

# 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.

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TAILOR,

Hartland, N.B.

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

## KING WILLIAM'S WAR.

Events at its Close.—Villebon's Conference. Taking of Fort Pemaquid.—Father Simon at the Nashwaak.—The Friar and the Blackbirds. (20)

The Malisets of the river St. John up to this time had taken an active part in the various expeditions against the New England settlements, but in the year 1694 they were destined to receive a severe blow through the breaking out of a plague which in the course of a few months destroyed more than one hundred and twenty persons, including many of their best warriors and the head chief of the tribe. In consequence of this plague the savages scattered in every direction and the Meductic village was abandoned for a time.

The management of the Indians was always a source of anxiety to Governor Villebon. For example, when the savages found that the English would trade with them on terms much more favorable than the French, they complained vigorously of the extortion practised by the French traders. Villebon found it necessary to arrange such a scale of prices for furs and goods as would satisfy their demands. Accordingly in June, 1695, there was assembled at the mouth of the Nashwaak a great gathering of Indians from the Kennebec, the Penobscot and the two great settlements of the St. John, Medoctec and Madawaska. These Indians, although divided into minor tribes with local customs slight difference of dialect, were practically one in origin and were termed by the early French explorers Etechemins, but at the period under consideration were more generally spoken of as the Abenakis. The dialect of the St. John river Indians differed rather more from the dialects of the Penobscot and Kennebec tribes than did those of the latter from one another. The language of each tribe was a dialect of the Algonquin and they understood each other without difficulty. The Miamaes of eastern Acadia, however, spoke (and still speak) a language differing so materially from that of the Indians to the westward as to be in their ears an unintelligible jargon.

At Villebon's conference there were present fourteen chiefs and their attending warriors. They were entertained for three days and received the usual presents. Villebon reports the proceedings of the conference at length in his journal. After much discussion and interchange of formalities a tariff of goods was at last arranged to the satisfaction of all parties. The Indians were invited to a grand supper at which warlike harangues were a feature, and early the next day they started homeward more determined than ever to fight the English.

The next year an attack was made by the French and Indians upon Fort William Henry at Pemaquid. This was the most elaborate and costly fortification in New England. It had been lately erected by the colony of Massachusetts at a cost of £20,000. The walls were of solid masonry; it was well manned, amply provisioned and supplied with military stores, and was thought to be impregnable. D'Iberville commanded the attacking party, which included fathers Thury and Simon, and Louis d'Amour Sieur de Chauffours. The priests were no mere figure heads either as the event proved. The expedition landed at Pemaquid early on the morning of August 15th 1696 and the priests having celebrated mass the party set to work to erect batteries within half cannon shot of the fort and we are told that "M. de Thury and father Simon assisted with alacrity, each in his work rivaling the other." Captain Chubb was summoned to surrender the fort and responded by saying that "though the sea was covered with French vessels and the land with Indians he should not surrender unless forced to do so." The very next day he ignominiously hauled down his flag. D'Iberville sent the garrison to Boston in a vessel belonging to Louis d'Amour which the latter had brought from the St. John river. The people of New England were greatly enraged at the destruction of their costly fort and at the cowardice of Chubb who surrendered it so easily. The following year father Simon and the St. John Indians were again upon the war path. Governor Villebon writes in his journal July 26, 1697, that he had sent off to Penobscot the Recollet missionary and 72 St. John river Indians with instructions to pick up the Passamaquoddis on their way. "These savages," he says, "departed in a good disposition and with the intention of giving no quarter to the enemy." A day or two later Villebon writes in his journal "M. de Thury confirms to me the report I already had received of four small parties of our Indians having killed fifteen or sixteen English, and burnt one of them alive on account of one of their chiefs being slain." In the course of this expedition the English settlement at Wells, Kittery and Pemaquid suffered severely.

By way of retaliation the New Englanders sent out an expedition under Colonels Church and Hattorue the same year which ravaged and destroyed the French settlements along the bay of Fundy and but for the lateness of the season might have succeeded in capturing Villebon's fort. At the time the attack was made on fort Nashwaak Villebon hastily

summoned father Simon who came down the river with a party of 36 Indians to aid in the defence and rendered material service.

The toils and exposure consequent upon his exertions seem at length to have broken the health of the old Recollet missionary and about the end of the year 1698 Villebon states in one of his letters "Father Simon is sick at Jemsec." Mr. Hannay expresses the opinion that as the name of father Simon does not again appear in the annals of that period this illness proved mortal. It is however possible that the removal of the French from the river St. John about this time accounts for the fact that the records make no further mention of father Simon, and it is not improbable that he was the priest of whom Governor Brouillon wrote Oct. 6, 1701 "The missionary to the Malesites has removed with my consent from Medoctec to Pesmokady." In the year 1895 some explorers found among the ruins of the old Nashwaak fort a heavy gold ring with a cross and the monogram I. H. S. engraved thereon. The ring was evidently such as would be worn by an ecclesiastic and as father Simon was almost the only priest who visited the fort during the seven years it was Villebon's headquarters, it is by no means improbable that the ring belonged to him.

Mention may here be made of a curious incident related by John Gyles which happened at the Jemsec while he was there in which one of the friars played a leading part.

"The gentleman with whom I lived," says Gyles, "had a fine field of wheat in which great numbers of black birds continually collected and made great havoc in it. The French said a Jesuit would come and banish them. He did at length come, and having all things prepared he took a basin of holy water, a staff with a little brush and having on his white robe went into the field of wheat. With about thirty following in procession the Jesuit marched through the field of wheat. A young lad going before him bearing the holy water sprinkled the field on each side of him, a little bell jingling at the same time, and all singing the words *ora pro nobis*. At the end of the field they wheeled to the left about and returned. Thus they passed and repassed the field of wheat, the black birds all the while rising before them only to light behind them. At their return I told a French lad that the friar had done no service and recommended them to shoot the birds. The lad left me as I thought to see what the Jesuit would say to my observation, which turned out to be the case, for he told the lad that the sins of the people were so great that he could not prevail against those birds.

"The same friar as vainly tried to banish the musketoes from Signecto (Chignecto), but the sins of the people there were also too great for him to prevail, but on the other hand it seemed that more came, which caused the people to suspect that some bad had come for the sins of the Jesuit also."

There is a curious story told by Dr. Samuel Peters in his history of Connecticut, somewhat allied to this which I venture here to quote. "Time not having destroyed the wall of the fort at Say Brooke, Rev. George Whitefield (an independent minister) in 1740 attempted to bring down the wall as Joshua did those of Jericho, hoping thereby to convince the multitude of divine mission. He walked seven times around the fort with prayer and ram's horn blowing; he called on the angel of Joshua to do as he had done at the walls of Jericho, but the angel was deaf to his call and the wall remained. Thereupon George cried aloud, 'This town is accursed therefore the angel is departed and the wall shall stand as a monument of a sinful people.'"

W. O. RAYMOND.

## HURRAH FOR DIAMOND DYES.

AIR: HURRAH FOR CANADA.

Hurrah! hurrah! for Diamond Dyes, So honest, fast and pure; Hurrah for dyes the ladies prize! Grand colors that endure. No other make with them compare, None used with so much ease; They work with wondrous everywhere, They never fail to please.

Hurrah! hurrah! for Diamond Dyes, A million voices sing; The "Diamond" brand, so say the wise, To housewives pleasures bring. Long may these "Diamonds" live to bless, With re-creating powers; Long may they show their usefulness In this Canada of ours.

Electrocuted the Rat.

The French police have put a stop to a fraud which is so clever that the swindler almost deserved the rich harvest of francs which he has been steadily reaping. The man had been making the round of fairs and other gatherings, selling a rat powder which was perfectly harmless, but struck rats dead on the spot. In order to convince any skeptical man, he first powdered a slice of bread with the stuff and ate a piece himself, and then put the remainder under a glass case, in which was a rat. The rat ate the bread and instantly fell dead. At ten cents a box the powder went like hot cakes. The police looked into the matter and found that the powder was nothing but sugar. They also found that the glass case was connected with a powerful electric battery, and the moment the rat touched the bread, the current was turned on, thus killing the rat. The man was sentenced to fifteen days in gaol.

Take K. D. C. for sour stomach and sick headache.

## 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. 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 11 a. 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.

Typhoid Fever and Oyster Eating.

During the past six or eight weeks enteric fever has been largely, and, we believe, increasingly prevalent among the more wealthy classes in London. Suspicion has fallen upon oysters as the origin of the outbreak. Cases have been observed in which the connection between the fever and the oysters has seemed very clear, cases especially where small groups of oyster eaters have been picked out by fever among others living amid the same conditions who have escaped. The outbreak has fallen with quite extraordinary severity upon city men, who have been known to take oysters at luncheon. A case has come to our knowledge in which a young man, slowly convalescing from influenza, never having left the house for many weeks, developed typhoid fever, he alone of all the family having partaken of oysters. Again, two young men had an oyster supper, and a fortnight later developed typhoid, both beginning on the same day. Again a barrel of oysters sent to a well-situated house in the country, the sanitary surroundings of which were very perfect, and the neighborhood of which was free from fever, was eaten by two persons both of whom were attacked by typhoid fever; they alone were attacked, and that at the same time. If oysters are the real explanation of the matter, the affair is evidently one of considerable gravity.—British Medical Journal.

## 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, &c.
- 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, &c.
- 10.15 A. M.—From McAdam Junction, &c.
- 10.20 A. M.—EXPRESS—Week days: From Presque Isle, &c.
- 10.45 A. M.—MIXED—Week days: From Fredericton, &c., via Gibson Branch.
- 1.00 P. M.—EXPRESS—Week days: From St. John, St. Stephen, Bangor, Montreal, &c.
- 10.17 P. M.—MIXED—Week days: From Edmundston, Presque Isle, &c.

## PROFESSIONAL CARDS.

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