

THE TELEGRAPH'S PULPIT.

A Comparison of Religions, in Rev. B. N. Noble's Sermon to Readers—"The Kingdom of Heaven is Like to a Grain of Mustard Seed."

Mat. xiii-31: "The Kingdom of Heaven is like to a grain of mustard seed, etc." Among the tasks appointed Jesus was the establishment of a kingdom on earth. "Repent, for the Kingdom of Heaven is at hand." This was his first message to the people. A kingdom—not a temporal one such as many had been anticipating because of their wrong interpretation of the prophets—not such a one as he was to set up, but a spiritual kingdom—a heaven-like one of which he was to be the exalted head and his disciples the subjects or members. From the beginning of his ministry Jesus had been making reference to this kingdom, and now for the encouragement and edification of his followers, he refers to it again. He likens it in its beginnings to the mustard seed which (compared with the growth from it) was proverbially small among seeds of the field, and in its development, to the full-grown mustard plant which in some climates attains a height of fifteen feet, far above other plants which from the size of their seeds would be expected to grow much larger than the mustard. The truth which Jesus wished to impress upon their minds was this, that notwithstanding the unfavorable circumstances under which it was introduced and the unlikelihood of its ever growing to large proportions, the kingdom of which he was to be the founder would in time become greater than all other religious systems of the world and bring to mankind larger blessings.

The beauty and special fitness of this figure may be seen by comparing Christianity with the other great religions of the world. Of these, five of them, viz.: Brahmanism, Buddhism, Confucianism, Mohammedanism and Christianity embrace the great majority of the inhabitants of earth. The other religions have only a fractional following in comparison with these. Now as to the beginnings of these religious systems it is known that so far as earthly surroundings are concerned they all originated under more favorable circumstances than Christianity.

The founder of these were men for whom the people had great reverence and respect, and you know that goes a great way toward making one's words to be recognized as of value. The parent who commands no reverence or respect from his children need not be surprised if his advice and instruction is unheeded. That one who would be a leader and reformer among his people is at an immense advantage if he be respected and revered by them. Now when we read the lives of Buddha, Confucius, Zoroaster and Mohammed, we find they conducted themselves in such a way as that the superstitious peoples of their time regarded them with feelings of awe. By the severities to which they subjected themselves in their penances and pilgrimages; by their ascetic life, abstaining from all worldly enjoyments and withdrawing from the association of men; by the wisdom of their sayings and, possibly, by manoeuvrings, Reception and cunning—by these means they succeeded, whether purposely or not, in enveloping themselves in an awe-inspiring mystery and sacredness in the eyes of their superstitious countrymen. This being so and the temper of the times being such as it was, it is scarcely to be wondered at, that these ignorant peoples in their feverish, excited, unsatisfied state, without any spoken or written revelation from God—feeling after Him, seeking by worldly wisdom to find Him yet failing—should come to account these men to be in direct communication with the unseen world and to accept their words as those of God.

We cannot, however, say of the founder of Christianity what we have said of these others. When Jesus came to establish His kingdom He found, on all sides, religions claiming the adherence of the people. There were the religions of the Greeks and Romans with their numerous gods and goddesses offering, in some cases, liberty and license to men's baser desires. Then there were the religions of other Gentiles, and there was Judaism with its observances and ceremonies, sacrifices and sacred books. It was among such surroundings that Jesus came forth as a teacher of new truths and making the astounding claim to be the Son of God. He came, not from asectic life, but from the carpenter's shop. Instead of withdrawing himself from men, doing penance and fasting, he was one of the people; so much so that his enemies called him in derision a gluttonous man and a wine bibber, the friend of publicans and sinners. He did not come from great educational centres, but from the disreputable little town of Nazareth, in Galilee. Did the people respect and reverence him? By no means. The Gentiles listened to his word and claims, then turned away with a smile, thinking him a half-crazy fanatic, while the Jews ridiculed the idea that this poor Galilean carpenter was their Messiah of whom the nation had been waiting—the glorious one of whom the prophets had spoken. They condemned him a blasphemer because he persisted in asserting His divinity, and they intended that instead of having any connection with God, he was on the contrary allied with Beelzebub, through whose power He wrought His miracles. True He had more or less popularity at first, and indeed, all through His ministry. The great tenderness and compassion of His heart and the miracle-working power He possessed drew men to Him, though not in large numbers. At last, instead of dying among friends, honored and revered by His countrymen, He was crucified outside Jerusalem's walls as a base impostor who must not be allowed to live. How apparent it is that, as the founder of a new religion, Jesus had not the advantage possessed by these others. Not loved, honored, revered, idolized as the greatest among men was He, but hated, cursed, killed. Like the mustard seed among the seeds of the field, the smallest, the least, the most unlikely to grow to large proportions was his cause.

But again observe how unfavorable were the surroundings amid which Christianity was established, compared with those of these other religions. These sprang up amid great and independent nations. Whenever those in authority chose to take advantage of the superstitious tendencies of the people and proclaim one, because of his wisdom or peculiar life, allied with the Supreme Ruler and worthy of worship, there was nothing to interfere with them. By decree they could order the populace to worship, even as Nebuchadnezzar decreed the worship of his golden image in Babel. So, without any political powers or religious systems to oppose them these heathen religions sprang up in the East. These favoring circumstances, however, were not presented to Christianity in its beginning. Jesus established His kingdom in the presence of other religions bitterly opposed to Him and in the little province of Palestine about one-fifth the size of our own, and among a people who, even had they all been disposed to believe in him and accept his teaching, were not independent and at liberty to do as they chose. They were a dependency of the great Roman Empire whose emperors in later years sought by most cruel persecutions to destroy the new faith. How much more favorable, indeed, were the surroundings of these other religions in their beginning and progress than those in which our Lord established His kingdom and truth. Verily, like the mustard seed among the seeds of the garden, Christianity in its beginning was the smallest, the least, the most unlikely to become a religion for the world.

But further, the fitness of this figure is seen when Christianity and these other religions are compared as to their development, present condition and future prospect. Christianity numbers among its adherents upwards of four hundred millions of the inhabitants of earth. Hundreds of years younger than these other religions with the exception of the Mohammedan, and arising under such unfavorable outward circumstances, it has already outgrown all, and today claims a following of over one-third the population of the world, and these the most highly civilized and progressive. True all these are not Christians in the sense that they have personally accepted Jesus as their Lord and Saviour, but all these millions, constituting over one-third of the inhabitants of our earth, are, with the exception of the young adherents of Christianity, that is to say, they acknowledge the religion of Jesus Christ, the true religion for man.

Mark also the conditions of these religions in the present. It is told us on every hand, by travelers, by missionaries, by heathen writers themselves, that these idolatrous systems are declining, that they are losing their hold upon the people, that their vitality has failed and that few signs of life or aggressiveness are observable. The work of the missionary is being felt more and more. These false systems are being undermined; their foundations are being honey-combed by the truth and the day seems near when the whole structure will topple over. Already this has come

to pass in Japan. Surely the outlook for these religions is anything but promising. But what of the religion of Jesus? Is it not on the wane, too? Such insinuations are sometimes made by the blatant infidel, who has no regard for the correctness of his assertions so long as he makes his hearers or readers believe them. But often such statements are made by the uninformed who have simply heard or read these insinuations. The facts, however, contradict them. Doctor Parkhurst, a few years ago, made a careful study of the religious statistics of the United States and, among other facts he learned were these. In 1800 every 14th person was a professed believer in Jesus and had membership in some church. In 1880 this was the case with every 5th person. That does not look like decline in religion in the republic by our side. In 1830, in their colleges, every fourth man was a professed believer. In 1880 every second man was. That does not look like decline, does it?

Because some old views of Jesus and his religion may have been discarded, or some new interpretations of Scripture accepted, does not indicate that Christianity is declining. Because the church, may not indicate for the time being seemingly lost her grip upon certain classes does not indicate that Jesus has been rejected by them.

There have been in the progress of Christianity seasons of religious depression, but the trend has ever been onward even when the opposite seemed to be the case. The late Joseph Cook sometime since said upon the lecture platform that in the last century Christianity had gained more adherents the world over than in all the previous centuries of its history. In the first 1,500 years it gained one hundred million adherents; in the next 300 years, one hundred million more; but in the last 100 years it had gained upwards of two hundred million. Is the religion of Jesus then declining? Is it no longer aggressive, but declining like the other religions of the world? Nay, no. It has today a mighty life pulsating through its body, for in His own people is the life of God and behind the Gospel is His power still. Behold the kingdom so small and insignificant in its beginning, and the least of all like the mustard seed among the seeds of the field, growth unto the great overshadowing tree, and the end is not yet. In its branches the nations of earth are finding covert and shall, until the kingdoms of this world shall become the kingdoms of our God and of His anointed. The Roman Julian once said: "I am making a coffin for the Galilean carpenter," meaning that he expected to utterly annihilate the followers of Jesus and bury Him and His cause in oblivion. But Jesus and His religion abide still. The most prominent infidel of his day wrote nearly two centuries ago: "I am living in the twilight of Christianity." But, if so, it was the twilight of the morning rather than the evening of its day, for assuredly the zenith has not yet been reached.

Think of it! the religion of Jesus, born amid such hostile influences, has so prospered in the face of all obstacles, that over one-third of the people of our world may be reckoned its adherents. Think of it! While other religions are losing their vitality, so much life and energy abide in Christianity that in the last century, more adherents were gained than in all the eighteen centuries previous. Astonishing facts. The discoveries and inventions of men are many and great these days; seventy-five years ago, no railways; seventy years ago, no telegraphs; twenty years ago, no telephone or phonograph. What progress in science! and men tell us the next fifty years will witness still greater. But, brothers, the next 50 years, if the world stand, will witness marvellous changes in matters of religion. The Bible is to come forth from the furnace of criticism, like the Hebrew writings, without the smell of fire upon it. The ancient monuments and exhumed cities of the past yield testimony to confirm its history, while holy men in their wisdom and piety, listening for the voice of God in nature shall distinguish it and find that His utterance there accords with His word in Revelation. Men's narrowness and sectionalism give place to largeness of heart and breadth of view which still be orthodox, while intelligence and Christian charity shall compel men to unity and faith and knowledge. Gospel light is to flood the dark places of the earth; the fruit of missionary enterprise and self-sacrifice is to appear mature and glorious, and the name of Jesus exalted as never before. Therefore be not deceived nor dismayed at the mournful complaint of the pessimist or the great swelling words of the unbeliever or the self-confessed ignorance of the agnostic, but rather rest in the Lord and wait patiently for Him. Lift up your heads and be hopeful for our King goeth forth conquering and to conquer until his enemies shall acknowledge His dominion.

One word more: Some of you, doubtless, have not identified yourselves with this kingdom. You still refuse to allow Jesus to rule over you. Will you not be persuaded to turn from such sin while God waits to be gracious. In view of the fact that this kingdom seems to have behind it the great power of God; in view of the fact that its laws decree eternal ruin to such as continue in their defiance and sin; in view of the love of His heart as manifested in His sacrifice. I say, in view of all this, will you still harden your heart and be so presumptuous and daring as to treat this matter with indifference?

NOVA SCOTIA SCHOONER THOUGHT TO BE LOST.

The Laura C. Left Halifax for Louisbourg April 8, and Has Not Been Heard of Since.

Halifax, N. S., May 12.—(Special).—The schooner Laura C., Captain L. Cross, which sailed from here April 8th for Louisbourg, to load coal for Yarmouth, has not been heard from since and grave fears are felt for her. It is supposed she got stuck in the ice and was afterwards—own off, as steamer which arrived here two days after she sailed were unable to get into Louisbourg on account of ice blockade. Her agents here thought she might have been up on Sable Island, but the Lady Laurier, which arrived today, brought no news of her.

The Laura C. is a three masted schooner of 249 tons register, and is owned by J. H. M. Gelson.

U. N. B. ENVOIES.

Thursday, May 28, will be Encomium day. The programme for the day is:—

10 a. m.—Meeting of the senate.

11 a. m.—Reading of graduation theses in the new engineering and physics building. Inspection of the equipment of departments.

2 p. m.—Academical procession formed in Dr. Bailey's lecture room.

2:30 p. m.—Chair taken by his honor the Lieutenant-governor. Address in praise of the founders by Prof. Raymond, B. A.

3 p. m.—Distribution of medals, prizes and honor certificates, and conferring of degrees.

4 p. m.—Valedictory address by Otty L. Barbour.

4:30 p. m.—Alumni oration by the Rev. W. O. Raymond, J. L. D.

The class of 1903 is composed of Hugh John Alward, Rachel Carolyn Balloch, Otty Ludwick Barbour, William Gerald Baskin, Mary Agnes Carruthers, Ida Maude DeBo, Hester Louise Edgcombe, Angus Theodore Firth, Ralph St. John Freeze, Jane Matilda Kinney, Charles Marry Lawson, J. D. Pollard Lewin, Hugh Fenwick Linden, Henry Burton Logie, Peter Robert McLean, John William McManis, Merville Allen Oulton, Ward Hudson Patterson, Henry Leblanc Peters, Allan Rideout, William John Shaw, Ernest Roxford Shirley, Douglas Clifton Tabor, Jessie Gibbons Vines, Alexander Thompson Wilson.

Red haired people, it is stated, are less liable to become bald than those with hair of any other color.

I suspect there has been a crooked leg going on here," he said, "and I'm right. His wife had been driving mad."

BIG INDUSTRIAL BOOM FOR NEWFOUNDLAND.

H. M. Whitney, B. F. Pearson and Others Form Big Lumbering Concern.

Will Have a Capital of \$1,000,000, and Operate Eight Sawmills, Which Are to Cut 50,000,000 Feet Per Year—A Huge Pulp Mill Will Also Be Run.

Halifax, May 14.—H. J. Crowe and B. F. Pearson have returned from St. John's (Nfld.), having completed the largest industrial and commercial transaction in the history of the province. As previously announced, a syndicate of Canadian and American capitalists, headed by H. M. Whitney, of Boston, acquired 3,000 square miles of timber land along the line of the railway in the interior of New Brunswick. Pearson have just consummated the purchase of these properties from Lewis Miller, of Portland, and Messrs. Murphy & Phillips, of Newfoundland, all of whom have been operating them extensively.

The syndicate has been incorporated by the Newfoundland legislature as the Newfoundland Timber Estate Company. Mr. Whitney is chairman of the board of directors and his colleagues are H. J. Crowe, who is president of the company, B. F. Pearson, of Halifax, and W. D. Reid, of the Reid Newfoundland Company. The company paid more than \$800,000 for the several properties and will be capitalized at \$1,000,000. It will operate eight sawmills and expects to cut 50,000,000 feet of lumber every year. It will also start the manufacture of pulp on a large scale and will erect a pulp mill with a capacity of 100 tons daily. There is a market in England for all the lumber the company can export. Mr. Miller, who is retiring, has introduced Newfoundland wood to England with great success and has easily sold his entire output. The new company will also export largely to South America.

Critics who have been through the woods bring back glowing reports of Newfoundland's forest wealth. They report substantial growth of timber as good as the famous Ottawa pine. The company will operate on the most approved lines and will adopt precautionary measures to prevent the wooded areas from being devastated by fire or illegal cutting. In the past, losses from fire have been heavy in Newfoundland.

Mr. Whitney's entry into the industrial enterprises of the colony is received with great satisfaction on all sides.

Blackpool claims to be the best-lighted town in England.

SIR WILFRID'S READY ANSWER.

Premier Effectively Replies to Mr. Monk's Query re Mr. Prefontaine.

CONSULTED NO ONE.

Hon. Mr. Laurier Said He Followed His Own Advice in Appointing the Minister of Marine and Fisheries—House to Take Recess.

Ottawa, May 12.—(Special).—Mr. Prefontaine told Mr. Fowler in the house today that M. F. Daly was dismissed from the position of harbor master at Bathurst because he did not discharge his duties in an impartial manner. He was dismissed on recommendation of a responsible minister.

Mr. Monk once again brought up in supply on the public works department, the speech of Mr. Prefontaine in Montreal announcing that certain works now under the charge of the public works would be handed over to his department. In this instance Mr. Monk found that he awakened up the wrong passenger in the person of the premier, Sir Wilfrid Laurier, who advised Mr. Monk not to worry about street rumors as to there being some difficulties in the way of Mr. Prefontaine's entering the cabinet.

"I followed my own advice," said the prime minister, "in asking Mr. Prefontaine to join the government and I made no mistake, for the minister of marine had a long and successful experience at the bar, in parliament and in municipal politics in Montreal. I was satisfied with his course as a member of the Liberal party. The issue was tried in Malouine, Argenteuil, Terrebonne and Two Mountains and all know the result."

Sir Wilfrid pointed out that Mr. Monk and other Conservatives had made rare and religious appeals to the people of Quebec on this question and charged him (Laurier) with betraying his province when the portfolio of public works was given to an Ontario man. The public was told that the department belonged to Quebec but was not misguiding by such low appeals.

"I gave," said Sir Wilfrid, "the portfolio to my friend of 20 years' standing and he has the best ability to fill it to the advantage of the country." The premier quoted extracts from the newspapers of Quebec to show that what he had said in regard to race and religious appeals was correct and pointed to the discussions that existed in the ranks of the Conservative party.

The Pacific cable correspondence brought down today added nothing to the story already published. It contains Sir Wilfrid's protest against the contract between the Australian Commonwealth and the Extension Company but for all this the contract has been ratified.

Sir Wilfrid Laurier has given notice that the house will adjourn on Wednesday, May 20, to Tuesday, May 26.

Hon. Mr. Fielding on the adjournment of the house read a telegram stating the announcement of the death of Senator Ochoane, of Quebec, was not correct. The telegram was sent by a member of the family stating that he was better.

GRAND JURY INDICTS ST. STEPHEN MEN.

True Bills Against John E. Hamilton, Herbert Frost and James Shaughnessy—Hamilton's Trial Now On.

St. Andrews, N. B., May 12.—(Special).—The grand jury in the district of St. John's opened here today, brought in true bills against John E. Hamilton, of St. Stephen, accused of stealing a barrel of grease from the St. Croix Soap Company, and Herbert Frost and James Shaughnessy for stealing a number of bags of sugar from the railway station at St. Stephen.

Shaughnessy has left the country, but a bench warrant will be issued for his arrest by order of Judge Hanington. Hamilton is now being tried. He is represented by M. Macdonald, K. C. Solicitor General McKewen is prosecuting.

OFFICIAL NOTICE OF ARGENTINE EMBARGO.

Ottawa, May 12.—(Special).—The department of agriculture was today officially advised by Lord Strathcona of the decision of the British board of agriculture with regard to the embargo on cattle from Argentina and Uruguay. The cable was as follows:—

"London, May 12, 1903.

"Hon. Sydney Fisher, Ottawa:

"Board of agriculture issued for exportative duty prohibiting importation to Great Britain of animals from Argentina and Uruguay."

(Signed) "STRATHCONA."

GOVERNMENT STEAMER WAS AT SABLE ISLAND.

Ottawa, May 12.—(Special).—The department of marine was advised today that the government steamer, Lady Laurier, had returned from a trip to Sable Island. This is the first time for some months that a steamer has visited the island. The captain reports that everything was found to be satisfactory. No wrecks have been reported off the island, since the previous visit of the government steamer.

MADAME LA TOUR'S BRAVE DEFENCE OF FORT BESIEGED BY CHARNISAY.

Rev. W. O. Raymond's Sketches of the Past—Heroic Woman's Gallant Deeds—Charnisay Drowned in the Annapolis River—British Flag First Flies Over St. John.

By REV. W. O. RAYMOND, J. L. D. CHAPTER III. (Continued).

THE RIVAL FEDERAL CHIEFS.

As the struggle with la Tour proceeded Charnisay became more and more determined to effect the destruction of his rival. La Tour's resources were nearly exhausted and his situation had become exceedingly critical. He dared not leave his fort and yet he could not hold out much longer unaided. His brave wife was equal to the emergency; she determined herself to go to France for assistance. This was indeed an arduous undertaking for a woman, but her spirit rose to the occasion, and, notwithstanding the difficulties of the journey, she set out upon the long and dangerous voyage and in the course of more than a year's absence endured disappointments and trials that would have crushed one less resolute and stout hearted. Her efforts in her native country were foiled by her adversaries, she was even threatened with death if she should venture to leave France, but setting the royal command at defiance she went to England and there chartered a ship to carry stores and munitions of war to St. John. The master of the ship, instead of proceeding directly to his destination, went up the River St. Lawrence to trade with the Indians. When after a six months' voyage, they at length entered the Bay of Fundy some of Charnisay's vessels were encountered, and the English captain to avoid the seizure and confiscation of his ship was obliged to conceal Madame la Tour and her people and proceed to Boston. Here his own tribulations began for Madame la Tour brought an action against him for violation of his contract and after a four days' trial the jury awarded her two thousand pounds damages. With the proceeds of this suit she chartered three English ships in Boston and proceeded to St. John with all the stores and munitions of war that she had collected. The garrison of Fort la Tour hailed her arrival with acclamations of delight for they had begun to despair of her return.

Lady La Tour Repulses Charnisay.

Charnisay's attempt to reduce la Tour to subjection was foiled for the time being, but his opportunity came a little later. In February, 1645, he learned of la Tour's absence and that his garrison numbered only fifty men. He determined at once to attack the fort. His first attempt was an abject failure. The Lady la Tour inspired her little garrison with her own dauntless spirit, and so resolute was the defence and so fierce the cannon fire from the bastions that Charnisay's ship was shattered and disabled and he was obliged to warp her off under the shelter of a bluff to save her from sinking. In this attack twenty of his men were killed and thirteen wounded. Two months later he made another attempt with a stronger force and landed two cannon to better the fort on the land side. On the 17th of April, having brought his largest ship to within pistol shot of the water rampart, he summoned the garrison to surrender. He was answered by a volley of cannon shot and shouts of defiance.

Capture of Fort La Tour.

The story of the taking of Fort la Tour, as told by Nicholas Denys, is well known. For three days the besiegers and the besieged were obliged to remain in the fort, but his opportunity came a little later. In February, 1645, he learned of la Tour's absence and that his garrison numbered only fifty men. He determined at once to attack the fort. His first attempt was an abject failure. The Lady la Tour inspired her little garrison with her own dauntless spirit, and so resolute was the defence and so fierce the cannon fire from the bastions that Charnisay's ship was shattered and disabled and he was obliged to warp her off under the shelter of a bluff to save her from sinking. In this attack twenty of his men were killed and thirteen wounded. Two months later he made another attempt with a stronger force and landed two cannon to better the fort on the land side. On the 17th of April, having brought his largest ship to within pistol shot of the water rampart, he summoned the garrison to surrender. He was answered by a volley of cannon shot and shouts of defiance.

It is but fair to state that our knowledge of the gross indignity to which Lady la Tour was subjected is derived from Denys' narrative, and its authenticity has been questioned by Parkman. Nevertheless accounts of the transaction that have come to us from sources friendly to Charnisay admit that he hanged the greater number of his prisoners, "to serve as an example to posterity," and that Madame la Tour was put into confinement where, as Charnisay's reporter somewhat brutally observes, "she fell ill with spite and rage." The Lady la Tour did not long survive her misfortunes. Scarcely three weeks had elapsed after the capture of the fort she had so gallantly defended when she died and was laid to rest near the spot consecrated by her devotion, the scene of so many hopes and fears.

Our Acadian Heroine.

There will always be a peculiar charm for us in the story of our Acadian heroine. Fearless, energetic, resolute undoubtedly she was, yet who shall say that the virtues that actuated her were other than pure and womanly? A heart more loyal and true never beat in a human breast. She gave her life to protect her husband, her children and the humbler dependents that followed their fortunes from the land of a bitter and unscrupulous enemy.

The capture of his stronghold and the death of his faithful wife involved la Tour in what appeared to be at the time irreparable ruin. He found himself once more, as in his younger days, an exile and a wanderer.

The booty taken by Charnisay was valued at \$10,000 sterling and as it had been accumulated in traffic with the Indians we may form some idea of the value of the trade of the St. John river at this time.

Charnisay Drowned at Annapolis.

When the capture of la Tour's fort was known at the court of Versailles the young king was well pleased. He confirmed Charnisay's authority in Acadia and even extended it—on paper—from the St. Lawrence to Virginia. He could build forts, command by land and sea, appoint officers of government and justice, keep such lands as he fancied and grant the remainder to his vassals. He had also a monopoly of the fur trade and with Fort la Tour, the best trading post in Acadia, in his possession, the prospect for the future was very bright. Charnisay possessed the instincts of a colonizer and had already brought a number of settlers to Acadia. Everything at this juncture seemed to point to a growing trade and a thriving colony; but once again the hand of destiny appears. In the very zenith of his fortune and in the prime of manhood Charnisay was drowned on the 24th day of May, 1649, in the Annapolis river near Port Royal.

La Tour and Madame Charnisay.

With Charnisay's disappearance la Tour reappears upon the scene. His former defiant attitude is forgotten, he is recognized as the most capable man of affairs in Acadia and in September, 1651, we find him again in possession of his old stronghold at St. John. The king now gave him a fresh commission as lieutenant-general in Acadia with ample territorial rights. Disputes soon afterwards arose concerning the claims of the widow of d'Acadly Charnisay; these disputes were set at rest by the marriage of the parties interested. The marriage contract, a lengthy document, was signed at Port Royal the 24th day of February, 1653, and its closing paragraph shows that there was little sentiment involved: "The said seigneur de la Tour and the said dame d'Acadly his future spouse, to attain the ends and principal design of their intended marriage, which is the peace and tranquillity of the country and concord and union between the two families, wish and desire as much as lies with them that in the future their children should contract a new alliance of marriage together."

There is no evidence to show that la Tour's second marriage proved unhappy, though it is a very unromantic ending to an otherwise very romantic story. His second wife had also been the second wife of Charnisay who was a widow when he married her; her maiden name was Jeanne Motin. Descendants of la Tour by his second marriage are to be found in the families of the d'Entremonts, Gironards, Porters and Landrys of New Brunswick and Nova Scotia.

The English Take Fort La Tour.

La Tour and his new wife were quietly living at St. John the year after their marriage when four English ships of war suddenly appeared before the fort and demanded its surrender. These ships had in the first instance been placed at the disposal of the people of Massachusetts by Oliver Cromwell for the purpose of an expedition against the Dutch colony of Manhattan (now New York); but on the eve of their departure news arrived that peace had been made with Holland. It was then decided that the expedition should proceed under Major Robert Sedgewick, command to capture the French strongholds in Acadia. This was a bold measure for England and France were then ostensibly at peace. La Tour at once saw that the assistance was useless and surrendered his fort and the flag of Britain was hoisted over the ramparts. However, la Tour's address did not desert him; he went to England and laid before Cromwell his claim as a grantee under the charter of Sir William Alexander. He proved as skilful a diplomatist as ever and obtained, conjointly with Thomas Temple and William Crowne, a grant which practically included the whole of Acadia.

La Tour, now more than 60 years of age, was sagacious enough to see that disputes were sure again to arise between England and France with regard to Acadia and not wishing to be the football of fortune, sold his rights to Sir Thomas Temple his co-partner, and retired to private life. He died in 1666 at the age of 72 years and his ashes rest within the confines of his beloved Acadia.

Grocery War Threatened.

Milwaukee, Wis., May 14.—A commercial war, which it is said, will extend throughout the country, has been started by the grocers of this city against manufacturers who allow their goods to be sold or demonstrated in department stores. The Retail Grocers' Association of Milwaukee predicts that the action of the Milwaukee grocers will be followed by every one of the 41 states in which the National Association has branches.