privileges without a corresponding sense of responsibility.

Mr. Browne escaped from New Britain during the Japanese occupation and went back to the island in September, 1945. He told reporters on his return to Sydney that gambling and drinking and the sudden acquisition of new freedom among the natives are creating a disturbing situation.

Drink was introduced by the Japanese who encouraged the natives to take part in sake parties, and later the Allied soldiers taught them to gamble as well as drink. Today they have too much money, a false sense of values, and they refuse to work.

According to Mr. Browne, "lucky" is played by from two to six natives using a pack of cards and it is doubtful if any European could understand it.

### PLAQUE HONORS EARLY PREMIER

VICTORIA, Feb. 3.—(CP)—Amor de Cosmos—born William Alexander Smith—British Columbia's second premier and founder of the Daily Colonist, has been honored by the unveiling of a plaque in the legislative buildings here.

The plaque recalls the pioneer's colorful career as founder of the newspaper in 1858, premier and dynamic politician, and reads in part:

"A leader in the struggle for Confederation and responsible government. Premier of B.C. 1872-74. Born in Windsor, N.S., Aug. 20, 1825. Died Victoria July 4, 1897." He is the second person to be remembered by a tablet in the buildings. The first was Sir James Douglas, whom de Cosmos opposed violently in the fight to get British Columbia into Confederation.

He took the name "Amor de Cosmos" (lover of the world) by an act of the California legislature in 1854, four years before he came to Victoria in the days of the Fraser Valley gold rush. He was a member of the legislature of the crown colony of Vancouver Island from 1863 to 1866. He died at the age of 72.

### INCONSTANT OPAL

The opal appeared to Shakespeare as a fit emblem of inconstancy for he refers to it as such in "Twelfth Night."

Rev'd. Donald Macdonald's growing congregation listened to a sermon of three or four hours length once every two or three months (the time it took Mr. Macdonald to cover his island-wide parish). They believed that a sermon with substance could be any length, but "if brevity were its only virtue the more it had of it the better."

On the Methodist circuit missionary giving increased tremendously during revival year. Cape Traverse which gave eleven dollars the previous year (1830) increased it to thirty-five. Contributions included George Muttart's two pounds (the largest for the circuit) and donations from five of his sons and one son-in-law. Other contributors included Margaret Clark (an older sister of George Muttart) her son, William, and his wife, Elizabeth. Three Campbell's: Roderick, John and Hugh; John Bell Sr., John Bell Jr., Samuel Carruthers, and John McRae and son completed the list which, though it includes the Methodists of 1831, has also some who belonged to other denominations. Tryon in the same year contributed over \$53.00, while Bedeque, with the largest list, had \$84.00.

### Bedeque Subscribers

Names of the Bedeque subscribers show Joseph Pope, member of the House of Assembly; John R. Gardiner, merchant and tavern owner; Rev. John Snowball, missionary; and Stephen Wright, Centreville, carding-mill owner, as contributing a pound or more each. Fifteen Wrights appear on the list, including two Nathaniels, two Stephens, two Williams and three Anns. Others include Joseph Black, Henry Boulter, Avery Baker, John Bowey, Eliza College, William Connell, Richard Cole, Elizabeth Clark, William Clark, James Clark, John Campbell, William Downing, William Gladky, Nathaniel Huestis, Elsie Hooper, Margaret Hooper, Catherine Hooper, John Hall, Newton Lea, Thomas Moyle, John Miller, William Maxfield, Timothy Maxfield, Donald McFarlane, Malcolm McFarlane, Alexander Murray, Eliza Pope, George Price, James Price, Mary Price, Richard Price, Jesse Strang, Stephen Strang and John Soby.

The total for the circuit amounted to \$215.00. The contributions were received, not on a plate on Sunday (it would be many years yet before the Wesleyans would spoil a church service with a collection) and not by smooth-working delegations asking for that scarcest of commodities—the coin of the realm; no, the collections were received in grain at four little wharves in Bedeque, Cape Traverse, Tryon and Crapaud by a coasting schooner which when loaded evidently sold its cargo on a glutted market, for a deduction of over nine pounds for "freightage and loss on the sale of grain" appears in the missionary account.

(To Be Continued)

### An Old Barn

There's a barn on the bank of the river St. John  
That we pass on our way to the falls—  
By its looks and its pose it would seem to have been  
Standing there for a mighty long while.

It looks lonely and sad in its vigil  
With a veer to the North by the East—  
And the props to its side to support its lone stand  
Like an old man, or one on a feast.

As sway back is bent and its doors are askew  
And its shingles are scattered and rent—  
As it leans on the props that's supporting its weight  
Like a man with his energy spent.

As the storms lashed its sides and the rains bashed its roof  
And the bore washed its back with the spray—  
It saw mighty torrents go rushing along  
In the river of iceflows and logs—  
As lumber-jacks rode on the swirling black spruce  
With their cant-hooks and timbering togs.

It saw marching men on their way to the foe  
And a fort farther down the long road—  
Where the men who had come to the fort of St. John  
And remained in a silent abode.

It saw younger men tramping down that same road  
Or speeding in jories or planes—  
On their way to a land far removed from their home  
And which now bears their mortal remains.

So each year as we come down the bend in the road  
That follows the river St. John—  
We watch for the barn that is leaning alone  
To salute it on route Number One.

So here's to the barn by the side of the road  
And the river that's swirling below—  
May it greet us again with its lean and older we grow.  
As older and older we grow.  
—Peter A. Reilly,  
Boston, Mass.

### KING EXCLUDED

In Britain, the King is the only person not allowed to listen to a Commons debate, that privilege being last enjoyed by Charles I.

### Find Dog's Food

#### Habits Acquired And Not Inborn

Dog owners who are fearful for the health of their pets because of the current scarcity and high prices of fresh meat were reassured today by Harry Miller, director of the Gaines Dog Research Center, New York City, in a message to this newspaper.

The dog's welfare does not require that he consume fresh meat, he states. Dogs will do as well or better on leading brands of prepared dog foods of which there is an ample supply in stores and which contain in balanced nutritious form all the proteins, fats, carbohydrates, and the essential vitamins and minerals that meat does not provide.

As a matter of fact, he says, the situation today as regards dog food is not unlike that experienced during the war years. With little fresh meat and no canned dog foods available, millions of dogs were kept on prepared dry dog foods, and they came through in the best physical condition they had ever been in.

It is erroneous to assume that dogs always prefer raw meat to any other food, according to Mr. Miller. Appetite is an acquired, not an inborn quality, and just as Eskimos with their raw fish and Pigmies with their ants and caterpillars have food habits different than our own, so do dogs, under domesticated conditions, accept and eat the most diverse kinds of foods as long as they supply the required nutrients. In fact, animals raised in laboratories on "synthetic rations" hardly know what to do with a bone or a piece of meat.

"The feeding habits of the coyote, who's probably the closest wild cousin of the dog, are a case in point," Mr. Miller states. "When the coyote stalks and kills a sheep, for instance, he doesn't go for the 'lean red meat' his victim offers. He makes instead for the viscera, where he finds a combination of animal protein and the nourishing, partially digested cereal foods that have resulted from grazing. What the coyote does by instinct man has accomplished for dogs, through science, by combining in prepared dog food all the ingredients a dog requires for complete nourishment."

Mr. Miller also points out that, again as in the case of humans, the life-span of the dog has increased tremendously in the last 25 years—the exact period during which prepared dog foods have come into popular use. Countless dogs today live to the age of 11 or 12, whereas not so long ago it was uncommon for a dog to sur-

### EAST ROYALTY SCHOOL

#### Honor Roll for January, Senior Department:—

Grade X—1. Basil McCann; 2. Lorraine Morrissey; 3. Irma Holmes.  
Grade IX—1. Leona Morrissey; 2. Jean Parkman; 3. Thelma Walsh.

Grade VIII—1. Barbara MacKinnon; 2. Ruth Cudmore; 3. Doreen MacDonald.  
Grade VI—1. Harry Love; 2. Helen Walsh; 3. Marilyn Smith.

Perfect attendance: Irma Holmes, Maurice Walsh, Jean Parkman, Thelma Walsh, Helen Walsh. Highest average: Harry Love, 87.4%.

#### Primary Department:—

Grade V—1. Douglas Garfield; 2. Olive Parkman; 3. Garfield MacKinnon.  
Grade IV—1. Janet MacDonald; 2. Lottie Cudmore; 3. Arthur Walsh.

Grade III—1. Aline Corcoran; 2. Norma Holmes; 3. James MacDonald.  
Grade II—1. Joseph Dahl; 2. Irene Parkman; 3. Lewis Robertson.

Grade I—1. Elise Love; 2. Douglas Miller; 3. Harry MacDonald. Perfect attendance: Doreen Walsh, Arthur Walsh, Charles MacKinnon, Billy Miller, Irene Parkman, Harry MacDonald, Phyllis Walsh.

Highest average: Joseph Dahl, 87.4%.

### ST. MARY'S SCHOOL

#### Honor Roll of St. Mary's School for the month of January:

Grade IX: 1. Louise Dolron; 2. Eunice Pineau.  
Grade VIII: 1. Marie Pineau.  
Grade VII: 1. Marion Blanchard; 2. Enid Pineau; 3. Marie Yvonne Dolron.

Grade IV: 1. Lionel Dolron; 2. Omer Pineau; 3. Alfreda Pineau.  
Grade II: 1. Josephine Martin; 2. Cynthia Pineau; 3. Stella McKinnon.

Grade I: 1. Bernadette Pitre; 2. Joseph Leo Pineau; 3. Jeanette Pineau.

Perfect attendance: Elsworth Martin, Omer Pineau, Bernadette Pitre, Marie Pineau, Eunice Pineau, Josephine Martin, Enid Pineau, Beverly Martin, Louise Dolron, Alfreda Pineau, Lionel Dolron, Cynthia Pineau, Boynton Martin, Marie Yvonne Dolron.

Highest average in Senior

vive beyond 7 or 8 years. One dog died recently at the unheard of age of 29—the equivalent of 136 human years—and to his dying day his meals consisted of prepared dog food of a dry variety. There is little doubt the average life-span of dogs today would be even longer than it is but for the high mortality from car accidents, which snuff out the lives of thousands of dogs annually in the prime years of their existence, he states.

**Heinz Condensed Soups**  
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A variety to suit every taste.

Grades, Louise Dolron, 88.8%. Highest average in Junior Grades, Lionel Dolron, 91.6%. Highest in French, 100%: Eunice Pineau, Alfreda Pineau. Christian Doctrine: 100%: Enid Pineau, Lionel Dolron, Omer Pineau, Louise Dolron, Alfreda Pineau.  
Helen Gallant, Teacher. (Patriot Please Copy) HEAD OF HILLSBORO SCHOOL

Report for month of January: Grade VIII: 1. Mary Myers; 2. Dorothy Douglas. Grade VII: 1. Joyce Jardine; 2. Lillian MacAssey. Grade VI: 1. Elsie Coffin; 2. June MacAssey; 3. Louise Brasill. Grade IV: Wayne Cameron; 2. Robert Myers. Grade III: Marguerite Myers; 2. Lionel MacAssey. Grade II (Sr.): 1. Arthur Cameron. Grade II (Jr.): 1. Joan Douglas.

Grade I: 1. Esther MacAssey. Highest average in Senior Grades, Mary Myers, 90.5; Junior Grades, Esther MacAssey, 98.1. Teacher: Bernice Rogerson.

### MARSHFIELD SCHOOL

Report for January: Grade IX: 1. Shirley Dennis; 2. Lela Muttart; 3. Charles Friswell.

Grade VIII: 1. Marjorie Scott, Beth Boswell (equal); 2. Wallace Wood; 3. Irene Foster.

Grade VII: 1. Betty Foster; 2. Barbara Jenkins; 3. Keir Boswell.

Grade VI: 1. Millicent Munro; 2. Iris Prizzell; 3. Faye Mill. Grade V: 1. Marguerite Munro; 2. Jagne Wood; 3. Lilla Strickland. Grade IV: 1. Lona Scott; 2. Lloyd Scott, Ralph Scott (equal). Grade II: 1. Joanne Lilly; 2. Elizabeth Wood; 3. Preston Scott. Grade I: 1. Elizabeth Stetson, Shirley Scott (equal).  
Celine M. Doyle, Teacher.

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