

Chapter 14

A DEVELOPING COMMUNITY

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Since the beginning of time life has been a challenge to homo sapiens. Always ahead there is a goal calling for constructive effort toward its achievement. And with achievement come irreversible changes in daily living.

Who among us would willingly give up the conveniences and comforts of life in 1973 and go back to what we now consider the primitive existence of the pioneers of 1800 in their log cabins?

Today we need break no speed limits to drive comfortably from Cavendish to Charlottetown in thirty minutes over a paved road. In 1800, once a blazed trail had been made, it could be done on horseback in about five hours.

In 1775 William and Janet Simpson and their eight children took approximately three months to cross the Atlantic.

As these words are being written, three men are preparing to cast off from Skylab for a nine o'clock splashdown in the Pacific tomorrow morning, after spending twenty-eight days in space. During those twenty-eight days since entering Skylab they have travelled over eleven and a half million miles.

In 1800 the goals ahead of the pioneer families were modest, - a frame house to replace the log cabin, a cast iron wood stove instead of an open fireplace, a saw mill run by water power to replace the broad axe and the saw pit, a grist mill to grind oatmeal for their porridge and flour for their bread, simple farm machinery and oxen or horses to draw them, - these and similar improvements coming within their reach, represented to them more comfortable living. These were the simple luxuries of their day.

One did not turn a thermostat if the house temperature dropped into the sixties. There was a wood pile out in the snow with a saw and axe to cut the logs to stove size.

When roads became a reality one did not turn on the heater in a completely closed in vehicle, one put on the home-spun long johns and heavy homespun suit, probably a fur coat, cap with ear lugs and warm mittens, heated stones to keep the feet warm, and climbed into the jaunting sleigh, wrapped up in buffalo robes and took off to the tinkle of sleigh bells.

Everywhere there was challenge to ingenuity. To the person without imagination and initiative life was indeed grim. It is not without a reason that communities like Cavendish all across this land gave to society its college presidents, its leaders in government and industry, its great preachers, and its citizens of character and integrity.

One could wish that today's youngsters with all their "privileges", with so much handed to them on a silver platter, with their absence of responsibilities or meaningful endeavor, could have something of the challenge of their forebears to creativity.

Without unduly glamorizing the past, it had its virtues and its values, its belief in standards of excellence in workmanship and in living, which have unfortunately given place to a deterioration in values, to a "get-by" philosophy of sloppy workmanship, to an "anything goes" approach to living, which has brought society to a state where, particularly in our cities, fear has replaced the joy of living.

There is much to be said for the unsophisticated life of an earlier age where doors were never locked, where neighbor was quick to respond to the need of neighbor, where life had meaning and purpose.

At the end of Chapter 6 we left the Cavendish pioneers still in their log cabins but, after ten years, firmly established and making steady progress toward more comfortable living.

Having briefly traced the genealogical record of the various family lines we now return to the developing community.

In 1800 the population of Cavendish was thirty-seven - five log cabins with five couples. In four of the five cabins were twenty-five grandchildren from infancy to the late teens. John and Margaret McNeill, twenty years married had twelve children, William Junior and William Clark, six each and James and Nancy, married in 1798 had one infant son. In the cabin of William and Janet were the two youngest children in their early twenties, still unmarried.

By 1814 when the first recorded school in Cavendish functioned for a time there were forty-two Simpson, McNeill and Clark grandchildren living in the community. And about this time other families were beginning to arrive.

We have pointed out elsewhere that, by the time the 1809 survey was made, considerable land had been cleared resulting in farming operations which required more sophisticated machinery than a wooden plow, a sickle and a flail.

The metamorphosis of the plow begins with a wooden stick in a form which allowed for a sharpened point to break the soil and a single handle used to guide it. Pulled by an ox it was more effective than a hoe. But the wood soon wore out or broke and it was necessary to shape a new plow.

Then soon after the turn of the century came the all iron plow, no wheel and the share and mould-board in one piece, a heavy, man-killing piece of machinery. Made of cast iron, the

mould-board would rust and the clay stick to it. And as with the wooden plow the share would wear out requiring a whole new mould-board.

The next step forward was the detachable share, which could be replaced when worn. The coming of wooden handles made the plow lighter and more easily handled. It was not until the late 1800s that a steel mould-board was developed. Most of the Island trade was supplied by Bishop's Foundry in Summerside who were in the forefront of plow development.

All of these were single furrow plows, drawn by two horses. Early two furrow plows, known as gang plows, came into the market in the 1870s. They were drawn by three horses. But it was not until about 1900 that a satisfactory model was produced, with disc coulters and a side lever. It was a short step from this to today's multi-furrow plows.

But the plowed field was rough and not yet ready for seeding. Early harrows, called spike harrows, were made of sturdy square iron spikes, somewhat pointed at the bottom end, set first in a wooden and later in an iron frame. These were followed by the more effective spring tooth harrow, still widely used. It was not until the late 1800s that the disc harrow came into being. Initially it consisted of twelve discs set about six inches apart, six on each of two sections, which could be angled by a lever for a more effective cut.

The sickle, which was used at the very beginning for harvesting grain among the stumps, was soon replaced by the scythe. An early labor saving development was the cradle, a small rack on the back of the scythe on which a sheaf of grain was collected.

An important date in community development was the arrival of John Lockerby in 1820. With him Cavendish had its first blacksmith, and the farmers were not only relieved of many improvisations but also had available to them services for which they were not equipped, including the shoeing of their horses.

Eventually, with a developing technology, early mechanization came in the hay mower and the reaper. Mowing machines are still in use, little changed from the early models.

In both machines a bar went out to one side. At intervals along this bar were guards within which the "knife", really a series of triangular knives, was propelled back and forth, cutting the hay or grain as it came between the guards and the mowing knife.

The reaper had a platform behind the knife bar on which the grain fell. To divide this into sheaves was a mechanism consisting of four or six revolving arms, similar in appearance to a rake, which swept the untied sheaves off the platform.

A man followed the reaper to tie the sheaves which he did by pulling out a few straws, quickly extending them into a "rope" and twisting the ends to tie the sheaves.

In the late 1800s came the binder which tied the sheaves. It was a much more complicated machine and early models were far from satisfactory. By 1900 they gave good service. The binder is now obsolete having been replaced by the combine which eliminates the laborious and dusty process of threshing.

With the coming of saw mills, sawn lumber became available for frame buildings, and houses, barns and other farm buildings began to appear. Early sills, studs, plates, and rafters continued to be hand hewn, but with boards and shingles it became possible to build large barns with storage lofts for hay and grain.

The lower floor usually consisted of a central room called the "barn floor" in which was the threshing mill and usually a room for grain storage. On each side would be a stable - horses in one and milk cows in the other. Provision also had to be made for young cattle.

As the farm operation grew, larger barns and other out-buildings appeared to meet growing needs. Comfortable frame homes were built. Functional furnishings brought some of the amenities. Life became somewhat less arduous.

A description of the buildings of a typical farmstead in the late 1800s may be of interest. In Chapter 10 we took the reader with James Simpson to found a new homestead in Bay View in 1812. In it we described the replacement of the log cabin by the first house, which was burned and replaced by the one in which the writer was born and grew up. It was a typical farm property.

We described how, following the 1867 fire the neighbors rallied to build the kitchen section which consisted of two large rooms to which was added later a large porch. The upstairs was undivided except for a small bedroom, "the hired man's room". It was a storage area.

In the main house entering from the kitchen section was a hall and stairway and at the end the front door and front porch. On each side were two rooms, first on the right what would today be called the "den". It was an open area off the hall. Here stood the base burner, a stove with doors of isinglass sections all around it, giving a red glow. The stove burned Pennsylvania hard coal which was put into a funnel-shaped receptacle at the top and fed down automatically as it burned. It burned all night and kept the main house comfortable.

Next to the den was the "parlor". On the left was the dining room and the downstairs "spare" bedroom. Upstairs were three large and two small bedrooms. In the kitchen section the end room was the kitchen and the other big square room a living room.

There was an inside yard shut off from the barnyard by a white paling fence. The house was on the east side of the quadrangle. Directly opposite, across the barn yard was the barn - 140 feet long built in two sections. The original building was eighty feet. On the south was the horse stable - six stalls and a large box stall, then the first barn floor, a cow stable, a manure shed, another stable, the second barn floor and at the north a fourth stable.

On the south side of the yard was the carriage house and work shop with its bench. Here the buggy and the jaunting sleigh were kept. Upstairs was a large storage area.

To the north was the implement house which housed most of the farm implements from the weather. It also had a large loft. Next came a long low building, the hen house and pig house. Finally in the north east corner was the boiler house, a small building with a large, rectangular metal boiler, open on top and with a firebox underneath, in which cull potatoes and turnips were boiled and later mashed with crushed oats and barley in a big trough on the other side of the building. This mixture was used for pig feed.

Behind the barn were two root cellars. These were 10 x 32 and 8 x 24 feet inside measurement and were constructed by digging by hand oblong holes three and a half feet deep, building hewn stone walls on the inside and a pitched roof of poles covered heavily with the clay from the excavations. There was an entrance at one end. They were almost frost proof. In extreme cold a small fire of straw provided sufficient heat to prevent freezing. Here turnips were stored for winter feeding of livestock.

In later winter, after the large root-cellar had been emptied of turnips, it was used for storing ice for summer refrigeration.

Ice from the bay, eighteen inches to two feet thick, was cut in cubes with a crosscut saw, hauled and stored in the root house where it was covered with sawdust from the mill as insulation, and would keep throughout the summer. It was used for cooling milk and for the ice box in the house which was the forerunner of the refrigerator.

Such then was the layout of a typical farm property in the developing community of the late 1800s and early 1900s.

In Chapter 6 we described the dug well with its bucket. With increasing numbers of livestock to be watered some form of pump was essential. But no iron pipe was available. Hence wood was used as an improvisation and the wooden pump came into common usage.

We assume that the principle of a pump is generally understood and shall not describe it. Logs about nine inches in diameter and up to twenty feet long were used for the "pipe".

The bore was drilled with a two-man auger, three inches in diameter for the lower section, five inches for the upper to accomodate the plunger.

To bore a straight hole through the center of a twenty foot log required great skill and the "well-man" was an important person in the community.

On the cover of the open well was a square box, attached to the log pipe, with a spout at one side and a wooden handle at the top, the shorter end attached to the iron rod which operated the plunger.

On the homestead described above the pump was just inside the paling fence with a spout going to a trough in the barn yard for watering stock.

We have described how the wooden plow and the sickle were replaced in farm operations. The threshing of the grains grown - oats, barley, wheat, was an essential procedure. The replacement of the flail with a thresher was a major step forward.

For the thresher there had to be motive power and the treadmill was devised. The dictionary describes a treadmill as "a mechanism rotated by the walking motion of a quadruped". It was built on the escalator principle. The floor was two inch planks about eight inches wide and four feet long. The planks were coupled by a rod, going through an eye at each end and protruding about three inches at each end to run on a steel track. Two horses were used. The sides might be either vertical or sloping. There was a breast-plate at the front, a dividing bar and a breeching piece at the rump. The mill was set at an angle of ten to fifteen degrees as necessary for the horses to proceed at a normal walk. Pulleys and a belt drove the thresher.

Early threshers merely separated the grain from the straw. They consisted of a wooden, later steel, drum with teeth which were bolted in. As the drum revolved these teeth passed close to similar ones bolted into the base. As the sheaf of grain passed through, the grain and chaff dropped through holes into a receptacle and the straw passed out over the end.

This process left the chaff mixed with the grain and so a machine known as a fanner was devised which blew the chaff from the grain. Eventually a combination shaker and cleaner at the rear of the drum did away with fanners.

Another interesting procedure on farms fronting on the bay shore was digging mussel mud. The land needed lime and lime was available in the shells of shell-fish which were plentiful at the outer edge of the flats - mussels and oysters. This mud was several feet deep.

After the ice had made, a horse-operated windlass equipped with a fork was set up, a hole cut in the ice and mud lifted and loaded into large box sleighs, to be hauled onto and spread on the fields.

From the primitive existence of 1790 to the beginnings of modern mechanized life of today was a period of about one hundred and fifty years. This was the period of the developing community in Cavendish and elsewhere.

Until the coming of the internal combustion engine progress was gradual but steady. The writer's generation has seen more change in a life-time than has occurred in several centuries previously.

He was twelve years old when J. A. D. McCurdy piloted the first flight of a heavier than air machine in the British Empire at Baddeck, Nova Scotia on February 23, 1909. Today space travel is practically routine.

We have already referred to the establishment of various community industries and trades. One not previously mentioned was the cheese factory at Stanley Bridge which served Bay View and Cavendish. The writer's Father was for many years a director of this organization. Dairy cows were an important part of most farm operations and a truck wagon was used to haul milk to the factory. Cheese was made from June to October, butter from November to May.

Rather extensive reference is being made in Chapter 16 to the various community institutions which served the people. Of major importance was the neighborliness which existed among the various families.

There was much inter-family and inter-neighbor visiting, particularly in winter - and there were no electronic devices to prohibit good conversation. A neighbor's need meant neighbor's help, at any hour of the day or night. Work was the order of the day for both men and women, but work was not the master. Life, generally, was lived without worry and without stress.

Money was scarce but each home produced most of the necessities for its simple needs. In the early days barter was the general practice. The grist mill did not charge a money fee but took a toll of wheat or oats to pay for grinding flour or oatmeal.

Wages paid around 1900 give some indication of the money in circulation.

A man, working at casual labor by the day, received eighty cents to one dollar per diem plus dinner and supper. A man working by the month received \$10.00 to \$12.00 and board. About 1900 a man working by the year on our home farm was paid \$112.00.

Potato pickers were paid forty cents a day for teenagers, sixty cents for adults. Naturally, while wages were low prices were also in line. And one must remember that many costly things which are considered necessities today did not even exist.

Entertainment generally did not represent a cost. Several neighboring homes had teen-agers the same age as the writer. On Saturday evenings we went in turn to the different homes where the parents organized games and served lunch.

The blacksmith, for a few cents, would make a pair of sleigh runners and the parents built a coasting sleigh. The writer still has a pair of "stock skates" made for him by his Father. They consisted of a blade, curled at the front, made by the blacksmith, attached to a wooden "stock" which was fastened to the shoe by a screw into the heel and by straps. A shinny stick (forerunner of hockey) was carved from a crooked piece of hardwood and a puck made from spruce.

The organ, which eventually most homes had, was a center of adult entertainment in the home, and the concert, the pie or basket social, the summer picnic were means of community entertainment. In Chapter 16 we tell the story of the Cavendish Literary Society which during its years of activity, contributed largely to the social and cultural life of Cavendish.

To compress the developments of a century and a half in the life of a community into one chapter, of necessity, leaves much untold.

We can only hope that the reader may have grasped something of the challenge and the achievement of a people who, starting from scratch, built a prosperous community of happy homes, a people who found much of life's real meaning in living up to their ideals, and whose sons and daughters, at home and abroad, made their honest contribution to a developing land.

Chapter 15

INCIDENTS OF INTEREST

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"Did I ever tell you about ----?" Who has not heard this question countless times?

In the life of every individual and every community there have been incidents which remain in the memory as highlights.

In our story of the years we have recorded many happenings relating to individuals or to families.

But there are many events of broader interest related to the whole community or of concern to the whole province.

From these we have selected about a dozen "incidents of interest" spreading over two centuries which we think are of sufficient importance to be included in the record.

On the Cavendish shoreline just east of the junction of the Cawnpore and Gulf Shore roads is a promontory (Henry Robertson's Shore, page 57) which has been known as Cape LeForce.

Here in the 1700s, the date is not recorded, occurred the first and, we believe, the only murder in Cavendish. Captain LeForce commanded a pirate ship. He and the mate had quarreled over the distribution of captured treasure and, as was customary at the time, decided to fight a duel. They anchored off the Cape, rowed ashore and as the Captain was pacing off the distance for the opponent's stations, the mate shot him in the back. LeForce was buried on the Cape but with erosion by the sea, the grave has long since been washed away.

The year 1738 was one of tragedy for the eastern and central parts of Isle St. Jean. Field mice were prevalent to a degree that periodically they overran the country destroying vegetation. Four such years of the "plague of mice" are recorded, 1724, 1728, 1738 and 1749. By far the worst was 1738 when it is reported that "they destroyed all crops from Three Rivers (the Brudenell-Montague area) to Malpeque".

This plague of mice was followed by "the great fire of 1738". It is recorded that, later in the season, a fire which broke out near East Point, cause unknown, burned all before it along the north shore to Hillsborough River and Tracadie Bay.

During this year, 1973, in the Parliament of Canada and across the country there has been a great debate on the pros and cons of the complete abolition of capital punishment.

One hundred and ninety-five years ago in 1778, in the first capital offence in the Island of St. John, capital punishment was abolished by a unique series of events.

A woman had been sentenced to die on the gallows for a petty theft. It was the responsibility of the Provost Marshal to engage a hangman. No one could be found who would act even though a large sum of money was offered. When the day of the hanging arrived and no one had been found who would perform the task, it became the duty of the Provost Marshal to proceed with the execution. But he too was unwilling to act and got out of the dilemma by submitting his resignation effective immediately.

With the problem returned to the seven members of the Executive Council, they, also unwilling to act as executioners, abolished, in this instance, capital punishment and the woman went free.

Not so fortunate were two black men, Sancho and Peter who in 1815 were condemned to the gallows for stealing a loaf of bread. They were publicly hanged on Gallows Hill, the spot on Euston Street where The Inn on the Hill now stands.

Slavery was a legitimate institution for several decades. In 1781 the Legislature passed an act declaring that "the Baptism of Slaves shall not exempt them from bondage". This act remained on the books till March 1829. Most of the slaves were domestic servants brought in by Loyalists from the United States. They were regarded as property and the Registry Office in Charlottetown records transfers into the beginning of the nineteenth century.

The City of Toronto found recently that it could only support two daily newspapers. A third one, the Telegram, ceased publication for financial reasons.

Charlottetown prior to Confederation saw over twenty-five newspapers come and go. The first in 1787 was The Royal Commercial Gazette and Intelligencer produced by James Robinson. It was followed in turn by The Royal Gazette and Miscellany of the Island of St. John, in 1791; The Royal Herald in 1800 and The Recorder in 1811.

Another significant first, November 21, 1852, was the laying of a submarine cable from Cape Tormentine, New Brunswick to Cape Traverse, P.E.I. - the first submarine cable in North America.

Governor Smith whose appointment became effective in 1813 became responsible for the colony having "holey money". The Island had no currency of its own. Most business was carried on through barter. But Spanish silver dollars were in fairly common use. Governor Smith accumulated a quantity of these and had a mechanic punch out the center estimated to be worth one shilling. Thus two coins were created and circulated the center piece as one shilling and the "doughnut" as five shillings.

Over the years the sea consistently took its toll on the shores of Prince Edward Island. In 1770 the Annabella had been wrecked at Princetown in 1775 the Simpsons fell victims to a storm in the Northumberland Strait.

These were individual wrecks. On October 3 and 4, 1851 the sea took toll of many ships in a storm which has come to be known down through the years as the "Yankee Gale".

The New England fishermen had discovered the valuable mackerel fishing in the Gulf of St. Lawrence. They used vessels of sixty to seventy tons with crews of ten to fourteen men.

We cannot do better than to quote from Walter Simpson's "Cavendish in the Olden Time". It was written while many witnesses of the storm were still living to furnish first hand details.

"On the day preceding the storm there were more than a hundred sail of American fishing-schooners within sight of Cavendish Capes. The evening was fine and there had been a very heavy catch of mackerel during the day. It was a fine sight these handsome crafts made, as they sailed back and forth, within a couple of miles of the shore. But next morning the scene had changed. During the night a terrible storm had arisen which continued with little abatement for two days, and many of the schooners were driven ashore and completely wrecked and a great number of lives lost. From some of the vessels that came ashore early in the storm, on the sand beach, the crews were saved, but those that struck on the rocky coast went to pieces, and all hands were lost.

"The 'Ornament,' 'Oscar Coles' and 'Lion' came in on the sandhills just west of Cavendish. The crews of the first two were saved, but the men in the latter all perished, several bodies being taken out of her after she came ashore. The 'Ornament' was afterwards taken off and repaired, and engaged in the coasting trade for some years. The remains of the 'Lion' are yet to be seen on the beach. I have in my possession a ship's time-piece that Captain Frisby of the 'Oscar Coles' gave to my father. A schooner named the 'Mount Hope' came ashore below Cavendish and all hands were saved. Further east at McLure's Cape the 'Franklin Dexter' struck on the rocks and all hands perished. At Arthur's Cove, Rustico, the 'Mary Moulton' went to pieces and her crew found a watery grave. At Robinson's Island the 'Skip Jack' met her fate with the loss of all hands. The 'Liberator' was wrecked at Park Corner, and there were twenty-five stranded in Malpeque Harbor.

"There were about one hundred lives lost on the north side of the Island during the storm. Quite a number of the drowned were buried in Cavendish cemetery. (Another record

"says twenty-three.) Some of them were afterwards claimed by relatives and taken up to be carried home for burial, but a number of them still sleep in the cemetery with no stone to mark the spot nor any inscription to tell the story of their tragic end".

In August 1883 a wide-eyed nine year old girl watched fascinated as, from a pile of gold coins on the kitchen table of her grandparents' home in Cavendish, a Norwegian sea-captain paid off his crew.

Lucy Maud Montgomery had already gone down the Cawnpore road to the beach to see the great three-masted barque aground a few hundred yards off shore. The ship was the Marco Polo.

Built in Saint John, New Brunswick thirty-three years before she had claimed to be the fastest sailing ship in the world.

Commanded by Captain James "Bully" Forbes, she was part of the fleet of the Black Ball Line and was on the Australian trade route. A three-decker, 184 feet long, 1,625 tons she carried what in those days was a substantial cargo.

Sail was beginning to give place to steam, but the Marco Polo with good reason refused to accept second place. On two occasions she showed her superior speed.

Outbound from Britain on a run from Liverpool to Melbourne, in a voyage completed in sixty-eight days she beat out the new steamer Australia by a week. And on an inbound run in 1867 she beat the steamer Great Britain by eight days from Melbourne to Liverpool.

Time is the enemy of sailing ships and in 1880 she was condemned and sold to a Norwegian company which continued to operate her.

In August, 1883 she sailed from Montmorency, Quebec and a few days later, on a fine, sunny, summer afternoon with a brisk on-shore breeze blowing, the people of Cavendish were amazed to see this beautiful ship, with all sails set heading directly for shore. She grounded. The crew was brought ashore and billeted in different homes, the Captain as noted above, lodging in the home of Alexander McNeill.

There are two explanations of the deliberate wrecking of this once proud ship. The first is that with the rapid increase in steam powered vessels, the operation of an old sailing vessel, no matter how fast, was no longer financially profitable, and that she was driven ashore to collect the insurance.

The second explanation, that given by the Captain, was that she had encountered a severe storm in the Gulf of St. Lawrence, a storm which strangely did not effect the land areas, that she had begun to leak badly, beyond the capacity of the pumps, and that he had driven her ashore to prevent her foundering at sea.

We go back in time a few years to two incidents in the Rustico area.

At South Rustico stands a two storey building, built of hewn Prince Edward Island sandstone - a building so sturdily built that it may stand for centuries. It is a National Historic Site commemorating the initiative and the industry of a rural people.

Here in 1864 the farmers of the area founded The Farmers' Bank of Rustico, the smallest chartered bank ever to operate in Canada, but a financial institution which, for thirty years, played a major role in the life of the people. It was also the forerunner of the Credit Union movement.

A leading figure in the establishment of the Bank was the parish priest, Rev. George A. Belcourt. He came to Rustico in 1859 from the Red River District of Manitoba where, among many others, he had christened a half-breed baby by the name of Louis Riel.

Father Belcourt is the central figure in the second Rustico incident.

If one were to ask when the first automobile came to P.E.I. the answer would probably be "about 1900". Wrong. It was 1866. Still skeptical? We quote items from two Charlottetown papers - the Charlottetown Herald and the Charlottetown Examiner. First the Herald:

"A single seated steam wagon passed through the city this week on its way to the owner, the Reverend Father Belcourt of Rustico. When we saw the wagon, it was drawn by horses, but it is furnished with a steam engine, et cetera, and can be propelled with steam. It is the first of its kind introduced into this Island".

The reporter for the Examiner in the issue of July 5, 1866 gives a colorful description of a tea-party held at Rustico on June 24. He continues:

"In the afternoon, a steam carriage was put in motion and with wonder and delight was observed steaming away for half a mile on the road and back again, at a fast speed, after which the meeting dispersed in good order, all appearing well pleased with the day's proceedings".

Within a period of nine years P.E.I. has been involved in three centennial celebrations, the Fathers of Confederation Conference in 1964, Canadian Confederation in 1967 and this

year the entry of the Province into Confederation. Anniversaries are special events, centennials are extra special.

So, for the people of Cavendish, and for many people beyond its borders, descendants of the Founding Families of Cavendish, 1890 was a very special date. It was set aside for the centennial celebration of that day in 1790 when William and Janet Simpson with their family came ashore on Cavendish beach to found a new community. We shall let excerpts from the extensive press reports of the day tell the story:

"SIMPSON, McNEILL, CLARK.

"Over five hundred people, nearly all of them descendants and relatives of the above families assembled on the beautiful farm of Wm. J. Simpson, Esq, at Cavendish (now Rainbow Valley) to celebrate the one hundredth anniversary of the first settlement of that magnificent section of the Island. One hundred years ago, when there was not a carriage road west of Charlottetown, not a mill, church or schoolhouse in that section of the country - consequently all communication was by water - Wm. Simpson and family landed on Cavendish shore, the solitary English settlers within many miles. Mr. Simpson was a native of County Elgin, (later Morayshire) Scotland; his wife was an English lady (incorrect) and in company with the Dingwells of King's County, the Andersons of Bedeque, Thompsons and Taylors (?) of Malpeque, they landed in Pinette in 1775. They spent some years in Covehead and Charlottetown, and in 1790 settled in Cavendish. This article would be too lengthy to speak of the hardship and struggles of these early settlers. That they were a law-abiding and God-fearing people, the monument of their noble posterity fully attests. . . .

"All the arrangements for the day were well planned and carried out to the letter. A table 100 feet long groaned beneath the weight of good things provided for the friends; nor were the horses forgotten for a large hay field was thrown open. Among the features of the day was our enterprising fellow-townsmen, Mr. R. W. Bowness taking pictures of groups of the various families on the grounds. A large tent covered the table and in other tents were the musicians, speakers and seats. About three o'clock the following programme was disposed of, the speeches being far above the average usually given at festivals. Arthur Simpson, Esq., occupied the chair.

"Address of Welcome, Thos. McNeill, Esq.; address, Rev. Allan Simpson; song, 'One Hundred Years to Come,' S. School children; address, T.T. Fairburn; address, D. H. Simpson; music; address, W. J. Simpson; address, Geo. Johnson; address, J. C. Clark, Esq.; address, John Simpson, sr., Esq.; address, Rev. W. P. Archibald; address, J. C. Spurr; address, Rev. D. Crawford; music. . . .

"A congratulatory letter was read from Elder John Simpson, of Kentucky. A vote of thanks to the representatives of the press was responded to by the Rev. Dr. Saunders of the Messenger and Visitor. A vote of thanks to the ladies was acknowledged on their behalf by Rev. W. P. Archibald.

"The older speakers gave some interesting scraps of history and reminiscences of the early pioneers of the place. But all expressed their regret that records were not kept and that so little was now known of the earliest settlers. . . . This part of the proceedings then came to an end. Nothing occurred to mar in any way the pleasure of the day. Not a loud word was heard, not a sign of intoxication to be seen. Old and young had enjoyed themselves to the utmost of their capacity. The large crowd then quietly dispersed, carrying away with them pleasant memories of the day - with the thought no doubt uppermost in their minds, 'Who will celebrate the next centennial of the Simpsons, Clarks and McNeills?'

"At 8 o'clock in the evening a free-and-easy meeting was held in Cavendish Hall. The Hall was filled to overflowing. Rev. W. P. Archibald occupied the chair. Although there was no programme prepared, there was no lack of entertainment. The following turned out to be the order of the exercises:

- Speeches - Samuel Simpson, Belmont; Cyrus Crosby, Bonshaw;
Arthur Simpson, Bay View.
- Song - Killaloo .. Watson Clark, Summerside
- Addresses - Rev. W. B. Bradshaw, Nictaux, N.S.;
A. A. McNeill, Alberton.
- Organ duet - The Seaman's Prayer .. Mrs. H.A. Compton and
Watson Clark, Summerside.
- Speeches - D. McKay, M. P. P.; T. T. Fairbairn.
- Song - Long, Long Ago Cavendish Choir
- Speeches - Jacob Bain, West River; Rev. Allan Simpson,
Halifax; Henry Hyde, West River; James McCallum,
Brackley Point; J. C. Clark, Bay View.
- MusicNational Anthem

So ended the celebration".

In such a manner did Cavendish celebrate its centennial with a "feast of reason and a flow of soul" - over twenty-five speeches during the afternoon and evening. And in addition to food for the mind we can well imagine the food for the body provided by the good ladies. Perhaps more important than either was the fellowship and the exchange of reminiscences.

1890 was the centenary of the founding of Cavendish. 1975 will be the bicentenary of the arrival of William and Janet Simpson and their family on the Island of St. John. Several people have suggested to the writer that a bicentennial celebration should be held in Cavendish during that summer. Perhaps someone will take the initiative in organizing such an event.

In Chapter 12 we referred to Jerome Peters, the only Acadian living in Bay View. Jerome had a rich sense of humor and, as a lighter touch, we include the following anecdote.

In 1913 and 1914 the student pastor of the Baptist Church boarded at John C. Clark's, across the road from Jerome. The two became good friends and on occasion Brown accompanied Jerome to the fishing grounds.

To explain what follows we note that about a mile from Jerome's house was a cross road - the right turn led to Stanley Bridge and the doctor, the left to the parish church.

On the day in question a conversation took place somewhat as follows:

Jerome - "Mr. Brown did I ever tell you about de time Emma (a daughter) swallowed de cent".

Brown - "No Jerome you didn't. What happened?"

Jerome - "Well, I borrow John Clark's horse and start for de doctor. But when I got to de cross road I stop to tink and I decide to go for de clergyman".

Brown - "But Jerome it wasn't that serious. Why did you go for the clergyman?"

Jerome - "No, it wasn't dat serious. But you know, Mr. Brown, I always find dat a clergyman can see a cent furdur dan anybody else".

On Thursday July 15, 1920 Cavendish had a Vice-Regal visitor. The reader will remember that Cavendish was named after Lord Cavendish, Duke of Devonshire. Consequently, when the then Governor-General, the Duke of Devonshire visited the Island in 1920 it was deemed proper that he should visit the community named after his ancestor.

A committee was set up of which the writer was a member and a luncheon, served by the Cavendish ladies was arranged. We quote excerpts from The Guardian of July 16:

"A large number from the surrounding country had assembled on the (Presbyterian) Church grounds and received the distinguished visitors with hearty cheers on their arrival.

"The Vice-Regal party were escorted to a platform erected for the occasion where they were received by Mr. Herbert Simpson, Chairman of the Reception Committee, and the following address of welcome to Their Excellencies from the people of Cavendish was read by Mr. Sydney Bonnell, at present Pastor of the Presbyterian Church there".

Excerpts from the address follow:

"We rejoice that, on this occasion you are honoring us with your presence in this community which bears the name of your distinguished family.

"About a century and a half ago, Captain Robert Winter of His Majesty's Twelfth Regiment of Foot came out to this part of our fair Province. As a reward for valor in the Battle of Minden, 1759, and for other distinguished services he was awarded, through the influence of the Cavendish Family, Township number twenty-three. In recognition of this kind assistance, Captain Winter caused this district to be named after your illustrious family".

The address was "signed on behalf of the people of Cavendish, 15 July, 1920".

The Guardian account continues:

"His Excellency replied in fitting terms, thanking the people for their cordial reception and commenting on the beauty and evident prosperity of the community.

"Luncheon was served by a number of young ladies

"After luncheon Their Excellencies mingled freely with the people for over an hour, then left for Charlottetown".

There are many other incidents of interest which deserve a place in the record but space does not permit. We must go on to tell something of the Community Institutions of Cavendish.

Chapter 16

COMMUNITY INSTITUTIONS

Churches Schools Cavendish Literary Society

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Most rural communities have two basic institutions, the church and the school. In Cavendish there was, for nearly forty years, an additional organization which played a vital role in community life. Hence we shall devote some space to the story of The Cavendish Literary Society.

Here again we are using Cavendish in the broader sense of the center of community life covering the immediately adjacent communities.

CAVENDISH CHURCHES AND THEIR OUTREACH

Since the founding families of Cavendish were Scots it follows that their religious background was Presbyterian, - the Church of Scotland.

While the Church of England was based on an episcopal, hence basically authoritarian form of government, the Church of Scotland was essentially democratic.

The form of service was different, that of the Church of England being centered on worship. In the Presbyterian service the preaching of the word has always taken first importance.

The minister is not a priest appointed to a parish but a representative of the membership called by the congregation to a position of spiritual leadership.

As the moderator of the General Assembly is "first among equals", elected not appointed, so the minister of the congregation is a man set apart by commitment and training to be "first among equals".

Principal Rainy in 1872 speaking on the procedures and principles of Presbyterianism stated

"Presbyterianism is a system for a free people that love a regulated, a self regulating freedom; for a people independent, yet patient, considerate, trusting much to the processes of discussion and consultation, and more to the promised aid of a much-forgiving and a watchful Lord. It is a system for strong churches - churches that are not afraid to let their matters see the light of day - to let their weakest parts and their worst defects be canvassed before men that they all may be mended".

The Scot has always given education a very high priority. Beginning with the principle of an educated clergy, Presbyterianism has always stood for at least a basic education for every child. John Knox set as a goal "a school in every parish".

It was therefore only natural that in founding homes and literally carving out a future for themselves and their families in the new land, spiritual and educational matters should be very much in the minds of the first settlers.

During the early years the struggle for survival took first priority.

Sparse population, difficulties of travel, the absence of clergymen during this period, meant that the flame of religion, and indeed basic education, was entirely the responsibility of the home.

This was in accord with sound Presbyterian practice, where the parent was expected to assume responsibility for the spiritual nurture of his children through Bible study and the learning of the shorter catechism.

That the heads of the founding families discharged this responsibility faithfully and well is evidenced by the fact that their children and grandchildren almost without exception showed qualities of leadership unique in any community.

With no churches, no schools, no spiritual or educational mentors, but with dedicated parents, there grew up in Cavendish, and among the descendants of the founders who established homes elsewhere, a generation of men and women of character, intelligence, industry and integrity of a very high order.

While for the first ten years no clergymen visited the new community, the desire for a church and its ordinances under the spiritual leadership of an ordained minister remained strong.

The beginning of the new century saw the first steps toward the establishment of community churches. The early ministers and the first church organizations were Presbyterian. Later, in July 1869, a Baptist congregation was organized, its initial membership of twenty-two being made up of persons who had formerly been active in the Presbyterian Church.

Both churches played an important role in the spiritual, cultural and social life of the community and both sent a number of their young men and women out to the wider outreach of the church at home and in foreign mission fields.

In fact Rev. (later Dr.) John Geddie resigned the pastorate of Cavendish and New London Presbyterian Churches in 1846 to go as one of the first missionaries ever to go to the foreign field from any British colony.

In 1791 Rev. James MacGregor later Dr. MacGregor came to Prince Edward Island and visited some communities but did not get to Cavendish. Dr. MacGregor had been ordained in Scotland in May 1786.

The first minister to remain in the area for any length of time was Rev. John Urquhart who came from the United States in 1800, located in Prince Town and remained for two years. In 1802 he went to Miramichi, New Brunswick.

Rev. John Keir who became the minister responsible for a wide area in 1810 has written of Mr. Urquhart that

"He formed them into church order, ordained elders in the different districts, dispensed the ordinances of baptism and the Lord's Supper and performed other ministerial duties for the space of two years".

In a later statement we read:

"In his spiritual oversight of New London Mr. Keir was ably assisted by a staff of good and faithful elders among whom and deserving of special mention were Captain William MacKay, John MacEwen and James Simpson. These good men in the absence of a regular minister conducted the Sabbath services themselves with acceptance and profit to the people".

The James Simpson referred to was the third son of the original William and Janet Winchester Simpson and the writer's great grandfather.

He had settled on a farm at Bay View on the shores of New London Bay and over the years was very active in the developing church. It was he who later donated the land for the Cavendish Church and for the cemetery at the corner of the Cavendish and Mayfield roads.

Between 1802 and 1808 Dr. MacGregor and Rev. Duncan Ross visited various settlements on the Island. On July 16, 1806 Dr. MacGregor preached in the house of James Simpson referred to above and the next day in New London. Again in 1810 he preached in the house of James Simpson.

A hand written History of Cavendish Church, unsigned, which is a part of the Church records states:

"In 1809 a Church was organized at Cavendish by Rev. Peter Gordon. First Minister was Parson McGregor who travelled far and wide on horseback".

The first regularly settled minister for the wide area including Cavendish was Rev. (later Dr.) John Keir. Dr. Keir had been born in the Parish of Kippen, Bucklyvie Village, Scotland February 2, 1780. He was licensed to preach in 1807 and was ordained and inducted at Prince Town on June 10, 1810.

His congregation included Bedeque, Richmond Bay West, Princetown, New London and Cavendish.

This was a very large area and methods of travel were primitive. Roads as such did not exist. There were trails through the forest where one could go on horseback. And of course small boats were used around the coast and on the rivers. Much travel was done on foot especially in the winter when one had often to depend on snowshoes.

A contemporary of Dr. Keir writes of him making his way around the heads of inlets and creeks, swimming his horse across rivers and across New London Harbour while he paddled across in a canoe. And yet he kept a very regular schedule of appointments.

In 1816 he directed the building of a log church at Yankee Hill just to the west of New London Harbour. This church was built to serve the New London area, the settlers in Cavendish, Bay View, Stanley Bridge and the various other communities around New London Bay.

The home of James Simpson, the family homestead on which the writer grew up, was two and one half miles from the beginning of the sand dunes, then two and one half miles along the dunes to New London Harbour which was crossed by boat. My great grandparents and their family attended the church at Yankee Hill. They would drive in spring, summer and fall the five miles to New London Harbour and having crossed the Harbour would walk carrying their shoes until they reached the church. The shoes must not be dusty.

Two services were held, one in the forenoon with a break for lunch and one in the afternoon.

Sermons were long usually running at least an hour.

Since there was no way of heating the church it must have taken a good deal of Christian zeal and fortitude to withstand the winter chill.

Following the afternoon service they would retrace their steps returning home late in the afternoon.

In winter when ice formed in the Bay they would drive across directly to the church which was a somewhat shorter distance.

In those times long sermons were the order of the day. The story is told of one of the early ministers in a neighboring congregation who lived beside the church. On the other side lived the man who lighted the fires and looked after the building.

On a stormy winter morning when travel was impossible only the minister and the caretaker of the church were able to get there.

After exchanging the greetings of the day the minister said "we shall carry on with the service". He went to the pulpit and went through the complete service including the hour sermon.

When the service was over he came down and stood with the lone parishoner by the stove for a few moments and then remarked "You know Sandy even if there is only one horse in the barn you feed him in spite of the storm".

"Ah yes, Sir" replied Sandy, "but if I had only one horse in the barn I wouldn't feed him all the hay that's in the mow".

On October 11, 1821 under the direction of Dr. Keir the first Presbytery on Prince Edward Island was formed at Princetown with Dr. Keir as Moderator.

About this time in 1820 the Rev. Edward Pidgeon a minister of the Dutch Reformed Church who had come to Canada in 1796 took up residence at French River very near to the Yankee Hill Church.

He had been called to St. Peter's Bay congregation, also on the north shore of Prince Edward Island, in 1811 but because of ill health had to retire in 1820.

He became a member of Yankee Hill Church and served in many capacities until his death in 1843 while attending a service in the church.

Rev. Dr. George C. Pidgeon the last Moderator of the Presbyterian Church in Canada and the first Moderator of the United Church and his brother Rev. Dr. E. Leslie Pidgeon were grandsons of Edward.

Edward Pidgeon's wife was Mary Montgomery, a sister of Senator Donald and of the writer's great grandmother Helen. Hence George and Leslie Pidgeon were second cousins of Lucy Maud Montgomery and of both parents of the writer.

The first Women's Missionary Society in Canada was organized in Princetown in 1825 under the name The Female Society: for Propogating the Gospel and Other Religious Purposes.

Up till this time Cavendish had been a part of the Princetown field. In 1826 Cavendish and New London were made a separate charge. The Yankee Hill Church had grown to a point where it was felt that they could maintain a minister and that steps could be taken toward the building of a church in Cavendish.

A call was therefore extended to Hugh Dunbar a native of Pictou County, Nova Scotia and a member of the first Divinity class to be graduated under the leadership of Dr. Thomas McCulloch who had been appointed Professor of Divinity by the Synod.

This early Divinity School which met in Pictou Academy was the forerunner of what later became Pine Hill Divinity Hall. Rev. Dr. W. A. Betts, Archivist of the Maritime Conference of the United Church traces its history from this humble beginning.

"You will note that the Divinity Hall opened under the direction of the Synod of Pictou in 1820, went with him (Dr. McCulloch) to Halifax in 1838, was put in the hands of Dr. John Keir and located in Malpeque 1844 to 45, moved to West River, Nova Scotia 1846, Truro in 1858, and Halifax in 1860".

The members of this first graduating class in 1825 were Robert Sim Patterson, John Maclean, John L. Murdock, Angus McGillivray, Hugh Ross, Hugh Dunbar, Duncan McDonald, John McDonald and Michael McCulloch.

Mr. Dunbar was ordained and inducted on March 27, 1827. Under his leadership steps were soon taken for the building of a church in Cavendish and in 1830 the building was started and good progress made. When it was nearing completion a forest fire swept over the area and the building was destroyed.

But the people were not to be daunted and in the following year 1831 a second building was started and as near as we can learn was opened for service the following year.

Few of the Cavendish settlers spoke Gaelic and consequently the services at Cavendish were conducted in English.

However across the harbour in New London there were quite a number of Gaelic speaking families and as a result the services were conducted partly in English and partly in Gaelic.

This led to problems and to Mr. Dunbar's eventual resignation.

We quote from the Christian Instructor of the Presbyterian Church in Nova Scotia, the issue of January 1858:

"For some time," says the Rev. R. S. Patterson, "everything continued to go on satisfactorily. The attachment between the minister and people was mutual, and the congregation appeared to prosper. But it happened that in this congregation there were some whose native language was Gaelic; and hence a part of the services of the Sabbath were performed in that language. In such cases it usually happens that the English and Gaelic people are disposed to consider their interests as separate, and become jealous of each other, and thus dissatisfactions arise which prove prejudicial to the interests of religion. It was so in the present instance. From these and other causes, which it is unnecessary to mention, the attachment between Mr. Dunbar and his people began and continued to diminish, until, on 15th June 1835, he tendered his demission; and the Presbytery, judging that his usefulness was terminated, thought proper

"to accept it. About this time, a part of the congregation, consisting chiefly of those attached to the Gaelic language, separated, and connected themselves with the Kirk of Scotland.' These now form the pastoral charge of the Rev. A. Sutherland of the Free Church".

On Mr. Dunbar's departure from the Cavendish-New London congregation he moved to Springfield, P.E.I. where he engaged in farming and in teaching school.

In addition to this he was instrumental in organizing a church which he served as minister until his death in November 1858.

"The Rev. Hugh Dunbar left his residence, Princetown Road, on Saturday morning last. He was observed returning early in the afternoon, and shortly after was found lying on the road, a little further on, quite dead. It is supposed his death was occasioned by disease of the heart".

The Yankee Hill Church was used until the time of Mr. Dunbar's departure in 1835.

In 1836 a new church was begun at Spring Brook in the French River area and was completed in 1838.

It is interesting to note that the women of the community picked oysters which were very plentiful in the Bay and burned the shells to provide lime to be used for the making of plaster for the church walls.

There was of course the high pulpit with steps leading up to it and a sounding board suspended from the ceiling to carry the minister's voice to the congregation. The pews were box pews with a door, seats around three sides with a small table in the center to hold Bibles and the Books of Psalms.

The church was built by James Clark of Hamilton who was a son of William and Helen Simpson Clark.

From 1835 till 1838 there was no settled minister in the congregation.

On April 10, 1815 there was born in Banff, Scotland a boy who was given the name John Geddie. As an infant he was seriously ill and at his baptism his parents dedicated him, in the event that his life was spared, to be a foreign missionary.

As a lad John Geddie came to Nova Scotia and eventually enrolled as a divinity student at Pictou.

During his college years without any knowledge that his parents had dedicated him to foreign missionary work he personally made such a dedication of his life.

In 1837 in his home congregation and while yet a student he organized a Missionary Society. In 1838 at age 22 he was licensed to preach and received a call from the Cavendish-New London congregation where he was ordained and inducted on March 13, 1838.

In the following year he married Charlotte, daughter of Dr. Alexander McDonald of Antigonish, Nova Scotia. They were married by Rev. Professor James W. Falconer.

The young couple established their home in Cavendish near the Bay View border, built a home and lived there during his pastorate which included the Cavendish and New London churches.

Immediately following his ordination he had already so inspired the women of the congregation at New London that they met and organized a Women's Missionary Society. Within a short time Mr. Geddie was instrumental in having similar societies organized in every congregation in the presbytery.

His was a very successful pastorate but he never lost sight of his great objective to become a foreign missionary.

With local problems to be overcome the great majority of the churches were apathetic to the responsibility of sending out messengers to all nations.

Dr. Geddie set himself to awaken the conscience of the Presbyterian Church. In this he was strongly supported by the venerable Dr. Keir of Princetown and in 1844 the question of undertaking the support of a foreign missionary was brought before the Synod of the Presbyterian Church of Nova Scotia by Mr. Geddie.

The following year the Synod decided to undertake the work and advertised for a missionary. Dr. Geddie, twice dedicated, applied and was accepted though many had misgivings. His resignation from Cavendish-New London became effective in November 1846. In speaking to the congregation at a farewell gathering he said in part

"I leave you not because my attachment to you has become in any way abated nor because I suspect that you are unwilling to retain me. Had not the stern call of duty directed my attention to another, a more arduous and less alluring field of labour, I could have ended my ministry among you. It was a painful struggle, indeed, before I could reconcile my mind to the thought of leaving a part of the church around which my best affections have been inclined".

At that time Mr. and Mrs. Geddie had three small children, two of whom died before the time of their departure. And, because of the nature of their commitment, it was necessary to leave the remaining child behind.

So with his wife John Geddie set out on the eighteen month journey which was to take them to Aneiteum. They arrived in Aneiteum in 1848.

The following account of the conditions they encountered on arrival and of their approach to their task and the procedures followed has been given by a biographer.

"War was continuous. Theft was honorable. There was no thought of love. Everyone carried his club and spear. Women were in slavery. Brutality was their daily way. The awful habit of strangling widows on the death of their husbands was strongly rooted. Every woman wore a stout cord around her neck so arranged that a moderate pull could affect strangulation.

"With kindness and patience the Geddies gradually won the confidence and affection of the people, though at times their lives were in great peril.

"Biscuits were bartered for a knowledge of the language. After six Sundays Geddie could preach in the native tongue. After four years hundreds could read. Teachers were so trained that seventeen could go to surrounding Islands to preach and teach.

"At the end of seven years Geddie reported

'Twenty-five small white buildings dot the landscape, churches built for the worship and glory of God'".

In 1864 Geddie returned to Canada on furlough. At that time he inquired about and went to see a young man whom he had baptized as an infant in 1843 and recorded his dedication by the parents to foreign missions, Albert Benjamin Simpson.

He found that the young man of twenty-one had just been licensed to preach, had accepted a call to Knox Presbyterian Church in Hamilton, the largest Presbyterian Church in the city with a seating capacity of twelve hundred, and that he was about to be ordained and inducted in the pastorate of Knox. We shall follow the career of this son of Cavendish congregation in a later chapter.

Dr. Geddie returned to Aneiteum and continued his work until in 1872 failing health made it necessary for him to terminate his labours. He went to Australia where he died soon after. He is buried in Australia at a place called Geelong.

The church in which Geddie ministered at Cavendish has long since been replaced but the one at Spring Brook built between 1836 and 1838 still stands.

At the time of Geddie's furlough in 1864 the church was renamed Geddie Memorial Church. In 1905 it was completely renovated and on August 6th of that year there was an official reopening.

The pastor Rev. A. D. Stirling in his address emphasized that many people were interested in the old church because their ancestors loved to worship in it, but a far greater number were desirous that it should be preserved in good repair and beautified because it was the church where Dr. John Geddie, the pioneer missionary of the Presbyterian Church in Canada, had ministered and from which he went out to Aneiteum.

The church still stands in an excellent state of repair maintained by the people of the community and is visited annually by many people who still revere the name of Dr. John Geddie.

In the adjoining well kept cemetery, on the tombstones of several generations may be found in miniature a history of the community. We pay tribute to William Johnstone and his wife Mildred, formerly of Long River and now living in retirement in Kensington, for having recently prepared a detailed record of all the tombstones in the church cemetery with considerable biographical data on the various families.

Following Dr. Geddie's resignation there was again a period with no settled minister until 1850 when Isaac Murray also a graduate of the Theological Seminary was ordained and inducted. We quote from a Minute of the Maritime Synod of the Presbyterian Church in 1907 following Dr. Murray's death:

"Dr. Isaac Murray was born at Scotsburn, Pictou County, March 24th, 1824, and entered into his rest December 7th, 1906. In his boyhood he was bright, studious and ambitious, and under that peerless educationist, Dr. Thomas McCulloch, gave early evidence of superior ability.

"He received his Theological training in West River Seminary under Dr. Keir and Principal Ross, and in Princeton Seminary, New Jersey, under Dr. Archibald Alexander and Dr. Charles Hodge. He was licensed by the Presbytery of Pictou in May, 1849, and ordained and inducted into the pastorate of the congregation of Cavendish and New London, P.E.I., successor to our honored pioneer missionary, Dr. John Geddie. For twenty-seven years he laboured there meeting with great success, not only as a pastor and preacher, but as an educationist, moulding the character and stimulating the activities of quite a number of young men who have subsequently rendered noble service to the cause of Christ.

"In 1874 Queens University conferred upon him the title of Doctor of Divinity".

The records state that during Dr. Murray's incumbency a larger church was built in 1866 in the same location as the earlier one and that it served the congregation until the turn of the century.

It was the meeting house type of architecture with no spire. The entrance was at the south with the pulpit at the opposite end of the church. It had of course the high pulpit approached by steps. Facing the pulpit at the opposite end was a gallery, the front seats of which were occupied by the choir. There was of course no organ.

In 1862 during Dr. Murray's pastorate there was again a change in congregational boundaries. The arrangement of two churches on opposite sides of New London Bay meant much travel for the minister. Consequently Cavendish and New London were separated. Cavendish and New Glasgow formed the new congregation and with additions are still constituents of the present pastoral charge.

For many years Stanley Bridge and North Rustico, along with Cavendish and New Glasgow made up the constituent units of the pastorate.

In 1969 because of changing conditions, - a decreasing number of families in the various communities, smaller families, greater mobility and for other reasons, two changes took place:

1. North Rustico was discontinued as a separate unit of the congregation, the members attending either Cavendish or New Glasgow. The church building, which was over one hundred years old, was sold.
2. On January 4, 1969 it was decided that, beginning July 1, 1969 for a trial period of one year, Cavendish, New Glasgow and Stanley Bridge should work cooperatively with Breadalbane, Rose Valley and Pleasant Valley.

Under this arrangement three services were to be conducted each Sunday - a service in each church every second Sunday. The exception was that during the summer months, since the introduction of a tourist ministry with a student assistant, there should be a weekly service in Cavendish at 11 o'clock, with special evening services from time to time.

As of July 1, 1970 continuance of the experimental cooperative relationship was confirmed on a permanent basis.

After a twenty-seven year pastorate Dr. Murray resigned to be followed in 1878 by Rev. W. P. Archibald who served the congregation for eighteen years.

Again we quote from a Minute of the Maritime Synod of 1918:

"The Reverend W. P. Archibald, B.D., D.D., was born in 1852 in the beautiful countryside of Upper Musquodoboit, N.S., where he received his early education. He took his Arts course in the University of Dalhousie. His theological training was received at the Presbyterian College, Halifax, from which institution he received his B.D. degree in 1877. In 1878 he accepted a call to Cavendish and New Glasgow, P.E.I., where he spent seventeen years of very fruitful ministry. He was called to the higher service on August 25th, 1918.

"Filled with moral earnestness and missionary zeal, he did yeoman service in all the congregations in which he exercised his ministry, and was a servant of God well-beloved by young and old, rich and poor. He was a fine scholar. Having read selectively and widely he was well versed in literature and general knowledge. He always kept an open mind for the best in biblical and theological research. He was a writer of no mean order, both in verse and prose.

"As a preacher Dr. Archibald was strong and fearless; instructive and inspiring; fervent and pleasing. As a minister and friend, he was loving, kind and sympathetic, and well graced his noble calling. Although he chose to minister in the more remote parishes, yet the richness of his life and endowments shone far and were recognized both by our Theological College in the bestowing upon him the degree of D.D. in 1911, and by our Synod in the autumn of the same year in elevating him to the honoured position of Moderator. In all the church courts he took an active and prominent part, and his passing in the midst of his most useful years is a heavy blow".

The early records refer to many instances of the strictness of Sunday observance.

On one occasion on a mid-summer Sunday Dr. Archibald was invited to preach in a neighboring congregation. Arriving on Saturday evening he was entertained at the home of one of the elders.

After breakfast Sunday morning he went out to see how his horse was faring, to find the animal unfed. Not being able to find any feed he picked up an old scythe and cut some grass.

His host, having observed this to him improper activity on the Sabbath, had Dr. Archibald brought before the Session. He was not disciplined.

Another instance of the strictness of Sunday observance was related by the writers boyhood minister, Rev. John Stirling. His father had been for many years minister of the neighboring congregation of Clifton (now New London).

On a muddy Saturday evening in April Mr. Stirling, Senior returned just before midnight from a sick call. The family had a maid and it was part of her responsibility to see that the minister's one pair of shoes had a spit and polish shine for the Sabbath. So, she proceeded to shine the very muddy shoes and had just completed one when the clock struck twelve. She was starting to shine the second one but Mr. Stirling stopped her. It was the Sabbath and no unnecessary work must be done.

At eleven o'clock Sunday morning the minister went into the pulpit with one well-shined and one muddy shoe.

His son John in telling it remarked "My Father was very strict. Perhaps I am not strict enough".

It is noted that for Dr. Archibald's farewell service an organ was borrowed. This was the first time that organ music was provided for the service of song in Cavendish Church. For many years Ewen MacKenzie had been the precentor of the choir.

Following Dr. Archibald Rev. G. C. Robertson was ordained and inducted in 1896 and served the congregation for approximately two years. In 1899 Rev. Major H. MacIntosh was inducted and remained until 1903. During his pastorate he married Mabel Simpson, the first church organist, daughter of Jeremiah Simpson at Bayview Mills.

At this time a decision was taken to replace the old church. Soon after the arrival of Mr. MacIntosh the building was torn down and the used lumber sold.

As often happens there was some difference of opinion with regard to the site for the new building. In the interim services were held in the Community Hall, a mile west of the church.

Two church buildings had stood on the corner lot, which was also the cemetery lot, and some felt the new building should go on the old site. Mayfield families wanted it built on the Mayfield road. A third group wanted it to be to the east of the old site, south of the main road toward Rustico.

John Franklin McNeill offered to donate a site at the third location. A committee consisting of Donald Montgomery Simpson (the writer's Father), John Hillman and John Franklin McNeill, was appointed to recommend a selection.

The committee recommended the third choice, - the present site. The recommendation was approved and in 1901 the land donated by John Franklin McNeill was chosen and construction begun. It was opened for worship in 1902.

It was finished in oak and mahogany, with painted plaster walls and canopy effect ceiling in matching wood. To the rear of the church are several rows of raised seats.

This church is still in use and as will be stated later was reopened in May 1973 following extensive renovations.

At the fiftieth anniversary service of the church held in 1952 Rev. Dr. Clarence MacKinnon Nicholson, Principal of Pine Hill Divinity Hall was the guest preacher.

Mr. MacIntosh was followed by Rev. Ewan MacDonald in 1903. He was pastor of the congregation until 1906.

During his pastorate he became engaged to Lucy Maud Montgomery who became his wife in 1911. She too was the church organist.

After a vacancy of two years, in 1908 Rev. John Stirling was inducted. He was the writer's boyhood pastor and was loved by all. He remained for ten years resigning in 1918. He also married a member of the congregation, Margaret Ross.

There was a period of vacancy and during the summers of 1920 and 1921 John Sutherland Bonnell (Syd to his friends) during his final years at Pine Hill came for the summer as student pastor.

During this time the writer was living in Cavendish opposite the church and Syd shared our family table on many occasions. We had been classmates in Prince of Wales College for two years prior to our enlisting for overseas service.

Syd who stood 6 feet 4 boarded in New Glasgow with a close friend, Artie Moffatt, who was even taller, - 6 feet 6. Cavendish residents of that day still wish that someone had taken a picture of Syd and Artie driving up to the church in Syd's 1920 Model T Ford roadster - a very tiny two-seater, with their knees high in the air above the sides of the car. Ford roadsters of that day were not built for tall men.

Before leaving to return to Pine Hill Mr. Bonnell accepted a call to the congregation and was ordained and inducted on his graduation in 1922.

Mr. Bonnell just remained one year when he accepted a call to St. Andrews Church in Saint John, New Brunswick and from there went on to eventually become pastor of Fifth Avenue Presbyterian Church in New York City.

Dr. Bonnell served that church for twenty-five years and on his retirement became President of New York Theological Seminary.

He is the author of many books. When Dr. Harry Emerson Fosdick retired as the radio preacher of an American National network Dr. Bonnell was chosen to succeed him.

Cavendish paid tribute to his fifty years in the ministry and his outstanding service when, during the summer of 1972, half a century after his ordination in the same church, a special service was held in his honor. Dr. E. Melville Aitken, a classmate who was himself ordained a year later in Cavendish church, was the preacher. In his reminiscences Mel told of an incident which occurred when, during their student days, they had summer pastorates on adjoining fields.

They jointly planned the order of service and conducted their first funeral. Later at the home of the church organist, where they were being entertained, she was asked "How did it go?" After some hesitation she finally said "Well --- isn't it a bit unusual to open a funeral service with the Doxology?"

Following Dr. Bonnell's resignation E. Melville Aitken who like Dr. Bonnell was an Island boy accepted a call and was ordained and inducted in 1923 remaining as pastor of the congregation until 1926.

Mr. Aitken came to the pastorate of Cavendish Presbyterian Church. His resignation in 1926 was from The Cavendish United Church.

Cavendish Pastoral Charge had four community churches - Cavendish, New Glasgow, North Rustico and Stanley Bridge.

Throughout the congregation there was a strong sentiment in favor of church union. When the choice was made the four sections all strongly supported the move.

Hence in June 1925 by the practically unanimous choice of its membership Cavendish Church became a unit of the United Church of Canada.

Dr. Aitken also held several important pastorates in Canada and was one of the nominees for Moderator of the General Assembly a few years ago.

During the next 47 years the congregation had fifteen ministers as follows:

Minister	Inducted	Left
Rev. Peter Jackson	1927	1928
Rev. Harold Bishop	1928	1932
Rev. W. A. Patterson	1932	1937
Rev. G. W. Tilley	1937	1943
Rev. Eric Coffin	1943	1947
Rev. George Gough	1947	1953
Rev. F. W. Sawdon	1953	1955

Minister	Inducted	Left
Rev. E. A. Halley	1956	1960
Rev. G. MacKinnon		
Rev. Morley Bentley	1962	1964
Rev. Frank Stiles	1964	1967
Rev. T. R. Goudge	1967	1968
Mr. Curtis MacDonald	1968	1969
Rev. John Wharry	1969	1971
Rev. Wilfred Wilson	1971	

Mr. Wilson who came to the congregation in 1971 is the present minister.

During and since Mr. Wharry's pastorate a student associate has been brought in for the summer months. In 1970 that person was Tom Faulkner, in 1971 Darrell Shaule and in 1972 Bill Hines.

During recent years and increasingly the churches of Cavendish have been playing an important role in this centre of tourist activity.

The basic responsibility of the student associates has been the tourist ministry.

In addition to large congregations on Sunday the United Church has during the past three summers had open house two nights a week where considerable numbers of young people assemble in the Christian Education section. In addition they sponsored ecumenical bilingual camp fire services at one of the camp grounds and rendered generally a very useful ministry.

During the winter of 1972-73 the church building has been renovated. The platform has been extended six feet with a railing added and the choir which had always been in the north west corner of the church will be located behind the pulpit.

Side walls and ceilings and all woodwork has been refinished. New carpet, a new lighting system, a new organ are a part of the program. The 1973 summer season will see a much more attractive interior to what is architecturally a very attractive church.

The official reopening of the church was observed by two special services on Sunday, May 20. The preacher at the morning service was the pastor Rev. Wilfred Wilson, B. Th. The evening preacher was Rev. Bruce Roberts, B.Sc., B.Eng., B.D.

In 1973 Lewis Toombs completed fifty years as an elder of Cavendish Church. In recognition of this long period of service, on May 6 a special service was held at which Mr. Wilson on behalf of the congregation presented a plaque to Mr. Toombs.

Dr. E. Melville Aitken has also been honored at a service on June 17 commemorating the fiftieth anniversary of his ordination in Cavendish Church in 1923. Dr. Bonnell was the guest preacher.

The Cavendish Presbyterian congregation for well over a century and a half has been a vital factor in the development of character and ideals in some eight generations.

A rural church is very much a social and community centre. This was even more true before the day of the telephone and the automobile.

Here neighbour met neighbour at least weekly. Here community concerns were discussed and community action planned.

If the head of a family was ill in planting or harvest time, the men of the community saw that essential work was done. When a wife was laid aside, food was prepared, children were taken to neighbouring homes and cared for. Should a barn be burned, the whole community staged a "barn raising".

While many communities have had a certain amount of strife and bickering, Cavendish was singularly free from such problems. There were few if any "line fence disputes" which were often a cause of argument.

The story is told of two men in a neighbouring community who, in their twenties, inherited adjoining farms for which the line of demarcation between them had not been clearly established.

There was bitter argument with the result that for years they did not speak to each other.

The son of one married the daughter of the other, they both attended the wedding, but still did not speak.

Years went by and the infirmities of age began to tell. Eventually John came to the point where apparently his illness was terminal.

The minister said to him "John you have not spoken to Sandy for many years. Now you are near the end. Don't you think you should send for him and make it up?"

"Well" said John "I suppose we had better".

The minister went to Sandy's home, explained the situation and took Sandy to see John.

They came into the room and John raising himself slightly on his elbow said "Sandy, they tell me I am near the end. We haven't spoken for over fifty years. They tell me that we should shake hands and make it up".

"John, I'm glad" said Sandy and reached out to take his hand. After the handshake John lay back in bed exhausted from the effort.

After resting a bit he again eased himself up on his elbow and looking at Sandy said "Remember Sandy if I get better this darn nonsense is all off".

But not only did the church have a role in developing a harmonious community in which to live, it was instrumental in implanting a vision of wider service in many young minds, and in influencing many of its youth to equip themselves for leadership in both state and church.

In the family records it will be noted that a disproportionate number of descendants of the founding families of 1790 served in the Legislative Council or Assembly.

Into the ministry went Albert Benjamin Simpson founder of the Christian and Missionary Alliance, a world wide organization, Allan Simpson who ministered in Halifax for over twenty-five years, L. G. McNeill, Andrew Lockerby, George Laird, Charles Fraser and others.

In addition we shall note in the history of the Cavendish Baptist Church which follows some names of those who went out from that body to Christian service.

And of course there was Lucy Maud Montgomery. Need one say more.

At the fiftieth anniversary service of the opening of the present church a former minister said "We feel as if a great cloud of witnesses were here".

For the record of the Baptist Church in Cavendish we are indebted to Anna (Mrs. Jeremiah) Simpson and to Rev. Myron O. Brinton, D.D. who have prepared a history of this church from which we shall quote freely.

For seventy-nine years following its founding Cavendish was basically a one church community - Presbyterian.

In 1959 Rev. Dr. Thomas Reagh Millman formerly of Kensington, P.E.I. published a history of the Parish of New London.

Dr. Millman in addition to the distinction of having been the writer's best man is Professor of Church History at Wycliffe in Toronto and Canadian Archivist of the Anglican Church.

In Chapter 3 he covers the ministry of William Meek which began in 1852. On page 22 he refers to Cavendish as follows:

"Occasionally he conducted a service in Cavendish where six church families lived. A boat usually came for him. Mr. Meek remarked that Cavendish was awkwardly situated, for to come from that place to church at New London often meant facing contrary winds and a rough sea. Cavendish people continued to attend St. Thomas's within living memory, coming by boat and bringing dinner with them".

These were families who had come to the community in the first half of the nineteenth century, who had an Anglican background and who endeavoured to maintain a connection. However they normally attended and most of them became members of the Presbyterian Church.

During the 1860s some members of the community who had been active in the Presbyterian Church came in contact with Baptist clergymen and it is recorded that some of them were immersed during that period and embraced the Baptist doctrine.

There were differences of opinion, partly theological and partly political, and during the 60's before any church organization was set up this group built a meeting house on the Mayfield Road about one half mile from Cavendish corner:

"On Wednesday, July 14, 1869, a Council met by request in the Baptist Meeting House to consider the propriety of organizing a Baptist Church in Cavendish. The pastor, Rev. M. P. Freeman, presided. Brother John MacDonald, of Uigg, was appointed secretary of the meeting.

"The following were present as representatives of Baptist churches: Rev. James Goldrup, Tryon; Rev. Frederic Kidson, North River; Rev. John Davis, Charlottetown; Bro. John MacDonald, Uigg; and Rev. James Meadows, Jeddore, N.S.

"The names of those who were desirous of being formed into a church were read. There were 22 of them as follows: Mr. and Mrs. Jeremiah Simpson, Mrs. John McNeill, Charlotte Simpson, Margaret McNeill, Mr. and Mrs. Arthur Simpson, Mrs. John C. Clark, Mr. and Mrs. John Wyand, John McNeill, Jane McNeill, Mrs. Sarah McNeill, Mrs. John Dickieson, Artemas McNeill, Christy McNeill, Eliza Jane Simpson, Agnes Simpson, Mary McNeill, Mary Ann Wyand, Mrs. Sarah Bradshaw and Mrs. William Laird.

"After instruction in Baptist doctrine and practice from Dr. Hiscox's 'Baptist Church Directory' it was unanimously resolved that they be organized into a church to be known as the Cavendish Baptist Church. Jeremiah Simpson was elected as Deacon and Arthur Simpson as clerk. The first pastor was Rev. M. P. Freeman".

Hon. Jeremiah Simpson, a grandson of founders William and Janet, and his family were prime movers in the establishment of a Baptist Church.

It will be noted that Jeremiah was elected the first Deacon which office he held for many years and that his son Arthur was appointed clerk and remained in that position for a period of fifty-three years.

We cannot do better than to continue to quote from the History prepared by Mrs. Simpson and Dr. Brinton:

"The evangelistic spirit which led to the formation of this new church apparently remained strong, since 75 persons were baptized into its fellowship on public profession of their faith in Christ during the first 26 years of its history. A keen missionary spirit was also evidenced by frequent references in the minute book to generous donations to home and foreign missions during the early years.

"Rev. M. P. Freeman concluded his work here in September, 1870. Lic. J. M. Robbins ministered as student pastor during the summer of 1871. Lic. Wm. H. Warren followed him in October of that year and was ordained in this church in February 1872. He continued his work for about two years.

"Lic. J. B. Woodland entered into his labors here in October, 1877. He was ordained in March, 1878. Under his ministry several brethren and sisters were baptized in the vicinity of Rustico Road and a request was received from them dated June 26, 1880, to be organized into a church. The request having been acted upon and the church at Rustico Road having been organized, it continued its association with this church under the ministry of the same pastor until 1924, when it became a part of the North River field.

"Rev. Mr. Woodland concluded his service with the church in June, 1885. He was followed by Rev. J. C. Spurr who continued his pastorate for eleven years, the longest in the church's history. Thirty-five persons united with the church during his ministry.

"Lic. C. W. Jackson became pastor in June, 1897, was ordained in August, 1898, and remained till August, 1899.

"Rev. A. E. Hooper followed in June, 1900, continuing his ministry for about two years. Rev. C. P. Wilson ministered here for about six months in 1903 and Rev. J. A. Belyea became pastor in October of that year, closing his pastorate in October, 1907. The debt on the new church, built in 1902, was paid off in December, 1906. Lic. G. F. Camp was the next pastor, followed by Rev. C. W. Sables in 1911. Thereafter the church was served for brief periods, largely in the summer months - Rev. W. S. Jacobs in 1912; Lic. W. Brown in 1913; Rev. J. C. Spurr, 1915. In June, 1916, Rev. W.E. Piper became pastor and remained until February, 1920. Lic. J. S. Blesedell was student pastor during the summer of 1920 and Lic. Percy Kempton in the summer of 1921.

"In June 1922, Lic. M. O. Brinton became pastor and was ordained in this church on October 16, 1922. He remained until the first of September, 1923. In September, 1924 he was married to a member of this church, Elaine Simpson, a daughter of Walter Simpson, granddaughter of the first deacon, Jeremiah Simpson".

Myron Brinton was only 21 when he was ordained on October 16, 1922. During the summer of 1972 a special service was held in the Baptist Church in Cavendish recognizing his fifty years in the ministry.

The esteem in which Dr. Brinton is held was evidenced by the overflow attendance at this anniversary service.

The Brintons for many years have had a summer cottage in Cavendish and each summer he has preached several times in the Baptist Church. In this way a very close tie with the people of Cavendish, Baptist and United, has been maintained by the Brintons.

We continue to quote from the church history:

"Following his pastorate, the church was served by supply ministers until October, 1924, when an agreement was made with the Disciples Church in New Glasgow, whereby this church would share in the ministry of their pastor.

"Ministers of the Disciples who have served the Cavendish Church since 1924 include: Rev. Mr. Hodges, Rev. John W. Tyndall, Rev. C. E. Armstrong, Rev. W. G. Quigley, Rev. T. Cavender, Rev. R. E. Shaw, Rev. J. W. Hayter, Rev. P. Richardson, Rev. M. Watterworth, Rev. Bryer Jones, Rev. M. Zimmerman, and the present pastor, Rev. Neil Burt. During the summer of 1960 one of our Baptist ministers, Rev. Horace Estabrooks, served the combined field.

"In September, 1948, a service of dedication was held to dedicate the electric lights donated by Miss Ethel Simpson in memory of her parents, Mr. and Mrs. Arthur Simpson, who had served the church so faithfully from its founding until their death".

On July 20, 1969 the centenary of the founding of Cavendish Baptist Church was observed by special services. The preacher at the morning service was Dr. Brinton and the choir of Fairview Baptist Church provided the music. Rev. and Mrs. Max Nesbitt and daughters Muriel and Marlene sang a quartet. The history of the church was read by the clerk, Mrs. Clifford Simpson. There was on this occasion also an overflow congregation.

At the evening service the pastor Rev. Neil Burt was the speaker. Mrs. Burt sang a solo and the choir of the Fredericton Disciples of Christ Church sang "Will Your Anchor Hold?".

Bibles were dedicated to the memory of Mrs. Ernest Webb, who had been organist of the church for nearly fifty years. A guest book was also dedicated. The gift of Mrs. Jeremiah Simpson who was clerk of the church for forty-seven years.

The history notes the names of a number of people who went out from the church into wider service. We quote:

"The founder of the Clark line was William Clark who was born in Scotland in 1759. After coming to Cavendish he married Helen Simpson, a daughter of William, the ancestor of the Simpsons.

"One of his descendants was John C. Clark, who married Annie Simpson, daughter of Deacon Jeremiah. Their family became very active and well known in Baptist work. Two daughters, Martha and Zella, were Canadian Baptist missionaries to India. Martha served there for thirty-two years until illness compelled her retirement. Dr. Zella brought her home and cared for her until her death. Then she returned to her work in India as a prominent medical missionary in Sompeta and Chicacole, completing thirty-eight years of service before retiring in 1944.

"A son of John C. Clark, Rev. Jeremiah Clark, married Belle Pratt of St. Peters, P.E.I., and together they became the first Canadian Baptist missionaries to work among the Micmac Indians.

"Another son, Dr. J. A. Clark, was for many years Superintendent of the Experimental Farm in Charlottetown. After his retirement he was delegated by Canadian Baptists to visit our Mission field in Bolivia, and especially to give advice concerning the agricultural work at Peniel Hall Farm. For many years he has been a leader in the Baptist Church in Charlottetown. In 1928 he was elected as president of the Maritime Baptist Convention. Mr. & Mrs. John C. Clark had other sons and daughters who served actively in the church. Their daughter, Annie, was the wife of Rev. A. J. Prosser, a Maritime Baptist minister.

"Mention has been made of several members of this church who have rendered outstanding service in the cause of Christ. The devoted service of many others should doubtless be recorded, but the stricture of time makes it necessary for us here to refer briefly to only a few of them, such as:

"Deacon Joseph Bagnall who served faithfully as deacon from 1888 till his death in 1924. His son Herbert was a Baptist minister in Western Canada.

"Dr. Harrington Bradshaw who was a trustee for several years and served actively in other ways.

"Jeremiah Simpson, a son of deacon Arthur, and a grandson of the first deacon Jeremiah, served faithfully as deacon from 1922 till his death in 1961. His wife, Anna, was church clerk from 1922 to January 1969, when she was succeeded by the present clerk, Mrs. Clifford Simpson.

"Mrs. Ernest Webb, was a member of this church for over 72 years before her death in February, 1969, and was for many years its faithful organist.

"Miss Adelaide Clark, was a devoted Sunday School teacher and worker in the Missionary Society, of whom it was said 'If there ever was a real Christian, she was one.'

"One of Adelaide Clark's sisters, Caroline, married Francis Bain, and was the mother of Laura Bain, who for many years was another of our dedicated Canadian Baptist missionaries in India, and who passed away in Charlottetown July 15, 1969.

"The names of many others, we believe, are recorded in the Book of Life, but we must leave the record here. We believe that the work of a church that has given so much of its life's blood in dedicated young lives to other churches, and to the service of Christ in many areas should continue to be sustained. We pray that others may feel the challenge and rise up to carry on its witness to the glory of our God and Saviour".

We have gone into the story of the Cavendish churches in considerable detail. We have done so because we believe that the history of the church in a community such as Cavendish is to a large extent the history of the community itself.

We have also done so because of a desire to record a considerable amount of detail which will be preserved in the provincial archives and to which future generations will be able to turn for the record of the past.

The story covers a period of one hundred and eighty-three years and we believe it is essentially accurate in detail. Much time has been spent on research and on cross checking events and dates with a view to accuracy.

We trust that those who read it will find in it much of information and at least a measure of inspiration.

REV. THEOPHILUS DESBRISAY

While there is no record of his ever having visited Cavendish, it seems fitting that we should not close this section without a reference to Mr. DesBrisay.

He was born in Tipperary, Ireland in 1754 and on September 21, 1774 was appointed rector of the Anglican Parish of Charlotte. He arrived in Charlottetown late in 1775. Under his guidance St. Paul's Church came into being.

After two years spent on a naval vessel in the harbour he established his home at Cove Head even though his parish church was in Charlottetown.

For a number of years he was the only Protestant clergyman on the Island and the parish records of St. Paul's record many marriages and baptisms among the Scotch Presbyterian settlers, including the family of William and Janet Simpson.

His was truly an ecumenical ministry before the word ecumenism had a place in the language.

SCHOOLS

CAVENDISH AND HOPE RIVER (BAY VIEW)

Never a week passes that there is not some reference in the press or on the media to the escalating costs of education. Governments no longer talk in monetary units smaller than millions. And the end is not yet. Education is BIG business.

But education, even though it did not always mean large sums of money, has always been a major concern of any progressive people.

It is a process which begins in the mother's womb, passes through its most vital period in the home during the first half dozen years of life, then normally becomes a formal procedure in some type of school, perhaps continues formally in a post school institution, but, for all who are mentally stable goes on informally to life's end.

Education then involves everybody and concerns everybody. The slogan is often used "Education is everybody's business".

We have referred earlier to the value placed on education by the founding families of Cavendish. Six of the eight children of William and Janet Simpson born in Scotland would have attended school there before leaving and would have some grounding.

The four younger, James, who was the writer's great-grandfather, and Janet born in Scotland and Charlotte and John born in The Island of St. John would never have had an opportunity to go to school. During their school-age years there were no schools.

The parents and no doubt the older children became of necessity the teachers of the younger. The home became also the school.

That this arrangement was effective is evidenced by the fact that James was recognized as a community leader in various areas of interest, that in 1800 he was appointed by Rev. John Urquhart as elder of the Presbyterian Church and charged, in the absence of a minister, with the responsibility of conducting church services in the Cavendish area which he did in the words of Dr. John Keir "with acceptance and profit to the people".

For further evidence of its effectiveness, the reader has merely to turn back to Chapter 11, to the letter reproduced there from John Simpson to his nephew Samuel Bagnall, dated July 8, 1851. John was the youngest child of William and Janet, born May 9, 1779. He was twenty-five before there was a school teacher in Cavendish in 1814.

Yet here is a letter written in neat, very legible hand writing, correct spelling and grammatical construction, a letter which would do credit to any high school graduate today.

These early settlers, home educated and self taught were highly intelligent, functionally literate thoughtful and creative men and women.

While the realities of the situation during the early years made a school impossible, they never lost sight of the goal.

In 1814 the first school in Cavendish came into being taught by a Mr. McIntyre. We know no more about it than this and that the teacher was engaged by the parents. It was not till 1825 that an act was passed by the legislature "to authorize payment of small grants of public money to aid in the erection of school buildings and in payment of teachers salaries". Five years later a colonial Board of Education of five members was established.

We do not know the amounts of the grants but that they were small is shown by the fact that over half a century later, the annual cost per pupil was only \$6.33. The table which follows indicates the changing picture provincially particularly during the past two decades.

	Teachers	Enrol- ment	% Atten- dance	Total Annual Cost	Approx. Cost Per Pupil
1879	450	19,904	54	\$ 125,923.34	\$ 6.33
1899	583	21,550	60	157,067.86	7.29
1919	593	17,587	62.1	285,959.63	16.25
1939	673	18,308	73.4	557,156.75	30.48
1950	707	18,279	82.30	1,482,388.52	81.37
1960	937	23,789	90.19	3,794,675.81	159.51
1965	1,175	27,135	91.0	8,145,455.82	
1968	1,399	29,217	92.6	13,634,939.06	H.S. 548.44 Elem. 305.18
1969	1,445	30,109	92.7	16,231,380.34	H.S. 641.12 Elem. 362.19

The earliest Department of Education record of a school and teacher in Cavendish is 1834-35. Whether government grants were drawn prior to this date is not known, but it is certain that the parents engaged a teacher over the intervening years.

There is no record of what salary was paid or how but it was probably on a similar basis to that of Prince Town of which the following record exists:

"October 11, 1822 Rules and Regulations

"Rules and regulations for supporting, encouraging and governing a public school at Prince Town for promoting Christian knowledge and other useful instruction.

Dr. Keir, Rector.

"Sessions to be opened with prayer and one day a week observed for the purpose of catechism and other religious instruction.

"The teachers pay to be 10 shillings for each scholar taking reading, writing, vulgar or decimal fractions or the like. The fees for mathematics, bookkeeping, and the classics to be fixed by the rector.

"The medium of payment to be a quarter part in wheat, a quarter part in barley, a quarter part in oats, and a quarter part in cash. Failure to pay on time as required makes cash payment necessary".

Generally board was provided free by the parents, the teacher spending a fixed time in each home.

Since this record covers the school districts of Cavendish and Bay View (Hope River School) we are able, through the efforts of Mrs. Jennie (Moore) MacNeill of Cavendish and Mrs. Marie (Cullen) Peters, formerly of Bay View and now of North Rustico, and the courtesy of the Department of Education, to present fairly full records of teachers in the two schools.

CAVENDISH SCHOOL

Submitted by Jennie Moore MacNeill

This district is in Queens County and is defined as follows that is to say: commencing on the Cavendish Road at the division line between lots 22 and 23; thence running eastwardly on the said road to the line between farms of John MacKenzie and Hugh McLure situated in Lot 24; thence on the Cavendish Road south on the line between the farms of John Wyand and Samuel Wyand and running along last named road north to the main Cavendish Road including all lands extending on said roads within the above boundaries. Registered herein this 26th day of May 1896.

1834-35	Sebastian Davidson	
41-42	Donald Livingstone Teacher 30 pupils. Very satisfactory progress has been made during the past year. An excellent and commodious school-house has been lately erected.	
42-43	D. Lamont. The present teacher has succeeded to the charge of this school a few months ago; consequently no improvements worthy of notice can yet be apparent. The children here are generally intelligent, and many of them are well acquainted with Grammar, Geography, and the higher rules of arithmetic.	
44-46	Donald Livingston	1849-50 Robert Bellin
48-49	Elias Roberts	54-55 Vacant
57-58	David S. Bentley - 38 pupils. Greater animation would improve the tone of the school.	
60-61	Vacant	

1862-63	Lemuel Millar 55 pupils	1863-64	Lemuel Millar 41 pupils
64-65	Lemuel Millar Examination very satisfactory. Three trustees present.		
72-73	Lemuel Millar Principal. Isabell Millar assistant. This is unquestionably one of the best schools in the County, and deservedly popular over the whole western end of it; accordingly students from distant localities frequently attend.		
73-74	Lemuel Millar Principal. Assistant Isabell Millar. 53 pupils. After long and faithful service in this district, Mr. Millar is about to remove to a more extended field of usefulness.		
74-75	Lemuel Millar Very thorough work.	1917-19	Stella Hayden
77-78	Alex Campbell	19-20	Mildred Brooks
78-79	Jas. K. Ross	20-21	Margaret I. Ling
79-80	Jas. K. Ross 44 pupils	21-22	Marjorie Enman
80-81	Angus Lamont	22-23	Mae McKenzie
81-82	Geo. H. Simpson	23-24	Lillian D. Wheatley
82-83	William McKay	24-25	George A. McKinlay
83-84	John K. Fraser	25-26	Jennie McKay
84-87	James McLeod	26-27	M. Doris Rodd
87-89	Ozzie H. Robinson	27-28	Victor Ling
89-92	Hattie Gordon Salary \$220.00 1889-90	28-29	Jean Casely
92-93	Selina M. Robinson	29-31	Mary G. Stevenson
93-94	Wellington McCoubray Supplement \$30.00	31-32	Gertrude Ackland
94-96	W. McCoubray	32-34	Irene D. Wyand
96-97	Alfred C. Lawson	34-36	Ella Stavert
97-98	Fannie J. Wise	36-39	A. Lorraine Webb
98-99	Edgar N. Brown	39-40	Hattie Clark
99-1901	Nellie McNeill	40-41	Grace Crosby
01-03	Nora Lefurgey	41-42	Joyce Lank
03-05	Bessie K. Dockendorff		Ruth Buntain
05-07	Martha M. Brown	42-43	Caroline McCabe
07-08	Alice E. Matheson 21 pupils	43-44	Helen Green
08-09	Edna J. Nicholson Supplement \$25.00	44-46	Margaret Moore
09-10	Annie Nicholson 15 pupils	46-47	Helen Green
10-11	Jeanette Orr Gladys Craswell	47-48	Christine Sherren
11-12	Elva L. Bernard		Maureen Doyle
12-13	Jeanette Orr	48-49	Maureen Doyle
13-14	May Cullen Cavendish is well taught	49-51	Jennie Moore
14-15	May Cullen	51-52	Elizabeth MacKenzie
15-17	Winnifred McLeod	52-53	Christine Burdett
		53-54	Christine Burdett
			Catherine Buchanan
		54-55	Catherine Buchanan
		55-56	Lavenia McAvinn
		56-57	Shirley Moffatt
		57-58	Shirley Arsenault
			Georgie Frizzell
		58-61	Ethel Francis
		61-64	Annie Fyfe

Cavendish Consolidated

1964-65	Helen MacEwen	Maud Sims
65-66	Helen MacEwen	Anna MacLennan
66-67	Helen MacEwen,	Avonna Stevenson, Anna MacLennan, Diane Toombs
67-68	Lillian Wells,	Oriane Houston, Anna MacLennan, Diane MacKay, Avonna Stevenson
68-69	Lillian Wells,	Oriane Houston, Anna MacLennan, Jennie MacNeill, Avonna Stevenson
69-70	Lillian Wells,	Oriane Houston, Anna MacLennan, Jennie MacNeill, Avonna Stevenson
70-72	Jean Bulman,	Oriane Houston, Anna MacLennan, Jennie MacNeill, Avonna Stevenson

A new one room school was built and opened in 1960.
A second room was added in 1964 when Cavendish became a consolidated school.
By 1966 two additional basement rooms were in operation.
In the autumn of 1968 Hope River District joined the Cavendish consolidation.

Coming to the records of Hope River School it should be noted that the location of the school was in Bay View and that its boundaries included the two communities - Bay View and Hope River.

While Mrs. Peters points out that this school is not mentioned in Department records till 1848 it is certain that a school was in existence much earlier.

It is noted that a new school was built in 1854 or 1855 to replace an old one which was too small "but also because of its dilapidated state". A six or seven year old building would not be dilapidated.

Various oral records state that a school was in operation at the head of Hope River prior to 1830. We believe this to be correct.

Mrs. Peters' report follows:

HISTORICAL BUILDINGS INVENTORY

HOPE RIVER SCHOOL

(The following information has been provided by Mrs. Marie (Cullen) Peters, North Rustico, P.E.I. from information she secured from the Department of Education, Earle Simpson born 1891 and Cullen family records.)

Boundaries and extent of Hope River School District (1853)
- Commencing on the Gulf Shore on the division line between Lots 22 and 23; following said line about $3\frac{1}{2}$ miles south to the south boundary of R. Thompson's Farm, thence west to Hope River,

down said river to J. Bowlins south line, thence north to Hope River and along the east side of said river and Grenville Bay to the place of commencement.

Site of School House - At the head of the eastern branch of Hope River (Simpson's Mills) near the road. The land on which the schoolhouse is built is vested in T. Sullivan, Esq. proprietor of the township (Lot 22).

Hope River District had been sanctioned by the Board of Education and registered accordingly. The district was defined by James Campbell, Esq. Board Room Central Academy, May 23, 1853.

Hope River School is first mentioned in Department of Education records in 1848. The teacher was John McKay. This is when the Supervisor or School Visitor visited this school.

However, upon talking with Mr. Earle Simpson, Cavendish, I learned that it was his opinion that this original building had existed much earlier than 1848. He informed me that his late father had started school in 1854 or 1855 in this original building and soon moved to the new school, the present structure. The original school was being replaced not only because of its small size but also because of its dilapidated state.

Early Records Department of Education - At Hope River in 1851 a class was found sufficiently advanced to be able to solve with facility many important and useful problems on the map. The teacher was Elias Roberts. Forty-nine pupils were enrolled.

First mention of Present School, (Dept. of Education) - February 1855. The school visitor states: "Order Fair - Examination creditable. New schoolhouse built since last visit, commodious and tolerably furnished with the necessary apparatus." signed John M. Stark, Inspector of Schools.

According to Mr. Simpson who thought first use of this school was made in the autumn of 1855; the school was very likely built in the summer of 1854.(his father starting school in 1854).

In 1856 the teacher was Elizabeth MacGregor.

In 1857 the teacher was John Taylor - 42 pupils.

In 1860-61 the teacher was James Oxenham - 38 pupils. Report of School Visitor, J. Arbuckle - "The schoolhouse is small but neatly furnished. The inhabitants of this district are very intelligent and disposed to encourage intellectual improvement."

It is stated here that the school is small. Family legend has it that my late uncle, Timothy Cullen, constructed an addition to the former building around the 1880-1890 period I would estimate. Evidence on the interior seems to point out that the present building was not all constructed at once. I cannot find any proof of this legend in Department of Education records.

In 1863 the teacher was R. McKelvie.

In 1864 the teacher was John Bell - 32 pupils - 22 present at time of visit. In 1871 the report indicates a new blackboard was needed. As far as I can determine this is the smaller present blackboard, the large one being the one in existence in 1871.

1872	Emily T. MacNeil	1889-90	Eliza Aitken
1874	B. Farrow	1890-91	James Flemming
1875	Vacant	1891-93	Andrew Cullen
1879-80	Maria M. McKenna		Supplement \$10.00
	Pupils 42		Expenses \$25.00
1880-81	Patrick Cosgrove	1893-95	Mamie T. Hogan
	Pupils 54	1895-96	Alice B. Kelly
1881-82	Bessie Cavanagh	1896-99	Henry S. MacLure
1882-84	Patrick Cullen	1899-1900	Fannie J. Wise
1884-85	William W. Smith		Supplement \$12.00
1885-86	Mary M. Bowlan		Expenses \$22.00
	Supplement \$15.00	1900-01	Mary B. Simpson
1886-87	Mary T. Hogan		Supplement \$20.00
1887-89	Mary J. Smith	1901-02	Mable Simpson
	Supplement \$10.00		

The School District of Hope River was defined and registered August 7, 1902. Secretary Alex Anderson.

1903-06	Joanna McKay	1926-27	Arthur Woolner
	1903 Supplement \$20.00	1927-28	Earnest M. Bradley
	Expenses \$45.00	1928-30	Irene D. Wyand
1906	Aileen Laird	1930-31	Arthur Malone
	22 Pupils	1931-32	Annie E. Lowther
1907-08	Verna M. Brown	1932-34	Dorothy Cullen
	Supplement \$20.00	1934-35	Emily Stewart
	Expenses \$28.00	1935-36	Irene D. Wyand
1908-10	A. H. Peters	1936-39	Vivian Howatt
1910-12	Emmett T. Peters	1940-41	Mary H. I. Callaghan
	21 Pupils		Supplement \$100.00
1912-13	Mark R. McGuigan		Expenses \$75.00
1913-14	Elsie Dewar	1941-42	Mary H. I. Callaghan
1914-15	James H. Hogan		Marjorie E. Simpson
1915-16	J. Claude Simpson	1942-43	Vera C. Simpson
1916-18	May Cullen	1943-44	Mary H. Callaghan
1918-19	J. R. Fleming	1944-45	Helen Reid
1919-22	May Cullen	1945-46	Ruth Bulman
1922-23	Lucy F. Sellar	1946-48	Marion Doyle
1923-24	Nellie MacDonald	1948-49	Glen Curley
1924-25	Carol Simpson	1949-51	Aline Reid
1925-26	Marguerite Currie		

1951 The playground area was enlarged and a number of surrounding trees removed.

1951-52	Helen Lund	1952-54	helen Reid
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In 1954 the school was raised, new sills were installed and it was lowered onto a new cement block foundation. The original porch was removed and a new larger one was added. In raising the schoolhouse it was found that the middle supports of the school rested on a huge sturdy pine stump. This stump was so well preserved that the workers merely placed materials on top of the stump and it continued to support the building. The heavy construction of this building can be seen by the fact that two heavy farm tractors were unable to move the original porch which measured a mere six by four feet. (personal knowledge)

1954-55	Marie Nunn	1956-57	Margaret Doiron
1955-56	Louise Peters	1957-58	Hope Myers

In the autumn of 1958 electrical wiring was installed and the ceiling was lowered. Following these improvements the building was frequently used as a social center in the evenings.

1958-62	Eunice Cullen	1964-67	Marion Reid
1962-63	Claire Kelly	1967-68	Jeanette Hooper
1963	Audrey Doiron		

In the autumn of 1968 Hope River School District joined Cavendish Consolidated School District. The schoolhouse became the property of Cavendish Consolidated School District. The land and building was sold to John Toombs. Mr. Toombs used the building for hay storage for one season.

The building was purchased by Olin Ellis in 1972 and moved to Cavendish to be converted into a summer home.

We shall leave these schools with two brief comments.

First: From them over the years have gone out a disproportionate number of men and women who have gained prominence and assumed large responsibilities in many fields.

Second: To learn something of the character and abilities of those who remained at home one should read the minutes of the Cavendish Literary Society, a brief record of which follows. The original Minute Book with a complete record of the Society is in the Provincial Archives in Charlottetown, also a typed copy. The record covers the period from February 19, 1886 till January 7, 1924.

CAVENDISH LITERARY SOCIETY

An old friend used to say "If you would know a person, find out what he does with his leisure time".

In a pre-mechanized farming community there were few leisure hours during the summer months, but with the long evenings of fall and winter there were free times for other interests.

The physical fact of living in a rural area did not limit the mental outreach of the people of Cavendish.

Inquiring minds coupled with the Scot's love of learning reached out through books to the wide horizons of the world, the history, the culture, the economics of many countries.

Retentive and analytical minds remembered what they read and placed it in perspective.

Socially conscious people, meeting in small groups in neighborhood homes during the long evenings, discussed and debated the details of what they had read and reached conclusions or agreed amicably to disagree.

Books, relatively inexpensive, were found in practically every home - good books, non-fiction and the classics. When read, these were exchanged so that the whole group benefited from an individual purchase.

What more natural then than that an informal library should be set up in the mid 1800s, and again, what more natural than that, when a community hall had been built, a formal organization should be organized to look after the library, and for mutual improvement.

So it was that on February 19, 1886 a group of people met in Cavendish Hall to consider such an organization. We quote the minutes of that organization meeting:

"Cavendish Hall

Feb'y 19th 1886

"A meeting for the purpose of organizing a literary society was according to announcement convened on the above date.

"Mr. William J. Simpson having been called to the chair asked Mr. A. Simpson to explain the objects of the meeting. He briefly responded, thought such an organization a necessity in the community and advised the immediate formation of a circulating library. Mr. G.W. Simpson was then appointed Secretary.

"Rev. Mr. Archibald being called on came forward and delivered an excellent address showing the benefits we might derive from a library and from meeting to discuss

"the questions of the day. He was followed briefly by Messrs. Arthur Simpson, J.C. Clark and others.

"On motion it was resolved to proceed immediately with the organization of a Literary Society. Messrs. A. Simpson J.C. Clark and G.W. Simpson were appointed a committee to prepare a constitution. They reported a draft which with a few amendments was unanimously adopted. The following officers were then elected for the year namely President Wm. J. Simpson first vice do Rev. Wm. P. Archibald second do J.C. Clark Librarian Arthur Simpson Sec Treasurer G.W. Simpson. Messrs. J.C. Clark J.R. Woodside and Chas F. Simpson were appointed a committee to (procure) a suitable bookcase and also to have the old Cavendish library removed to the Hall. The President offered the society a present of a bookcase in his possession if it could be made to suit. The com. were instructed to see the case and accept the offer if suitable. Resolved that a committee of three be appointed to draft by laws for the society. Messrs. Walter Simpson John McNeil and Charles F. Simpson were appointed such a committee. The secretary was instructed to procure the necessary blank books. Adjourned to meet this night week at seven oclock.

G.W. Simpson Sec."

The constitution adopted at the organization meeting follows:

"CONSTITUTION
of the Cavendish Literary Society

- "Article 1st This association shall be called the Cavendish Literary Society.
- " 2nd The object of this society shall be the mutual improvement of its members by means of lectures, debates, and the establishing and maintaining of a circulating Library.
- 3rd The annual payment of one dollar (amended fifty cents) shall constitute membership in this Society.
- 4th The officers of this society shall be a President, two Vice Presidents, a Librarian and a Secretary Treasurer.
- 5th The annual meeting for the election of officers, and transaction of other necessary business shall be held in the month of October in each year of which due notice shall be given by the secretary.
- 6th The officers of the society shall constitute the Executive Committee, and the society shall appoint such other committees as they may think necessary.

"Article 7th The society may enact such bye-laws from time to time as it shall deem necessary.

8th This constitution may be amended at any regular meeting by a two thirds vote of the members present, provided one months notice of motion for such amendment has been given".

A series of by laws was drawn up. We quote only one:

"No. 5 All subjects may be debated except those of a sectarian or partisan nature. No remarks of a personal nature will be allowed".

Regulations for the management of the library were also approved.

An indication of the nature of subjects discussed and of the forward looking thinking of the members, is found in the Minutes of March 19, 1886, four weeks after organization.

We think the minutes recording a serious discussion in 1886 of woman suffrage, of sufficient interest to reproduce in full:

"Cavendish Hall March 19th 1886

"Cavendish Literary Society meets President in the chair. Minutes of last meeting read and approved. Communications were read from Messrs. Theo Chappelle, Leonard Morris quoting prices on different periodicals they were referred to the executive com who reported in favour of ordering the Library magazine, Littells Living Age, and Harpers Monthly. The reports were adopted and the secretary instructed to order them immediately.

"The President then announced the subject for discussion (should the franchise be extended to women) and called on Mr. J. C. Clark to open the question. Mr. Clark claimed that as women were subject to the laws and required to pay taxes they were entitled to vote. Thought they were the equal of men in courage and ability and that their assistance was needed in the settlement of political questions. Mr. Arthur Simpson responded, defined the main object of civil government as the protection of life and property. Claimed that as women were not required to bear arms they were not entitled to the franchise. Said they were not allowed the privilege in any civilized country and we could hardly claim to be in advance of the rest of the world. Mr. Archibald thought that many women were quite capable of exercising the franchise, that the idea they were not mentally the equal of men was completely exploded. Showed that as the world had advanced in civilization the privileges of women had been extended and said he felt sure their votes would be cast in favour of

"temperance and the purity of the home. The discussion was continued by Messrs. Wm. Hogan, G. W. Simpson, Albert Simpson, Samuel Martin and George R. McNeil. In response to numerous calls Mr. Wm. McN. Simpson then took the floor and spoke for some time in a humorous strain. He thought that women who paid taxes should have votes in municipal but not in general affairs. Walter Simpson thought a man and his wife were one and should only have one vote. The President was not very decided in his views on this question but was not prepared as yet to extend the franchise in this direction. Mr. D. M. Simpson followed briefly in favour of woman suffrage. The debate was then closed with short speeches from opener and respondent.

"Question for discussion next evening proposed by Mr. Archibald. Should we have a prohibitory liquor law.

"Adjourned to regular night of meeting.

George W. Simpson
Secretary"

In order that the reader may have some concept of the wide range of topics discussed and the types of meeting held, we have checked the minutes of the first five years and noted some of the main program items.

There were periodic variety concerts put on, in the main, by the members, with occasional outside talent. There was no dearth of talent among the members or of variety in these variety concerts.

While outside lecturers were brought in from time to time, most programs were the product of the members. And there were very few who were not capable of intelligent and meaningful participation in the serious subjects discussed.

The following topics were a part of those having the attention of the Society during the first five year period:

Which was the greater general, Wellington or Napoleon?

Paper - "The Hon. George Brown on Slavery".

The Seven Wonders of the World contrasted

With Modern Wonders.

Paper - The Teachers Vocation.

Which the greater poet, Byron or Burns?

Paper - Success, followed by discussion

Country Life offers a better life than the city.

Debate on The Abolition of Capital Punishment.

(We would point out that this debate was held on

November 18, 1887 and that it created so much interest,

it was continued the following night of meeting).

Principle Events in the reign of Victoria.

Free Trade with the United States - reciprocity,
commercial union.

The Pen is mightier than the Sword.
Which has had greater influence on mankind
oratory or music.
Monarchy versus Republican Form of Government.
The English Revolution of 1688.
Life and Writings of Sir Walter Scott.
Debate on Reciprocity.
Imperial Federation.
The Works of George Elliott.
Mock Parliament.
The Elizabethan Period.
The Crimean War.

Many of the sessions were informal debates with a designated opener and a member designated to rebut, followed by free discussion.

On January 6, 1906 we read that Mr. Arthur Simpson opened a discussion on "The Present Crisis in Russia as compared with similar crises in other nations". He was followed in discussion by Rev. Mr. Belyea, Mr. George Simpson, Mr. George R. MacNeill, Mr. Walter Simpson and Mr. J. A. Clark. This minute was recorded by L. M. Montgomery who was at that time Secretary of the Society.

Lucy Maud was for many years a very active member and contributed in many ways to its programs. The writer has heard her say on several occasions that the Society was a large contributing factor to her success.

The following minutes appear in November 1906:

"Nov. 2, 1906 The Pres. then spoke of the recent loss of our ablest debater the late Hon. G. W. Simpson and called upon the younger men to help fill the gaps made in our ranks.

Mr. Walter Simpson moved that a committee be appointed to draw up a resolution to be placed on the minutes of this Society of our appreciation of the late Hon. G. W. Simpson and his work in our Society.

"Nov. 30, 1906 Mr. Belyea read the following report from the resolution committee.

Whereas death has removed from our midst the late Hon. Geo. W. Simpson who was one of the organizers of our Society and who by his ability and eloquence contributed largely to the success of our meetings therefore resolved we place on record our high appreciation of the services rendered the Society by him and our deep regret that his genial presence will no more be with us in our meetings, and his words of cheer no longer encourage us in our work. This report was on motion adopted".

George Simpson had been the prime mover in bringing about organization of the Society in 1886, was its first secretary and again secretary from 1897 to 1900. For over twenty years, until his death October 22, 1906 he was probably its most active member. For no other member is there a similar minute recorded. Honorable George Simpson was the Father of Laura Simpson Cowan to whom this book is dedicated.

One of the purposes of the Society was to maintain a library. While not large by today's standards, here one found the best in classical and current fiction, coupled with approximately an equal number of volumes of non-fiction covering a wide range of interests.

Many of us who used the services of the library and participated in the programs of the Society owe it a deep debt of gratitude.

In the minutes of this Institution is the record of the cultural life of a community of intelligent, well-read, serious minded men and women, largely self-educated, with only basic elementary schooling, who found in the Cavendish Literary Society not only a pleasant social atmosphere but also a mental challenge through debates, lectures, papers, book reviews, variety concerts and in serious conversation and discussion. Without it Cavendish as a community would have been much the poorer.