

"Ducit amor Patriae"

NIAGARA HISTORICAL SOCIETY

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CAPTAIN MATTHEW HAMILTON

POLISH FORCE IN NIAGARA

POLISH RELIEF WORK IN NIAGARA

REVEREND ROBERT ADDISON

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Janet Carnochan

NIAGARA HISTORICAL SOCIETY

Its objects are the encouragement of the study of Canadian History & Literature, the collection and preservation of Canadian Historical Relics, the building up of Canadian Loyalty and Patriotism and the Preservation of all Historical Landmarks in this Vicinity.

The Annual Fee is One Dollar.

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CAPT. JAMES MATTHEW HAMILTON, 5TH REGIMENT OF FOOT
(BY JANET CARNOCHAN)

In records of many kinds, historical papers, family records, church registers, military documents, books of travel, general literature appears the name of Captain J.M. Hamilton, but to the people of Niagara the name is of special interest, as in the well preserved record of St. Mark's Church, the second entry by Rev. Robt. Addison, August 24th, 1792 is thus quaintly worded "Capt. James Hamilton to Louisa Mitchell, his wife. They had been previously married by some commanding officer or magistrate, but thought it more decent to have the office repeated," and in such different places as Michilimackinac, Fort Niagara, Chippawa, Holland, London, England, Cornwall and in pioneer life in the Township of Matchedash, we find him living and in such books as the Military Records at Fort Michilimackanic, the travels of Count Rouchefoucauld de Liancourt, the Michigan Historical Publications, the Ontario Historical Transactions, we find him mentioned. How little the pair thought then of being the subject of an historical paper here after a hundred and thirty years. Numerous descendants are to be found scattered over the North American Continent and we are indebted to Mr. Basil G. Hamilton, of Invermere, B.C. a valued member of our Society for the following paper. I have gathered together the reference I could find which may help to supplement what follows and these notes maybe placed preceding or following as most suitable.

In the travels of La Rochefoucauld de Liancourt in which he describes his visit in 1795 to Governor Simcoe at Navy Hall for nineteen days, he says "Capt. Hamilton, Commandant of Fort Chippawa was so kind as to detain us to dinner. The ennui naturally resulting from this dreary post the most dull of any is beguiled by the society of a handsome, sweet and lovely wife and several children who constantly surrounded him. They both received us in that plain, cordial and easy manner which characterizes person who have constantly frequented the best Society.

In "Pioneer Women" written by Mrs. Ellet, in her account of Abigail Snelling occurs a reference to Dr. Mitchell of Fort Mackinaw and his daughter Louisa who became the wife of Captain Hamilton. "The little girl's earliest recollection is visiting the family of a Scottish gentleman, Dr. Mitchell. Their two daughters were sent to Montreal to be educated and returned home highly accomplished and very beautiful women. One of these was afterwards married to an officer," no doubt our Captain Hamilton. It is remarkable how all these references fit into one another.

In the "Anderson papers" in Volume 6 of the Ontario Historical Society is a picture of Mrs. T.G. Anderson the eldest daughter of the first wife the Betsey referred to by Basil G. Hamilton. From these notes we gather that of the four children of the first wife all died in England except Ann Elizabeth the eldest. Her grand parents in Fort Michilimackinac sent for her to come to them, their three beautiful daughters being dead and she their only grand child, she undertook this long journey difficult at that time and it was almost a year before she reached her destination, came out in a small sailing vessel was six or eight weeks on the ocean. She had letters to friends of Dr. Mitchell at Montreal where she had to wait for a brigade of bateaux going to Kingston and she also had letters to friends there the Marklands, Herkimers and others and here was obliged to wait for an opportunity to Niagara. When she reached there she was detained as the navigation was closed in the upper lakes and she spent the winter with old friends of her

father, the Streets, Usshers, and others at the Falls and Chippawa. In those days, the fur traders came down in huge canoes laden with furs and went to Montreal, disposed of their furs and laid in a stock of goods and returned for the next season's trade. Miss Hamilton had to wait for this and considered herself fortunate to secure a passage on one of the already heavily laden canoes. Her journey from leaving England occupied nearly a year which for a girl of sixteen was surely an adventure. We wonder how she stood all these delays or whether she enjoyed all the changes of scene. In 1820, she married Captain Thomas Gummersoll Anderson and died in _____. They were married at Drummond Island in 1820 by her grandfather, Dr. David Mitchell, Surgeon General to the Indian Department and this may give rise to the statement that Captain Hamilton and his wife were married by Dr. Mitchell but this has been proved incorrect from records found at the Fort. Mr. Basil G. Hamilton is the son of William Basil Hamilton, the second son of Captain Hamilton and his second wife, Louisa Jupp and his mother was Janet Jamieson Campbell.

CAPTAIN J.M. HAMILTON AND DESCENDANTS BY BASIL G. HAMILTON

James Matthew Hamilton the progenitor of one branch of the Ontario line of Canadian Hamiltons was the 5th son of Nicholas Hamilton by his wife Christian Bailie. He was born on 26th September 1768 in Tollynakill in the north-eastern part of Ireland, died in Canada on a farm on the Coldwater Road near Orillia, Ontario, on the 16th November, 1844, and lies buried in the old graveyard by the Church of England in Orillia, Ontario. Nicholas Hamilton, his father, was Vicar of Tollynakill and Curate of Gray Abbey at the time of James M. Hamilton's birth. He died at Carlingford on his way to Dublin in June, 1787. On the side of his mother, Christina Bailie, James Matthew Hamilton was of royal descent from Edward the 1st of England.

Following a practice long common in the Old Country, a commission as Ensign was obtained for young Hamilton the choice being in the Northumberland Fusiliers, earlier known as the 5th Regiment of Foot now known as "The Fighting Fifth", the date of purchase being 26th October, 1780. The Regiment at that date was stationed in Ireland, but on the 24th May 1787, embarked for Canada, and after a voyage of two months landed at Quebec, and on the 6th September of that year left by batteaux for the interior. Ensign Hamilton followed the fortunes of his Regiment and found a stopping place at Fort Michilimackinac, on Mackinaw Island. Mackinaw Island is situated at the junction of Lakes Huron and Michigan and was at the time a Fort belonging to and within the boundaries of the United States, being one of the many frontier posts of that country of which Great Britain retained possession as security for the carrying out of the conditions of the Treaty of Versailles. The post was a very important one being the then entrepot to the great unknown west for fur traders and adventures. Its importance is well dealt with by Washington Irving in his historical narrative called "Astoria".

It was while at this post Ensign Hamilton met Louisa Mitchell, daughter of Surgeon-General David Mitchell, and on the 15th November, 1791, she became his wife. The story of his courtship is not known except that it is said to have been short and sweet. At this out of the way place, there was no clergyman nor Justice of the Peace, so that in order that the ceremony should not be unduly delayed, there were united in marriage by

the Commanding Officer of the Post, the record of which reads: "This day was married by Edward Charlton, Captain in the 5th Regiment and Commander of the Post before the subscribing witnesses, James Matthew Hamilton, Ensign, to Miss Louisa Mitchell, daughter of David Mitchell by his lawful wife.

Witness: Benjamin Roche, Lieut. 5th Foot. J.M. Hamilton, Ensign, 5th Regt.Foot
W.Glendower, Ensign, 5th Foot. Louisa Mitchell, Now Hamilton.
Edward Charlton, Capt. Comm. 5th Foot. D. Mitchell, Surgeon.

In June, 1790, the 5th Foot was transferred to Detroit on the straits of the St. Clair River where it remained until June, 1792.

It was later transferred to Fort Niagara, a post on the United States side of the Niagara River. While stationed here, circumstances arose which seemed to make it advisable for James M. Hamilton and his wife to go through the marriage ceremony once again, this time possibly in more legal form for it took place in the Free Mason's Lodge at Newark, Upper Canada, where Church of England Services were held at that date. The ceremony was performed by the Reverend Robert Addison who was a Missionary to the adjacent country, and was duly recorded in the register which now belongs to St. Mark's Church, of Niagara, Ontario. It is the second entry made and is quaint reading. "August 24th, 1792. Captain James Hamilton to Louisa Mitchell his wife. They had been previously married by some Commanding Officer or Magistrate and though it more decent to have the office repeated."

In 1795, J.M. Hamilton was in charge of Fort Chippawa on the Niagara River where he was visited on more than one occasion by Mrs. John Greaves Simcoe, wife of the first Lieutenant Governor of Upper Canada, (now Ontario).

The 5th Regiment of Foot was transferred to Quebec in 1796 and 1797, the Officers and Sergeants were returned to England. Some time before leaving Lieut. Hamilton wrote to General Prescott stating that the high cost of living made it difficult to get along on his pay.

He was raised to the rank of Captain on 11th August, 1799, and shortly afterwards was with his regiment ordered to Holland in an endeavour to free that country from the domination of the French.

After the return of his regiment to England, Captain Hamilton sold his commission, the date being 12th March, 1800 and retired into private life. A blank occurs in the record of his life here, but apparently from what can be gathered, he went to reside in London, England.

It was while living in that city in apparently the parish of Little Mary la Bonne, that his dear wife died, leaving one daughter Betsy. Spiritual comfort was given by the Reverend Basil Woodd, D.D., the Rector, between whom a strong friendship developed which later resulted in Captain Hamilton courting Miss Louisa Jupp, the Revd. Basil Woodd's sister-in-law whom he eventually married.

The narrative of the life of "Betsy" Hamilton would in itself fill a volume, but suffice to say that about the year 1814, the call of her grandparents at Fort Michilimackinac beckoned her with her father's permission, she determined to go to that out of way spot. Before setting out, she was delayed by helping to nurse on of her Uncles who had lost a leg in the Battle of Waterloo. This delay made her arrival in Canada so late as to prevent her from travelling farther than Chippawa that year. Here she spent the

winter with friends, and proceeded by Batteaux, and came the next year until she reached the home of her grandparents just exactly one year after leaving England.

On the 26th of February, 1820, Elizabeth Ann Hamilton (Betsy) was married at Drummond Island to Thomas Gummersall Anderson who was the Chief Indian agent for the whole of what was then the territory of Western Canada. The union resulted in the birth of several sons and daughters who resided in various parts of Ontario, but are since dead leaving a goodly number of children to survive them.

Apparently James Matthew Hamilton continued to live in London, for some time after his marriage to Louisa Jupp, about 1807, for there his first son, James Hamilton was born in the latter part of the year 1808 or the early part of 1809. From London with his family, he moved to the County of Cornwall about the year 1812 and apparently entered upon commercial life. There is not much data at present available to show what his particular pursuit was beyond a statement made that "he entered into a partnership with a Mr. Ball, who lived in Mevagissey, a small town on the coast of Cornwall, not many miles distant from St. Austell. The business carried on by the partners was connected with shipping at the port of Charlestown, out of which place they had the sole control in sending off the copper ore from the different mines in Cornwall, also the China clay to the potteries in Staffordshire and were engaged in receiving and selling lumber sent out from Norway for building and the use of the mines." They were also engaged in the handling of cargoes of coal and limestone, the latter being turned into lime for the farmers who used it in dressing the land. They also had a bank and owned a foundry in St. Austell.

About the year 1812, Hamilton, who was apparently prospering, bought an estate named "Treewhiddle" near St. Austell, which he beautified. Also with commendable generosity he built an iron bridge on the public road over a river. This bridge is said to have been one of the first of its class ever built in the Kingdom of Great Britain and Ireland.

According to a document in possession of one of his descendants, James Matthew Hamilton did on the 19th day of December, 1815, make a fresh arrangement, this time with Lewis Crawford, for the carrying on of the former's business under his name. Adversity seems to have followed. The bank failed; the mines in which Hamilton was interested, ceased work and a general depression came over the whole country, which resulted in the closing down of his business and his retirement into private life.

The next home chosen was a place near Bodmin, the county town and near this spot an old Abbey known as Saint Benot's. Here the family resided for three years until they finally moved into Plymouth; still later a move was made to a farm on the Tavistock Road.

An account of their life here shows that those of the children who were at home and attending school had to walk four miles into Plymouth and back again each day. It must have been in the year 1828 that James Matthew Hamilton had his attention re-directed to Canada by advertisements inserted in the English papers by the Canada Company, which held a large tract of land in and about Goderich district in Upper Canada, which they were praising very highly. The fever to return to Canada resulted in Hamilton chartering the brig *Salamis*, of Sunderland, which was sailing for Quebec and going on board her with his family and belongings. The sailing vessel left Plymouth in June, 1829, and landed her passengers in Quebec in September after a pleasant and uneventful voyage of ten weeks and four days.

A few days were spent in Quebec renewing old acquaintances, after which the journey was continued to Montreal, the passage taking three days. From there it was determined to go forward to Toronto, or York as it was then called. The baggage was shipped by canal boat while the family proceeded by stage to as far as Prescott, from which place they went per S.S. Sir Francis Drake to York, the last part of the trip occupying two and a half days. Hamilton then changed his mind and instead of going on the lands of the Canada Company determined on taking up one of the grants of 800 acres which the Province of Upper Canada was then offering to retired army and navy officers. In spite of letters of introduction and other means of obtaining quick results, many difficulties presented themselves to prevent a selection. He was told all the surveyed land had already been taken, this as he afterwards heard, was "taken" by an inside ring friendly to the Government, known as the Family Compact. Eventually, in 1832, he selected a tract in what is now the Township of Matchedash of the Province of Ontario. The land is situated on the North River, later becoming Lots 5, 6 and the East half of 7, Concessions one; and Lot 5 and the West half of Lot Six in Concession Two. The part was in its wild nature state at that time, so the services of the surveyor were secured and he had cut the lines of the boundaries through the heavy forest of white oak. Much of the tract taken up was prairie, suitable for the raising of cereals, root crops and hay. Here two of the sons built a log house in the middle of the Prairie patch and there they spent the winter alone, subsisting chiefly on Indian corn (maize) and wild birds. Their nearest neighbour was their brother-in-law Captain Thomas Gummersall Anderson, who lived six miles away. As companions on their winter vigil, they had timber wolves and other wild denizens which roamed the nearby forest. The following spring, the boys were joined by their father, who brought along a housekeeper together with some cows and oxen. As soon as was possible, they commenced the ploughing of the "Prairie" piece in which they made a garden and sowed oats and wheat. They reaped a fine crop in the Fall. Arrangements were made whereby Hamilton leased a saw mill that had been erected for use of the Indian Department upon the Severn River. This they operated with the help of the hired man and the two sons; later the sawn lumber was conveyed twelve miles along the river on a scow to the house site. The house when erected was two stories high, built of planks, two inches thick, well calked between. Not very elegant but warm and comfortable. Time passed very pleasantly within its walls for in addition to the large family of parents, brothers and sisters the group was generally augmented by the visits of young men from the not far distant settlement of Penetanguishene and a more permanent addition of two young cousins, the sons of a solicitor from Dublin, Ireland, who had come out to Canada in order to make their fortunes.

As a venture, William Basil Hamilton, the second son of James Matthew Hamilton and the younger of the two cousins, a boy of 17, journeyed to Buffalo, in the United States, where they bought some cattle and after an arduous and trying journey, brought them back to the home farm in the forest. Young Hamilton relates: "We soon had sixty head of cattle and a dozen milk cows. I have milked as many as eleven cows before breakfast. Our father was living with us and one year we made about one thousand pounds of cheese."

This son remained for five years on this farm. At one time in the midst of their prosperity the river rose and destroyed much of their arable land making it unfit for tillage. James Matthew Hamilton shortly after left that part and went to reside on a farm

which he purchased near Orillia. There he and his wife and one of the younger of the sons remained until death took the two older people away.

Incidents relating to the life of these people in their pioneer homes, on their farms in what was then the wilds of Ontario are not lacking. They are full of interest and have been gathered from many sources. These go to show that James Matthew Hamilton and his wife were of a deeply religious temperament, very strict in the observance of all religious duties and in their dealings with their fellow men.

Of their sons and daughters who survived them much more may be said. The eldest, James, received the most advanced education of any, not leaving England for long after the others had emigrated. When he did come to Canada, it was for a while to conduct a boys school in Toronto from which school many of the scions of the well-to-do citizens of that place passed into college; later he became a clerk in the Bank of Upper Canada, finally becoming their agent at London, Ontario. There he remained in their service until the straightened circumstances of the bank in 1863 made it necessary for them to dispense with the services of many of their officers, James Hamilton being amongst the others. The severance in his case took place on the 30th September, 1864. He took up other employment and on the closing down of the bank remained living in the premises, which became known as Holmbank, here he died on the 26th day of October, 1896, leaving his wife and several daughters. None of his sons survived him.

William Basil Hamilton was the second son. He left the farm at Matchedash and became a merchant at Penetanguishene, in Ontario, where he first married Mary Wasenidge of Toronto, by whom he had one daughter, and in 1846 married Janet Jamieson Campbell, by whom he had a large family of sons and daughters. From Penetanguishene he moved with his growing and increasing family to Collingwood, Ontario, then a small hamlet. He entered into many of its important enterprises; became its first Mayor and later Postmaster, which appointment he held until 1882, resigning in favor of his eldest son, William Anderson Hamilton. After that he retired into private life, continuing to live in Collingwood until he died in November, 1892, leaving his wife and a large family of sons and daughters. Amongst the sons he left behind were Lauchlan Alexander Hamilton, who for over twenty years was the executive head of Canadian Pacific Railway in the sale and development of their twenty-five million acres of land, operating in this capacity from Winnipeg, in Manitoba and Vancouver, British Columbia. As a surveyor he laid out the original town site of Vancouver. Another son was Heber James Hamilton who in 1892 became the second missionary of the English Church in Canada to Japan and later under those auspices became the first Bishop of Mid-Japan under the auspices of the Canadian Church Missionary Society. Still another son of James Matthew Hamilton was Gustavus Hamilton, who remained a farmer, living most of his life near Ailsa Craig in Ontario, where he died on the 26th of June, 1882, survived by his wife, three sons, who have since died without issue and three daughters.

Francis Hamilton was the youngest son. He died at the age of 55 many years ago in Orillia, Ontario. He was never married.

Of the female descendants, there were many. Louisa, who first married James Stewart Darling, of Penetanguishene, by whom she had a son and a daughter, the former still living in that quiet quaint old spot. Later she married Andrew Mitchell, brother of her father's first wife, by whom she had twin sons, David John Mitchell and Andrew Mitchell. These two while quite young emigrated to the United States and settled in

Chicago, where through energy and attention to business they worked up a large commercial undertaking having many branches still in existence through that city. Their descendants are numerous and chiefly make Chicago their home.

Another daughter was Sophia Sarah Hamilton, who married Dr. Paul Darling, her brother-in-law. She died in Orillia, Ontario, on the 29th November, 1880, leaving one daughter, Sophia Hamilton Darling, who afterwards became Mrs. William F. Henderson of Winnipeg, Manitoba.

Still another daughter was Caroline Jane Hamilton, who married her first cousin Basil Robert Rowe, his mother and that of his wife, both being sisters named Jupp. She died leaving a large family of sons and daughters none of whom has ever married.

In conclusion and as showing possibly how far conviction and influence may carry it may be interesting to cite that all the Canadian descendants of Nicholas Hamilton of Donaghedee who remained in the parental homes of his son are deeply religious; total abstainers in the use of liquor; members of the Church of England and of the great Conservative body of voters.

THE POLISH ARMY IN NIAGARA

By Janet Carnochan



Many have been the Military forces seen in Niagara and its vicinity, Regiments with picturesque dress of the Gael marching to the music of the bag pipe, the pipers swinging their tartans so proudly, across the river the blue of the French Regiments, assisted by the Indians, meeting the scarlet coats of British Regiments also assisted by many of the Six Nation Indians, 150 years ago, again in 1812 British Regiments combining with Canadian Militia, many of them U.E. Loyalists who had given up homes of plenty to be true to their King and live on British soil, fighting to drive back the invading U.S. Army with their different uniform. Again in peaceful days, the regular training camp of twelve days on Niagara Plains and again on days that we remember our

own boys, sons and brothers and friends preparing for stern battles to be fought in France and Belgium to free the oppressed and drive back the brutal invader, also of many who returned not, but never has such a unique sight been seen as that of September, 1917, when appeared aliens drilling on Canadian soil coming from the neighboring republic paid by France, officered by Canadians hoping to free their country taken by force 123 years ago by three grasping enemies, Russia, Prussia, Austria. These patriotic people without a country we may say, still the patriotic fire burning and though living thousands of miles distant now give up prosperous homes to give their lives so that they might again feel that they had a country and that they were free from Russian or Austrian or German yoke. It was wonderful, yes, there were so many remarkable things connected with it, the visits of Prince Poniowtoski, of Paderewski and Madame Paderewski, giving up his fame as an artist spending his fortune like water to help the Poles his countrymen, the unfurling Polish flag, the white eagle, the story of the flag, the hunting up in the library of the history of Poland, of the works of Sienkewitz, the officers who drilled them, some of them professors from college halls, others were veterans with medals and clasps from the Boer War, the Rev. Rydlewski who gave up his comfortable parish, in Pittsburg to comfort and help the recruits, lonely, away from home and with the thought of death before them, the visits from ladies of Buffalo, Niagara Falls, N.Y., bringing them farewell soldiers' kits before their departure from the Town, the constant arrival of fresh recruits, arriving in their civilian clothing, sometimes two or three groups in a day, the departure by train of the same, dressed sometimes in discarded scarlet coats of our troops, the crowds to see them off mid cheers, and the good conduct of the men. At first, there was some fear of what we had been accustomed to call Polaks, but never were seen so well behaved soldiers, quiet, rather stolid; heavier than our more active looking recruits, never had officers had so little trouble in drilling troops. Niagara has the most pleasant recollections of officers and men of the Polish force and we are glad to know that they have pleasant recollections of our Town. Many public buildings were given up for their use, some of them unoccupied, but several citizens gave up the use of houses free of charge, the Y.M.C.A. did all that could be done for their comfort, for their amusement and the most wonderful sight of all was the parade on Armistice Day, wholly performed by the Poles and Canadian Officers, cannons, flags, cages for the Kaiser, the most unique disguises, marching through the town, across the common from Fort George and then to Fort Mississauga.

And literature was not neglected addresses were given, Polish songs were given by noted singers, the Public Library was thrown open for their use, many of us recalled Campbell's "Lines on the downfall of Poland," and "Freedom shrieked when Kosciusko fell," and there was sadness to in the Camp when the Spanish Flu, which prevalent in the armies of Europe, reached the United States and was brought to our Town. At first confined to the Polish Camp at Fort George. Our own recruits at Butler's Barracks were free for some time and then several were attacked in the Town and some died, but of the Polish force, forty died and are buried in St. Vincent's Cemetery, one from Jamaica buried in St. Mark's.

The article written by Major Young, published in our local called "The Polish Touch" is as fine a piece of literature as can be seen and the account given by Father Rydlewski to the reporter of the Montreal Standard must also in part be quoted. On expressing my admiration to Father Rydlewski, of the Polish National Hymn, he was

kind enough to give me a translation of it as well as the words in Polish. When I said it is very solemn and sad, he said "You know it is a prayer."

"God who has been our Ruler through the ages'
Thou who hast brought us victory and might
Sending Thine aid when tyrants would oppress us
Shielding us from harm and guiding us aright.
Before Think Altars humbly are we kneeling
Grant us we pray Thee Fatherland and Freedom."

This is a fair translation of the Polish words given below:

Boize cos Polske pezes tak liczne wieki
Otaczal blaskeim potzgi i chwaly
Cos jz raslanial tarcza Swej Opicki
Od nieszezese ktore pnzguebic za miaty
Puzed Twe Oltavze zanoisim blaganic
Ojezyzne, Wolnosc raez nam wrocie Painie

Z. Rydlewski, C.S. Sp.
Chaplain at Niagara Camp.

And there was doubt in the minds of some of us: Are the Poles fitted to govern their Country? After a hundred and fifty years of oppression have they developed the qualities to form a stable government? As the children of Israel, after their years of servitude in Egypt, required forty years to strengthen them in body and mind to fit them to go in and possess the land, will the Poles have to go through a process of education in will power, in wise training, to enable them to govern wisely and well? And is Paderewski, a specialist in music, fitted for a military leader, or a statesman, or a diplomat of the highest order? And how reconcile the various factions, the views of the nobles who despise the common people with those who wish a democracy, or with the views of autocracy or monarchy. And when we saw that the Poles intoxicated with their first success, seized territory beyond that allotted to them and were driven back, we felt doubtful, still more when the reports came, no doubt exaggerated of their treatment of the Jews, we paused in dismay. But by degrees, the Poles are showing ability and we hope for them a happy home in a well governed country, those who have had no country as it were, "sitting under their own vine and fig tree none daring to make them afraid," with their beloved white eagle flag over their heads flying in the breeze. In a lecture given by Major Young, a Professor of Applied Science in Toronto University, a sketch was given of Polish literature.

Frequently from visitors and from our own people was hard the phrase. "Foreigners, drilling in Canada, why did they not drill in the United States where they lived." and the explanation was. The United States was at peace with Germany, it would have amounted to a declaration of war, if the Poles were allowed to drill there to attack Germany and so Canada opened her doors and even when in 1917 war was declared, the Poles were not allowed to drill in the United States and still came to our plains to help France and eventually reach Poland till 16,000 had passed under the instructions of Canadian Officers.

How to explain the Polish Army drilling in Niagara 1917-1918, requires dipping into the records of several countries and above all to understand the intense patriotism in the hearts of thousands of foreigners living in the United States whose long repressed hopes for a Free Poland of their land restored to them seemed impossible, the thought of a Free Poland of their land restored to them.

The idea of a National Polish Army was considered early in the war but did not bear fruit till on the 4th June, 1917, the declaration of the French President Monsieur Poincare creating an autonomous Polish Army, not a legion. The French government guaranteed the expenses of recruiting equipping and maintaining it. The Canadian government supplied the necessary camp sites, the Canadian staff equipment, etc. They also supplied the clothing and food to equip and feed this army on repayment by the French Government.

The payment of the men themselves is made from money which comes direct to camp from the French Mission in New York. The men it must be understood enlisted voluntarily, are paid at the French rate of pay of five cents per day, receiving in addition from the French Government, a bonus of \$150. per year, this making their pay about forty-five cents a day, contrast this with the pay received with the pay received by our Canadian volunteers. To provide additional quarters for so many in winter for what had been chiefly a summer camp, the work was chiefly done by the Polish troops themselves, building made water tight and wind proof and water mains lowered below the frost line, buildings erected, all done under the superintendence of Canadian Engineers and all done it is said with cheerfulness by the Poles though often suffering in the early and severe winter.

There might be seen Polish Officers, French Officers, American Officers and Canadian Officers. At no time during the period of the Camp, did the Canadian staff exceed twenty-eight. It had sometimes been asked by whose influence did Canada provide the help thus given to the Poles. It is now admitted that the high officer called the "Godfather of the Polish Army", was Major General W.G. Gwatkin, C.E.C.M.G. Chief of the General Staff at Ottawa, the good friend referred to. The question often asked also was how were officers able to make themselves understood. It was not generally known that the School of Infantry

M.D. No. 2 had been at Camp Borden for some time training 150 Polish probationers. These arrived with Canadian staff at Niagara, Sept. 28th, 1917 at 4 a.m. and acted as advance party, laid out the camp, erected tents and on Oct. 3, recruits began to arrive and soon a Camp of over 4,000 was hard at work drilling. From that time groups arrived and after two months training a number were sent on to St. John's Quebec, for a short time before embarking for France. At different times, troops when the Camp became crowded, 500 were transferred to Fort Niagara or to Quebec. News soon came of the arrival of the force in France where they received an ovation. From this time might be seen constant arrivals and departures at all hours of the day and night, on one occasion in a blizzard, head quarters had to be found in the middle of the night for a wearied group.

The chief officers were: Col. Le Pan, Camp Commandant; Major Young, Camp Adjutant; Major Madill; Major Kerk; Captain Harris, Pembroke, Parr, Hamilton, Pugh, Fowler, Lewis, Smith, Ferguson, Nash, Wright, Peart, Dr. Thomson and Dr. Geddes. I attempt not to give the names of the Polish Officers, but one chaplain must be mentioned,

beloved by all, Zy Rydlewski who went with them to Poland and has frequently written from there describing the losses, gains and hardships of the forces.

Many of the Officers had occupied important positions previously, Col. LePan was joint superintendent of Toronto University and served as instructor to the C.O.T.C. of 1914. Major Young, a civil engineer held a position in the University as Professor in the School of Applied Science also instructor in the C.O.T.C. Major Madill was lecturer on Architecture in the University. Captain Harris served in South Africa and Capt. Pembroke had fought at Ypres and Vimy Ridge. It was interesting to notice the different uniforms, our own khaki so familiar, the light blue of the French officers and afterwards of the Polish soldiers when they had put off the scarlet coats and dark blue uniform of our militia, the gorgeous dress on occasions of Capt. Lewis and the picturesque Highland dress of Lieut. Dickie worn so proudly. The uniform of Major Wagner a veteran of France with the cross of the Legion of Honour. There were many functions when the Y.M.C.A. or ladies from Buffalo and Niagara Falls, N.Y. brought down presents for a detachment leaving chocolate, socks, soap, towels, cigarettes, kits.

Father Rydlewski the Polish Chaplain in conversation with a reporter pays a high tribute to Canadians and gives a statement which goes back to an earlier date than September, 1917 of the first steps to form a Polish Army. He was a Pastor of a Church at Pittsburg, Pa. and the first chaplain to enlist said "I have spent six months in the Polish Camp at Niagara-on-the-Lake, and have learned to love and admire the Canadians and especially the Canadian Officers Staff in charge of our Camp.

We resolved to organize a Polish Army. But no army is possible without officers. We started twenty-three trustworthy young Polish men at the school of Infantry, Military District No. 2, Toronto. There they soon endeared themselves to their instructors in the military schools for Polish boys which the Polish Falcon's Allowance opened on the 19th of March at Cambridge Springs, Pa., 250 pupils.

The United States having declared war, Mr. Ignace J. Paderewski offered to form a Polish Army but the United States Congress did not allow and special legions and on the 4th of June, France decrees that a Polish Army is to be formed, Canada opens its arms and the best young men are selected from among those of the training school at Cambridge Springs and sent to Camp Borden where Col. Le Pan with his excellent staff Majors Young, Madell, Kirk and Kenrick who had taught from the first 23 young men at Toronto devoted themselves with zeal and love to make of them good officers and with them Col. LePan went to Niagara Camp, in October, 1917 to receive three thousand volunteers and train them. Who was instrumental in getting that sacred historical spot Fort George and Fort Mississauga could not be learned and those who knew would not tell. I only know there is in Canada a certain high officer who likes to be called the "Godfather of the Polish Army" who obtains from the Canadian Government all the who obtains from the Canadian Government all the favors and privileges for the Polish Army.

On 4th November, I witnessed the touching scene when after 125 years of persecution the "White Eagle, Polish banner was unfurled and on the spot where Canadians had shed their blood in defence of their country, a hundred years ago. The banners were given that day to three thousand men who had only been four weeks or less in the Camp and the Canadian officers were giving the commands in Polish who had no idea about Polish till they met our boys. The water and light is furnished to our Camp by

the Town, free of charge. What we admire is that Canada furnishes the whole staff of Officers, the Hospital, the Camp with all its implements.

The Canadian Y.M.C.A. furnishes a recreation tent, a large hall for divine worship on Sundays, and entertainment on work days, writes their letters, makes their wills, helps in many ways. My words are too feeble, too indolent to express adequately the Polish Army's gratitude for all that is being done by Canada for us."

THE POLISH FORCE IN NIAGARA **BY MAJOR YOUNG**



MAJOR C. E. YOUNG,
Camp Adjutant.

Seventeen months ago, there began at old Niagara perhaps the most unique chapter of all history. Of fighting these plains had seen a plenty, and the tramp of alien soldiery was not entirely unknown but never before had this place become a part of Slavdom where the customs were those of Central Europe and where there was heard a language as foreign to Canadian ears as Hindustan.

There was much that was instructive in the life of the Polish Army in Camp. It was unnecessary to remind an observing visitor that he had left Canada and was now in Poland. A casual glance across the parade ground might have given the impression of a Canadian training camp before the war for here passed and repassed the scarlets and dark blue and rifle greens of the old militia. But yonder from a staff flew an unknown twin striped red and white service flag and from the end of a hut vigorously rose a white eagle from its amaranth field. Then here was seen the square topped head dress of the Polish soldier, the czapka and down the breeze from a band that lightened the drudgery of drill floated the March of the Falcons. Those too could not be Canadians who spent their hard earned rest period in dancing the mazur and the polka on the green; besides the young men who swung by at a hundred and forty to the minute were shorter, bigger chested, sturdier and more stolid than Canadians of the same age.

To those who had been accustomed to seeing men jump to the explosive "Squad Shun", it was perhaps unexpected that anything should happen when there rang out over the field "Zasteep, Bacz - N.O.S.C." Yet for a year and a half, one might have heard it almost any hour of the day the sharp staccato of drill instructions in Polish. Soon too, officers who in civil life sputtered at Beanchamp or Cholmondeley might be seen nodding with ill concealed understanding and self approbation at such a sequence as this. Cieozcayk, Grzesczuk, Kolodziejczyk, Krzy, Zanowski, Przybylowiez.

It was music that the spirit of the Pole that variable mingling of light heartedness and melancholy had its most compelling expression. That which might well have brought "Tears idle tears" to Tennyson, floated across Niagara plain on many a soft summer night. Those who heard it will never forget the haunting charm of that song of happy youth with its foreboding of sorrow to come, "Jak Szy bko Mijaja chwiz." (How fast the moments fly). There was the tripping care-free march of the victorious legions of Dontrowski Miesz. (All is not yet over with Poland) and the somber "Bezcoss Polske (O God Protector of Poland) by common consent regarded in this Camp as the National Hymn of Poland.

Men and women who have heard all that is most impressive in music have often stood with tear-filled eyes as a thousand Poles poured forth in this sublime hymn the pent up emotions of a hundred and fifty years of persecution.

Time may dim the impression of those who have witnessed events of the past seventeen months, but there is at least one lasting memento of the Polish occupation. Beneath a cross in the Cemetery of St. Vincent de Paul, there rest twenty-four (forty-two now) young men, who as wrote the good Father Rydlewski in the inscription "Gave their lives for Poland."

Extract from a letter written by Father Rydlewski on the eve of his departure from France for Poland, with the 4th Division of the Polish Army:

"It will no doubt be a pleasure to you and all our other friends at Niagara-on-the-Lake to learn that, although the French are naturally tired of soldiers in general, having seen so many of them in the past four years, yet I heard wherever I went in Bretagne, Normandie and Lorraine, regrets that our Polish boys are leaving. So they have kept up the fine reputation they got at Niagara and I am proud of it. God will bless such soldiers wherever they may be sent and I hope there will be little fighting needed to chase our enemies from within the boundaries of Poland, because "If God is with us, who'll dare be against us?"

POLISH RELIEF WORK AT NIAGARA

By ELIZABETH C. ASCHER



MRS. E. C. ASCHER

O, Polish Mother, kneel though before the image of the Mother of Sorrows
And gaze upon the sword that has transfixed her bleeding heart,
With a like blow the foe shall pierce thy bosom,
Because, though all the world shall bloom in peace,
Though nations, rulers, minds shall be as one,
Thy son is called to battle without glory,
To martyrdom without a resurrection.

This quotation from Mickiewicz's Poem, "The Polish Mother," was used by Madame Helena Paderewski as she was pleading for help for the suffering, homeless people of Poland, her native land, before an immense assemblage at the Polish Army Camp, (or the Camp of Kosciuszko as it was known in Polish circles), at Niagara-on-the-Lake on the afternoon of July 27th, 1918, her last visit to the troops in training for service in France. She had come on from New York for a dual purpose to say farewell and bid God speed to a number of her personal friends who were on the eve of departure for France and to assist at the ceremonies in connection with the opening of an American Red Cross Service Tent, or Station at the Camp, destined to fill a great part in the recreation pans during the closing months of this unique training centre. Members of the Niagara Falls Chapter of the American Red Cross, of the Polish White Cross (a society

that owed its organization to Madame Paderewski who was its first and only President), prominent Red Cross workers from both sides of the border and many leading Poles from Buffalo and elsewhere were present at these ceremonies and watched with interest, the review of the Polish troops, and the presentation of field comforts which were a part of the day's programme. Before the gathering dispersed, Madame Paderewski made a brief speech in English during which she thanked the friends of the Polish Army for their many kindnesses and then pleaded for help for the starving, homeless people of Poland. In speaking with Madame and with other prominent Poles, from New York and Buffalo to whom I was introduced by Father Rydlewski and Mr. Beckett of the Y. M. C. A., I learned of the great distress in Poland and heard the wish expressed that some one would do something in the way of relief work in Niagara and its immediate vicinity.

But believing that our Red Cross workers and others who had more friends than I in the rank and file of the Polish Army, would take the matter up, I did not think of offering to do anything just then nor did I offer to help till the good Father Rydlewski broached the subject and asked me to take the matter up. I could not decide till a few days later when a letter came to me from Mr. Nowak of Buffalo, saying how much help was needed and that with my news papers connection I was in a better position to make an appeal than anyone else and urged me to begin my work. So I commenced with an appeal for money only as that seemed to be most urgently needed. Money could be sent to Poland while anything else could not because of the fact that Prussia's Army was in occupation of the country and that enemies surrounded Poland on every side. It is rather interesting to note that the first contribution came from a wee two year old girl, little Margaret Masters, who gave the contents of her "Gift Box" for the Polish babies. This was the sum of \$2.05 and was supplemented by a further contribution from her parents, both given on August 6th, 1918. Between that time and August 8th, quite a sum was collected and I was able to tell Father Rydlewski, as I said good-bye to him on his departure for France, that my work was begun and would no doubt be as successful as he hoped. On August 28th, I sent in to Mr. M.M. Nowak of Buffalo, the sum of \$52.45, to be forwarded to White Cross head quarters at New York. On September 25th, I sent in a second contribution of \$51.00. Then to save expense and also because Mr. Nowak was leaving on a long business trip, I decided to send further contributions direct to the Polish White Cross head quarters. Early in September, I received a letter from Madame Ivanowski, vice-president of the White Cross Society in which she conveyed to me on behalf of Madame Paderewski, the thanks of the Society for taking up this work and asking me to accept a membership later on, the gold badge of membership, also a very handsome certificate signed by Madame Paderewski, who sent to me a proof of their appreciation.

In October, I sent away \$30.00, on November 6th, \$32.00 and in December, \$45.00. Collections from that time till March were small, only \$11.00 being sent away, but in April the sum of \$60.00 was sent, \$50.00 of which was contributed by our Women's Institute. Just at that time, the White Cross people wrote me with a request that clothing, hospital supplies, etc., be collected in addition to money and said that with the War over, it was possible to transport things of this kind to Poland where thousands of homeless and destitute people were in the greatest need. And so I began appealing for clothing. It was just at spring house-cleaning time when all good housekeepers were turning out the contents of clothes-closets, trunks, dressers, etc. with a view to clearing

out what was not to be kept any longer. With the wonderful way our people had given clothing to the Belgian and other Relief collectors in War time, I did not expect to be able to gather any great quantity together, but the result of my first appeal surprised me, they were so generous and so varied. On April 29th, in addition to sending away a cheque for \$60.00, I also sent a large package of splendid clothing to New York and followed it in the first week in May with two more, one of which consisted of pillow slips, sheets, towels hospital supplies and soap. In acknowledging receipt of these gifts, the director of the White Cross depot said: "What wonderful kind hearts of the people of Niagara-on-the-Lake. After doing so much for the comfort of our soldiers in training, they are now helping relieve the martyred people of our devastated land. Your own splendid work has been an inspiration to us; we think "when a woman who is not of Polish blood can do so much, surely, we who are Polish, should try to do more." May God forever bless you and the other kind people of your Town."

On July 7th, 1919, I sent in another cash contribution of \$12.75, in August \$15.00 and later sent \$65.00, \$56.00 of which was contributed by the Girl's Service Battalion, who also gave a large quantity of excellent clothing. Between April and the end of August, 1919, I sent 15 bales of clothing and 2 of Hospital Supplies to the White Cross headquarters in New York. Then early in September, when the Polish Women's Relief Organization began work, at the request of some friends among its members and after consultation with Mr. Witkowski and others in New York, I changed my shipments to Buffalo and sent everything afterwards to that city except some of the soap recently collected.

Early in 1919, some recognition of my relief work was being made by Polish folk. One of the first evidences of appreciation came to me in the shape of an invitation to a reception and banquet that was to be given in Buffalo, on March 4th, by the Polish Citizens' Committee to the "Canadian Friends of the Polish Army." The Canadian Officers from the Polish Army Camp and their wives, members of the National Polish Committee from various parts of the United States and Canada, Sir Willoughby Gwatkin, of Ottawa (known among the Poles as the Godfather of the Polish Army), Mayor Macphee of this place, and James W. Mercer of the Military Y.M.C.A. were among the guests of this very charming event which took place in the Hotel Iroquois in Buffalo.

Early in May, 1919, the President and several members of the Polish Citizen's Committee came down from Buffalo to arrange for holding a service in memory of the soldiers who were laid to rest in St. Vincent de Paul's graveyard and who had "died for Poland" in France and on other fields of glory; while here they came to see me and in the name of the Polish Women of Buffalo, presented me with a very beautiful armlet of crimson, moire silk, on which the White Eagle of Poland and the motto were embroidered in silver thread. In placing this badge on my arm, Father Krzyzan asked me to accept it a token of sincere appreciation of my relief work. At the same time, I was requested to convey to the people of Niagara, the gratitude and appreciation of the Polish people for their whole-hearted generosity and their sympathy for the suffering people of Poland. This I was very glad to do through the medium of my column in the Standard. On the American Dedication Day, (May 31st), a large party of Poles from the American and Canadian sides held this memorial service in the little plot in St. Vincent de Paul's where 26 men of the "Army of Kosciuszko" are sleeping their last sleep. At the close of the

service, the Rev. Fathers Pitass, Krzyzan and Ostaszewski thanked the people of Niagara for their many kindnesses.

All through the summer of 1919, though I was unusually busy and at times not very well, I continued my collections of clothing and about every fortnight sent away at least one large package filled with many useful things. At times it was difficult to find the time necessary for listing, packing and shipping these things but I managed it, encouraged by the knowledge of the necessities of those for whom I was working. Proof that at least some of the shipments were reaching Poland came to me in the shape of letters from relief workers in Warsaw who found my address in the package while proof that there was great suffering came in letters from Father Rydlewski, Mr. Bernacki and other friends who arrived in Poland from France early in May, 1919. One extract from a letter written to me by Father Rydlewski soon after his arrival contains a volume; it said "my poor people, what they are suffering and how brave is their endurance! We reached Poland in the midst of a blinding snow storm (This in May too), and while it looked as if the Almighty was showering His flowers those brave heroes who had helped win freedom for their country, I could not keep the tear back as my eyes beheld the frail, ill-clad forms of the women and little children who, with no shoes on their poor feet and little to protect them from the bitter cold, were still rejoicing because "Poland lives again." What have my people suffered, and how has God repaid them for what they have endured, Poland is once again restored to her place among free nations. Dear friend, you need not doubt that your work is needed, may God bless it, and give you strength to go on until it is completed." I was feeling rather discouraged and was debating whether to go on or give up my relief work, but this letter made me feel that I should "Carry On" for a while longer at least. As I received generous contributions and sent them on, I marvelled at the way people were giving and was more than pleased at the frequent expressions of grateful appreciation that were coming to me.

In October, 1919, I was asked to attend a Meeting of the Polish Council of Canada in St. Catharines and to bring a report of what I had done in the way of relief work. I accepted the invitation and met prominent Poles from all parts of Canada. Here again were expressions of gratitude for the generosity of my townspeople and I was told that Niagara-on-the-Lake, "The home of the Polish Army" as it is known to Polish folk, had exceeded any other place in Canada with the exception of Montreal, in the help it had given to the Polish relief. I was very much pleased at hearing this, as may be supposed. I was asked to make an appeal on behalf of Polish Relief to the women's organizations, in St. Catharines and did so in November, "St. Catharines women could not do anything just then," wrote Mrs. Malcolmson in reply to my appeal, "because they were too busy getting ready for Christmas." They forgot that the Polish people by sending an army to reinforce the French Army at the most critical period had turned the tide that was setting strongly against us, made victory possible and so enabled us to enjoy Christmas and they also forgot that in Poland there would be no Christmas celebrations because of the havoc and suffering caused by the War. A second appeal was ignored and so far I know nothing was done for Polish relief except what was done by Polish residents and except for several generous donations made a few months ago by a kind-hearted lady who will not let her name be known.

In November, 1919, a great gathering of Poles was held in Buffalo, the 2nd Annual Convention of the Poles in America when Poles from all parts of Canada and the

United States met together to discuss plans for the relief of Poland and to tell of what had already been done. There were hundreds of delegates, women as well as men, and I was given a special invitation and was also down for a speech. As I could not be away from home for very long

I asked my Polish friends in Buffalo to let me know what days would be most interesting for me and was told to come on the 10th to hear Mr. Herbert Hoover speak on relief work in Poland. So I went to Buffalo early that day and was met by a deputation who told me first to register and leave my bag at the Lafayette Hotel and then on to Dom Polski, the big Polish Hall on the corner of Broadway and Fillmore Avenue. As we motored down Broadway we passed under arches and festoons of Polish and American flags, thousands of which were to be seen everywhere, while the main entrance to the hall was hidden by decorations in which the Amaranth and White colors of Poland predominated. Arrived at Dom Polski, I was given a delegates badge (a very beautiful ribbon in the Polish colors, with a suitable inscription thereon and with a medal attached on which was a fine likeness of Mr. Paderewski. (Just then the idol of his people). I was given a seat on the platform among the guests of honor and had a splendid opportunity of hearing all that was said and done. Mr. Hoover was speaking when our party came into the hall and it was so quiet you could have heard a pin drop. He told some wonderful things regarding the work of his organization among the people of Poland and other war torn countries; part of his speech was in Polish but he spoke chiefly in his own language. It was a very interesting address and so were those that followed.

At recess, nearly everyone left the hall and went out for luncheon, the lady delegates being guests of the Polish women of the city. At my table were Madam Newman, acting president of the White Cross, Madam Andrejewski, head of the Polish Women's Alliance, (both from Chicago), Miss Jean Newman of Brooklyn; Mrs. Hamian and other relief workers from Buffalo, whom I was very glad to meet. We discussed relief work and all the ladies had something nice to say about what was being done in Niagara. As the ladies were most anxious that I should see the reception to Prince Casimir Lubomirski (the first Polish Ambassador to the United States) and his wife, we did not prolong our luncheon but hastened back to Dom Polski and got there just in time to see the arrival of the distinguished party. It was a very wonderful sight. We Niagara folk were witnesses of the raising of Poland's Banner on Nov. 4th, 1917 at this place and of the emotion displayed by the Poles on that occasion but it was nothing compared to what took place on Nov. 10, 1919, in Buffalo. When Prince Lubomirski and his party arrived at Dom Polski, they were greeted by thousands of their countrymen with wildest enthusiasm, children and older folk sang the national songs of Poland and cheer after cheer rent the air. Pictures were taken outside the hall and then the guests of honor escorted by the delegates streamed up the stairs and into the large assembly room. Prince Lubomirski was carried to the platform on the shoulders of his people and one heard everywhere a glad hymn of thanksgiving because here was actual proof that Poland was restored to her place among the nations and that the sacrifices of her people had not been in vain. Had any one wished for a lesson in patriotism, he would have found it here.

During the reading of a financial report our Town's giving in cash were read among the others and later on what had been given in the way of clothing, etc., was also read aloud. I was interested to learning this report, that over \$6,000 had been raised at the Polish Camp in 1918 towards the million dollar fund for providing insurance for the

Polish soldiers. I may say that my own first cash contribution towards any Polish fund was made to this one in May, 1918, to Father Rydlewski who was in charge of collections here. The Canadian officers at the Camp, Messrs Beckett and Henry of the Y.M.C.A. and one or two other civilians contributed towards this fund and later on we all received a very beautiful certificate as a membership of this "golden deed."

I had to stand up before this assemblage of Poles and receive their thanks for my own work and hear an expression of their appreciation of all the people of Niagara had done, on behalf of the Polish Army and the poor sufferers in Poland. I was expected to make a speech but had a violent attack of "stage fright" and had to go back to my seat, all I could manage to say was "thank you". Dr. Syski, the chairman said afterwards that he thought all newspaper folk were fluent public speakers but now he had found one that wasn't. I was only glad that I had gone to the convention because I had learned that there was great suffering and need of help in Poland and that the Poles are a grateful and appreciative people and so I was encouraged to continue my work. As a result of this gathering, the National Polish Relief Committee was organized and I was enrolled as a member of the Women's Section and later received a gold membership badge. As you may all remember, the winter of 1919-1920 was unusually severe, yet about every two weeks I sent away at least one package of clothing and my brother, Mr. Arthur Masters, made many trips through the ice across the river to get things safely away. One very wonderful gift from the Polish Relief, of which special mention must be made was that given by the Women's Institute, of which details are given further on. Every one, with few exceptions, wanted to do something for a less fortunate people and so the work went on. The Girl's Service Battalion gave me the balance of their funds early in the Spring of 1920 and to this was added \$9.00 given by other friends, making this remittance \$65.00. Early in June, when the Polish women began a drive for funds for Child Relief work in Poland. I had sufficient funds in hand to send in a contribution of \$25.00.

In the autumn of 1920, the Niagara Bowling Club held a Scotch Doubles Bowling Tournament in aid of the Polish Relief and besides having a lot of sport raised \$26.00 which I sent in together with \$4.00 given by other friends. In all, the cash contributions amounted to \$600.20, sums were at times sent to Father Rydlewski and others serving in the Polish Army in France and Poland, together with packages of field comforts.

During the early spring of 1920, some of the ladies of the Virgil Women's Institute became interested in my Polish Relief work and sent in several small cash contributions also a number of packages of splendid clothing. They told of the work they had been doing in their branch for the Red Cross, for Belgium and other relief work during the war and that they were continually working for the Children's Shelter at St. Catharines or they would do more for the Poles. I was sure they were willing to do what they could and was grateful indeed for the kind assistance given.

Again in May, 1920, did the Polish people come here and hold a service of requiem and remembrance over the last resting place of the Polish Soldiers and the visitors were greatly pleased because some of our young ladies had decorated the graves and the little plot with beautiful flowers for the occasion. Grateful appreciation of Niagara's great work for the Poles was once more expressed by representative speakers.

On June 23rd, the Consul General of Poland, Mr. Josef Okolwicz came to Niagara and called on me to express the thanks of the Government of Poland for my relief work

and to ask me to convey to the people of my Town the gratitude and appreciation of that Government for the generous help given in time of need.

With Consul-General were members of the Consular staff and of the Polish Council of Canada, most of whom I had met before. By their request, I accompanied them to the little burial plot and placed a wreath of beautiful flowers on the cross, afterwards taking part in a brief memorial service, conducted by Father Ostazewski, of St. Catharines, (since deceased) and Rev. Dr. Tarasink, of Hamilton. We posed for a group picture, then made a motor trip around the campground where I was able to point out places of special interest to the party.

Soon after this, I met a lady from Toronto, who became greatly interested in my work and made a large contribution of children's sweaters, wool, etc. and also gave me some cash with which to meet shipping expenses. At this time, I was paying shipping charges myself so the help was very welcome. The following are the totals of the contents of the 60 relief packages that were sent forward between April, 1919, and December 31st, 1920, when my work ended.

Men's Garments - 29 suits underwear, 32 combination suits, 32 pair shoes, 15 pair slippers, 20 sweater coats, 20 pairs trousers, 37 pairs vests, 8 suits, 310 pairs socks, 3 pairs overshoes, 10 mufflers, 10 pairs suspenders, 20 pairs gloves, 11 pairs mitts, 10 pairs wristlets, 37 overcoats, 22 collars, 15 ties, 17 caps, 21 packages shoelaces, 25 cakes shaving soap, 29 coats, 3 razors, 4 strops, 17 pairs pyjamas.

Women's Garments, etc. - 11 cloth suits, 142 skirts, 45 print skirts, 29 long coats, 43 short coats, 10 sweaters, 4 sets furs, 5 muffs, 2 fur coats, 6 hats, 21 Tams, 18 pairs gloves, 19 aprons, 68 pairs stockings, 54 pairs shoes, 14 shawls, 10 scarves, 85 waists, 57 dresses, 17 kimonos, 20 pairs slippers, 19 wrappers, 23 capes, 10 flannel petticoats, 5 pairs rubbers, 325 pieces of underwear, 48 cotton and flannelette petticoats, 78 blouses, 2 feather boas, as well as pins, belts, handkerchiefs, safety pins, soap, etc.

Baby Clothing - 826 pieces, some of which was finest flannel or lawn and all was whole, warm and serviceable.

Girls Wear - 78 dresses, 51 petticoats, 17 Tams, 42 blouses, 39 coats, 48 pairs of shoes, 15 pair slippers, 5 pairs sandals, 7 pairs rubbers, 72 pairs stockings, 21 pairs gloves, 7 pairs mitts, 22 suits, 39 middies, 9 fur sets, 11 hoods, 10 scarves, 35 sweaters, 2 hats, 91 sets of underwear, 23 night dresses, as well as ties, handkerchiefs and other necessary clothing.

Boys Wear - 38 suits, 15 coats, 19 overcoats, 37 pairs trousers, 17 pair shoes, 31 pairs stockings, 5 pairs short socks, 10 pairs gloves, 18 pair mittens, 14 pairs wristlets, 3 pairs rubbers, 41 shirts, 46 blouses, 29 toboggan caps, 49 suits underwear, shoe laces, belts, etc.

Bed Clothing, Hospital, Supplies, etc. - 17 pairs sheets, 23 pairs pillow slips, 69 towels, 27 wash rags, 5 quilts, 4 baby blankets, and 5 squares, 2 rubber sheets, 28 tins condensed coffee, 27 tins condensed milk, and 17 of cocoa, 826 cakes soap, 49 packages cigarettes and 10 ox. of tobacco, 26 yards hospital gauzes, absorbent cotton, antiseptic dressings, bed socks, and hospital jackets, talcum powder and Vaseline, boracic acid, Copenhagen snuff, Listerine, rolls of old linen and many other supplies for hospital use.

Special mention must be made, in this connection of the splendid gift of the emergency bag belonging to the Women's Institute who, having no further use of it, gave it to me to send to some hospital in Poland. To the bag was added a quantity of lovely

baby clothing by several of the individual members. This splendid package was sent away on Feb. 3rd, 1919 to the Polish Women's Relief Society in Buffalo with a request that it be sent as soon as possible to some hospital in Poland where such articles were most urgently needed. In acknowledging the receipt of this and two other packages shipped at the same time, the Secretary of the Society said "your splendid consignment of relief packages arrived safely just in time to be included in a shipment we were making up for Poland in New York. The relief ship is now in port, and will sail on Tuesday next for Gdansk (Dantzic) with packages of clothing and other supplies as well as quantities of drugs, food stuffs, machinery, etc., all destined for relief head quarters at Warsaw from whence all relief is distributed. The request made by your ladies will be complied with, we will arrange that. Please thank the Ladies of the Women's Institute and our many other kind and generous friends in your town for this fresh proof of their sympathy for a stricken people. "Bog Zaplac," the Polish expression of gratitude meaning "May God reward you for your kindness." Among other gifts that deserve special mention are the many pairs of children's new shoes given by E.P. Healey, the soap and cases of condensed Coffee and Copenhagen stuff given by A.J. Coyne, the many suits of men's combinations, children's underwear, men's gloves, hospital gauze, wool, packing paper, etc. (as well as money) given by Thos. Mulholland, the many pairs of warm socks (28 in all), knitted by Miss Carnochan, the children's lovely warm knitted by Mrs. McPhedran of Toronto, the sweaters, socks and bed socks knitted by Miss Alma, Mrs. Manning and the other ladies, and the assistance given in many ways, while the Polish Relief Work was in progress, by Mrs. William Ryan, Mrs. Charles Brown and Mr. Arthur Masters must not be overlooked because it was always given cheerfully and willingly and was most helpful. The members of the Women's Institute also deserve special thanks because they did so much towards making this work successful.

Some idea of the extent of the work done to help the distress in Poland may be gathered from these figures. The whole may be summed up thus: Clothing for men and boys consisting of underwear, coats, trousers, suits, sweaters, shoes, gloves, waists, caps, collars, socks, etc. - 1034 articles. Of clothing for women and girls: suits, skirts, coats, sweaters, shawls, kimonos, scarves, capes, hats, gloves, shoes, furs, stockings, etc. - 1082 articles; Baby Clothing: 826 articles; Bedding, quilts, sheets, pillow slips, towels, 144; soap, 876 cakes; boxes of cigarettes and tobacco, 50; and innumerable other articles as muffs, wristlets, toilet articles, handkerchiefs, hospital requirements, too numerous to mention, making 4,682 without the latter not mentioned or numbered - Editor.

The last phase of the Polish Relief work, the "Soap Shower," was like all previous effects attended with great success and the result exceeded all expectations. Over 500 cakes of soap were contributed, all of excellent quality. One box containing 70 cakes went to the Polish Government Relief Bureau in New York but for economical motives the remainder was sent to Buffalo. Three boxes, containing 70, 65, and 75 cakes were sent out in three days while the remainder was packed in with bales of clothing and thus sent away. The Polish people of Buffalo were surprised at this fresh gift for their suffering countrymen and in the leading Polish papers of that city there were lengthy articles telling all about it, while one of the largest Polish papers in Chicago had an article entitled, "Our Friends in Canada," referring to the generosity of Niagara people to the Poles and to the "diligent efforts of Mrs. Ascher on behalf of Polish Relief and the Polish cause." This article was translated and sent to me and was reprinted a few days later in

the Standard in order that everyone might learn of the grateful appreciation of the Polish people for what was being done here. I may say here that at the time this relief work was commenced or at any other time during its progress had I any thought of deriving any personal credit for its success; nevertheless it was very pleasant to know that my efforts are appreciated but still more to realize that it has really been of use. It has not always been easy to find time to carry on the work but somehow I managed it and at the same time, kept up with my many other duties.

Someone has said that he could not understand why Niagara folk have such sympathy for the Poles. I think this query can be answered by an extract from a letter written by Colonel A.D. LePan, (formerly commander of the Polish Army Camp), in which he says, "All of us who formed Polish Associations during the period of that unique camp developed the greatest admiration of those people. I am quite sure none of us will ever forget the debt we owe your splendid old town and its citizens on the part it was able to play in this unique undertaking. The Poles are people of different nationality but of the same ideals as ourselves" Had we not had the sons of Poland set down in our midst to be trained and stand beside Allied soldiers on the Battlefield of France and learned something of their patriotism and true worth, perhaps we too would have turned an indifferent ear to the tales of suffering that came later to us from their native, desolated land. But we had.

"Lived to see thee, sword in hand
Uprise again, immortal Polish land.
Whose flag brings more than chivalry to mind.
Majestic men, whose deeds have dazzled faith,
Ah yet your fate's suspense arrests our breath."

And perhaps because of the fact that the presence of the Polish Army in our midst has linked us and our Town with the future history of emancipated Poland, we have and will always have, a greater sympathy with her people; and so we have given again and yet again in order that those who suffered with us and for us in the closing days of the bitter war, may be clothed and fed and put in better condition to help reconstruct their ruined homes and re-build the fortunes of a martyred country. It would have stirred your hearts and repaid you for anything you have done, had you heard, as I did, the applause that went up from hundreds of Poles at the memorable convention in Buffalo in the Autumn of 1919 when the name of your Town and the list of its gifts to Polish Relief was read out.

To hear that our little Town occupied such a prominent place in the "Book of Golden Deeds," a volume compiled by a leading Polish writer was pleasant indeed and I rejoiced that it was so. We have been generous towards these unfortunate people but if we have we were only following, I truly believe that Golden Rule which bids us, "Do ye unto others, as ye would they should do unto you." Inclosing this little record, this extract from a letter, which came to me a few days ago from the Consul-General of Poland in Canada, might be interesting: he says, "I have just returned from a trip to various Polish centres in this country and the United States and find that the name of your Town, (Niagara-on-the-Lake) is known and loved because of its association with our army and also because of the beneficence of your people to ours, while your own name and work in the cause of Polish Relief and in the defence of our country is equally well

known and esteemed wherever there are Poles, the name of Niagara and the fame of its generous people are known and your Town will forever be indissolubly linked with my native land." Other prominent Poles have expressed similar grateful appreciation which is some reward for the time and energy spent in this relief work, a work that could not have been carried on so long and so successfully had it not been for the generous kindness, the wonderfully sympathetic hearts of our people. Our help has been an inspiration to Polish Relief workers every where and has often spurred them to a greater effort. Poland lives again after more than a Century of suffering and oppression but needs the help of her friends for a little time during reconstruction days. It has been a great privilege to us that we have been able to give our help at a time when it was most urgently needed.

One or two interesting items will show how the Polish folk and Niagara are linked together. The first is that almost the first contingent of Polish troops from Niagara camp crossed the Atlantic to France on the Steamship Niagara, this ship being used extensively as a transport in closing of the war; second that a part of the relief supplies sent from Niagara were taken across the ocean on this same steamer; third, that in Plowaret, Potigny, Constance, Lille le Guillaume and the other places in France where Polish troops were encamped, each camp had an avenue named after Niagara-on-the-Lake; fourth, on high days and holidays, Polish soldiers who met together for a social time never separated without first drinking a toast to "Niagara and our good friends in Canada," whether the meeting and celebration was in France or Poland.

"Niagara's name shines like a ray of golden sunlight across the fair pages of the history of re-born Poland," said a Polish speaker at a great gathering not long ago, "because it was there, on the ancient and historic camp ground, our army was trained and our flag was once more flung to heaven's breezes; while the names of her golden-hearted generous people, those who have done so much to relieve the distress of the martyred people of our native land, will live in our hearts forever, may God reward them for their kindness." An so this relief work has been of some use and has been, you will all concede, well worth while.

Article from the Polish Daily Telegram of Buffalo Of October 28th, 1922. (Translated) At Niagara-on-the-Lake today, October 27th, 1922, was closed one of what may be the last chapters of the short, important and beautiful episodic history of the Polish Army. When the Republic of Poland gave public thanks to one who has so willingly worked on behalf of the State and of its Army and who, though foreign born, worked like a true and sincere Polish woman for the restoration of Poland. The evidence of sincere friendship and sympathy shown the Polish folk on that day will live long in our memories; as long as will stand the massive cross of granite, with its inscription "Died for Poland," in the small cemetery plot set apart for the last rest of our Polish soldiers. It happened today that the ceremonies were begun by paying homage to the dead heroes when Consul-General, Straszewski, together with many Poles from Buffalo and other places, placed a large and beautiful wreath on the cross and joined in praying for the repose of their souls May they rest in peace, secure us the knowledge that so long as the beautiful Niagara flows, a grateful Poland will not forget them.

From the cemetery the party went over to St. Mark's Hall where the ladies of the Newark Chapter, I.O.D.E., had called a meeting for the occasion and who, after greeting all the Polish guests with cordial welcome, gave them front seats beside Mrs. Ascher,

whose fellow members are friends filled the building to capacity. After the singing of the Canadian and Polish National hymns. The meeting was opened by Mrs. W.E. Hunter, Vice-Regent of the Chapter after which the Consul-General of Poland, Dr. Michal Straszewski, came forward, made an address in which he referred to Mrs. Ascher's great service to the Polish cause during which he pinned on her breast the beautiful cross of the Order of Polonia Restituta in the name of the Government of Poland and congratulated her first on her investiture, Mrs. Ascher was warmly applauded, the Poles sitting near her voicing their hearty congratulations to this big hearted Canadian woman on her well-deserved honor. Mrs. Dr. Borowiak, in the name of the Polish Women's Relief Auxiliary of Buffalo, presented a golden fountain pen and sheaf of beautiful roses together with their best felicitations while the Rev. C. Krzyzan, in the name of the Polish Citizens Committee presented a large box of Roses and Ferns and said he hoped that long after the flowers had faded, the fragrance of the memory of this very happy occasion would remain with her and with all present. Little Miss Betty Hunter then came forward with a bouquet of creamy white Mums from the Newark Chapter and other friends presented flowers and gifts and living congratulations. Secretary Kaleuski of the Polish Consulate, of Buffalo read a telegram of congratulations from Dr. Z.E. Fronczak welcoming Mrs. Archer into the Order while Mrs. Hunter read letters of regret from Major C.R. Young and others (who were unable to be present), all saying "Nobody among Canadians served better or more willingly on behalf of the Polish cause than Mrs. Ascher or more greatly deserves reward." Captain Charles K. Masters, of St. Mary's thanked the Polish Government and its representatives on behalf of his sister for the decoration and for the honor shown by the Poles in their presence in such numbers on this occasion while speeches of congratulations were made by ex-mayor Jas. Macphee, Rev. Canon Garrett, Miss Janet Carnochan. (Mrs. Ascher's old school teacher and friend), all saying that the Polish Boys were liked and admired for their sturdy patriotism by all Niagara and that it was only a pleasure to help them. Other speakers included Rev. A.J. O'Brien, now pastor of St. Vincent de Paul's Church but formerly in charge of the parish of St. Stanislaus Polish Church in Toronto. Rev. Cesary Krzyzan of Buffalo; Major Henry Burgoyne of St. Catharines and Lieut. Rycozutci, who with three other young officers were sent to convey the congratulations of the veterans of the Polish Army. The speeches were marked with great sincerity - "We Poles were greatly pleased with the laudatory remarks of the Canadians about our Polish soldiers." "They were true gentlemen, patriots all", said ex-mayor Macphee and the hearty applause that followed proved that all agreed and the hearty applause that followed proved that all agreed and the hearty applause that followed proved that all agreed with him. There was a brief program and later all were hospitably entertained at tea by the ladies of the Chapter who are very pleasant hostesses, Mrs. Ascher, the decorated lady received and was congratulated again and again, Canadians rivalling Polish friends in showering congratulations on her well deserved honor. The Polish folk left on their return to Buffalo about 5:30 p.m. only leaving early because of other engagements but taking with them the most pleasant memories of our good and noble Canadian friends. We hope that today's happy incidents will strengthen our friendship. We hope that Mrs. Ascher and the good citizens of Niagara, who helped Poland when she was in need, will also remember her in her better days and that the traditions of this friendship will out live us.

The Poles on this happy and unique occasion were represented by many officials and private citizens. Present were Consul-General Straszewski, from Montreal; Consul Manduk of Buffalo and Mrs. Manduk; Mr. Edmund Kalewskis, Secretary of the Consulate at Buffalo, Mr. & Mrs. Borowiak, Mrs. F.E. Fronczak, Mrs. Hodkiewicz, Mrs. Andrejewski, Mrs. Schunike and Mrs. Noryskiewrcz, representing the Polish Women's Relief Auxiliary; Mr. & Mrs Tallyn and son, Mr. & Mrs. M. Hamian, Mr. Jelmski, Mr. & Mrs. K. Urban, Mr. & Mrs. Frank Andre-Jewski; Rev. C. Krzyzan, Mr. & Mrs. C. Zawadsky, representing the Polish Citizens' Committee Chicago; the Polish Catholic Union was represented by Mr. & Mrs. Andreas Kazunerski. The Polish White Cross by Father Glapurski and Mr. Bezerski; The Buffalo Chapter of the Polish Veterans Union was represented by Lieuts. Zawadzki and Reszutci and the Veterans Association by Lieut. Krob and Sergt. Czechowki, the one from Cleveland, the other from Detroit. No Polish organization in America failed to send a delegate to do honor to Mrs. Ascher.

We went home with the best impressions of the hospitality of our Canadian Friends in our minds and hearts and were glad, that we were able to have the privilege of witnessing the occasion when Poland paid her debt of thanks and appreciation to Mrs. Ascher for her noble work extending over many years. Our thanks to her and to our Niagara Friends for the help they have given us in our time of need.

"Long Live Canada and her People."

M. Hamian, Editor.

Y. M. C. A.

A word should be given in connection with the assistance given by the Y.M.C.A. When the Poles arrived they found already on the ground, a large tent with the usual equipment in charge of Mr. Ross L. Beckett, J.M. Mercer and L.J. Henry. In the Town was a large recreation hall and reading room. In three centres were moving picture machines, also a branch post office and a room for banking business. The recreation halls were used as chapels on Sunday, the sacred vessels being loaned by Rev. Father Sweeny, of St. Vincent de Paul's Church. All arrangements are made in the buildings and grounds for amusements, for entertainments. The signs in the buildings are all in Polish. The chaplains worked in harmony with the Y.M.C.A. and on arrival advised the recruits to place their money in their hands and \$240,000. was in the hands of the Y.M.C.A. in sums large and small till the banking system was introduced. Athletic exercises were encouraged, all kinds of games, concerts were given by visiting choirs and ladies of the Town. The library consisted mostly of the Polish language and many books were sent with them when leaving. Frequent visits were paid to the hospital to cheer the inmates and write letters for them. The help given to the Polish Camp by the Y.M.C.A. has been of incalculable value.

EDITOR.

POLISH ARMY CAMP

By COL. A.D. LEPAN

Col. A.D. LePan has very kindly sent us his official report to the Chief of the Staff at Ottawa, which is herewith published with the permission of National Defence

Headquarters. This will be a very valuable addition to what precedes it and will give a complete record of a most remarkable event in the history of Niagara. My prosaic account. "The Real Polish Touch" of Major Young, given with poetic vigor, the humanitarian paper of Mrs. E.C. Ascher, and not the official account giving much heretofore unknown to the general public. Col. A.D. LePan and Major Young have both received the decoration of the Cross of Commander of "Polonia Restitutia" from the Polish Government.

POLISH ARMY CAMP

Niagara-on-the-Lake, Ontario.

March 26th.

From: The Commandant,

Polish Army Camp

(Confidential)

To: The Chief of the General Staff

Militia and Defence.

Ottawa, Ontario.

Sir:

On the closing of the Polish Army Camp at Niagara-on-the-Lake, Ont., I have the honour to submit the following report:-

On authority under Militia telegram 2424 confidential of date Sept. 22nd, 1917, the staff of the School of Infantry M.D. No. 2 with the Polish Probationers then in training at Camp Borden moved to Niagara-on-the-Lake, to establish a Polish Camp there. We arrived there early on the morning of September 28th.

The association of this staff with the Polish cause dates back to January 3rd, 1917, when 23 Polish men were sent to the School of Infantry M.D. No. 2, in Toronto to be qualified as officers. Classes grew in size till in the summer of 1917 at Camp Borden we had 150 Polish Probationers.

ACCOMODATION

As practically no winter accommodation was available at Niagara Camp, Billets it was necessary almost immediately on arrival that this matter should be given attention. On October 25th, 1917, work was started on four huts. Major Barry taking charge of this work and the labour being entirely supplied by the men of the Polish Army. These were completed about December 1st when the last man was moved from canvas to billet. These huts, holding a total of 1,200 did not provide sufficient accommodation and about Dec. 1st, 1917, 15 other billets in town in the form of disused hotels, old canning factories, unoccupied residences, Town Hall, etc. were occupied by Polish troops. These were obtained free of all cost from citizens of the Town. On this date, our camp strength, all ranks, was 3,078. These billets in town were repaired and made fit for winter occupation. This accommodation while not ideal either from a physical or administrative standpoint at least enabled us to carry on. In addition to this work, water mains had to be lowered and sewers constructed.

NUMBERS - The total number of Polish troops received in this camp and their disposition was as under:

Total number of recruits received

22,395

Sent on Draft to France	20,720
(a) Discharged (Physically unfit)	1,004
(Compassionate Grounds)	129
Subject to U.S. S. S. Law	193
(Undesirable)	5
(Other causes)	91
(c) Died	41
(b) Deserters	212
 Total	 22,395

Of this total, about 221 or slightly less than 1% were enlistments from Canada, the balance all coming from the United States. The majority of the men gave their nationality as "Russian Poles who formed approximately 62% of the total enlistments with Austrian Poles approximately 31.5 per cent. German Poles approximately 3% and miscellaneous 3.5%. Our maximum camp strength occurred on November 21st, 1917 when we had 4,279 men. With the exception of 1,573 Polish Troops, all ranks who sailed from Halifax, all Polish troops embarked at New York for shipment to France.

ORGANIZATION

With the instructions for the opening of the Camp, no information could be obtained as to numbers or possible duration, so that our organization had to be developed as new conditions arose. Our early organization consisted of a Headquarters, with its services and departments and three depot batteries. These battalions were divided into companies of 150 to 200 men, the number of companies varying constantly with the number of men in camp. The 1st Depot Battalion was moved to St. John's, Quebec, late in November, 1917 and with the closing of that depot on February 20th, 1918, this unit was disbanded and only the 2nd and 3rd Depot Battalions were maintained during the balance of the camp. We also organized and maintained the School of Infantry Polish Army, where all Polish officers were trained before being commissioned and proceeding overseas.

The staff of these battalions consisted of four Canadian officers, a Canadian sub-staff varying from two to four, and acting Polish officers according to strength.

The staff of the School Infantry, Polish Army consisted of a Canadian O.C., an acting Polish Officer as Adjutant and one or two Canadian sub-staff instructors with lectures and special work given by the staff of the School of Infantry, M.D. No. 2 attached Polish Army.

STAFF OFFICERS - The Canadian Officer Staff on November 25th, 1917, after organization had been completed was as follows:-

Headquarters Officers

Rank	Name	Unit	Duty
Lt.-Col.	LePan, A.D.	COTC I.C.M.D. No. 2	Camp Commandant
Major	Young, C.R.	COTC	Camp Adjutant
Capt.	Harris, J.	109th Regt.Asst.	Camp Adjutant
Capt.	Parr, C.H.	36th Regt.	Camp Quartermaster

Lieut.	Richards, J.	C.O.C.	Ordnance Officer
Lieut.	Ross, E.H.	C.A.S.C.	A. D. of S & T.
Lieut.	Kerr, H.M.	C.A.S.C.	Transport Officer
Capt.	Smuck, J.W.	C.A.M.C.	Camp Medical Officer
Lieut.	Graydon, W.L.	C.A.M.C.	Asst. Medical Officer
Capt.	Fowler, C.H.	C.A.D.C.	Camp Dental Officer
Capt.	Hamilton, W.G.	109th Regt.	Camp Paymaster.

FIRST DEPOT BATTALION, POLISH ARMY

Major	Madill, H.H.	COTC I.C.M.D. No. 2	Commanding Officer
Capt.	Smith, A.G.(MC)	37th Regt.	Adjutant
Capt.	Wright, E.B.	109th Regt.	Quartermaster
Lieut.	Johnson, B.K.	Cob.H.Batty	Asst. Adjutant

SECOND DEPOT BATTALION, POLISH ARMY

Major	Kirk, W.F.	C.S.C.I.	Commanding Officer
Capt.	Pembroke, H.E.	31st Regt.	Adjutant
Lieut.	Dickie, E.	48th Regt.	Asst. Adjutant
Capt.	Ferguson, R.J.	13th Regt.	Quartermaster.

THIRD DEPOT BATTALION, POLISH ARMY

Major	Kenrick, F.B.	C.O.T.C.	Commanding Officer
Capt.	Nash, C.R.	C.A.S.C.	Adjutant
Lieut.	Brown, N.H.C.	48th Regt.	Asst. Adjutant
Capt.	Marriott, W.G.	91st Regt.	Quartermaster

PROBATIONERS' DETAIL OR SCHOOL OF INFANTRY, POLISH ARMY

Capt.	Lewis, J.L.	9th M.H.	Commanding Officer
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If this Camp has had any success it is due in large measure to the excellence of the Canadian officers, N.C. Os and men. All ranks Canadian have at all times shown an efficiency and devotion to duty that has overcome many difficult situation. The Canadian officers whom it has been my privilege and good fortune to have on the staff of this Camp, have by their tact and good judgment and devotion to duty made a success of what was, on account of the number of interest involved and the difficulty of different languages and races, a difficult problem. They are all worthy of special mention and I hope it is appreciated the part they have contributed in enabling the Canadian Government to discharge creditably its obligations to a foreign power.

TRAINING

During the early part of the camp and until the middle of the summer of 1918 all instruction was given in British drill with English and Polish commands and all Polish Officers qualified at the School of Infantry, Polish Army, took the regular course as laid down in Canadian regulations. At this time, a change was made and instruction in French Drill started at the School of Infantry and in the units. As practically none of the men speak French, this was given in English and Polish.

The bulk of the training was carried out by acting Polish officers and N.C.O.s under the supervision of Canadian officers and was rather restricted to physical training and Squad and Section Drill with enough Company and Battalion Drill for the practical movement of the battalions and drafts. N.C.O. Classes were continually kept going in the depot units and passed a unit examination both oral and practical and assisted very materially in the training.

No musketry introduction was given except to the Probationers at the School of Infantry, and no Rifle Drill to any except the School on Infantry and the necessary camp guards. Training was of necessity limited on account of the short period a great many of the men were in camp.

Three bands (two brass and one bugle) were trained in the camp and proceeded overseas as units.

SCHOOL OF INFANTRY

Just prior to our movement to Niagara, the Probationers at the School of Infantry M.D. No. 2 had been almost entirely Polish so that this unit with the changed staff already noted was converted into the School of Infantry, Polish Army. It did, I think very excellent work and in all in both schools, 295 Probationers were qualified. It filled a very necessary place in our organization, because the Canadian staff was far too small to actually do all training and the acting Polish officers from this school deserve great credit for the progress in training made by the men during their stay here. Occasional lectures were given in the School by French and Polish officers at various times attached to the Camp. Examinations were held in both English and Polish depending on the probationer.

APPOINTMENTS POLISH ARMY

All appointments in the Polish Army here were made in every case in French Orders, almost always after qualification and recommendation here.

ST. JOHN'S, QUE. DEPOT

In the latter part of November, 1917, with over 4,000 men in Camp, and provided with winter accommodation for only 1,200 we were very badly crowded and it was decided to open up a depot at St. John's, Quebec.

This Depot was placed under Major Madill of this staff and a detail from this Camp, and in the period from November, 1917 when it was opened until February, 1918, when it closed, 2,400 men passed through this depot, all having passed through our Camp. The accommodation provided here was far from ideal.

FORT NIAGARA N.Y. DEPOT

Early in December when the camp strength was over 3,000, additional accommodation had to be provided and instructions were received to open a Depot at Fort Niagara, New York. Canadian Officers did not take charge of this Depot, but matters, such as Pay, were attended to by Canadian Officers visiting this Depot. The first troops were sent here on December 13th, 1917 and the last Polish troops proceeded overseas from this Depot on February 18th, 1918. During this time, 1,722 Polish troops were sent to this Depot. All from Niagara-on-the-Lake.

RESPONSIBILITY TO GOVERNMENT

As a Canadian Staff operating on Canadian soil, we were of course responsible to the Canadian Government. The services and departments were supplied by Canadian forces on repayment by the French Government. The regular Canadian issue was supplied to the men in nearly every case with the exception of clothing in which the Polish troops were supplied almost entirely with old militia uniforms. Regular debits against the French Government for materials supplied and services rendered were prepared, checked and certified to each month.

Fortunately in the handling of this scheme which presented many features entirely different from those in purely Canadian service, we were given a large degree of freedom by District and Militia Headquarters. They fortunately for the scheme and for us, recognized that it presented peculiar and complicated problems that only those who understood the Poles and who were in touch with the different interests involved could handle successfully. The thanks of those interested in this Camp are due District and Militia Headquarters for the sympathetic manner in which our requests were received and for the material and moral support given.

Our responsibility to the Polish Military Commission was due to the fact that they were responsible for recruiting the Polish Army in America and all questions of enlistment and discharge were dealt with by them. As the scheme was one of voluntary enlistment, the conditions under which the men lived and their treatment in camp were closely allied to recruiting and our relations with this body were very intimate. We have tried at all times to get the Polish viewpoint and I feel that the smoothness of our relationship in this connection is an indication that in a large measure, we succeeded.

We also had a very distinct responsibility to the French Government represented by the French High Commission in Washington and New York. Colonel James Martin of the French Army attached to the French High Commission in Washington was the senior officer with whom we dealt and practically all our correspondence and arrangements were with him.

It is only fair to say that we did not always agree. It is perhaps difficult for a foreign officer, not young, from a country where armies are not raised by voluntary enlistment to entirely appreciate the problems of enlistment, of a volunteer army, in a country where men have been used to a very great freedom and where money has an entirely different value; but after all, our differences were minor ones and were always adjusted. I feel sure that if we did not always agree, it was always appreciated that our one endeavour at all times was to further the interests of the Polish Army.

Our responsibility to the United States Government consisted in the fact that only certain men were eligible. Latterly lists of all recruits arriving in Camp, giving detailed information in regard to them were prepared here and transmitted through the French High Commission to the American authorities.

We also came into direct contact with American Army officers during the maintenance of the Depot at Fort Niagara, N.Y. and our relationships at all times was most cordial.

Intimate associations were also formed with the United States Customs and Immigration authorities with the most satisfactory results.

HEALTH OF THE TROOPS

Immediately on arrival, all recruits were medically examined by officers of the Canadian Medical Staff along lines laid down by the French Medical services. If a man was found to be physically unfit he was immediately discharged and provided with transportation back to his place of enlistment.

Men found to be suffering from venereal disorder on arrival or on subsequent examination were also immediately discharged in the same way. In general, the health of the troops in Camp were very good, the men being of a rugged strong type. Like others we suffered from an outbreak of Influenza starting about September 13th, and running about six weeks. During this outbreak out of a maximum camp strength of 2,500 men we had a total of 24 deaths. This was a very trying period and was added to by the fact that we were continually receiving recruits from infected areas in the United States.

To have stopped recruiting absolutely, would have been a very serious blow to the Polish Army in America. On January 2nd, 1919, Captain E.B. Wright, a Canadian officer who had given excellent service here, died with pneumonia complicating Influenza. During this period the Medical personnel under Captain J.L. Robinson responded splendidly and it is due to their very excellent work that our death rate was not higher.

We had a slight recurrence of this epidemic about the middle of February, 1919, but with less serious results. Our total deaths during the period of the Camp were 2 Canadians and 41 Polish Troops.

All deaths in the Polish Army were recorded with the Polish Military Commission and the bodies either sent to their homes or buried here. The men buried here were all buried in a plot in the Roman Catholic Cemetery here, each grave indicated by a stone marker and the plot by a large cross. Arrangements are being made for the maintenance of this Plot.

PAY

The men received pay at the rate of .05c per day. Sergeants received pay at the rate of 20c per day and acting officers at the rate of \$1.22 per day. In addition, each man was entitled to a premium of \$150.00 per year of which we paid here \$10.00 per month to each Officer, N.C.O. and man.

The money for these payments came to me direct from Controller Johannet, French High Commission, 65 Broadway, New York City and statements with supporting vouchers were rendered to him each month.

DISCIPLINE

With the institution of the Camp, no one could be quite sure as to the question of discipline and law and order. Fortunately, our most happy prediction came true and discipline among the men was splendid. The Canadian staff during this association have developed the greatest admiration for these splendid men and have the highest regard for their patriotism and devotion to their country.

The Townspeople were much agitated when the establishment of a Polish Camp was announced. With the arrival of the men, they were at first sceptical, but they now speak with enthusiasm of these men. Never they say, has there been such an orderly camp or a better behaved lot of men.

RELATIONS WITH THE TOWNSPEOPLE

Our association with the Townspeople was I think in almost every case, entirely satisfactory. They were very kind in their treatment of both Canadian and Polish troops. A great deal of accommodation occupied by the troops was provided gratis by the townspeople during the first winter and at a nominal rental during the second winter, while free light and water was supplied by the Municipality. To show that in some measure at least, these kindly feelings were reciprocated by the people of the town, I am appending below and extract from the "Niagara Advance" on the Polish Camp.

"THE CLOSING OF THE POLISH CAMP"

"It is hard to realize that after nearly eighteen months of military activity, old Niagara and the historic camp ground to the east of us is once more deserted, so far as the Military is concerned.

When the news reached us early in September, 1917, that we were to have a Polish Camp, the prevailing opinion seemed to be that we were in for a pretty rough time and that it would be well to provide accordingly.

How agreeably we were disappointed, we now know, and our regret is that the Polish boys could not stay with us indefinitely. Both from a financial and social point of view, we have benefited greatly but it goes without saying that we regret the departure of our Polish friends, more because they were our friends than because their sojourn here was of financial benefit.

Never in the history of Niagara as a military centre, have we had a more orderly camp, a more soldierly lot of boys, or a more congenial and efficient staff than during the Polish occupation of the reservation, and, while we are pleased and thankful that the wind up of the world's greatest war obviates the necessity for the continuance of the camp, our regret at parting is keen, not only because of our long and pleasant association with such a magnificent lot of men, but because they were, first and always, soldiers and above everything gentlemen."

Y.M.C.A.

Almost with the institution of the camp the Canadian Y.M.C.A. offered its services which were gratefully accepted. I cannot speak too highly of the work done by this association. Its secretaries readily adapted themselves to the peculiar conditions of the camp and were of the greatest assistance in keeping the men happy and contented.

They co-operated with the Canadian Staff to the fullest extent in arranging sports and entertainments.

AMERICAN RED CROSS

Early in the camp came the American Red Cross represented by the Niagara Falls Chapter of Niagara Falls, New York. To each soldier leaving this camp, they made a presentation of a comfort kit, soap, socks and tobacco. They also established in this camp a Service Station for the use of relatives visiting camp. Facilities were also offered here, whereby enlisted men through Red Cross channels were able to communicate with relatives in enemy countries. This association also helped materially in supplying assistance during the Influenza epidemic. Too much cannot be said for their very successful and helpful efforts.

CUSTOMS AND IMMIGRATION

On account of the large traffic both in men and material across the border, we had considerable dealings with the Customs and Immigration Officials of both the United States and Canada and I cannot let this opportunity pass without testifying to their sympathetic co-operation and unfailing courtesy.

ATTACHED OFFICERS

At different times and for different periods, French officers were stationed in this camp. We found them a delightful lot of men and our association with them was in every case most pleasant.

VISITORS

At different times, this camp was honoured by visits from H.R.H. Prince Arthur of Connaught; The Duke of Devonshire, Mr. Ignace Jan Paderewski and other prominent visitors.

TRIBUTE

On March 3rd and 4th, 1919, the Canadian Officers and their wives were the guests of the National Polish Department in Buffalo, when everything possible was done by these kind people to show their appreciation for our small efforts.

CANTEEN

The Y.M.C.A. very generously agreed not to open a Canteen in connection with their activities so that the only Canteen was that operated by the camp authorities for the benefit of the Poles. During the period of our existence the total sales in this canteen amounted to roughly \$122,500.00 yielding net profits of approximately \$19,250.00 which were expended for the benefits of the men in the Polish Army in camp here.

CLOSING OF CAMP.

With the discharge of 3 Poles, medically unfit, from hospital on March 11th, 1919 and their return to their homes, no more Polish troops were left in camp, and every effort was made to close the camp with the least possible delay.

By this time, the Canadian personnel had been very much reduced, and simply enough kept for the physical closing of the camp and accounting to the French and Canadian Governments.

On March 24th, our accounting with Ordnance was completed and on March 25th, Lieut. Labat of the French High Commission visited the Camp, audited the accounts of money advanced directly from the French High Commission and found them correct.

On March 26th, the balance of the staff moved to Toronto and opened an office at the University of Toronto till a final clearance of Ordnance and Canteen accounts could be obtained.

I feel that I cannot close this report without respectfully expressing the debt owing to Major-General W.G. Gwatkin, C.B., C.M.G. for his sympathetic interest and assistance during the whole period of the Polish Army in Canada. Without his practical sympathy, our existence would have been I am afraid, a difficult, if not an impossible one.

I have the honor to be, Sir,
Your Obedient Servant, A.D. LEPAN
Lieutenant-Colonel Commandant, Polish Army Camp,
Niagara-on-the-Lake, Ontario.

REVEREND ROBERT ADDISON, M.A.
BY REV. C.H.E. SMITH

Although the subject of this sketch was the first resident missionary at Niagara he was by no means the first to visit in these parts. That distinction belongs to the Rev. John Ogilive, Chaplain to the Mohawks, who was with the English Garrison at Fort Niagara after its capitulation in 1759.

In the year 1784, the Rev. John Stuart paid a visit to Niagara, then continued westward to the Grand River, the new home of the Mohawk Indians, loyal subjects of the British Crown. Mr. Stuart decided to settle in Kingston, and shortly after Mr. Addison's arrival in Niagara arranged with the society that the spiritual over-sight of the Indians be undertaken by him. Many inhabitants of Niagara had already made representations to Mr. Stuart of their need of a clergyman. He urged them to apply to the Bishop of Nova Scotia who in time wrote to the Society for the Propagation of the Gospel. This appeal being read at their meetings and Robert Addison, M.A., of Trinity College, Cambridge, having offered himself for the service of the society the decision to send him was soon reached, particularly since his qualifications and recommendations were of the highest order.

Arriving in Quebec, late in the year 1791, he was advised not to proceed to Niagara until the following spring as his journey would be by water.

1792 - In his reports began the following year he states that as he only arrived the July preceding he could say but little concerning the place. He is the only clergyman of any denomination and has only preached to a pretty large congregation. They have no church but hope that the Governor (Simcoe) will assist in the building one. He has officiated in various parts of the settlement near 30 miles apart, but has been prevented by sickness from baptizing and preaching at much greater distance to which he was invited." In his semi-annual reports he always includes notitia parochialis - baptisms, marriages and burials.

This was a great change from Trinity College, Cambridge, where he had been a tutor. In return for all that he had given up, he received a salary of 50 pounds a year. Dr. John Stuart, now the Bishop's Commissary for Upper Canada, advises the Society that the people were disposed to make Mr. Addison's situation as comfortable as circumstances will admit, that Col. Butler assured him that 200 pounds currency would be annually paid him by the Parishioners - that the actual members of the Church of England in that quarter are not very numerous, but that a man of Mr. Addison's character and talents will doubtlessly greatly increase their number.

The latter statement proved to be true, but the money part of the prognostication failed of fulfilment even though the Governor "seems determined to put the Church of England on as respectable a footing as possible - from whose countenance much may be expected.

In 1793, the Society is requested to grant an increase in Mr. Addison's allowance "for the keeping of a horse to visit the Indians and the distant parts of the neighbourhood." But the Society could not comply with the request and gave him a gratuity only - "on account of his extraordinary services."

Thanks to the intervention of Dr. Stuart, Chief Joseph Brant and Dr. Mountain, first Bishop of Quebec, 20 pounds were added to his annual allowance for visiting the Mohawks. This must have been welcome as he had already written "Everything is very dear in the settlement, but by great frugality, and some little private possession, I am free from actual want. The humble settler who labours on his land is kind to me; the rich trader endeavours to be polite; but I am sorry to say that their subscription is likely to end in words."

As they however continued to promise fair, he begged the Society not to remonstrate with them at present. At the end of the 7th year however, the Lieutenant-Governor also withdrawing at the same time, 1799 "he wishes to have the society's interference to require Mr. Hamilton, Col. Butler, etc. to comply with their engagements to the Bishop of Nova Scotia to pay the Missionary 100 pounds, which they have never done. The Hon. Robert Hamilton, "promised to apply to Government for some wild land to make up all arrears". The Minister goes on to add that "the farm he has purchased in the Parish (west of the Four Mile Creek on the Lake Shore) is very productive.

It appears that upon his leaving Cambridge, Addison engaged in tuition, an employment for which he was more than ordinarily qualified. It is only fair to state that domestic misfortunes withdrew him from this avocation and induced him to offer himself for Canada, yet it is also true that he embraced the missionary's life with enthusiasm, feeling that therein he "might be as happy as the Archbishop of York." After the above remark, it is obvious to add that his birthplace, (Westmoreland) was in the northern Ecclesiastical province. Therefore, it is not surprising to find him writing that he had hopes of "being the head of a Grammar School at Niagara" and so, "he should be unwilling to leave the place."

Three or four years prior to this, he had thoughts of seeking a transfer to Nova Scotia. The hopes which he had entertained of being head of a Grammar School were doomed to disappointment for the time being, not until 1807 was any instituted in the Province. Notwithstanding these disappointments, Mr. Addison had had the satisfaction of writing to the Society in 1798 that he was "one of the four clergymen appointed for U.C. under the Constitutional Act with an allowance from Government of 100 pounds per annum. And if every article of life were not extravagantly dear, he would think himself well provided for."

When the Government was about to be removed to York because of the cessation of Fort Niagara rather too close to the guns of a possible enemy, it had been supposed by the Duke of Portland, that there would not be anything for Mr. Addison to do here. Yet for many a year following 1796, Niagara was a much more important Town Commercially than York, and a more populous one, apparently. Hearing "that Chaplains of regiments were to be abolished and that the Clergymen residing in the vicinity of Forts, who could attend the Garrison, were to be allowed for it "Addison intimated" that he was residing near Fort George and doing duty there without emolument. "He was not appointed Chaplain until 1812 at the rate of L25 per annum.

In 1813 his pay amounted to L60, his rectorial income being L200.

1798 - He mentions that wedding fees were two dollars. He was quite unaccustomed to the idea of the voluntary support of a clergyman by the parishioners yet their having agreed to pay him a certain annual sum and not living up to their undertakings made him discouraged. It was the breach of contract which he deprecated, not that he liked the mode of support, since he adds - "A man seems to lose his liberty and consequence in proportion to what he thus receives from the Public." Addison made several applications to the Society for leave of absence to visit England. The Society was apparently more willing than the Bishop who usually requested postponement of the plan. The voyage was never made, Addison confessing in his journal, "To perfect hatred of the sea."

No mention has hitherto been made of a Church save that of Mr. Addison upon his arrival. The Governor's lady remarked in her diary "There's no Church here, but a room has been built for a Freemason's Lodge and where Divine Service is held. Nothing had been done in Governor Simcoe's time, the service being held after his departure in the Court House. In 1803, they are "Talking of building a Church."

In 1804, there is a subscription list. In 1805, the Church is begun and half up. In 1807, he has to report that "the Church at Niagara is not yet finished. They began on too large a scale for their means, but have entered into a fresh subscription, and hope to complete it in the course of next summer." Later he writes, "The Church advances slowly albeit the floors are laid and the windows are nearly ready for glazing. But it is not to be wondered at that it goes on no faster as almost all the settlers about Niagara are Presbyterians." In the same letter request is made for Prayer Books and a Church Bible.

In 1808, he reports that nothing has been done to the Church, the expense having disheartened his good hearers but it has gone too far to be neglected and the next effort will finish it."

In August 1809 service was performed in it. The pews are described as handsome and as having sold for more than L300. The Church contained a gallery and the congregation "which is large was said to be "well accommodated for Public Worship."

Those who could discuss the signs of the times had long predicted a clash between Canada and the United States.

Prudence was one motive which actuated the removal of the seat of Government from Niagara to York (Toronto).

1812 - Very soon the incumbent had to report that "they were all in bustle and confusion from the declaration of war by the American States." Shortly after, he says "That the Baptisms are so few owing to the distress of the times. The enemy, after taking Niagara, sent most of the respectable inhabitants as prisoners of war into the States two or three hundred miles into the interior. He was put on his parole, and supposed to remain in his own house. But, when our army advanced towards Niagara, they formed a line about four miles from the Town, and his house was sometimes the headquarters. Then he performed Divine Service in the separate divisions of the army alternately, and visited the sick, who were very numerous."

At first Brant represented that they were more content to have Mr. Addison's "occasional visits, three of four in the year," than to have a Residential Missionary. Dr. Stuart had judged this to have been inspired by the idea that they feared the restraint of the continual residence of clergyman and regarded the periodic visits of the missionary as

a matter of form. In the intervals, a schoolmaster looked after them and Brant frequently read the service.

Later the chief seems to have changed his opinion and the report to the Society states that Brant wants a resident missionary, and that he is inclined to take a Roman Catholic priest. All this was somewhat discouraging when one bears in mind the earlier cheering reports but with patience and diplomacy the Chief was won to earnest allegiance once more. As in 1806, he is reported to be of great assistance in the endeavours "to bring these wandering tribes to any attention to the Christian Doctrine."

1807 - And "many of them had given up the pernicious habit of drinking spirituous liquor. When Mr. Addison informed the society of Brant's death, 1808, he said "he was a man of uncommon intelligence" and that we shall miss him very much in his visits to the Mohawk Church."

The following entry is gleaned from the old parish register. Burials, Niagara, 1812. October 16th, General Sir Isaac Brock, Colonel John McDonald. They fell together at Queenston and were buried together in the N.E. Bastion (Fort George).

Eighteen months elapse before the next letter. "During the last half year, the enemy being in possession of Niagara, he could not perform his duties as usual. The Town and Church are burnt, and the enemy have crossed to the other side of the River." It is not possible to describe the horrid scenes he has witnessed. He has reason, however, to be thankful. For, though he has been plundered, made prisoner of war, and harassed till he was dangerously ill, yet his house which is about three miles from the town has escaped; and afforded an asylum to several unhappy sufferers who fled from the flames. They hope for happier times and to see the Church, which was fortunately built of stone, repaired.

1815 - He later writes that "The Church is covered and used as a Commissary's store. In this condition it remained for some time and the services were held in the General Hospital. No comments are made upon the engagements in other parts his references being confined to the privations to which his people and himself were subject owing to the exigencies of war. He records that "He has witnessed during the last Campaign almost all the sad scenes of Distress which a Country subject to the Ravages of War can suffer.

1816 - This year sees him active once more and holding service in various parts. He reports that "by means of subscription the Church has been sufficiently repaired for the performance of Divine Service, though it is by no means so comfortable as before its destruction by the Americans. Apparently it could only be used in the Summer.

1818 - The restoration was not yet complete, some of the correspondence inviting assistance from the Government or the intervention of some influential person, is still preserved. In his letter this year, he mentions the Church having been used as "a barracks" during the War. His salary was continued to him during his enforced absence from his mission owing to the war by resolution of the society. He was also permitted to retain his allowance from Government in "consideration of the dearness and difficulty of the times." More than passing mention should be made of Mr. Addisons labours among the Indians, a cause which was very near his heart. The Iroquois tribe of the Mohawks led into Upper Canada by their Chief Joseph Brant had settled along the banks of the Grand River. It had been agreed that on consenting to act as their Chaplain they should provide the conveyance from Niagara. Every visit he used to baptize twenty or more and

it gratified him exceedingly to see them so attentive and devout. Captain Brant acted as his Interpreter. "There are about 550 belonging to the Church and they are increasing, as he has some friendly Serious Indians, who under his direction persuade the neighbouring villagers to be baptized and teach them the principles of Christianity as well as they are able."

After this Mr. Addison adopted for his Interpreter, a very extraordinary young man named Norton whom he encouraged in every possible way to translate the Gospels in to Mohawk by agreeing to finance the translating and making application for a printing press as N. was accustomed to printing. It does not appear that this translation proceeded faster than the Gospel of St. Matthew as Norton felt the Indians had retrograded and he himself greatly favoured the establishment of Indian Schools. Mr. Addison's reports after the war however continue to be encouraging. He asks for Mohawk Prayer Books.

An Indian, Adron Hill, undertook the work begun by Norton and proceeded to translate portions of the New Testament. Addison's visits now became less frequent on account of the excessive heat of summer and the cold of winter also his impaired health.

1818 - He recommends to the Society that Mr. Leeming, Missionary at Ancaster be appointed to the oversight of the Indians, as he could visit them much more frequently than could the former owing to the great distance of Niagara from their settlement. Mr. Addison, however, promises to visit them as often as his health will permit, whether his allowance is continued or not.

Writing of Mr. Addison much later, Bishop Strachan has to say of his Indian work, "He was also Missionary to the Indians on the grand River; and, although, from the great distance of his residence at Niagara, he could visit them but seldom, yet by the blandness of his address and his peculiar facility in communicating the most important truths, he acquired over their untutored minds, a prevailing influence."

In his later years, Mr. Addison had the spiritual oversight of a much more restricted area owing to the appointment of other missionaries. When he first came, no one else was in the field and he reports baptizing at the Ten, Twelve, and Forty-Mile Creeks, at the Head of the Lake, and at Chippawa, and Fort Erie, besides the Grand River. Later he went to York before they had a resident missionary. At the first he evidently performed spiritual ministrations for all in the neighbourhood and welcomed the arrival of a Presbyterian Minister in 1794 as lessening his toil somewhat.

For a long period after the War, the Church was repaired only sufficiently for use in summer.

His reports twice a year transmitted to the Society (sometimes oftener, but during the war less for obvious reasons) are practically the sole source of information about this much respected man. It will be observed that he makes no reference to the hardships and privations suffered by him in the course of his missionary journeys nor to the disabilities of a life spent in the Canadian wilds. He won the people everywhere by the readiness and sympathy with which he entertained them into their lives. He is said to have had a very fine voice and his style of preaching was winning and affectionate. His sermons though marked by good taste and simplicity were not without that quaintness of expression (as evidenced by many comments in the register) and occasional keenness of remark which tended to impress them more deeply on his hearers. The country owes a great debt of gratitude to such pioneers as this veteran missionary who encouraged them both by precept and example as far as husbandry was concerned, and we may be certain staunchly

upheld loyal allegiance to Great Britain, while proclaiming by his life no less than by his word the citizenship of the heavenly country.

It was not until 1821 that he could report that the Church would be finished in the course of the Spring. He states that the military chaplain now takes his duty once a month, this enabling him to go out into the neighbouring villages where he meets large congregations.

An interesting memorandum in the handwriting of the second incumbent is found in the Register. "On Sunday, Aug. 3rd, 1828, the old Church, repaired after the desolation of the Town and Public Buildings by the American Army in 1812-13 was first consecrated and solemnly dedicated to the service of Almighty God, and in the Act of Consecration recorded, designated by the name of "St. Mark's Church" the Church yard as then enclosed being consecrated at the same time by the Honorable and Rt. Rev. Charles James, Lord Bishop of Quebec. Morning prayer said by Rev. Robert Addison, lesson and Litany by the Rev. Thomas Creen, Assistant Minister, the Sermon being preached by the Bishop. His Excellency, Sir Peregrine Maitland, K.C.B. (Family and Staff) Lieut.-Governor of Upper Canada being present."

1826 - Mr. Addison suffered a long and severe illness during which he sometimes conducted service in his own house. Later he reports as having performed the duty in the Church for some months past. If Mr. Creen, the District School Master, could be ordained to officiate at Queenston, and be his Assistant the appointment would be very acceptable to him (Mr. Addison). The recommendation was promptly carried out, for in 1828 he speaks in high terms of his Assistant, then computes that the Town of Niagara contains upwards of 1,100 souls (very nearly its present population), and the rest of the Township about 3,000. The volume of the Society's proceedings for 1830 contains a letter from the Bishop of Quebec, Dec. 10, 1829. He begs now to communicate through the Society the loss sustained by them in one of their missions by the death of the Rev. R. Addison in October, 1829, whose Age was greater and the period of whose labour in the Service of the Society was longer than that of any other Clergyman at the time of his decease. He had administered to the Congregation of Niagara nearly 40 years and died in his 75th year, beloved and regretted by all.

It may be well, since we know so little of the personality of Mr. Addison, to quote a few lines from a sermon preached by him shortly after the War of 1812-14 showing his sympathy with those who were suffering.

The text is "Above all things have fervent charity among yourselves" and it is evidently an appeal for help for a widow and her children. He says, "The head of the family bravely stood forward in defence of his country but was unhappily taken prisoner and proved his loyalty by contriving and procuring at the peril of his life the means of escape for two useful and respectable militia officers, one of whom is dead, the other lives in this place. He himself did not escape.

Remember the text, "Use hospitality one to another without grudging." The heart I would cheer by your present bounty is that of a widow and a helpless, young and numerous family. She lost her husband soon after his arrival, she still had a son, he also fell. I wish to show how far your contributions this day may rescue an afflicted family from present and future poverty. Let us be this day at least to those poor helpless infants,

a kind indulgent father. Let the widow's grief if possible, be soothed through your protection. Let their cry for bread be by your bounty no more heard."

This sermon was printed in Pamphlet Number 5.

J.C. - Editor.

A LOYAL SERMON

(By Rev. John Burns)

The Rev. John Burns was one of the first teachers of the Grammar School and also one of the first minister of St. Andrew's Church, 1805-1818. He also preached in the Presbyterian Church, Stamford, shortly before the Battle of Lundy's Lane, he incited his people, many of whom no doubt took part in the battle to loyalty in the words of Nehemiah: "Be not afraid of them, remember the Lord who is great and terrible and fight for your brethren, your sons and your daughters, your wives and your homes. - Editor"

PREACHED IN STAMFORD, JUNE 3RD, 1814.

Printed by the Lundy's Lane Historical Society and allowed by them to be reprinted by us.

My son, fear thou the Lord and the King; and meddle not with them that are given to change." - Proverbs xxiv. 21.

When a daring spirit of anarchy, and confusion seems to prevail through the world, it becomes the duty of every man, whose situation in life gives him the opportunity, to inculcate the lessons of obedience and subordination, contained in the words of the text; and to endeavour to extinguish that torch of sedition, which in the hands of a few misguided zealots is ready to scatter fire and devastation through the land.

I need not tell you that the book of Proverbs, from which these words were taken, was penned by that excellent spirit of wisdom which descendeth from above; and is therefore deserving of our highest attention. And indeed, were we ignorant of this circumstance, the various precepts it contains, would sufficiently recommend themselves to our esteem; by their intrinsic worth and importance, being grounded on unquestionable truth, expressed in very intelligible language; and by their sententious brevity, easy to be retained. We are not however, vainly to imagine, that all the precepts there delivered are to be understood in a rigorous strictness of speech, or in the utmost severity of construction. We are rather to interpret them according to that equitable consideration of circumstances and times, which every general proposition requires; which though generally true and fitting, will always admit of some exceptions. Thus for example, when the wise king tells us, "train up a child in the way he should go, and, when he is old, he will not depart from it," we can have no doubt of the general truth and propriety of the precept. But should we from thence conclude, that no child, who has been well educated, ever deviates from the good way in which he has been trained, we should only expose ourselves to ridicule, by contradicting the experience of all ages. For, though the greater part of those who fall under the just punishment of the law, owe their ruin to a neglected or vicious education; yet there are too many also amongst them, the unhappy offspring of virtuous and honest parents, who no precepts of wisdom could control, whom no influence of example could sway, whom no restraints of parental authority could guard

from destruction; and with the same equitable construction, we are to understand that precept in the text, which forbids us to meddle with them that are given to change. For, though there can be no doubt that a meddling and contentious spirit, which is ever hunting after imaginary grievances and causes of discontent is highly to be condemned and avoided; yet, on the other hand, there are occasions where change becomes necessary and where the first principles of nature, and of society, and of reason, call upon us to meddle with them that are given to change; and in the same qualified sense also, are we to understand on the precept here delivered of fearing the King. Fear is in itself the most ignoble passion that inhabits the human breast. If we consider its origin, it is ever the child of guilt and disobedience; for when man came from the hands of his Maker, pure and unspotted, he was fearless, because he was innocent, but no sooner had he lost that innocence, then fear succeeded; "I heard thy voice," said our unhappy first parent to his offended God, "and was afraid." If, therefore, our fear of the King should originate in conscious guilt, or the dread of impending evil, it would be slavish and abject; and, therefore we can never suppose it to be recommended to us by the pen of inspired wisdom, and, indeed, who would wish to instil into the breasts of their subjects, such a fear as this? Except such monsters in human shape as a Tiberius or a Caligula, who could willingly be content to be hated, so long as they were feared. But the fear here recommended is a filial sense of love and duty, which will lead us to show our reverence to the King by a strict obedience to his laws and by a just respect to his person and government. In one word, it is what the apostle Peter means, when he commands us "to fear God and honor the King." Having thus cleared the words of the text, from those inconvenient consequences, which would follow from too strict and rigorous and interpretation of them; I shall proceed to lay before you;

1st: Why we should fear God:

2nd: The duty of honoring the king; and

3rd; The danger of meddling with such as are given to change.

I am then first to inquire why we should fear God? Before, however, I proceed to this part of my subject, it may be necessary to remark, that it is common in scripture to describe religion in general by some particular leading branch of it. The fear of God is often made use of for this purpose, as in that passage, "There shall be no want to them that fear him."

It may, therefore, signify those, who have a sincere and unfeigned regard to the commandments of God, and have chosen him as their portion and hope; those who desire and deserve to be distinguished from the profane despiser, the secure formalist, or the disguised hypocrite?

Those in a word, who are, and who desire to appear, to us in the strong language of scripture, "upon the Lord's side," in every struggle and who resolve, with Joshua, that whatever others do for their part they will serve the Lord. But I cannot help thinking, we may also with great safety explain the words in a closer and stricter sense; and suppose that by fearing God is to be understood a due reverence for his infinite majesty, a humble veneration for his sacred authority. This is a most excellent fence or guard to the conscience in an evil time, and a noble preservative from the spreading infection and insinuating poison of prevailing or fashionable sins. It is the usual character of a dissolute age to have cast off fear, to treat the sacred things with scorn, and to look upon that holy solicitude to avoid sin, which appears in the carriage and language of a child of

God, as a mark of meanness or weakness of mind in such an age, one who fears God is well described by the Prophet Isaiah; "But to this man I will look, even to him that is poor and of a contrite spirit and trembleth at my word." It is now my business under this head to mention some of the many reasons why we should be particularly attentive to this duty; and let it suffice briefly to touch the four following at present:

1st: It is an excellent guard against the commission of sin, that sin which constitutes our depravity, and which is the fruitful source of all our misery. This appears at first sight from what has been said of its nature. Can the man knowingly and deliberately sin against God, who has a suitable sense of his being, his perfections, his character and his government upon his spirit? No, the very idea of his being under the immediate eye of God, who is a solemn witness to all his transactions; a holy and a just God, to whom he must shortly give an account of all the deeds done in the body, would check his career and deter him from sin. Think you, my brethren, that the debauchee who gives himself up to idleness and profane company, who wastes whole days, and it may be nights, in the tavern, at the gambling table, or in places of a still more infamous character, that he can have the fear of God before his eyes? Verily no, it is because he is destitute of this principle, that the sinner restrains prayer before God; that he dares to take his sacred name in a profane manner in his unhallowed lips; that he dares to get drunk, commit uncleanness, lie, profane the Sabbath of the Lord, steal, or otherwise defraud his neighbor. The fear of the Lord would effectually engage him to forsake these and all other vicious courses. It would strip temptation of its charms and disarm it of its forces.

Hence the fear of the Lord, and departing from evil are used as phrases of the same import. "Behold the fear of the Lord that is wisdom, and to depart from evil is understanding." And we read, "the fear of the Lord is to hate evil," and "by the fear of the Lord men depart from evil." This is the sense in which the fear of the Lord is clear, enduring forever. It not only deters us from sin and guards us against it, but, as has been already suggested, it excites and stimulates us to study a thorough conformity in heart to the approving will of God. Hence the apostle exhorts us, "to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord."

2nd. It greatly assists us in the right performance of duty. I mean here the duties we owe more immediately to the most high God. These, my brethren, are numerous and important. They are secret, private and public. They are to be performed in the closet, the family, and the sanctuary; nor is it possible for us to be the true disciples of the Christ without a conscientious attendance upon them. And you will further please to observe, God justly requires they should be performed in a humble and devout, a spiritual and sincere manner. This our Lord teaches us with great care, "God is a spirit, and they worship Him must worship Him in spirit and in truth." But to all this the fear of the Lord, as already described, greatly contributes. For in proportion as this fear or reverence towards God prevails in us, will the heart be fixed upon Him, the glorious object of our worship in every duty. In proportion hereto we shall be guarded against those vain and wandering thoughts that eat out the very soul of our duties and degrade them into empty formality. God requires, with great solemnity, "my son, give me thine heart," a precept that particularly binds us in this case of duty, for our God looketh at the heart principally in all our approaches to Him, and indeed He has a special respect to it in all our conduct. Again, it greatly tends to invigorate the graces of the spirit in the soul, and to call them forth into lively exercise. The more this fear of God governs the man, the more active

and vigorous will his graces be for the perfections, character and Christ of God that are the source of the one will promote the other. Our time does not admit of showing you here how this is effected. It must suffice at present to observe that so it is, and you will easily perceive how a spirit of devotion is hereby promoted. For the proper exercise of faith, hope and love of God and delight in Him in duty is that in which the spirit consists. But the more this is in exercise, the more easy, delightful and spiritual will our duties be.

3rd. This fear of God excites us to the important duty of watchfulness and greatly assists therein. There is no duty of the Christian life more frequently and strongly enjoined in the sacred oracles than this. You hear our Lord say: "watch and pray, that ye enter not into temptation." And again: "and what I say unto you, I say unto all, watch." To this purpose are the words of the Apostle: "Watch ye, stand fast in the faith, quit you like men, be strong. Continue in prayers, and watch in the same with thanksgiving." To which accords his exhortation to Timothy: "But watch thou in all things." And did our time admit of considering here the many snares to which God's own people are exposed in this life, snares that arise from the temptation of Satan, the allurements of the world, and the depraved tempers and passions of the human heart, you would easily perceive the utility, importance and necessity of this duty. There are none of all the duties of the Christian life that have a more immediate and powerful influence on the peace of our own minds or our conformity to God. It must therefore be a singular favor to be properly excited to it and assisted in the exercise of it. But this is the office of that fear of God which our text enjoins, as appears from what has been said of its nature. For the man who fears God in the manner explained will not only watch against every kind of sin, but also those circumstances of temptations that lead to it.

4th. God recommends this duty to our study and practice by His divine authority. This he does by the high encomiums He bestows on it, and that with this express view. It is wisdom, it is understanding. Thus in Job: "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." And in Proverbs: "The fear of the Lord is the beginning of knowledge" or as the Hebrew word will well admit of being rendered, it is the principal or grand constituent part of true knowledge. And again, "the fear of the Lord is the beginning of wisdom and the knowledge of the Lord is understanding." The fear of the Lord is strong confidence and His Children shall have a place of refuge. "The fear of the Lord is a fountain of life to depart from the snares of death." Add to this the duty before us is matter of express command, as in our text, fear God.

Secondly, after this necessary fear of God the wise author of my text recommends the duty of fearing or honouring the king. And for the performance of this among the numerous demagogues who are daily starting out of the prolific soil of faction, many and cogent reasons may be assigned.

1st: Kings are God's deputies or vicegerents here on earth. They derive their power from Him and are the instruments which His providence has made choice of to govern and protect the world in peace and quietness. And this was not only clearly allowed by Christ and His Apostles in their doctrines but was also fully confirmed by their own practice and demeanour. Thus, when the tribute money was brought to our Saviour, let the rights of Caesar's be what they would, He clearly determines that it is a duty to render unto Caesar the things that are Caesar's. Nor is there a single word in the writings of the Apostles which tends either to the questioning or limitation of the powers

in being, for sunk and debased as those powers were, the disciples of God, and therefore, in all things lawful and honest showed a ready and therefore, in all things lawful and honest show a ready and willing obedience to them without pretending to dispute, control or subvert their authority. And in their doctrines, instead of investigating the origin of government or defining the prerogative of princes, or stating the pretended unalienable rights of individuals, the novel language of modern days, they exhort men in the strongest terms to obey such as have the rule over them "to submit to every ordinance of man for the Lord's sake, to pray for kings and all that are in authority." And both the Apostles Peter and Paul threaten such as despise dominion and speak evil of dignities with some heavy judgment which our translators render by severe word damnation.

And, indeed, the very heathen themselves so clearly saw the necessity of supporting the dignity of imperial characters that we find the Romans constantly styling their magistrates sacred, that so having, as it were, the name and character of God upon them, the people might reverence their persons and venerate their office. Nor was this wise and salutary idea removed till the violence of tribunical frenzy levelled all distinctions and converted the mildness of a dutiful and submissive people into the savage fury of a wild and ungovernable monster.

2nd. We are bound by every principle of gratitude to honor kings, both on account of the troubles they undergo in the necessary administration of government, and also in respect of the benefits accruing to us from their care and attention. There are, I believe, few crowns which are like that of our great Master not plated with thorns; I mean that every prince who pays a due regard to the duties of his station is in a state of continual anxiety.

The redress of growing grievances must spring from his paternal foresight and affection. The mistakes or miscarriages of his ministers wound his reputation, and what is still more aggravating, the wisdom of the prince is too often unjustly traduced for the people's folly, which would not suffer him to pursue the necessary measures for the support of his dignity and the safety of his kingdom, so that what the Roman annalist said of war may not unfairly be applied to government; "This is the hard and unjust condition of war; everyone lays claim to a share of its prosperous events; its miscarriages are imputed to one alone."

Again, the height of a prince's situation sets him above all the dearest pleasures of society and friendship and in their place substitutes all the forms and impertinence of ceremonial restraint. He can neither sit down without care nor walk abroad without trouble, so that he is certainly less to be envied for the pageantry which accompanies him than to be pitied for the hardships it brings with it. And, therefore, if kings, for the sake of public advantage and the security of individuals, will subject themselves to these inconveniences it is certainly the duty of subjects, in return, to pay ever reasonable acknowledgement of gratitude and respect towards them. And this first by reverencing their persons and government. It has been too much the fashion of the present times to rail at superiors and to speak evil of such things as we do not understand and which, in fact, do not belong to us if we did. But men would do well to remember that though this may for a time, answer the purpose of the party, by distressing those to whom the public welfare is entrusted, yet it is ever attended with the greatest danger to all, by obliterating those ideas of subordination from the minds of the populace, without which no society

can long subsist. For it should always be remembered, that the madness of the people, when once excited, becomes like the raging of the waves, fierce and uncontrollable, and has not infrequently overwhelmed those very persons who have been the most forward in exciting it. However, therefore, we may differ in opinion from those who govern we ought to be extremely cautious of expressing any disrespect for their persons or of weakening the operations of their government by an incautious or intemperate censure of its measures.

3rd. We ought to show our respect to the king by a ready obedience to his laws. To obey, we are told in holy writ, is better than sacrifice, and to hearken than the fat of rams. And if this be the care even of kings themselves in relation to God, who in that respect are no other than subjects to the King of Kings, it cannot be otherwise with us who are their subjects. And whatever men may pretend under specious names of patriotism or public good it is as great a solecism in politics for a man to call himself a good subject who lives in contempt and defiance of the laws of his country as it is in religion for a man to call himself a good Christian who lives in direct contradiction to the laws of God. Such a mask is too thin to deceive any but the credulous and unthinking vulgar, and will never impose on those who in political as well as religious matters think it the wisest and safest way not to give credit to every pretender to superior excellence on his own word, but rather to judge of the tree by its fruits.

Lastly, we ought to show our respects to the king, by not meddling with those who are given to change. The necessary qualifications which some politicians have required in a leader of faction are much eloquence and little understanding; much eloquence to persuade and mislead others but not understanding enough to foresee the dangers arising from his own conduct, lest he should be discouraged from his ruinous enterprises. And men of these qualifications are to be found in every state, who under pretence of redressing imaginary grievances or reforming abuses which ever existed, are ever ready to turn the world upside down. But before men give way to their insidious harangues they would do well to consider what the experience of all ages will teach them, that however auspicious the pretences of such demagogues may be, self interest generally lies at the bottom of all they do or say; that, however, some grievances may and must exist even in the best and wisest civil constitutions, yet that an imperfect administration is preferable to that anarchy and violence which always follows the subversion of legal and settled government, and lastly, that however the powers of government may change hands, yet that the people are seldom gainers by the change. And should any man doubt the truth of these positions, we need only refer him to the consideration of those unhappy times in Great Britain when legal authority was abolished and the powers of government usurped by factious disturbers of canting zealots; or again to those successive revolutions in the Roman state by which the governing powers were transferred in turns to kings, consuls, tribunes, triumverates, decemvirates and emperors, and in each of which the people ever shifting, ever restless, gained only an accumulated load of misery and oppression. If, indeed, our constitutional liberties were taken from us, if we were forcibly deseized of our property, if the laws were trampled under foot and the iron hand of power or the wide stretched grasp of prerogative were ready to snatch away our sacred claims or chartered rights, we might then justly complain, and think it time to look for expedients and defenders. But the reverse of all these things is true and for a striking proof of this I need only appeal singly to the impartiality with which justice is administered to all ranks

of people by men of learning and talents, and now happily independent of the will of the crown to convince every reasonable man that he is a free member of the most mild, wise and equitable government in the world, which therefore it is his interest as well as his duty to support by every mark of the cheerful obedience in himself and by discouraging every factious innovation in others. Let, therefore, past experience teach us wisdom, and whilst we set every man under his own vine, and under his own fig tree, let us fear God and honor the King. Let us study to be great without pretending to interfere in things which no way belong to us and without meddling with those that are given to change.

We are assembled here today to return thanks to Almighty God for the many unmerited acts of kindness which He has shewed unto us. By the Providence of God we have been delivered into several instances from our enemies. All their schemes for our subjugation have yet proved abortive. Let us then be thankful and acknowledge the Providence of God which watches over the fate of nations, and which has preserved this province in the most perilous and critical circumstances. Does not this then afford some ground to hope that if we, by grace of God, endeavor to render ourselves worthy of the divine protection, it will be once more extended to us, and that by a speedy and effectual reformation of our hearts and lives, we may remove or lighten those heavy judgments, which our iniquities have now most justly drawn down upon us. What may it be in the council of the Most High; what mighty changes He may be no mediating in the system of human affairs, He alone can tell. But in the midst of this awful suspense, while the fate of empires hangs trembling on His resolves, of one thing at least we are absolutely certain: that it is better to have Him for our friend than our enemy.

If, by our infidelity, our impiety, our libertinism, our disregard to the Lord's day, our inattention to family worship, and neglect of secret prayers, our ill timed gaiety, and wanton profuseness in the very face of public distress, we audaciously insult His admonitions and brave His utmost vengeance; what else can we expect, but that very thing which ought naturally to be the means of our stability, will be converted into instruments of our destruction? But if on the contrary, by reverencing the judgments of God, and returning to that allegiance which we owe Him, we again put ourselves under His protection. He may still as he has often done, dispel the clouds that hang over us; or if for wise reasons, He suffers them to gather and darken upon us, He may make even this, in the final result, conduce to our welfare. Let, then, all the wise and the good in every party and denomination of men among us (for they are in everyone to be found) stand forth in the present exigency as one man, to assist and befriend their country, and as the Roman triumvers, gave up each his friend for the destruction of the state, let everyone now give up each his favorite prejudices, systems, interests, resentments, and connections for the preservation of it.

Our safety cometh from the Lord, who hath made heaven and earth. If he be for us, we need not apprehend what man can do, if he go not forth with the host against our enemies, the arm of our countrymen will be powerless in battle and their hearts will fail them for fear.

Girding on our harness in humble hope of divine aid, and displaying our banners in the name of the Lord, let the means he hath put into our hands be vigorously exerted. As we are now addressing you who have the prospect of being called to the high places of the field, we would borrow the exhortation of Nehemiah in similar circumstances: "Be

not afraid of them, remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

Never a general at the head of an army, and on the eve of an engagement, made a more impressive speech. It comprises everything: Nehemiah knew the way to the heart. The consideration which he suggests, would inspire cowardice and valour. Brother is an endearing name. In the hour of common danger, all its tenderness is felt, and to sacrifice life in a brother's defence is at once the impulse of nature, and the precept of the Bible. But "your sons and your daughters, your wives and your houses," shall the inheritances of thy father, or the hard earned fruit of thine honest labor, become a robber's booty, and shall the babe that smiles in thy face and calls thee father, spill his blood on a murderer's sword? Shall she whom thou has pledged thine oath to cherish and defend, become a ruffian's prey? To him who unaffected by considerations like these shrinks from danger, we wish no more than that he may live to witness his own dishonor and find at last a coward's grave.

But above all, let your courage be founded on religion. "Remember the Lord who is great and terrible." Courage separated from piety is not courage but madness. It may be directed by Providence to promote the cause in which it is exerted; but should the warrior fall, we tremble at his fate. Were we to describe the complete hero, we would give him not only that patriotism and that imperious sense of duty before which danger vanishes, but that reverential fear of his God, which excludes from the heart every other fear - that testimony of a good conscience, which strips death of its terrors, - that faith which looks to a brighter recompense that sovereigns can bestow. Such a warrior might fall, but he would fall in glory; and were the drops of heaven the only tears that bedewed his head, his immortal spirit is safe with his Redeemer in paradise.

We are anxious my brethren for your honor as soldiers, but allow us to be equally concerned for your salvation as men. Be ye reconciled to God, then march as native valour prompts you to the cannon's mouth, or enter first the deadly breach, you are independent of every event that can befall you.

But all are not soldiers; we trust were it necessary, the greatest number would have the will, and should such a necessity occur our exhortation would be - "let him who hath no sword sell his garment and buy one." With respect to those who discover a backwardness to defend their country by every means in their power, when she is in danger, I would say, "they have not the fear of God before their eyes." With regard to such I may well apply these words: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they come not to the help of the Lord against the Mighty." But though not called to gird on our harness and aid our country in the field, still each can contribute his share in her defence. Our iniquity as a province is great, and so we have more to fear from the displeasure of heaven than from the displeasure of heaven than from any earthly foe; while we humble ourselves in the sight of God, and penitently confess our guilt, let each of us exert his endeavours to put a stop to its progress and, as the most effectual mode of procedure, let reformation begin at home. Let every man know the plague of his own heart, lay aside the sin that most easily besets him, and cast the public burden by repentance for his personal offences. Let us rend our hearts and not our garments, nor imagine that while we hang down our heads like a bullrush and assume the external appearance of humiliation, that this is pleasing to God.

Let us remember that He looketh upon the heart. Let us hear and obey His voice, saying, "Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." His judgments are abroad in the earth, let them teach us righteousness, and when the host is going forth against our enemies, let us keep ourselves from every wicked thing. Then shall the blessing of heaven descend upon the deliberations of those who sit in council, and upon the exertions of those who turn the battle to the gate.

Then shall they who are girding on their harness in the best of causes, put it off with honor, having secured the peace, the independence, the glory of their country. May God grant it, for Christ's sake. - Amen.