POOR DOCUMENT

THE D'AMOURS IN **OUR EARLY HISTORY.**

Four Brothers Who Settled on the St. John River-Villebon's Campaign Against Them—Early Agricultural Work—The Maugerville Colony of 1763.

> W. O. RAYMOND, LL. D. CHAPTER VII.

THE BROTHERS D'AMOURS.

Among the young adventurers who came to Acadia towards the close of the seventeenth century were four brothers, sons of Mathieu d'Amours' of Quebec. The father's political influence as a member of the Supreme Council enabled him to obtain for each of his sons an extensive seigniory. That of Louis d'Amours, the eldest, included a tract of lamb of generous proportions at the Richibucto river; the grant was issued September 20, 1684, but the seignior had already built there a fort and two small houses, and for two years had been cultivating a piece of land. His sojourn was brief, for in a year or two we find him living on the River St. John, where his brothers Mathieu and Rene were settled and where they were not long after joined by their brother Bernard.

As mentioned in a previous chapter, it was customary among the French noblesse for each son to take a surname derived from some portion of the family estate; accordingly the sons of Councillor d'Amours, sieur de Frences.

After his arrival at the River St. John, Louis d'Amours fixed his abode on the bahks of the Jemseg and became the proprietor of the seigniery formerly owned by the sieur de Soulanges. His brother, and nearest neighbor, Mathieu's seigniory included all the the land "between Gemisik and Nachouae," two leagues in depth on each side of the river. The wives of Louis and Mathieu d'Amours were sisters, Marguerite and Louis Guyon of Quebec.

To Rene d'Amours, sieur de Clignancourt, was granted a seigniory extending from the Indian village of Medoctec to the "longue sault." The longue sault was probably the Meductic rapids twelve miles above. The sieur de Chgnancourt fixed his headquarters a few miles above Fredericton at or near Eccles Island, which was formerly called "Cleoneore"—a corruption of Clignancourt. An old census shows he lived in that vicinity in 1696, and this is confirmed by a statement in an official report of the same year that he lived a league from Fort Nachouae. Rene d'Amours had an extensive trade with the Indians, he was unmarried

of a typical "coureur de bois."

Bernard d'Amours, the youngest of the quartette, came to Acadia rather later than his brothers and was granted a seigniory at Cambeoachies (Kennebecasis), a league and a half along each side of the river and two leagues in depth.** He married Jeanne le Borgne, and their son Alexander was baptized at Port Royal in 1700 by a Recollet missionary.

Villebon Hostile to Them.

The brothers d'Amours were in the prime of life when they came to Acadia; the census of de Meulles taken in 1696 gives the age of Louis as 32 years and that of Mathieu as 28. All the brothers engaged in hunting and trading with the Indians and were in consequence disliked by Governor Villebon, who viewed them with a jealous eye and mentions them in unfavorable terms in his official dispatches. Villebou's hostility was no doubt intensified by a representation made to the French ministry in 1692 by Louis d'Amours that the Governor of Acadia, to advance his own private fortune, engaged in trade, absolutely prohibited by his majesty, both with the natives of the country and with the people of New England.

Frontenac and Champigny at this time filled the offices respectively of governor and intendant (or lieutenant governor) of New France, and the king in his message to them, dated at Verstilles June 14, 1695, refers to matters on the River St. John in the following terms:

"His Majesty finds it necessary to speak on the subject of the grants obtained by

"His Majesty finds it necessary to speak on the subject of the grants obtained by the Sieurs d'Amours, which comprehend an immense tract of land along the River St. John. It is commonly reported that since they have hived there they have not engaged in clearing and cultivating their lands, that they have no cattle nor any other employment than that of a miserable traffic exclusively with the savages; and as his Majesty has been informed that the lands in those parts are the best in the world, watered by large rivers and in a minuation more temperate and pleasant than other parts of Canada, the sieurs d'Amous must be compelled to establish themselves upon a better footing; and those people who are to have new grants of land are directed to this part of Acadia where, as his Majesty is informed, the sieurs d'Amous pretend to have exclusive possessions of about thirty leagues of country."

That the sentilments of this royal message were inspired by Viliebon is evident from the tener of the letters he addresses to the French ministry at this time. In one of these he says of the brothers d'Amours: "They are four in number living on the St. John river. They are given up to ticenticusness and independence for the ten or twelve years they have been here. They are disobedient and ceditious and require to be watched." In another communication he scounfully tenis them "the pretended gentry" (soi disant gentilhonmes). Writing to the French minister the next year he observes: "I have no more reason, my lord, to be satisfied with the sieurs d'Amours than I previously had. The one who has come from France has not pleased me more than the other two. Their minds are wholly spoiled by long licentousness and the manners they have acquired among the Indians, and they must be watched closely as I had the honor to state to you last year."

Fortunately for the reputation of the brothers d'Amours we have evidence that

Fortunately for the reputation of the brothers d'Amours we have evidence that places them in a more favorable light than does the testimony of Governor Villebon. M. de Champigny, the intendant at Quebec, wrote to the French minister. "The sons of the sieur d'Amours, member of the supreme council at Quebec, who are settled on the River St. John, apply themselves chiefly to cultivating their lands and

I sent you, my Lord, the census of their domain, which has been made by Father Simon, the Recollet, who is missionary on the same river, in which you may have every confidence, he being a very honest man. It is very unfortunate, my lord, that any one should have informed you that they lead a licentious life with the savages for I have reliable testimony that their conduct is very good. It seems as it all who live in that tooshity are in a state of discord; the inhabitants make great complaints against the Sicurs de Villebon and des Goutins. Some who have come to Quebet say they are constantly so harrassed and oppressed that if things are not put upon a better footing they will be compelled to abandon the country."

Early Agricultural Work.

That the inhabitants living on the river were turning their attention to agriculture is shown by a communication to Frontenae or Champigny in 1696, in which the writer, probably Villieu, says: "I informed you last year, Monsieur, by the memo that I did myself the honor to send you, that the inhabitants of this river begin to cultivate their lands. I have since learned that they have raised some grain. M. de Chouffours, who had sown so considerably last year, has not received anything in return, the worms having eaten the seed in the ground; M. de Freneuse, his brother, has harvested about 15 hogsheads of wheat and M. de Clignancourt very little; M. Bellefoutsine about 6 hogsheads; the Sieur Martel wery little, as he has only begun to cultivate his land during the last two years; the other inhabitants mothing at all, unless it is a little findian sorn. The Sieurs d'Amours, except the Sieur Clignancourt, have sown this year pretty considerably of wheat and the Sieur Bellefontaine also, the Sieur Martel some rye and wheat and much pets. The other inhabitants have sown some Indian corn, which would have turned out well only they have sown too late on account of their land being inundated."

Baron la Hontan visited Fort Nashouac about 1694. The describes the St. John as "a very pleasant river, adorned with fields that are very fertile in grain."
He says that two gentlemen of the name of d'Amours have a settlement there for

The census made in 1695 by Simon, the French missionary, shows that there were then ten families, numbering fonty nine persons, on the St. John river, besides the garrison at Fort Nachouse. Their live stock included 38 cattle and 116 swine; there were 166 acres of land under cultivation and 73 in pasture; the crop of that year included 130 bushels of wheat, 370 of corn, 30 of cats, 170 of peas.

crop of that year included 130 bushels of wheat, 870 of corn, 30 of cats, 170 of peas.

The testimony of John Gyles, who spent three years in the family of Louis d'Amours at the Jemseg, conclusively disproves Villebon's assertion that the d'Amours tilled no land and kept no cattle. He speaks of a fine wheat field owned by his master, in which the black-birds created great havec and describes a curious attempt made by a friar to exorcise the birds. A procession was formed, headed by the friar, in his white robe with a young lad as his attendant and some ithirty people following. Gyles asked some of the prisoners, who had lately been taken by privateers and brought to the Jemseg, whether they would go back with him to witness the ceremony, but they emphatically refused to witness it and when Gyles expressed his determination to go, one of them, named Woodbury, said he was "as bad as a papist and a d—d fool." The procession passed and re-passed from end to end of the field with solemn words of exorcism accompanied by the tinkling of a little bell, the blackbirds constantly rising before them only to light behind them. "At their return," says Gyles, "I told a French lad that the friar had done no service and recommended them to shoot the birds. The lad left me, as I thought, to see what the friar would say to my observation, which turned out to be the case, for he told the lad that the sins of the people were so great that he could not prevail against those birds."

A story analogous to this is related in Dr. Sammel Peters' history of Connecticut, of the celebrated George Whitefield, the New England Independent minister and revivalist: "Time not having destroyed the wall of the fort at Saybrooke, Whitefield, in 1740, attempted to bring down the wall as Joshua did those of Jericho, hoping thereby to convince the multitude of his divine mission. He walked seven times around the fort with prayer and ram's horn blowing, he called on the angel of Joshua to do as he had done at the walls of Jericho; but the angel was dea

Mathieu d'Amours, sieur de Freneuse, seems to have thought seriously of leaving the St. John river on account of the difficulties and discouragements of his situation, for on the 6th August, 1696, he made out to one Michel Chartier, of Schoo-

*This gentleman married in 1652 Marie, the eldest daughter of Nicolas puebec; she was a very youthful bride, being only 14 years old at the marriage; she was the mother of 15 children.

*The grants of Louis d'Amours at Richibucto, and of Mathieu and 1 John giver are of the same date, September 20, 1684; that of Bernard eldecons is dated June 20, 1685.

dic, in Acadia, a lease of his seignioral manor of Freneuse, consisting of 30 arpents (acres) of arable land under the plough, meadow, forest and undergrowth, with houses, barns and stables thereon, a cart and plough rigged ready for work; also all the oxen, cows, bullocks, goats, pigs, poultry, furniture and household utensils that might remain from the sale which he proposed to make. Chantier was to enjoy the right of trade with the Indians through the whole extent of the manor except where lands had been granted by the Sieur de Freneuse to private individuals. The lease was to be for a term of five years beginning with the first day of May following, and the lessee was to pay the Sieur de Freneuse 600 livres annually, half in money and half in small furs, such as beaver, ofter and martins.

It is not likely that this transaction was ever consummated, for less than thre months after the lease was arranged and six months before Chartier was to take possession, all the buildings of the Sieur de Freneuse were burned, his cattle destroyed and his fields laid waste by Hawthorne's expedition returning from their unsuccessful seige of Fort Nachouac. The original lease, a very interesting document, is now in possession of Dr. W. F. Ganong and a fac-simile of the signature of the Sieur de Fréneuse is here given.

The seigniory included both sides of the St. John river in Sunbury county, and the most fertile portions of the parishes of Maugerville, Sheffield, Burton and Lincoln. The name Freneuse is found in most of the maps of that region down to the time of the American Revolution. The residence of the Sieur de Freneuse stood on the east bank of the St. John opposite the mouth of the Oromocto

The Maugerville Colony of 1763.

Mathieu d'Amours, as already stated, died in consequence of exposure at the siege of Fort Nachouac. Sixty years later the lands he had cleared and tilled and the site of his residence were transferred to the hands of the first English settlers on the river, the Maugerville colony of 1763. His widow, Madame Louise Guyon, went to Port Royal, where her indiscretion created a sensation that resulted in voluminous correspondence on the part of the authorities and finally led to her re-

movel to Quebec.

Rene d'Amours, during his sojourn on the River St. John, was much engrossed in trade with the natives. He made periodical visits to their villages and was well known at Medoctec, where Gyles lived as a captive, and it is not unlikely the Frenchmen living at that village were his retainers. He seems to have made little or no attempt to fulfil the conditions necessary to retain possession of his seignioral manor, for to his mind the charms of hunting and trading surpassed those of farming. His visits to Medoctec to purchase funs and skins when the Indians had returned from their winter hunts were of doubtful advantage to the poor savages, for Gyles tells us that "when they came in from hunting they would be drunk and fight for several days and nights together, till they had spent most of their skins in wine and brandy, which was brought to the village by a Frenchman called Monsieur Sigenioncor" (Clignancourt).

*** A copy of the original lease of the Scigniory of Freneuse, with translation, and remarks by Dr. Ganong, will be found in Vol. I., p. 121, of Acadiensis, printed at St. John by D. R. Jack, to whose kindness and that of Dr. Ganong I am indebted for the signature given above.—W. Q. R.

THE TELEGRAPH'S PULPIT.

Rev. B. N. Nobles Speaks on the Church for the Times-"As the Father Hath Sent Me Even So Send I You."

John 20:21-"As my Father hath sent Me even so send I you." Jesus never attempted to organize His disciples into a distinct body for work and worship. Nor does He seem to have given any specific directions regarding such organization, but left this entirely to the Holy Spirit to carry out when necessities of the case required such action. However, in anticipation of such a consummation, He referred on more than one occasion to His church. The commission of these disciples, whom Jesus addressed on this occasion, to their work in the world, is really His commission to the church at large, as also to the local church

organized in this or that community. In the light of this commission of our Lord I wish to speak to you of the church for the times.

The church for the times must be a church that proclaims the love of God. The gods and goddesses of heathen nations have always been conceived by their worshippers as possessed of fitful human passions. Famine, floods, failure of war expeditions, contrary winds and hurricanes, financial disasters, sickness, death—all were taken as indications of the unfriendliness of this or that deity—unfriendliness induced either by the PENITENTIARY whim or fancy of the deity or by some sin or mistake on the part of the sufferer. Some of these characteristics seem to have been attributed to Jehovah, and so we find worshippers of the true and living God wont to look upon certain events in connection with individual, family and national life as visitations from God, who was angry with them on account of their sin; when in reality all were truest expressions, under the circumstances, of His love and sympathy—the discipline of love. But not so were they accounted. Hence the offerings and sacrifices of which we read in the Old Testament, instead of being reckoned among means by which the God of love was seeking to bring men to be reconciled-at one with him, came to be considered expiatory in their character and were offered to appease the wrath of Jehovah and cause Him to be friendly to the individual or nation. It was not until Jesus came that the love and friendship of God began to be proclaimed as the great fact of His nature and life. Not until Jesus came was it written: "God is leve." Not until Jesus came was the Gospel of John 3:16, preached in the hearing of men: "God so loved the world that He gave His only begotten Son, etc." With Jesus, however, the proclamation long deferred, began. He Himself was the concrete expression of the eternal and all mbracing love of God, and all His great works wrought for the relief of human suffering-all His doctrine as Prophet and Teacher-in a word, all His ministrations proclaimed the love and friendship of God for the race.

But though the words and deeds of Jesus, proclaimed so fully and so constantly, God's love, yet has this truth been frequently, nearly, if not quite, buried out of the sight of men by theories and doctrines which have made His grace only possible through expiation made in suffering sacrifice. In men's endeavor to set forth the enormity of sin which consists specially in the sin being against the God who loves and seeks the sinner's good-men have set Him forth as a God not of love, but rather a God stern and unforgiving, who will not be gracious until full satisfaction has been made and punishment endured.

The day, however, has come when men will not believe falsehood concerning Deity, and if His eternal and unconditional love and friendship are not proclaimed as the great truth of His nature and life, the church will lose its grip on men and Jesus suffer at the hands of his friends. This truth which Jesus preached is the gospel for the times and the church that proclaims it, pure and simple, is so far the church for the

The church for the times must be a church that proclaims atonenent by God. To make or effect atonement between parties estranged is to make them to be at one, that is to say, reconciled to each other. Now, God and men are not as one with each other, for if they were the works of each would please the other and there would be no such thing as sin and transgression. Sin, however, is a very real thing in the relations of men with God, so the fact of estrangement and need of atonement or reconciliation is apparent to even the casual observer. But let it be remembered that though man has come to be at variance with God, God has ever loved him and always wished him to become at one with Him. Instead of asking; for propitiatory offering and sacrifice before he would consent to show favor and forgive, God has ever been going forth seeking to win man back to Himself-His only demand of the sinner believing this gospel of love, being genuine penitence, indicative of his return unto a life of righteousness.

When Jesus, speaking of one's duty to an erring brother, said: "If thy brother trespass, go and convince him, and if he hear thee thou hast gained thy brother," He was giving utterance to a truth of the divine life -a truth which had already been exemplified by the eternal Father, for not only has God ever been graciously disposed toward men, demanding not propitiatory offerings and sacrifices in order to insure his friendship, but He Himself has been going forth in all generations seeking atone ment with men, seeking through many and varied means to win men back from sinful course and character and make them to become at one with Himself.

So then, you see, God's atoming, reconciling work in men's behalf is far more extensive than it is generally conceived to be, and is not to be limited to that unique and greatest atoning work done, when, as Paul puts it, "God was in Christ, reconciling the world unto Himself." As

THE SEMI-WEEKEL TELEGRAPH, ST. JUHN, N. B., JULY 11, 1903. Calvary and the whole work of atonement was crowded within the six hours Jesus was on the cross. Then Christ's passion in Gethsemane was included. Then rising a little higher, and so coming a little nearer the divine thought, the horizon widened and all the public ministry of Jesus was included; then His whole earthly life together with His resurrection from the dead. But not until we rise still higher and our gaze sweeps an norizon so wide that it includes the Alpha and Omega of God's dealings with men on earth-not until we rise to such a height and God breathes into us His own thought can we get true conceptions of all that is included in the atoning work of God which is coextensive with the race And so it comes to pass that God's atoning work did not begin and end with Jesus' sacrifice of Himself on Calvary, nor with His earthly life and ministry consummated in His resurrection, but it began with His message to our first parents in the day of their sin and shall continue until the end of this age. Indeed all His work among all nations and in all times whereby He has sought through whatever instrumentalities to induce men to return from sin and become at one with Him; that is to say reconciled, at friends-this constitutes the atonement or atoning work o God. And the church which, rising from the lowlands which give only limited views of God's atonement, to those heights where it can be viewed n all its wondrous greatness, and God is seen to be the atoning one, I say the church that rises to these heights and gaining these views proclaims them as the copestone of its gospel of God's love is, so far, the church for

The church for the times must be a church which loves the world even as God does. Why was it that when Lord Shaftsbury's body was being borne to Westminster vast crowds thronged the streets pronouncing their blessing upon his name, while the costermongers of London walked in the procession with a banner inscribed: "I was sick and in prison and ye visited me," and the boys of the ragged school followed with their banner inscribed "I was hungry and ye fed me, naked and ye clothed me"why? Because Lord Shaftsbury loved as God does. This world is full of dreary, lonely, discouraged, hopeless men and women who pine for sympathy and friendship that is denied them—friendship that will speak the kindly word of interest instead of the bitter word of censure; that will support and cherish the faint-hearted and feeble-minded, instead of laying snares and traps and stumbling stones for them; that will shed a ly, Scottish journals say, and we can ly, Scottish journals say, and we easily prove that the finest and best troops there is that will relieve of the hunders which crush instead of adding to them; that will relieve of the burdens which crush, instead of adding to hem. Such is the love and friendship and brotherhood men are pining for. Such was the friendship and brotherliness Jesus breathed forth upon the sinful, ignorant, oppressed and friendless of His day, and such is the friendship, love and sympathy which should reign and rule in every Christian heart and life. And the church that realizes this ideal in the ife of its members-that lays hold of the second law of the Kingdom, Thou shalt love thy neighbor as thyself," which is a dead letter in the practice of men-and makes that law the law of its life-is, so far, the church for the times. And so we come to the last thought I shall dwell

The church for the times must be a church that manifests its love in going forth to aid men and will not be content until they have become at one with God and saved.

The mission of a church is far from fulfilled when she has engage her pastor, built her house of worship and caused it to be known that all are welcome. Like her Lord she should go out and seek and to save the lost and show her love and sympathy in atoning work like as God does. Whatever may be said of the methods of the Salvation Army, we must Whatever may be said of the methods of the Salvation Army, we must at special rates in accordance with Ausadmit that they are away beyond and out of sight of the churches in their tralian standards. The cordial reception earch for the lost and strayed of earth. Their rescue homes, their slum work, their outposts in the midst of gross darkness, put to shame the churches of the land. So I repeat it. The mission of a church is far from fulfilled when she has engaged her pastor, built her house of worship and proclaimed a welcome for all. If she shall be a church for the imes she must proclaim her love for men by her deeds in their behalf.

Give a community such a church—a church that proclaims the love of God—the friendship of God—the atonement of God—a church in which love like God's holds dominion—a church which expresses its love by going forth to win men to God and redeem them from sin and ignorance and selfishness. Give a community such a church and you give it at the same time a church, intelligent, illuminating, holy, helpful, victorious-a church for the times.

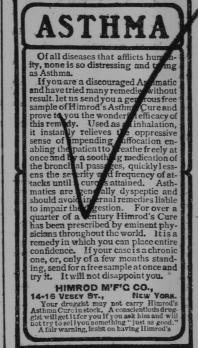
CONTRACTS AWARDED

George E. Barbour, St. John, Will Supply the Groceries for the Dor- Moncton Police Arrest the Couple, BIG OIL STRIKE chester Institution.

Ottawa, July 8-(Special)-The following are those who have been awarded con-tracts for Dorchester penitentiary: Flour, M. McLaughlin & Co.; fresh meats, George filton & Sons, Sackville; sole leathe Beardmore & Co.; leather and findings, A Fordham & Co.; coal oil, Imperial Oil Company; hardware sundries, Black Bros. & Co.; hardware staples, Lewis Bros. & Co.; dry goods sundries, The Hamilton Company; dry goods staples, The Hamilton Company.; grocer sundries, G. E. Barbour, St. John; grocers' staples, G. E. Barbour, St. John; drugs, Lyman Sons & Co.

ST. JOHN MAN UNDER

Kineo, Me., July 8—A woodsman, who ays he is Joe Scribner, of St. John (N. 3.), was brought here tonight and placed nder arrest, charged with pushing an olin, overboard from a lake steamer hich was carrying a crew of woodsmen Scribner, it is said, walked up to Myers nd threw him overboard without the he influence of liquor. Myers was drown-d before he could be reached and the



FOURTEEN-YEAR-OLD SYDNEY GIBL ABDUCTED.

and They Will Be Sent Back.

Plenty of Counterfeit Fifty Cent Pieces in Circulation in Cape Breton Since the Pan-American Circus Struck That Section.

Sydney, N. S., July 8-(Special)-Counterricit 50-cent pieces are in circulation it Cape Breton since the visit of the Pan American circus last week. This spurious coin is believed to have been passed by the fakirs who accompanied the show the country district.

The counterfeits are exceptionally good imitations of the Newfoundland half-dollars dated 1900 and can be detected easily by the ring when thrown on a counter. The captain of the Quebec steamer states that a good deal of this money is in cir-

that city.

The Allan company have decided t have the Nonwegian repaired at Halifax; and the steamer will leave the first of next month for that port to go into the dry dock. The cargo at present on board consisting of flour, corn, oil, cake and canned apples was sold at auction today.

Word was received here tonight that William A. Sydney, the man who is charged with abdouting a Miss McCarthy, charged with abducting a Miss McCarthy, a young girl of fourteen of this town, was arrested at Moncton on information of the Sydney police and he would be brought back tomorrow. He left here on the Monday noon train and the young girl at about o'clock in the evening, for North Sydney and, meeting there, left by early train yesterday for the west. A telegram from Truro last night signed by the young lady contained the information that she was about to be married. She was with him

when arrested. They claimed they we Elopers Arrested at Moncton.

Moneton, July 8-(Special)-Acting or advice from the chief of police of Sydney Chief Tingley today detained W. H. Mil-ler and Ethel McKay, who were eloping

from Sydney.

Miller is about 35 and the girl about 17. Miller is about 30 and the glil about 17. The couple were found at the Hotel Brunswick. The man was locked up and the girl taken to Chief Tingley's house awaiting a Sydney officer. Miller is awaiting a Sydney officer. Miller is charged with abduction. The accused is a married man but says he left his wife n Newfoundland nine years ago and has

High Jointers May Weet This Fall.

Ottawa, July 8.-(Special)-John Charlthe joint high commission will meet this

We should not hear so often of person

TO AID THE EMPIRE

Australia to Give \$1,000,000 Annually for Ten Years.

IT CANADA ONLY WOULD

Chamberlain Thinks His Hands Would Be Strengthened if Dominion Would Follow Suit -- Scots Don't Think Much of Canadian Prohibition of Kilts.

Montreal, July 8-(Special)-A special. ondon cable says:—
"Scots here take a lively interest in the eported official prohibition of the kilt in he Canadian militia. They scornfully reject the plea upon which dominion government is reported to have rejected the formation of a kilted corps of militiamen in Hamilton, namely, that kilted regiments were show regiments. The Canadian militia must be soldierand regiments. Moreover, the old Greeks and Romans, not to speak of the Egyptians, wore the kilt. Were they not soldierly? It is certain that the abolition of the kilt in the British army would not nefit the fighting qualities of some of the finest regiments.

"Australia clearly means to support the British ministers in their imperial defence policy. Premier Barton made a strong peech yesterday when moving the rati-ication of Australia's contribution to the nperial navy of \$1,000,000 annually for en years. He said that it was a mistake o argue that if Australia refused to perform the duty of providing her propor-tion of the cost of the defence of the emfire, Great Britain would nevertheless de-lend Australia. He deprecated niggardly consideration of the subject and said that the scheme provided for the employment of 1,600 Australians on the squadron paid accorded the speech indicates that the ratification was certain. Mr. Chamberlain unquestionably feels his hands would be greatly strengthened with the British elec-torate if Canada approached the empire "Sir Gilbert Parker entertained at uncheon in the house of commons today he Canadian and other university repre-Peterson will formally second the pro-posal made by the vice chancellor of Camposal mate by the principal courses at the universities of the empire be co-ordinated in order to make them accessable, especially for post graduate study and reliable for the study a

ference at dinner on Thursday. The garden party, which the Earl and Countess of Aberdeen had arranged to give on Saturday, will be given by Lady O'Hagan at Rumford, Essex."

IN ALBERT COUNTY,

Best Well Yet Drilled Yesterday and It Looks Like a Gusher.

Moncton, July 8—(Special)—M. Lodge, secretary of the N. B. Petroleum Company, is jubilant over the big oil strike in well No. 27 at Dover today. At a depth of 300 feet oil was struck and inside of an hour flowed into a ten inch ager of the boring says nothing like it has been seen yet. Mr. Lodge believes this will be flowing

well. The indications are that it will at least be a great producer. The well is the first bored at the Dover new district and it is located on a hill on Chas.

Truro Men Injured in Railway Accident. Truro, N. S., July 7-(Special)-A seri-Norman Poole were driving to On when the nut worked off the axle and the wheel came off, plunging all the men vio-lently into the ditch. Blackmore's nose was broken, Poole was badly cut on the face and body, and MacDonald escaped

with slight injuries.

