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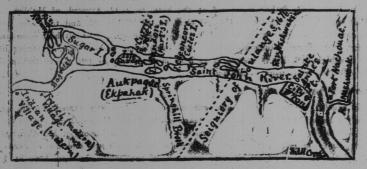
THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B., SATURDAY, AUGUST 22, 1903.

IN DAYS OF OLD UPON THE RIVER ST. JOHN.

The Indian Village Aukpaque—Sir John C. Allen's Opinion— French Resist English Claims—An Indian Robbery -Old St. Ann's.

AUKPAQUE, THE INDIAN VILLAGE AT THE HEAD OF THE TIDE.

is the site of the old Indian village of Aukpaque. It looks out upon a charm Currie's mountain-volcanic in its origin. Weird legends, connected with that mountain have been handed down from ancient days; these the Indian guides will



well placed there; the land has not as yet any owner in particu-

Nachouac by Governor Villebon served to draw the Indians in that direction

So far as known, the first mention of an Indian village at Aukpaque in connection with the census of 1733, which states that fifteen French familie reside below the "Village d'Ecoupsy." From this time onward references to Aukpaque are frequent; some of them are indicated in the foot note below.

In Kidder's "Military operations in Eastern Maine and Nova Scotia during the Revolution," the statement is made that Aukpaque signifies a beautiful expand ing of the river occasioned by numerous islands, but, while this is perfectly correct, as descriptive of the locality, it is more probable that Aukpaque or its Indian equivalent Ek-pa-hawk means "the head of the tide," or beginning of swift water. Kidder speaks of the site of Aukpaque as "almost unknown and difficult to locate." Commenting on this statement, the late Sir John C. Allen (whose grandfather, Col. Issac Allen, purchased of the Indians the site of the village of Aukpaque) makes the following remark:-

It is laid down, under the name Opack, on a plan in the Crown Land office is ton of a survey of land in the the old Township of Sunbury while this wince formed a part of Nova Scotia. In addition to this there are several persons living, who can point out the place that was used as the Indian burial ground and who remember that a large piece of cleared land adjacent to it and separated from it by a deep ravine, being a part of the tract of land reserved for the Indians, was formerly known as the 'Chapel Field'-no doubt from the fact that the chapel of the Indian settlement had stood upon it. There is also further evidence in the plan of the survey of the lands in the Parish of Kingsclear, the grant of which issued in 1799, upon which a cross is marked on this lot of land, which is wen to indicate the site of a church or chapel. There is very little doubt that at the time of the survey the chapel, or the remains of it, were standing, as the Indians had been in occupation of the land till within a few years of that

The claim of the Indians to the lands in the vicinity of their village was early recognized by the government of Nova Scotia, and when the first grant of a large land speculators in 1765, there was expressly reserved for the Indians; "500 acres, in cluding a church and burying ground at Anghpack, and four acres for a burying potent of St. James Point, and the island called Indian (or Savage) Island." logicathe time of the Jesuit missionary Loyard, (Medoctec was the chief missionary Loyard, in station. His successor Danielon ministered to the savages there also as is indicated that the savages of the memory of the savages of the Medoctec chapelot Burney of the Medoctec chapelot Bu it is probable that Danielou was frequently at Aukpaque, and it is certain he had the spiritual oversight of the French living near that village.

The English claimed the St. John river territory, under the treaty of Utrech as a part of Acadia, but this claim was resisted by the French and became a matter of national controversy for the next forty years. Both sides endeavored to gain the good will of the Maliseets. In the year 1782, Lieut. Gov. Armstrong, of Nova Sco tia proposed to join hands with the governor of Massachusetts in establishing trading houses for the Indians at the River St. John, where, he says, "the most important thibe lives," but nothing came of the proposal. Three years later Francis Ger chief of Odspaque, and one of his captains came to Annapolis, with one Robicheaux as interpreter, to complain of the attitude of certain English surveyors, whom they seem to have regarded as trespassers on their lands. For some reason they missed seeing the governor and, in consequence, he wrote them a very friendly letter assuring them of his favor and protection. But the Indians were not mollified, for, a few months afterwards, they interfered with the loading of a vessel, sent to the Harbor of St. John for limestone by the ordnance storekeeper at Annapolis, and robbed the sollors of their clothes and provisions, claiming that the land and quarries belonged to them. The Lieut, Governor and his advisers came to the conclusion that the In dians had been "prevailed on by the French to obstruct the trade and commerce of his majesty's subjects," and they decided to invite the chiefs to a conference.

Robbery of Stephen Jones. However, the Indians were indisposed to be amicable and not very long after wards we find the governor addressing a letter to "the Reverend Father Daniloo priest of St. John's River," complaining that a party of Maliseets under Thoma, their chief, had surprised an English trader, Stephen Jones, as he was sleeping on board his vessel at Piziquid [Windsor, N. S.] and robbed him of goods to the value of £900, together with his book of accounts valued at £700 more, and he hoped that the missionary would use his influence to induce the Indians for the future to adhere to the treaty made with them in 1725 and, if possible, obtain redress for the unfor-

tunate man they had plundered. Two of the principal Acadian settlers living a little below Aukpaque, Josep Bellefontaine and Mich'l Bergeron, had an interview with Governor Armstrong Annapolis in 1736 and by request gave him a list of all the Acadians living on the St. John, numbering 77 souls besides the missionary, Jean Pierre Danielou. Th governor demanded that these people should make submission to the British govern ment and that they should not receive any missionary without his approbation. I does not, however, appear that he was on unfriendly terms with Danielou, wh came to Annapolis the next year, where he exercised the functions of his ministry

The ecclesiastical parish on the St. John river seems at this time to have been

queen beside her native river. Her citizens may lament the absence of tall chimfeels he can well dispense with these and rather recall Wordsworth's lines at Yar-

'Fair scenes for childhood's opening bloo For sportive youth to stray in, For manhood to enjoy his strength And age to wear away in!"

An Acadian Hamlet

many an Acadian hamlet. The people were of simple habits, and wished to live in peace; naturally they were loyal to their mother country and devout members of day that colonial empire were what it was in the days of Louis XIV, still the coland development of the Acadians of the maritime provinces and of the French-Cana-

While New England was making rapid progress and the tide of immigration set to employ the Indians and the Acadians to act as buttresses against the inflowing tide of the Anglo-Saxon race. The Acadians would fain have lived in peace but,

GOOD SHOOTING AT SUSSEX RANGE.

P. R. A. Matches Commenced Tuesday and There Were Many Competitors.

Cup and \$10, Capt. Beverly R Armstr
3rd R. C. A...
Mr. C. H. Kinnear, Moneton, \$8...
Pte. F. Stewart, 74th Regt., \$6...
Mf. E. S. Farren, St. John, \$5...
Pte. J. A. Bateman, 74th Regt., \$4...
Lieut. H. E. Golding, 74th Regt., \$4...
Pte. Jas. Downey, 62nd Fusiliers, \$4...
Mr. E. D. Haggarty, Moneton, \$4...
Mr. E. F. Gladwin, St. John, \$3...
Mr. P. H. McAdam, St. Stephen, \$3...
Mr. A. B. Maggis, Sussex, \$3...
Mr. M. Crossman, Moneton, \$3...
Sergt. P. W. D. Campbell, 62nd Fusil
\$3...

Domville Match.

cup and \$12, W. A. Chandler, Segt 9. S. Farren, St. John, \$10.

7. M. Kinnear, Major R. O., \$3.

7. Hartt, Major R. O., \$3.

8. Haggerty, Mr. Moncton, Campbell, Sgt. 74th, \$5.

8. Haggerty, Mr. Moncton, Campbell, Sgt. 74th, \$5.

8. Cropes, Lieut, 73rd, \$5.

8. Chandler, Sgt. 74th, \$4.

9. Wetmore, Capt. 74th, \$4.

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Perley, Capt. 62nd Fusiliers, \$4.

A. Smith, Capt. Rtd. List, \$3.

Hartlett, St. John, \$3.

Kirkpatrick, Lieut. 67th, \$3.

Thomas, Stanley, \$3. S. Farren, St. John, \$10.

In the Prince of Wales match for cup, medal and first prize of \$12 there were three ties—Capt. J. S. Frost, 62nd Fusiliers, St. John; Corp. A. E. Massie, 71st; Capt. O. W Wetmore, 74th, each making 80 points. The tie will be shot off today.

The other winners were:

was begun about 8.30 o'clock for the Association Challenge Cup and \$160, open to all members and associate members.

Three ranges were shot—200, 500 and 600 yards in the order named. Each competitor was entitled to seven shots at each distance. The weather was cloudy and disagreeable, at times rain threatening. In addition a cold wind was blowing directly in the face of the marksman, but despite this desweaks there; were some very high scores. The result was as follows:

The tie in the Prince of Wales match was

Kings County.

Total

ng.
The winners in the Maiden aggregate, open to all new competitors, and the prizes awarded to the makers of the highest aggregate scores in the Nursery, Domville, Prince of Wales and Association matches, are as fol-

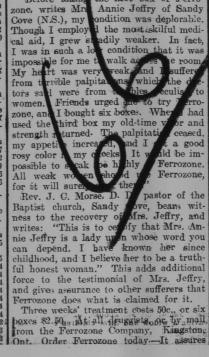
of 600 yards, only the highest score the following is the result:

H. Langstroth, St. John, bronze, and \$5.
Pte. A. R. Jardine, 74th, \$5.
Serst. H. A. Chandler, 7thh, \$5.
Zapt. A. E. Massle, 71st, \$5.
S. B. Thomas, Stanley, \$5.
H. Bartlett, St. Andrews, \$5.
E. S. Farren, St. John, \$5.
Pte. J. A. Bateman, 7th, \$5.
Serst. L. A. Langstroth, 7thh, \$5.
Zapt. J. Manning, reserve, \$5.
Serst. D. R. Chandler, 7th, \$5.
E. S. Wetmore, St. John, \$5.

Capt. J. S. Frost, 62nd
Pre. A. R. Jardine, 74th
F. G. Duston, St. Stephen
Capt. E. A. Smith, retired list
Sergt. K. A. Langstroth, 74th
H. Langstroth, St. John
Capt. J. Manning, retired officer
Lieut. E. S. Kirkpatrick, 67th

So Weak, Couldn't Walk. Another Astonishing Case of Femal

Troubles Cured by Ferrozone.



THE TELEGRAPH'S PULPIT.

Zeal in the Lord's Service—The Right and the Wrong Kind -Sermon by Rev. B N. Nobles.

II Kings, 10:16—"Come with me and see my zeal for the Lord."

Behold a chariot and horses on the main road leading from Jezreel into Samaria. How furiously they are being driven and Jehu, the son of Nimshi, holds the reins. A day or two ago in Samoth-Gilead he had been anointed king over Israel, with special instructions from the prophets to destroy all that belonged to the house of Ahab, the wicked. At once he started for the capital, driving by way of Jezreel. Nor has his journey been without bloodshed. Jehoram, king of Israel, had been slain in the field of Naboth at the entrance of Jezreel, and later Queen Jezebel, his mother, had been killed on the streets of the city. At the shepherds' place, which he had just passed, forty and two men-brothers of Ahaziah and allies of Jehoram-have been slaughtered at his word. Having executed God's judgment against these wicked corruptors of the nation, Jehu dashes on, drawn by his noble Arab chargers at breakneck speed, until meeting Jehonadub, a friend, he draws rein and bids him to a seat beside him, saying: "Come with me and see my zeal for the Lord."

Herein, that is to say, in his zeal, Jehu differed from many who are appointed of the Lord to do Him service. No one does for the Lord what he should and might, who lacks it. In order to succeed in any enterprise one must have zeal, enthusiasm, heartiness, and we need it in religion. Some may sneer at it and call it fanaticism and excitement but, other things being equal, Christian men and women will succeed in the work to which God appoints them, in proportion to their zeal. A young man had preached on Sunday. He had been especially intense and earnest. Next day one said to him, "I understand you made a fool of yourself yesterday." "Well," replied the young man, "I can afford to be accounted a fool if Jesus has been exalted." "You ought to be ashamed of yourself," said an unbeliever to an enthusiastic street preacher. "I am, but I am not ashamed of Christ," was the rejoinder. Oh for more men and women who are not ashamed of Christe men and women so filled with the Holy Spirit and so consumed with zeal for the Lord that men will call them fools and madmen. Oh for more Miriams and Deborahs to arouse the Lord's hosts from their inertia and stupor which is so apparent on all sides. John the Baptist so astounded the people by his fiery zeal that they said he had a devil. Festus thought Paul mad, so intense and zealous was he in his address before Agrippa. Oh for more men and women among the leaders and the rank and file of the church, with zeal like these. Then would our sermons be fire-tipped arrows for the sinner and manna for the saint; our testimonies and exhortations could not be resisted; our prayers would touch the heart of God and bring swift answers; the contagion of our spirit and example would be caught by others, communities moved to their centers and

You will observe Jehn's zeal for the Lord was sadly vitiated by pride and vanity. Any one reading these words of his to Jehonadab is dull of apprehension, if he does not discover a vain, boastful spirit to have been beneath them. It was the Lord's work he was doing in purging the land of idolatry and those who fostered such iniquity; but while Jehu felt it was work for the Lord he was doing, he felt very distinctly that it was Jehu that was doing it. It was Jehu's zeal he wished his friend to see.

Zeal like Jehu's is not a thing unknown in the Lord's work these days. There are those zealous for the Lord, enthusiastic in His service only when they are prominent. So long as they are in position to keep the Jehu part of it before the admiring gaze of men-so long as they are where they can impress it upon men, that this is "my zeal," "mine"—they will do good service. But let circumstances so arrange themselves that they must do work among the rank and file without special distinction, or away in some secluded part of the vineyard and their zeal quickly cools. Have you never known persons, worldly-minded, indifferent, lazy in church work who, when given the opportunity to be prominent or to lead in sme special work which commands more or less of public attention, were superlatively enthusiastic? And have you not known persons full of zeal and heartiness who, when circumstances brought others to the front for a season, would shrink back sullen and dissatisfied? Oh, this Jehu zeal!—this zeal born and fostered of pride and vanity! It is discoverable everywhere. Among children at play, in political and temperance organization, in churches, in fraternal societies, in denominational gatherings; on all sides this Jehu zeal is seen but cannot be admired.

Jehu's zeal led him to use questionable means for the execution of his appointed task. In order to secure a general assembly of the prophets and worshippers of Baal to the end he might more easily exterininate them, he caused it to be proclaimed that he wished to worship and serve Baal and that a solemn convocation should be held forthwith. This manifesto had the desired effect. The prophets of Baal assembled far and near and once in his power he massacred them. Brothers, zeal for the Lord oversteps its proper bounds when it

ises other than righteous means to attain its ends, however desirable those ends may be. Jehu seems to have thought that, since his commission, in part, was the complete extermination of these Baalites, who had seduced God's chosen people, and who would continue to do so were they allowed to remain among them, the means were of little account so long as effective. But this is not a true principle of action. A rightcous end sought will never justify unrighteous means in seeking it. Never permit yourselves to cherish such a delusion. God only approves the right, and whatever advantage may be promised through means other than righteous will, if gained, prove to be disadvantage in the end.

Are you zealous for the Lord? Do you feel the kindlings of holy spirations? You see obstacles which should be put away because they ninder the cause of truth; you see abuses which need to be banished; you see reforms which ought to be instituted. You see all this in church, in society, in politics, in industrial life and your heart burns within you while God bids you go forward and attempt these great things. Brothers, obey, but be sure you move along right lines. Be true, be wise, fear not, move on toward the ends in view, but use only righteous means.

Jehu's zeal failed him when the doing of the Lord's work meant nterference with his own manner of life and manner of worship. The colden calves at Dan and Bethel which he and the people worshipped were an abomination unto the Lord. These should have been put away as well as all that pertained to the worship of Baal but he did not remove them. His zeal waned when his own life and his own manner of worship must be interfered with. Have you ever known persons of this sort? Such were the Pharisees of old. Professedly they were exceeding zealous for the Lord but when godly men in their endeavors to bring about needful reforms would interfere with their customs and traditions, then the anathemas of scribe and pharisee were hurled upon them. How did they persecute Jesus even unto death!

Such are those of our own generation who are zealous for the Lord but only insofar as they themselves are profited. They pray: "Thy king;dom come" and they mean: "May our church prosper." They pray: "Lord bless the preaching of the gospel and save souls" and they mean "bless our ministers and save through their preaching." May our zeal for the Lord be so intense and elevating as to deliver us from narrowness and bigotry. May we rejoice that Christ is preached unto perishing men by whomsoever and pray that the word may bring salvation. And may our zeal not fail us when, in our own creeds or our own lives are found abuses and prejudices and errors and sins which God would have plucked up and cast aside. May we be so zealous for the Lord that we shall be as willing to cut and carve in our own regard,, where the pruning is needful, as to cut and carve others creeds and lives and characters as being faithful in our calling our lives shall be fraught with good and