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"Looking Backward"

Historical Address of His Honor Judge Woods at the Centenary of St. John's Church, Sandwich—Early Conflicts of 1812 and 1837.

Yesterday was a memorable day in the history of St. John's church, Sandwich, for then was begun the observation of the centenary of the old church. A large number from Sandwich and Windsor were present to hear the address of Judge Woods, of Chatham, which address was a clear and succinct history of the Essex frontier, as well as the story of the early struggles and later triumphs of St. John's church. The old church abounds in historic interest. The church yard, which forms a fitting background for the sacred edifice, is worthy of commemoration in immortal verse as the church of Stoke Pogis, of which the poet Gray has sung so sweetly in plaintive elegy. Among those who sleep, "each in his narrow cell," are makers of history, as well as the "rude forefathers" who struggled with foes of flesh and blood in addition to the giants of the forest, for the land along the Detroit river is historic ground, the scene of the war of 1812. Inside the quaint old church are marble tablets which serve to refresh the names of men and women of past generations in the memories of the present. The church has recently been renovated and provided with a new pipe organ, the latter being dedicated to the memory of the late Richard Pollard, the first rector of the church. It may be fittingly mentioned here that the natural decorations, the tinting of the walls, is the work of James Rosier, who gave his services free. Some changes have been made, notably in the position occupied by the choir. The new organ is rich in tone and is an instrument that is a credit to the venerable surroundings.

Next Sunday will be the occasion of harvest home services, when the Bishop of Huron will be present and preach apropos of the centenary of the church.

Judge Woods' address was somewhat lengthy for a platform utterance, it being in substance a pamphlet, which will be published shortly, and will be of vital interest to the residents of this county, particularly since it contains such a fund of local history not easily accessible elsewhere.

The address was in substance as follows: "O, God, we have heard with our ears, and our fathers have declared unto us the noble works that Thou didst in their day. O, Lord, arise, help us and deliver us in thine honor."

"Your worthy rector, the Rev. Mr. Hind, having done me the honor to ask me to prepare a sketch of St. John's church on the occasion of its centennial anniversary, I have with great diffidence accepted of his wish. Baptized and confirmed."

It, and having a grandfather, father, brothers and sisters buried in its churchyard, and having attended it until sixteen years of age, and later again up to 1855, I have at least an early acquaintance with it and a profound interest in it, and I need hardly say that one's heart is made sad by retrospect like this—so full on tender association and affectionate remembrance. The review of four-score years and more of the same church and friends beloved, no longer nigh, is calculated to awaken the tenderest of memories and the saddest of thoughts."

In an historical resume the speaker went on to relate the incidents following the capture of Quebec in 1759 which extended the colonial territory of Great Britain. By proclamation of Lord Dorchester in 1788 Canada was divided into five districts, that including this part of Canada being known as Hesse. This district was afterwards known as the western district and included all the country west of Long Point, taking in Detroit and Mackinaw, extending north to Hudson Bay and south to the Ohio river and on the west to the Mississippi. Detroit was the district town.

The Constitutional Act came into effect three years later under Governor Simcoe and in 1792 Richard Pollard was appointed sheriff of Essex and Kent. This marked the beginning of civil British government in Detroit. The exodus of Canadians from Detroit took place in 1796 to this side of the river, which was then known as the Parish of Assumption. A Jesuit mission had been established here as early as 1728. A mission house erected in 1774 is still standing and is undoubtedly the oldest building in Ontario.

The first marriage in these parts was between Jacques Charron and Jeanne Belleperche on January 23rd, 1789. As early as 1793 we read of neat farmhouses of logs whitewashed on the outside, smiling orchards, and numerous crosses which marked the homes of settlers along the river road, which extended from Lake St. Clair to Lake Erie. Amherstburg was built in 1796 and Sandwich in 1798.

The speaker then related at length incidents in the life of the Rev. Richard Pollard, whose training for the church seemed to have been civil and legal rather than ecclesiastical, for he held several appointments, the gift of the governor. The

rectors of St. John's have all been worthy men, to whom duty meant more than its emoluments. The Rev. D. H. Hind, the present rector, is the eleventh and quite fit to bear the mantle of his worthy predecessors.

Speaking of the war of 1812, Judge Woods went on to say that Sandwich was the first place to feel the war. It was declared on June 18, 1812, and on July 7, General Hull crossed the river from Detroit with 2,300 men or so and took possession of Sandwich, which he held until August 7th, when he withdrew on the appearance of General Brock by way of Amherstburg, when Detroit and Michigan again became British possessions and remained so until after Perry's victory on Lake Erie, in September, 1812.

Sandwich suffered a great deal during the Rebellion of 1837 owing to the attacks of Thellier, Sutherland and others, and particularly in the women and children having several times to retire to the concessions on the threatened approach of pirates.

The battle off Windsor on the 4th of December, 1838, was the crowning event of the frontier troubles. That morning a body of the invaders crossed the river and burnt the steamer Thames, which lay at the Windsor dock, and began the destructive work. Dr. Hume, the army surgeon, stationed at Sandwich, was killed and his body mutilated while on his way to help the wounded. This greatly incensed the Canadians. Then it was that the militia and troops from Amherstburg, under Col. Amy appeared and the pirates were soon overcome and scattered. Some, however, were taken prisoners and ordered by Col. Prince to be shot. The order of Col. Prince made him the most popular man in Canada but caused a great deal of dissatisfaction and bitterness in the community.

In conclusion Judge Woods traced the changes that had come over religious thought during the past four-score years. At one time it was thought by many that science would prove a formidable opponent of Revelation and that the Bible would be supplanted by an age of materialism.

"We have," he said, "heard much of the Holy Scripture and the Higher criticism, Science against Christianity, and the Decadence of Religion. These have not disturbed me in the least, indeed, they have strengthened my faith. I have followed the adverse criticism but with neither fear nor doubt, only a stronger faith and confidence in the absolute truth, purity, and sanctity of God's word. Science and Revelation can never be in conflict, for they are both of God."—Windsor Record, Sept. 21.

NEW PASSION PLAY

The fervent Roman Catholics of the Tyrol, following the example of their co-religionists at Oberammergau, have, says a writer in the Leisure Hour, determined to revive the Passion play which has been celebrated at intervals in their lovely valleys since the early Middle Ages. Brixlegg is the spot selected for the play, one of the loveliest villages on the direct route from Munich across the Brenner. It is fourteen years since the last play at Brixlegg. It has been revived by a clever young Romish priest, Father Anton Muller, of Innsbruck, known throughout Catholic Germany and Austria, under his nom-de-plume of "Bruder William," as a religious poet. He rejects the idea that the Brixlegg play has been started in opposition to Oberammergau. The two are totally different in aim. In Brixlegg no weight is attached to financial success. It is solely a religious act for inspiring them with love for their Saviour. So says Father Anton Muller. To a large extent the Brixlegg play is after Oberammergau models. Scenery, chorus, and text are copied from the Bavarian originals.

It is in the players that the difference is noticeable. In Oberammergau far more attention is paid to art. There is a professional scene director employed, and players are selected with distinct gifts as actors, who labor at their parts for years. In Brixlegg everything is primitive, and the desire is to go back to the old Middle Ages representations rather than to copy the arts of modern theatres. In Bavaria practically we have trained actors and actresses, in Brixlegg the rawest amateurs. The Brixlegg Christus has none of the fine features or theatrical dignity of Moyer or Lange. He is a plain peasant, although not without much natural dignity. The Virgin and Mary Magdalene are so modest and diffident that they hardly raise their voices above a whisper. The best scene in the Brixlegg play is undoubtedly "Golgotha." Father Muller at this scene has no objection to the organ playing the well known Protestant hymn, "O Haupt voll Blut und Wunden." In beauty of natural scenery Brixlegg far surpasses Oberammergau, and the price of lodgings is far lower.

RELATED TO JOE

Mrs. Joseph Sellers, North Chatham, is first cousin of the Hon. Joseph Chamberlain, who has been so prominently before the English public for the past three years. Mrs. Sellers' father and Joseph Chamberlain's father were brothers. They lived near Birmingham, where the father of the Chatham lady was a gardener on a large estate. The ex-colonial secretary's father went to London to seek his fortune and was successful in marrying a wealthy lady. This gave him a start that was of advantage also to his son Joseph, the present politician.

CHATHAM OLD BOY

A joyous event occurred at the home of the bride's father, Hiram Willson, Florence, Wednesday evening, when his youngest daughter Mary Elizabeth, was united in marriage to Dr. Kelly, of the same place. The ceremony took place at 7 p. m. and was performed by the Rev. Mr. Dhiel, only the near relatives of the contracting parties being present. The happy couple will reside in Florence. The bride is a sister of our local druggist—Tilbury News.

Honestly always thinks itself in debt.



Robie's egg blue linen, embroidered red by Queen Embroidery Company, in conventional pattern in black and white, makes a charming costume for morning or afternoon wear. The coat is cut a la Chinoise, and a piquant touch is added in the rosettes of black satin ribbon, with a huge pearl button in the centre of each. The circular skirt is long, and the embroidery appears on each box plait. A velvet binding finishes the hem.

The Days of Auld Lang Syne

Interesting Events of Ye Olden Times Gathered from The Planet's Issues of Half a Century Ago.

From the files of The Planet from Oct. 17, 1856 to Oct. 22, 1856.

Under the head of "Tecumseh, the Warrior," appears the following:—

A short time before the battle of Tippecanoe, a talk was held between General Harrison and Tecumseh. The General arrived first at the appointed place, which was an open spot carpeted with green sward and covered only by the canopy of heaven. He was accompanied by his suite arrayed in full regimentals and presenting a gay and imposing appearance. Soon after, Tecumseh approached the spot clothed in a splendid Indian military costume, which was well calculated to display his athletic form. His manner was not that of a suppliant. His bearing was as haughty as if he were at his disposal, and as he advanced towards the spot where Harrison awaited him, his step was firm, his form erect, with the head slightly thrown back, his features stern, and rigid, and his nostrils extended like those of a war horse when he scents battle from afar. Indeed his whole appearance was that of one who asks no favor but who, goaded on by

tempt and hatred, breathes naught but defiance on his enemies.

As Tecumseh proudly approached, General Harrison rose to receive the chief, and pointing to a bench prepared for the purpose, said, "Your white father requests you to be seated."

Tecumseh cast upon the American general a look of unmitigated scorn and indignation. "You my father?" said he; "no. The sun (pointing to that luminary in the heavens) is my father. The earth (pointing to the ground) is my mother. And (throwing himself there) I will rest nowhere but on her bosom."

The annals of Roman or Grecian history, will hardly furnish a reply to equal in grandeur and sublimity this of the untutored Indian.

Roosevelt on Working Men

The United States President on Man's Rights and Duties—An Analysis of the Relation of Men Toward One Another in Their Civic Capacity.

A feature of the celebration of Labor Day was President Roosevelt's speech at Syracuse. Following are some of the principal passages: In speaking of Labor Day at the annual Fair of the New York State Agricultural Association, it is natural to keep especially in mind the two bodies who compose the majority of our people, and upon whose welfare depends the welfare of the entire State. If circumstances are such that thrift, energy, industry, and forethought enable the farmer, the tiller of the soil, on the one hand, and the wage-worker, on the other, to keep themselves, their wives, and their children, in reasonable comfort, then the State is well off, and we can be assured that the other classes in the community will likewise prosper. On the other hand, if there is in the long run a lack of prosperity among the two classes named, then all other prosperity is sure to be more seeming than real.

SOLIDARITY OF INTERESTS.

Side by side with this increase in the prosperity of the wage-worker and the tiller of the soil has gone on a great increase in the prosperity among the business men and among certain classes of professional men; and the prosperity of these men has been partly the cause and partly the consequence of the prosperity of farmer and wage-worker. It cannot be too often repeated that in this country, in the long run, we all of us tend to go up or go down together. If the average of well-being is high, it means that the average wage-worker, the average farmer, and the average business man are all alike well off. If the average shrinks, there is not one of these classes which will not feel the shrinkage. Of course, there are always some men who are not affected by good times, just as there are some men who are not affected by bad times. But, speaking broadly, it is true that if prosperity comes all of us tend to share more or less therein, and that if adversity comes each of us, to a greater or less extent, feel the shrinkage.

"HIS WORTH AS A MAN."

We can keep our Government on a sane and healthy basis, we can make and keep our social system what it should be, only on condition of judging each man, not as a member of a class, but on his worth as a man. It is an infamous thing in our American life, and fundamentally treacherous to our institutions, to apply to any man any test save that of his personal worth, or to draw between two sets of men any distinction save the distinction of conduct, the distinction that marks off those who are well and wisely from those who do ill and foolishly. There are good citizens and bad citizens in every class, and in every locality, and the attitude of decent people toward great public and social questions should be determined, not by the accidental questions of employment or locality, but by those deep-set principles which represent the innermost souls of men.

The line of cleavage between good and bad citizenship lies, not between the man of wealth who acts squarely by his fellows and the man who seeks each day's wage by that day's work, wronging no one, and doing his duty by his neighbor; nor yet does this line of cleavage divide the unscrupulous wealthy man who exploits others in his own interest, from the demagogue, or from the sullen and envious being who wishes to attack all men of property, whether they do well or ill. On the contrary, the line of cleavage between good citizenship and bad citizenship separates the rich man who does well from the rich man who does ill, the poor man of good conduct from the poor man of bad conduct. This line of cleavage lies at right angles to any such arbitrary line of division as that separating one class from another, one locality from another, or men with a certain degree of property from those of a less degree of property.

JUSTICE TO OTHERS.

The good citizen is the man who, whatever his wealth or his poverty, strives manfully to do his duty to himself, to his family, to his neighbor, to the State; who is incapable of the business which manifests itself either in arrogance or in envy, but who while demanding justice for himself is no less scrupulous to do justice to others. It is because the average American citizen, rich or poor, is of just this type that we have cause for our profound faith in the future of the republic.

Men sincerely interested in the due protection of property, and men sincerely interested in seeing that the just rights of labor are guaranteed, should alike remember not only that in the long run neither the capitalist nor the wage-earner can be helped in healthy fashion save by helping the other; but also that to require either side to obey the law and do its full duty towards the community is emphatically to that side's real interest. There is no worse enemy of the wage-worker than the man who condones mob violence in any shape or

who preaches class hatred; and surely the slightest acquaintance with our industrial history should teach even the most shortsighted that the times of most suffering for our people as a whole, the times when business is stagnant, and capital suffers from shrinkage and gets no return from its investments, are exactly the times of hardship, and want, and grim disaster among the poor. If all the existing instrumentalities of wealth could be abolished, the first and severest suffering would come among those of us who are least well off at present. The wage-worker is well off only when the rest of the country is well off; and he can best contribute to this general well-being by showing sanity and a firm purpose to do justice to others.

HAVE YOU MET THEM?

Snap Shots of Citizens Secured By Passing Enquiry.

Something About People You Ought to Know.

J. W. Aitken, insurance agent, cricketer and expert blue rock shot, is one of the young business men of Chatham who is rapidly coming to the fore. Chum, as he is better known, has a very quiet way of approaching you, but beware of him. He will tell you a long, nice story of the peril you are in and you almost think that he is a preacher and is worrying about your soul, but he isn't. It's just his way of telling you that you ought to insure. His claim to fame, however, rests perhaps more on his bowling and shooting ability. Perhaps it had better be understood that there is no reflection in that word bowling. It is used simply in reference to his ability as a cricketer. He has been known to do the hat trick and against good batsmen, too. He is one of the youngest trap shooters—yes, I said trap, not trap—in Ontario but he held his own at Toronto about a year ago last April and last spring. Chum is an earnest and enthusiastic supporter of all manly sports. His is the right kind of support. It's financial. He has one bad fault. He is a Liberal in politics but he must not be blamed too much for that as he is half Conservative anyway—that is his better half.

Fred. H. Briscoe is the foremost young business man in Chatham who has many splendid qualities that have contributed to his success. He started in business with his ability for capital and now has his capital more than trebled and also has a good bank account backing the result of his individual efforts. Fred. was particularly unfortunate when he began business for himself and four years ago he was burned out, losing everything he had. He started up in business again and has prospered ever since. It seems that no matter how great the obstacles, the better he succeeds. His business methods are bold in the extreme. Last year he launched in the theatrical business for himself and it wasn't long before he had girdled Kent County with a string of theatrical houses. Nothing succeeds like success and Fred. H. Briscoe is it. He has a monopoly of the bicycle business here and attends to it. Nobody likes a joke better than the same Fred. and many are the practical jokes he has played during his stay in Chatham. He is a Conservative and a worker. At election times he is one of the busiest men in the party.

ORTHODOX OBSTINACY

The expansion of the empire, really due to the necessity for finding new markets to replace those closed by hostile tariffs, is a thing of which the orthodox people have taken no account. They have not yet grasped the fact that expansion has practically reached its limit, that we can no longer go on opening up fresh ground, and that unless we turn our attention to developing the ground we have got and keeping the empire for the empire there is nothing before us but collapse. They cannot be got to see that everyone is waging commercial war upon us to-day, whereas half a century ago our goods were welcomed by nations who could not produce for themselves. That enormous change in the condition must surely of itself demand some change of method, yet all we can get from some people even of eminence is passionate reiteration of the conclusions reached in view of a state of things that has forever passed away. — London Times.