

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. E., WEDNESDAY, SEPTEMBER 2, 1903.

TORTURE INFLICTED BY SQUAWS ON PRISONERS IN "KING GEORGE'S WAR."

Pote's Warm Reception at Aukpaque and Medoctec—Fortunate to Escape With Their Lives—Trials as Captives of Huron Indians on Journey to Quebec.

W. O. RAYMOND, LL. D.
CHAPTEER X (Continued 2).

INCIDENTS IN KING GEORGE'S WAR.

On their way up the River St. John Mr. Pote and his companions passed several French houses, and at some of these they stopped for provisions, but found the people so "exceeding poor" they could not supply any. When they arrived at Aukpaque, on the evening of the 6th July, they found the schooner Montague had arrived some days before with the other prisoners.

Pote and his friends met with an unexpectedly warm reception at the Indian village, which we shall allow him to relate in his own quaint fashion:

Horrible Experience at Aukpaque.

"At this place ye Squaws came down to ye Edge of ye River, Dancing and 'Behaving themselves in ye most British and Indecent manner and taking us 'prisoners by ye arms, one Squaw on each Side of a prisoner, they led us up to 'their Village and placed themselves in a Large Circle Round us, after they had 'Gat all prepared for their Dance, they made us sit down in a Small Circle, 'about 15 fathoms asunder and began their frolic, Dancing Round us and Striking of us in ye face with English Scalps, ye caused ye Blood to Issue from our 'mouths and Noses, in a Very Great and plentiful manner, and Tangled their 'hands in our hair, and knocked our heads Together with all their Strength and 'Violence, and when they were tired of this Exercise, they would take us by 'the hair and some by ye Ears, and standing behind us, oblige us to keep our 'Necks Strong so as to bear their weight hanging by our hair and Ears.

"In this manner, they thumped us in ye Back and Sides, with their knees 'and feet, and Twisted our hair and Ears to such a Degree, that I am Incapable 'to express it, and ye others that was Dancing Round if they saw any 'man falter, and did not hold up his Neck, they Dashed ye Scalps In our faces 'with such Violence, ye every man endeavored to bear them hanging by their 'hair in this manner. Rather than to have a Double Punishment; after they had 'finished their frolic, that lasted about two hours and a half, we were carried 'to one of their Camps, where we Saw Some of ye Prisoners that Came in ye 'Montague; at this place we Inquired ye Night with hungry Belleys."

Gorham's Indian Rangers.

Unpleasant as was the reception of Pote and his fellow prisoners at Aukpaque they were fortunate in being allowed to escape with their lives. It chanced that the previous year, Capt. John Gorham had brought to Annapolis a company of Indian rangers—probably Mohawks—as allies of the English. Paul Mascarene justified this proceeding on the ground that it was necessary to set Indians against Indians. "For that," said our man outside them in bravery," he says, "yet, being unacquainted with their evil ways, they were not to be trusted. Gorham's Indian rangers, it appears, had killed several of the Maliseets, and Pote learned the day after his arrival at Aukpaque "That the Indians held a council amongst ye 'weather they should put us to Death, and ye Saint Johns Indians almost Gained 'ye point for they Insisted it was but Justice, as they sd there had been Several 'of their Tribe, murdered by Capt. John Gorham at Annapolis. Our masters being 'Very Desirous to Save us Alive, Used all ye arguments In their power for 'that purpose; but could not prevail, for they Insisted on Satisfaction; however 'our masters prevailed so far with ye, as to take Some Considerable quantity of 'their most Valuable Goods, and Spare our Lives; this Day they Gave us Some 'Bottle'd Salmon which we Eat with a Very Good Appetite, without Either Salt 'or Pepper, we finished this Night at this affords Indian Village Apot." (Aukpaque).

Why Indians Were Cruel.

Evidently, the Indians had retained the practices of their forefathers as regards their treatment of captives, for Pote's experience at Aukpaque was just about on a par with that of Ojibwa at Medoctec rather more than half a century before. But it is only just to remember that this was a time of war and (as Murdoch well points out) Indian laws of war permitted not only surprise, stratagems and duplicity, but the destruction and torture of their captives. These practices being in harmony with the ideas and customs inherited from their ancestors did not readily disappear even under the influence of Christianity. And yet it is well to remember that the Indians often spared the lives of their captives and even used them kindly and how ever much we may condemn them for their cruelty on many occasions we must not forget that there were other occasions where men of our own race forget for a season the rules of their religion and the laws of humanity.

Captain Pote's unhappy experience at Aukpaque caused him to feel no regret when the Huron Indians took their departure with their captives the next day. They had now come to the "beginning of the swift water" and their progress became more laborious. The party included twenty-three persons. One of the prisoners, an Indian of Gorham's Rangers, taken on Goat Island at Annapolis, Pote says:

"I was exceedingly out of order and could not assist ye Indians to paddle against 'ye Strong Current that Ran against us ye Greater part of ye Day, his head was So 'Exceedingly Swelled, with ye Squaws beating of him, ye he Could Scarcely See out 'of his Eyes. I bid ye Good fortune to be almost well in Comparison to what he 'was, although it was he and I was Companions, and Sat Next to Each other, in ye 'Time of their Dance, and him they alway took for my partner to knock our heads 'Together. Ye Indians asked me In what Manner ye Squaws treated us, that his 'head was So Exceedingly Swelled, I Gave them an account, at which they feigned 'themselves much Disgusted; and protested they were Intirely Ignorant of ye affair, 'and Said they thought ye Squaws Designed Nothing Else, but only to Dance round 'us for a Little Diversion, without murthering or hurting of us in any manner."

As they ascended the river the party encountered occasional rapids which caused some delay, particularly the Medoctec rapids below the mouth of the Police, where they were obliged to land, and carry their baggage over cliffs of rocks, fallen trees and other obstacles. The Indians told Pote they would shortly arrive at another Indian village and be taken, with some anxiety, if the Indians there would use them in the same manner as those at Aukpaque. This question led to an immediate consultation among the Hurons, and Pote says:

"I observed they Looked with a Very Serious Countenance on me; when I 'Saw a Convenient opportunity I spoke to this effect, Gentlemen You are all Very 'Sensible, of ye ill Usage we met with at ye other Village, which I have Reason to 'believe, was Intirely Contrary to any of Your Inclinations or permission, and as 'you Call your Selves Christians, and men of honor, I hope you'll Use your prisoners 'Accordingly, But I think it is Very Contrary to ye Nature of a Christian, to abuse 'man In ye manner we was at ye other Village, and I am Very Sensible there is 'no Christian Nation ye suffers their prisoners to be abused after they have Given 'them quarters, In ye manner we have been; the Indians Looked very Serious, and 'approved of what I said, and Talked amongst themselves in Indian, and my master 'told me when we arrived to ye Indian Village I must mind to keep Close by him."

On the second morning after they left Aukpaque, the party drew nigh Medoctec, passing as they proceeded, several small spots where the Indians had made improvements and planted corn, beans, etc. Pote says:

Pote's Reception at Medoctec.

"We arrived to ye Indian village about Noon, as soon as Squaws, saw us coming 'In Sight of their Village, and heard ye Ochoope, which Signified ye Number of 'Prisoners, all ye Squaws In their Village, prepared themselves with Large Rods of 'Birch, and Nettles &c., and met us at their Landing, Singing and Dancing and 'Telling, and making such a Hellish Noise, ye I Expected we Should meet with a 'worse Reception at this place that we had at ye other. I was Very Careful to 'observe my masters Instructions, ye he had Given me ye Day before, and warned 'ye Rest to do Likewise."

The first scene that landed was that of the captain of the Hurons who had in his canoe but one prisoner, an Indian of Capt. Gorham's Company. This unfortunate fellow was not careful to keep by his master, and in consequence

"Ye Squaws Gathered themselves Round him, and Caught him by ye hair, as 'many as could get hold of him, and halled him down to ye Ground, and pount 'him head against ye Ground, ye Rest with Rods dancing Round him, and wipped 'him over ye head and Legs, to such a degree, that I thought they would have killed 'him In ye Spot, or halled him in ye water and Drowned him, they was So 'Eager to have a Stroke at him Each of them, that they halled him Some way 'and Some another, Some times Down towards ye water by ye hair of ye head, as 'fast as they could Run, then ye other party would have ye Better and Run with 'him another way, my master spoke to ye other Indians, and told him to take ye 'fellow out of their hands, for he believed they would Certainly murder him, In a 'Very Short time."

The squaws advanced towards Pote, but his master spoke something in Indian

in a very harsh manner that caused them to relinquish their purpose. The prisoners and their Indian masters were conducted to the camp of the captain of the village who, at their request, sent to relieve the poor, Maliseet from the abuse of the squaws, and he was brought to them more dead than alive. At this place Pote met a soldier that had been with him on the schooner "Montague" when she was captured who told him how the Indians had abused him at his arrival. Captain Pote did not entirely escape the attentions of the "sauvages," witness the following entry in his journal:

The Squaw Dance.

"Thursday ye 11th. This Day we Remained In ye Indian Village called Medoctec, I observed ye Squaws could not by any means Content themselves without having their Dance. they Continued Teasing my master to such a Degree, to 'have ye Liberty to Dance Round me, that he Consented they might if they would 'Promise to not abuse me, they Desired none of ye Rest, but me was all they aimed 'at for what Reason I cannot Tell. When my masters had Given ye Liberty, which 'was Done in my absence, there Came Into ye Camp, two Large Strong Squaws, 'and as I was Setting by one of my masters, they Caught hold of my arms with 'all their Strength, and Said Something in Indian, ye I Supposed was to tell me to 'Come out of ye Camp, and halled me of my Seat. I Struggled with ye and cleared 'my Self of their hold, and Set down by my master; they Came upon me again 'Very Vigorously, and as I was Striving with them, my master ordered me to Go, 'and told me they would not hurt me. At this I was obliged to Surrender and 'went with ye, they Led me out of ye Camp, Dancing and Singing after their 'manner, and Carried me to one of their Camps where there was a Company of 'them Gathered for their frolic, they made me Set down on a Bear Skin in ye 'Middle of one of their Camps, and Gave me a pipe and Tobacco, and Danced 'Round me till the Sweat Trickled Down from my face, Very plentifully, I Seeing 'one Squaw that was Very Big with Child, Dancing and foaming at ye mouth and 'Sweating, to such a degree ye I Could not forbear Smiling, which one of ye old 'Squaws Saw, and Gave me two or three twitches by ye hair, otherwise I Expected without any Punishment from them at the time."

Bonus Castine.

While he was at Medoctec one of the chiefs desired Pote to read a contract or treaty made about fourteen years before by his tribe with the Governor of Nova Scotia. He also had an interview with one Bonus Castine, who had just arrived at Medoctec, and who examined him very strictly as to the cargo of the Montague and took down in writing what he said. Castine told Pote that the Penobscot Indians were still at peace with the English and he believed would so continue for some time. Pote thought it not prudent to contradict him, though he was confident there were several Penobscot Indians in the party that had captured the Boston schooner. At this master's suggestion he remained close in camp, as the Indians were dancing and singing the greater part of the night, and Castine had made use of expressions that showed his life was in great danger.

The following day the Hurons resumed their journey and in due time arrived at Quebec. At times the party suffered from lack of food, though fish were usually abundant, and on one occasion they caught in a small cove, a few miles below the mouth of the Tobique, as many as fifty-four salmon in the course of a few hours.

Having considered, at greater length than was originally intended, the adventures of Captain Pote, we may speak of other individuals and incidents which figure in King George's War.

"In his Journal Pote terms him "Bonus Castine from Penobscott;" there can be little doubt that he was a descendant of Baron de St. Castin, already mentioned in these pages.

THE TELEGRAPH'S PULPIT.

The State of the Church; Fear of the Lord Lacking Within and Without the Churches of Christ—Sermon by Rev. B. N. Nobles.

Acts ix—31: "Then had the churches rest, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

At the annual gathering of the various religious bodies, there is usually submitted a report on the state of church. It gives a glimpse of the constituency with special reference to the growth, the needs and the outlook of the body. Now these words of our text constitute a brief report of the state of the church some few years after the death of Jesus, its founder. You observe the report mentions large additions—the churches "were multiplied." This may mean that all over the land churches were being organized as a result of the preaching of the disciples or that the churches already established were having large accessions. In either case the report shows that so large numbers were believing the gospel, admitting with the body that the writer represents the increase by multiplication rather than addition.

Now, one of the things especially lamented by all denominations is the small number of accessions to the membership which these annual reports frequently disclose. It is the sorrow of the pastors, the lamentation of the churches that more are not being converted and seeking a home in the church folds. And it is in the hope that a study of the conditions of life in these early churches, which were able to report such large accessions, afford us some indication as to how matters may be improved among us, that I approach this report embodied in our text.

"Then had the churches rest"—that is to say, rest from persecution. If the words of Peter and the other disciples on the day of Pentecost were the means of awakening many to cry, "What must we do to be saved," they also awoke the spirit of persecution in the hearts of the rulers among the Jews, when they saw the large numbers that embraced and continued to embrace the new faith. So it was only a few weeks before a bitter persecution was being waged against the disciples. But finding that the multitudes seemed to be favorably inclined toward the new doctrine and seeing also the remarkable exhibitions of God's power, which attended the work of the Apostles, those in authority at the suggestion of Gamaliel, one of their number, desisted in great measure from their persecution of the new sect. With the conversion of Saul of Tarsus, perhaps the most ardent and persistent persecutor of the body, there came to the church the season of rest which is here referred to by St. Luke. It was during this time of rest the churches "were multiplied." Now this condition obtains today among the churches—they have rest from persecution. Time was when bitter strife prevailed between the various religious bodies of the land, and their treatment of each other savored much of persecution so far as their power extended. Time was when the governments of our land, took a hand in the oppression of some of the Christian "sects" as they were called. But all this is changed. The governments of our country make no distinction among the churches and no interference with their life and doctrine. Then, as to the churches themselves; there never was a time when so much good will and unity of purpose prevailed. There seems to be on the part of each denomination, a recognition of the worth, work and worthiness of the others; while the world looks on, perhaps never more indifferent to the churches and their teaching than at present. So we find the churches today have rest as did the early churches at the time when their membership was being

multiplied. Yet we have not large accessions to report, hence the trouble must be sought somewhere else—than in this fact of rest from persecution.

"Then had the churches rest *** and were edified ***" The apostles and disciples having preached the gospel as their first duty, now began to take on a different, yet needful work—that of instructing the new converts in the doctrines and practices of the new faith. During this season of rest, the churches increased in knowledge—were edified under the preaching of the word.

Time was when it was truthfully charged against the ministry of the so-called, dissenting churches of our country that they were ignorant and unlearned men, though many of the ministry of the other churches were also far away from educated men. In those days the colleges and universities were closed against all who would not subscribe to the Episcopal or Roman Catholic creeds. So dissenters and their ministry, had to be content with such education as could be obtained in the common school. But all this is now changed. Today the doors of the great schools of learning in our land are open to any one, whatever his creed may be. Today in the pulpits of all religious bodies, educated men discourse to the people with only rare exceptions; while the free school system has wrought to give to every preacher of the word, an intelligent, well-educated congregation to listen to his message. Never in the history of the church, have more edifying and instructive sermons been preached, than are preached today, or more intelligent and educated congregations in attendance. Yet the additions to our churches are far from being in such numbers as that we may speak of them or their membership as being "multiplied." So we must look further than to the education of ministry and people for the reason for this sad state.

"Then had the churches rest and were edified and walking in the fear of the Lord *** were multiplied." "Walking in the fear of the Lord." That does not mean they were possessed of a slavish fear such as a subject might have of a tyrant ruler, or a servant of a fierce, cruel master, for fear does not always involve all that the word sometimes implies. These early Christians had a great, abounding reverence and love for God the Father and Jesus Christ His Son, and because they had it they walked in His fear. They feared lest they should grieve Him by sin; they feared lest they should bring upon themselves the penalties which must ensue upon transgression; they feared lest they offend and lose His peace and spirit from their hearts and lives. So they ordered their ways with all caution for their Lord's sake, their own and their fellowmen's.

Does this condition obtain among the churches today? I have so little patience with the pessimist who never sees good, but is constantly declaring that every one and everything is going wrong and to the bad; that sometimes I fear I may be too optimistic and hopeful in my judgments. But, to be frank, I am of opinion that the fear of the Lord is lamentably lacking both within and without the churches of Christ. With my best hopes and visions, it does, nevertheless, appear to me that this generation is not only far away from rendering obedience to the behests of conscience, but far away also from a God-fearing generation. It does seem to me, there is a sad lack of fear of grieving the Lord, or offending Him or hindering His work upon ourselves or others. Nor does there seem to be fear of the punishment which must ensue upon sin, or of the withdrawal of God's peace and presence. Whatever men and women in business life, home life, social life, political life, industrial life, have a mind to do, they do almost without exception and seemingly regardless of the evil consequences to themselves or others, or the grief and offence it will be to the Heavenly Father and Jesus the Lord.

If any of you think this is misjudgment and that I am making too sweeping accusation I would like you just to stop and question yourself as to your own life. Is the fear of the Lord before your eyes? What do you do, or refrain from doing because you fear the opposite course would grieve and offend the Lord God? Is there not in your life and character that which if you would take time to question and bring it before the judgment seat of conscience would meet with swift condemnation both of yourself and the Lord? But you do not take the time and trouble to investigate. Surely then, you are not walking in the fear of the Lord. I may be wrong, but my judgment is, that whatever may be true of men at large in this regard, the churches themselves, though resting from persecution and being edified, are not by a great deal walking in the fear of the Lord. And herein is one of the chief reasons, because fundamental, of so few accessions to their membership. In a word the churches in their membership are not holy in character and right in life as they should be and would be, were the fear of the Lord before their eyes; hence they are weak to win and save.

"Then had the churches rest *** and were edified and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." This completes the report. In the common acceptance of the word to comfort is to soothe, but such a definition falls short of the full meaning. The word has in it the idea of strengthening as well as soothing. To comfort is to soothe and strengthen by stimulating to endurance, hope and courage. One mother comforts her child by her caress and embrace, thus soothing it to rest. Another mother presses her child to her bosom, and speaking words of love and sympathy and hope, his sorrows are chased away and with returning peace comes strength to go forth again to his tasks. So doth the Holy Ghost comfort men. Have there not been times when sorrow or fear or guilt or doubt or regret or disappointment filled your soul with distress? You got away from men and alone with God for ye felt no other place would do. And as He took you up into His embrace and recalled to you His words, you were comforted—soothed and strengthened to endure. Have you had such experience? Then you know something of the comfort of the Holy Ghost. These early Christians "walked in the comfort of the Holy Ghost," that is to say, in His strength and solace. In all their afflictions and trials and questionings, they had His constant ministrations. Their "fear of the Lord," which issued in right character and life, put them in such relation to the Holy Ghost that without hindrance He could minister in their behalf. But do these ministrations abound in the churches today? While many can recall occasional seasons when the comfort of the Holy Ghost abounded toward them, these seasons are only occasional with most Christians. So conscientious are some in their lives; so far are they from walking in the fear of the Lord that the ministrations of the Spirit are well nigh unknown to them. He is almost a stranger in their experience and they are strangers to His joy, peace and strength, hence their weakness and failure in the work of saving men.

And so it comes to this. If the reports on the state of the church are to be more cheering in the years to come, then, whatever else may, or may not be, needful, the churches must not depend on the world's friendship and their own intelligence and education for prosperity and growth; but they must fulfil these other conditions of life in the early churches, that is to say: "Walk in the fear of the Lord and in the comfort of the Holy Ghost." Then may expectation be reasonably entertained that, as in the past, so in the future the churches will be multiplied.

HAD TO LEAVE SCHOOL.

THE PITIABLE STORY OF A YOUNG GIRL.

Every Mother of a Growing Girl Will be Interested in the Story as Told by the Young Lady.

Miss Laura Dunsmuir is the daughter of a well-to-do farmer in St. Catharines, Quebec. The circumstances under which she was forced to discontinue her studies and leave school will be of interest to all mothers of growing girls, and Miss Dunsmuir consents to make them public for the benefit her experience may be to others. She says: "At the age of twelve I was sent to a convent school in this parish. At that time I was as healthy as any girl of my age. At the end of a couple of years, however, I fell, my strength leaving me. My appetite grew poor, and I suffered from severe headaches. I nevertheless continued my studies until October, 1901, when I became very ill and was forced to leave school. The headaches that had bothered me became almost constant. I could not find any relief in the least. I could not sleep, and the least exertion would give me almost breathless. A doctor was called and he said I was in a very dangerous condition. He treated me with Dr. Williams' Pink Pills without the least beneficial result. Then another doctor was called in, but no better result followed his treatment. My parents were very anxious, and after consulting with two other doctors from St. Catharines, they decided to try Dr. Williams' Pink Pills. I was very discouraged and did not expect to find any relief. One day one of my friends asked me why I did not try Dr. Williams' Pink Pills. I had lost confidence in all medicines, but was willing to try anything that might help me, and my father had me a supply of the pills. When I had used a couple of boxes it was very plain that the pills were doing me good, and after I had taken them a couple of months I was once more enjoying the blessing of good health. I feel that Dr. Williams' Pink Pills have saved my life and I gladly give my experience in the hope that it may be of benefit to some other young girls."

No discovery of modern times has proved such a blessing to young girls and women as Dr. Williams' Pink Pills. They act directly on the blood and nerves, invigorate the body, regulate the functions and restore health and strength to the exhausted patient when every effort of the physician proves unavailing. These pills are sold by all druggists and medicine men, or may be had by mail post paid at 50 cents a box, or six boxes for \$2.50, by writing to the Dr. Williams' Pink Pills Co., Brockville, Ont. Remember that no other medicine can take the place of these pills, and see that the full name, Dr. Williams' Pink Pills for Pale People, is on the wrapper around every box.

The Humberts as Convicts.

Paris, Aug. 20.—Frederick Humbert and Emile and Romain Daurignac, who were sentenced respectively to five years, two years and three years imprisonment, August 22, were removed today to the prison of Fresnes. Mme. Humbert, who was also sentenced to five years imprisonment, remains at the Concergerie. All the condemned members of the Humbert family are undergoing the regime of convicts, but the penal work of M. and Mme. Humbert will not begin until a decision has been given in their appeal against the sentences.

St. John Man Stabbed.

During a squabble in a house at the Coke Oven, Wharf, a St. John colored man named Harris stabbed another named Beane over the eye, inflicting quite a deep gash. The trouble arose over a young woman to whom it appeared that both were paying some attention. Harris hails from Alabama and Beane from St. John (N. B.).—Sydney Post.

1 BOTTLE CURES SPRAIN. Stittsville, Ont., June 23, 1903. Dr. B. N. Kendall, St. John, N. B. Will you please send me a copy of your "Treatise on Sprains and Dislocations." I have used your Dr. Williams' Spavin Cure with great success. I had a Mare three years ago with a severe spavin in her right half a bottle and it cured it completely and she has never been lame since, so now I have great faith in your Spavin Cure. Very truly yours, JAS. H. NIEL.

Militia Changes.

Ottawa, Aug. 30.—(Special)—The 67th Regiment, Carleton Light Infantry, to be lieutenant colonel and to command the regiment; Major J. W. Baker, vice A. D. Hartley, retired. Lieut. Col. Hughes, R. O. has been appointed colonel to date from May 15, 1902.

\$42,000 to Fix Up the Massachusetts. Washington, Aug. 29.—A report from the commandant of the navy yard at New York, says an examination of the Massachusetts, in dry dock, shows that it will cost \$42,000 to repair the damages sustained near Bar Harbor.

Manitoba is the greatest wheat-raising country in the world. It yields 12 bushels to the acre. North Dakota yields only 12. Will roses one bushel and every continent in the world excepting Australia.

LORD BRASSEY WILL VISIT SYDNEY.

Distinguished Englishman Accepts Invitation of the Board of Trade, and Will Arrive Tuesday.

Sydney, N. S. W., Aug. 30.—(Special)—The North Sydney board of trade through its secretary, George H. Dobson, has invited Lord Brassey to visit Cape Breton. A telegram was received Saturday accepting and the celebrated yacht Sunbeam and her distinguished owner will arrive at North Sydney Tuesday.

Arrangements are being made to tender his lordship a fitting reception. A committee consisting of G. H. Murray, premier of Nova Scotia; D. D. McKenzie, M. P., mayor of North Sydney; John McCormick, mayor of Sydney Mines, and D. A. Smith, president of the North Sydney board of trade, have charge of the arrangements. Part of the programme is to inspect the works of the Nova Scotia Steel & Coal Company at Sydney Mines and the Dominion Iron & Steel Company at Sydney.

ST. JOHN MAN TO WED A BROOKLYN, N. Y., GIRL.

Brooklyn, N. Y., Aug. 30.—(Special)—The engagement was announced today of Miss Millie Marks, daughter of Mr. and Mrs. Lawrence Marks, this city, to Lisle Isaac, of St. John.

Miss Marks is a popular society belle in the "Hill" section of Brooklyn and Mr. Isaac is a well known rising business man. A reception will be held at the Marks' residence, 245 Stuyvesant street, September 6 from 7 to 10 p. m.

THANKSGIVING DAY OCTOBER 15.

Ottawa, Aug. 30.—(Special)—It is understood that the government has decided that Thanksgiving day will be held this year on October 15. This is about the same time as last year.



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