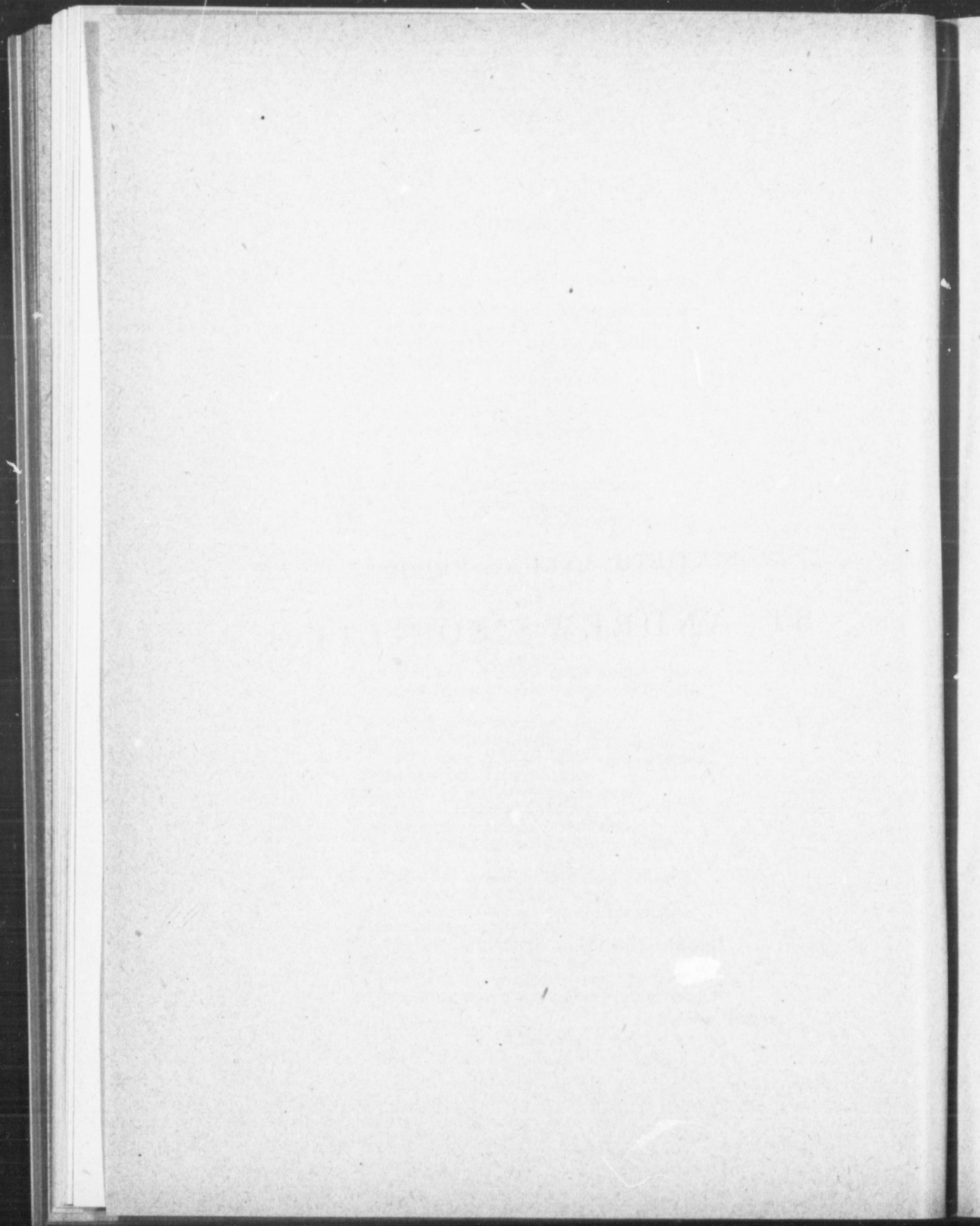


SIXTIETH ANNUAL REPORT  
ST. ANDREW'S SOCIETY.



SIXTIETH  
ANNUAL REPORT  
OF THE  
St. Andrew's Society



....OF TORONTO....

FROM

NOVEMBER 30, 1895, TO NOVEMBER 30, 1896,

WITH

LISTS OF OFFICERS AND MEMBERS.

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1897.



# St. Andrew's Society

OFFICERS FOR 1896-7.

*President :*

A. M. COSBY.

*Vice-Presidents :*

G. R. R. COCKBURN, GEORGE KENNEDY.

*Managers :*

MALCOLM GIBBS, JOHN CATTO, JAMES MURRAY.

*Chaplain :*

REV. G. M. MILLIGAN, D.D.

*Physicians :*

DR. I. H. CAMERON, DR. J. FERGUSON,  
DR. J. T. FOTHERINGHAM.

*Treasurer :*

GEORGE KEITH.

*Secretary :*

JAMES BAIN, JR.

*Standing Committee :*

ALEX. NAIRN, W. MORTIMER CLARK.

*Committee of Accounts :*

B. JENNINGS, J. F. MICHIE, J. H. MCKINNON.

*Committee of Instalment :*

DR. J. THORBURN, ALLAN CASSELS.

*Marshals :*

THOMAS MCGAW, CHARLES REID.

*Standard Bearers :*

ALEX. FRASER, G. M. MITCHELL, D. M. ROBERTSON,  
FRANK M. GRAY.

*Pipers :*

CHAS. MUNRO, JOHN SHARP, NORMAN MACSWAYED

*Pipe Major :*

HUGH MILLER.

## PATRON.

His Excellency The Earl of Aberdeen.

## HONORARY MEMBERS.

Argyle, Duke of  
 Elgin, Earl of  
 Fleming, Sanford, C.M.G.  
 Gillespie, Sir Robert  
 Gilmor, Isaac C.  
 Grant, Alexander

Miller, Hugh  
 Mount-Stephen, Baron  
 Mowat, Hon. Sir Oliver  
 Nairn, Stephen  
 Riddell, John

## LIFE MEMBERS.

Burgess, Ralph K  
 Cassels, Allan  
 Christie, William  
 Gilmor, I. R. Angus  
 Harvie, John  
 Keith, George  
 Miller, Kenneth A.

Macdonald, Hugh  
 McGaw, Thomas  
 McMurrich, W. B.  
 Ramsay, William  
 Smith, Dr. Andrew  
 Walker, David  
 Wilkie, D. R.

## ELECTED 1896.

Caldwell, Hugh  
 Cosby, F. Lorne  
 Cosby, Norman W.  
 Douglas, William N.  
 Drummond, H.  
 Fraser, George B.  
 Love, Spencer  
 Macallum, Professor  
 McCulloch, R. O.  
 McGaw, Thomas Dick

McKeggie, J. C.  
 Macdonald, James A.  
 Macdonald, Randolph  
 Mearns, Frank  
 Michie, Charles H. S.  
 Ross, A. W.  
 Ross, J. H.  
 Smith, Dr. D. King  
 Stewart, Dr. W. T.

## RESIDENT MEMBERS, 1896.

Adams, James  
 Adamson, William  
 Aird, John  
 Alexander, D. W.  
 Alexander, James  
 Allan, A. A.  
 Allan, Hon. G. W.

Anderson, A. T.  
 Anderson, B.  
 Anderson, C. E.  
 Anderson, T. O.  
 Armstrong, Thomas  
 Asher, Alex.  
 Badenach, William

Bain, Donald  
 Bain, James  
 Bain, James, Jr.  
 Barclay, D. S.  
 Barron, Robert  
 Bayne, T. M.  
 Bell, George  
 Bell, R. S.  
 Blackey, William  
 Blaikie, John L.  
 Blain, Hugh  
 Blue, Archibald  
 Boyd, Alexander  
 Boyle, David  
 Bradshaw, Alexander  
 Brimer, John  
 Brown, Alex. J.  
 Burns, Dr. James H.  
 Burns, John  
 Burnside, J. T. M.  
 Cameron, D. E.  
 Cameron, Dr. I. H.  
 Cameron, L. K.  
 Campbell, A. H.  
 Campbell, A. H., Jr.  
 Campbell, J. H. Mayne  
 Campbell, John  
 Campbell, Paul  
 Campbell, R.  
 Campbell, William  
 Carlyle, David  
 Carlyle, William  
 Carnegie, Charles  
 Carrie, Robert  
 Carruthers, John  
 Cassels, Hamilton  
 Cassels, Walter G. P.  
 Cathron, Robert R.  
 Catto, Charles J.  
 Catto, John  
 Christie, William  
 Clark, Dr. Daniel  
 Clark, Peter M.  
 Clark, W. Mortimer  
 Cochran, Robert  
 Cockburn, Churchill  
 Cockburn, G. R. R.  
 Cooper, A. W.  
 Cosby, A. M.  
 Coulson, Duncan  
 Creighton, David

Cringan, A. T.  
 Croil, A. W.  
 Cromar, Alex.  
 Crombie, A. T.  
 Curry, J. W.  
 Dallas, Harry  
 Darling, Henry W.  
 Davidson, John I.  
 Dick, David B.  
 Dickson, George  
 Dickson, Matthew C.  
 Donald, Duncan  
 Donaldson, J. S.  
 Douglas, John  
 Drynan, John  
 Edgar, James D.  
 Edward, Adam  
 Ellingsworth, William  
 Fairbairn, R. D.  
 Ferguson, Dr. John  
 Fisker, John K.  
 Fleming, F. A.  
 Fotheringham, Dr. J. T.  
 Fraser, Alexander  
 Fraser, A. R.  
 Freeland, William  
 Galbraith, William  
 Galt, John  
 Galt, Thomas P.  
 Gardner, G. M.  
 Gemmell, Alexander  
 Gibbs, Malcolm  
 Gibson, Goodwin  
 Gibson, J. Gray  
 Gibson, T. A.  
 Gordon, Colin F.  
 Gordon, W. H. L.  
 Gowans, John  
 Grant, Donald  
 Grant, John M.  
 Grant, Capt. W. Forsyth  
 Gray, Frank M.  
 Gray, James W.  
 Gray, R. M.  
 Greig, E. R.  
 Greig, George  
 Grindlay, William  
 Gunn, James  
 Hall, W. M.  
 Hart, S. R.  
 Hay, Edward

Hay, John D.  
 Hedley, James  
 Henderson, David  
 Henderson, John B.  
 Houston, William  
 Howard, A. McLean  
 Howard, A. McLean, Jr.  
 Hyslop, William  
 Imrie, John  
 Irving, Andrew S.  
 Jaffray, Alex.  
 Jaffray, Robert  
 Jaffray, W. G.  
 Jamieson, Philip  
 Jardine, Alexander  
 Jennings, B.  
 Jennings, Wm. T.  
 Kay, Frank  
 Kay, John Bryce  
 Keith, Alexander  
 Keith, D. S.  
 Keith, George A.  
 Keith, George E.  
 Keith, John  
 Kemp, John C.  
 Kennedy, George  
 Kirk, James F.  
 Knowles, James, Jr.  
 Laidlaw, John  
 Laidlaw, John D.  
 Langmuir, J. W.  
 Lauder, S. D.  
 Leslie, A. D.  
 Litster, T. H.  
 Little, Simon G.  
 Lochore, Alexander  
 Lockie, J. S.  
 Love, J. L.  
 Love, R. W.  
 Lowden, John  
 Lumsden, H. D.  
 Lyon, T. Stewart  
 McCrimmon, Neil  
 McDonald, C. S.  
 Macdonald, J. Bruce  
 Macdonald, James H.  
 Macdonald, J. Gordon  
 Macdonald, John K.  
 Macdonald, W. C.  
 Macdougall, Alan  
 Macdougall, Dougall B.

Macdougall, Judge Joseph E.  
 MacEwen, John  
 MacGillivray, Dugald  
 McGillivray, J. A.  
 McIntosh, Duncan  
 MacIntosh, John A.  
 McIntosh, Thomas  
 McIntosh, W. D.  
 MacIntyre, D. A.  
 MacKay, Donald  
 McKellar, Lachlan  
 MacKenzie, Alex.  
 MacKenzie, Campbell  
 MacKenzie, Mervyn  
 MacKenzie, W. Innes  
 McKenzie, Wm.  
 McKinnon, J. H.  
 McKinnon, S. F.  
 McLaren, Hon. Peter  
 McLean, Hugh C.  
 Maclean, John B.  
 MacLennan, Hon. James  
 McMillan, John C.  
 MacMurchy, Arch.  
 McMurrich, George  
 MacMurchy, Angus  
 Macpherson, G. E. S.  
 Macpherson, J. B.  
 McPherson, R. U.  
 McTavish, A. F.  
 Massie, James  
 Michie, John F.  
 Milligan, Rev. G. M., D.D.  
 Mitchell, G. M.  
 Moffatt, William  
 Montgomery, J. D.  
 Morison, John  
 Morrice, G. S.  
 Morrison, James L.  
 Mowat, Arthur  
 Mowat, Frederick  
 Murray, James  
 Murray, J. P.  
 Murray, W. T.  
 Nairn, Alexander  
 Nairn, John  
 Osborne, J. K.  
 Park, James  
 Paterson, John A.  
 Paton, John  
 Patton, Dr. J. C.



Pearson, James  
 Pender, D. A.  
 Playfair, John S.  
 Prentice, David  
 Primrose, Dr. Alex  
 Proudfoot, Hon. W.  
 Rae, G. M.  
 Rae, William  
 Ramsay, J. F.  
 Ramsay, R. H.  
 Reid, Charles  
 Reid, G. B.  
 Reid, G. P.  
 Reid, John Y.  
 Reid, John Y., Jr.  
 Riddell, G. J.  
 Riddell, W. R.  
 Ritchie, George  
 Robertson, D. M.  
 Robertson, J. Ross  
 Robertson, Thomas  
 Rose, Alex.  
 Rose, Daniel  
 Rose, G. M.  
 Rose, Hugh  
 Ross Alexander  
 Ross, Hon. G. W.  
 Ross, Dr. J. F. W.  
 Ross, James L.  
 Ross, William  
 Scarth, James L.  
 Scott, C. D.  
 Scott, H. J.  
 Scott, James  
 Scott, R. F.  
 Shaw, Lt-Col. George A.  
 Simpson, Robert  
 Simpson, William  
 Sims, P. H.  
 Sinclair, A. J.  
 Smellie, R. S.  
 Smith, James  
 Smith, Robert A.  
 Somerville, Andrew J.  
 Steele, R. C.  
 Stephen, Peter  
 Swan, Henry  
 Swan, Robert  
 Tait, Joseph  
 Thomson, J. D.  
 Thomson, J. Ironside  
 Thomson, William  
 Thorburn, Dr. James  
 Thorburn, Dr. J. D.  
 Urquhart, Donald  
 Waldie, John  
 Walker, Charles  
 Wallace, Rev. W. G.  
 Watson, John  
 Watt, G. S.  
 Webster, A. F.  
 West, Thomas  
 Whyte, W. M.  
 Williamson, H. W.  
 Williamson, T. G.  
 Williamson, William  
 Wilson, James H.  
 Wilson, P. T.  
 Winchester, John  
 Wishart, Dr. D. J. G.  
 Wood, Hon. S. C.  
 Wright, Prof. R. Ramsay  
 Wyld, Frederick  
 Wylie, James  
 Wyhe, Robert J.  
 Wylie, Dr. Thomas

## TREASURER'S REPORT.

FOR THE YEAR ENDING OCTOBER 8TH, 1896.

### RECEIPTS.

|  |          |
|--|----------|
| Balance October 10th, 1895 .....       | \$195 28 |
| Members' Fees.....                     | 484 00   |
| St. Andrew's Day Collection.....       | 40 50    |
| Donations to Charitable Funds:         |          |
| A. Grant, Esq.....                     | \$5 00   |
| Geo. H. Lewis, Esq.....                | 15 00    |
| Robert Swan, Esq.....                  | 7 00     |
|  | 27 00    |
| Bank Interest to June 30th, 1896 ..... | 5 10     |
| Balance.....                           | 24 11    |
|  | \$775 99 |

### DISBURSEMENTS.

|   |          |
|---|----------|
| Managers' Orders.....   | \$659 54 |
| Printing, Advertising and Postage per Secretary's Orders.....                         | 54 20    |
| Keeping Burial Plots in Order.....  | 9 25     |
| Subscription Books.....   | 3 00     |
| Floral Tribute at Funeral of the late Rev. D. J. Macdonnell.....                      | 10 00    |
| Illuminated Resolution of Condolence to family of the late Rev. D. J. Macdonnell..... | 25 00    |
| Illuminated Address <i>re.</i> Burns Anniversary....                                  | 15 00    |
|   | \$775 99 |

### FUNDS ON HAND.

|   |           |
|---|-----------|
| Balance October 10th, 1895 on deposit in Dominion Bank Savings Branch ..... | \$2715 44 |
| Deposited the Neil Currie bequest .....                                     | 1000 00   |
| Interest to 31st December, 1895.....  | 98 15     |
|   | \$3813 59 |
| Less Amount at Debit of the General Account..                               | 24 11     |
|   | \$3789 48 |

Respectfully Submitted,

GEORGE KEITH,

*Treasurer*

The members of the Committee of Finance hereby certify that they have examined the Books and Accounts of St. Andrew's Society and find the same to be in good order and the funds on hand as represented in this statement—thirty-seven hundred and eighty-nine dollars and forty-eight cents.

B. JENNINGS,  
J. H. MCKINNON, } *Committee.*  
J. F. MICHIE,

17th November, 1896.

REPORT OF THE MANAGERS  
OF  
**St. Andrew's Society**  
OF TORONTO,  
*For the Year Ending October 8th, 1896.*

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YOUR MANAGERS have much pleasure in again submitting to you the Annual Report of their stewardship, and in so doing they have to call your attention to the fact that their duties during the past year have been much more onerous than usual, on account of the resident poor, many of whom have been assisted by the Society for several years. It is often a source of deep anxiety to your Managers to rightly discriminate who are the really deserving and who are unworthy of your charity. We have as we think exercised the broadest charity in relieving the destitute; but to err is human and to be perfect is divine, and we feel that in some cases we may have erred in relieving undeserving people or in not having been generous enough to the really deserving, and we, therefore, ask the cooperation of all the members of St. Andrew's Society to help us in this labor of love, remembering the Master's words: "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto me."

The transient class still continue to call upon us, and in many cases we have a difficulty in determining whether they are really Scotch or not,

as some of our North of Ireland friends speak much broader Scotch than the emigrants from Edinburgh and Glasgow, and, although we often give them some test words to pronounce, we do not always succeed in detecting the imposition.

The case of the blind man, Stewart, now in the Brantford Asylum, referred to in our last Annual Report, is still unsettled, and we have had to spend a considerable sum in maintaining him during the summer months.

We have now on our books two regular pensioners, Mr. W. and Mr. E., and these two cases will require the careful attention of your new Managers.

We have expended of your funds the sum of \$659.54, and have relieved over 350 people.

In retiring from our offices as managers we have to thank the officers and members for their readiness at all times to assist us with money and advice when called upon to do so, and we commend our successors to your hearty sympathy and support.

We remain,

Yours fraternally,

MALCOLM GIBBS,  
JNO. CATTO,  
J. MURRAY, } *Managers.*

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During the year 1896 seventeen gentlemen have been elected members and two have withdrawn their names. The Society has been called upon at each quarterly meeting to deplore the death of old and valued members. Thomas McCracken, Sir David Macpherson, Rev. Dr. Reid, John Ritchie, James Scott and Richard Donald, have passed to the "Land

o' the leal," full of years and honour. We have also experienced the loss of one of our chaplains, the Rev. D. J. Macdonnell, whose active sympathies and blameless life had endeared him to all classes of our citizens. The Society, as a body, attended the funeral service in St. Andrew's Church, and at the meeting held on May 18th, ordered an engrossed address to be sent to the representative of the deceased, expressing their deep regret for the loss and their sympathy with their surviving family. The roll now stands :

|                        |            |
|------------------------|------------|
| Honorary Members ..... | 11         |
| Life Members .....     | 14         |
| Resident Members ..... | 314        |
| Total .....            | <u>339</u> |

Taking advantage of Mr. Robert Swan's presence last summer in Scotland, the Society prepared a minute on the subject of the centennial of the death of the poet Burns, which was duly presented and read at the commemoration meeting held in Dumfries, on July 21st. Mr. Swan presented to the Society a silver medal struck in honor of the occasion. Much regret has been expressed at the enforced absence during the year of the late Secretary, Mr. Alan Macdougall, whose severe illness has compelled him to go abroad in search of health.



## Annual Sermon.

(From *The Globe*, November 30, 1896.)

It was with difficulty that the ushers found seats for all those who went to Old St. Andrew's Church last night to hear Rev. Dr. Milligan preach the annual sermon to the St. Andrew's Society. The large congregation had the privilege of listening to an interesting and scholarly discourse peculiarly appropriate to the occasion.

The text was Isaiah, ii., 5: "O house of Jacob, come ye and let us walk in the light of the Lord." Amongst other things Dr. Milligan said:

Religious ideals and the acquisitions of human skill and enterprise are not toys for men to play with. The former are the war-cries and the latter the weapons of Jehovah's soldiers, who fight to make the wars of lust and greed and injustice cease unto the ends of the earth, and to bring in God's reign of purity and righteousness and peace so that His will may be done on earth as it is in heaven.

To the fulfilment of this high aim Isaiah summons his nation. In his summons the text teaches us a nation's true ideal. God is the God of nations. He appoints them their destiny. By Him they are informed of their chief end, in fulfilling which all subordinate ends are best secured. In seeking the Kingdom of God and His righteousness all material results are best reached. Nation-builders build large and strong in the degree they keep close to the heavenly pattern given them for their guidance. Divine standards and aims only can make commonwealths worthy of the name, because only where the common weal or welfare is realized is there truly a nation. The essence or life

of a nation, therefore, consists in justice, mercy and humility. These are the formative principles of national existence. The opposite of these—injustice, cruelty and haughtiness—tend to national disintegration and ruin.

Ideals give shape and quality to the whole current of life, personal and national. The current may go slower or faster, may, indeed, have retrogressions; on the whole, however, it moves towards its goal. Given a nation's ideal and we know its life. Its ideal gives tone and color to its literature, art, business, society and religion. A nation without an ideal can have none of these true. Only as there is a soul in a people are its undertakings representative of what is real and enduring. Real men make and demand healthy literature, elevating art, sound business, worthy society and religion "pure and undefiled." False men vitiate every channel of human enterprise. The house of Esau lives for present advantage. Its methods are expediency and utility. To it the jewels of home and religion are trampled under foot, not worn upon the head. The house of Jacob, remembering its spiritual birthright and not bartering it for a mess of pottage, realizes heaven's purposes in the world by walking in the light of Jehovah.

National life demands instruction in the principles of righteous living, because a nation to prosper must walk in the light of Jehovah. Things move in this world unheeding our arbitrary, selfish pleading and living. Well did the author of "Past and Present" write when he said, "There is one Preacher all must hear. His name is Divine Providence and His sermon the inflexible course of things."

"Nations who believe not in the existence of virtue sit in darkness and the shadow of death." Missionaries to heathen people assure us that one of the obstacles to their work is the disbelief of those to

whom they bring the Gospel in any disinterested purpose animating the foreigners coming to their shores. Some selfish end must inspire their coming. Nothing could make plainer the necessity of missionaries to any nation or class of men than their utter lack of faith in disinterested action on the part of any man sent to help them. Where this lack of faith permeates a people there can be no strong, progressive life for them. Without the artist eye and hand the marble never comes to anything. Without religious conviction and morality society, "from the sole of the foot even unto the head," has no health in it. The essence of all public and private morality is God and His authority impressed upon the heart of a people. The life of trade is credit and trust. The foundation of earthly prosperity is public morality. The financial evils afflicting the world are mainly owing to man's distrust of his fellow-man. Every man thinking and acting aright puts life into business; whilst every over-reaching, grasping spirit in the business world is its worst enemy. How shall we most effectually secure men against the passions of lust, greed and carnal ambition? Men can only become effectually resistful of evil as they walk in the light of Jehovah, as they are made courageous by His promises and holy by His precepts.

The history of Scotland, and indeed of the United Kingdom, is a blessed demonstration of this truth. Whatever glory has shone there has come through religious ideals, through walking in the light of God revealed in the Holy Scriptures. She has gone "up to the mountain of the Lord, to the house of the God of Jacob." In the degree she has been taught of His ways and has walked in His paths she has been victorious in peace and "triumphant in war." "Blessed is the people whose God is Lord." If history has brought any lesson to the world, it is that a people to



be strong and prosperous must be moral and to be moral must be religious. The true policy for any nation to adopt is God first. His will done on earth can alone render life worthily honored and happy.

Let us examine for a little some of the leading features of Scottish religious thought ; in other words, Scottish ideals of life. A leading feature of our theology is the sovereignty of God. Whilst the essence of all religious thought is identical, certain features of that essence will have a prominence given them in virtue of the genius of the people it purifies and elevates. The Scottish people have a strong sense of the supremacy of law, and of law binding upon superior, inferior and equal ; of law not to enslave but to liberate the conscience, the will and the intellect of man. Another characteristic of Scottish religious thought is a thorough grasping of the spirituality of God. One of the first questions in our catechism is : "What is God?" The character of the Scottish catechism may be well compared in its dealings with belief in a large, universal way to others of a local sectarian stamp. The obedience rendered to God, who is a Spirit, is spiritual and vital, which, being the essence of worship, makes all human action sacred and the humblest outward lives great if good. "The Cottar's Saturday Night" invests with higher than palatial splendor the humble dwelling where peasants live the life of God. The scene therein described exhibits whence "Scotia's grandeur springs," and how man glorifies God by walking in His light.

In the breasts of such a people love of liberty is a passion which many waters cannot quench. Whilst rendering to Cæsar the things that are his, they will render only to God the things that are God's. Every man must be his own priest. A sturdy yet respectful independence will impart life and strength to all the relations obtaining between man and man. Such will

allow no one to rob them of their Sabbath. It is the day they vitalize their ideal of life, because it is specially devoted to spiritual culture. It is the day, therefore, which gives quality to all other days. Human activity depends upon its worthy observance for its soundness. Political economy, by the way, must not forget this, for the essence of labor is human activity. Is the question of labor the axis upon which the destiny of the world turns? Then we cannot be too careful regarding the quality of the world's toilers. To vitiate it is to pass base coin for real, and coin, too, more precious than gold or silver. Well-kept Sabbaths by securing to human activity the highest moral and intellectual qualities are a source of wealth to a land which its richest mines are unable to supply. Man's spirituality to man "makes countless thousands rejoice."

The consciousness of the Scottish people has held with such intensity the spirituality of God that they have eyed with suspicion anything in danger of obscuring it. They are averse to elaborate rituals. In interests of maintaining a spiritual conception of God they have frequently impoverished His public service in the sanctuary. In the market they have remembered that "the earth is the Lord's and the fulness thereof": they have too largely forgotten it in the church. "There is no rose but has its thorn," nor virtue but has its dangers. This clear conceiving that God is a Spirit, holy, wise, omnipotent and merciful, has given strength and unity to religious thought in Scotland. Whatever divisions in church organization exist there, her churches, as a whole are a unit in theology. In this fact there exists a well-founded hope of a larger and stronger consolidation of her religious forces sooner or later.

This feature of religious thought in Scotland prevents her from unchurching others not of her com-

munion. Her spirit is inclusive rather than exclusive. She puts the external in its proper place which is subordinate to the spiritual and ethical. She thus avoids insulting other branches of the church with virtually excommunicating them. She understands that God has one flock with many folds. In her teaching and practice she deals with universal, eternal truth, which, whilst one in essence, is capable of varied formulation. In this let us in this land be true to our heritage, that we may promote unity of spirit among our people and large-minded activity among Christians of every name. The church should be a unifying and not a dividing agency in every land. No land needs this more than Canada. Nothing can transform it into unity but the Gospel of Christ. As we are renewed in spirit into pure, loving character, walls of partition will surely fall, and only as they are so renewed. The spirit of partisanship must cease, and that of brotherhood prevail. We have gone up to our mountains of privilege, not that God might teach us His ways and that we might walk in His paths, but to shout our shibboleths and display our exclusive pretensions to patriotism and churchism.

Dr. Milligan pointed out these important lessons :—

A nation must have divine ideals for the shaping of its life if it is to grow in wisdom and in stature. It must grow thus in favor with God and man. The highest literature, the Scriptures among the rest, must be laid up in the minds of its youth.

It must not come under the delusion that material acquisition is the sign of national security. Pelf has accumulated where men have decayed. Material success has ruined nations more than once.

Its citizens should remember that God will call them to account of how they lived here as His stewards.

## The Night.

*(From The Mail, December 1st, 1896.)*

The sixtieth anniversary of St. Andrew's Society, of Toronto, was last night celebrated by a ball, held in the Pavilion, which, in point of excellence of arrangements, numbers in attendance, and beauty of decorations, may be fairly said to have eclipsed anything of the kind ever before attempted by the Society, although the members have obtained for themselves an amiable reputation in the matter of their entertainments, which are justly regarded by Toronto society as among the most enjoyable of the numerous functions held throughout the winter season. Sometimes the annual celebration takes the form of a banquet on a sumptuous scale, but admirable as the arrangements always are, these banquets are not in such high favor as is the St. Andrew's ball, the advent of which is looked forward to by the fair sex with the keenest anticipation of pleasure. Dinners, they say, are all very well for men, but what they prefer is a ball, and a ball they have had this year, such a function as they can look back upon with the most pleasurable reminiscences, and to the repetition of which they can look forward with the keenest anticipations.

It is a notable character of St. Andrew's Society that whatever it does it does well—in fact its motto might well be "thorough." Whether in the arrangement and conduct of such a social event as that which took place last night, or in the work of extending a helping hand to the struggling and bearing comfort to destitute homes, it carries out its work in the most whole-souled and loyal manner. There is probably no country the inhabitants of which stand so firmly by

one another as do those of Scottish birth and ancestry. It is a national trait, and a very admirable one. It is in the work of bettering the condition of those of their fellow-countrymen who are unfortunate, though deserving, that the members of St. Andrew's Society are engaged, and their work exercises a distinct influence in the community. Among the various charitable societies which are carrying on their good work among the poor in the city, St. Andrew's Society holds a front rank. Among its members are enrolled many of the leading men of the city—men who have aided in the development of Toronto from a place of comparative insignificance to the present position of capital of Western Canada, and who have devoted to the furtherance of the Society, of which they are such valued members, the same ability and care which has characterized them in their own business. Many members, whose names were at one time household words, and whose services to the city cannot be overestimated, have passed away, but in the ranks of the Society their names are still held in affectionate remembrance, and the good which they did still lives as a lasting memorial.

From that day, in the spring of 1836, when a few loyal Scotchmen determined on forming a society which should bear the name of the patron saint of their native land, and should devote itself to the aid of their fellow-countrymen in needy circumstances, down to the present time, when the Society has increased in wealth, numbers and influence to an extent far beyond the wildest dreams of its originators, the roll has contained the names of many Scotchmen of eminence, such names as the Hon. William Allan, William Proudfoot, Isaac Buchanan, Dr. Walter Telfer, Alexander Wood, John Ewart, Hon. George Brown, Sir D. L. Macpherson, and hosts of others who have been eminent in the political, commercial

and professional world. Since the day of its formation the beneficent work has been quietly and systematically carried on, sometimes under difficulties, but always thoroughly ; and no man or woman of Scottish birth has been refused the assistance for which they have sought. There has been none of that indiscriminate charity which pauperizes while it aids, and causes the recipient to lose all self-respect ; on the contrary, it has always been the care of the Society to cherish that self-respect. When it has been found possible, work has been obtained for the applicant, and many a young Scotchman, landing alone friendless and destitute on a foreign soil has had reason to bless the day when the St. Andrew's Society extended a kindly hand, and helped to put him on his feet, and enable him to earn an honest living by honest labor.

The ball held last night may be taken as a fair indication of the pitch of prosperity and importance which the Society has attained. Everything was on a scale so elaborate that a few years ago it would have been folly to attempt it. But now the Society is justified in assuming that no expense is too great to incur in order to make the function a success, and that they have reached a point when they may fairly claim that the St. Andrew's ball is the social function, par excellence, of the season, and that it will receive the most liberal patronage, not only from those who are interested in the work of the Society, but from those who know from experience what they may expect in the way of pleasure, and that nothing will be left undone to afford the guest the highest amount of gratification. A pleasing feature of such reunions is the receipt from kindred societies of greetings and good wishes ; and the influx of these missives last evening was on a par with, if not greater, than those of previous years.

Never in the long years of its existence did the old Pavilion present such a dazzling scene as it did last

night when the first strains of music sounded for the dance. The bare walls and ceiling, transformed by the hands of the decorator, and glaring with the sheen of many colored fabrics and the rich hues of the tartans, the softly modulated light shining through hundreds of colored globes on the shifting throng below, on the scarlet and gold of the uniforms, on tartan, plaid and kilt, and glittering jewels of the Gaels, and on the dresses worn by the many fair women. Often has the old roof echoed to the strains of music, but never to any more inspiring than that which the kilted band of the Highlanders discoursed, or than that which the gallant Highlander, strutting up and down in all the glory of his Celtic raiment, blew from his gaily-decorated pipes. Flowers were here, there and everywhere, banked in masses, their rich coloring thrown out in strong contrast to the rich green of the background of palms and ferns.

The decorations were entrusted to a committee, and right well did they carry out their work. Under the superintendence of the chairman, Mr. J. Wilson Gray, and Dr. D. K. Smith, the workmen were busy all day, and the result of their labors, when all was completed, and the building stood dressed for the occasion, in its many colored raiment, must have afforded them no inconsiderable amount of gratification. Many were the encomiums passed during the evening by the delighted guests on the excellence of the taste shown in the dispositions of the floral and mural decorations, and the workers reaped a rich harvest in return for their labors in the congratulations which were showered upon them.

The national character of the celebration was portrayed by the distinctive features of the decorations. From the centre of the ceiling was suspended an immense blue panel, measuring twenty-six feet by sixteen, and running from corner to corner were the arms of a

white St. Andrew's cross. Blue and white are the colors of the Society, and consequently were given a prominent place, and depended in huge festoons from the corners of the panel. From its edges strips of alternate red and white material were led in graceful curves to the sills of the upper line of windows, forming a rich and striking canopy over the whole room, and concealing from sight the ugly trusses and planking of the roof. Below the line where the canopy was attached to the walls, a skilfully draped and twisted frieze of blue and white, was disposed, and from its lower edges were hung long lines having triangular pennants of red, white and blue, the upper corners being contiguous. Above the eastern gallery blue material was festooned, with flags disposed at intervals, and in the centre the Royal arms, draped with the ensigns. Along the line of windows at the back of the gallery red material was stretched, caught up here and there with rosettes of the same color. The fronts of the south and north and east galleries were covered with dark blue fabric, pale blue being gracefully draped over the first two and pink over the latter. On either side of the posts supporting the roof were muslin curtains, the arches being hung with curtains of a heavier material and brighter color, while from the semi-circular gasaliers on each pillar long folds of red, white and blue bunting, concealed the woodwork from view.

A most pleasing and characteristic effect was the display of tartans at intervals along the front gallery, and many a Scotchman's and Scotchwoman's eyes kindled with pride at the sight. At the base of every pillar was an emblem—a shield with crossed Lochaber axes, or a target with crossed claymores, made of tartan, and draped with heavy folds of the same material. Some sombre hued, some brilliant as a rainbow, they formed probably the most striking feature of the decorations. Many gallant clans were repre-



sented : McIntosh, McLeod, Fraser, Douglas, Davidson, Forbes, Keith, Cameron, and McKay were all there, and, most brilliant of all, the Royal Stuart, which in many folds draped the Royal arms of Scotland in the centre of the east gallery, flanked by the arms of the families of Cosby and Cassels, also draped in appropriate plaids.

The stage was set apart for sitting out purposes, and was arranged for that purpose in a most ideal manner. At the back stood an enormous palm, its leaves branching over the heads of the guests, and smaller palms were massed in front and at the wings. Flowers also were here in profusion, and were disposed with the greatest taste and eye to effect. The floor was strewn with rugs, and lounges and arm chairs, of the most comfortable appearance, inviting the tired dancers to a few minutes well-earned repose. On either side of the stage the four banners of the society were displayed, gold on a black silk ground, and on a table stood one of the most prized treasures of the society, the great snuff mull, made of a gigantic ram's head, the curling horns surmounted with richly set cairngorms.

The supper-room at the north side of the building, was tastefully decorated ; tricolored and green strips of fabric were suspended across the ceiling, and the walls were gay with flags and bunting. Here the gasaliers, as in the ball-room, were draped, and the light was softened by colored globes. The supper was served on small tables, which gleamed with plate and crystal, and were tastefully decorated with many-colored flowers.

A favorite spot with the dancers was the great palm-house on the southern side. Here, in addition to the magnificent collection of palms presented to the city by Sir David Macpherson, were a number of huge chrysanthemums which figured in the recent

show, and the priceless collection of orchids which were so greatly admired. No more ideal spot for sitting out a dance could be conceived, and it stood in higher favor with the guests than the sumptuously appointed stage.

For the convenience of the ladies a special cloak-room was constructed by walling in a portion of the verandah to the left of the entrance, and a space in the upper gallery was fenced off for the accommodation of the Government house party. Altogether the arrangements last night were perfect in every way, and have never been surpassed if equalled, at any other public function—and there have been a good many—given in the Pavilion, and St. Andrew's Society is greatly to be congratulated. The floor was in the most admirable shape for dancing, the supper was excellently served and appointed. There was none of the over-crowding which so materially interferes with the enjoyment of the dancers, and it is safe to say no guest went away last night without wishing very heartily that there were not more St. Andrew's days during the winter for the Society to celebrate in so thorough a manner.

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"We'll mak our' mant, we'll brew our drink,  
We'll dance and sing and rejoice, mon."

"A. M. COSBY."

The above message was sent to the presidents of the St. Andrew's Societies in Halifax, N.S.; St. John, N. B.; Quebec, Montreal, Alexandria, Cornwall, Ottawa, Kingston, Belleville, Trenton, Cobourg, Peterborough, Hamilton, Dundas, St. Catharines, Brantford, Mitchell, Guelph, St. Thomas, Ingersoll, London, Ont., Windsor, Winnipeg, Regina, Vancouver, Victoria, Boston, Mass., Buffalo, N. Y., Detroit, Chicago, Milwaukee, St. Louis, San Francisco, Minneapolis, Charleston, S.C.

The following greetings were received during the evening :

*His Excellency, the Governor-General, Vernon, B.C.*—Accept hearty greetings of our Scottish day with the good wishes and a' that and a' that.

*Halifax, N.S.*—Ye canna dae better on this joyous festival of St. Andrew. We are daeing the same thing for the 129th time and so ken weel whereof we speak.

—J. J. STEWART, President.

*St. John, N.B.*—Tae some amang us nae dainties abroad can such comfort reveal as hame and a bannock o' barley meal.—GEORGE ROBERTSON, President.

*Quebec*—May guid Scotch cheer this day be thine in every joy for auld lang syne.—D. R. McLEOD, President.

*Montreal*—

We're unco proud to clasp yer hand  
And toast again the dear auld land  
That made us a' we are.

—D. MACMASTER, President.

*Alexandria*—Your sentiments hae the richt Scottish ring. They come home to a' our hearts.—D. D. MCPHEE.

*Cornwall*—

Tae brither Scots a merry meeting  
We send a hearty gladsome greeting,  
This braw St. Andrew's nicht.

—R. SMITH, President.

*Ottawa*—

Tae brither Scots a merry meeting  
We send a hearty, gladsome greeting  
This braw St. Andrew's day.

—J. C. GLASHAN, President.

*Kingston*—

We'll tak a cup o' kindness yet  
For auld lang syne.

—G. M. GRANT, President.

*Belleville*—May the virtues of St. Andrew ever animate the braw laddies and bonnie lassies o' dear auld Scotia —D. B. ROBERTSON.

*Trenton*—

May peace and plenty be the lot  
O' ilka kindly brither Scot  
The toast be Scotland's broomy knowes  
Or, o'r friends here's tae ye.

*Hamilton—*

“As Andra’s sons this natal nicht  
 Aroun’ the table plantit,  
 May friendships be closer knit,  
 An’ a’ that’s guid be grantit.  
 “Dileas gu brath.”

—ALEXANDER MCPHERSON, President.

*Dundas*—Honored President McKenzie gone to the land o’ the leal. No celebration. Wish you a gran’ time.—JOHN BERTRAM, Vice-President.

*St. Catharines*—The strapping men and bonnie lassies this nicht w’i joy mak’ rester dirile.—ANDREW RIDDEL, President.

*Brantford—*

Guid night, Toronto, leal and fair  
 May health and plenty be your share.  
 Sing ’oot this night both loud and lang  
 A bar of some auld Scottish song.

—DUNCAN DEMPSTER, President.

*Guelph*—To make a happy fireside, clime to weans and wife, that’s the love, pathos and sublime of human life.—THOMAS LAIDLAW, President.

*London—*

But the ae best dance that ere he saw  
 Was the deil ran awa wi’ the Exciseman.

—ALEX. MCLAREN, President.

*Windsor—*

Like Tam o’ Shanter, we keek in  
 Tae see the cause o’ sic a din,  
 We watch ye at the Highland fling  
 As weel as at the Quadreel ring,  
 Ye’ve mony a sousie-looking pair  
 There’s twa-three Maggie Lauders there;  
 Auld Harry, though, we dinna mark  
 Nor dae we see that cutty sark.

—A. M. STEWART, President.

*Regina, N.W.T.—*

Oh what a canty warld were it,  
 Would pain and care and sickness spare it  
 And fortune, favor, worth and merit  
 As they deserve  
 And aye a rowth roast beef and claret,  
 Syne wha wad starve.

—W. McIVOR, President.

*MacLeod, N. W. T.*—Greetings from brither Scots of MacLeod for Auld Lang Syne.

*Rossland, B.C.*—Yer brithers o' Rossland send ye greetin'. We christen the bairn the nicht.—*J. S. C. Fraser.*

*Vancouver, B.C.*—A heartie cheerful Scottish greetin' frae the Sons o' Scotia in Toronto frae their brither Scots o' tha terminal citie o' the golden West. Its snowin' and thawin but oor hearts are warm and true towards bonnie Scotland, to whose health many a bumper will be drunk this nicht.—*J. C. McLagan, President.*

*Victoria, B.C.*—May the chieils o' Toronto be as blythe the nicht as the lads o' Victoria wish them.—*John G. Brown, President.*

*Charleston, S.C.*—Your greeting gives us a' delight.—*Alexander W. Marshall.*

*Buffalo, N.Y.*—Thanks, guid luck and joy be wi' ye a'.—*William Scott.*

*Detroit, Mich.*—Our countrymen may be scattered and strewn all over the world, but distance does not divide us and as St. Andrew's sons our common object is a sacred bond as worthy as the covenant of our fathers.—*John Pettie.*

*Milwaukee*—At twelve o'clock to-night, your time, we'll join in the toast, "We're brithers a'." A Mac will soon sit in the presidential chair, and on your side the Gordon has the guidin' o' it.—*R. P. Fairbairn, Secretary.*

*St. Louis, Mo*—Then let us toast John Barleycorn, each man a glass in hand, and may his great posterity ne'er fail in auld Scotland.—*D. Crawford.*

*San Francisco, Cal.*—Here's a han' my trusty freens for auld lang syne.—*A. Wilkie.*

By nine o'clock—the hour announced for the ball—the carriages began to arrive, and soon the old Pavilion, transformed for the nonce into a veritable bower of beauty, was thronged with guests. The scene when the dancing was fairly started and the hundreds of couples floated gracefully over the smooth and glossy floor in the intricacies of the mazy waltz to the entrancing strains of the music, furnished by the excellent band of the 48th Highlanders, was one of dazzling beauty, surpassing in brilliancy any social function hitherto held in this city. Myriads of varicolored lights shed a soft lustre on the bright, rich decorations, lending an added charm to the bewitching dresses of the fair ladies who adorned the hall, and by

their presence added to its beauty. There were even more than the number of pretty faces usually seen at Toronto's social gatherings. The vast expanse of waxed floor space was taxed to its utmost, but never at any time was there undue crowding, for the attractiveness of the many convenient, cosy corners for those who preferred "sitting out" led many to seek these havens of rest for tired dancers. Of course among the gentlemen the sombre hue of orthodox evening dress predominated, but seldom, if ever, has a Toronto function been distinguished by such a variety of costume and blaze of color as that reflected from the bright uniforms of the many officers from the city corps, whose scarlet and gold lace lent an added brilliancy to the scene. The officers of the 48th and many prominent clansmen appeared in all the bravery of full Highland costume, their bright tartans and glittering trappings standing out conspicuously against the black background furnished by the ordinary evening dress.

The dance programme, which was a long and varied one and included several distinctively Scottish dances, was as follows:—Extras—1 valse, Moonlight on the Hudson; 2 two-step, King Cotton; 3 valse, Dream of Spring. 1 lancers, Duke of Fife; 2 two-step, Handicap; 3 Reel o'Tulloch, 4 valse, Woman's Love; 5 two-step, El Capitan; 6 valse, Devotion; 7 military, Knock 'em in the old Kent Road; 8 Scotch reel; 9 valse, Dreams of Childhood; 10 two step, military, Nordheimer. Extras—1 valse, Danube Waves; 2 two-step, Henrietta; 3, Highland Schot., Prince Charlie; 4 valse, Daughter of Love. 11 lancers, Robin Hood; 12 Scotch reel; 13 valse, Sweet Smiles; 14 two-step, Colonel Moulton's; 15 Reel o'Tulloch; 16 valse, Love's Meditation; 17 polka, Gentleman Joe; 18 two-step, Yale; 19 valse, Remembrance; 20 two-step, Albion.

The attendance was in excess of former years, and the guests began to arrive early. They were received by Major Cosby, president, and Mrs. Cosby, assisted by Mr. G. R. R. Cockburn and Dr. Kennedy, 1st and 2nd vice-presidents. The opening set was as follows:—Major Cosby and Mrs. Kirkpatrick, Mr. G. R. R. Cockburn and Mrs. Cosby, Dr. Kennedy and Mrs. Alex. Fraser, Dr. Ryerson and Mrs. Kennedy, Lt.-Col. Strathy (Montreal) and Mrs. Davidson, Lt.-Col. Davidson and Mrs. Strathy, Mr. E. B. Osler and Mrs. Allan Cassels, Mr. P. C. Ridout and Mrs. Osler.

The music supplied by the 48th band was excellent, and the dances were largely patronized and heartily performed. A feature were the Scottish dances headed by the "Reel o'Tulloch," in which there was a full floor. The officers in their uniforms, and the members in Highland dress gave the scene a picturesque appearance and a brilliancy which were very attractive. The Scottish reel was one of the most pleasant dances of the evening. For these the pipers of the 48th Highlanders supplied music, and the whole atmosphere was redolent of the mountains and the bens. Heather was a favorite boutonniere, cairngorms flashed, and tartans brightened the dresses of very many of the enthusiastic ladies and gentlemen who wore the Scottish dress for the evening.