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JAMES HAYDEN, Woodstock.
TO MY MANY PATRONS AND CUSTOMERS.

I intend making a complete change in my business, and from the 1st of April will discontinue the Credit System, and will from that date sell for pay down only, taking in exchange for goods Cash, Butter, Eggs, Oats, etc. Feeling that this change will be for my customers as well as my own benefit, I believe I can offer such inducements to buyers as will cause them to give me as liberal a share of their patronage as in the past.

R. W. BALLOCH.
Centreville, Feb. 19, '96.

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Salt Rheum,
Irritated Skin,
Barber's Itch,
Scratches,
Bruises,
Eczema,
Burns,

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All Skin Diseases.
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Price 25 cents, post paid.

CHAS. G. CONNELL, Pharmacist,
Woodstock, N. B.

THE FIRST ENGLISH MISSIONARY AT WOODSTOCK.

[No 70]

With the solitary exception of the brief missionary tour of the Rev. John Beardsley, rector of Mauderville, in the summer of 1789, the entire region along the St. John river above Fredericton was destitute of the services of a clergyman for more than seven years after the arrival of the Loyalists. Frederick Dibblee previous to his appointment as missionary teacher to the Indians at Meductic had cherished a design of entering the ministry and after a few years residence at Woodstock at the solicitation of the settlers, he decided to carry out his original intention. Accordingly in the year 1791 he proceeded to Halifax where he was ordained Deacon by the Right Rev'd Charles Inglis, first Bishop of Nova Scotia, on the 23rd day of October. It is probable that before this he had acted in the capacity of a lay reader at Woodstock as he had previously done at Kingston. The trip to Halifax necessitated an absence from home of nearly three months and the journey now a matter of 15 hours, was then an arduous and even dangerous undertaking. His family in which there were several young children, was left in the vicinity of an encampment of some hundreds of half civilized Indians. This fact in itself shows the mutual confidence existing between the two parties. It is possible that Mr. Dibblee had at this time some assistance in the management of his Indian school; at any rate when he was taken on the list of missionaries of the society for the Propagation of the Gospel a year or so later, he is spoken of as "superintendent of the Indian school at Woodstock."

On his return from Halifax, navigation was rapidly closing and it is said he hastened his progress homeward by skating up the river. His first official act performed at his own house very soon after his arrival, is thus recorded in his parish register:—"Nov. 30, 1791—Married Michael Smith and Phoebe Ketchum." The bride was Mrs. Dibblee's half sister. The first baptism recorded was that of John Bedell on December 11th 1791. When Mr. Dibblee was ordained his intention appears to have been to continue in charge of the Indian school giving such services as he could to the settlers. His stipend from the New England Society was £30 sterling per annum and having as yet no promise of assistance from the S. P. G. he had to depend largely upon the cultivation of his own land for the support of his own family.

The summer after his ordination, Bishop Inglis visited New Brunswick, arriving at Fredericton July 20th. He did not on this occasion visit Woodstock (Mr. G. H. Lee's statement to that effect in his "Fifty years of the Church of England in New Brunswick" is a mistake) but Mr. Dibblee himself waited on the Bishop at St. John where he was ordained priest on the 19th August 1792. The Bishop evinced much interest in the condition of the settlements on the upper St. John which from lack of time he had been unable to visit and he speaks of Mr. Dibblee's work at some length in his letters to the S. P. G. as appears from the following passage in the report of that society:—

"Of the Indians in the neighborhood of Mr. Dibblee who resides at Woodstock, 60 miles above Fredericton, the Bishop has sent the following report: That they are numerous and that 150 families reside near him and about 100 families more occasionally visit those parts. That most of them have been instructed by popish missionaries but their prejudices wear off; many of them regularly attend our service and behave decently and Mr. Dibblee thinks that as he is now in Priest's orders they will bring their children to be baptized and put themselves under his care for hitherto they had only considered him as half a Priest. Mr. Dibblee is much beloved by the Indians and respected by the whites and has made some progress in the Indian language, so as to be able to converse on common subjects and is pursuing the study of it. As he has already been very diligent in his profession and may be very useful in those parts the society have furnished him with a quantity of Indian prayer books by the late excellent Col. Claus, and have granted him a gratuity of £20 for his services with an intention as soon as preliminaries for a mission are fixed to take him into their service. * * * The Indians in Mr. Dibblee's neighborhood have cleared and planted a considerable tract."

It is feared the Maliseets of Mr. Dibblee's mission did not manifest a very lively appreciation of the Indian prayer books translated by the "late excellent Col. Claus." These were Mohawk prayer books, and the Maliseets neither understood nor wished to learn the language of their hereditary foes. The simplicity of the good old society in sending such a gift is delightful.

In the report of the S. P. G. for the year 1793 we find the following paragraph.

"It has been thought advisable to take Mr. Dibblee upon the list of missionaries and he has been appointed to Woodstock, Northampton and parts adjacent. His station, the Bishop says, is very important amidst the Indians, over a tract of fertile country."

Elsewhere in the same report we find the name of Rev. Frederick Dibblee entered on the roll of the Society's agents as "Missionary at Woodstock, Northampton, Prince William and Queensboro' Towns and Superintendent of the Indian School at Woodstock," stipend £50 sterling per annum. Although the settlers on the upper St. John were then few in number yet when we consider the immense area of Mr. Dibblee's mission and the difficulties and perils of travelling, his post of duty was certainly no enviable one.

The Indian school probably was discontinued about the close of the year 1793. The last return made by Mr. Dibblee of which the writer has any knowledge is now in the possession of Mr. F. E. Winslow of Chatham and is as follows:

A RETURN OF THE INDIAN SCHOOL IN WOODSTOCK.

NAMES.	AGE.
Joseph Murray	15
Attea	14
Sennacola	9

Sennacola 11
Molly Tomahin 17
Molly Assalick 14
Maddalane 17
Mollea 10
These attend me at my house, having been disappointed in the English school, and improve in their pronunciation and reading. F. DIBBLEE.

Aug. 6th, 1793.
After the close of the Indian School Mr. Dibblee was able to devote himself entirely to the affairs of his mission amongst the white settlers. He continued to retain the good will of the Indians but they began to revert to their former ways and his labors in their behalf left little permanent benefit. But this much at least can be said, that the personal influence of the missionary and the judicious distribution of the provisions, clothing and supplies provided by the New England Company had a marvellous effect in removing the ill will entertained by the Indians at seeing their old hunting grounds appropriated by white settlers, and secured for the loyalists peaceful possession of their homes at a time when the savages might have made their situation very uncomfortable if not indeed actually perilous. So that while the efforts of the New England Company were not very successful as far as their design of civilizing and christianizing the savages was concerned, they nevertheless accomplished substantial good in another way.

The first religious services held by "Parson Dibblee" were in the settlers' log houses. In the summer time his own barn floor was found to be about the most convenient place of meeting. Services were also held at Col. Richard Ketchum's, Upper Woodstock; at Capt. Davidson's and Col. Ellegood's in Prince William; at Major Daniel Morehouse's in Queensbury and other convenient places in the mission.

In a letter dated February 25, 1795, he describes in a very interesting manner the work of his mission to which he says he had given his best efforts during the three years past. The only way of travelling was by the Indian birch canoe in summer and by snow shoes in winter. His principal stations were distant as follows, Northampton thirteen, Prince William thirty, and Queensbury forty-five miles. He states that the only school in mission then taught by James York, proved a great burthen to a few individuals owing to the poverty of the settlers and their scattered situation; he adds that the people are honest and industrious and are making great progress in clearing and settling the country. The S. P. G. promised to assist by making their usual grant towards the maintenance of a school master; they also sent Mr. Dibblee a supply of Bibles and Prayer Books and religious tracts with a Quarto Bible and Prayer Book for the use of his church. In November of the same year Mr. Dibblee again wrote the Society informing them that Judge Saunders had engaged to build a church in Prince William and that the people of lower Prince William, Queensbury and Kingsclear had undertaken to purchase a large house and barn with 500 acres of land partly cleared as a glebe for that part of the mission. The house would answer for a church till one could be built and it was then used for divine service whenever he attended at Queensbury. During the four years of his ministry he had baptized 202 children and 31 adults, married 23 couples and buried only one. His communicants then numbered 40. He officiated once a month at Prince William and Queensbury, and once a fortnight at Northampton. The holding of regular services he considered had had "a good effect in rendering the people more serious, thoughtful and sober and more attentive to the observance of the Lord's Day."

In our next will be given a further account of Mr. Dibblee's labours and the erection of the first English church on the upper St. John.

W. O. RAYMOND.

Rubbing It In.

Never use a liniment for rheumatism, says a high medical authority. Don't rub it in—drive it out. Take something that removes the acid poison from the blood—take something that will improve your digestion, and build up the body to the perfection of robust health. That "something" is Scott's Sarsaparilla, a remedy that obtains the best results in the shortest time. \$1. of all druggists.

The Patron Leader.

An exchange speaking of the leader of the Patrons of Industry, now a member of the Ontario legislature says:—Another man who is always sure to be listened to is Joe Haycock, the Patron leader. As a stump speaker Joe ranks high. He has always got one or two ideas laid away for use, and is never lacking in language to give them expression. He has always, too, a select stock of anecdotes in reserve, and the story loses nothing from his telling it. He has the nose, by the way, of a warrior. Hannibal, Caesar, Napoleon and others who were mighty on the battle-field had such noses. And what is not generally known, he is somewhat of a poet. One of his gems, at least, deserves to live, both because of genuine sincerity of the theme and the picturesque simplicity of its treatment. Here it is:

Lives of farmers all remind us,
Honest toil don't stand no chance;
The more we work we wear behind us
Bigger patches on our pants.

AVOID DANGER AND TROUBLE.

Beware of Substitutes When Buying Package Dyes.

When danger and deception threaten to disturb the peace and happiness of wives and mothers, it is but right that they should be warned and advised.

Crude and worthless imitations of Diamond Dyes are put up by some manufacturers for the sake of profit only. It matters little to them if women have their materials spoiled in the dyeing operation, their tempers ruffled, or soul worried, as long as their common products are sold.

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Skin Peeling Off, Skin Literally Afire, Cooled and Soothed by Chase's.

The great cure of Chase's Ointment—Almost instantly it touches itching, burning, eczematous skin, relieving the pain—Is a boon to mothers whose children are sufferers—There is nothing uncertain about it or this way of speaking about it:
"My six-year-old daughter, Bella, was afflicted with eczema for 24 months, the principal seat of eruption being behind the ears. I tried almost every remedy I saw advertised, bought innumerable medicines and soaps and took the child to medical specialists in skin diseases, but without result. Finally, a week ago, I purchased a box of Dr. Chase's Ointment, and the first application showed the curative effect of the remedy. We have used only one-sixth of the box, but the change is very marked, the eruption has all disappeared and I can confidently say my child is cured. (Signed)
MAXWELL JOHNSTON,
112 Ann Street, Toronto.

A face that was a scab from forehead to chin cured in 10 days.
On behalf of the Fred Victor Mission Bible Class I wish to express our gratitude to you for the box of Chase's Ointment which you supplied in aid of our charitable work to the infant child of Mrs. Brown, 162 River street. Ten days ago the child was awfully afflicted with scald head, the face being literally one scab from forehead to chin, and in that brief time a complete cure has been effected. Surely your gift was worth more than its weight in gold.
EDMUND YEIGH,
264 Sherbourne Street, Toronto.

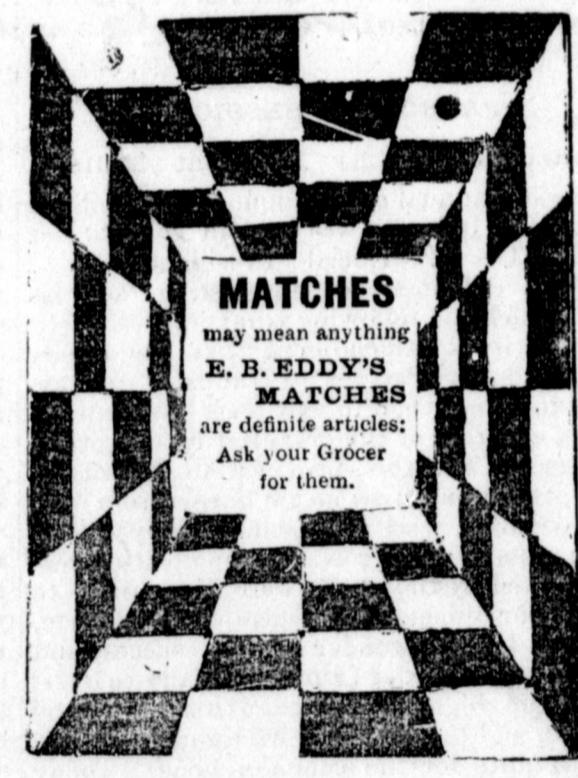
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Meals on arrival of all trains. First-class fare.
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The War Fervor.

The boys' brigade idea is spreading. A New York contemporary describes the assembling of two thousand lads at the Seventy-first Regiment Armory, the "B. B. B.'s"—Baptist Boys' Brigade. The "vicinity of the armory was vocal with the roll of drums and the screeching of fifes," the "bay windows let in floods of sunlight and sent the gleams from the rifles and bayonets across the broad floor of the drill room," the little fellows "yelled as they charged in their drill in quite the proper spirit of bloodthirstiness," and so on. Then prizes were awarded for the drill, and speeches were made. No doubt it is all right, but looking at the peaceable character of the men who founded the Baptist denomination it appears to be a little incongruous. However, these are warlike times.—St. John Globe.

A NATURAL BEAUTIFIER.

Karl's Clover Root Tea purifies the blood and gives a clear and beautiful complexion. Sold by Garden Bros.

A new process for the softening and melting of glass has just been patented. The process consists in the use of radiating heat instead of a direct flame. The direct flame always causes bubbles, spots and soiling of the glass, which is absolutely done away with by the use of radiating heat. The inventor uses a small oven of fire-proof material, the interior of which is heated to the point of red heat by the gas-blower. At the proper time the gas-blower is turned off and the glass is introduced into the red-hot oven, the heat around softening the material, and even melting it, without the slightest disintegration.

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Consumption, LaGrippe, Pneumonia, and all Throat and Lung diseases are cured by Shiloh's Cure. Sold by Garden Bros.

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RAILWAY TIME TABLE.

DEPARTURES.

6.30	A. M.—MIXED—Week days: For McAdam Junction, St. Stephen, St. Andrews, Fredericton, St. John.
8.00	A. M.—MIXED—Week days: For Houlton.
8.50	A. M.—MIXED—Week days: For McAdam Junction, Fredericton and St. John.
11.05	A. M.—MIXED—Week days: For Aroostook Junction, etc.
12.25	P. M.—MIXED—Week days: For Fredericton, etc., via Gibson Branch.
1.04	P. M.—EXPRESS—Week days: For Presque Isle, and points North.
4.23	P. M.—EXPRESS—Week days: For St. John, St. Stephen, Vanceboro, Sherbrooke, Montreal, and all points West, North-West, and on Pacific Coast, Bangor, Portland, Boston, etc.
ARRIVALS.	
8.5	A. M.—MIXED—Week days, from Aroostook Junction, etc.
10.35	A. M.—MIXED—Week days: From Fredericton, etc., via Gibson Branch.
10.45	A. M.—MIXED—from McAdam Junction, etc.
1.00	P. M.—EXPRESS—Week days, from St. John, St. Stephen, St. Andrews, Bangor, Montreal, etc.
4.19	P. M.—EXPRESS—Week days, from Presque Isle, Caribou, Edmundston, etc.
6.00	P. M.—MIXED—Week days, from Houlton.
10.45	P. M.—MIXED—Week days, from St. John, St. Stephen, etc.

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