

Pioneer Days At St. John

Events of 50 Years Ago

(Written by Ven. Archdeacon Raymond and Dedicated To St. John Board of Trade)

(Continued from yesterday)

When James Simonds and William Hazen organized their trading company in 1764 one-fourth part was given to Samuel Blodget, a Boston merchant, who seems to have been close-fisted and a man of little education. From the first he does not seem to have got on well with Mr. Simonds, who wrote to Blodget and Hazen, about five months after he came to St. John, complaining that sufficient care was not exercised in purchasing goods, as some articles lately received by White and himself "are dearer by invoice, by the quantity than is sold at Saint John's of the same kind, and every way better by retail." He writes in another letter, "I am sure by his situation that he (Blodget) can do but a little part of the business, and therefore think that he ought to excel in his proportion of supplies rather than to fall short. I hope if I sacrifice my interest, ease, pleasure of good company—and run the risk even of life itself for the benefit of the Company, those of them who live where their circumstances are every way the reverse will in return be so good as to take a little pains to dispose of all effects remitted to the best advantage."

He wrote again to Hazen and Jarvis, May 27, 1765, "I thank you for the willingness you express to relieve me, and that you think there is any difficulty to go through in these parts."

At the expiration of another year Blodget retired and his share was taken by Hazen and Jarvis. The Boston merchant brought no strength to the company and as a working partner was a great disappointment. It was not until Leonard Jarvis gave special attention to the Boston business that the trade with New England began rapidly to develop.

As I pause in my writing I see in imagination possibilities of rather a notable celebration in St. John this summer. Call it a dream if you will.

Out of the shadowy past there steps the figure of Lady La Tour, the heroine of Acadia. It is early spring-time in the year 1645. At the head of her small but gallant garrison she holds her fort against her implacable enemy, Chambliss, till betrayed by the treachery of a Swiss sentinel it falls into the hands of her cruel foe. She witnesses the execution of her brave soldiers, compelled herself to stand at the scaffold with a halter about her neck. She dies not long after, broken-hearted, and is buried near the spot consecrated by her devotion. The "entente cordiale" with France goes back with us to the days of Lady La Tour. We hoist the tri-color in her honor and sing the Marseillaise:

"O Liberty can man resign thee,
Once having felt thy sacred flame."

Another century comes and with it come the pioneers from Massachusetts. James Simonds, their leader, builds his house on the site of the old French fort and thither brings, in the month of April, 1767, the young bride of sixteen, Hannah Teabody. His companions, White and Leavitt, Hazen and Peabody, follow his example and settle at his side. The difficulties that confront them are neither few nor small, but they are the sons of men whose sires landed at Plymouth Rock and in their veins they flow the blood of the Puritans. The determination and energy that enabled their progenitors to establish themselves on the "sterile and rock-bound coast" of Massachusetts Bay upholds them in the scarcely less difficult tasks of creating homes upon the rocky hillsides that encircle the harbor of St. John. May we not this summer in honor of those ties which bound together the common ancestors of the pioneers of St. John and the people of Massachusetts, hoist side by side at Portland Point the Union Jack and the Stars and Stripes, and sing together, to the self-same tune, "God Save the King" and "My Country 'Tis of Thee?"

Surely the pioneers of St. John had a vision of the future in the summer of 1769.

A Busy Time.

We glance in upon them to see what was going on. Truth to tell it was a pretty busy time, for it witnessed the following events, all of which speak of coming development:

1. The building of the first ship and its launching.
2. The construction of the first wharf.

3. The erection of the first warehouse.

4. The building of the first abode, near the mouth of the Marsh Creek—then known by its Indian name "Sebas-kastagan."

5. The dyking of the "Great Marsh," by which nearly all "East St. John" has been reclaimed from the tide.

6. The first official visit of a representative of the provincial government of Nova Scotia.

7. The first religious service by an English-speaking minister.

Our citizens have ample opportunity, if so disposed, to celebrate the 150th anniversary of a really notable year. The first five incidents, above noted, are of a practical nature and leave little to the imagination, but the last two serve to introduce some characters that are not only historic but also picturesque, and with these we resume our story.

It is the morning of the 1st of July, 1769, a small vessel is seen coming up the harbor. There are a number of people on board, among them an officer in uniform and a detachment of the Royal Engineers. There is also a gentleman past middle life who is evidently a clergyman. The military official is Colonel Wm. Spry of the Royal Engineers, sent by Lord William Campbell, the governor of Nova Scotia, on a mission to the St. John River Indians and to report upon the state of affairs in the new county of Sunbury. It is an official visit and the arrival, as it happened, was on "Dominion Day"—a day years before there was a Dominion! Naturally no Canadian flag is in evidence, but it would do no harm in commemorating this first official visit on the 1st of July to hoist the Dominion flag and sing "O Canada" at Portland Point.

As the Saturday evening closes in the visitors are interested in their surroundings. The few houses of the pioneers are clustered near the Point. Not far away there is encamped a party of Indians from Passamaquoddy. The Company's workmen and laborers come to the shore to hear the news and get their supplies for the morrow. The Acadians from French Village (Nauwigewauk), engaged in dyking the Marsh and in building the abode for Simonds and White, are also on hand to receive their weekly wages and supplies. Colonel Spry greets them all in friendly terms, and Parson Wood announces that on the morrow (Sunday), he will preach to the English settlers in the morning; he will hold for the Indians a service in their own language in the afternoon; and in the evening he will preach in French to the Acadians and others who wish to attend. The services held by the Rev. Thomas Wood were not only the first by an English speaking minister, but were, in their character unique, and I believe have never since been duplicated. They carry us back to the days when the Apostles went forth from the "Upper Chamber" at Jerusalem to deliver their message of glad tidings "to all people," and the multitude exclaimed in wonder, "How hear we every man in our own tongue, wherein we were born, the wonderful works of God?"

The Original Report.

When in England ten years ago, I read in the Archives of the S. P. G. (Just a stone's throw from Westminster Abbey) the original report of the Rev. Thomas Wood of his trip to the River St. John in July, 1769. It is splendidly written and is in an excellent state of preservation. He tells us that at the morning service he baptized James, the eldest child of James and Hannah Simonds, and three other White children, one of whom was an ancestor of our worthy townsman, Theodore H. Estabrooks. In the afternoon he baptized an Indian girl, Angelique, who believed very devoutly, for when the water was poured upon her head she stopped down and pressed her lips to the ground and repeated the act when she was received as a Christian and signed with the sign of the cross. The prayers and the address were in the Micmac tongue, which Mr. Wood had acquired for the most part from his friend, the Abbe Maillart in Halifax. At the close of the service he asked the Indian to sing an anthem which, he says, they "performed very harmoniously."

In the evening our olden time linguist held a third service in French, for the Acadians; the Indians again attending, as many of them understood French. Would it, I wonder, be possible for the various churches to so far forget their denominational differences as to hold on the evening of the 2nd of July next an open air meeting at Portland Point on the ground where the first services were held by an English-speaking clergyman 150 years ago? We shall see.

"The Church's one foundation is Jesus Christ her Lord,"

and those whose lives are consecrated to His service are perhaps nearer to one another than they think.

My story is lengthening out and I must hasten on to its conclusion, for I am reminded of an incident that happened in St. John three or four years ago. A meeting was being held to bid farewell to an eminent clergyman who was leaving the city for another sphere of labor. Being called upon, as the oldest minister there to speak, I naturally referred to the many changes I had seen in the personnel of the St. John clergy, and quoted the words:—

"Men may come and men may go,
But I go on for ever!"

at which there was a general laugh, in which the speaker joined, little realizing how near had come the end of the long ministry, which had for thirty-two years made him a familiar figure in the streets of St. John. "Fiat Voluntas O Tui!" But today I must be brief, or I may not be able to finish my story.

(To be continued.)

Canada's Future depends on BOYS



Help the "Y"
Construct the Manhood
that will
Reconstruct Canada

OVER three hundred thousand teen-age boys are growing up to replace the wastage of Canada's man-power in the war, and to "carry on" as her future citizens. What work of reconstruction—financial, industrial, or commercial—is so vital to the nation as the reconstruction of Canada's Manhood!

Canada lost 60,383 men in the great war, and 156,799 men were wounded. More than ever is it important that the growing boys of this country be efficient, manly and be inspired with true ideals of Canadian Citizenship. Literally is it true that Canada's future depends upon her boys.



Nation-Wide Appeal

Red Triangle Campaign

\$1,100,000 May 5th to 9th



In co-operation with the Churches the Young Men's Christian Association is extending its service to Canadian boys. The Y.M.C.A. is essentially an institution for boys, and a large proportion of its work since its first establishment has been with boys.

What the Y.M.C.A. is Doing for Boys

There are four phases to human development—physical, intellectual, spiritual and social. The Y.M.C.A., in close co-operation with churches and Sunday schools systematizes the development of boys in each of these four phases by what is called "The Canadian Standard Efficiency Training." A boy is "charted" and his development is noted periodically. His record helps the Y.M.C.A. to supply the training he needs most to bring him up to the efficiency standard. With his record chart before him the boy is inspired to improve the faculties wherein he is deficient and to make himself a "four-square man."

What Makes the Four-Square Man

PHYSICAL TRAINING of boys includes camp craft, health education, swimming, running, jumping, throwing, basket ball and other team and group games.

INTELLECTUAL TRAINING includes supplementary school or college work, direction of home reading, educational lectures, practice in public speaking, sex education, craftsmanship and woodcraft training.

SPIRITUAL TRAINING supplements and supports the work of churches and other religious bodies; it spreads the ideal of daily prayer and scripture readings among boys; it inspires interest in nature, in music, in things artistic.

SOCIAL TRAINING gives the boy an idea of his duty towards others, inculcates ideals of clean speech, clean sport, clean habits, teaches good citizenship and helps a boy choose his life work to best advantage to himself and to society.

The "Y" in High Schools

The Y.M.C.A. recognizes the great field for reaching teen-age boys found in the high schools, and is promoting the establishment of activities in that field. In the High Schools committees and "Boys' Cabinets" are organized and programmes put into operation to stimulate scholarship, inspire purpose, encourage clean speech, clean sport, and clean habits, to direct towards their true vocation in life boys who are "drifting," and to develop manliness and character.

Many boys are forced by circumstances to leave school and begin the battle of life before they are fully equipped. The

For Canada's Girlhood

The Dominion Council of the Young Women's Christian Association has to do with the supervision, promotion and stimulation of all the varied national and local activities of the Y.W.C.A., including the work of caring for the soldier's wives and dependents coming to Canada from overseas. The Y.W.C.A. budget for Dominion Council purposes this year amounts to \$175,000, and it is planned to set aside that amount from the total objective of the Red Triangle Campaign for the purposes of developing Y.W.C.A. work for Canada's girlhood along somewhat similar lines to those followed for boys.

The expenditure of the Dominion Council of the Y.W.C.A. comprises items for the promotion and superintendence of Immigration and Travelers' Aid, under which head comes the work of caring for soldiers' dependents (on the home and cruise); the direction of local Associations in the cities; supervision of Y.W.C.A. girls at work on fruit and dairy farms during the summer; extension of Y.W.C.A. work into the Country districts, and many other forms of service for Canadian girls.

Y.M.C.A. wants to reach out to these boys by way of athletic meets week-end camps and social work in the industries, the shops, and factories. Problems such as gambling, industrial relationships, thrift, home relationship, sex education, etc., will thus be dealt with.

"Underprivileged" boys are those whose environment has been poor, boys who have had little opportunity for mental, physical, religious, or social development. The Y.M.C.A. wants to help these boys, by increasing their interests in wholesome sports and games, attracting them to the Y.M.C.A.'s and the Churches, inculcating in them and in the boys born of foreign parents, Canadian ideals of citizenship.

Red Triangle in Rural Life

The Y.M.C.A., in co-operation with the churches and other social organizations, is carrying the Red Triangle to the boys on the farm, the boys in the villages and small towns which lack Y.M.C.A. buildings and equipment. The Y.M.C.A. organizes these Church groups and others to carry on active work to interest, entertain, instruct and develop boys; trains their leaders and stimulates and supervises.

The Y.M.C.A., in co-operation with the churches, will hold conferences and camps this year to train leaders in Boys' Work, and in Canadian Standard Efficiency Training methods. These men will go back to their own communities equipped to "carry on." From 18,000 to 20,000 delegates will attend these conferences throughout the Dominion.

The "Father and Son Movement," by which fathers and their boys are brought together in sympathetic relationship is another branch of useful Y.M.C.A. work.

All Y.M.C.A. work is fundamentally religious, and by reaching the boys the Y.M.C.A. reaches men. Fifty per cent. of the Y.M.C.A. work for boys is done in the churches and the proportion is growing.

Helps Boys to Choose Vocation

The "Find Yourself" campaign of the Y.M.C.A. has helped many a boy to analyse his natural abilities and circumstances so as to make the most of himself and his opportunities. A boy is examined and advised what he is fitted for and what amount of education, time and expense is necessary to attain vocations for which he may be suited. In that way he is helped to make an intelligent choice.

Help the "Y" complete its work for soldiers; help extend "Y" service to Canadian boys; help bring the Red Triangle to the Army of Industry and to Rural Canadian Life.

National Council, Young Men's Christian Associations of Canada

The Red Triangle Campaign is under the distinguished patronage of His Excellency, the Duke of Devonshire, K.G., G.C.M.G., G.C.V.O., P.C.

Hon. Campaign Chairman: JOHN W. ROSS, MONTREAL Campaign Chairmen: G. HERBERT WOOD, TORONTO Campaign Treasurers: THOS. BRADSHAW, TORONTO Campaign Directors: CHAS. W. BISHOP, TORONTO



Windsor Table Salt

THE CANADIAN SALT CO., LIMITED



A SNAP TO BUTTON

The Original Separable Button for the soft cuffs you now wear. Sold by the men's furnishing stores everywhere.

Distributors for Canada C. H. WESTWOOD MANUFACTURING CO. Limited Toronto

DETROIT PLANS TO HOLD WORLD FAIR

Peace Exposition is Announced by Mayor Couzens for 1922 or 1923

Detroit, Mich., May 1.—Establishment of a world peace exposition in Detroit that will eclipse all world fairs ever held in this country is planned. Announcement of the project was made by Mayor Couzens. The organization of the exposition will be under the direction of Charles M. Schwab. Two or three years will be required to build the exposition in shape, thus settling the date at 1922

or 1923. Millions of dollars will be required. Fred J. V. Skiff, director of the Field Museum at Chicago, will draw plans for the exposition. Mr. Skiff was manager of the Chicago, Buffalo, St. Louis and San Francisco fairs. Charles M. Schwab has consented to come here, it is understood, and take the organization of the exposition in hand. His record during the war in whipping the United States government's shipbuilding programme in shape is considered a guarantee of success.

SAYS FUTURE OF CHILDREN RESTS WITH THE SCHOOLS

At present, declared Rev. E. Leslie Pidgeon, D. D., past international president of the Rotary Club, who spoke at a club luncheon in Toronto on Saturday, education in Canada was merely "floundering," and was much "too pointless." It might be called "pagan," he said, so far as the teaching of true citizenship was observed. He described at length a conference which is to be called by the educationalists of the Dominion next October, to form plans for the better training of the young, with the object of bringing about definite teaching on the part of institutions to develop national character.

The future of the training of children rested with the school, Dr. Pidgeon said, as the church, though willing to undertake the work, was not properly equipped.

TITLES IN DOMINION.

London, May 1.—(By Canadian Press cable)—Discussing Canada's repudiation of hereditary titles, the Manchester Guardian says there has been no interest in British and Canadian public life. The British invasion of Canada has taken the form of a pretty lavish distribution of titles of which Canadian opinion seems to have approved neither the quantity nor the quality, while there has been feeling that it tended to produce in Canada a social tradition alien to the spirit of its democracy.

Poles to Invade Germany.

Berlin, May 1.—Mathias Erzberger, chief of the German armistice delegation, in a note to Marshal Foch, says that Germany has reliable information that the Poles are planning in the next few days an advance with large forces against German territory in Posen and East Prussia.