6

DISPATCH. THE

Nov. 7TH.

LIFE AT THE OLD MEDUCTIC where the old railway station stood below the FORT.

Gruel Customs of the Indians,-Experience of John Gyles and His Comrades.-Camping Grounds at Woodstock.

(No. 7.)

So far as we are able to judge from Gyles' narrative, the St. John river Indians were, like others of their race, exceedingly cruel in their treatment of captives.

It was customary among the Maliseets, when any considerable number of Indians met, or when captives had been taken in any of forays, or when captives attempted to desert and were retaken, to have a dance and ments like the Meductic village. One of torture the unhappy victims. Gyles states that his brother, who was captured at Pemaquid, and an Englishman who had been made prisoner at Caso Bay, attempted to escape from the Indians and were retaken at New Harbor and carried back to Penobscot fort. Here they were both tortured at the stake by fire for some time in the usual barbarous fashion, each savage taking a brand and burning the poor creatures gradually, in the most sensitive parts of their bodies; other lonely little lad over whose head but ten horrible tortures followed: their noses and ears were cut off and they were made to eat | the banks of the Meduxnakik little dreaming them. After this they were burnt at the that the whirr of machinery, the hum of steak, the Indians at the same time declaring factory wheels and the bustle of such a town as that they would serve all deserters in the same manner. The Indian women are said to have even surpassed the men in cruelty to captives. It is perhaps owing to this fact, that the women were not always spared in Indian warfare. Gyles makes special mention of an old squaw who endeavored to out do all others in cruelty. He says: "Whenever she came into a wigwam where any poor, naked, starved captives were sitting near the fire, if they were grown up persons she would stealthily take up a shovel of coals and throw them into their bosoms. If they were young persons, she would seize them by the hand or leg and drag them through the fire, etc." Yet there were individuals among the Indians who were humanely disposed, and to whose compassion the tender years and friendlessness of the little English captive did not appeal in vain, and consequently his experience was less bitter than that of some of his companions, in tribulation. Nevertheless the reception he met on his arrival at the old Meductic fort was a very uncomfortable one. The story shall be told in his own words:-"On our arrival two or three squaws met us, took off my pack, and led me to a large hut or wigwam, where 30 or 40 Indians were dancing and yelling round five or six peor captives who had been taken some months before from Quochech (now Dover, New Hampshire). I was whirled in among the circle of Indians and we prisoners looked on each other with a sorrowful countenance. Presently one of them was seized by each hand and foot by four Indians who swinging him up, let his back fall on the ground with full force. This they repeated till they had danced, as they called it round the whole wigwam, which was 30 or 40 feet in length. But when they torture a boy they take him up between two. This is one of the customs of torturing captives. Another is to take up a person by the middle with his head downwards and jolt him around with the greatest violence. Sometimes they will take a captive by the hair of the head and stooping him forward strike him on the back and shoulders till the blood gushes out of his mouth and nose. Sometimes they torture them with whips etc. "The Indians looked on me with a fierce countenance as much as to say it will be your turn next. They champed cornstalks which they threw into my hat as I held it in my hand. I smiled on them though my heart ached. I looked on one and another but could not perceive that any eye pitied me. Presently came a squaw and a little girl, and laid down a bag of corn in the ring. The little girl took me by the hand, making signs for me to go out of the circle with them. Not knowing their custom, I supposed they designed to kill me and refused to go. Then a grave Indian came and gave me a short -pipe and said in English 'smoke it' then he took me by the hand and led me out. My heart ached thinking myself near my end. But he carried me to a French hut about a mile from the Indian fort. The Frenchman was not at home, but his wife, who was a squaw, had some discourse with my Indian friend which I did not understand. We tarried about two hours, then returned to the Indian village where they gave me some victuals. Not long after I saw one of my fellow-captives who gave me a melancholy apparel. "Diamond Dyes" save many dol-lars each year in every farmer's home. account of their sufferings after I left them. Having thus been initiated into the circle of his future companions at the Meductic fort, Gyles seems to have escaped further molestation for the time. Soon after he advanced by the Grand Trunk Railway. accompanied a party of Indians on a trip What little benefit there was in the free about eight miles up the river to an old admission into the United States of Canacamping ground at the mouth of the Meduxnakic or Medockseenecasis as he calls it. advance in transportation rates. Dealers in There was only a single wigwam at the place | Toronto are greatly incensed by this action at the time although at other times there on the part of the railway, and within the must have been a good many. The site of past few days, a voluminous correspondence

creek, but it is not impossible it may have been at the head of what is now Bull's Island. It must be remembered the time of which Gyles is speaking was more than two hundred years ago and it is quite possible that the channel between the island and the town has been tormed since then. There can be no doubt that the old channel of the Meduxnakic which it still follows when the water is extremely low, ran around the head of Bull's Island.

The Indians in olden days had camping grounds at the mouth of nearly all the principal tributaries of the St. John which however were not as a rule permanent settletheir favourite summer resorts was at the mouth of the Becaguimec. While encamped at the mouth of the Meduxnakic Gyles says "We lived on fish, wild grapes, roots etc., which was hard living for me." But hard as this experience was deemed by the lad he was destined to have a harder one before the winter was over. Meanwhile as the autumn advanced the forest trees put on their gorgeous robes of crimson aud yellow; the summers had passed, wandered up and down Woodstock is today would one day disturb the solitude of that wilderness. We can picture to ourselves the boyish delight with which he gathered the wild grapes and cherries and butternuts that grew abundantly on the islands and intervales, forgetting in the pleasure of the moment the sad fate that had befallen him. Many another boy engaged in the same quest has trod since then the ground where this first of white boys planted his foot steps two hundred years ago.

W. O. RAYMOND. NOTE.-The statement made in article 3 of this series, that Peter Fraser, Esq., M. P. P., for York in 1820, was an uncle of his honor Lientenant Governor Fraser, is incorrect. The father of our honored Lieut. Governor came to Halifax from Inverness in 1803, remained in Nova Scotia until 1812, when he went to Miramichi and engaged in business with his relative the Hon. James Fraser. The firm carried on a very extensive business in general merchandize, shipbuilding, export of timber and salmon, etc. The Hon. James Fraser, senior partner of the firm, represented the county of Northumberland for many years in the provincial legislature coming each winter from Halifax, where he had taken up his residence, to attend the session at Fredericton.

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Convention. This association has become one of the most vigorous Christian institutions of our province. Its zeal is seen not only in its conven-tions, but in its work and influence in our small settlements in behalf of childhood and youth. It was organized in 1884 and celebrated its decennial at Fredericton on Oct. 16th, 17th and 18th, 1894. Thorough prepa ration had been made for this gathering. Early as last January the committee secured the services of Rev. Jesse Hurlbert, D. D., of Chautanquan and Sunday school fame. The Fredericton local committee made most complete arrangements, and 200 delegates were enrolled, and wore badges of gold letters on crimson ribbon. The executive wisely held some preliminary meetings in St. John-Rev. Dr. Hurlbert held three services there on Sunday, 14th, and lectured to the young people societies on Monday evening, 15th. Men of thought and men of action attended those services and confirmed the wisdom of the committee in bringing such a worker to the convention. Convention opened in Fredericton on evening of 16th, Rev. G.O. Gates, Pres., in chair. Rev. Dr. Saunders, pastor of the church, led the first prayer service. Rev. Dr. Brecken gave an address of welcome which was responded to by Rev. N.Mc-Kay. Dr. Hulbert's first address on "Wherein the average Sunday school succeeds," showed a real helper. He literally put his strength under the weakest teacher from the smallest school for their encouragement. This met the very idea of the committee. His normal lessons were full of Bible instruction, and will give impetus to the work of normal classes, or to students on normal lines where classes cannot be formed. This touches a definite aim of the committee in its work for the 11th year. The trustees of the city day schools permitted an early clos-

New Brunswick Provincial Sunday School

ing one day so that the teachers might attend the conference on normal work. The report of the executive appeared of marked interest to the audience, copies were distributed and while the chairman, S. J. Parsons, read, the people closely followed him on their copies. Some one said not a copy was left in the seats, but taken home to read again. The report showed an encouraging growth all along the lines. Among the recommenda-tions was one on the field secretary and his work. Many kind works were spoken and the audience rose en masse to endorse his reappointment. When Mr. Lucas gave his report it showed that he had he had held 400 services during the year to 20,000 people, and he travelled 9,500 miles. When, a few years ago, he came to this work at their urgent call, he believed God led him. The years of experience had confirmed those early convictions. This year had been in many ways the best. This work in both quantity and quality had been made possible only by God's

people everywhere. The work in the past year had received very hearty endorsation from denominational gatherings. This was God's answer to oft PHYSICIAN AND SURGEON, repeated prayer that pastors might see that it always was helpful, never detrimental to the work of any denomination. One constant aim is to promote and guard that work which God has put in the care of pastors. The Treasurer's Report by Mr. H. A. White, Sussex proved an increasing confidence of the people as shown by their gifts. One hundred and thirty-five schools more than last year had sent offerings to this work. He spoke of the readiness of business men to help this. They begin to recognize that their fellow business men gratuitously plan this work and manage its funds with strict economy giving liberally of their own time and means. His recommendation to guide future action were of a business like character and will be published in the report. The statistical report read by Miss Lucas, cor. sec; showed 963 schools with 6,270 officers and teachers and 48,241 scholars-a total of 54,511. This was a gratifying contrast to 568 schools in 1884. Perhaps the convention reached its climax in the 4th session called The Decennial Thanksgiving service. The Rev. Kenneth McKay now of Houlton, Mr. T. S. Swims, and Rev. T. F. Fotheringham, first promoters and officers were speakers that evening. They were followed by Dr. Hurlburt. In response to his appeal the people pledged \$2150 for the work of another year. The Rev. Neil McKay, of Chatham, was elected president. Being escorted to the platform he was inducted by Mr. S. J. Parsons, and made an excellent address. The following is a list of officers for 1894-5: Rev. N. McKay, pres.; Miss C. Lucas, Sussex, cor-sec.; H. A. White, Sussex, treas.; Rev. Geo. Lawson, Hamondvale, rec-sec.; Rev.A. Lucas, Sussex, field sec. Vice-presidents for counties : Albert -Miss Bacon, Hopewell Hill ; Carleton-Geo. Hovey, Woodstock; Charlotte-J. K. Laflin, St. Stephen; Gloucester-Mrs. J. Ferguson, Bathurst Village; Kent-Andrew Dun; Kings -Rev. A. M. Hubly, Sussex; Madawaska-Dr. Main, Edmundston; Northumberland-Rev. Geo. Steel, Chatham; Queens-George White, Narrows; Restigouche-Geo. Had dow, Dalhousie; St. John-Andrew Malcolm. Sunbury-T. L. Alexander, F'ton Junct.; Victoria-T. H. Manzer, Aroostook Junct.; Westmoreland-Jas. Frier, Shediac; York-Geo. C. Hatt, Fredericton. Central Executive: S. J. Parsons, chairman, Woodstock; Rev. G. O. Gates, W. J St. John: Martin Lemont and J. W. Spurden, Fredericton; Rev. T. Fotheringham, T. S. Simms, Rev. Geo. Bruce, Rev. T. Mar-shall, Rev. J. W. Clark, R. W. McCarty, St. John. Altogether this was a strong educative convention-a fitting close of the ten years, a good preparation for the future. Rev. Geo. Steel was stenographer for the convention. A report will be published during November at ten cents per copy or twelve for one dollar. All orders to be sent to Miss C. Lucas,

RAILWAY TIME TABLE

DEPARTURES.

6.15 A. M.-MIXED-Week days: For Presque Isle and points North. 11.32 A. M.-EXPRESS-Week days: For Houl-ton, McAdam Junction, St. Stephen, Fredericton, St. John, Vanceboro, Bangor, Bos-ton, &c.

12.30 P. M.-MIXED-Week days: For Freder-icton, &c., via Gibson Branch.

1.05 P. M. - EXPRESS - Week days : For Presque Isle, Edmundston, and all points

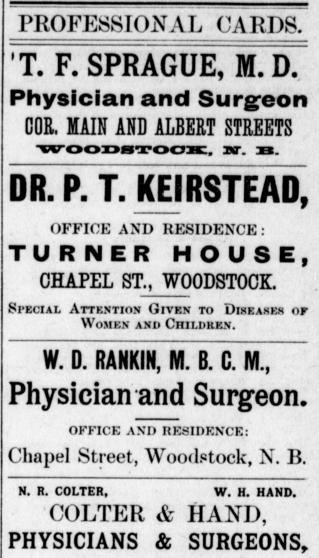
2.40 P. M.-MIXED-Week days: For Vance-boro, Montreal, etc.

8.00 P. M.-MIXED-Week days: For Hear-ton, McAdam Junction, St. Stephen, St. John, Bangor, Boston, &c. ARRIVALS.

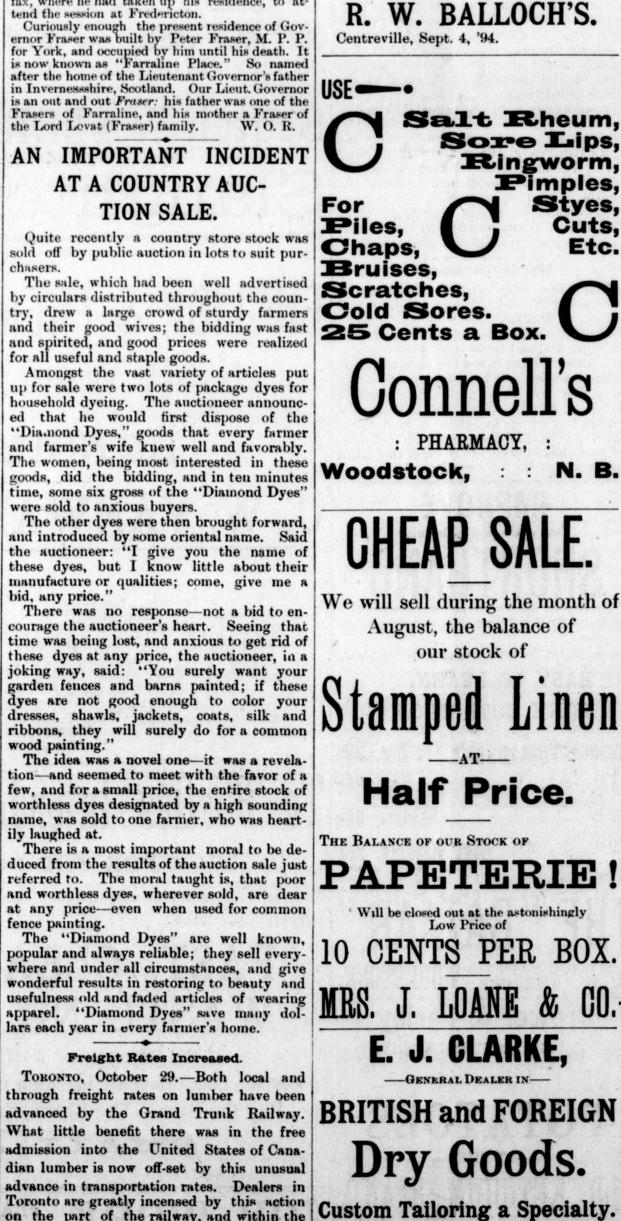
6.15 A. M.-MIXED-Except Monday, from St. John, St. Stephen, Vanceboro, Bangor, etc. 10.56 A. M.-MIXED-Week days: From Fred-ericton, etc., via Gibson Branch. 11.00 A. M.-From McAdam Junction, etc.

11.32 A. M.-EXPRESS - Week days: From Presque Isle, etc.

1.05 P. M.-EXPRESS-Week days: From St. John, St. Stephen Bangor, Montreal, etc. 7.45 P. M.-MIXED-Week days: From Ed-mundston, Presque Isle, etc.



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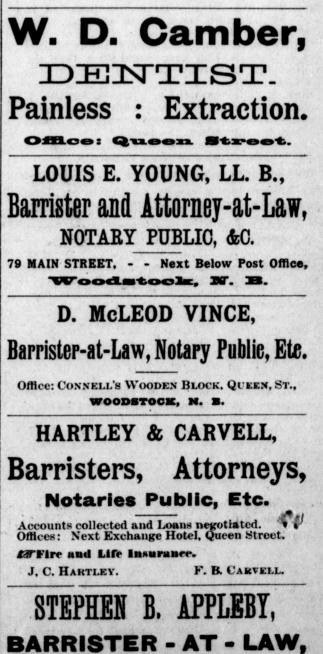
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this camping ground, it would naturally be is fear by the dealers that there is no course s been carried on by those interested. It with a rough cloth, which preserves the true skin. —Philadelphia Press. Connen 2 DIUCK, COR. MAIN AND KING STREET. supposed would be the flat under the hill open to them now, but to submit.

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