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We have just received :

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- In Men's and Boys' sizes.
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## FINAL CONFLICT FOR ACADIA.

The Malisets at Halifax.—Their Reputation as Warriors.—The Indians Hounded on by the French.—End of the Struggle.

(23)  
On the 12th day of August in the year 1749 Francois Arodowish, Simon Sacatawino and Jean Baptiste Maddouanhook, deputies of the St. John river and Passamaquoddy Indians, arrived at Halifax in the warship *Albany*, Capt. Rous, to pay their respects to the new governor, Hon. Edward Cornwallis, and to agree upon "articles of a lasting peace."

Great must have been the wonder of these children of the forest on their arrival at Halifax at the bustling scene displayed before their eyes. A colony of some two thousand five hundred persons had settled themselves on a spot heretofore almost uninhabited, and a town was rising as if by magic from the soil which less than eight weeks before had been covered by a dense forest. The sound of the axe, hammer and saw were heard on every hand.

Two days after their arrival the Indians were received on board the *Beaufort* man of war by his excellency the governor, and the entire council. The Indians announced that they were present in obedience to his excellency's orders; that they came from Aukpague, Medoctec and Passamaquoddy; that their respective chiefs were Francois de Salle of Octapah, Noellobog of Medoctec, and Neptune Abbadouallete of Passamaquoddy.

The governor having expressed his willingness to enter into treaty with all the Indians, and especially with those of the river St. John, enquired if the deputies were empowered by their chiefs to make a treaty. The Indians replied that they had come for that purpose; that they had a copy of the treaty made with their tribes in 1726 and wished to renew it.

After some further negotiation the treaty was engrossed on parchment and signed by the Indians; eleven members of the council appending their signatures as witnesses. Each Indian appended his *totem* or private mark to his signature.\*

A few days later the Indians returned with Capt. How to the St. John river. The treaty was duly ratified and thirteen chiefs signed the following document:—

"The articles of peace concluded at Chebucto, the 15th of August, 1749, with His Excellency Edward Cornwallis, Esq., Capt. General, Governor and Commander in Chief of His Majesty's province of Nova Scotia or Acadie, and signed by our deputies, having been communicated to us by Edward How, Esq., one of His Majesty's council for said province, and faithfully interpreted to us by Madame de Bellisle, inhabitant of this river, nominated by us for that purpose; we the chiefs and captains of the river St. John and places adjacent do for ourselves and our different tribes confirm and ratify the same to all intents and purposes. Given under our hands at the river St. Johns, this 4th day of September, 1749."

Capt. How distributed presents among the Indians and promised further favors if they remained tranquil. The colonial authorities in England wrote to Governor Cornwallis in reply to a letter received from him about this time:—

"We are glad to find that the Indians of the St. John river have so willingly submitted to His Majesty's government and renewed their treaty and as they are the most powerful in those parts we hope their example may either awe or influence other inferior tribes to the like compliance."

Cornwallis however did not build very much upon the treaty since in his next letter to the Lords of Trade and Plantations he says "I intend if possible to keep up a good correspondence with the St. John's Indians, a warlike people, tho' treaties with Indians are nothing, nothing but force will prevail."

Very probably the Malisets if left to themselves would have remained quiet but this was not the intention of the French. The crowns of England and France were at peace it is true but the ascending of the English in Acadia was viewed with a jealous eye, and it was thought their position might be weakened by stirring up the Indians to attack their frontiers. The French were particularly irritated at the establishment of a British post at Halifax in which they saw a formidable rival to their own strongholds of Louisbourg. If combined attacks of the savages could be made to render the post at Halifax untenable they would have been more than pleased. The employment of the Indians against the English was cordially approved by the French ministry and the Governor of Quebec. Parkman adduces ample documentary evidence to establish this fact in his chapter on the Conflict for Acadia in Vol. 1. "Montcalm and Wolfe." In carrying out their policy the French authorities relied on the efforts of Le Loutre, Germain and other missionaries as the sequel shows not in vain. Through their united efforts the Malisets were led to speedily violate the treaty they had made and to unite with the micmac in acts of hostility against the English.

It was some little time before Cornwallis discovered who were the real promoters of this Indian uprising and when he did so he

\*A fac simile of this old treaty at the moment of writing lies before me. W. O. R.

was highly indignant. In a conciliatory letter to the French Acadians he refers to certain agents and missionaries sent from Canada as the cause of all the trouble. "Their conduct," he says, "has been horrible, without honor, probity or conscience. . . . It was these gentlemen who induced the savages of the river St. John to unite with the Micmacs the day after a solemn treaty . . . Since the peace they have been engaged in intrigues and enterprises for which an honest man would have blushed even during the war."

The Governor of Quebec had written to the French minister, Oct 9, 1749:—"It will be the missionaries who will manage all the negotiations, and direct the movements of the savages, who are in excellent hands as the Reverend Father Germain and Monsieur l'Abbe Le Loutre are very capable of making the most of them, and using them to the greatest advantage to our interests."

The Indians in consequence of French machinations became very troublesome and murdered many harmless settlers.

When Count Raymond took command at Louisbourg he was counselled by the King of France himself to excite the missionaries not to slacken their efforts in instigating the savages to destroy the English settlers, at the same time they were to be careful not to compromise themselves with the English seeing that France and England were now at peace. The Malisets did not enter very enthusiastically into the fray, and the French governor in April 1752, complained "that it was very difficult to keep them from making peace with the English, though Father Germain was doing his best to keep them on the war path."

In the year 1754 however they appear to have been fairly active. Le Loutre in a letter written at Beausejour the 27th August in that year mentions the presence there of "Tonblick, chief of the Medoctec savages of the river St. John."

The Marquis Duquesnes in the autumn of the same year wrote from Quebec to thank Le Loutre for his exertions. "We should never permit," he says, "our Abenakis, Malisets and Micmacs to make peace with the English. I regard these savages as the mainstay of the colony and in order to keep alive the spirit of hatred and revenge we must remove every occasion of allowing it to be bribed." He further assures Le Loutre that the present condition of Canada demands that they should strike without delay, but the order to do so must not appear to come from him.

The bishop of Quebec, however, did not approve of this intermingling of politics and religion, and about this time he wrote Le Loutre: "I reminded you a long time ago that a priest ought not to meddle with temporal affairs." In spite of the repeated remonstrances of his bishop, he continued for more than ten years to promote the bitter hostility between the Indians and the English. In the course of this warfare the feeling was so intense that rewards were offered for scalps on both sides. The capture of Fort Beausejour by Colonel Monckton, in 1755, was a fatal blow to the schemes of Le Loutre. Upon beholding the destruction of all his cherished plans he fled by way of the river St. John to Quebec. But even then ill fortune continued to attend him, for on his way to France he was soon afterward captured by the English and confined for eight years in Elizabeth Castle on the Island of Jersey. When he emerged from his prison, Quebec had fallen and the empire of France in North America had departed forever. Father Germain, who had been Le Loutre's agent in dealing with the Malisets, also fled to Quebec, but we shall hear of him again.

The capture of Beausejour was followed by removal of the unfortunate Acadians from Grand Pre' and other settlements by Col. John Winslow, who it is said found his duty one for which he had little liking. Large numbers who escaped from Winslow's men fled in dismay to the St. John river. Governor Shirley in several of his letters to the governor of Nova Scotia strongly urges the removal of the fugitive from the St. John. He seems to have been rather mixed in his ideas of the geography of that locality, for after stating that the French settlement is 30 leagues up the river, he adds "that the shoal water begins there at about two leagues below the old Indian town called Maductek which is situated at or near the portage between the rivers St. John and Patcotyack."

The Acadians on the St. John river were many of them removed by Col. Monckton and Col. Arbuthnot. A few remained at various points, however, and their descendants are quite numerous at the present day in the county of Madawaska. The Malisets were more or less engaged in the "old French war," which was terminated by the treaty of Paris in 1763. Their field of operations was a wide one, now with Boishebert on the St. John, now at Chignecto, again with Montcalm at Crown Point and Quebec. Some of them in all probability were witnesses of the capture of Quebec in 1759, and with it beheld the downfall of French power in North America.

W. O. RAYMOND.

K. D. C. is a flesh producer—thin people should use it.

## Fraternities.

Regular weekly meeting of the W. C. T. U. on Thursday at 8 o'clock, p. m., in their hall. First Tuesday of every month being the Union Prayer Meeting. All women cordially invited to attend.

F. & A. M., Woodstock Lodge, No. 11.—Regular meetings held in Masonic Hall the first Thursday in each month. Visiting brethren are made welcome.

A. O. H., Woodstock Division, No. 1.—Meets in their rooms in McDonough's Brick Block, on the first and third Wednesdays in each month, commencing at 8 o'clock p. m.

Black Knights of Ireland, King Preceptory.—Meets in the L. O. L., No. 38, Hall on the first and third Friday evenings of each month.

Regular meeting of the "Y" in W. C. T. U. Hall every Thursday evening at 8 o'clock.

The Band of Hope meets in W. C. T. U. Hall every Thursday at 4 p. m.

S. of T., Campbell Division, No. 299.—Meets in W. C. T. U. Hall every Tuesday evening at 8 o'clock.

B. of L. E., Missing Link Division, 341.—Meets first and third Saturdays of each month in K. of P. Hall, King street.

Royal Arch Masons.—Woodstock Chapter G. R. of N. B.—Regular convocations held in Masonic Hall, the third Thursday in each month at 8 o'clock, p. m. Visiting companions always welcome.

Uniform Rank, K. of P.—Meets in the K. of P. Hall, first and third Tuesdays in each month.

K. of P., Ivanhoe Lodge, No. 7.—Meets in Castle Hall, King Street, every Monday evening at 8 o'clock.

I. O. O. F., Carleton Lodge, No. 41.—Meets every Thursday evening at 8 o'clock, in Odd Fellows Hall, Main street.

I. O. O. F., Meductic Encampment, No. 8.—Meets on second Monday of every month at 8 p. m. in Odd Fellows Hall.

L. O. A., Woodstock Lodge, No. 38.—Meets first Tuesday of each month at 8 p. m.

I. O. G. T., Woodstock Lodge, No. 131.—Meets every Monday evening at 7.30 o'clock, in the W. C. T. U. Hall.

Emerald Council, No. 64, R. T. of T.—Meets every Thursday evening in the R. T. of T. Hall.

Woodstock Hose Company, No. 1.—Meets first Monday of each month at 7.30 p. m.

Wellington Hose Company, No. 2.—Meets the 2nd Monday in each month.

I. O. F., Court Regina, No. 652.—Meets at K. of P. Hall, King street.

## The Churches.

CHURCH OF ENGLAND SERVICES.—Rev. Canon Neales, Rector.

Christ Church (Parish Church).—Service at 3 p. m. on first, fourth and fifth Sunday and at 11 a. m. on the second and third Sundays in the month. The Holy Communion on second Sunday. Litany every alternate Wednesday 7.30 p. m.

St. Luke's.—Service every Sunday 11 a. m. and 7.00 p. m. The Holy Communion at 11 a. m. every first Sunday, and at 8 a. m. every third and fifth Sunday in the month, and on Holy Days at 10 a. m. Friday service 7.30 p. m. Sunday School 2.30 p. m.

St. Peter's (Jacksonville).—Service at 11 a. m. on the first, fourth and fifth Sundays, and at 3 p. m. on the second and third Sundays in each month. The Holy Communion at 11 a. m. the fourth Sunday in each month.

Service at Upper Woodstock every first and third Thursday at 7.30, at Northampton every fourth Thursday.

St. GERTRUDE'S (R. C.) CHURCH.—Rev. Fr. Chapman, pastor.—Masses on Sunday at 9 and 11 a. m. On Holy Days at 8 and 10 a. m. Sunday School 2.15 and Vespers 7.00 p. m.; Week-days, Mass, 7.30 a. m.

ST. PAUL'S PRESBYTERIAN.—Sunday Services.—Preaching 11 a. m. and 7 p. m. Sunday School and Pastor's Bible Class 2.30 p. m. Prayer meeting Wednesday evening at 7.30 o'clock.

ADVENTIST, MAPLE ST.—Elder J. Denton, pastor. Sunday services: Prayer meeting at 10.00 a. m.; Sunday School, at 11 a. m.; Preaching, at 3 and 7 p. m.; prayer meetings on Wednesday and Friday evenings at 7.30 o'clock. All seats are free; strangers welcome.

BAPTIST, ALBERT ST.—Rev. A. F. Baker, pastor. Sabbath services: prayer meeting, 10.30 and preaching at 11 a. m.; Sabbath school and pastor's Bible class at 2.30 and preaching at 7 p. m. Prayer meeting Wednesday, 8 p. m. Monthly conference on Friday preceding first Sabbath of each month. Seats free, strangers made welcome. Young Peoples Union Association meets every Monday evening.

REFORMED BAPTIST, MAIN ST.—Rev. A. H. Trafton, pastor. Services as follows: Prayer meeting every Sabbath at 10 a. m.; Sabbath school 2.30 p. m. Preaching every Sabbath at 7 p. m. Prayer meeting Wednesday and Friday evenings of each week.

METHODIST.—Rev. Dr. Chapman, pastor.—Sabbath services: preaching at 11 a. m. and 7 p. m. Sabbath school 2.30 p. m.; class meeting immediately after Sunday morning service; class meeting for ladies Wednesday evening at 7.15, and Friday afternoon at 3 o'clock; prayer meeting, Wednesday evening at 8; Seats free.

F. C. BAPTIST.—Rev. C. T. Phillips, pastor.—Sabbath service: prayer meeting at 10 a. m.; preaching at 11 a. m. and 7 p. m.; conference meeting last Wednesday evening in every month; communion, first Sabbath in every month; Sabbath school 2.30 p. m.; prayer meeting Wednesday evening at 7.30 p. m.; Y. C. Endeavor Friday evening; missionary meeting first Wednesday in every month. Seats free.

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## RAILWAY TIME TABLE.

### DEPARTURES.

6.10 A. M.—MIXED—Week days: For Presque Isle and points North.  
10.20 A. M.—MIXED—Week days: For Houlton, McAdam Junction, St. Stephen, St. John, Bangor, Boston, &c.  
12.30 P. M.—MIXED—Week days: For Fredericton, &c., via Gibson Branch.  
1.00 P. M.—EXPRESS—Week days: For Presque Isle, Edmundston, and all points North.  
2.40 P. M.—MIXED—Week days: For Vanceboro, Montreal, etc.  
10.17 P. M.—EXPRESS—Week days: For Houlton, McAdam Junction, St. Stephen, Fredericton, St. John, Vanceboro, Bangor, Boston, &c.

### ARRIVALS.

6.10 A. M.—MIXED—Except Monday, from St. John, St. Stephen, Vanceboro, Bangor, etc.  
10.15 A. M.—From McAdam Junction, etc.  
10.20 A. M.—EXPRESS—Week days: From Presque Isle, etc.  
10.45 A. M.—MIXED—Week days: From Fredericton, etc., via Gibson Branch.  
1.00 P. M.—EXPRESS—Week days: From St. John, St. Stephen, Bangor, Montreal, etc.  
10.17 P. M.—MIXED—Week days: From Edmundston, Presque Isle, etc.

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