

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B., WEDNESDAY, NOVEMBER 25, 1903.

SUFFERINGS OF THE EXILED ACADIANS.

Went Through Hardships and Privations to Get Back to Their Beloved Homeland--One Party Captures Vessel on Which They Were Being Sent South--Terrible Distress of Those Who Returned and Settled on the Miramichi.

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(CHAPTER XIII.)

THE ACADIANS BECOME THE FOOTBALL OF FORTUNE.

From the month of October to the end of December, 1755, nearly seven thousand of the unfortunate Acadians were removed from their homes and dispersed amongst the American colonies along the Atlantic seaboard as far south as Georgia and the Carolinas. A fleet of two ships, three snows, and a brigantine, under convoy of the "Baltimore" sloop of war, sailed from Annapolis Royal on the morning of the 5th December. On board the fleet were 1,604 exiles of all ages whose destinations were Massachusetts, Connecticut, New York and South Carolina. Out of the snows had four minutes broken in a heavy gale just before her arrival at Annapolis and Charles Belliveau, a ship-builder and carpenter of experience, was employed to replace the broken mast, which he did in a workmanlike manner; but upon his claiming payment for the job the captain laughed in his face. Belliveau, indignant at such treatment, seized his axe to cut down the mast and this brought the captain to terms.

It chanced that shortly afterwards Belliveau and a number of his unfortunate compatriots (32 families, 225 persons in all) were placed on board this vessel to be transported to South Carolina. The "Baltimore" only went as far as New York and the snow, with Belliveau and his friends on board, was left to pursue the rest of her voyage unattended; not, however, without a parting caution on the part of the commander of the "Baltimore" to her captain to be careful, for amongst his captives were some good seamen. This advice was not heeded as the sequel will show.

The voyage proved a tedious one and from time to time small parties of the Acadians were allowed on deck for air and exercise. A plot was laid to seize the ship. Accordingly six of the stoutest and boldest lay in readiness, and when those on deck were ordered below and the hatchway opened to allow them to descend, Belliveau and his friends sprang from the hold and in the twinkling of an eye were engaged in a desperate struggle with the crew. Reinforced by those who followed, the master of the vessel and his crew of eight men were soon overpowered and tied.

Brought His People to St. John.

Belliveau, the leader of the spirited encounter, now took the helm and the course of the ship was reversed. Under full sail she came to the wind until her former master cried to Belliveau that he would certainly break the main mast. He replied: "No fear of that; I made it and you know it is a good one."

In due time the vessel reached the Bay of Fundy without other adventure than a trifling conflict with an English privateer, which was beaten off without loss. The French soon after released and put to shore the English captain and his crew, and on the 8th day of January anchored safely in the harbor of St. John.

The names of most of the families who arrived at St. John in this ship have been preserved, including those of Charles Belliveau, Charles Dupas, Denis St. Simeon, Joseph Gauthier, Pierre Gaudet, Denis St. Simeon, Jr., M. Rodrigue and two families of Grouse.

Charles Belliveau, the hero of the adventure just related, was born at the Cape at Port Royal about 1690; he married in 1717 Marie Madeleine Ganger and had eight children whose descendants today are numerous.

On the 6th of February, 1756, an English schooner entered the harbor of St. John; under French colors, having on board a party of Rangers disguised as French soldiers. Governor Lawrence writes to Shirley: "I had hopes by such a decoit, not only to discover what was doing there but to bring off some of the St. John's Indians. The officer found there an English ship, one of our transports that sailed from Annapolis Royal with French inhabitants aboard bound for the continent (America), but the inhabitants had risen upon the master and crew and seized the ship into their hands; our people would have brought her off, but by an accident they discovered themselves to most, upon which the French set fire to the ship."

We learn from French sources that on this occasion the captain of the English vessel made French signals and sent his ship on shore with four French soldiers, who announced that they had come from Louisbourg with supplies and that other ships were on their way with the design of re-establishing the fort at the mouth of the river and so frustrating a similar design on the part of the English. The story seemed plausible and an unlucky Acadian went on board the ship to pilot her to her anchorage, but no sooner was he on board than the captain hoisted his own proper flag and discharged his artillery upon the people collected on shore. Those who had lately escaped transportation to South Carolina were at this time living in huts on shore and perceiving that the English were approaching with the design of carrying off the vessel in which they had escaped, they succeeded in landing some swivel guns and having placed them in a good position made so lively a fire upon the enemy that they soon abandoned the idea of a descent and returned to Annapolis Royal.

Indians Capture a Schooner.

The sole result of this bit of strategy seems to have been the capture of one poor Frenchman from whom the English learned that the Indians had gone, some to Passamaquoddy and others with Boishebert to Cocagne, also that there was "a French officer and about 20 men twenty-three miles up the River at a place called St. Anne."

The Indians who had gone to Passamaquoddy managed to surprise at night a large schooner lying at anchor at Harbor L'Esang, bound from Boston to Annapolis Royal with provisions for the garrison. The schooner carried six guns and had on board a crew of ten men besides her captain and an artillery officer of the Annapolis garrison. The vessel was carried to St. John and hidden on the lower part of the river. The savages pillaged her so completely that on her arrival there remained only a small quantity of bacon and a little rum. The prisoners were sent by Boishebert to Canada along with others captured on various occasions.

The Acadian refugees continuing to come to the River St. John in increasing numbers, Boishebert and the missionaries soon found themselves reduced to sore straits in their endeavor to supply them with the necessities of life. The Marquis de Vaudreuil was determined to hold the St. John river country as long as possible. He wrote the French minister, June 1, 1756: "I shall not recall Mr. de Boishebert nor the missionaries, nor withdraw the Acadians into the heart of the colony until the last extremity, and when it shall be morally impossible to do better." It was his intention to send provisions and munitions of war to the Acadians and Indians.

The Returning Acadians.

Boishebert was endeavoring at this time, with the approval of the Marquis de Vaudreuil, to draw as many of the Acadians as possible to the River St. John and to induce them to oppose any advance on the part of the English. The French commander, however, soon found his position an exceedingly difficult one. After sending many families to Quebec and to the Island of St. John he had still six hundred people, besides the Indians, to provide for during the winter, and many refugees from Port Royal and elsewhere desired to come to the River St. John. The number of Acadians dependent on him received additions from three to four times by the arrival of exiles returning from the south. In the month of June five families numbering fifty persons, arrived from Carolina and told Boishebert that eighty others were yet to come.

The difficulties augmented by these poor people in the pathetic endeavor to return to their old firesides seem almost incredible. A small party of Acadians of the district of Beauséjour, at the head of the Bay of Fundy, were transported to South Carolina. They traveled thence on foot to Fort Du Quebec (now Pataburg) from which place they were transported to Quebec. One might have thought they would have been well satisfied to have remained there, but no, so great was their attachment to their beloved Acadia that they would not rest content until they had arrived at the River St. John.

The idea that dominated the Marquis de Vaudreuil in providing these unfortunate with the necessities of life seems to have been to utilize their services for the defence of Canada. "It would not be proper," he says, "that they should be at the charges of the King without giving tangible proof of their zeal for the ser-

vice of his majesty." The governor not being able to provide for all the refugees at the River St. John, on account of the difficulty of transporting supplies by way of Timonswata, gave directions to the Sieur de Boishebert to send to Miramichi the families he could not subvert on the St. John. The number of Acadians at Miramichi soon amounted to 3,500 persons.

Suffering in the Miramichi.

The ensuing winter proved most trying to the destitute Acadians. The harvest had been extremely poor. In some cases the old inhabitants had nothing to live upon but the grain needed for seeding in the spring time. The conditions at Miramichi were probably not more wretched than on the River St. John. Of the former the Marquis de Vaudreuil writes in the following plaintive terms:—

"This part of Acadia holds out for the King although reduced to the most wretched state. Although ourselves in want, M. Bigot has sent a vessel with provisions to Miramichi, but she has unfortunately been delayed on the way by head winds. The misery of the Acadians there is so great that Boishebert has been compelled to reduce their allowance to ten pounds of peas and twelve pounds of meat per month, and it would have been further reduced had not forty bullocks been brought from Petitcodiac. This was the allowance for the month of January and, the fishery being exhausted, he could not hope to have the same resource the months following. In a word the Acadian mothers see their babes die at the breast not having wherewith to nourish them. The majority of the people cannot appear abroad for want of clothes to cover their nakedness. Many have died. The number of the sick is considerable, and those convalescent cannot regain their strength on account of the wretched quality of their food, being often under the necessity of eating horse-meat extremely lean, sea-cow, and skins of oxen. Such is the state of the Acadians."

"The intendat, M. Bigot, is going to send a ship, as soon as the ice breaks, to carry such supplies as we can furnish them. Unless special assistance is sent by sea, the lands, cattle, and effects hidden in the woods must all be sacrificed, and the Acadians obliged to go elsewhere."

THE TELEGRAPH'S PULPIT.

Rev. B. N. Nobles Tells of the Kind of Men the World Needs--More Brotherly, Neighborly Kindness is Wanted--Some Examples.

Ps. 142:4--"No man cared for my soul."

This was the Psalmist's lament in the day of his distress. He does not particularize as to the nature of his circumstances, but from this cry of complaint we learn that he was in need of friendship and protection. When he sought it, however, he found it not. Among all whom he looked for help there was none to befriend him. "I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul." The Psalmist was neither the first nor the last to be denied the grace and kindness that man should yield his brother man. And so to encourage and stimulate you to humane and brotherly deeds in harmony with the life and teaching of Jesus I purpose to remind you of the kind of men this poor, distressed, sinful world stands in need of.

Assuredly the world needs brotherly men like Jesus. The world is full of dreary, lonely, discouraged men and women who pine for a sympathy and recognition that is denied them—a friendship that will speak the kindly word of interest instead of the bitter word of censure; that will lend the helping hand to lift up the fallen rather than the heavy foot to trample them down; that will support and cherish the faint-hearted and feeble-minded instead of laying snares and stumbling stones in their way; that will add a cheery light upon the loneliness of lonely lives instead of darkening them; that will relieve of the burdens which crush instead of adding to them. Such is the friendship and brotherhood many are pining for. Such was the friendship and brotherliness Jesus breathed forth upon the friendless of His day. And in all the centuries since, the only amelioration of the sad lot of diseased, suffering, oppressed, friendless humanity has come from those who have felt the pressure of His spirit, example and word. For you all know, that whatever the influence of Jesus' life and teaching are not felt, the unfortunate and ill-treated are left unprotected. But for all that human sympathy in Christian lands has taken to itself the concrete forms of hospitals, asylums, homes, almshouses and fraternal societies, still how small is the exhibit compared with what it should be. Neighborliness, sympathy—these are still among the crying needs of the world and in proportion as they are bestowed will beneficent changes come to pass.

Nothing within the range of human possibilities would do so much to make our criminal populations industrious and law-abiding, as the exhibition of neighborliness toward them in their friendlessness. As it is, like Ishmael of old, every man's hand is against them and their hand is against every man. Nothing of human means would achieve so much toward bridging the chasm between rich and poor and to reconcile employers and employees, so solving the problem of labor and capital, as the exhibition of neighborliness, friendliness, brotherliness.

Oh for more neighborly, brotherly men who will not simply look after their own interests but also after the interests of their less fortunate fellow-men. These are they who will bless and save this poor world. It was because of this brotherliness which possessed Lord Shaftesbury, that his handshake and "God bless you" along with aid of a practical nature, made many a discouraged man and many an outcast to triumph over their circumstances and their sin. It was because of this brotherly spirit in Jerry McAuley, the converted river thief and founder of the McAuley mission, which made him such a power for good among the lawless and outcast populations of lower New York. May God's blessing be upon neighborly, brotherly men and may He increase the number for the world's good.

The world needs unselfish men like Jesus. Men who, like our Lord, will live not to be ministered unto but to minister and give their lives for men's redemption. Recently I read a sketch of such an one, the Hon. Samuel Jones, mayor of Toledo. He is known as Golden Rule Jones. Some years ago he adopted the Golden Rule for his motto: "As ye would that men should do to you do ye even so to them." In applying this rule to business life he succeeded in awakening the love and confidence of his employers. Today all are prospering beyond highest expectation. Some six or seven years ago his fellow citizens elected him to the office of mayor and since then he has been applying the golden rule in politics with marked success. So in results upon his fellow citizens, his employees and himself, is his unselfishness being rewarded, while at the same time he is proving that the two laws of the Kingdom of Heaven can be obeyed on earth.

Brothers, if this poor world had such unselfish, golden rule men in the pulpit, in the professions, in politics, in business, in social and industrial life, what a change would soon come to pass in our land. But, alas! selfishness holds wide dominion and the curse of it is apparent on every side. "I, myself, and my interests, first, last and all the time my concern," seems to be the motto of so many lives. The second law of the kingdom, "Thou shalt love thy neighbor as thyself," lacks little of being a dead letter in the church and out of it and the golden rule is almost an unknown quantity. Alas that such an arraignment of men should be possible, but if the truth is to be spoken in this matter these things must be said.

The church which Jesus appointed to minister unto others ministers unto himself for the most part and leaves others to look out for themselves. It is on her pastor, her house of worship and her own she spends her money, her sympathy, her benevolence. The fraternal societies of the land give their funds and services to the sick and needy of their own membership while the outsiders are left to shift for themselves. Oh, our selfishness! our selfishness! Why even in our neighborliness we discover this mortal taint. When shall we rise to nobler forms of life and live for the great brotherhood of men like Jesus did, who wrought for all, Jew and Gentile, rich and poor, saint and sinner, finally crowning His life in sacrifice upon the cross.

Further, the world needs men like Jesus who have convictions and courage to stand by them. Jesus marked the false interpretations which the Pharisees gave to Scripture and He dared oppose them and teach the truth. He saw the sins of men and He dared condemn them. He saw oppression and He dared denounce it. He saw hypocrisy and He dared expose it. He saw false social systems and He dared attack them. He saw false notions of greatness and He dared speak of the true. Thus did Jesus seek to correct men's lives and save them from mistake and sin. Such are the men we need today in the varied relations of life. Not

time-servers, not men who have no moral muscle to bear crosses, not men who always take the course which promises them escape from inconveniences and unpleasant experiences, not men who will sacrifice anything under the skies so long as their own interests are concerned—not such men does this world need for they are its curse. But rather men whose voice shall be raised against error and sin and who cannot be silenced by position or money or flattery or threat; whose course cannot be changed from what they judge the right; who are ready to suffer for truth, but not to deny it; who will stand by righteous standards and if they are vanquished will fall with face toward the foe. Such are the men this poor world needs. Men like Golden Rule Jones and Abraham Lincoln and William E. Gladstone and Henry Havelock and Charles Hadden Spurgeon and Henry Ward Beecher and Charles Parkhurst. Men like some we could mention from our own cities, towns and country sides. Such are the men this poor, sin-cursed world needs to complete its redemption in the fellowship of the suffering of Jesus—men who have convictions and who would rather die politically or professionally or commercially or socially than crush those convictions and die morally.

Moreover, the world needs earnest, godly men like Jesus. Said the worldly Richard Cecil after a visit to Fendlon, "If I had staid longer I, too, should have become a Christian." The influence of that Godly man's life was so forceful that faith in the religion of Jesus was being awakened in the young skeptic in spite of himself. "Under whose preaching were you converted," was the inquiry of an examining board. "Under no person's preaching. It was Aunt Mary's preaching that did it." Oh the might of true piety, who can measure it?

One of the crying needs of all religious work, all philanthropic and benevolent work, all reform movements, is more earnest, hearty, enthusiastic, godly men and women to prosecute the work. Men and women who are not ashamed to be known as believers in Jesus' power to heal and save men and women so filled with the Holy Spirit and so consumed with zeal for the Lord of Hosts and their fellowmen that some will call them fools and madmen. Oh for more Miriams and Deborahs and Caleb and Joshuas to arouse the church and men at large to a sense of duty and privilege. The people said John the Baptist was possessed of the Devil, his zeal was so fierce, and so intense and zealous was Paul before Agrippa that Festus declared the apostle crazy. Oh for such men and women in these days. The world needs them, our nation needs them, our country needs them, our cities need them. May the Lord surcharge us as Christian workers, as philanthropists, as temperance workers, as reformers in political, business and industrial realms, as keepers of our brother men, with a reasonable forceful, whole-hearted, earnestness and piety.

And now nothing remains to me but to exhort that we all seek to be such men as the world needs, brotherly, unselfish, courageous, earnest, godly, Christian men, that is to say, Christlike men. Let us vow in the presence of God that henceforth, in imitation of Jesus, who came not to be ministered unto but to minister and give His life a ransom for many, we, too, will seek the good of each other and of all men, laboring by brotherly, unselfish, earnest, godly lives to hasten the day when men shall love each other and keep the golden rule, and each, whatever his profession or occupation, shall recognize every man his brother and Jesus Christ the greatest and best of all the brotherhood. Then when from these earthly surroundings we have passed our treasures in Heaven will be found large, while the blessing of the befriended and not the curse of the friendless shall rest upon our name and memory.

THE PRETORIAN IS AT HALIFAX.

First Allan Liner Arrived Saturday With a Big General Cargo.

A SLOW PASSAGE.

The Canada Boat the Mail Boat More Than Two Days Coming Out—Twelve Cases of Trachoma Among the Immigrants—A Big Return Cargo is Promised.

Halifax, Nov. 22.—(Special)—The winter steamship service to this port opened on Saturday by the arrival of the Dominion liner Canada and Allan liner Pretorian, both making good passages.

The Canada, Capt. J. O. Jones, sailed from Liverpool on Nov. 14, a day after the mail steamer left Halifax and met with very fair weather coming up to and passing the Pretorian at 9 o'clock Saturday morning about seventy miles off Halifax.

The Canada had seventeen cabin, ninety-three blue-jackets and marines and eighty-seven steerage passengers to land here. She docked shortly after 2 o'clock Saturday afternoon and proceeded for Portland (Me.) at 6 o'clock, having landed no cargo. The naval passengers who came by her were for ships of the Pacific squadron and a specially fitted train was sent here from Montreal to carry them across the continent.

Of the steerage passengers, seventy-six were for points in western Canada and eleven for western United States points. All were thoroughly inspected for trachoma and as a result twelve are detained. Of this number two of them, women, will be deported, while the other ten, being light cases, will be treated here.

Pretorian Arrives.

Shortly after 6 o'clock the Pretorian, from Liverpool with the weekly mails, was sighted off Campden and by 7 o'clock had reached quarantine. High spirits were on the part of the passengers, a very good passage and uneventful. Her daily runs after leaving Liverpool were 267, 274, 316, 320, 256, 181, 276 and 311. The steamer had as saloon passengers General Sir Charles Parsons, John Cook, Major C. E. English, Miss Margaret Lawson, Rev. Dr. D. Macneil, Miss E. Wintle and Miss Watcott, seventy-five second cabin and 228 steerage. She had about 1,200 tons of cargo to land here, after which she will return to Liverpool, sailing from here on Monday, November 30.

Big Outward Cargo.

Her outward cargo will include a large quantity of grain, considerable of which is already in the elevator. An unusually large gang of men were set to work discharging the steamer and besides local checkers, Mr. McGiffin, assistant superintendent of the line at Montreal, arrived with three checkers from that city. The five carloads of wheat which arrived for the Pretorian on Thursday were put into the elevator yesterday.

The Allan liner Pretorian arrived Friday, thirteen days from Liverpool via St.

NO TRUTH IN REPORT ABOUT BARK COLONISTS.

Ottawa, Nov. 22.—(Special)—The officials of the department of the interior here say that there is no ground for the report to the Boston Transcript that the bark colony, at Lloydminster (N. W. T.), is in any danger for the lack of food supply.

They say that if supplies run short they can be easily obtained from Saskatoon or Battleford. In their opinion it is absurd to say that a snow storm would prevent the obtaining of supplies from these points.

When the Rev. Mr. Lloyd, the chaplain of the colony, was east a short time ago, he stated that the outlook for the settlement was very promising and no hardship apprehended.

As a matter of fact no body of settlers that ever came to Canada were treated with so much consideration. On their arrival last spring they were supplied with tents, having wooden floors and heated with stoves and special government engineers were supplied to aid them in regards to obtaining locations and raising crops.

A WOMAN'S FACE.

PLAINLY INDICATES THE CONDITION OF HER HEALTH.

How to Obtain Bright Eyes, Rosy Cheeks and the Elastic Step of Perfect Health.

"A woman's face," said a well known physician, "is a mirror which reflects unfailingly the condition of her health. One can tell at a glance if she is well or not and usually one can tell what the trouble is. It is so often happens that instead of bright eyes, rosy cheeks and an elastic step, there are dull eyes, pale, sallow or a greenish complexion, and a languidness of step that betrays disease, and perhaps an early death if the right treatment is not resorted to. The whole trouble lies with the blood, and until it is enriched and invigorated there will be no release from suffering and disease. Unquestionably the most of all blood-renewers is Dr. Williams' Pink Pills. Good blood means health, vigor, life and beauty, and the one sure way to make your blood good is to take Dr. Williams' Pink Pills."

Out of many cases which illustrate the truth of this it will be cited that of Mrs. Annella Dampass, Ste. Catharines, P. Q., who says: "For more than six months I suffered greatly from weakness, wanting sleep on nights, prostration of step that betrays disease, and perhaps an early death if the right treatment is not resorted to. The whole trouble lies with the blood, and until it is enriched and invigorated there will be no release from suffering and disease. Unquestionably the most of all blood-renewers is Dr. Williams' Pink Pills. Good blood means health, vigor, life and beauty, and the one sure way to make your blood good is to take Dr. Williams' Pink Pills."

To Talk It Over With King Menek. Jibutli, Pr. Somaliland, Nov. 21.—Robert P. Skinner, United States consul at Mucelles (who is going to Adis Ababa, the capital of Abyssinia, where he will conduct negotiations with King Menek) and his party, escorted by thirty marines, left here this morning for Harar. The members of the party were courteously entertained here by the French authorities.

Amherst Man Loses a Thumb. Amherst, N. S., Nov. 21.—(Special)—David Hart, foreman in the finishing department at the Hewson Woollen Mills, got his left hand injured today necessitating the amputation of the thumb.

Piano tables are now made with plate-glass tops, beneath which are colored electric lights.

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It is an acknowledged fact that the average cost of selling a Piano in the country through a traveller is from \$50 to \$75. This expenditure is made up in railway fares, hotel bills, salary, etc. We have sold scores of instruments by mail, every part of the Dominion, and in every case have given perfect satisfaction.

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