

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B., JULY 8, 1903.

HOW THE ENGLISH ATTACK UPON FORT NASHWAUK FAILED.

Rev. W. O. Raymond's Interesting History of Old St. John Days—Terrible Tortures Inflicted by the Indians—The First Negro Ever in New Brunswick—The Building of Fort at St. John, and Its Abandonment on Death of Villebon.

BY W. O. RAYMOND, LL. D.

NACHOUAC AND MENAGUECHE—Continued.

Everything being now in order for the defence of his fort Villebon ordered the garrison to pass the night under arms, as from the barking of the dogs it was believed the enemy was drawing near. The next morning between eight and nine o'clock, whilst Father Simon was celebrating mass in the chapel, a shallow filled with armed men rounded the point below, followed by two others. The alarm was at once given and every man repaired to his post. The sloops approached within the distance of half a cannon shot when the guns of the fort opened on them and they were forced to retire below the point where they effected a landing. Villebon did not deem it prudent to oppose the landing as his men would have had to cross the Nashwaik river to do so and this would have been very imprudent. The English took up a position on the south side of the Nashwaik stream and threw up an earthwork upon which they placed two field guns from which they opened fire on the fort, a third gun of larger size was mounted soon afterwards nearer the fort, but not being sheltered it was not much used. The besiegers hoisted the royal standard of England and there were cheers and counter-cheers on the part of the combatants. The cannon fire was heavy on both sides but the guns of the fort being better mounted and well served had rather the advantage. There was also a sharp exchange of musketry fire, the St. John river Indians, from the bushes along the shore, engaging in a vicious fight with the English on the opposite side of the stream. When darkness ended the day's struggle the English had made little or no progress. The following night being very cold they made fires to keep themselves from freezing, but this afforded a sure mark for the French cannon, which opened on them with grape shot, and they were obliged to put them out and suffer the inconvenience of the weather. Major Church's men being almost bare of clothing from their long service, suffered extremely and were ill disposed to continue the siege. At daybreak the musketry fire from the fort recommenced and about 8 o'clock the English again got their guns into operation, but la Cote, who had distinguished himself the evening before by firing rapidly and accurately, dismounted one of their field guns and silenced the other.

The Siege Raised.
It was now apparent that the fort could not be taken without a regular investment and in view of the lateness of the season this was not deemed advisable. The Massachusetts historian Mather quaintly observes, "The difficulty of the cold season so discouraged our men that after some few shots the enterprise found itself under too much congelation to proceed any further." And so the following night the New England troops re-embarked after lighting fires over a considerable extent of ground in order to deceive the French. When the morning dawned their camp was deserted and soon after Villebon, who had been sent down the river by canoe, reported that after he had gone three leagues he found them embarked in four vessels of about 60 tons and going down the river with a fair wind. On their return towards the mouth of the river the invaders burned the house and barns of Mathieu d'Amour at Penouac, opposite the Grandeco, and laid waste his fields. The sieur de Penouac was himself so much injured by exposure during the siege that he died shortly afterwards. Major Church took back with him to Boston a Negro man of Maribou, who had been taken prisoner by the French and kept amongst them for some time. He was probably the first of his race to set foot within the borders of New Brunswick.

In the siege of his fort Villebon lost only one man killed and two wounded while the English loss is said to have been eight soldiers killed and five officers and twelve soldiers wounded.

Indians Again on the Warpath.
The effect of the capture of Penouac by d'Iberville and the repulse of the English by Villebon greatly encouraged the savages of Acadia in their hostility and the following summer another raid on the English settlements was planned. A large number of Miamicas came from the eastward, some of them from the Basin of Minas, with St. Cosme, their priest, at their head. They were entertained by Villebon, furnished with ammunition and supplies and sent on to the rendezvous at Penouac. Father Simon and 72 Miamicas were sent in the same direction soon afterwards with instructions to attack the Passamaquoddy on their way. They parted in high spirits with the intention of giving no quarter to the enemy and Villebon exhorted them, exhorting them "to burn and to destroy." This advice they followed to the letter for the Governor wrote in his journal shortly afterwards, "the missionary, Mr. de Thury, confirms the report I already had received of four small parties of our Indians having killed fifteen or sixteen English and burnt one of them alive on account of one of their chiefs being slain." The violence of the Indians is further illustrated by an incident that happened at the Medocet village in the time of King William's war, in which John Gyles and James Alexander, two English captives, were cruelly abused. A party of Indians from Cape Sable, hearing that some of their relatives killed by English fishermen, travelled all the way to Medocet in order to wreak their vengeance upon any English captives they might find. They rushed upon their unfortunate victims like bears bereaved of their whelps, saying, "Shall we, who have lost our relations by the English, suffer an English vessel to be burned?" They put a tomahawk into the hands of the captives and ordered them to get up, sing and dance Indian. I performed with the greatest reluctance and while in the act seemed determined to purchase my death by killing two or three of those monsters of cruelty, thinking it impossible to survive the bloody treatment. . . . Not one of them showed the least compassion, but I saw the tears run down plentifully on the cheeks of a

Frenchman who sat behind." The tortures were continued until the evening of what Gyles might well call "a very tedious day." Finally a couple of Indians threw the two wretched men out of the big wigwam, where they had been tormented; they crawled away on their hands and knees and were scarcely able to walk for several days.

Burned Alive by the Savages.

The experience of Gyles was, however, nothing in comparison with that of his brother and another captive taken by the Indians at the same time as himself. This unfortunate pair attempted to desert, but failed and were subjected to the most horrible tortures and finally burned alive by the savages. The people of the frontier settlements were now so on the alert that, although the Indians roamed over the country like wolves, they were usually prepared to meet them. Every little village had its block house and sentinels, and every farmer worked in his fields with his musket at his side. Nevertheless tragic events occasionally happened. In February, 1688, Captain Chubb, of Penouac, notoriety, and six others were killed by the Indians at Andover, several of the inhabitants were captured and many houses burned; Major Frost was slain at Kittery and a number of people at Wells; Major March had a sharp fight near Penouac, in which he lost twenty-five of his men, but succeeded in putting the savages to rout. This was the last blood shed during King William's war. The Indians were becoming weary of fighting and the peace of New York deprived them of the open assistance of their French allies. For a brief season peace reigned in Acadia.

The expedition under Church had interrupted the rebuilding of the fort at St. John and showed the correctness of Villebon's prediction in a letter written to the French minister in 1696 that it was impossible with the few men at his disposal to attempt a work which, though easy to repair could not be completed as quickly as the enemy could get ready to destroy it. In the same letter he speaks of making plank near Fort Nachouac for the masonry, or gun platforms, of the fort at Menagouche, as there were mills at this time at Port Royal, it would be possible from this incident to frame a theory that Villebon had a saw mill a short distance up the Nashwaik, say at Margville, but it is more probable the planks were cut in saw pits by the soldiers of the garrison. The plan of the fort at St. John was agreed in 1688, and 3,000 livres granted for its construction. Villebon paid his workmen 30 sous (about 30 cts.) a day, his laborers 20 sous, and the soldiers 4 sous a day over their pay and a weekly allowance of 1 q. lb. tobacco. The walls of the fort were laid in clay and mortar, 24 pounds were placed on the baggins and 30-pounds could be placed there three on each baggin. By the end of the year Villebon was able to report the fort in a condition to do honor to whoever should defend it. He had left Nachouac just as it was, leaving only two men to see that nothing was spoiled by the savages.

The Fort at St. John.

A plan in the Marine Archives at Paris, made by Villebon in 1700, shows that "Fort de la Riviere de St. Jean," or Fort Menagouche, was built at "Old Fort Site," behind Navy Island in Caledonia. The general plan was the same as that of Fort Nachouac, but it was considerably larger, nearly 200 feet square. Within the enclosure were barracks for the soldiers, a residence for the governor with small chapel adjoining it, a house for the officers of the garrison, lodgings for the surgeon, gunner and armorer, a small prison and a well, and just outside the gate were two bake-houses. The water supply of the fort seems always to have been inadequate. The sieur des Goutins, who disliked Villebon, complains in a letter of 23rd June 1688, "with regard to the water within the fort for the exclusive use of his kitchen and his mere, other being obliged to use snow-water, often very dirty." Dierville, who visited St. John during his short stay in Acadia describes the fort as "built of earth, with four bastions raised (or picketed) each by a height of the distance of a hundred and odd fathoms (fathoms), and with the shipping of masts to France for the King's navy; Dierville sailed to France in the Avenant "a good King's ship," mounting 44 guns which had brought out the ammunition and provisions that Placenta and the Port on the River St. John received annually. This ship took a number of fine masts that it carried penters and masts makers in his majesty's service had manufactured at the River St. John. The vessel left Acadia on the 6th of October and reached France in 33 days.

Death of Villebon and Abandonment of St. John.

The period of Governor Villebon's residence at St. John was of about two years' duration. He died on the 6th July, 1700, and was buried near the fort. The life of the devoted son of New France went out with the century and with his death the seat of government of Acadia was again transferred to Port Royal. Breuillan soon succeeded to the command. He found the fort at St. John in good order, and a new industry was now coming into existence, namely the preservation of the country. He condemned the situation as being commanded on one side by an island at the distance of a pistol shot, and on the other by left without protection, and they seem almost without exception to have removed, demolished the houses, and carried away the guns and everything else of a portable character to Port Royal. The inhabitants living on the River St. John left without protection, and they seem almost without exception to have removed, demolished the houses, and carried away the guns and everything else of a portable character to Port Royal. The inhabitants living on the River St. John left without protection, and they seem almost without exception to have removed, demolished the houses, and carried away the guns and everything else of a portable character to Port Royal. The inhabitants living on the River St. John left without protection, and they seem almost without exception to have removed, demolished the houses, and carried away the guns and everything else of a portable character to Port Royal.

by the expression "poor in spirit." So I am of opinion that childlikeness was what Jesus refers to.

But what constitutes childlikeness. The children of the Jews were divided into two classes—those between the years five and twelve, called sons and daughters, and those under five years, called little children. Now think of such a little child brought up amid the simplicities of a Jewish home. What characteristics appropriate to childhood would most likely be displayed? It would be contented with few of the luxuries of life for it never would have known them. It would have no worldly ambitions and rivalries to disturb its peace and fill the soul with envy, jealousy, covetousness and such like. It would doubtless feel that goodness and obedience were required of it and being so it would have no care or anxiety. Thought of providing for its needs would never enter its mind because all unconsciously it would feel parent or guardian for everything without doubt or question. It would feel no guilt or condemnation, nor would it know anything of the social distinctions which engender pride and so much of evil, but it would be humble, lowly, simple of heart. These then are the dispositions which constitute childlikeness. And Jesus says this is one of the elements of blessedness, hence this was one of the things that would have made for Jerusalem's peace. Had they put away their avarice and pride and envy and worldly ambitions and rivalries and turning from their sin, disobedience and distrust of God, become as little children, free from these disfigurements of soul and life they would have had one great element making for peace.

Another thing that would have made for Jerusalem's peace was neighborliness. Apart from this no one can be at peace with others or himself. Brotherliness, neighborliness, sympathy for others in their peculiar trials is one of the most prominent traits of Jesus' character, and only through Christlikeness in character and life can one be peaceful and blest. In his enumeration of the Blessed ones, Jesus mentions the mourners. "Blessed are they that mourn." There are those who understand this expression to refer to mourning over things of a personal nature; as of sin committed or losses sustained as of health, property, separation, friends, loved ones. But the more I study the expression in the light of Jesus' teaching and character, the more am I convinced, the mourning referred to is mourning on account of the condition of others rather than one's self. It may and doubtless does include mourning over one's personal sins and misfortunes, but assuredly it includes mourning over others in sad estate. Those who thus sorrow are neighborly, sympathetic men and these are the blest whom God comforteth. Herein was one of the things that would have made for Jerusalem's peace. If they had put away their hard, ungenerous feelings toward the Roman, and of Pharisee and sinner, scribe and publican had each cultivated a brotherly sympathetic interest in the other, and acted as brothers toward each other, how different would have been the condition of the nation. Jesus would have had the Pharisee considerate of the publican and sinner and their peculiar circumstances; and he would have the publican and sinner considerate of the Pharisee and his peculiar habits of thought and life. He would have the rich and those in authority considerate of the poor, and the poor considerate of the rich. He would have neighborliness, sympathy characterize the conduct of each in relation to the other. But also instead of this consideration, and brotherliness which would have conducted to peace within their borders, there were selfishness, bigotry, hatred, national pride, self-righteousness—things which made for the opposite of the nation's peace.

Furthermore, righteousness would have made for the peace of Jerusalem. It was not the re-establishment of David's throne in the Holy

City and their deliverance as a nation from the dominance of Caesar; it was not orthodox beliefs or the minute observance of religious ordinance and ceremony; it was not responsible government and equal distribution of property among rich and poor—it was not such things Jerusalem needed to have made her contented, peaceful and happy, but righteousness of life and holiness of heart. Even had they had all these things for which they clamored, and their circumstances revolutionized, it could never have insured peace to the people apart from holiness of heart and righteousness of life. And this was what Jesus had been teaching them. That it was not change of circumstances, but changes of heart. They were needing, and with the latter would come the former. This, then, was another thing which would have made for Jerusalem's peace, but alas, they sought it not, clamoring rather for new environment, instead of seeking a new heart and their end was desolation and ruin.

As Jerusalem was in need of peace so for the most part are men and nations. As in olden time Jesus looked upon the Holy City and seeing their wretched state cried out with tearful lamentation: "If thou hadst known the things that belong unto thy peace," so from His throne in the heavens he looks upon nations and communities today and his lamentation is the same as of old. He beholds today, nations, communities, men, not excepting those who bear the name of Christian, suffering under the very conditions that made life nineteen hundred years ago a burdensome, unsatisfactory thing. He sees people generally oppressed by taxes; taxes levied upon property and income; taxes levied upon exports and imports; taxes in the form of exorbitant prices compared with the cost of production, imposed upon food and raiment and the necessities of life; taxes, taxes, taxes in one form or another until the people groan under the burden—He sees some enjoying wealth and ease, while the masses of the people are either unemployed or toiling hard for subsistence at wages altogether disproportionate to the profits of the capitalist, the salary of the manager, and the fees of the professional man. He sees despotism in the political world, either the despotism of kings and politicians or of political rings which dominate the electorate in civic and national affairs. He sees religion to be in the case of many largely a matter of church-going and creed rather than character and practice. He sees the poor discontented and suffering in their poverty and the rich discontented and uneasy in their abundance, while intemperance, immorality and selfishness curse all, either directly or indirectly. All this he beholds and his lamentation is: "If thou didst know the things that belong unto thy peace."

What are the remedies for all this ill do you ask? My answer is: The remedies he prescribed for Jerusalem. What would have made for her peace, will make for the peace of any and all—ourselves among the number. To the envious and jealous, filled with unholiness and rivalry and worldly ambitions. He says: "Put away these things and become childlike. Blessed are the poor in spirit." To the proud and select and self-righteous, who gather their skirts about them lest they should touch the poor and unfortunate and ill circumstanced, he says: "Put away these things and become as the little child who knows nothing of these religious and social distinctions." To the anxious, fretful, worrying soul, he says: "Put away these things and become childlike, trustful and obedient, so free from care." Thus does Jesus prescribe for individuals, communities, nations who would know peace and contentment.

Moreover unto all classes, discontented and unhappy, Jesus recommends neighborliness, sympathy, consideration, and regard for others and their interests. There are men whose sympathies are all consumed upon themselves, but there are others whose sympathies go forth to their fellowmen in the toil, trial and suffering of life. They mourn over the sad estate of their fellows as Jesus wept over Jerusalem. Like Him they bear the sins and carry the sorrows of men. These are the peaceful and blest. And like these Jesus would have all become for such neighborliness is one of the things that always and ever makes for peace. To the Christian man uneasy and fretful, complaining because sinful men in their perverseness continue sinful and corrupt others, Jesus says: Be neighborly, be considerate of their circumstances and temptations; treat them as your brother men. To the unchristian and irreligious who in their hatred and discontent utter their curses and complaints against religion, Jesus says among other things: Be neighborly, be considerate of the church, remember how you and your class have persisted in disregarding the teaching and thwarting the efforts of Christian men who have sought to put evil out of your way. To the rich and those in authority Jesus says: Be brotherly, be considerate of the poor and their rights and interests for they are your brothers; and to the poor he speaks the same word regarding their attitude toward the rich. To the employer, Jesus says. Have a neighborly regard for the comfort and wellbeing of your employee, and the employee he bids have a neighborly regard for the rights and interests of his employer. So does Jesus teach that neighborliness, brotherliness, sympathy should characterize the conduct of each in relation to the other; that men, whatever their station in life should bear upon their hearts a brotherly interest in, and consideration of, their fellowmen's trials, rights, and difficulties. "As ye would that men should do to you, do ye so them," he would recommend as the golden rule of life for each and all—a thing which always and ever makes for the peace of individuals, men and nations.

Yet further, Jesus prescribes holiness of heart and righteousness of life, as another element which makes for peace. If I were addressing the outcast populations who speak and think bitter things against the churches—and not without some cause—I would say: What you need for yourselves first of all is a change in heart and life, for however changed the church, you could not be peaceful and blest unless righteous in life and holy in heart. If I were addressing the church, complaining of the prevalence of evil and discouraged because of the way reform movements are obstructed and retarded, I would say: What you need for yourselves first of all, is not a throttling of evil and the success of reforms, but a change in yourselves from the unneighborliness and intolerance and selfishness and half-heartedness which characterize so many of you, to the opposite. If I were addressing the rich who murmur against the poor, because of their improvidence or uncleanness or laziness or intemperance, I would say: What you rich people need is a change of heart and life, when brotherliness, kindness, consideration of the rights and interests of the less favored, and spirit of general helpfulness, would take the place of censoriousness and greed and selfish love of ease and pleasure, while others suffer for the means squandered. If I were addressing the poor, I would say: What you need for yourselves is not to be made rich and relieved of toil in order to have peace and happiness, but rather to be changed in heart and life—such a change as would make you prudent, industrious, cleanly, temperate, healthy, Godly, and with such a change would speedily come a change in surroundings. Were I discoursing to these various classes, thus would I speak and feel. I spoke Jesus' message to them for if I have not altogether misinterpreted his teaching, it is this: Whether they be rich or poor, employers or employees, if individuals become holy in character and righteous in life, their peace and happiness are assured.

In closing, there, let me emphasize this truth, that circumstances do not determine peace and blessedness. These come, not from outward conditions, but inward states—Heaven itself could not make one peaceful, contented and happy, unless the person were right within, as to character and without, as to conduct. The rich may give away their possessions and become poor, and the poor may become rich; employers may become employees, and employees, employers; or the wealth of the world may become equally distributed among men; but nothing of the kind would ever insure peace and happiness to individual community or nation. Nothing will accomplish this apart from these remedies Jesus prescribed for Jerusalem—childlikeness, brotherliness, righteousness of heart and life—in a word, Christlikeness.

THE SAVING BANK OF HEALTH.

Is lots of red and vitalizing blood, and invigorates the body. "Thin blood is thin and watery cause 'Pneumia.' It supplies the necessary elements such as phosphorus and iron. It cures the lost strength and spirit. It cures the unequalled debility of the blood, the sick, the old, the young, the weak, the nervous, the system, the health for disease to exist. No tonic does so much good in a short time as Ferro-China. Get it today from any drug store for 25c per box, or six boxes for \$2.50. By mail from N. C. Polson & Co., Kingston, Ont.

British Exports to Canada.

The British Board of Trade returns show the following exports to Canada for May, as compared with those of last year:

	May, 1902.	May, 1903.
Iron	167.	195.
Bar, etc.	2,586.	2,586.
Railroad	14,586.	25,025.
Boose, shovels, etc.	11,848.	26,358.
Galvanized sheets	8,429.	32,961.
Cast, wrought, etc., iron	30,827.	30,827.
Steel	20,561.	111,443.
Unwrought	19,221.	19,221.
Bars	18,743.	18,743.
Thin plates	5,294.	5,294.
Shets and plates	5,294.	5,294.
Lead	5,294.	5,294.
Cutlery	5,294.	5,294.
Hardware	5,294.	5,294.

For the five months up to this May, there was also a substantial increase.

DOMINION GOVERNMENT REWARDS BOSTON CAPTAIN

Honor to Capt. Bray Who Rescued British Crew at Sea Two Years Ago.

German steamer Hohenzollern, Capt. Denker, which arrived here this morning, sailed from Calcutta May 15, Colombo 25, Suez June 10, and Algiers June 17. The steamer had ordinary weather most of the time, with occasional gales in the north Atlantic and fog approaching the coast. She brought in a valuable cargo of burials, tea, skins, etc., part of which will be discharged here and the remainder at New York. The crew is made up of Germans and Lascars, the latter having been seized at Calcutta.

Schooner Rebecca Palmer, Capt. Smith, from Newport News (Va.), for Boston, with a cargo of coal, was the five-masted schooner which collided with the schooner Young Brothers, 100 miles off Cape Cod last Monday night. The Palmer arrived at Vineyard Haven last night, with her bowsprit, jibboom and one cathead carried away, and also provisions under her own sail this morning for Boston. The tugboat Mercury has been dispatched from here to meet her, and will tow her the remainder of the distance to port.

Capt. Bray, of the barquentine Kremlin, has been presented by the Canadian government with a valuable gold watch and chain for services rendered in saving the crew of the brigantine Mely, which had become waterlogged and dismasted during a succession of storms at sea. The watch bears the following inscription: "Presented by the government of Canada to Capt. John H. Bray, master of the barquentine Kremlin of Boston, U. S. A., in recognition of his humane services in rescuing the crew of the British brigantine Mely of Lunenburg (N. S.), wrecked at sea September, 1901."—Boston Herald, July 3.

A Mother's Warning.

SPEAKS OF A TROUBLE THAT AFFLICTS MANY YOUNG GIRLS.

Headaches, Dizziness, Heart Palpitation, Fickle Appetite and Pailor, the Early Symptoms of Decay.

From the Sun, Orangeville, Ont.

Hard study at school, coupled with the lack of attention which every young girl musing into womanhood should have, is responsible not only for the many pale faces and attenuated forms met with such lamentable frequency, but is responsible also for the loss of many valuable young lives. First there is an occasional headache, and a sallowness of complexion, from which stage, if these early symptoms are neglected, the condition gradually grows worse and worse until decline or consumption sets in and death claims another victim of parental neglect. Upon mothers especially devolves a grave responsibility as their daughters approach womanhood. The following truthful story told by a reporter of the Sun, by Mrs. J. H. Homan, of 41st Avenue, New York, is a warning to all other mothers. Mrs. Homan said: "About fifteen months ago my daughter, Kate, while attending the New York school, told me she was suffering from a headache, and she began to complain of dizziness. This was followed by a loss of appetite and an utter indifference to the things she was studying. I consulted a doctor, and he said she had a nervous prostration, and she took bottles after bottles of medicine, but with no benefit. Other she should arise in the morning, and she was most uneasy, and she began to quiver and tremble, and she was really afraid she would not recover. At this stage my husband suggested that she see Dr. Williams' Pink Pills, and he thought some several boxes. Kate had only taken the pills a few weeks when she was a great change for the better. She was stronger, color to her cheeks, and she was no longer pale, and from this stage she was no longer until she was again enjoying the best of health and able to resume her studies at school. I might also tell you that these pills cured my daughter's enemies of an attack of rheumatism, so that you see we have much reason to praise these pills. I earnestly recommend them to all mothers whose daughters may be suffering as mine did."

LITTLE GIRL KILLED BEFORE PARENTS' EYES.

Wakefield, Mass., July 4.—A shocking accident occurred at the Wakefield station of the Boston & Maine Railroad here today when Avilla, the seven year old daughter of Geo. F. Whitney, was struck and instantly killed by the outbound Portland express. The little girl met her death within view of her parents and tonight Mrs. Whitney is prostrated. The girl was on her way to her home and crossed the railroad track. She stepped out of the way of the inbound local train and directly in front of the outbound express.

CASTORIA

For Infants and Children. The Kind You Have Always Bought Bears the Signature of J. C. Watson.

THE TELEGRAPH'S PULPIT.

The Things That Make for Peace, Discussed by Rev. B. N. Nobles for Our Readers.

"Luke ix:42: 'If thou hadst known the things which belong unto thy peace'—"

Jerusalem is frequently spoken of as representative of the Jewish nation. It was their capital city and contained, beside the regal palaces, the holy temple which was central in the thought of all worshipping Jews. It was here the people from all parts of the country congregated upon occasions of the appointed feasts, and here were offered the sacrifices of the Mosaic ritual—Jerusalem being thus so prominent in Jewish life and thought to occupy a representative position, so that prophet and priest when referring to the nation at large, often spoke only of Jerusalem. And it was in this way Jesus spoke of her on this occasion.

Assuredly Jerusalem was in need of peace for at the time of our Lord's ministry on earth, the city and the Jewish nation at large were by no means in a peaceful, contented and prosperous condition. They were tributary to a foreign power which exacted enormous taxes of the people. While there were some possessed of wealth, living in luxury and ease, the great masses of the people were poor. Throughout the length and breadth of the land in city, town and hamlet were multitudes of unemployed standing "all the day idle," because of the absence of mutual confidence which had prevented capitalists from investing in industrial institutions and because wise colonization schemes which would have induced emigration had not been planned and fostered. At the same time, the authorities in matters of religion were active in contending for orthodox beliefs, and insisting on burdensome details of so-called religious life—the outcome of which was the minimizing of practical religion and the disestablishment of the Sabbath as a day for rest and health of body and of soul. All these grievous conditions supplemented by political authority so irresponsible that a Herod could behead a John and kill a James; and a Pilot could deliver the Son of God to be crucified while he releases a robber and murderer—all these grievous conditions had come to make life to the masses well nigh intolerable while even the most favored were far from contented and happy. It was of a people living under such unnatural religious, social, industrial and political conditions that Jesus spoke when he said: "If thou hadst known, the things which belong unto thy peace." He did not tell at this time what these things were, but a careful study of his general and particular teaching, given on former occasions, discloses them.

"Blessed be the poor in spirit for theirs is the Kingdom of Heaven," so spoke Jesus. To be poor in spirit there is to possess one of the essentials of blessedness and peace. Some understand the expression "poor in spirit" to refer to humbleness of mind, but others understand it to refer to the childlike spirit which includes the other, and I am inclined to this latter view—childlikeness, which Jesus so emphatically enjoined upon his disciples—at one time going so far as to declare that men could not enter the kingdom unless they became childlike—is not mentioned at all in the Beatitudes of the Mountain Instruction unless this is meant