

Christmas 1894.

The Finest Display of Christmas Goods
ever seen in the County.

We have fitted up a large show room in the
rear of our store, and it is filled with

Useful and Fancy Articles

Of every description. Call and see it.
An endless variety of

**Books, Dolls, Cups
and Saucers, Vases,
Albums, Etc.**

Space will not allow us to enumerate our
large stock. Call and examine for yourself.

MRS. J. LOANE & CO.

FARMERS

—AND—
LUMBERMEN!

We have just received:

- 50 doz. Moccasins,
- 25 doz. Black Shoe Packs,
- 25 doz. Oil Tanned Shoe Packs,
- In Men's and Boys' sizes.
- 10 doz. Hair Lined Shoe Packs, at
\$1.25 per pair.
- 5 doz. Black Larrigans,
- 5 doz. Felt Boots.

Also, a large stock of

OVERSHOES,

At prices to suit the times.

BAILEY BROS.
OILS. OILS.

Pure Porpoise Oil,
Castor Oil,
Neatsfoot Oil,
Fish Oil,
Harness Oil,
Machine Oil,
RAW and BOILED Paint Oil,
Axle Grease.

A. E. JONES, King Street.

DON'T FORGET

That since we have announced our intention not
to offer for mayor, that we are just hustling the

Fruit, Apples,
Oranges, Lemons,
Raisins, Currants,
and all kinds of

Confectionery

Also, lots of other Filling, such as

Walnuts, Filberts, Brazil and
Peanuts. Canned Goods.

**ONIONS FOR STUFFING THE GOOSE,
CIDER FOR THE MINCE MEAT.**

Don't forget the place, at

Hanson's Salesrooms,
JUST BELOW THE WILBUR HOUSE.

U. R. HANSON, Auctioneer, Com. Ag't.

CHARLES C. PROCTOR

TAILOR,

Hartland, N.B.

FINE CUSTOM WORK ONLY.
LADIES' GARMENTS A SPECIALTY.
GOOD WORK GUARANTEED.

FRENCH MISSIONARIES

On the St. John.—Father Simon at Meductic.—The Plague of 1694.—John Gyles Sold to a Frenchman.

(No. 17.)

At a very early period French missionaries labored for the conversion of the Indians of the St. John river. They were connected with the Jesuit and Recollet orders. The first of these have left us in their *Relations des Jesuits* a graphic account of their toils and trials. Two of the Jesuit missionaries, Pierre Biard and Enemond Masse, came to the St. John river in 1611. They labored chiefly among the Micmacs of the lower St. John, although they made their influence felt among the Malisets of the upper St. John. The Recollet missionaries belonged to the great Franciscan order, founded early in the 13th century by St. Francis of Assisi. They came to Acadia about 1620 and established a mission station on the St. John in the year 1633. They were sent out to Acadia from the province of Aquitaine by the monks of the order of St. Francis.

Mr. Halway in his history of Acadia justly observes, "These humble missionary laborers have had no historian to relate their privations and toils and unlike the Jesuits they did not become their own annalists. It surely was not for an earthly reward that they condemned themselves to spend their days among squalid savages in the deep recesses of the forest, exposed to all the vicissitudes of savage life, discomfort, disease, hunger, sometimes starvation. The zeal which could carry men so far in the path of duty without complaining must surely have been lighted from some more sacred flame than burns on any earthly altar."

King Louis, XIV., of France, in his instructions to Governor Menneval, of Acadia, in 1687, speaks of the Christianizing of the Indians as his chief object and desires him to co-operate to that end with Bishop St. Vallier of Quebec. Shortly afterwards Bishop St. Vallier came from Quebec by the way of the river St. Francis to the St. John and made a tour of the settlements. The result of his observations is embodied in a work published the following year at Paris, entitled "The present state of the church and of the French colony in New France." He says a good deal about the Indians in general, but does not mention many particulars about those on the upper part of the St. John river. On his tour he slept at Meductic one night. His book contains the earliest published description of the Grand Falls—the passage translated reads thus: "The following day, 17th of May, we saw the place which is called the great fall of St. John the Baptist (*Saint Jean-Baptiste*) where the river St. John falling over a very high rock as a cascade into an abyss, makes a mist which hides the water from view, and makes a roar which warns from afar the navigators descending in their canoes."

The first of the French missionaries at the Meductic village of whom we have any accurate knowledge was Father Simon a man of activity and enterprise as well as of religious zeal. As a citizen of France he seems to have deemed it his duty to do everything in his power to uphold French supremacy in Acadia and he accordingly took part in most of the expeditions against the English settlements in King William's war. His influence with the Indians as regards their treatment of captives was always exercised on the side of humanity. Gyles' testimony on this point is conclusive. He says, "The priest of the river was of the order of St. Francis, a gentleman of a humane generous disposition. In his sermons he severely reprehended the Indians for their barbarities to captives. He would often tell them that excepting their errors in religion, the English people were a better people than themselves." Gyles goes on to state that the priest quoted the experience of the Cape Sable Micmacs who had so brutally treated James Alexander and himself as a warning to the Malisets: "One of them got a splinter into his foot which festered and rotted his flesh till it killed him. Another ran a fish bone into her hand or arm and she rotted to death, notwithstanding all means that were used to prevent it; and in some such manner they all died so that not one of those two families lived to return home." Gyles mentions other similar instances and adds, "Were it not for the remarks of the priest I had not perhaps noticed these providences."

The rebukes administered by Father Simon to his flock were strengthened by the outbreak about this time of a remarkable pestilence which from the account of Gyles seems to have resembled the Egyptian plague. A person seeming in perfect health would bleed at the mouth and nose, turn blue in spots and die in two or three hours.

In September 1694 a party of 39 warriors left Meductic with Montigny an officer of Villebon's garrison to join a war party at Penobscot but were sent back by the other Indians on account of this contagion. The plague was at its worst as winter came on and the Indians scattered in every direction. Upwards of one hundred and twenty persons including the chief and many of their best warriors of the tribe died in the course of a

very short time. "The blow," says Gyles, "was so great to them that they did not settle or plant corn at their village again while I was on the river."

The story of Gyles' deliverance from the Indians shows the character of Father Simon in an amiable light and shall be given in his own words:

"When about six years of my doleful captivity had passed, my second Indian master died, whose squaw, and my first Indian master, disputed whose slave I should be. Some malicious person advised them to end the quarrel by killing me, but honest father Simon, told them it would be a heinous crime and advised them to sell me to the French."

An opportunity of complying with the advice of the priest soon occurred. News reached the village of the arrival at the mouth of the river of a man-of-war with supplies for the fort at Nashwalk and presents for the Indians. A party in which Gyles was included at once went down and he with some forty Indians went on board the vessel. The Indians were presented with a bag or two of flour with some prunes as ingredients for a feast. Gyles was much embarrassed by his personal appearance. "I was dressed," he says, "in an old greasy blanket without cap, hat or shirt for I had no shirt for six years, except the one I had on at the time I was made prisoner. I was invited into the great cabin where many well rigged gentlemen were sitting, who would fain have had a full view of me. I endeavored to hide myself behind the hangings, for I was much ashamed thinking how I had once worn clothes and of my living with people who could rig as well as the best of them. My master asked me whether I chose to be sold to the people of the man of war, or to the inhabitants of the country. I replied with tears, that I should be glad if he would sell me to the English from whom I was taken, but that if I must be sold to the French I wished to be sold to the lowest inhabitant on the river, or those nearest the sea, for I thought if I were sold to the gentlemen in the ship I should never return to the English. This was the first time I had seen the sea during my captivity, and the first time I had tasted salt or bread."

Gyles presently went ashore with his master and a few days after, the Indians set out on their return. Father Simon seems to have been instrumental in seeing that the request of the English captive was acceded to. Gyles and his master spent a night at the house of Louis d'Amour at the mouth of the Jemseg where he says: "The master of the house spoke kindly to me in Indian for I could not then speak one word of French. Madam also looked pleasant on me and gave me some bread."

The next day he was sent on up the river to the house of Mathieu d'Amour, but his master and father Simon tarried a while with Monsieur Louis d'Amour to negotiate for the transfer of Gyles to the service of the latter. Having satisfactorily arranged the matter they proceeded on their way and father Simon made the announcement to Gyles "Now you are one of us, for you are sold to that gentleman by whom you were entertained last night." "I replied 'Sold!—to a Frenchman!' I could say no more, went into the woods alone, and wept till I could scarce see or stand. The word *Sold* and that to a people my dear mother in her last words manifested so great fears of my falling into; these thoughts almost broke my heart. When I had thus given vent to my grief I wiped my eyes endeavouring to conceal its effects, but father Simon perceiving my eyes swollen, called me aside bidding me not to grieve, for the gentleman he said to whom I was sold was of a good humor, that he had formerly bought two captives, both of whom had been sent to Boston. This in some measure revived me, but he added he did not suppose I would ever wish to go to the English the French religion was so much better. He said also he should pass that way in about ten days and if I did not like to live with the French better than with the Indians he would buy me again. On the day following father Simon and my Indian master went up the river six and thirty leagues to their chief village (that is the Meductic) and I went down the river six leagues with two Frenchmen to my new master. He kindly received me and in a few days Madam made me an osenaburg shirt and a French cap, and a coat out of one of my master's old coats. Then I threw away my greasy blanket and Indian flap, and I never more saw the old friar, the Indian village or my Indian master till about fourteen years after, when I saw my old Indian master at Port Royal and again about twenty-four years since he came from St. John to Fort George to see me, where I made him very welcome."

W. O. RAYMOND.

True to Free Trade.

Replying to a correspondent, Lord Salisbury writes a letter through his secretary, in which he says he feels deeply the deplorable agricultural depression, but cannot encourage the hope that Parliament will ever favorably consider a protection policy.

House to Let.

A Double Tenement on Grover street. Terms moderate. Apply to A. J. FIELDS. January 2, 1895.

A WONDROUS STORY.

Can be Vouched for by
Scores of Heckston
People.

**Terrible Condition of
Mr. John Irvine.**

FRIENDS EXPECTED HIM TO DIE.

**Medical Men did not Under-
stand His Case.**

**PAINE'S CELERY COMPOUND
MADE A PERMANENT
CURE.**

A wonderful story comes from Heckston, Ont. It is full of comfort, assurance and glad welcome news for the sick and those whom physicians cannot cure.

Mr. John Irvine, of Heckston, Greenville Co., Ont., writes as follows:—

"Three years ago I had a severe attack of 'la grippe,' which left me in a very weak and debilitated condition. The next autumn I had another attack which left me in a very bad state. My health was nearly wrecked, I had no strength, and felt tired all the time. I was so weak that my legs would not support my body, and I have often fallen to the ground when trying to attend to my work both in the field and in my barn, and would be compelled to lie wherever I had fallen, until I could muster sufficient strength to rise.

My appetite was all gone, and when I would try to eat, in order to gain strength, I would suffer untold misery for hours. It seemed to me that I was slowly starving to death.

I tried different doctors, but did not derive any benefit from their treatment. My friends thought I was going to die, and I verily believe I would have died had I not tried your Paine's Celery Compound. I bought six bottles, and can conscientiously say I received more benefit from it than I ever dreamed of; it was worth more to me than one hundred dollars worth of medicines from the doctors. I began to improve in health before I had finished the first bottle; and today I am completely restored to health. I can do as good a day's work as I ever could, can now eat any kind of food without experiencing trouble afterward, and can sleep as well as when I was a boy.

"I have not had to use any of the Compound for months, which convinces me that the cure is permanent. I feel it my duty to let every sufferer know what Paine's Celery Compound has done for me, and it seems impossible for me to say all I should in its favor. My wife who has been a sufferer for years with chronic rheumatism, was greatly benefited by the use of your medicines. I send you this testimony unsolicited."

How to Keep Warm.

Dr. Andrew Wilson, in the Young Woman, prescribes, more fat inside and more wool outside. He is strong for an increase of fat all around in the food, and especially in the food of the young, and of those who present themselves before us as shivering mortals in the winter season. If people tell me they dislike fat, I may sympathize with them, but I would point out that they do take and enjoy fat, as I have shown, in many common articles of diet. If I make the suggestion that those who suffer much from cold in winter should increase the fat in their food, I may be told they cannot do so without making themselves ill. As often as not, they have never tried to increase it. They may take more butter, more milk, and more fat in the shape of butcher's meat, increasing it little by little, with perfect safety and with great advantage. A very excellent plan is to take after meals a little cod liver oil. Generous living, then, is the first rule for those who keep warm in winter, and a necessary part of that generous dietary is fat.

Chilliness in bed is to be counteracted, for example, by warm nightgowns, even by stockings, which are not to be despised by any means; and a moderate degree of exercise through the day (and every day) is a measure to be neglected by none, whether robust or fairly so.

Canada and Britain.

According to the Board of Trade returns for 1894, British imports from Canada increased during the year £489,000 or nearly five per cent., as compared with 1893. The increases include sheep, £230,000; cheese, £100,000; eggs, £17,000; fish, £290,000; and wood, £350,000; wheat, £270,000; and metals £4000. Exports from Great Britain to Canada during the same period compared with 1893 declined £1,300,000 or nearly twenty-eight per cent.

Sour stomachs sweetened by the use of K. D. C.

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

PROFESSIONAL CARDS.

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Physician and Surgeon
COR. MAIN AND ALBERT STREETS
WOODSTOCK, N. B.

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SPECIAL ATTENTION GIVEN TO DISEASES OF
WOMEN AND CHILDREN.

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Edinburgh.
Licentiate of the Royal College of Surgeons, Edinburgh.
Licentiate of the Faculty of Physicians and Surgeons, Glasgow.
Special certificate in Midwifery.
Specialties: Diseases of the Ear, Nose, Throat and Skin.
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(Two doors below Town Hall)
WOODSTOCK
ALL LATE IMPROVEMENTS. PAINLESS
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