

THE MEDUCTIC VILLAGE.

Its Situation and Importance in the Days of King William's War.
(No. 5.)

The old name for Eel river was Medoctic. It was a stream well known to the French and Indians in early times, from the fact that it supplied the principal route of communication between the Indians of the upper St. John and their brothers to the westward. From the Eel river lakes there was a short portage to North Lake, whence canoes proceeded by the Cheputneticook lakes and St. Croix river to Passamaquoddy, or by the Schoodic lakes to Machias, or by a portage from the larger Cheputneticook lake to the Mattawamkeag and so on to the Penobscot and to the Kennebec. The extensive use made of these old routes of travel is strikingly shown by the fact that the course granite rocks along some of the portages are in place worn to a depth of two or three inches by the feet of the *voyageur*. From time immemorial the Meductic village was a favorite resort for the Indians, but of late years it has been entirely abandoned by them. This action, as will hereafter be shown, was not entirely voluntary on their part. The site of the old village was not at the mouth of the Meductic (or Eel) river, but four miles above on the west bank of the main river, on property now occupied by Mr. A. Hay. The fort guarded the eastern end of the famous portage, eight miles in length, over which canoes were carried in order to avoid the rapids that obstruct the lower part of Eel river. A glance at the map will suffice to show that the old fort was a natural rendezvous whenever anything of a warlike nature was a foot upon the St. John. It occupied a position nearly midway between the village of Aukpaque*, and the French fort at the mouth of the Nashwaak on the one hand, and the Indian Settlements at Tobique and Madwaska on the other; while, as just shown, communication to the westward with the Indians of Passamaquoddy, Penobscot and Kennebec was readily had by means of the numerous lakes and streams which provide a natural highway for the Indian canoe. But in addition to these advantages, the place possessed great local attractions. The floating in the vicinity in early times was excellent, the river abounded with salmon, sturgeon, bass, trout and other fish, and the intervals and islands were admirably adapted to the growth of Indian corn.

The fort itself was merely an enclosure surrounded by a strong palisade erected upon an embankment within which was a strongly built cabin, in size, about thirty by forty feet. Here the simple children of the forest received religious instruction at the hand of the Jesuit missionaries and were even honored by a visit from Bishop St. Valier of Quebec. Here, Rene d'Amour, Sieur de Clignancourt, and other traders bargained with them, giving them in exchange for their furs and pelting, French goods, trinkets, rum and brandy. Here Governor Villebon and his conferees harangued their dusky allies and inspired them to wage relentless warfare against the New England settlements. It was in the year 1688 that the most dreadful Indian war recorded in all the annals of Acadia began. It lasted with little intermission for ten years. It is known in history as King William's war from the name of the English sovereign in whose reign it was fought. There was a general uprising in which all the Indian tribes east of the Merrimac participated. Every settlement in Maine save Wells, York, Kittery and the Isle of Shoals was over run, and a thousand white people killed or taken prisoners. The war was encouraged and embittered by the French who were then at war with England. The Indians at Meductic and at the other settlements above and below on the river St. John sent their full quota of warriors, being encouraged thereto by Governor Villibon, and Father Simon, the French missionary. The patriotism of the missionaries seems to have always led them to encourage their savage allies to join with the French against the English when opportunity afforded, at the same time their influence was exerted—not always unsuccessfully, to mitigate the horrors of savage warfare and to secure some mercy for the captives taken. The number of Indians encamped at the Meductic village varied greatly from time to time in consequence of their nomadic habits, but it frequently amounted to three or four hundred—men women and children included.

In the summer of the year 1689 a party of St. John river Indians numbering according to the account of Charlevoix, about one hundred warriors arrayed in their war paint and feathers proceeded from Meductic, by way of the Mattawamkeag and Penobscot waters, to the sea coast. Thence turning their steps westward, they surprised and captured the fort at Pemaquid and destroyed the settlement. This was by no means the only affair in which during the course of this and other wars the St. John river Indians gained notoriety; but it is not the purpose of the writer to enter into a detailed account of their transactions. The capture of Pemaquid is here mentioned because of an incident to which we are indebted for much of our knowledge respecting the old Meductic fort. This inci-

dent was the capture of John Gyles, then a lad about ten years of age.

The narrative in which Gyles has recorded his experience among the Indians was first published in Boston in the year 1736. Subsequently it was reprinted in Drake's Wilderness Tragedies, and again in 1875 at St. John, with the addition of some valuable notes by James Hannay. The story of Gyles we have every reason to think is thoroughly reliable; at the same time it possesses all the interest of a romance. As the scene of Gyles' adventures lies chiefly within bounds of Carleton county, I propose in these articles to quote freely from his narrative.

*The village of Aukpaque was a little above Springhill. The name Auk-paque signifies "the head of the tide."

W. O. RAYMOND.

Religion and Reform.

That conduct is vitally related to creed is denied by none, though the precise nature of the relation is less evident. Be the origin of the creed what it may, we know that, being created, the creed does practically affect and determine conduct. These two forever go hand in hand as the divine and the human contributions to progress. While the human mind moves towards reform in affairs, the divine spirit advances toward the purified religion which is its most efficient instrument. Only a reformed religion can reform. The changing conditions of life require corresponding adaptations of spirit. Religion as the informing soul of things necessarily possesses a fluidity and sinuousness by which it shapes and fits itself to every form of existence as water to a varied shore or air to the many featured world. This, which is the condemnation of all creedal and ritual stereotypes, is the true glory and eternal hope of the religious feeling. Nor does this sink the spiritual to the servant of the natural, bounded and conditioned by the material conditions of an age, like a lake by its surrounding shore. For religion is essentially aspiration, desire, motion, spiritual energy; and these are precisely the pioneering forces of life, prospecting always on the furthest limits of the possible and the practicable. It possesses a double function. As inspiration it completely fills, possesses and uplifts the human mind in the practical tasks of the hour, while as aspiration it "allures to brighter worlds, and leads the way." The first task to which a reforming and self-reforming religion is called is—to insist upon a closer union with morality. A purified creed must stand for a purer ethic, and that first of all, in the sphere of ecclesiasticism itself. A nicer ethical sense must be incorporated with organized Christianity. Judgment must begin at the house of God, and in this divine inquisition even the righteous will scarce be saved. The modern reformation, like that of the sixteenth century, is essentially a demand for righteousness in the Church as a preliminary to righteousness in the State. The modern demand is for a religion that will fit life. With the decay of dogma the function and province of religion begin to assume a more inspiring character. As long as religion was confounded with theology it held a place apart from ethics and apart from life. A merchant could worship God on Sunday without feeling the act inconsistent with the service of Mammon on Monday; a statesman could believe the Gospel, and yet be inspired by nothing diviner than policy; or a thinker could be a thorough-paced naturalist in one lobe of his brain, and a believer in prayer and miracles in the other. But now that religion is coming to be regarded as a spirit, a temper, an attitude and direction of soul, an impulse and movement toward righteousness, these inconsistencies are tending to disappear. Religion, as Professor Mozley pointed out years ago, must obey the power of reigning ideas, and one of the reigning ideas of this age is the application of religion to life. How to reconcile religion and life is the engrossing problem which occupies the earnest minds of the day.

A few years ago the problem presented itself as a necessity for reconciling religion and truth. On the side of natural science and on the side of revelation facts were alleged which seemed to point to a fatal discrepancy, and since theology was necessarily somewhat later than science in becoming vassal to the reigning idea of evolution, the disciples of the latter hastened to fling mediæval nicknames at the former. But that phase of the modern problem may be said to have settled itself. Theology has fallen into line with a wise celerity which must have made its critics blush for their want of chivalry. It has exhibited a hospitality large and generous for every authenticated fact of science, whether descending from the infinite spaces or ascending from the infinitesimal molecules. The only living theology of today is one that frankly ranges itself under the ruling ideas ordained by geology and astronomy. Biblical interpretation and homiletics, the pioneers of dogmatic reconstructive, are saturated with the ideas of evolution. The old creationism has ceased to impart one living impulse to the pulpit or the professor's chair, and though time and the man are yet wanting for the new constructive, the advent of both is being prepared by a thousand of forerunners. The *Deus ex machina* theory has perished from

the mind of modern theology, and its place is filled by that of the Divine Immanency. The "more awful God" of the scientist has been entirely accepted as an intellectual necessity by the theologian, who now labors—and not in vain—to clothe him in the tender robes of the Gospel of Jesus.—*Rev. Walter Walsh, in the Westminster Review.*

Here and There.

In Japan a man can live "like a gentleman" on \$500 a year. For this sum he can keep two servants, pay rent on a comfortable (for Japan) house and have plenty of food.

"Is your baby strong?" "Well, I should say so. He raised the whole family out of bed at three o'clock this morning, and scientists say that's the hour when everyone's strength is at its lowest point.

The Chinese has as it is well known made several inventions before the Europeans. Some learned Chinese has now found that a Chinaman in the fifth century had made a Bamboo Riding Wheel the first "bike". It is said he was beaten to death by the truckmen.

Teacher: Polly, dear, suppose I were to shoot at a tree with five birds on it, and kill three, how many would be left? Polly (aged six): Three please. Teacher: No, two would be left. Polly: No, there wouldn't tho'. The three shot would be left, and the other two would be fled away.

Reporter—Did you say your daughter's wedding dress was trimmed with duchess lace?

Mrs. McFudd—Not by a long shot! It was trimmed with the finest quality of Irish point. There wasn't a Dutch article in whole thrusaw!—*New York Herald.*

Mistress: Remember, Mary, if you break anything, I shall stop it out of your wages. Servant (impudently triumphant): Do it! Do it! I've just broke that fifty-guinea vase in the drobin' room, and if you can stop that out of a pound—for I'm goin' to leave at the end of the month—you'll be mighty clever.

The two had sat in moody, sullen silence for some minutes. Then she spoke.

"Before we were married, Algernon," she said, "you used to declare you could give up heaven itself for me."

"Yes," answered Algernon, bitterly, "but I little thought you would ever ask me to give up smoking."—*Chicago Tribune.*

The sedate, smooth-shaven, carefully-attired young Sunday school superintendent from Englewood sat down in the chair provided by the bootblack. "I want a good shine, my boy," he said. "I'm a little particular about my shoes." "You bet," responded the urchin, as he opened his box of implements and began operations: "I'm onto all that. You sporting men's de most p'ticler customers we's got."

First Citizen—"It is not enough that bicycles carry bells; the law should enforce a regular system of signals that all can understand."

Second Citizen—"What would you suggest?"

First Citizen—"Well, I don't know exactly, but it might be something like this:—One ring, 'Stand still'; two rings, 'Dodge to the right'; three rings, 'Dodge to the left'; four rings, 'Jump straight up and I'll run under you'; five rings, 'Turn a back handspring and land behind me'; and so on. You see us folks who walk are always glad to be accommodating, but the trouble is to find out what the fellow behind us wants us to do."—*New York Weekly.*

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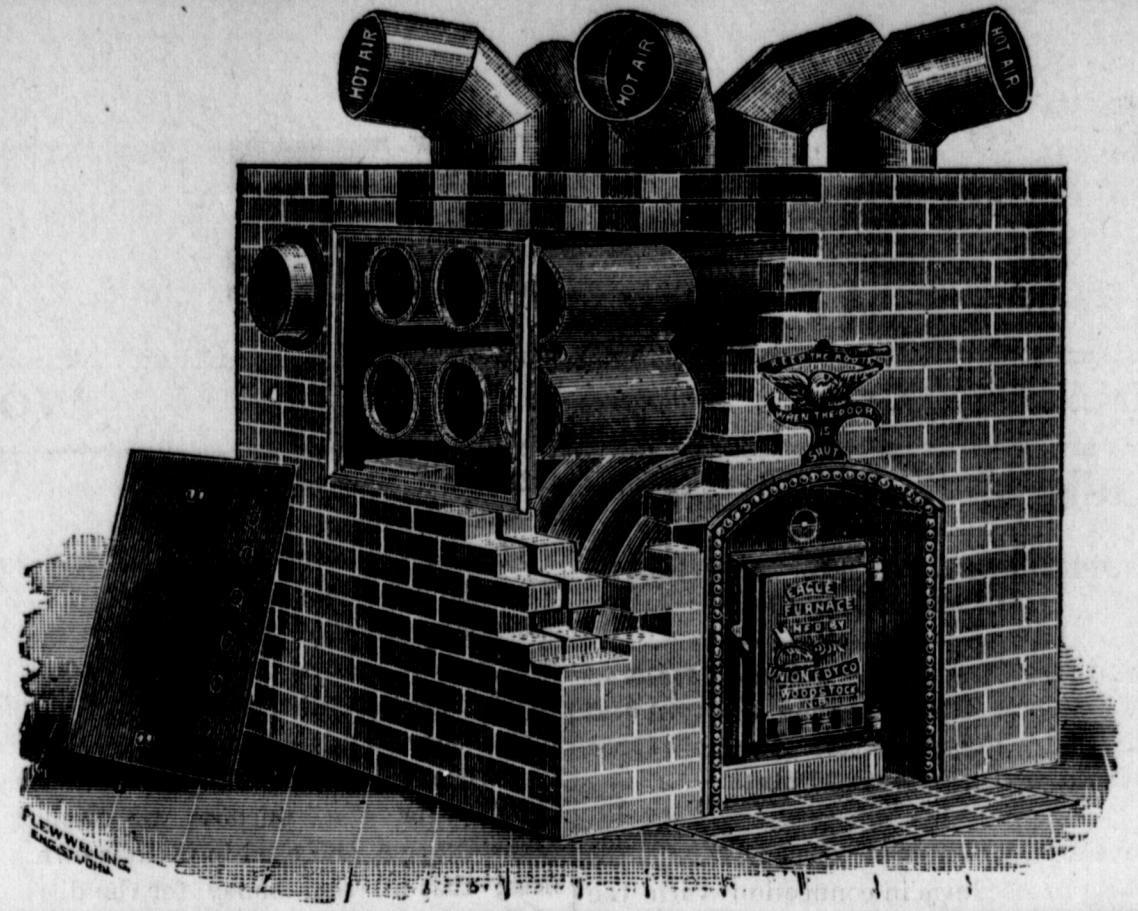
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