

[Page 49 - Presbyterianism in Old Cape Breton](#)ISSUE : [Issue 42](#)

Published by Ronald Caplan on 1986/6/1

course, and there would be thus an interchange of views that drove home, in no uncertain way, the great religious thoughts uttered from the pulpit. Then on arriving home, and after partaking of the long postponed second meal of the day, the children are gathered together and there is related to them the substance of all that the parents had heard in church and on the journey homewards. This undoubtedly made a lasting impression on the formative minds of the juvenile hearers: in this simple and unostentatious way great moral and religious truths were instilled into the minds of the youth of that day, that were bound to have some future influence on the public institutions and moral welfare of the country. The first of these remarkable pioneers to arrive, under the auspices of Mrs. MacKay and her associates, was Rev. Alexander Farquharson, who made his headquarters at Middle River, in 1833. Shortly after, he was followed by Rev. James Fraser in 1836; Rev. Peter McLean in 1837; Rev. John Gunn in 1838; Rev. Matthew Wilson in 1842; Rev. Murdoch Stewart (father of Dr. John Stewart of Halifax) in 1843; Rev. Dr. Hugh McLeod in 1850. The hardships endured by these sky-pilots, as narrated by themselves in their reports to the home land, make painful reading. Compelled to go on long and dangerous journeys, especially in winter, and subjected to undue privation and discomfort in the destitute homes where, for a time, they were obliged to seek shelter and sustenance, they gave, in the performance of their work, indisputable evidence of Christian fortitude as well as of physical endurance. Like some of our own missionaries of the present time, they were given instruction in the principles of Medicine before leaving home, and so were frequently called upon to render medical advice to their parishioners on occasions when the services of medical doctors were not available. At the regular seasons of systematic visitation the physical condition of their flock was enquired into with almost as much eagerness and anxiety as the moral and spiritual. This was a decidedly wholesome practice, as it is a fact well known to scientists that the dependence on our lower physical substratum for the full development and fruitage of our higher powers--mental, moral, and spiritual--is well worthy of wide and deep recognition. These clergymen were especially interested in the establishment of educational schools throughout their respective parishes, and were instrumental in having what was known as a Grammar School established on the island of Boulardarie, presided over by Mr. Alexander Munro, M.A., grandfather of the late Rev. Kenneth Munro of Montreal. Mr. Munro arrived in Cape Breton in 1839, having been sent out from Scotland by Mrs. MacKay, already alluded to. To accommodate the students, who in the winter term numbered 100 to 125, small huts were built in the neighbourhood. From this school, where Latin, Greek, Algebra, Geometry, Navigation and other subjects were taught, teachers were sent out all over the island, so that within a dozen years the advances of education were brought within the reach of most of the children. Not to the same extent, however, as later when the Free School Act of 1864 placed educational facilities at the disposal of all. Mrs. Munro, and her assistant. Miss Gordon, gave special attention to the girls and



taught them sewing, cooking and so forth. At this juncture mention must also be made of the excellent school opened at St. Anns in 1825 by Rev. Norman McLeod, and conducted by him for a quarter of a century, up to the time of his departure for Australia in 1851. It will be noticed that I have not dealt, in this paper, with the work in Cape Breton of this extraordinary clergyman. I have not done so for two reasons: firstly, because I gave a somewhat extensive resume of his activities, religious and otherwise, to the Nova Scotia Historical Society in 1925; secondly, because he refused, absolutely, to co-operate with the Presbyterian ministers who toiled in this portion of the Lord's vineyard from 1830 onwards. It is worthy of historical record that during all the years of his residence in St. Anns he never dispensed, or took part in the dispensation of, the Lord's Supper, and very rarely administered the Sacrament of Baptism to either child or adult. So he never participated in the religious services that we have described under the head of "the Open Air Sacrament," but rather denounced this in unmeasured terms. Moreover, he referred in the most vituperative language to his clerical brethren, as in the following extract from a communication he sent the Presbytery on October 6, 1840: • "In consideration of your dangerous and wilful extravagance... together with your openly profane and indiscriminate administration of the most solemn and sacred ordinances, exclusive of many similar means of conviction in the obvious tenor and tendency of your conversation and conduct, I cannot but infer, without contradicting all scripture-

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