

THE MEDUXNAKIC.

(No. 2.)

By far the most accurate and complete description of the river St. John and its tributaries yet written has just been published at Cambridge, Mass., by J. W. Bailey, a son of Dr. L. W. Bailey, professor of natural science in the university of New Brunswick. From the pages of Mr. Bailey's admirable little book we quote his brief description of "the Meduxnikeag river."

"The Meduxnikeag river (drainage area about 420 square miles), which unites with the St. John at Woodstock is formed by the junction of two streams of nearly equal size twelve miles above the mouth, one flowing southerly from the Aroostook water shed, the other northerly through one of the richest farming districts of Maine. Houlton, an ambitious rival of Woodstock, and the metropolis of Aroostook county, is situated on the south branch. Its business section is clustered about an open square, from which pleasant residential streets extend in several directions.

"In the more remote country districts above Grand Falls, the water courses afford the most convenient or only routes to travel; consequently the degree of each stream's 'navigability' is a matter of common knowledge; but below Andover the country is so covered by a network of roads, that a person interested in any stream whose current it requires a more or less experienced poler to overcome, rather prefers to walk or drive than to incur fatigue and strain his canoe in the arduous exercise of swinging the pole. Especially is this true of the Meduxnikeag, but the possible canoeist may be interested in learning that there is a waterfall near the forks, and a very pretty valley from there to Woodstock."

Mr. Bailey's tribute to the beauty of the valley of the Meduxnaikic is well deserved. From the roads leading along the banks glimpses may here and there be caught of the little river as it glistens and gleams through the elms and other shapely tree that dot the valley. The canoeist descending from the forks will be delighted with the ever changing panorama. Just as the town is reached the valley expands into what was doubtless at one time quite an extensive lake, but is now a luxuriant interval. Sometimes the spring freshet overflows the low lying meadows and then the place assumes its pristine form. Doubtless the fertile meadow lands were laid down in the old lake bottom and when in process of time the St. John river wore out for itself a low channel the lake was drained and its fertile bed exposed. Along the eastern border of this flat under the hill is the old Gully where the boys and girls of the town have been always wont to resort after the first severe November frost to enjoy the earliest skating. Beyond it lies the rifle range where the members of the volunteer corps and county rifle association are wont to contend in honorable rivalry for the prizes awarded in recognition of their skill.

The rapid at the mouth of the creek was once an exceedingly picturesque spot where forest clad hills sloped upward on either hand and the waters tumbled and foamed amongst the rocky ledges. In freshet time and after heavy rains the sight was quite wild and grand. At the foot of the rapid and here and there in the pools amongst the rocks salmon of large size were frequently taken—for the Meduxnikic in its day was quite a salmon river. But alas, civilization has changed all that. Nothing destroys the natural beauty of a river like a saw mill, and this the enterprise of the first settlers soon called into existence. The mill was built, a dam constructed, the rocky ledges were blasted away the rapid disappeared and logs and sawdust, piers and booms conspired to disfigure the spot which had once been beautiful.

Two summers ago salmon in large numbers sought their ancient haunts and several were captured in the pools below the mill-dam. It is possible that if a proper fishway were built the Meduxnikic might even now regain some of its former reputation as a salmon stream.

The rapid at its mouth rendered the creek in olden days rather a formidable hindrance to land travel. The banks were much lower than they are now and in consequence the hills on either side much steeper; the current at times was very strong and the rise of the water often very great. The construction of a bridge that would withstand the effects of water and ice in such a river was to the first settlers no small undertaking. It may surprise some of the readers of THE DISPATCH to learn that it was more than forty years after the settlement of Woodstock before an attempt was made to build a bridge across the Meduxnaikic.

The construction of the bridge may be said to have been coeval with the beginning of the village at the mouth of the creek. Up to that time the centre of trade had been in the vicinity of Bedell's cove where there was a store, a blacksmith shop, tavern, small tannery, etc. At the mouth of the creek there were in 1826 only two houses, occupied respectively by Captain Jacob Smith and his son Richard Smith. The father and son at

that time owned nearly all the land upon which the town has since been built. The house in which Richard Smith lived stood on the north bank of the creek near the old steamboat landing. This house was perhaps the oldest framed building in Woodstock. It was raised on the 9th day of November, 1805. Capt. Jacob Smith's house was standing a few years ago just above the road leading to the Davis' mill on the south bank of the creek. The house, a large two story one, was built to replace the old log house in which the family first lived. It was considered quite an elegant residence in its day and at the raising neighbors came from far and near. The date of the event is preserved in the following entry in old Parson Dibblee's diary: "Dec. 23, 1811, Jack went to help Jacob Smith raise his house." The "Jack" referred to was the late Colonel John Dibblee, in his day one of Woodstock's most respected and influential citizens. An account of the building of the first bridge over the Meduxnikic with some other matters is reserved for another article.

W. O. RAYMOND.

The Jewish Sabbath.

There was no institution of their religion for which the Jews in ancient times were more bitterly assailed and maligned than the Sabbath. I need only mention the ninth satire of Horace (Book I) and the savage onslaught of Seneca, when in speaking of the rites of the Jews, he condemns them severely for wasting a seventh part of their lives by observing the Sabbath. The Sabbath was the most important and most characteristic feature of the Jewish religion. In its nature and purpose, it was absolutely unintelligible to the heathens. It sprang directly from the peculiar views which the Jew entertained concerning God and man and their relations to each other, and these views were directly opposed to those which were current in the heathen world. The ancient Greek looked upon manual labor as degrading and unworthy of a free-born man, and in the days of Cicero the educated Roman was of the same opinion. In all antiquity there was but one people that was distinguished for the high estimate it put upon work, and made it the foundation of the social fabric—the people of Israel. The Bible introduces God as working six days and resting on the seventh. Labor was enjoined on man, according to the Bible, before he had committed the first sin, and it was regarded as a punishment for his disobedience, or as a primeval curse. On the contrary, to work was Godlike, and labor of all kinds was, therefore, commanded as a divine obligation resting upon all men without distinction. There was no class, or order, which was exempt from this duty.

It is only in such a civilization as that of the Jews that a Sabbath could be instituted; where there are no prerogatives of birth, where slavery is condemned in principle by the declaration of the original bill of rights that man—neither Greek nor Hebrew, nor high nor low, rich or poor, but man, plain man without qualification—was created in the image of God, there, alone there, the Sabbath could spring up. Where all alike are called to the dominion of this earth, and upon all alike is imposed the divine obligation to work, there a day of rest becomes necessary. It is apparent that the Sabbath day among the Jews was instituted for the especial and immediate benefit of the laboring classes. As we know from the Bible and Talmud, the Sabbath was regarded as a day of rejoicing and recreation, as it was intended to be a means of relaxation and diversion from the ordinary pursuits of life, and, by a coupling of the religious element, to lift man up to a higher and better sphere of thought and conduct. Those who imagine the Jewish Sabbath to have been Puritan in its nature, know nothing at all about it. Its whole atmosphere was one of joy and delight. It is true the Pentateuch has forbidden the kindling of fire on the Sabbath, and it also tells us of a man who was stoned to death because he gathered wood on the Sabbath. But there are more things in heaven and earth than are dreamt of in the school philosophy of many a divine, and I believe that the history connected with this inhibition of fire and of gathering wood is one of these things. I have never yet been able to find a satisfactory explanation in all the commentaries I have examined, and I hope I may not be considered presumptuous in venturing one.

It is well known that one of the most primitive and universal cults was the worship of the fire-god. In it there were elements of cruelty and immorality, which constituted it one of the most baneful forms of early religion. It had spread through Assyria, Babylonia and Phœnicia, and Russia was the classic land of the fire-god. What horrid rites were connected with it we know from the Bible, which informs us that the children were made to pass through the fire in honor of Moloch. The cult of Venus and Adonis was a part of the worship of the sun or fire-god, and if we needed any other information about the indecencies connected with it than that furnished by the Bible, we need only refer to the sixth chapter of Lucian's "de Syria Dea." The rites and practices of this cult were abhorrent to every principle of the Mosaic religion, and, on this account it

seems to me, the kindling of fire, which in itself was a necessary operation in the fire-worship, and of great religious importance, was prohibited on the Jewish Sabbath. The commandment "Ye shall not kindle fire on the Sabbath day," is a vestige of and a witness to the struggle which Mosaism undertook against one of the most debasing forms of idolatry that ever infested mankind.—Dr. S. Sale in the Menorah for September.

Imperial Customs Union.

The London Times, commenting on the Statist's offer of a prize of a thousand guineas for the best scheme for an Imperial Customs union, considers it impossible that such a union could exclude the United States. "We are customers of the United States of America," it says, "for exactly half their domestic produce, and it may be assumed that the United States will not lose such a customer without being willing to make concessions in the direction of mutually advantageous union. The gradual shifting of the centre of the coal and iron industry from Great Britain to the United States, which is believed by some economists to be taking place, is another serious reason in favour of commercial union. The conditions are such that the United States and England must either compete for, or unite to possess the command of the world's commerce. United, we may safely defy competition from any source. The people of the colonies would also have an insuperable objection to join any union which excludes the United States. By these and many other reasons we are driven to conclude that colonial and Imperial interests would best be served by keeping questions of political and commercial union entirely distinct. If a Customs union should be formed on any other basis than that of free trade for revenue purposes, it hardly appears to admit of a question that such a union would have to be formed to include the United States.

A Detroit home has among its lares and penates a small boy who will be a Chesterfield in point of manners at least, if given half a chance. He has a great admiration for his mother, and yet there are times when she is compelled to punish him. Such a thing occurred the other day. "Now," she said, after she had concluded a vigorous spanking for wilfulness, "I hope you have changed your mind." "No, mamma," he sobbed "I always said I'd rather be spanked by you than kissed by any other lady in town, and I think so yet."—Detroit Free Press.

In all policies of life insurance, these, among a host of other questions, occur: "Age of father, if living? Age of mother if living? A man in the country filled up his father's age, 'if living,' 112 years, and his mother's 102. The agent was amazed at this, and fancied he had secured an excellent customer, but, feeling somewhat dubious, he remarked that the applicant came of a very long lived family. "Oh, you see, sir," replied he, "my parents died many years ago, but, 'if living,' would be aged as there put down."—Tit-Bits.

Mrs. Julius Cæsar

Was above suspicion, and so is the Singer Sewing Machine. It took fifty-four first awards at the World's Fair, Chicago, for durability, appearance, neatness and light running. Alex. Mathews, Agent, Woodstock, N. B.

J. C. MILMORE,

GENERAL DEALER,

Main - Street, WOODSTOCK, N. B.

Lee's Restaurant.

Meals Served

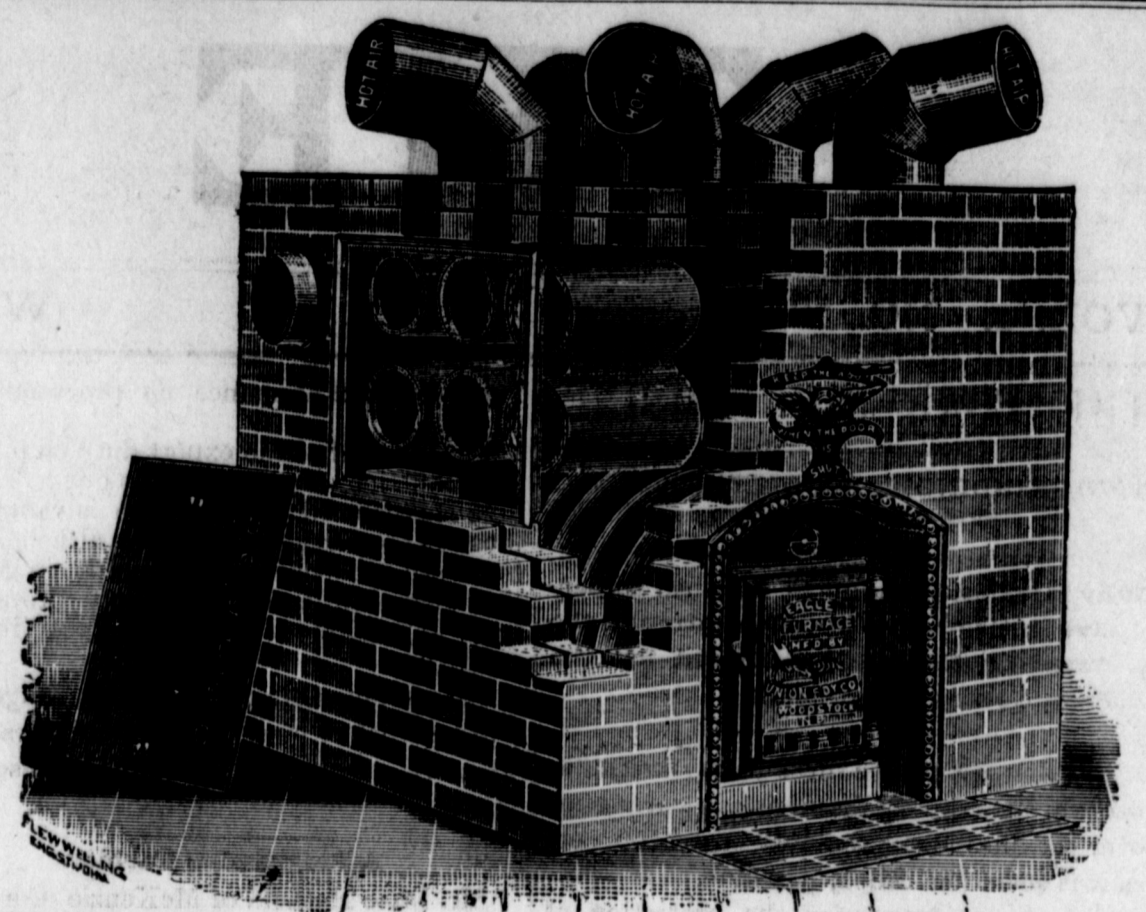
At all hours, including Oysters, Baked Beans, Ham and Eggs,

And, in fact, everything that goes to make up a First-Class Bill of Fare.

I beg to call attention of the public to the fact that I have fitted up a Fine Dining Room in connection with the restaurant and we will be better prepared than ever to accommodate our many friends in the county. Imported and Domestic Cigars, and a fine assortment of Confectionery constantly on hand; also Fruits of all kinds.

Thanking my many friends for their patronage during the last year, and soliciting a continuance of the same during the ensuing year, I remain, yours truly,

John M. Williamson.



UNION FOUNDRY COMP'Y,

Manufacturers of Stoves, Furnaces, Plows, Cultivators, Horse Hoes, &c., &c.

WOODSTOCK, N. B.

HOTELS.

Turner House,

SMITH & WALTON, Proprietors.

237 FIRST-CLASS PERMANENT AND TRANSIENT BOARD. TERMS MODERATE.

14 CHAPEL ST. WOODSTOCK, N. B.

Wilbur : House,

MAIN STREET,

WOODSTOCK, N. B.

ALL MODERN CONVENIENCES.

LARGE SAMPLE ROOMS.

J. H. WILBUR, Proprietor.

VICTORIA HOTEL,

ST. JOHN, N. B.

D. W. McCORMICK, - Proprietor.

Everett's

BOOK : STORE.

ESTABLISHED 1870.

A Full Line of the following:

School Books, Slates, Pencils, Pens and Inks, &c.

Room Paper 5c. per Roll up.

Trunks, Valises, Satchel's,

Novels, Toy Books, Books

of Travel.

Croquet Sets, Base Balls,

Rubber Balls.

Fishing Rods, Tackle, Hooks

and Lines.

PRICES LOW.

W. H. Everett.

CHARLES C. PROCTOR

TAILOR,

Hartland, N.B.

FINE CUSTOM WORK ONLY.

LADIES' GARMENTS A SPECIALTY.

GOOD WORK GUARANTEED.

BAILEY BROS

Shoe Store.

Ladies', Gent's, Misses' and Children's

OXFORDS

Men's, Boys', Youth's

Canvas Oxford and Bals.

: TAN, : DONCOLA, :

All Varieties.

Woodstock Woodworking Factory.

Running EVERY DAY.

Job Work,

Planing,

Matching, &c.,

DONE AT ANY TIME.

Doors, Windows,

&c.

Orders Filled Promptly.

R. K. JONES.

Woodstock, N. B., August 22, 1894.

CONNELL'S PHARMACY.

Soda Water Fountain, With choice Syrups and Cream.

BEST BRAND CIGARS and TOBACCOS.

DRUGS

And - Druggists' - Sundries.

Prescriptions Carefully Attended to.

OPPOSITE WILBUR HOUSE.

C. G. Connell.

RAILWAY TIME TABLE.

DEPARTURES.

6.10 A. M.—MIXED—Week days: For Presque Isle and points North.

7.22 A. M.—EXPRESS—Week days: For Houlton, McAdam Junction, St. Stephen, St. Andrews, Fredericton, St. John, Vanceboro, Bangor, Boston, &c.

11.50 A. M.—MIXED—Week days: For Fredericton, &c., via Gibson Branch.

2.00 P. M.—MIXED—Week days: For Vanceboro, St. Stephen and St. Andrews.

12.25 P. M.—EXPRESS—Week days: For Presque Isle, Edmundston, and points North.

7.30 P. M.—MIXED—Week days: For Houlton, McAdam Junction, St. Stephen, St. John, Bangor, Boston, &c., and Saturdays excepted, for Sherbrooke, Montreal, &c.

ARRIVALS.

6.10 A. M.—MIXED—Except Monday, from St. John, St. Stephen, Vanceboro, Bangor, etc.

7.20 A. M.—EXPRESS—Week days: From Presque Isle, etc.

11.00 A. M.—MIXED—Week days: From Fredericton, etc., via Gibson Branch.

12.25 P. M.—EXPRESS—Week days: From St. John, St. Stephen, St. Andrews, Vanceboro, Bangor, Montreal, etc.

7.20 P. M.—MIXED—Week days: From Edmundston, Presque Isle, etc.