POOR DOCUMENT



THE SEMI-WEEKLY TELEGRAPH, ST. JOHN N. B., JUNE 10 1905.

TELEGRAPH'S PULPIT "Follow Me"-The Meaning of the Command and the Reward for Faithful Obedience-That Way Perfection Lies,

Mat. 11:28, 29-"Come unto me * * take my yoke upon you and ye shall find rest unto your souls." Mark 10:21-"Come, take up thy cross and follow me." Mat. 19:21-"If thou wouldst be perfect come, follow me." Tollow me, said Jesus to Simon and Andrew, whom he found fishing on Take Gennessarit; and straightway they left their nets and followed him. Follow me, was his command to James and John, the sons of Zebedu, and immediately they left the nets they were mending and fol-lowed him. Follow me, was his command to James and John, the sons of Zebedu, and immediately they left the nets they were mending and fol-lowed him. Follow me, and he unto Matthew, the tax collector, and forthwith he left all, rose up and followed him me, and he followed him. To the rich young man who came inquiring the way of eternal life, Jesus said: If thou wouldst be perfect go thy way, self that thou hast and come, take up thy cross and follow fail to observe the imperativeness with which Jesus makes this demand upon men. That he had the right, we all admit, seeing he was God's son and special messenger, and was satrificing himself even unto death in men's and service of another to indicate what is involved in the service and to stipulate what sall be given in return. Now what did Jesus say in regard to these things? Did he promise self indulgence and ease as ex-periences by the way? Did he offer worldly good? Did he offer Heaven? No. me of these.

periences by the way? Did he offer worldly good? Did he offer Heaven? No, none of these. If the presented first a cross to men. When we talk to men about giv-ing themselves to the Lord's service, we incline to talk of the joy and peace of the Ohristian life: of the pardon of ains and the new heart and the glorious heaven, as the rewards of the Christian life. But have you even noticed that Jesu's did not do so? Not that these rewards do not ensue, but rither, I suppose, because they should not be the motive in the very first place, a cross. The cross was a wooden instrument, made by fastening two beams together transversely. On such an linstru-ment the Roman's put to death their vilest criminals. So common were these classes have no representative, pres-in the very first place, a cross. The cross was a wooden instrument, made by fastening two beams together transversely. On such an linstru-ment the Roman's put to death their vilest criminals. So common were these classes, and on expresent the soot of days. The camencement exercises of Acadia with some was respended from the neck-mot such, but trying, un-pleasant experiences of self denial and suffering, which might be ceased by refraining from his company and service, but must necessarily be undured by those who accept him as teacher and Lord. Jesus seems to have put forward at the very threshold of the Christian life, the miter me let him deny himself, take up his cross and follow me." Tri the impulsive individual who, coming to Jesus, said: "Lord I will follow the whither soever thon goest," Jesus answered: "The fores have the presented from the exist, but the Son of Man hath not where to lay his head." So did he show the man that to join himself to his com-pany would mean to him, under the existing conditions, privation, how there the sufference (NS.). "Musten-Likes dates are some-pany would mean to him, under the existing conditions, privation, how there the sufference (NS.). "How Bology of Kings County (NS.). "How Bol lay his head." So did he show the man that to join himself to his com-pany would mean to him, under the existing conditions, privation, home-lessness, suffering, telf denial. So also to the rich young ruler, whom he loved and wished so much to have for a disciple, Jesus presented the self denial and the cross bearing: "Go sell that thou hast * * and come take up thy cross and follow me." Yes, Jesus presented to those who would become his followers, a cross. But it was a cross that insured life. It was concerning eternal life, the young ruler made inquiry. So Jesus in presenting to him a cross to be endured while he followed, was really showing him the way unto life. Whosoever, becomes a disciple and follower of Jesus, not for the sake of joy and peace and forgiveness, but for the sake of Jesus, the best thrend human kind has ever known—the purest, wisest and truest who have ever asked a following from among men—I say, whosoever becomes a follower of Jesus for His own sake, accepting the crosses that come in his way, and bearing them, shall in the end find fife, even though it may seem at times that he is throwing life away. The question with some of you young people is: How can I make the most out of myself for this world and the next? You are wishing to save your lives and not throw them away. Well, whatever else you do, I urge you first to join company with Jesus in the way of cross bearing. Take your way with him through this poor, sinful, suffering world of men and women and children. Take your way with him to the broken-hearted and discouraged, to cheer and hearten them; take your way with him to the guilty and sin-stained, is trueding amid the mist of the original sin-stained, is pany would mean to him, under the existing conditions, privation, homehearten them; take your way with him to the guilty and sin-stained, struggling amid the misfortune and ill-circumstance of life and forgive them in their penitence, cleanse them with your tears and help them up to better fortune and improved circumstance. Take your way with Jesus wheresoever he leads you and whatever may be the self-denial and cross bearing involved; so will you save your life in this world, and not lose it, and at the same time insure to yourself the inheritance of eternal life in the world to come. Nor will such an issue be of works either, but life in the world to come. Nor will such an issue be of works either, but rather of grace. For, apart from the life and presence of Jesus to puicken and inspire, to succor and lead thee on thou wouldst not see life. Jesus not only presented unto prospective followers, a cross, but a yoke also: "Come unto me "Take my yoke upon you." The yoke was a wooden instrument for coupling cattle in order that they might perform their tasks. By accommodation, the word came to be used for any dominion or doctrine under which men served. Jesus offered to men a yoke, that is to say, his doctrine, under which they were to serve. If men were to become his followers they must become obdient to this teach-ing—they must serve under the yoke of his doctrine. Indeed only thus rould they be, or would they be serving him. Following Jesus is altorould they be, or would they be serving him. Following Jesus is alto-gether inconsistent with a do-as-you-please life. Some profess to be his followers, but their profession belies them. They are altogether diso-bedient unto his teaching, and instead of rendering service unto the Lord, they are injurious and harmful. To be a follower of Jesus means to live by him-to make him the man of our counsel. And this was the thing Jesus insisted upon his followers understanding at the very first. To those who presented themselves unto him as would-be disciples and followers, he offered the yoke of his doctrine, to which they must submit if they would serve. if they would serve. But it was a yoke that insured rest unto those who would wear it. "Take my yoke upon yon " and ye shall find rest unto your souls." 'As the young ruler wanted to live and had the cross offered as the way of life, so these weary and heavy laden ones were wanting rest and Jesus offered them the yoke of his doctrine, through obedience to which they would assure to themselves the rest they sought. Nor is there any other way of soul rest. Only in obedience to the example and precepts of Jesus can bre enjoy peace of mind and rest of soul. Every other effort is bound to end in failure and every other way sure to lead to dis-trees and source. The same source of the second tress and sorrow. wretched, the deformed, and grander are those once as these but now crect, strong, glad. Thus has the artist set forth the beneficent influence of Jesus on the bodies of those who sought at their hand healing of their infirmities. But the benediction of his presence is not confined to the hody. It is in the soul of man that he finds his true realm for action. And in those who seek his help and companionship in the way of cross bearing and yoke service he worketh perfection. "His name was called Jesus because he was to save his people from their sins." So spake the angel. Brothers, yon have been wishing for good—yes, more; some of you have been striving after it—after nobility of character, perfect man-

hood. I do not know by what means you have sought to reach the goal. Possibly it has been by reform at some points, by denial of self at others, by doing this and that which you felt was right. But notwithstanding all your efforts you are very likely conscious of failure. Well, let us try again; and this time, by getting in the company of Jesus and keeping step with him as he leads the way through the hours and days, the weeks and years. Let us cease our own endeavors and, beholding only Jesus, press forward in his footsteps, so may we hope to attain to rightness in character and life. "If thou wouldst be perfect * *follow me."

ACADIA COLLEGE SENDS OUT MANY GRADUATES THIS YEAR.

Wolfville, N. S., June 4-On Tuesday, June 2, 5 p. m., the annual dinner of the Alumni of Acadia University was held in the college gymnasium. This function is open to members of the Alumni Associa-tion and invited succes. On the present n, and invited guests. On the present sion the graduating class and Rev. C. Music as a Means of Culture Lewis Wright, Stony Creek (N.B.). H. Watson, D. D., Arlington (Mass.) and

some others were guests. The graduating class occupied a table in the centre of the building, and were the young blood of the occasion. After the repast, Mr. Parker, of Wolf-ville (N. S.), president of the association, the end an address of welcome to all, and specify to the strangers. He closed by proposing a toast to the king, and a toast to Acadia. Both were heartily re-ceived. The latter was responded to by the graduating class by giving Acadia yell and singing their new song composed by L. D. Cox, '03-Alma Mater-Acadia. Tatious speakers were then introduced, graduates of each tenth year, beginning with 1903 back to the early days of the latter half of the last century. Some of these classes had no representative pres-ent, in which case they were answered for ome others were guests.

The following B. A. graduates received

Joseph Anslew Bancroft, Barton (N. S.)

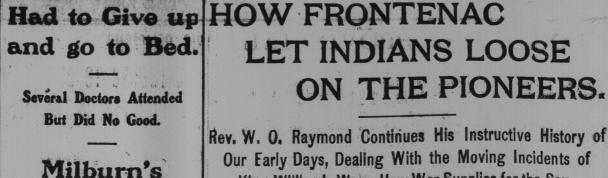
Minetta V. Orandall, Wolfville (N. S.)

Pearl W. Durke, Digby (N. S.), honors a mathématics and physics. Edita Avora MacLeod, Parnsboro (N. S.), honors in English literature. Horace G. Perry, Cody's (N. B.), honors in history and political commun.

in history and political economy. Joseph C. Rayworth, Upper Sackville (N. B.), honors in mathematics. H. Georgie Scott, Elmsdale (N. S.), hon-ors in Latin. The following prize winners were then

1. Gold medal-Presented: --1. Gold medal-Presented by Nothard. & Lowe, of London (Eng.), awarded to the member of the graduating class who has made the highest average upon the newlar work of the service of the service of the service of the has made the highest average upon the sular work of the sophomore, junior and nor years combined—J. Austin Bancroft,

Barton (N. S.) 2. Silver medal—Presented by his excel-lency the governor-general, awarded to the



ers of a box

Rev. W. O. Raymond Continues His Instructive History of Our Early Days, Dealing With the Moving Incidents of King William's War-How War Supplies for the Sayages Came to St. John in the Old Days.

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

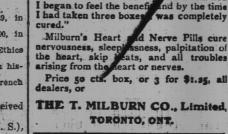
was in command of the garrison at Port Royal at the time of his visit there in 1686. He had ample opportunity of becoming familiar with the country and its native inhabitants, and was in this way fitted to second the ambitious designs of the French at this period, which embraced the destruction of New York and the conquest of New England.

When Count Frontenac came out to Quebec in 1689, to fill for the second time the position of Governor and Commander-in-Chief of New France, he was in his seventieth year, yet his old time vigor and determination were unabated. It was the position of Governor and Commander in Chief of New France, he was in his seventieth year, yet his old time vigor and determination were unabated. It was part of his plan to avail himself of the hostility of the savages to wear down and discourage the English settlers and so to pave the way for French supremacy. He had no abler licetenants in the work he had undertaken than the sons of Charles le Moyne, of whom Villebon, Portneuf and d'Iberville were particularly conspicuous in the Indian wars. Immediately after his arrival, Frontenac encouraged the sav-ages to begin those operations against the English settlements known in the history of New England as the "winter raids." Montague Chamberlain tersely describes the situation thus: "Frontenac decided that he could only succeed in holding Canada for the French crown by enlisting the aid of the savages, and to secure that aid he must permit them to make war in their own savage way, and so from all the doomed hamlets came the same horrifying tale—houses burned, men, women and children slaughtered or carried into captivity." It is difficult at this distant day to conceive the horrors of the savage war-fare that prevailed at this time on the New England frontiers. The Indians roam-ed over the country like wolves, and the white settlers never knew when their appalling war whoop would ring in their startled ears. It was an age of cruelty and the outrages perpetrated provoked reprisals on the part of the New Englanders. The close alliance between the Indians and the French, and the fact that in several of the raids the savages were led by French officers, led to a bitter raice harted and mutual distrust between the descendants of the Saxon and the Gaul, which lasted for generations.

Horrors of Savage Warfare.

In the course of the desultory warfare that followed the destruction of Fal-mouth, more than 200 houses were burned in various parts of the country, and Frontenaa himself speaks of the ravages of the savages as "impossible to de-scribe." On the 5th February, 1692, they raided the frontier settlement of York, which they left in ashes after killing about seventy-five persons and taking 100 prisoners—among those killed was the venerable Mr. Dummer, the minister of the

With the opening of the spring time Villebon received a delegation of 100 war-riors of the Kennebec and Penobscot tribes at his fort. The visitors were wel-comed with imposing ceremonies; there was the usual interchange of compliments and speeches by the chiefs and captains, presents from the king were distributed and the inevitable banquet followed with its mirth and revelry. It was agreed at this the tribes of Acadia and the response was general. The site of what is now the village of Gibson, opposite Fredericton, was dotted with the encampments of the village of Gibson, opposite Fredericton, was dotted with the encampments of the Indians, and as the warriors arrived and departed, arrayed in their war paint and feathers, the scene was animated and picturesque. The Maliseets of the St. John sent their delegation from Medocter, the Micmacs of the Miramichi arrived a few days later, and then came another band of Micmacs from Beaubassin (or Chig-necto), accompanied by Father Baudom, their priest. Speeches of welcome, presents and feasts were made in turn to all, and each band proceeded by the old and well known route: to the rendezrous on the Penobscot, near Oldtown (Maine.) Here there gathered a war party of at least 400 men, including a score of Frenchmen. Their first attack was made on the little village of Wells, where there were only some thirty men to resist the attack, but they were led by Capitain Converse, a very cour-ageous and determined officer, who had alreddy fried the mettle of the savages and who was not to be overawed even by overwhelming, numbers. The attacking party advanced with hiedous yells, firing and calling on the English to surrender, but the bullets of the defenders was the only answer they received. Even the women of the settlement took part in the fight, passing ammunition to the men, loading their gung, and sometimes themselves firing on the encliny. The ladians Weaker.



TRIBUTE TO THE LATE

DANIEL CRILLEY, ST. STEPHEN

Heart and Nerve

Pills

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"All Deep Things are Song"-Minett Vaughen Crandall, Wolfville (N.S.). Philosophy and Science-Leslie Oran Loom er, Falmouth (N.S.). Violin Solo-Miss Dahome, of Acadia Sem ferring of degrees.

Conferring of degrees. Addresses. National Anthem. Addresses by Members of the Graduating

Mental Culture-James Arthur Armstrong Wolfville (N.S.). The Geology of Kinga County (N.S.)-Joseph Austen Bancroft, Barton (N.S.). Personality-Albert McKenzie Boggs, Wolf-

Joseph Austen Bancroft, Barton (N.S.). Personality-Albert McKenzie Boggs, Wolf-ville (N.S.). Paul a Religious Reformer Hierman W. Cann, Ohio (N.S.). Influence of Utilitarian Ideas on the Pres-ent Age-Richarn Leverett Chipman, Kent-ville (N.S.). College Settlements and College Women--Madel Stövens Coldwell, Wolfville (N.S.). The Message of the Monuments-Ada Min-nic College Settlements and College Women--Madel Stövens Coldwell, Wolfville (N.S.). The Message of the Monuments-Ada Min-nic College Settlements and College Women--Madel Stövens Coldwell, Wolfville (N.S.). The Message of the Monuments-Ada Min-nic College Settlements and College Mone--Madel Stövens Coldwell, Wolfville (N.S.). The Papdulum of Civiliantion-Lauvie Dav-idson Cox, Ware (Mass.). The Hero of the Odyssey-Venton Llewel-lyn Denton, Wolfville (N.S.). The Ideno, Wolfville (N.S.). Two Jewish Sects-George Charence Dur-kes, Beaver River (N.S.). The Utility of a College Education in Busi-ness Life-Ernest Scott Magee Eaton, Au-burn (N.S.). The Ethics of Professional Idfe-Jeelie E

The Utility of a Collège Education in Busl-mess Life-Ernest Scott Magee Eaton, Au-burn (N.S.). The Ethics of Professional Life-Leslie E. Eaton, Canning (N.S.). The Ethics of Professional Life-Leslie E. Eaton, Canning (N.S.). The Hidden Sources of Canadian Indus-trise-Ida Mabelle Fash, Bridgetown (N.S.). John Milton, the Poet of Liberty-James Bàwin Hamilton, Brookfield (N.S.). Culmination of Industrial Growth-Fred-erick Leo Lombard, Medicor (N.S.). Philoskophy and Science-Leslie Oran Loom-er, Fahnouth (N.S.). The Horry of the Imperied-Edith Avora MacLeod, Barrsboro (N.S.). The Function of Conscience-Charles Knol-tan. Morse, Lawrence(own (N.S.). The Function of Conscience-Charles Knol-tan. Morse, Lawrence(own (N.S.). The Function of Conscience-Charles Knol-tan. Morse, Lawrence(own (N.S.). The Function of Conscience-Charles Knol-tan. Morse, Inthe Desert-Etha Gabel Phil-lips, Frögricton (N.B.). The Possibility of Life on Mars-Joseph Chasda's Share in the Imperial Defence-Jamies DeLancy Purdy, Springhill (N.S.). The Alaskan Boundary Question-Claude Sanderson, Yarmouth (N.S.). Professor Tyndall as a Scientist-Fred Ray-mond Shankel, Hubbard's Cove (N.S.). Ambition a World Force-James Garfield Sipprell, St. John (N.B.).

FLOODED COAL MINE BEING PUMPED OUT. Dominion, No. 1, is Rapidly Getting Glear of Water and Mining Will Commence Soon-Other News of Sydney.

Sydney, N. S., June 7 .- (Special)-Last week 1,000,000 salmon fry were placed in Magaree and Cheticam rivers in Inverness

St. Stephen, N. B., June 5.-Daniel Cril-ley died at his residence here on Thurs-day evening, after an illness extending over some months. Mr. Crilley was born near Kilray, Ireland, in 1826, and came to New Brunswick in 1849. He settled at that time at the Rolling Dam, sixteen miles from St. Stephen, and engaged in school teaching, which he followed for six years. During this time he took up farming quite extensively and at the close of his teaching opened a general store in the locality which he carried on success-fully for a number of years. Disposing of his interests in the country he purchased property on King street, St. Stephen, and perty on King street, St. Stephen, and for some years conducted a grocery and provision store there. In addition to his regular occupation in

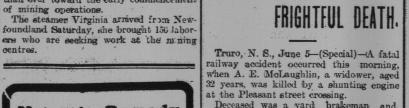
lency the governor-general, awarded to the member of the graduating class who has made the second highest average upon the regular work of the sophomore, junior and senior years combined—Joseph C. Ray-worth, Upper Sockville (N. B.) ³ Gold metal—For excellency in oratory, presented hy the Row Kerr Boyce Tuo-per, D. D., LL. D., of Philadelphia—R Leverett Chipman, Kentville (N. S.) ⁵ Prize of books, value \$20—This prize is presented by Mrs. C. T. White, of Sussex (N. B.), award-ed to the lady member of the gradu-ating class who has made the highest aver-age in English language and literature upon the regular work of the sophomore, junior and senior years combined—H, Georgie Scott, Elmsdale (N. S.) ⁶ Prize of \$20—The Elmona Curry Zwio-ker prize, presented by A. J. Zwicker, of Halifax, in memory of his deceased wife, envarded to the member of the graduating class who has made the highest average in chemistry and physics upon the regular work of the entire course—Pearl H. Dur-ize, Digby (N. S.) The address to the graduating class was made by Doctor Watson. The address was full of sturdy spirit. It breathed a moble endeavor and strong resolve. This was followed by an address by the president, Doctor Trotter. He reviewed the work of the first forward movement, and outlined the work to be taken up by the second forward movement. Already matters are most encouraging. The doctor read extracts form letters received from the west, and even from Florence (Italy), In addition to his regular occupation in the country he had acted as a justice of the peace, and on the death of the late Wan. T. Rose, parish court commissioner for the parish of St. Stephen, in 1882, the government offered the position to Mr. Crilley and he accepted it, closing out his business. This office he held until 1898 when he resigned on account of falling health. In 1886 the office of poice magins trate for the town was also given him and health. In 1886 the office of police magis trate for the town was also given him and this office he held until a few months ago when his illness compelled him to resign. Promptness and uprightness marked Mr. Crilley's business career and, by industry and good managiment he obtained a com-petence which give him comfort in his de-clining years. In his magisterial work, however, Mr. Crilley was best known to the people of St. Stephen, and the writer having had much to do with him for a number of years in this connection, is prompted to offer this slight tribute to his memory.

The importance of having a magistrate who knows the business before him, is careful in his papers, who is not moved by fear or favor, and who is skilful in dis-cerning the salient points in a case, is well known to those who have to do with enknown to those who have to do with en-forcing any law and perhaps more espec-ially the enforcing of the Canada Temper-ance Act. All this we had in Police Mag-istrate Crilley. Those who came before him in a case were sure of justice at his hands, were they personal friends or ene-mies, and it was his just pride that his cases stood the test, of supreme court ap-peals as well as those of any justice in the province. The fear of consequences seem-ed never to cross his mind and no personal considerations could influence him. He did the right as he saw it, and to this fact the temperance people owe much of their matters are most encouraging. The doctor read extracts from letters received from the west, and even from Florence (Italy), sent by old graduates of Acadia, com-mending in the highest term the work in He then made some announcements re The present graduating class gives \$500. The other donations range from \$500 to \$5.000 the temperance people owe mich of their success in the days when laws were enforc-ed in town. In social life, Mr. Crilley will be missed S5,000. If the Baptists of the maritime prov-inces give Doctor Trotter the confidence he merits, they can rest assured he will bring the second movement to as success-ful a termination as he did the first for-

by a large circle of friends. He took an interest in the defence of his country and was ensign of the company of militia at the Rolling Dam at the time of the Fenian

It being a late hour, other speeches were not called off, and with the national an-them one of the most successful anniver-sary exercises in the history of Acadia came to a close. In 1877 Mr. Crilley was married to Miss In 1877 Mr. Crilley was married to Miss Margaret Owen, and she and a son and daughter survive him. To his children Mr. Crilley has given a liberal education. Mr. Crilley was a Presbyterian and a life long Liberal in politics. The funeral is to take place on Saturday at noon, at the Presbyterian cemetery at Rolling Dam, where the remains of many of his relatives now rest inion No. 1 the prospects never looked brighter. Fresh pumps have been install-ed and about 2,000 gallons a minute are, according to latest reports, being drawn from the pit. The water has receiled over

I. C. R. BRAKEMAN'S



FRIGHTFUL DEATH.

32 years, was killed by a shunting engine at the Pleasant street crossing. Deceased was a yard brakeman and, while climbing on to a moving car to ap-ply the brakes, he was struck by a blind switch and knocked under the wheels. One leg was frightfully crushed, and he only lived five hours after the accident, deat sulting from shock.

resulting from shock. Mr. McLaughlin's wife died last winter and one child is left. Within the last two weeks the unfortunate man stood up in Sunday meeting and promised to live a better life.

A Halifax Wedding.

Halifax, June &--(Special)--The mar-riage of James A. S. Bayer, of Gauvin & Gentzell & Co.'s Charlottetown branch, and Miss Cora B. Cossman, took place at the residence of the bride's father, T. A. Cossman, at 12.15 o'clock today. The ceremony was performed by Rev. Thomas Fowler. Miss Anita Taylor was buildemuid arbible Charles Paralice acted idesmaid, while Charles Rawlings acted as best man.

The Indiana Weaken.

The Indians Weaken. The savages became discouraged and offered favorable terms to the garrison, Converse replied: "We want nothing but men to fight with." An Indian, who could speak English, shouted, "Don't stay in the house like a squaw, come out and fight like a man!" Converse replied: "Do you think I am fool enough to come out with thirty men to fight five hundred?" The Indians at length abandoned the at-tack and retired greatly crest fallen. Thus a few determined men foiled one of the most formidable bands that ever took the war path in Acadia. Some of the horrors of Indian warfare almost pass description and if Villebon did not sanction he at least did little to hinder the atrocities of his savage allies. He writes in his journal, "An English savage was taken on the lower part of the St. John river; I gave him to our savages to be burned, which they did the next day; one could add nothing to the torments that they made him suffer." From time to time the Indians appear to have grown weary of fighting. Their

one could add mothing to the torments that they made him sufter." From time to time the Indians appear to have grown weary of fighting. Their failure at Wells, the rebuilding of Fort Permaquid and the erection of other fortifi-cations by the now thoroughly aroused New Englanders, the desire for the ransom of relatives held by the enemy as hostages, and a suspicion that the French were mak-ing use of them in their own interest inclined them to make peace with the Eng-lish. Villebon was obliged to exert all his influence to keep them on the war path. He flattered and feasted the chiefs, made presents to the warriors, provided powder and shot for their hunting and finally adopted Taxous, one of their most famous chiefs, as his brother and to honor the occasion gave him his own best coat.

Annual Visit of Warship to St. John.

I had tasted salt or bread. My master presently went on shore and a few days later all the Indians went up the river." In connection with Villebon's endeavors to keep the savages loyal to the king of France there are items in the accounts transmitted by him to the French min-ister that are quite interesting and suggestive, as for example the following: "To the wife of Nadanoul, a savage, for making two pairs of snowshoes for the King, tobacco 2 lbs." "Jan, 1666. To 2 savages come from the river of Medoctic to bring some letters of Father Simon to Mon. de Villebon, flour, 12 lbs.; tobacco, 8 dz. "July 10, 1666. M. Thury, missionary, having arrived with Taxous, didef of the Cambas and other savages from Pentagoud, brandy I gallon, tobacco 2 lbs. The garrison at Fort Nashwaak was always small, comprising only about forty soldiers besides an armorer, gumer and surgeon. There was also a chaplain of the Recollet order, Father Elizee, who is described as a man so retiring by nature as to meddle with nothing outside his ministerial duty. This was not the case with the other missionary priests, however, who influenced by patriotic motives and en-couraged by the French authorities took quite an energetic part in helping on the warfare against New England. The French owed much of the aid afforded their cause, including the co-operation of their Indian allies, to the zeal of the missionaries settled on the different rivers, Rable on the Kennebec, Thury on the Penobscot and Simon on the St. John. The only woman who lived within the ramparts of Fort Nashwaak seems to have been the wife of the armorer. She was deemed one of the garrison and received her daily allowance with the rest.

"The route was up the St. John to the Medoctec village, thence by Eel river and the chain of lakes to the Mattawamkeag and down that river to the Bancherot



Branch office and warehouse, 57 Smyth treet, St. John, N. B.



150 feet in the shaft, or about eleven feet vertically. The officials are looking for-ward with a greater degree of confidence than ever toward the early commencement

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