

SIXTY-FIFTH
ANNUAL REPORT

OF THE

ST. ANDREW'S SOCIETY



OF TORONTO

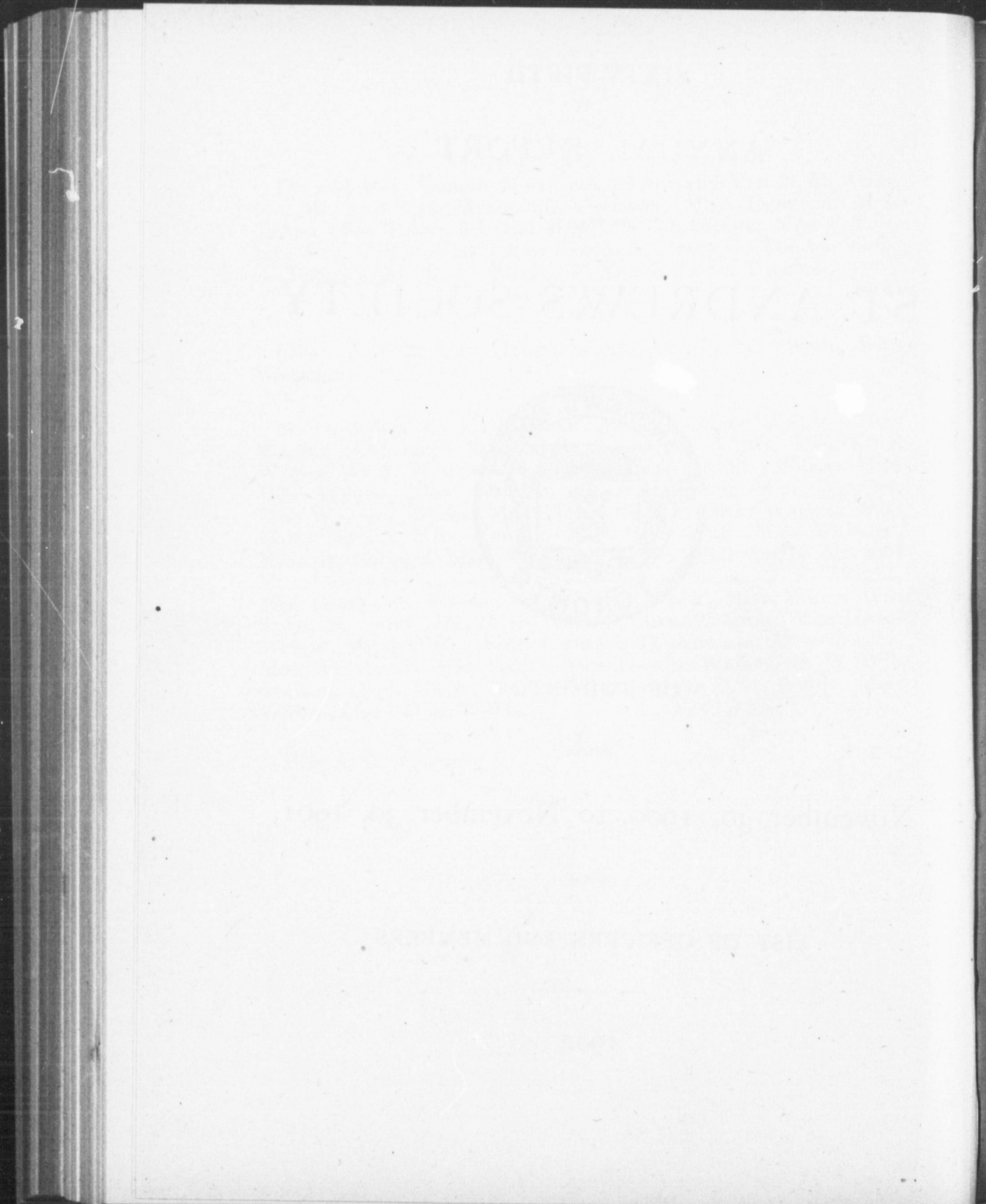
FROM

November 30, 1900, to November 30, 1901,

WITH

LIST OF OFFICERS AND MEMBERS

1902



ST. ANDREW'S SOCIETY.

OFFICERS FOR 1901-1902.

President :

GEORGE KENNEDY, M.A., LL.D.

Vice-Presidents :

ALEXANDER NAIRN, JAMES BAIN, JR.

Managers :

MALCOLM GIBBS. JOHN CATTO. JAMES MURRAY.

Chaplains :

REV. G. M. MILLIGAN, D.D. REV. W. G. WALLACE, B.D.
REV. ARMSTRONG BLACK, D.D.

Physicians :

DR. I. H. CAMERON. DR. J. T. FOTHERINGHAM.
DR. W. J. GREIG.

Treasurer :

GEORGE KEITH.

Secretary :

WILLIAM RAE.

Standing Committee :

J. A. PATERSON. JAMES MASSIE.

Committee of Accounts :

J. F. MICHIE. J. H. MCKINNON. EDWARD HAY.

Committee of Instalment :

G. R. R. COCKBURN. W. MORTIMER CLARK.

Marshals :

CHARLES MICHIE. MAJOR COCKBURN.

Standard Bearers :

MAJOR ROBERTSON. F. M. GRAY. J. A. MACINTOSH.

Pipers :

CHARLES MUNRO. FARQUHAR BEATON.
G. MURRAY. B. RICHARDSON.

Pipe Major :

WILLIAM CAMPBELL.

PATRON

HIS EXCELLENCY THE EARL OF ABERDEEN.

HONORARY MEMBERS.

Argyle, Duke of	Mount Stephen, Baron
Bain, James	Mowat, Sir Oliver
Elgin, Earl of	Playfair, John S.
Fleming, Sir Sandford	Riddell, John
Gilmour, Isaac C.	Thomson, William
Howard, Allan McLean	

LIFE MEMBERS.

Burgess, Ralph K.	Miller, Kenneth A.
Cassels, Allan	McMurrich, W. B.
Dunnett, Thomas	Ramsay, William
Gardner, G. M.	Smith, Dr. Andrew
Gilmor, I. R., Angus	Walker, David
Harvie, John	Wilkie, D. R.
Keith, George	

ELECTED 1901.

Barr, Walter J.	MacDonald, Donald
Beattie, William	McGillivray, Dr. Donald
Brown, E. B.	McMurrich, John D.
Buchan, Col.	McPhedran, Dr. Alex.
Clark, J. M.	Martin, John P.
Christie, R. J.	Paterson, N. L.,
Galbraith, Professor	Scott, Douglas
Glover, Alexander	Taylor, Andrew J.
Inglis, Robert A.	Warden, Alexander

RESIDENT MEMBERS.

Adams, James	Banks, William, sr.
Adamson, William	Barclay, D. S.
Alexander, D. W.	Barron, Robert
Alexander, James	Barwick, Walter
Allan, A. A.	Bayne, T. M.
Anderson, George	Bell, George
Anderson, T. O.	Bell, J. J.
Asher, Alexander	Black, Rev. Armstrong.
Bain, James, jr.	Blaikie, John L. [D.D.]

Blain, Hugh
 Bradshaw, Alexander
 Brimer, John
 Brodie, John K.
 Burnett, George G.
 Burns, John
 Cameron, Dr. I. H.
 Campbell, A. H.
 Campbell, A. H., jr.
 Campbell, J. H. Mayne
 Campbell, William
 Carlyle, David
 Carlyle, William
 Carnegie, Charles
 Carrie, Robert
 Cassels, Hamilton
 Cassels, Walter G. P.
 Catto, Charles J.
 Catto, John
 Clark, Dr. Daniel
 Clark, Peter M.
 Clark, W. Mortimer
 Cockburn, A. P.
 Cockburn, Churchill
 Cockburn, G. R. R.
 Cooper, A. W.
 Cosby, Crawford S.
 Cosby, F. Lorne
 Cosby, Norman W.
 Coulson, Duncan
 Creighton, David
 Crombie, A. T.
 Currie, J. W.
 Dallas, Henry
 Darling, Robert
 Davidson, John I.
 Dick, David B.
 Dickson, Matthew C.
 Donald, Duncan
 Donald, Robert
 Donaldson, J. S.
 Douglas, John
 Drynan, John
 Fairbairn, R. D.
 Ferguson, Dr. John
 Fergusson, G. Tower
 Fotheringham, Dr. J. T.
 Fraser, Alexander
 Fraser, J. W.
 Fraser, G. B.
 Galbraith, William
 Galt, Thomas P.
 George, James
 Gibbs, Malcolm
 Goodall, James
 Gordon, Colin F.
 Gordon, W. H. L.
 Gowans, John
 Grant, Capt. W. Forsyth
 Grant, Geo. W.
 Grant, R. A.
 Gray, Frank M.
 Gray, James W.
 Gray, R. M.
 Greig, E. R.
 Greig, Dr. W. J.
 Gunn, James
 Gunn, John
 Hamilton, Dr. H. J.
 Harbottle, Colin C.
 Hart, S. R.
 Hay, Edward
 Hedley, James
 Henderson, David
 Henderson, John B.
 Henderson, Joseph
 Imrie, John
 Irving, Andrew S.
 Irving, T. C.
 Jaffray, Alex.
 Jaffray, Robert
 Jamieson, Philip
 Jennings, Wm. T.
 Kay, John Bryce
 Keith, George A.
 Keith, John
 Kemp, John C.
 Kennedy, George
 King, John
 Laidlaw, William
 Lang, Professor
 Langmuir, J. W.
 Lauder, S. D.
 Lindsay, G. G. S.
 Little, Simon G.
 Lochore, Alexander
 Lockie, J. S.
 Love, J. L.
 Love, R. W.
 Lumsden, H. D.
 Lyon, T. Stewart
 Macallum, Professor
 McDonald, C. S.
 Macdonald, J. Bruce
 Macdonald, James H.
 Macdonald, James
 Macdonald, John A.
 Macdonald, J. Gordon
 Macdonald, J. K.
 Macdonald, W. C.

McGillivray, J. A.
 McIntosh, D. T.
 McIntosh, James
 MacIntosh, John A.
 McIntosh, Thomas
 McIntosh, W. D.
 MacKay, Donald
 McKeggie, J. C.
 MacKenzie, Alex.
 MacKenzie, J. J.
 McKenzie, William
 McKinnon, J. H.
 McKinnon, S. F.
 McLaren, Hon. Peter
 McLean, Hugh C.
 McLeod, J. E.
 MacLennan, Hon. James
 McMichael, A. H.
 McMillan, H. T.
 McMillan, John C.
 McMurrich, George
 Macpherson, D.
 Macpherson, J. B.
 McPherson, R. U.
 Massie, James
 Michie, Charles H. S.
 Michie, John F.
 Milligan, Rev. G. M., D.D.
 Moffatt, William
 Morison, John
 Morrison, James L.
 Mowat, Frederick
 Mowat, H. M.
 Murison, Rev. R. G.
 Murray, Douglas Stewart
 Murray, James
 Murray, John S.
 Murray, W. T.
 Nairn, Alexander
 Osborne, J. K.
 Park, James
 Paterson, John A.
 Paton, J.
 Patton, Dr. J. C.
 Prentice, David
 Primrose, Dr. Alex.
 Proudfoot, Hon. W.
 Rae, G. M.
 Rae, William
 Reid, Charles
 Reid, G. B.
 Reid, G. P.
 Reid, John Y.
 Reid, William
 Rennie, Robert
 Riddell, W. R.
 Ritchie, Fred A.
 Robertson, D. M.
 Robertson, J. Ross
 Robertson, Thomas
 Rogers, W. B.
 Rose, Alex.
 Rose, Daniel
 Rose, D. A.
 Rose, Hugh
 Ross, Hon. G. W.
 Ross, Dr. J. F. W.
 Ross, J. H.
 Ross, James L.
 Ross, William
 Ross, William, jr.
 Scarth, James L.
 Scott, James C.
 Scott, R. F.
 Scott, William
 Shaw, John Ross
 Simpson, William
 Sims, P. H.
 Smith, Dr. D. King
 Smith, Robert A.
 Somerville, Andrew J.
 Somerville, C. Fred
 Steele, R. C.
 Stephen, Peter
 Swan, Henry
 Tait, Joseph
 Taylor, C. W.
 Thomson, D. E.
 Thomson, J. D.
 Thorburn, Dr. James
 Waldie, John
 Walker, Charles
 Wallace, Rev. W. G., B.D.
 Warden, W. Mc'asket
 Warden, Rev. R. H., D.D.
 Watson, John
 Webster, A. F.
 West, Thomas
 Williamson, H. W.
 Wilson, George
 Wilson, P. T.
 Winchester, John
 Wishart, Dr. D. J. G.
 Wood, Hon. S. C.
 Wright, Henry
 Wright, Prof. R. Ramsay
 Wyld, Frederick
 Wylie, James
 Yuile, Harry A.

ST. ANDREW'S SOCIETY.

TREASURER'S REPORT

FOR YEAR ENDING OCTOBER 17, 1901.

RECEIPTS.

Members' Fees	\$446 00
Members' Certificates	3 00
St. Andrew's Day Collection	32 79
Donation, Geo. W. Lewis	15 00
Donation, Jas. George	4 00
Legacy, N. Currie estate	3,500 00
Ball Committee	111 40
Withdrawn from Permanent Account	150 00
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	\$4,262 19

DISBURSEMENTS.

Balance due Treasurer, Oct. 11, 1900	41 35
Manager's orders	497 30
Secretary's orders	37 60
Keeping burial plot in order	8 75
Illuminated address to King Edward VII.	35 00
Deposited in Dominion Bank to Permanent Account ..	3,500 00
Cash in bank, Current Account	142 29
	<hr/>
	\$4,262 19

PERMANENT ACCOUNT.

Balance in Dominion Bank Savings' Dept., Oct. 11, 1900	7,470 75
Interest for 1900	224 80
Deposit, N. Currie estate	3,500 00
Interest to June 30, 1901	116 40
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	\$11,310 95
Amount withdrawn for Current Account	150 00
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	\$11,160 95

FUNDS ON HAND.

Balance in Dominion Bank Savings' Dept., Oct. 17, 1901.	\$11,160 95
Cash in bank	142 29
	<hr/>
	\$11,303 24

Respectfully submitted,

GEORGE KEITH,

Treasurer.

Audited and found correct.

E. HAY, *Chairman*
 J. H. MCKINNON
 J. F. MICHIE } *Committee of Accounts.*

Managers' Report, 1901.

Your Managers have again the honour of submitting to you the Annual Report of their stewardship.

We have issued 203 orders upon your Treasurer, and the sum thus expended amounts to \$497.30.

We believe that we have relieved all deserving cases that have been brought to our notice.

There has been one burial in our plot at Mount Pleasant, (John Baillie), during the current year.

We remain, yours fraternally,

MALCOLM GIBBS.

J. MURRAY.

JNO. CATTO.

} *Managers.*

Secretary's Report.

The meetings for the past year have all been well attended, and the members generally continue to manifest a lively interest in the operations of the Society.

The beginning of the year was clouded by the death of Her Gracious Majesty Queen Victoria, after a reign of 64 years, the longest and most memorable in the annals of the British Empire. The Society prepared and had suitably engrossed, an address of condolence to her son and successor, which was sent through His Excellency the Governor-General, and the receipt of which has been graciously acknowledged by His Majesty King Edward.

Death has again made serious inroads on our membership. The last of the members elected in 1836, the first year of the Society's existence, has passed away in London, at a patriarchal age, in the person of Sir Robert Gillespie,

whose name as an honorary member has been on our roll for 65 years. Of our Life Members, Thomas McGaw and Hugh Macdonald have departed ; and from our Residential Membership we have to deplore the loss of Bernard Jennings and the Hon. George W. Allan, who had been President in 1855-6. Since the Annual Meeting in October, Robert Swan, too, has gone, to the great sorrow of the members, who, during the 14 years of his service as a Manager, had learned to appreciate in the highest degree his unobtrusive charity, and happy disposition. And as these pages are passing through the press, we have to add to our mourning for the closing of two bright young lives, those of Frank Kay and Gordon Mortimer Clark.

John S. Playfair, on completion of 50 years in good standing, has been added to the list of Honorary Members. Seventeen new members have been elected in 1901, and the roll now stands as follows :—Honorary Members, 11 ; Life Members, 13 ; Resident Members, 238 ; total, 262.

By the kindness of Mrs. Allan, the Society has been presented with a copy of a sermon preached before the Society on St. Andrew's Day, 1837, by the first Chaplain, Rev. W. T. Leach. It was found among the papers of her late husband, the Hon. G. W. Allan. It bears the signature of his father, the Hon. William Allan, first President of the Society. It is printed as part of this report, by direction of the Society at the Preparatory Meeting. We are also indebted to Mrs. Allan for a copy of a combined photograph of the members of the Society, taken in 1876.

Annual Sermon.

The Annual Sermon was preached in Bloor street Presbyterian Church, on the evening of Sunday, 1st December, by the Rev. W. G. Wallace, B.D., one of the Society's Chaplains. There was a very large attendance of members and others. A special feature of the service was the selection of old Scottish tunes, which were sung with great heartiness by the entire congregation. A solo by Mr. James Massie, of the choir, "I am far frae my hame," was much appreciated.

The following is a report of the sermon :—

Text :—"The fear of the Lord is the beginning (margin, chief part) of knowledge." Proverbs i. : 7.

Beneath the national prejudices and conceits, that without doubt characterize the Scottish people, there are qualities that are worthy and enduring. The unkindly soil and ungenial sky of the Mother Land have developed a thritt and energy, a perseverance and courage, a serious grappling with the problems of life, that are not surpassed among any other people. Some have referred contemptuously to the Scotchman as "clannish," but even this quality has much of virtue about it. Love of country, too, is conspicuous among the sons of Scotia, although it is not by any means peculiar to the Scot. It made Greek and Latin poetry throb with life. It pulsated through the captive Jew by the waters of Babylon : "O Jerusalem ! if I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I

prefer not Jerusalem above any chief joy." So has it been with many other peoples. In the Scot love of country is quite as conspicuous as in any other, perhaps more so. Can you wonder at it? Not simply is patriotism a national instinct in the Scot as in other men, but there is in Scottish history such a story of self-denying struggle, such a record of courage and virtue and vigorous effort, such a strenuous overcoming of difficulties, such a pure love of freedom, that one is not surprised to find in the Scot at home and abroad an undying love for the country of his fathers.

But whilst this is true, the Scot is not exclusive. Wherever he goes—and where is he not found?—he carries with him his love of country, but also the spirit of brotherhood to all men. He identifies himself with the interests of the new land to which he goes, and reaches out his hand in brotherliness to every man. Following the patriot-poet of Scotland he sings with enthusiasm:—

"Then let us pray, that come it may,
As come it will, for a' that ;
That, man to man, the warld' o'er
Shall brithers be for a' that."

But it is not my purpose to-night to dilate upon the Scottish characteristics in general, but to dwell a little on two only, which seem to be suggested in my text, and which for many a generation have marked the Scottish-born.

I. A genuine appreciation of knowledge. Barrie has referred to this in one of his works, "And now ye drums that we all carry in our breasts, beat your best over the bravest sight ever seen in a small Scotch town of an autumn morning, the departure of its fighting lads for the lists at Aberdeen. Let the time be the sweet, familiar one you found somewhere in the Bible long ago: 'The mothers we leave

behind us'—leave behind us on their knees. May it drill through your bones, brave boys, to the very end." "Brave boys," he says, and in view of the lives of strenuous self-denial they were compelled to live in the acquiring of an education, did they not deserve the term? Their larder consisted often of a bag of oatmeal and a barrel of potatoes, and this was expected to suffice them for many months. If by tutoring or working with their hands or in any other way they could earn an honest shilling, they did it gladly because it made an education more possible. And the fathers and mothers, that these lads left behind them in their homes, suffered with them; they were ready for all sorts of sacrifice in order that their sons might not fail of their ambition. It is by no means an exaggerated story, that story of the father who had but three cows, and one of them he sold in order to send his son to St. Andrew's.

Thus have even the poor aspired after the highest knowledge; it must not be the portion of the rich alone, nor of the cloistered few, but open to every man, be he prince or peasant. The Temple of Learning must stand with its doors wide open to all, and any who were debarred from entering, suffered untold loss.

In this appreciation of knowledge on the part of the Scottish people knowledge is highly valued for its own sake. It may be that some parents desire an education for their children, because it will give them "a position in life" and "advance their interests"; but this is the exception. Speaking generally, Scottish people recognize that education is in itself advancement in life, that knowledge is worth seeking after for its own sake. And, recognizing this, they have in their schools, both higher and lower, insisted that education should be thorough. They set their face steadfastly against everything of "cramming," and put into the minds

of their children from their earliest days the sure fact that "there is no royal road to learning." Their sons must not have all their difficulties solved for them, and only passively receive the results or facts; this might give them a great fund of information, but it would destroy independence of thought and action, and leave their intellects undeveloped. Rather must they be wisely brought into contact with difficulties, and encouraged to solve them for themselves, so that by means of these mental gymnastics their minds might wrestle themselves into full and manly vigour.

It must of course be admitted, that this system of severe mental training has made many a man hard-headed and opinionative, ready to split hairs; but it has made the people as a whole intelligent, independent, energetic, and given to them in the story of the world's struggle for freedom and for truth, a place that perchance is held by no other people.

This strong intellectual bent has tended to keep intellectual interest alive. The young Scot, drinking of the Pierian spring in his school and college days, thereby awakens a thirst which never leaves him. He would drink deeper still, and, whilst his eye is clear and his natural force not abated, he thinks and reads, and reads and thinks. This fact is illustrated by a recent incident, narrated by the Bishop of Stepney in a sermon, in which he was urging Christians to give attention to reading, and to beware of neglecting the intellect. "Only a month ago," he said, "after a day upon the hills, I asked an old Highland deer-stalker, who lived fifteen miles from human intercourse through the long winter months, if I might send him some magazines, with which he might employ the evenings. 'No,' he said, 'I have no wish for light stuff such as that; but, sir, could you get me a copy of the Sermons of Jonathan Edwards?' A strange selection," said the Bishop; "but mark the words

that follow : 'He gives such a grand account of the scheme of redemption.'" The intellectual habits of the Highlander's youth kept intellectual interest alive all his days.

II. This leads me to say that with the Scotchman's appreciation of knowledge there is combined a profound religious spirit, that fear of the Lord, which is the beginning and the chief part of all true knowledge.

The fear of the Lord, which enters so largely into the subject matter of some the books of the Old Testament, is the essential principle of all true piety. "And unto man God said, "Behold, the fear of the Lord, that is wisdom" (Job xxviii.; 28). The meaning of our text seems to be that no one can enter into the realm of true knowledge who is not humble in the presence of sacred things—that no one can be said to be really wise in whom is not the fear of the Lord.

This sincere sentiment of religion has always marked the Scottish people in their search for knowledge. Lord Tennyson's words might well have been written of them :—

" Make knowledge circle with the winds ;
But let her herald, Reverence, fly
Before her to whatever sky
Bear seed of men and growth of minds."

At the very basis of national education in Scotland is the reverent recognition of God and of His Word. John Knox never feared the face of man, because the Gospel had implanted deep in his heart the fear of God. What he had in his own heart he sought in his time of opportunity to give to the Scottish people ; as a far-seeing statesman he laid the basis of a noble system of education, by which all should be able to read the Word of God for themselves. Things, as they had been, would have to be overturned, but the welfare

of Scotland and the glory of God were of more importance than a peace, which, after all, was no peace. Thus in the humblest school, as in the highest, the education of the people was permeated by a strong, decided religious sentiment.

So has it been ever since. It may be true that in some cases superficial teachers have degraded the Bible in the eyes of the pupils to the level of an ordinary text-book, and, it may be true, that, as a result some lads on leaving school and gaining a measure of freedom, have put it aside, as they put aside other text-books—but I am convinced that such instances will on investigation be found to be exceedingly rare. The fact remains, that not in the homes only, but in the schools also, the education of the young has throbbed with a strong, religious spirit—the spirit of humility and reverence. On the very threshold of every national school has been the Word of God, begetting a love of truth and a desire that in all things God may be glorified. Scotland, with such an honored past, will surely never be tempted to secularize her schools, or to believe that an education is really worth having, that is not permeated by the fear of the Lord.

Buckle has asserted that the two most priest-ridden countries in Europe are Spain and Scotland. It is true, that in each country the mass of the people adhere to one particular religious faith ; but had Mr. Buckle been freer of prejudice and fuller of philosophy, he would have discovered a profound difference between the two. In Spain thought is practically forbidden, in Scotland it is warmly encouraged. The people of Scotland, with their innate love of knowledge, have not blindly accepted the faith of any leaders, but for themselves have peered into the things of God, and in the exercise of a God-given judgment have reached the faith they hold with such conviction and courage. Buckle was right in recognizing that religion is a great power in the

life of Scotland, he was wrong in that he entirely misread the condition of things in that land—for nowhere is there a freer people than the Scottish people.

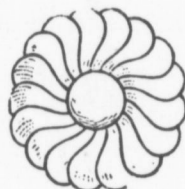
This religious spirit, that has so largely pervaded the search for knowledge, has contributed in no small measure to the progress of human freedom. It has ever been the friend of free institutions the world over, especially because linked to a certain type of faith, which always seeks to lift men's thought to God. Wherever the Scot has gone he has labored for freedom of mind, that man may be thrown upon his own resources, and, under a sense of responsibility to God, made to work out his own destiny ; he has labored, that in industry man might be free to invent and undertake, and that in worship the soul might ascend to God. Scottish education has for centuries circled around an open Bible, and it is the truth of that Book which makes men free. Unlike the Puritan, the Scot has not needed to seek other shores for "freedom to worship God" ; civil and religious liberty he has always had in the Mother Land, since the Book of Books was unclashed, save only at certain times of oppression, although even there it was purchased with blood. And, whenever he has been called to make a home for himself in another clime, he has always carried with him the innate love of freedom and instilled into his children and his children's children the same heaven-born love. This Western world has been called "the land of freedom" ; to what is worthy and best in our free government and free institutions the Scot has contributed in no small measure, for everywhere he has taught and lived the Christian truth, that in matters of conscience man should be free from obligation to man, in order that he might be subject to God alone.

Men and brethren, I am not saying that our fathers were perfect. They had many faults. But they had one great,

splendid, fundamental virtue, which made them grand and heroic—a virtue that gave direction to their life and conduct, and which we in these days are in danger of losing altogether—and that was the fear of God in their souls. They had towards Him a fine spirit of reverence, which permeated not simply their search for knowledge, but also every other department of their lives.

If we have learned the lesson of the past, we shall seek to bring to the problems and responsibilities of our day and land something of the heroic constancy to truth and duty—something of the sacred reverence—that marked our fathers. For we have our problems, grave and vital enough to demand all our patriotism, earnestness and self-devotion. In this new land the ship of State does not always sail in quiet waters. Differences of race and language bring their own difficulties. The vast extent of our Dominion suggests its own problems of transportation, administration of justice and how to consolidate all the varied parts into one living whole. How best to rear a strong, loyal, manly people, that will take its place among the nations—this, too, demands our thought. To the solving of these problems Scottish men will be found contributing of their best. Like our fathers, we shall set our face against every evil thing—perhaps, too, wrest victory out of the lap of defeat.” And if inspiration to thought and effort comes to us from looking to the future, which by God’s blessing we may make glorious, it comes to us also from looking to the past. If we are prompted to do our best by the knowledge, that thus we are helping to lay the foundations of a strong and free people, surely the memory of those, who have gone before, will stir our energies, when they flag, and hearten us, when we grow discouraged. Yes, and beyond our fathers we must look to our fathers’ God; for only as we have a vision

of Him and of His Son, Jesus Christ, shall we, who are Scottish-born, be true to our best traditions and worthily do our part in the life and work of our city and our land. Thus only will the highest knowledge abound ; thus only will the interests of Zion, which are the interests of righteousness and truth, be advanced in our midst.



The Day.

(Condensed from the City morning papers.)

The Day was celebrated by a dinner at the Queen's Hotel on Monday, 2nd December.

The attendance was large, the national enthusiasm unbounded, and the speeches filled with love of the land left behind, and of attachment to the country of their adoption.

The dinner was held in the splendidly refurnished dining room of the Queen's, where the electric lights shone down on a beautiful scene, the tables decorated with chrysanthemums and smilax. The menu was excellent, and the service, which was rendered under the general supervision of Mr. Henry Winnett, was of such promptness as to win praise from every guest.

Patriotic sentiment was stimulated by the presence of a large quota of military men, including several South African veterans. A rousing feature was the presentation to Major Churchill Cockburn, V.C., of an engrossed copy of a resolution passed by the society, congratulating him upon winning the coveted honour of the Victoria Cross.

The president of the society, Dr. George Kennedy, was in the chair, and, on either side of him sat E. F. Clarke, M.P., Hon. E. J. Davis; Mayor Howland, C.M.G.; John Taylor, President of St. George's Society; Douglas Scott, Rev. W. G. Wallace, Rev. Prof. Clark; Hon. Colin Campbell, Winnipeg; Thomas Crawford, M.L.A.; Alex. Fraser, and Rev. Halliday Douglas.

The president, in his opening remarks, referred feelingly to the death since the last annual gathering of such honored members as Wm. Christie, Hon. G. W. Allan, ex-President

Cosby, Hugh Macdonald, Bernard Jennings, Thomas McGaw and Robert Swan. In proposing the health of the King Dr. Kennedy remarked on the interesting fact that the society had only once before toasted the King, and that was sixty-five years ago, when William IV. was the sovereign.

The healths of His Majesty, the Queen, the Prince and Princess of Wales and the Royal family, the Governor-General of Canada, and the Lieutenant-Governor of Ontario were drunk with enthusiasm. There was a special cheer for Queen Alexandra, in token of her birthday.

Captain Ross, in replying to the toast of "The Army, Navy and Volunteers," suggested that all the troops under the British flag should have a common name—the Imperial forces of the Empire. He had fought side by side with the Boers in the Zulu war, and he thought the opportunity then afforded the British of observing Boer military methods might have been turned to account.

Capt. A. N. C. Brown, of the 71st Highland Light Infantry, a young officer who was badly wounded in the South African war, also responded to the toast. He said he had commanded a company of South Africans and Australians, and could testify from experience that the relations of the colonial and Imperial troops were highly cordial.

At this juncture Major Cockburn was escorted to the head table, and presented with the society's congratulatory resolution. The Chairman said it was not generally known that Major Cockburn, before winning the Victoria Cross, had obtained the medal of the Royal Humane Society for conspicuous bravery in saving human life.

The company rose and cheered the gallant Major lustily. He was forced to respond in a brief speech, in which he said he had the honour of meeting in South Africa such distinguished Scotchmen as Hector Macdonald and Ian Hamilton.

Mr. G. R. R. Cockburn, father of the recipient, also spoke, thanking the gathering for the honour they had done his son.

"The Day an' a' wha Honour 't" was toasted with highland honors, feet on tables, the company taking the cue from Alexander Fraser.

Prof. Halliday Douglass, the new professor at Knox College, responded in a thoughtful address. He thought Scotchmen should bring to this new land some of the things that made the old land great. One of these was the firm hold of moral principles, and the fear of God which were learned in Scotland. It was Scotland's religion that made that country what it was. The Scottish Church had turned out a robust, sane and virile type of man and Christian. Scotchmen should also bring their patriotism. The problem of patriotism in this country, he thought, was the combining of a patriotism for the Dominion with the larger loyalty for the Empire. Professor Douglass also appealed for an enthusiasm for learning, and put in a special word for the classics. Every Scotchman, however hard-fisted, had a vein of poetry in him if probed deep enough. The real heroes of Scotland, after all, were Burns and Scott.

Mr. Alexander Nairn proposed the toast to "The Parliament of Canada and the Legislature of Ontario and Manitoba." Mr. E. F. Clarke, M.P., was the first to reply, in his usual graceful and effective manner.

Hon. E. J. Davis said that the members of the Ontario Legislature were as conscientious a body of men as any in the world. He was pleased, also, he said, to have the privilege of joining in honoring the 65th anniversary of the society.

Hon. Colin Campbell, Attorney-General of Manitoba, fol-

lowed. He spoke interestingly about the West and predicted a bright future for that part of the Dominion. He was pleased to tell of the prominent part that Scotchmen had taken in its development, and he believed that had it not been for the patriotism of the Scotchmen the West might have been handed over to the United States, and that but for the Scotchmen he would not be replying to the toast to the Manitoba Legislature.

Mayor Howland was received with cheers when he rose to respond for "The Mayor and Corporation of Toronto." He said the time had come when the great national associations could not be maintained in primitive force and vigour unless they recruited into their ranks not only natives of the British Isles, but their sons, who were native Canadians, and who preserved a romantic and sentimental attachment to the countries of their fathers. They rejoiced that Canada had grown up a population with a native character, which was making itself known before the world, and they rejoiced also that those whose strain of blood and intellect was derived from some portion of those dominating islands which had given the character of the world to-day, were not forgetful of their ancestors.

"Sister Societies and Guests" were represented by President John Taylor, of St. George's; Thos. Crawford, M.P.P., of I. P. B. S.; Douglas Scott, of the Caledonian; and Alexander Fraser, of the Sons of Scotland.

Mr. James Bain, Second Vice-President, proposed "The Press," and "The Ladies" were championed by G. Mortimer Clark.

The evening was enlivened by songs from Messrs. McLeod and MacGregor, and recitations from Messrs. J. L. Morrison and Charles Walker, the latter giving "I'm o'Shanter."

The following telegram was sent to sister societies in Canada and the United States :

We've lippen'd aye tae Providence,
And sae will we yet.

Responses were received as follows :

Windsor.—

We've crossed the threshold of the twentieth century,
And stand on its warm hearthstane :
On the twa thousand year o' oor Saint's anniversary,
Windsor sends greetings to Toronto again.

We are twenty years auld on St. Andrew's Day,
So you see we are warstling weel up the brae.
Ye hae sixty-five nicks in your horn noo, ye say—
Oor bannets we doff in respect.
Your braw charter members are a' wede away,
We trust they're among the elect.

St. Catharines.—Your brither Scots, in the Garden City, extend fraternal greetings.

May the sun of bright prosperity
Shine sweetly and serene
On the land of bonnie Scotland,
Where the heather grows so green.
Here's to the day, and a' who honour it.

Guelph.—

Ilk sonsie lass and laddie now,
Father, mither, bairnies a',
Ne'er abien us e'er can craw,
That lo'es the heather.

Hamilton.—

St. Andrew's Sons in Hamilton,
As happy all as kings,
Wish you and all within your hall
The best that Andrew brings.

Brantford.—

Your street cars may be crooded fu'
Wi' struggling, weerin' laddies ;
Gas companies may be struggling too,
Tae prove they are your daddies.
But dear Toronto, cock your lug,
Let tears gie place tae laughin',
Just steep your nose deep in the mug,
Auld Scotland's health be quaffin'.

Philadelphia.—The St. Andrew's Society of Philadelphia sends its greeting to you, and trusts that you will join with its brethren on St. Andrew's night in drinking to the health of old Scotland and the Societies that bear our name.

Halifax, N. S.—Hearty greetings from Scottish brethren in New Scotland, and the memories of the day we celebrate.

Winnipeg, Man.—We're preein' haggis here the nicht. Join us wi' a drap Glenlivet for auld lang syne. On wi' yer dance; let joy be unconfined.

St. John, N. B.—

The auld kirk bell has chappet twel',
Wha cares tho' she had chappet twa;
We're licht o' heart and winna pairt
Though time and tide should rin awa'.

Vancouver, B. C.—

This nicht o' Saunt Andrae,
Leal bairns o' the heather,
Tho' far we be pairted,
A' oor hairts beat together.

Trenton.—No forgetting oor lads at the front, "Scots wha hae" was like us. Trenton St. Andrew's chaps are wi' you this nicht, spiritually.

San Francisco, Cal.—Joy be wi' ye a' the nicht, but aye keep a calm souch.

Fredericton, N. B.—Blessins on ye a' and oor auld respectit mither.

Detroit, Mich.—Lang may ye a' hae breath tae blaw the reek frae off yer toddy.

Albany, N. Y.—The St. Andrew's Society of Albany, N. Y., sends warmest greetings to brothers across the border.

Campbelltown, N. B.—Then like oor dads o' auld lang syne, let social glee unite us a'.

Portage La Prairie, N. W. T.—Manitoba's aye had seed time and harvest, and sae will it yet.

Nelson, B. C.—

Tak anither hornie while you may,
Ere Ross shall doun St. Andrew's Day.

Cornwall.—We are a' John Tamson's bairns, sae here's tae auld Scotland far awa.

Alexandria.—Glengarry to Toronto. The heart of Glengarry chiels is wi' ye the nicht, and we'll tak wi' you a richt gude wullie wacht for auld lang syne.

Quebec.—Quebec Scots wish their brithers a' weel for the days o auld lang syne.

Kingston.—A health to the land o' cakes and brither Scots.

Tacoma, Wash.—Come ower the hills, or row yer boatie roun', and we'll hae a merry nicht.

Rat Portage.—

A glass tae the King, tae the Empire anither,
An' twa tae auld Scotland, oor ain canty mither.
Tae the land where we live, and where maybe we'll dee.
We'll juist tak sufficient tae wet the ither e'e.

That's oor text—what's yours?

Indian Head, N.W.T.—

Oor clans hae gathered in their micht,
Twa hunner strong (if I am richt),
They sen' their greetin' wi' delight,
An' hope that ye may a' gang merry hame the nicht.
Wi' muckle glee.

She's a ferry fine speerrit Camlachie.

Regina, N.W.T.—The Regina Scotchmen send greetings to their brethren at Toronto.

Thank God the heart of Scotland yet is with her valiant past,
When freedom fronted tyranny, and dared death to the last.

Ottawa.—Fraternal greetings to the brither Scots of your Society.
Nae reflection on ithers not so favoured.

Victoria, B.C.—

May peace and plenty be the lot
Of ilka kindly brither Scot.

Montreal.—

Slainsh, to the land of the moor and ben,
Of the plaided maids and the kilted men,
Sons of St. Andrew, a bumper we crave,
Slainsh, to the dear land over the wave.

Milwaukee, Wis.—As roun' oor boards the nicht we sit, fu' fain let's pledge auld Scotland ainst again.

Charleston, S.C.—St. Andrew's Society, Charleston, South Carolina, mother St. Andrew's of America, sends greetings.

Portland, Ore.—Here's a hand, my trusty frien's. With hearty greetings to Toronto brithers on St. Andrew's Day.

Chicago, Ill.—

Scots, we wish ye weel,
Tae Scotland we maun aye be leal,
An' since the nicht we canna join yer meeting,
Chicago Saints maun just send ye their greeting.

Buffalo, N. Y.—St. Andrew's Society of Buffalo greets you. Here's a health to ane an' a'; the maple leaf for ever.

A Sermon

PREACHED IN ST. ANDREW'S CHURCH, TORONTO, ON THE
THIRTIETH DAY OF NOVEMBER, 1837.

(ST. ANDREW'S DAY).

BY THE REV. W. T. LEACH, M.A., EDIN.

Minister of that Church and Chaplain to St. Andrew's Society,
Toronto.

II. Peter, iii., 1.

"This second epistle, beloved, I now write unto you ; in both which I stir up your pure minds by way of remembrance."

It does not always happen that the purest and most valuable of our early instructions, maintain in the subsequent course of life, that influence which they were intended to exert. The circumstances of that man must have been favorable indeed, whose generosity of character, whose sensibility of conscience and the delicacy of whose religious sentiments have not rather sustained detriment than acquired intensity in his encounter with the realities of life. The prime affections which grow most rapidly under the genial instructions with which the heart is plied in early youth, are gradually superseded and mortified by a host of passions of a sterner and more engrossing character, which are called into activity by the new duties and trials which demand constant care. According to the strength of the natural character, or the character as it has been moulded by first impressions, the manners and principles of the age and place in which we live are assumed or withstood in a greater or less degree ; in the lapse of time we undergo

a process by which our individuality is, in some degree, assimilated to the surrounding mass. That in which we differ from other men is worn away as we are rolled along in the vortex of life; and the youthful discipline which was designed to lay an enduring foundation for purity of manners, for inflexible integrity, for the love and fervent worship of God, is too often discovered to be frustrated by other influences which have been suffered to acquire an unworthy dominion.

In ordinary cases, it is not till after such a revolution of character has taken place, till after the business of life has absorbed our attention, intercourse and contact with various classes of men, experience of their virtues and familiarity with their vices, have made us sceptical of the utility and necessity of those healthful and heavenly lessons which were taught by our parents and first instructors, that we for the most part begin to consider that the value of these lessons is, after all, incalculable, that they constitute the best rules for our guidance to a happy and honorable life, and that we must constantly revert to them, whether we be ambitious to become the benefactors of mankind, or ambitious to be numbered with the heirs of immortality.

It is believed that it is not assuming too much to suppose that the great majority of those who trace their origin to the sires and matrons of Scotland have had the advantages of the early training referred to; but it is to be feared, on the other hand, that it is by no means a superfluous duty to stir up the minds of many by way of remembrance.

In Scotland, the absence of a legal provision for the poor,—of any adequate provision, at least, that can be enforced upon the community under the sanction of a general law—the active compassion of its population was left to ex-

press itself with natural freedom. Not the happiness only, but the existence of his brother was in every man's keeping. The perfect voluntariness of the gift permitted the benevolence of the charitable to be ranked, as it ought to be, in the class of moral virtues, or among the graces of spiritual religion. While a compulsory charity would have been attended with grudging and reluctance, and might have been the occasion of increasing the evil which it was intended to remove, it was thought best, in beautiful conformity with the religious system of that country, that the efficacy of Christian faith upon all, their cordial reception of the law and precepts of God, should be security for the maintenance of the indigent few. The poor themselves looked to the opening of the heart for the supply of their wants. The bounties of heaven thus descended to them through a sacred medium, and this in its measure served to invest the common faith with reverence and benignity in the minds of the poor and helpless. In proportion to the rank which a compassionate or charitable disposition held in the estimation of a religious people, was the urgent enforcement of it as a matter of duty. "Their minds were stirred up by way of remembrance," and though the means thus furnished for the maintenance of the poor might be defective notwithstanding, it was a hallowed offering, "it was twice blessed"—blessed to him who received it, and no less blessed to him who presented it. It is not to be wondered at that the supplies from this source of voluntary charity should at length be found defective, the population in many districts having outgrown the natural and artificial means of subsistence; and this, no doubt, acted with considerable force in moving from their ancient and well-loved tracts many reluctant children of the country to seek their fortunes in the British provinces. The full-fledged flock could not all

be fed in the narrow nest of their mother, but she has given it in charge to the stronger and more fortunate ones to bear the burden of the weaker in the season of their migration, more especially after the exhaustion of so long a flight. It was not a vain design, therefore, nor one independent of divine counsel, that induced her so providently to impress upon the spirits of her offspring the excellent virtue, the imperative duty of a tender heart and a liberal hand. Nor need it be deemed in us an unbecoming gratulation, if, after the experience of the last year, we should choose to feel satisfaction in the belief that neither has that virtue been relinquished, nor that duty deserted by the St. Andrew's Society in this city.

But there are many offices which a conscientious and discerning person will mark out as his duties besides those which are palpably manifest. His desire to do good, and his insight into the means, will enlarge the scale of his obligations. At any rate, his obligations will become too manifest to him to suffer him to limit their range merely to temporary relief in cases of clamantly necessitous. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The material man may be fat even on a field comparatively bare, but the rational and immortal creature may be a lean, starveling on the fullest pasture; and it is with a view to his elevation in this latter respect, which has been found best to meet what is required by the former—his elevation in things that are distinctive of his nature, his knowledge, his "discourse of reason," his domestic happiness and love of order, his capacity to understand the laws that regulate the system of social life, and his readiness to apprehend the whole train of his duties to men and to God—it is with a view to his elevation in these respects that schools of wise men are in-

stituted and churches established, that the laws of a people are, or ought to be, invested with dignity and armed with power—in the attainment of these ends that the public works and institutions of civilized men have an argument for their existence, a sufficient reason. In referring you to the schools in your native country, to her institutes for the teaching of things useful in various occupations of life; in referring you to the colleges of England and Scotland, whose philosophy has so greatly enriched, and whose learning has so long feasted the world, you will be at no loss to perceive in what manner such institutions conduce to these important ends. It is difficult to conjecture what any one can have to object to the application of a similar system of means in the province of Upper Canada, a system applied of course with the due modifications which the circumstances and prospects of the country may require, and with a judicious deference to the authority of experience in other countries. It is lamentable that either the hostility of opposite prejudices or a perverse and gratuitous repugnance should obstruct the commencement and free operation of a system of education, uniform and yet various, according to the different degrees in which it may be required. Better, indeed, that the application of no system should be attempted than that any maimed and defective scheme should prematurely occupy the ground. But let the ground be preserved—let it be sacred patrimony interdicted from the touch of the ignorant and profane. Let every man believe that he robs his posterity of a noble inheritance, if he lend an expression of his heart to a thing so mean as the alienation of their birthright of knowledge. In all things, it is easier to destroy than to construct; it is easy to squander the goods we have received, but when once alienated, who shall extort them from the jaws of a living

thing that has once devoured them; who shall reclaim the common right, the provision that has been so liberally made for the welfare and instruction of the community? We conclude without proof, and exercise a faith for which we have no revelation, if we judge it either a probable or a certain thing that these resources being cut off, it shall be possible afterwards to acquire resources equivalent. It was to no such faith or assumption as this, that grave and sagacious men, during the stormiest periods of British history, trusted to for the good of the then present and the bettering of future generations. Even they whose political course was wildest in form and most erroneous in principle, defended the basements of every literary institution, and suffered but few ravages to be committed on the appurtenances thereof.

In many parts of North America and among various classes of persons the fallacy has become prevalent, that the truth in Christ may be well enough taught and sufficiently defended without the expense of a preparatory course of literature, and this is one of the reasons assigned why no liberal provision ought, in their opinion, to be made for the endowment of schools and colleges, in which the higher branches of literature and science may be cultivated. Wherever there is one of an educated sect, there is one they say, who seeks the establishment of priestcraft. No doubt, in the present circumstances of the country, there is a more obvious necessity for laborious zeal than for the refinement of the schools, but to deny the advantage of any qualifications of the academy, to represent them as more likely to injure than to serve, is a vindication of the excellence of ignorance which does not even pretend to the statement of a reason. It is certainly a new thing, if no improvement, to blindfold the shepherd, that he may the better see how to lead his flock.

As in observing the map of the wide land we dwell in, the eye is perplexed to ascertain the boundaries that circumscribe it, and the memory posed to recal the new names of new villages and towns, so is the judgment harrassed endeavouring to prognosticate from the changeable phenomena of its social and political condition, what state of society may eventually emerge. It is certain that neither extent of territory nor luxuriance of soil, commercial resources nor any physical accidents whatsoever, determine any thing as to its future prosperity. Attica was little more than the City of Athens, and how narrow a space lies enclosed within the shores of the Island of Great Britain, yet is that Island something in the past and present history of the world, and in stirring up your minds by way of remembrance to some of the causes of her greatness, to the excellence of her laws, and what is of far greater consequence than that, the infallible certainty and impartiality* of their execution, to the extent of her religious establishments and what is of far greater consequence than that, their usefulness and moderation and very great aptitude to the fulfilment of their end, you will readily recollect, also, the great number and liberal endowment of her literary institutions. Of these many of you have experienced the benefit; many of you have been the eye-witnesses of their prosperous operation and have

* When Sir William Gascoine was Lord Chief Justice of the King's Bench, King Henry V. (then Prince of Wales), seeking to get off one of his servants who had been guilty of some misdemeanor, reviled Sir William in open court. The aged Judge, less concerned it may be supposed for the personal abuse to which he was subjected, than for the honour of the Crown and the laws of the Kingdom, committed the Prince to prison. "Down fell the heart of the great Prince Henry, and his father, King Henry IV., is said to have rejoiced, that he had a Judge who knew how to command by the laws and a son who knew how to submit to them."

detected in them, abstractedly, the sources of much that is great and honorable among men.

Besides what we owe to the early instructions which prepared us for offices of kindness or charity to our fellow-men, what we owe to the institutions which gave the knowledge and readiness that any one may possess as qualifications for the ordinary avocations of life, let us lift up our eyes from the lesser to the greater and confess what we owe to the early inculcation of religious truth. It is peculiar to the doctrines of Christianity to call into constant exercise the self-reflection of a human spirit, to excite an exercise of reason which is always allied to a sense of duty, to moral and spiritual interests of itself, the object and the subject. It is different, if not distinct, from the practical understanding, whose office it is, having taken observations of external things, and having recorded facts and incidents with the nicest care, to deduce from them by a comparison some general law of nature. Its field of contemplation is the soul itself, its duties, its temptations, its aspirations after things to come everlasting. It is large in its discourse, and eyes constantly its promised destiny. It may exist in the greatest strength in the humblest Christian, and have expansion and force, vivacity and spirit, though the practical understanding be but partially exerted ; and hence it happens that he may be often accounted a fool, because the kind of intelligence which he exercises is different from that which alone is valuable with the disciples of the Utilitarian School ; but, in point of fact, the difference is in his favour, inasmuch as eternity is a higher concern than time, and duty, in its proper sense as referring to the will of God, superior to all other motives whatsoever. But both are requisite, the practical understanding and the reflecting reason for that species of life which it has pleased the Almighty Sovereign to decree for us. Both are excellent

in their kind, the needful gifts of our heavenly Father. They are the endowments which our circumstances specially require, our circumstances as creatures under the power of temporal necessities, our circumstances as moral agents under the law of God, and capable of His grace. But our error and our sin is in separating these, in suffering the things that are present to the eye of the body to disperse the things that ought to be present to the inspection of the soul. To counteract this tendency was one of the leading objects of your early education—to trim your souls and enrich them with heavenly wisdom against the day of your final reckoning. With most of us the early prime of life is a season that has long retired to the forgetfulness of the past. The golden hours of that first period are over. Having so large a stock to draw upon, it is to be feared that many of us have considered it no reproach to appropriate to the pastimes of a gameful spirit, or given it all to the cares of our secular employments. We have lived too much in the now of things, fed upon promises of our own making, and wasted the sunny days when we should have been planting seeds that would have blossomed in heaven. It is true that in the spring time of life temptations are strong and “it requires practice to make a wary fencer”; but even then, there was the sense of accountability and sin against light, though the light were dimmer than it appears to the collected judgment of our manhood. But when, upon reflection, the truth occurs to us how easy it might have been to retain in the soul our first impressions of obligation to the law of God, our disposition to practice and admire its plainest and easiest lessons; when we consider how much sacred knowledge might have been obtained, how many excellent habits strengthened or produced, and how many evil dispositions effectually nipped in the bud, we may well regret that we should have suffered any influences

to give additional power to the enemies of our salvation, and permitted ourselves to drift without reason or rule to a distance which we must needs retrace with much laborious endeavor and many weary cares. If we have sacrificed in prone forgetfulness and indolence the sacred hours that should have been carefully devoted to the high purposes designed by heaven—if we have been lavish of the invaluable property committed to our charge, and spent it prodigally in trifling occupations—if instead of making the arts of good our constant study, and endeavoring to confirm and improve habits of mental, of moral and religious discipline, that would have made us in love with the preparations requisite for our eternal state, then we have yet to overcome reluctances strengthened by an aftergrowth of habits, before we can pass from the natural to the spiritual, from a state of moral and religious darkness into a state of spiritual discernment, reconciliation and peace. A more sorrowful case can scarcely be contemplated, and yet how numerous such cases are, than that of the degenerate son of pious parents. He was nurtured, say, in the bosom of a religious family. The promise of a heaven beyond the limits of time was received into his soul as an indubitable reality, and all vices and sins were presented to his eyes, marked with scrolls, that exhibited them as the sources of misery, pollution and death. He was then surrounded with a holy atmosphere, and breathed, as it were, the air of heaven; a father's care, and a mother's love, were ever busily engaged in moulding the spirit of the little heir of immortality. But when he has acted a while on the stage of the world, and become expert in the tactics of an earthly warfare, the traces of his heavenly lore are soon obliterated, seared in the struggle for precedency and power, and buried under a heap of ungovernable passions,

till he is found in the latter days of his manhood a devotee to the world, which he has been cheated to adore, and a wary and practised defender of his spirit against all the influence and argument of the logic of heaven, except when on some remarkable occasion, his thoughts are rolled back by a secret suspicion of his weakness and error, to the state in which his life so auspiciously dawned, and then for a moment the extinguished flame is rekindled on the alter, and seems as if its incense were to reach beyond the clouds. When the heart has become entirely preoccupied, when it has resisted with prosperous effort the notices of conscience and admonitions of wisdom, and has advanced by slow and imperceptible degrees to a settled state of religious indifference, it behoves us to remember that it can then be affected only by an agency superior to nature, to nature trodden to an impenetrable consistency. For such is the nature and crescent tendency of evil, that it becomes gnarled and knotted with the length of time it subsists, till it can flourish in the summer breeze and maintain every branch and bough unbroken, for all the violence of a wintry trial, and only fails in its inveterate obstinacy when it is wasted and hollowed out by the hand of death.

In addressing you thus, you will ascribe it to a sense of the responsibility of our sacred vocation. You will not be apt to suppose that the tone of your religious character is hereby depreciated beneath the standard which either in truth or in public estimation is highest in the community of which you form a part. It is to the purity and depth of your religious feeling that we are to look for the enlightened conviction necessary to the bold advocacy of measures which are requisite for the improvement if not for the respectable existence of the society into which Providence has cast you. Truths must be diffused before any good can be

made extensively effectual in this country. Truths must be diffused because political privileges are immensely diffused. It happens that no man is regarded by the laws of the country as a minor that has no voice in public affairs, as a person whose interests are wholly resigned to the care of others. This renders the public discussion of public measures inevitable, and accordingly the patriotism or public spirit of good men behoves to be commensurate with the difficulties which ignorance and prejudice may create, to the obstruction of every avenue that ought to be opened and cleared for the general welfare. This is especially required where religion is concerned, or there is nothing around which the prejudices of men are apt to accumulate more thickly, nothing in which what is extra-essential is so readily confounded with what is essential. The honour of the Christian name and the glory of the kingdom of Christ have been, and are still likely so to be, less spoiled and bedimmed by the infidel and profane than by uncharitable prejudices that respect the accidental forms of religion, where no difference in things essential is pretended—forms which no more constitute a part of the thing than the beast which carries a man on its back constitutes a part of the man himself.

The connection between the prevalence of moral and religious truth and the secular prosperity of any people is close and intimate. It is a relation that always becomes the more visible, and is reckoned the more needful, the more that any people are elevated above the necessity of physical or personal labour, to the development of a higher order of powers. It is a relation which the past history of no nation has contradicted, for, though many States have arisen to greatness with no great distinction of moral and religious purity, such greatness has been but the power of the tiger overmastering the weaker inhabitants of the forest, a work

which when once accomplished, crowned with praises and hailed as a thing immortal, has invariably fallen to pieces by the disunion of its component parts, the disruption of those moral ties which men call justice and humanity. Some manifestation of moral dissolution has always accompanied the decline and attended the funeral of extinct kingdoms and states.

It is natural to men to hold some sort of doctrines as objects of belief, and to adopt some sort of forms of religious service. It is natural to do so, because the tendency proceeds from a principle of our constitution, implanted, if we contemplate the design of it, most wisely and graciously by our heavenly Father. But it has ever been observable that the best blessings of God, when once they are corrupted, become the severest calamities, His greatest bounties the heaviest curses ; and accordingly the very faculty which made mankind capable of religion, became, upon the gross ignorance which succeeded their fall from a state of innocence, the chief agent in their misery and degradation ; a native sentiment perverted from its original object and proper aim in the reverence and worship of the one living God, bent them prostrate before imaginary powers, miserable phantoms begotten of darkness and terror.

What the state of mankind would have still been, but for the gracious interference of the Father of all, is a problem which there is no oracle to solve. Even with all the light which God has communicated, the book of man contains but a melancholy history, and if it has been thus in the green tree, what would it have been in the dry ? It was not, however, the counsel of heaven to leave mankind in a state of hopeless darkness and grovelling idolatry, but evidently the design of the Most High, that they should rise above the low and shrunken stature of nature, to higher

degrees of knowledge, moral purity, and spiritual life ; that his favor and wisdom should be freely bestowed wherever there was a sincere desire of receiving them, and a well-warranted hope of a blessed immortality communicated beyond the trials of life and darkness of the grave ; and hence, by this expectation of a heavenly heritage, and by an explicit exposition of the means by which it may be obtained, has this theatre of the world been in some degree converted, and is progressively being converted into a school of righteousness and discipline, preparatory for eternity—not suffered to remain merely a field for alternate production and dissolution, life and death, existence and rottenness. but a place to be blessed with the presence of God through Christ Jesus, with the means of Salvation from spiritual death, with faith and love, with charity and peace, whenever men shall be brought to reverence and obey the law of their Creator. “The law of God is perfect, converting the soul ; the law of God is pure, making wise the simple.” There are no refinements of a spurious civilization that can supersede it even in point of utility ; for spurious indeed and corrupt must that civilization be, where the practice of referring human actions to the standard of God’s law is either unknown or held in discredit. It is the only authoritative standard of moral truth, and quite sufficient, when its broadness is unfolded, for the guidance of human conduct. A departure from it in the way of irreligion and scepticism, or a perversion of it by any form of fanaticism, is pernicious to the social, as well as the eternal interests of men. Consider what a “place of skulls” that land would be, where knowledge should be universal and greatly increased, yet unaccompanied by the knowledge and fear of God. Let such a state of society be supposed to exist. Let it be supposed that the love and fear of God leave every human heart to the dark

working of its own passions, that the notion of a day of judgment be declared absurd, that all the revelations of God be expunged in open council, from the authentic history of the world, and men proclaim themselves the sovereigns of the universe, the only intelligent existences that ever were or shall be—this is all perfectly impossible, but it is only the spirit of ungodliness carried out to its proper measure of enormity, and what are the conclusions that may not justly be inferred? Is not every wickedness that man can invent, every crime which it is possible to conceive and perpetrate, thereby sanctioned and made sacred as anything else? Nothing, in that case, must be looked upon with reproach or with shame. The foundation of all righteousness, the principle of all morals is torn up and destroyed, and what other law is there left for the conduct and guidance of men? Utility alone. Wherever crime can be committed unseen, that must be reckoned no crime at all. "Tis only daylight that makes sin." The most guilty act, if it could escape detection, might then be a most useful and praiseworthy performance. The murderer having slain his victim in secret, might "wipe his mouth and say, I have done no wrong," and have nothing to regard and nothing to alarm him, but lest a drop of blood or the print of his foot might afterwards betray his part in the transaction. It is true, that, since he who slays one man unjustly, threatens the death of all men, a common sense of insecurity and danger might induce them to visit the crime with pains and penalties; but it is also true, that human laws could reach but a small number of the enormities for the prevention and punishment of which they are framed, if these enormities were divested of the dark horror that surrounds them, by a public and legalized profession of ungodliness. Where men acknowledge no God, they acknowledge no duty, in the highest sense of

the term. They have no motive in the love of God, no motive in the fear of God to dissuade them from sin, and whatever sin best pleases them, there is no manifest reason why they should not commit it, provided they like it better than the inconveniences that attend it.

In a semi-barbarous community, the grossest superstitions may serve as a bond of society, and save it from utter licentiousness and dissolution. An indefinite terror of the powerful, and to them mysterious agents, whose effects are so manifest in various phenomena of nature, must unquestionably fortify, in many cases, the suggestions of conscience; but that intermediate state where superstition is totally disarmed, and even its advantages repudiated, and where, at the same time, no sound knowledge, nor rational persuasion of divine truth have found a place, has been found to exhibit the greatest proportion of low vices and hateful crimes—the most frequent instances of public turbulence, rapacity and oppression, and the greatest insecurity respecting everything which best deserves to be regarded as a common or public blessing. This conclusion might be established by an induction, founded upon a multitude of facts—upon the many periods in the history of mankind, in which the civilization of a community has overshadowed its ancient superstitions while it received neither the purity nor stability which the knowledge of the truth in Christ would have imparted.

Without this knowledge society is destitute of the elements of a permanent elevation; and, though the fear of summary punishment may have the effect of restraining, and the ordinary occupations of life, by the pressure which they exert upon the violent passions of human nature, may have some influence in tranquilizing men, and reducing them into a sort of sentient peacefulness; they are quite consistent

with the meanest variety or form of life, and may leave the man little better than his kine, scarcely possessed of any higher attainments than what consists in the powerful application of his whip or in the nice aim of his gun. Such, or very similar, is the state of those Eastern nations which exhibit the longest genealogies, notwithstanding their skill in many arts of an inferior class. The length of their duration seems to have required this lowness of moral and intellectual stature, while the distinguished elevation of other ancient states seems to have entailed upon them a speedy extinction. Of the nations that now subsist, which are they that are most distinguished and honored in the world? Which are they that hold truth and righteousness in the greatest repute, and that have given the best proofs of a cultivated humanity? Which are they where the good arts and sciences are most profoundly studied, the knowledge of them most extensively diffused, and the benefit of them most generally experienced? Which are they whose population is at once most liberal and united, at once most enlightened and submissive to the laws? They are not those from whose soil the richest harvests might be carried away, nor those that are most populous, nor those that, as a people, under an acknowledged system of government, have had the longest lease of their tenement. Are they not those, where divine revelation has been most fully proclaimed, and where it has injected its light upon the foundations of their public institutions? Are they not those, in short, that have assigned unto God an honorable place for the worship of His name? not a place here and there, scrimp and accidental as the various humours of men, but a "house of many mansions," all His own, not a material and temporal kingdom, but dedicated to God, a part of His spiritual and eternal kingdom.

In extending your benevolent regards to the relief of the temporal distress of your countrymen, let it not be thought you have nothing to do with their eternal interests. You are understood to respect and hold in honour the religious faith that is common to you and them ; and if you either honour or respect it let it not be abandoned. It is of all things most necessary that it should be determined aright, how far what is good may be made efficacious ; else, how miserable the thought that the morals of a people should be abandoned to chance, or endangered by the failure of any attempt to fix them on a sound foundation.

There is no one who possesses any love of his countrymen (a principle which the formation of a St. Andrew's Society supposes), who has any regard for the qualities which were wont to distinguish them, their honest faith and simple piety, who has any recollection of the fountain-head, whence any love of things sacred, flowed into his heart, that can behold, without profound regret, how soon the fine gold becomes dim in Canada—how soon the sense of religious truth perishes, when the stock has been transplanted into another soil, its vitality being often lost in so long a navigation, or chilled by the evils and temptations of a new condition of life ; insomuch, that without leavening the points that are in closest contact, they themselves often slide into the stagnant swamp. You are required to discharge the enviable, and we may say, the sacred part of showing them the way in which they may find themselves happy, and of assisting in the preservation of their religious principles and affections.

We are accustomed to venerate the British mould of things, to revere her institutions as long tested by experience, and to have a firmer trust in their permanency and their aptitude to unfold the greatest degree of excellence and happi-

ness. We are accustomed to look with distrust upon the looser and more soluble elements that enter into the society of the populous states of the North American continent. But independently of this natural partiality, the result of a rigorous comparison would assuredly be a rational vindication of his confidence and satisfaction, and hence, men of ardent patriotism would deem it the greatest calamity, if the religious interests of this young country were left unprotected as theirs are, and the country itself consequently abandoned to contingencies of the most pernicious, and perhaps, fatal character. In the United Kingdom, the home of your ancestors, that "eye of the world," native not only of famous wits," but of spirits deeply imbued with the love of pure and holy truth, let them preserve broad and deep the solid foundations of their glorious temples—let them restore their dilapidations—let them repair the cracks and the crevices which the teeth of time have gnawed in their walls—let them reform them liberally by making their entrances larger and more accessible to every poor and humble soul that desires to present itself before the altar ; then say, we "let them endure till the end of time—let the Gods of their posterity be the Gods that were their fathers, but with us who have been cast together by the tide of time into a large domain, but lately ransomed from the waste water, a various multitude and ill-combined, because it is various, of diverse habits and repugnant prejudices, with opposite national feelings and different forms of religious service, the ground has yet to be prepared for an edifice so consistent. The strife of the elements is yet too fierce. We are in a transition state, in which many contending powers swing unsteadily in the balance. We are not yet awakened even to the discussion of the principles upon which a sound and durable state of social existence depends, and the very necessity which seems

to exist for such discussion demonstrates not as we trust, the hopelessness of the thing, but the difficulty of founding such institutions as are necessary for the well-being of the country, a difficulty that may remain when the measures relating to them shall even be wisely, liberally and firmly carried into execution. The quack and the accredited practitioner are too much regarded in the estimation of the people as an equal match. Between the experienced and sagacious man, and the ignorant talking man, it is thought that nothing has been decided, and measures that have an obvious and direct relation to the morals and religious character of future generations, are still, it is to be feared, an uncleared lot, a wood in which men wander, and may yet be long lost.

When I look abroad upon the face of this new land, whose latitude and length, its inhabitants have scarcely travelled far enough to measure, when I think of the exuberant productiveness with which God has endued it, how His careful Providence has caused through a long series of ages, many great revolutions of nature to minister to that productiveness ; and how, in the silence and solitude of so great a part of the surface of the globe, His spirit was long moving upon the face of the great inland deep collecting within it, the refined materials of a former world, and in the oozy beds depositing them beneath, that a new world thereafter might lift up her countenance to the sunny sky, her locks entwined with every flower, and with wreaths of yellow corn; when I recall how His hand unseen has thus been fashioning an abode for generations of men in which to fulfil their destinies till the end of time, moulding it into shape and sloping its hills and dales, hollowing out the beds of its mighty lakes and marking out the courses of its rivers and rills, it seems a sad and melancholy thing to believe that He

will ever suffer the husbandman of such a garden of His making, to become rebels against the God of nature, aliens from the kingdom out of which He peoples heaven. And yet when we reflect how insecure are the means of supplying full religious instruction, how partially the good seed must of necessity be sown, how easy for a good shepherd to be hunted from His pasture, and for the enemies of Christ to sow tares and brambles in His vineyard—when we consider in what manner distant and extensive districts may grow up round irreligious and uninstructed, it is not without cause that such a fear may be entertained.

It is to invert the experience which all history furnishes, and voluntarily to reduce ourselves to the ignorance of childhood, to suppose that it becomes us to make no general provision for the stability and extension of revealed truth. Prejudices that respect forms, as well as prejudices against principles, are the great obstacles that must needs be contended with. The latter class of prejudices has taken a strong hold of the public mind. It is believed that any national support for the public maintenance of religion, is an antiquated error, that it is only necessary to lay prostrate its cumbersome bulwarks, that no impediments obstruct it, and that it may be a free article of trade, in order that its march may be infinitely accelerated, and that it force away from the market the spurious commodities that pass current under its superscription. If mankind could be baptized into religion by such water as this, why is it not more efficacious where it is most used? How happens it that where such sentiments are most prevalent, that the people are so much strangers to God? Where there is neither interference of authority in matters of religion, nor influence of old institutions, nor respect of persons, nor restraint of laws, let it be answered how it comes to pass, that the forms of religion

have multiplied so abundantly that a man can scarcely number them ; that they are moulded into so many various and uncomely shapes that one Christian may sometimes be ashamed to behold the image of another. Where every man can form a sect of his own, and no man can distinguish the plausibilities of one sect from the plausibilities of another sect, is it to be wondered at, if this result in the formation of a sect that despises religion altogether ? Instead of being a safer and a more rational system, it is a voluntary return to heathenism and barbarity. It is a libel upon the usefulness and necessity of law, it is an assertion that ignorance is as likely as wisdom to be successful in procuring the present happiness and eternal salvation of men. The wing of this night-raven flickers dreadfully. But it were to unteach ourselves of all the lessons which the past has taught us, to deny the advantages of the nurture that warmed our souls into the love of knowledge, of virtue, and of God, it were to be vainly credulous in contrariety to the cautious and wary character of our forefathers, to believe that a holy religion can be secured without means, or become universal without an adequate cause. God has commanded us to be provident as well as hopeful. He has granted us his truth, but he has committed to men, the means of its promulgation ; and whether it shall exert a permanent influence and penetrate the remotest corners no less than populous cities—whether it shall be left to every gale of public opinion to refresh or to blast it, (and who can tell what gales may blow)—whether it shall be but a partial and accidental thing, lighting here or lighting there, as men may be able or inclined to entertain it, is evidently a matter for the determination of human counsel.

In Scotland, religion has long exerted a mighty influence. It guarded her national enactments, and her courts of jus-

tice, and filled with light and love the dwellings of her children. It is an acknowledged, or as it is called, an established power ; and when but of late days, a blast began to rage at the door of the Church of Scotland, and a spirit of change, covetous of new things, disturbed the serenity of her peace, and applied as Scotsmen are fond of doing, general principles of policy and law, to show the ill foundation upon which her pillars are built, what did she do ? She appealed not only to the laws which gave her her position in the land, but condescended at once in a manly and fearless manner, upon the very principles which her enemies had taken up to pierce her sides with. She demonstrated their fallacy to the general conviction of the state, and, pointing them afresh with the clearest light, obtained a triumph worth the existence of 300 years. And why should this be deemed impossible here ?—why impossible ? not because men have the nature of men, not because it contravenes any law surely of our human constitution ; but, if not possible, it is because our indolence and weakness are judicial, because we are entangled with prejudices about forms, idols of the tribe, as Lord Bacon would designate them, and cannot suffer our thoughts to run beyond the narrow enclosure of our own practice, because men have no serious and settled intention of understanding the truth and following it honestly. This is a question of the greatest practical moment, and, therefore, it is not multiplying needless controversies. All others are comparatively trifling, and receive magnitude and extension only from the dimness of our eyes and the mists which so changeful an atmosphere has gathered around us. In the heart of every good and God-fearing man, the consideration of this ought to be paramount, and he who should give it an effectual proclamation, would be ill requited with the revenue of a king. In this we

speaking not gravely. He has his reward in the approving verdict of an enlightened conscience, that glistening angel that might give him peace and the joys of triumph in submitting his neck to the stroke of death.

In stirring up your minds by way of remembrance of these things which we believe to be good, exercise your charity in receiving them with a favorable construction. That you may preserve unextinguished your early lessons to the inducement of benevolence and good-will to your fellow-creatures, to the love of truth wherever you can find it, to the wise principles whose profitableness you have experienced, and to the duties of a simple yet fervent piety, this is my prayer, and be it likewise your own.

AMEN.



PRESIDENTS AND VICE-PRESIDENTS
OF THE
ST. ANDREW'S SOCIETY
TORONTO,
SINCE ITS FORMATION, MAY, 1836.

FIRST OFFICERS, 1836.

President—Hon. Wm. Allan.
Vice-Presidents—Alexander Wood, Wm. Proudfoot.
Managers—Peter Paterson, Sr., Jas. Newhigging, Isaac Buchanan.
Chaplains—Rev. W. T. Leach, Rev. D. Macaulay.
Physician—Dr. Walter Telfer.
Treasurer—Alexander Murray.
Secretary—Samuel Spreull.
Standing Committee—Archibald Macdonell, G. C. Strachan.
Committee of Accounts—James F. Smith, Charles T. Murray.
Standard Bearers—J. R. McKnight, George Denholm.

1836-7.

President—Hon. William Allan.
Vice-Presidents—Alexander Wood, William Proudfoot.

1837-8.

President—Isaac Buchanan.
Vice-Presidents—John Ewart, James F. Smith.

1838-9.

President—Hon. Archibald McLean.
Vice-Presidents—John Ewart, James F. Smith

1839-40.

President—Hon. Arch. McLean.
Vice-Presidents—Isaac Buchanan, Peter Paterson, Sr.

1840-1.

President—Isaac Buchanan.
Vice-Presidents—John Ewart, Peter Paterson, Sr.

1841-2.

President—Hon. Arch. McLean.
Vice-Presidents—John Ewart, William Ross.

1842-3.

President—Hon. Arch. McLean.
Vice-Presidents—John Cameron, Hon. J. S. Macaulay.

1843-4.

President—Hon. Arch. McLean.
Vice-Presidents—John Cameron, Thos. G. Ridout.

1844-5.

President—Hon. Arch. McLean.
Vice-Presidents—John Cameron, Thos. G. Ridout.

1845-6.

President—Hon. Arch. McLean.
Vice-Presidents—John Cameron, Thos. G. Ridout.

1846-7.

President—John Cameron.
Vice-Presidents—Thos. G. Ridout, John Robertson.

1847-8.

President—John Cameron.
Vice-Presidents—Thos. G. Ridout, Joseph C. Morrison.

1848-9.

President—Thos. G. Ridout.
Vice-Presidents—Joseph C. Morrison, Wm. Wilson.

1849-50.

President—Thos. G. Ridout.
Vice-Presidents—Joseph C. Morrison, John McMurrich.

1850-1.

President—Joseph C. Morrison.*Vice-Presidents*—John McMurrich, Peter Brown.

1851-2.

President—Joseph C. Morrison.*Vice-Presidents*—John McMurrich, Peter Brown.

1852-3.

President—Angus Morrison.*Vice-Presidents*—Sam. Spreull, Walter Macfarlane.

1853-4.

President—Angus Morrison.*Vice-Presidents*—Sam. Spreull, Walter Macfarlane.

1854-5.

President—Hon. J. H. Cameron.*Vice-Presidents*—John Shaw, John Kay.

1855-6.

President—George W. Allan.*Vice-Presidents*—John Ewart, Jr., Alex. McDonald.

1856-7.

President—John Ewart.*Vice-Presidents*—Alex. McDonald, Wm. Henderson.

1857-8.

President—Alex. McDonald.*Vice-Presidents*—Wm. Henderson, Robert S. Miller.

1858-9.

President—Wm. Henderson.*Vice Presidents*—Robert S. Miller, George Michie.

1859-60.

President—Robert S. Miller.*Vice-Presidents*—George Michie, Hugh Miller.

1860-1.

President—Robert S. Miller.*Vice-Presidents*—George Michie, Hugh Miller.

1861-2.

President—George Michie.*Vice-Presidents*—Hon. George Brown, Alex. Macpherson.

1862-3.

President—Hon. George Brown.
Vice-Presidents—John McBride, James Michie.

1863-4.

President—Hon. George Brown.
Vice-Presidents—John McBride, John Leys.

1864-5.

President—John McBride.
Vice-Presidents—Robert Cassels, A. M. Smith.

1865-6.

President—Robert Cassels.
Vice-Presidents—A. M. Smith, Hon. D. L. Macpherson.

1866-7.

President—A. M. Smith.
Vice-Presidents—Hon. D. L. Macpherson, Robert Hay.

1867-8.

President—Hon. D. L. Macpherson.
Vice-Presidents—Robert Hay, Wm. M. Clark.

1868-9.

President—Hon. D. L. Macpherson.
Vice-Presidents—Robert Hay, A. T. Fulton.

1869-70.

President—Hon. D. L. Macpherson.
Vice-Presidents—Dr. D. Wilson, John Gordon.

1870-1.

President—Dr. D. Wilson.
Vice-Presidents—John Gordon, John Paterson.

1871-2.

President—Dr. D. Wilson.
Vice-Presidents—John Gordon, Wm. Arthurs.

1872-3.

President—John Gordon.
Vice-Presidents—Wm. Arthurs, W. B. McMurrich.

1873-4.

President—John Gordon.
Vice-Presidents—Wm. Arthurs, W. B. McMurrich.

1874-5.

President—Wm. Arthurs.*Vice-Presidents*—W. B. McMurrich, Wm. Ramsay.

1875-6.

President—Wm. Arthurs.*Vice-Presidents*—W. B. McMurrich, Wm. Ramsay.

* 1876-7.

President—W. B. McMurrich.*Vice-Presidents*—Wm. Ramsay, Wm. Davidson.

1877-8.

President—W. B. McMurrich.*Vice-Presidents*—Wm. Ramsay, Wm. Davidson.

1878-9.

President—Hon. George Brown.*Vice-Presidents*—Wm. Ramsay, Wm. Davidson.

1879-80.

President—Wm. Ramsay.*Vice-Presidents*—Wm. Davidson, James Graham.

1880-1.

President—Wm. Ramsay,*Vice-Presidents*—Wm. Davidson, James Graham.

1881-2.

President—James Michie.*Vice Presidents*—James Graham, K. A. Miller.

1882-3.

President—James Michie.*Vice-Presidents*—James Graham, K. A. Miller.

1883-4.

President—James Graham.*Vice-Presidents*—A. J. Cattanach, W. D. McIntosh.

1884-5.

President—A. J. Cattanach.*Vice-Presidents*—W. D. McIntosh, D. R. Wilkie.

1885-6.

President—A. J. Cattanach.*Vice-Presidents*—W. D. McIntosh, D. R. Wilkie.

1886-7.

President—A. J. Cattnach.*Vice-Presidents*—D. R. Wilkie, Dr. D. Clark.

1887-8.

President—D. R. Wilkie.*Vice-Presidents*—Dr. Daniel Clark, Dr. James Thorburn.

1888-9.

President—D. R. Wilkie.*Vice-Presidents*—Dr. Daniel Clark, Dr. James Thorburn.

1889-90.

President—Dr. Daniel Clark.*Vice-Presidents*—Dr. James Thorburn, J. D. Henderson.

1890-1.

President—Dr. Daniel Clark.*Vice-Presidents*—Dr. James Thorburn, Allan Cassels.

1891-2.

President—Dr. James Thorburn.*Vice-Presidents*—Allan Cassels, A. M. Cosby.

1892-3.

President—Dr. James Thorburn.*Vice-Presidents*—Allan Cassels, A. M. Cosby.

1893-4.

President—Allan Cassels.*Vice-Presidents*—A. M. Cosby, G. R. R. Cockburn.

1894-5.

President—Allan Cassels.*Vice-Presidents*—A. M. Cosby, G. R. R. Cockburn.

1895-6.

President—A. M. Cosby.*Vice-Presidents*—G. R. R. Cockburn, George Kennedy

1896-7.

President—A. M. Cosby.*Vice-Presidents*—G. R. R. Cockburn, George Kennedy.

1897-8.

President—G. R. R. Cockburn.*Vice-Presidents*—W. Mortimer Clark, George Kennedy.

1898-9.

President—G. R. R. Cockburn.

Vice-Presidents—W. Mortimer Clark, George Kennedy.

1899-1900.

President—W. Mortimer Clark.

Vice-Presidents—George Kennedy, Alexander Nairn.

1900-1.

President—W. Mortimer Clark.

Vice-Presidents—George Kennedy, Alexander Nairn.

