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CELEBRATION
ST. ANDREW'S CHURCH

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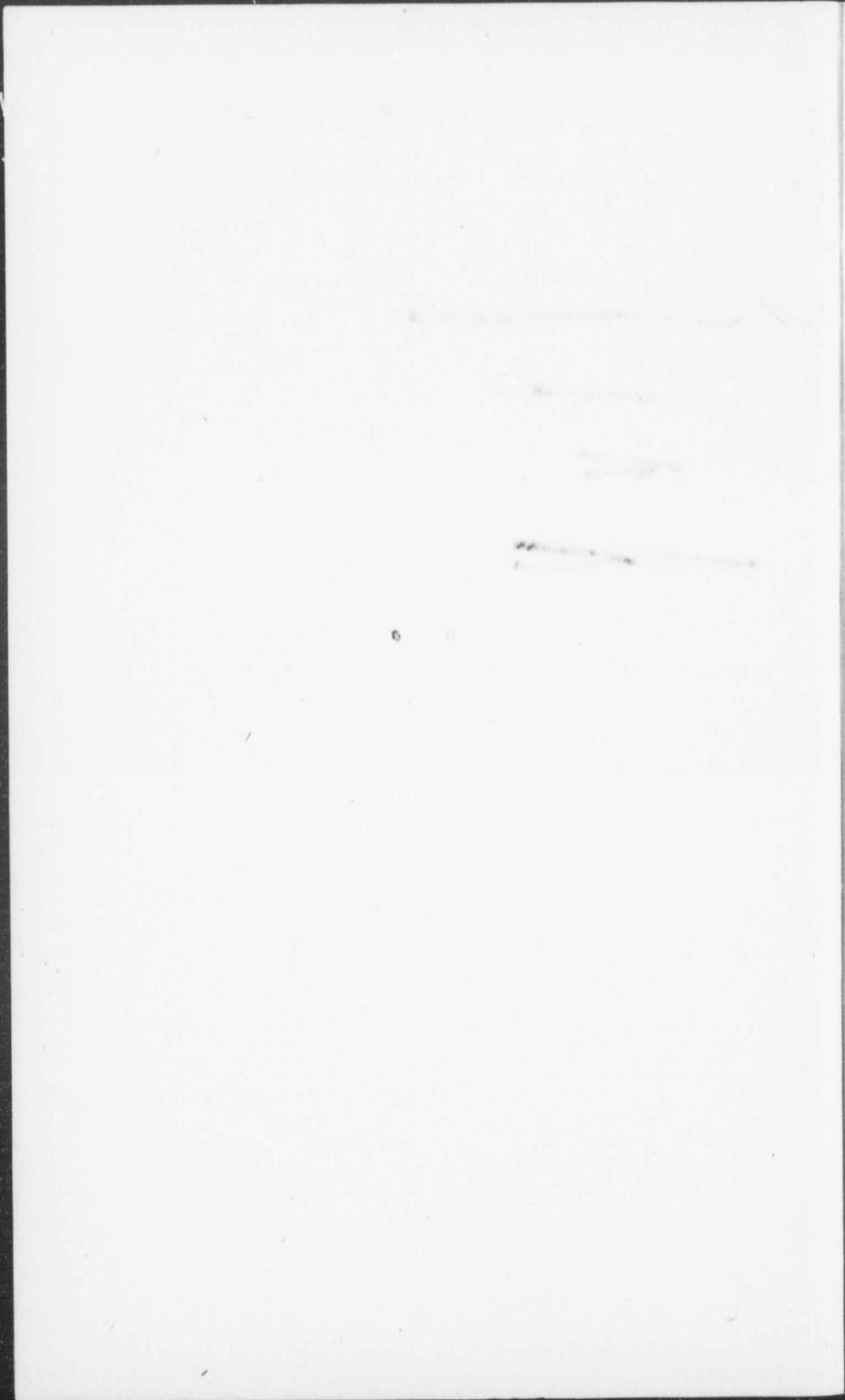
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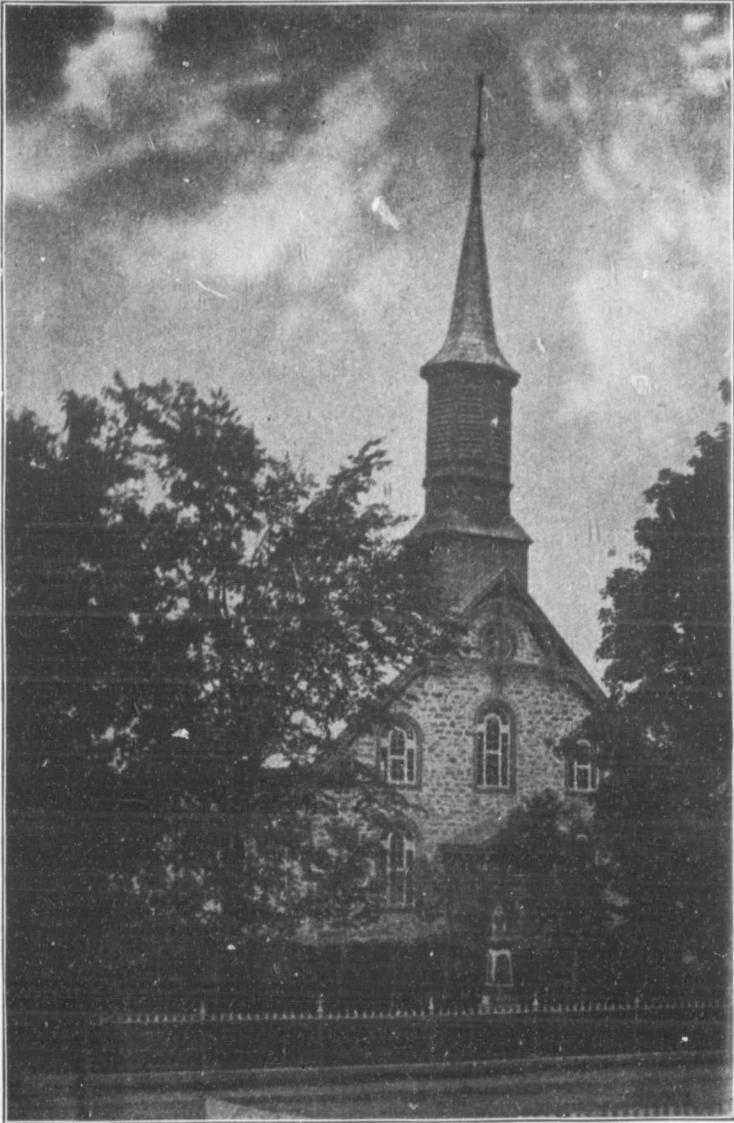
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St. Andrew's Church, Williamstown.

St. Andrew's
Presbyterian Church

WILLIAMSTOWN, ONTARIO

Report of
Centenary Celebration

August 25th to September 2nd, 1912

Congregation founded 1787
Church now in use erected 1812

THE STANDARD
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It has been truly said that in this comparatively new land, we have "no stately piles hoary with antiquity" to command our veneration, still we may look back with pride on the record of the first century of the history of this part of Canada. Occasion has been afforded for the review of the development and growth of the country by a number of Centennial celebrations in Ontario. That of the settlement of Upper Canada was held at Niagara in 1883, and of the settlement of Glengarry in 1884.

The object of the present sketch is to place on record the celebration of another centennial in Glengarry, which was the occasion of several notable gatherings at the historic village of Williamstown, one of the first settlements founded by the pioneers who came from the valley of the Mohawk with Sir John Johnson. In this instance the celebration marked the 100th anniversary of the erection of St. Andrew's Church, Williamstown, and the 125th anniversary of the congregation. The church structure, which is of stone, is an evidence of the lasting character of the masonry of the pioneer days. The interior has been recently remodelled and the church is now handsomely finished with modern pews and other appointments. To commemorate the centennial a brass tablet was placed on the wall bearing the following inscription:

TO THE GLORY OF GOD

In Loving Memory of the Founders
and Builders of this Church
and in Grateful Acknowledgment of
125 years of Divine Blessing and
Christian Service.
1787-1812-1912.
Erected Centenary Celebration
September, 1912.

The church-yard—St. Andrew's Cemetery—is situated with the church, on the south bank of a ravine on one of nature's beauty spots adjacent to the historic village of Williamstown. It contains about four acres of land, and is always kept in a most creditable condition. With the graves of the three pastors, who have already gone to their reward, these sacred grounds afford a resting place for the mortal remains of a large portion of the

people of St. Andrew's Church, who have, many of them, long since passed away.

Within the enclosure there are two monuments dating as far back as 1794.

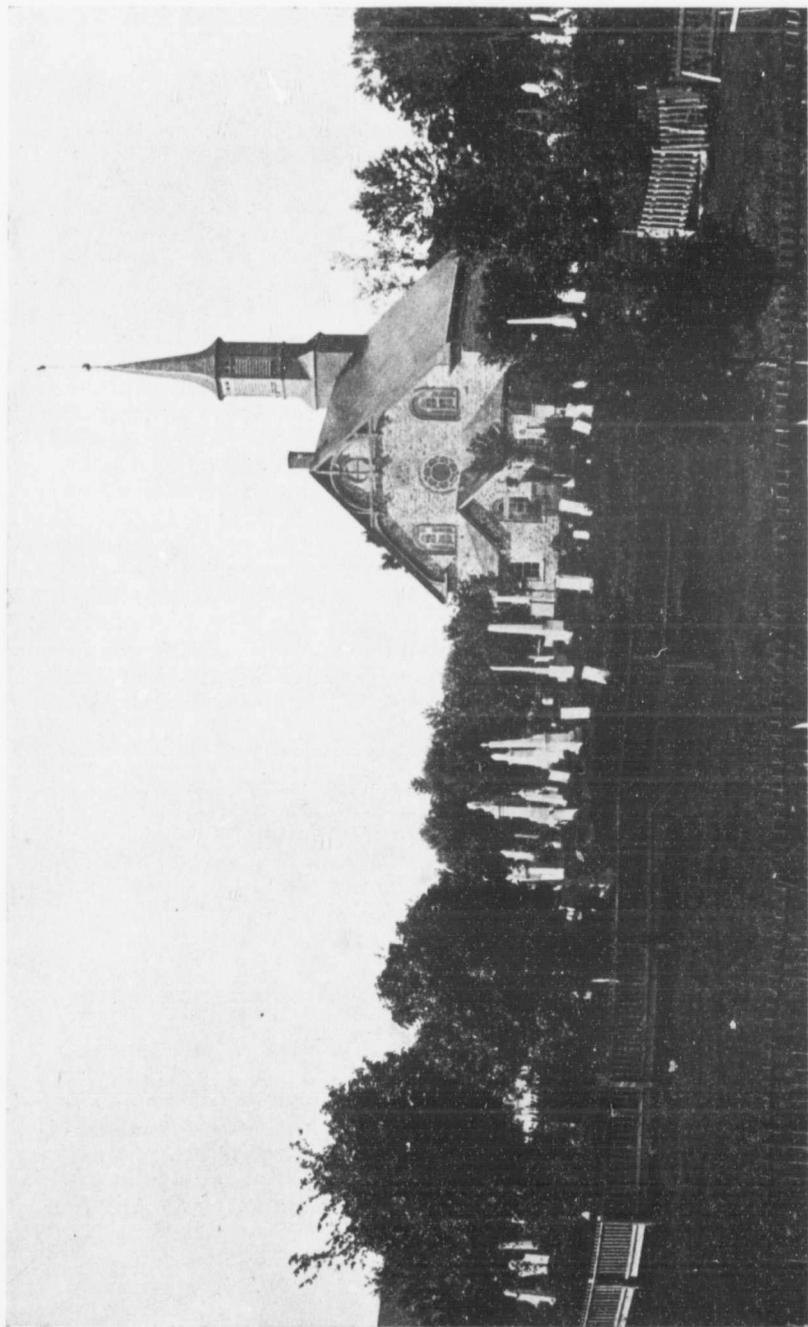
The celebration lasted for over a week, special services being held on two Sundays, August 25th and September 1st, with gatherings in the interval at which addresses were delivered by prominent speakers and distinguished sons of Glengarry, who had come from distant points to lend their assistance. The closing meeting was held on Monday, September 2nd, which took the form of a memorial to the United Empire Loyalists who settled in the Old Eastern District and more particularly to those who formed the first congregation of St. Andrew's Church.

Williamstown, Ontario.

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St. Andrew's Church and Cemetery, Williamstown.

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Report of Centenary Celebration

The Opening Service

At the opening of the proceedings at the Church on Sunday, August 25th, previous to the regular morning service, the Rev. Alexander McGillivray, D.D., of Bonar Presbyterian Church, Toronto, pastor of St. Andrew's Church, Williamstown, from 1877 to 1888, addressed the Sunday School children. He referred to the love that ever remains in the hearts of men and women for the place in which they spent their youth. He impressed upon the children not to forget their old home. "When you grow big," he said, "some of you will go away, you may be living far away from here, as some of your fathers have; but they never forgot the old place. Some of them are back to-day. I met some people this morning who had returned because they loved the old place. They knew the trees, the turn in the road, the old river, the dear old church and schools." He appealed to the boys and girls to emulate the good example of the men and women who went before them and to be strong in the power that God gives them to be better men and better women. The world was growing better every day. To-day, he said, is the best day the world ever saw. The boys of Glengarry to-day would be greater than their fathers and forefathers, great as they had proved to be in all walks of life, because of the better advantages that were now at their command.

The service in the church was conducted by the pastor, Rev. A. Govan, assisted by Rev. A. McGillivray, Rev. A. H. Scott, M.A., of Perth, an old Glengarry boy, and Rev. H. C. Sutherland, B.D., of Lancaster.

Rev. Mr. McGillivray delivered the morning sermon, and took as his text, Hebrews, 13:8: "Jesus Christ the same yesterday, to-day and forever." He referred briefly to the time when he was pastor and also touched on the historical significance of the celebration. He said, in part: "The memory of those who were and are not, will be honored by us and will be sweet to us. Their memory will be honored by the fact that the Lord whom we honor today, that made them the men and women they were, that made them strong and earnest and beautiful in service, enabled them to build better than they knew. That they were

and did such is evidenced by the fact that the church established 125 years ago in Williamstown, had grown all over Canada, and that the edifice erected 100 years ago is still used for service.

Rev. Professor George Bryce, D.D., LL.D., of Winnipeg, member of the Royal Commission on Technical Education, conducted the evening service. Prof. Bryce happened to be in Ottawa just before the date of the celebration. As he had always taken a keen interest in the Highlanders of Canada, he was asked to take part.

Prof. Bryce took as the subject of his sermon: Psalm 74:5: "A man was famous according as he had lifted up axes upon the thick trees." He said this is a eulogy of the pioneer. A pioneer is a man who requires certain qualities of courage and nerve. He needs to be energetic and wise, a man who never looks back, a man full of enthusiasm for his life work and full of hope for the future. What is true of the ideal pioneer settler is true of the missionary and the religious leader on the frontier. He would speak specially of three notable pioneers of Canada.

First, of Rev. John Bethune, who came to Williamstown in 1787. He laid the foundation of the Williamstown Congregation, and built the church which lasted till 1812, when the building now in use was erected.

Rev. Mr. Bethune was born in Scotland on the Island of Skye and went out in the old colony days to South Carolina. He was a minister and became chaplain of a regiment. This regiment was taken in the first years of the American war and he was made a prisoner and exchanged. After that he went to Nova Scotia and organized a regiment there, of which he was also chaplain. Then he came to Montreal and was there for two years from 1784-86. After that he had a grant of land in the Williamstown section, and he came here in 1787 and laid the foundation of this church. It is quite remarkable the influence he had. He laid the foundation not only of this church, but also of the congregations at Martintown, Cornwall and Lancaster. He performed 2379 baptisms in this district and seems to have been a very good organizer, as his statistics are all in good shape. He was the father of the second Bishop of Toronto, and the Dean of Montreal, and four other sons who erected a monument to his memory in the grave yard at Williamstown. He was the first Presbyterian minister in Upper Canada and this was his first congregation. In 1803 Lord Selkirk on his trip to Canada after founding the Prince Edward Colony, came down from Toronto and stayed a day or two with Mr. Bethune and got all the facts regarding the Highlanders here.

The next pioneer he would allude to, Dr. James McGregor, was a Highlander, born in Perthshire, who came out to Pictou county, Nova Scotia, in 1786. He was a man who supported

education very strongly, one of the results being the Pictou Academy, which had educated a large number of professional men and ministers. In 1877 it was reported that 88 ministers had been drawn from the people of Pictou and many more since. He was joined a few years later by Dr. McCulloch and his descendants are very notable. The present Lieutenant Governor of Nova Scotia is a grandson of Dr. Jas. McGregor. His influence as a Highlander and early settler was very notable in Nova Scotia.

Turning our eyes to far Western Canada we find that one hundred years ago this year a colony of Scottish Highlanders settled on the banks of the Red River and a centennial has been held in Winnipeg. They were sent out by Lord Selkirk and were the first settlers on the Red River. As a result of their settling there Britain had a claim on that country, which would not have existed had they been merely fur-traders. To this colony we owe the strength of Presbyterianism in Western Canada. In due time one of our greatest men, Dr. James Robertson, who was also a Perthshire Highlander, came to that country and laid the foundations of many churches in the far west. All these men were noted for their force of character, determination and church statesmanship. We owe to them to a very large extent the strong grip that the Presbyterian Church has taken in all parts of Canada, centre, east and west.

Many are the other pioneers who have gained a well deserved fame in the century and a quarter from the coming of John Bethune, for their self-denial, energy, perseverance, and courageous outlook which have made, under God's blessing, the Presbyterian church the largest and most progressive body among the Protestant churches of the Dominion of Canada.

A Social Re-Union

On Tuesday a social re-union was held on the beautiful grounds of The Manor House, the residence of Col. D. M. Robertson, M.V.O., when addresses were delivered by several of the neighboring clergy and laymen in reference to the congregation and those connected therewith. The weather was threatening in the morning, but it cleared up and the afternoon was delightful. There was a large gathering and the splendid lawn presented a very bright and animated appearance while the people were assembling to hear the speeches. Many had luncheon on the grounds in good old pic-nic fashion, and it was a most enjoyable outing. The Union Jack floated from the flag-staff in the centre of the lawn, and the verandah, which was used as a platform for the speakers, was gaily decorated with

flags, the Scottish Ensign occupying the chief place of prominence.

The Manor House is one of the oldest residences in the Eastern District, the original portion of it having been built over a hundred years ago. It is a fine old place, and, while the present owner has improved it considerably, he has made no alterations that would in any degree lessen the historic interest connected with it. The original owner of this property was Sir John Johnson, and the centre part of the house was built during his time. He never made his home in Williamstown, but visited it occasionally. His interests were looked after by Capt. Phillip Byrne, who divided his time between Williamstown and St. Andrews, in the county of Argenteuil, where Sir John had a large tract of land. Capt Byrne had a power of attorney from Sir John to grant deeds and leases. In some of these he is described as a resident of Charlottenburgh; in others as a resident of the parish of St. Andrews, in Argenteuil. About 1821, Sir John sold his Williamstown property to Mr. Hugh McGillis, who had been a member of the North West Company. He added on to the building the rear portion of it. On his death, in 1849, he left the property to his nephew, John McGillis, who shortly after succeeding to it, built the front portion of the house. Mr. McGillis sold the property in 1871 to the later Murdoch McLennan, who, at his death in 1897, left it to his nephew, Col. Robertson, the present owner.

The chair was occupied by the Rev. Arpad Govan, B.A., pastor of the church.

The proceedings opened with a glee, entitled "Ring Merry Bells," by the choir of St. Andrew's church, led by Prof. Beal, of Brockville, which was admirably rendered. There was also stirring Scotch music on the bagpipes by Mr. Munro, of Lancaster, who wore his Highland kilts.

Rev. Arpad Govan, B.A.

Rev. Mr. Govan delivered a short opening address. He said:

Ladies and gentlemen: I congratulate you on the occasion that has brought us together. I congratulate myself also, because I happen to be the minister of the church, the oldest in Ontario, with the possible exception of one established about the same time in Kingston, where another U. E. Loyalist, Dr. Stewart, started the work of the Anglican church, at all events among English speaking people. I congratulate you also upon being chiefly descendants of the early settlers, the U. E. Loyalists, a congregation of splendid principle, and who were not afraid to make sacrifices for that principle.

I think we do well to honor their memory, and we gather largely for that reason to-day, so that their descendants and their friends may have a social re-union. Among the first families connected with the congregation and from which men for three generations have been Elders, are the McKenzies of the Glen, now represented in the old home by Mrs. Barbara McKenzie and daughter, in whose possession are a number of old papers of much interest, some of which will be printed when we get out a report of these proceedings. The men of this family who have been Elders are Duncan, William and Hugh. Before calling on the first speaker, I am going to read an obituary notice from the *Presbyterian*, a missionary and religious record, of 1849.

"At the residence of his eldest son, Mr. Duncan M'Dougal, Charlottenburg, U.C., on the 19th November, Mr. John M'Dougal a U. E. Loyalist, at the venerable age of 98. He was a native of Corrimony, in the parish of Urquhart, Inverness-shire, from which he emigrated in 1773, and settled in Little White Creek, in the State of New York. Upon the breaking out of the Revolutionary War, after receiving much ill-usage at the hands of the insurgents, as he rejected every inducement to unite with them, he managed to join General Burgoyne's army, and acted with it till it surrendered at Saratoga in October, 1777. On recovering his liberty he joined the 84th Regiment, in which he served till he was regularly discharged at Montreal in 1779. In 1780 he removed to Coteau du Lac, and in 1784 to the front of Lancaster, where he resided till within a few months of his death, respected and esteemed by all who knew him. In 1790 he was ordained an Elder of the First Presbyterian Congregation in connexion with the Church of Scotland formed in Upper Canada, under the charge of the late Reverend John Bethune, and, like his brother Elders, appointed at the same time, and now all gone to the "house appointed for all living," adorned the office by a life and conversation becoming the Gospel. At the period of his death he was the senior Elder of the Church in Canada, and probably in British North America."

Among his great grandchildren, we have Col. Donald McGregor, who will now address you.

Col. McGregor, Martintown

Col. McGregor disclaimed any pretence to oratory, the greater portion of his life having been passed, as he said, among the wildest and woolliest of Canada's possessions. Celebrating, as they were, the 125th anniversary of the congregation of St. Andrew's, they had, in common with all Canadians, much to be thankful for, in having the best form of government in the world, unequalled educational institutions, religious privileges, the freedom of the press and liberty of speech. It therefore behooved them on occasions like the present, to acquaint themselves with those who had laid the foundations of Canada and done their share in making Canada what it was. A few years ago, said Col. McGregor, he had the pleasure of attending a banquet at the Canadian Club in Vancouver, when he met Sir Frederick

Bridge, for thirty-five years organist of Westminster Abbey, London, England, who was just completing a tour of Canada in the interest of the best music. He happened to meet the celebrated organist at the Vancouver Club, and the conversation turned to titles. Sir Frederick told us, said the speaker, that in recognition of his services rendered to the Empire as a musician, he had been knighted by our late beloved sovereign, Queen Victoria. We all agreed that he was entitled to all the degrees conferred upon him; he was a gentlemen of high attainments. He mentioned the date of his appointment. Just at the time he received his appointment as organist of Westminster Abbey, Simon Fraser was encamped with his men on the banks of what is now known as the Fraser River. The two men with Fraser were Duncan McMartin, of Martintown, and James May. I mention James May at this time as an illustration of the point I am trying to make. James May never rode on a railway. He never saw one. He always kept in advance of civilization, exploring and prospecting, penetrating the mountain wilds, and even going into the deep recesses of the mountains in search of gold, paving the way for civilization. I refer to James May. I do not know whether he is living or not. A voice said: "I saw him two years ago in Hazelton." Well, I said, why not have James May knighted; he blazed the trail for Sir Frederick Bridge to go out on. I got the applause of the house.

"Now I refer to Duncan McMartin. It often occurred to me that Providence had so arranged the rich mineral deposits of the earth that man in his search for the precious metals might instantly discover other resources of the country. British Columbia, for instance, with its grandeur of scenery, its beautiful valleys, fish-teaming rivers, its tens of thousand grassy hills, and its forests of spruce and stately fir trees, remained mostly in the possession of the Indians and the Hudson Bay Co., until the discovery of gold placers on the Fraser River in 1858. Look at British Columbia to-day and think that at one time it was nothing but a sea of mountains. He (Duncan McMartin) led the vanguard. This is a little paragraph of unwritten history in Canada. Up the Fraser River in 1860-61, he paved the way, up the Horse Fly Valley, across the Quesnel River, into the Antler Creek, and reached there in 1861, and opened the way for civilization on the Pacific Coast. This man was Duncan McMartin, of Martintown."

Col. McGregor said Mr. Govan had made reference to his great-grandfather, John McDougall, a U. E. Loyalist, who settled on the front of Lancaster, about a mile east of Lancaster village. John McDougall, with his two sons, Donald and Duncan McDougal, had been instrumental in building the first St. Andrew's Church in Lancaster, buying the lumber at Fort Covington, N.Y.,

and towing it across the lake in a raft. That church was completed in 1790. There was great good feeling among the people of different faiths in those early days, said the speaker. When the present St. Andrew's was in progress, Hugh McGillis, Hon. John McGillivray and Mr. Cameron, were raising money for the purpose and called on Bishop McDonell of St. Raphael. On telling him their mission, the Bishop scolded Mr. McGillis, who was a Roman Catholic, on being engaged in helping to build a Protestant Church and threatened him with all sorts of ecclesiastical penalties. They were about to depart when the Bishop asked what was to be done with the old church, "That is to be torn down," was the answer. "In that case," said the Bishop, who was not so much in earnest as he pretended to be, "I can well afford to give £20 to tear down a Protestant church." And he did. (Laughter).

Col. McGregor alluded in feeling terms to Rev. John McKenzie, Rev. Peter Watson and Rev. A. McGillivray, former pastors of St. Andrew's, and believed that in the present pastor, Rev. A. Govan, they had a worthy successor to these great men. It spoke well for the people of Williamstown and their selections, that they had given an average of a quarter of a century to each of their ministers. How these pioneers of religion and of commerce would be welcomed if they returned to us to-day. No honor would be too great to bestow upon them. The remains of Bethune, McKenzie and Watson were in the church-yard hard-by, the bones of Duncan McMartin rested not in Westminster Abbey, but on the banks of the Fraser river near New Westminster. Peace to their ashes.

Historical Sketch

Rev. Mr. Govan: Among those splendid men of Glengarry who have stood high and exercised a splendid influence either in the days of 100 years ago or in these later times, to my mind none have stood higher and none exercised a better or stronger influence than one whom we had hoped to have with us to-day, but who is laid aside by illness. I refer to George H. McGillivray, a man upon whom we had depended largely for an historical sketch. He was very much interested in the history of the neighborhood and particularly this part of the county, and was in every way qualified to give us a sketch. But we cannot have him with us to-day as the Providence of God has ordered otherwise. I am sure you are glad that I referred to him to-day, and every one, not only of St. Andrew's congregation, but throughout the whole county, regrets very much to hear that he has to be laid aside at the age of 76 through illness. We have, however, one who is able to be with us, and we will now have a reading from

an historical sketch by Mr. F. D. McLennan, in which you will be very much interested.

Mr. McLennan read the following:

The settlement of Glengarry and the adjacent counties to the West, commenced in the summer of 1784. The first settlers were United Empire Loyalists, and those who located at Williamstown and vicinity had for the most part been residents of the Mohawk Valley in New York State, where many of them had held land under Sir William Johnson and his son, Sir John Johnson. Most of the men had been members of the 84th Regiment or the King's Royal Regiment of New York.

The site of Williamstown was a grant from the Crown to Sir John Johnson, and the village was so named in memory of Sir William who had died in 1774.

At the commencement of the Revolution Sir John Johnson was the largest land-owner in the American Colonies, and to compensate him in some measure for his losses, he got large grants of land in Canada. Sir John Johnson was no doubt influenced in his selection of the site of Williamstown by the fact that there was waterpower on the River Raisin here. While it is uncertain when he built the mills it was likely very shortly after the commencement of the settlement. Among some of the early settlers the place was known as Mill Town.

Each U. E. Loyalist got a grant of two hundred acres of land, and each of his children on coming of age got a similar grant, while those who had held commissions in the Army got larger grants according to their rank.

The Presbyterian Church in Williamstown was organized early in the summer of 1787 by the Rev. John Bethune. As an officer in the Revolutionary War he had drawn land in Glengarry, and to be near it he located in Williamstown. The first church was an unpretentious log building which stood till comparatively recently near the north end of the bridge on the lot now occupied by Mr. John A. McDonald, merchant. The furnishing was very primitive, the seats being planks resting on cedar blocks. Besides serving as a church it also did duty through the week as a school, and after it ceased to be used for church purposes the uses it was put to were many and varied. It was at times the village post office, a general store, a girl's school, a tavern, and a dwelling house.

The second church was of stone and stood a little to the east of the present church. It appears strange that so little information can be had regarding it. There evidently was some fault in the construction of it as the roof fell in shortly after it was erected. The bell in the present church was quite likely got for the first stone church. It bears this inscription:

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“1806. Thomas Mears & Sons of London, Fecit.
The gift of Sir Alexander Mackenzie,
To the Presbyterian Church of Glengarry,
Province of Upper Canada, North America
The Rev. John Bethune, Minister.”

There are extant the minutes from July 29th, 1816, to March 21st, 1818, of the committee in charge of the affairs of the church; also a book containing accounts of the contributions made by the members of the congregation in time, money, and material for the building of the present church. This book was not kept concurrent with the progress of the work but was written up in Feb., 1817, by John McKenzie, a member of the committee referred to. The earliest contributions to the building fund mentioned in this book were made in 1809, when about £115 are credited to different members of the congregation, and in 1811 about £60. The only disbursements mentioned prior to 1812 are £6 11s. 8d. paid Arthur Gilmore in 1809 for coming from Montreal to inspect the foundation of the old church, and 11s. 8d. on the same account paid to John Prescott at the same time.

The walls of the present church were built in 1812 by Francis H. Rocheleau, of Kingston, who died during the progress of the work. His account is charged with the payment of bills to Doctors Brown and Dickinson, also with some expenses in connection with his funeral. After his death the interests of his estate were looked after by his foreman, John Kirby, with whom the committee settled. The total amount of Mr. Rocheleau's contract, including interest on some deferred payments, was £205 0s. 11½d. It would appear that all material was found for him, also the unskilled labor, and that his contract required him to furnish only the skilled labor necessary to erect the walls. The roof was got on in the fall of 1812 and early spring of 1813. Owing to the war nothing further was done in 1813, and very little in 1814. In 1815 about the only work done was laying the under floor, which was done by William Hay. The steeple was built in 1816 by Pierre Poitras, of Montreal, whose contract amounted to £212 10s. 0d. He was also paid in addition £10 17s. 0d. for the copper weather cock, which is mentioned as being “gold leafed.” The plastering was done in 1816-17 by James Cumming, and the interior woodwork, which was commenced in the spring of 1816, was not completed till March, 1818. Andrew Fisher was the contractor for this part of the work.

Most of the lumber used in the church was sawed in the Williamstown Mill, then operated by John Wright, but some was got from Walter Buchannon, at the Salmon River. The window sashes were furnished by John Anderson and John Kay, while the

glass that went into them was bought from John and James Dunlop. The size of the glass was $8\frac{1}{2} \times 9\frac{1}{2}$.

The total cost of the church was about £2,000, and each member of the congregation had to contribute £20 before he was entitled to a pew.

On Feb. 23rd, 1818, the first division of pews was made by lot, after setting aside a pew for the minister's family and pews for the Elders, for Sir Alexander McKenzie and for the North West Company.

In the minutes referred to the only elders mentioned as such were Col. Neil McLean, ruling elder; Hugh McDonell and Murdoch McPherson. The members of the committee were John Wright, D. McPherson, Peter Ferguson, Duncan Ferguson and John McKenzie. Alexander McGruer was treasurer. The caretaker of the church was David Stuart.

When built the church was roofed with shingles, and it narrowly escaped when the Red House, a tavern which stood on the lot in front of it, was burned. Sparks fell on the church roof, which caught fire, but some of those present got up on the inside of the building and were able to extinguish the fire after making a hole in the roof. The Red House was owned by Mrs. Campbell, a member of the congregation, and, according to the minutes, meetings of the Committee were occasionally held there.

As originally built the gallery in the church extended across both ends and the north side, the pulpit being on the south side with precentor's desk in front of it. Through the centre of the church, from end to end, were two rows of box pews, which for Communion services, were opened out to form two long tables with seats on either side of them. On the south side of the church the pews faced the pulpit, being at right angles to the side walls, and on the north side the pews were similarly placed at right angles to the side walls. This arrangement of the north side pews was afterwards changed and they were placed parallel with the side walls. Shortly after Mr. Watson's pastorate commenced several pews in the south east corner were removed and the space partitioned off for a Vestry. About 1866 the iron fence along the street in front of the church was built, and a few years later a porch was built inside the front door. During the pastorate of Mr. MacGillivray the inside of the church was remodelled as it is at present, furnaces installed to replace the old box stoves and the vestry built.

The original Glebe was composed of the West Half of Lot 50, on the north side of the River Raisin, and included the part south of the Lancaster road, as well as the present Glebe. The house now occupied by Mr. Farquhar Robertson was built by Mr. Bethune, and here he resided till his death. By his will Mr. Bethune left his Williamstown property to his wife, and

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shortly after his death she sold the Glebe to Mr. David Thompson. The title to the Church and burying-ground had been vested in Mr. Bethune personally, and on his death passed to his wife, and when she conveyed the Glebe to Mr. Thompson, perhaps inadvertently, the title to the Church and Burying Ground was included. The title which the congregation now have to the Church and burying ground is a deed from Mr. Thompson, dated May 4th, 1819, to Alexander McKenzie, Alexander McGruer, Hugh McDonell, Thomas Munroe, Daniel McPherson and John McKenzie as trustees. Mr. Thompson was the surveyor and explorer after whom the Thompson River in British Columbia was named. He had for some years been in the employ of the North West Company, but retiring from the service engaged in business at Williamstown. In 1819 he sold the present Glebe to Mr. Donald Fraser, who sold it to the congregation in 1820, the deed being made to Alexander McGregor, John McKenzie, Donald McPherson, John McNaughton, Alexander McKenzie, Donald McLaurin and Hugh Chisholm.

Rev. H. C. Sutherland

REV. MR. GOVAN: We have with us to-day a gentleman who has not been in Glengarry very long, but who has recently made a trip to the United States, and visited the spot where Sir William Johnson succeeded in winning a battle, and for the winning of that battle received a title which is still in the family and which is held by a young man now in the employ of the C.P.R. in Montreal, and who inherits the title of Knight from Sir William. I introduce to you Rev. H. C. Sutherland, of Lancaster.

REV. MR. SUTHERLAND: I feel very pleased that the chairman in introducing me did not trace my ancestry back as he did that of Col. McGregor. Some time ago I myself tried to investigate my genealogy, but I did not proceed far until I thought it better to stop lest I should come to the time when some of my ancestors had their heads removed for stealing the Lowlanders cattle. Moreover, in looking into the history of that north country from which my forbears hailed, I became afraid that I would have to say what Robert Burns said when he tried to trace his ancestry: "My plebian and ignoble blood has run through scoundrels ever since the flood."

Of all who are to speak here to-day, I am the one who knows least of the history of this congregation. Yet from what I have heard, and from what I have read, I know that it is an exceedingly honorable history, alike to the ministers who have served it, and to the people who have composed it. And it therefore affords me much pleasure to congratulate you on your history, and on behalf

of my congregation in Lancaster to wish you all prosperity and every blessing.

As the chairman has said, a few weeks ago, with my wife, I took a trip through a region in which you are necessarily interested at this time, when you are recalling the beginnings of the settlement here, inasmuch as it was the former home of many of the first settlers in this district, and the place where Sir William Johnson, after whom this village is called, and Sir John Johnson, the original proprietor of the ground on which this village stands, won their fame, the valley which runs from New York up into Canada. We began our outing at Lake George, a beautiful sheet of water, embowered in the eastern bastions of the Adirondacks, which Herbert Spencer declared to be the most picturesque thing he had seen in the United States. We walked over the ground at the head of this lake on which Sir William Johnson fought the battle by which he suddenly leaped into fame. There he had met the French under Baron Dieskau, as they were marching south, hoping to capture Albany, and then to take New York, and with inferior numbers he had inflicted on him a crushing defeat. As this victory closed the way to New York, General Johnson received the thanks of the British Parliament, with £5,000, and was created a baronet. As the battle was fought without entrenchments and without fortifications, there was nothing left to show that this ground was once the scene of so sanguinary a conflict. But in the home of the keeper we saw some of the balls and some parts of the weapons that man had employed to slay his brother. We also stood beside the monument which has recently been erected near where General Johnson stood during the engagement, and which represents him as standing beside the Mohawk chief, who was his ally on that day, watching the fateful struggle. Afterwards we walked over the grounds on which General Johnson subsequently built Fort William Henry, with walls of pine logs, covered with sand and surrounded by ditches. The fort stood only two years when the brilliant Montcalm came with 10,000 men, and wrested it from Col. Munro, who had less than a fourth of that number, and then threw its logs into a great heap, adding the dead bodies that had filled the casemates, and kindled the whole into a mighty funeral pyre. After that Montcalm retired to Fort Ticonderoga which stood at the head of Lake Champlain, and not far from the other end of Lake George.

The only traces we could find of Fort William Henry were the ditches, and the remoteness of the event is indicated by the tall trees which have grown up in them since the besiegers there bit the dust.

But the British determined to retrieve the disaster, and in the following year General Abercrombie came with 15,000 men,

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and encamped on this very ground while he prepared to proceed against Montcalm at Ticonderoga. When all was ready he put his army and all his stores and supplies into 1,000 boats and sailed down the lake. Parkman, the historian, says that the spectacle was superb as that army moved down the sparkling water, the bordering mountains with their green summits and sunny crags, the flash of oars, and glitter of weapons, the banners, the varied uniforms, and the notes of bugle, trumpet, bagpipe, and drum, answered and prolonged by a thousand woodland echoes. At the lower end of Lake George they disembarked, and began the march for Ticonderoga. But the wily Montcalm, who had only 3,500 troops, dug trenches some distance from the fort and protected them with strong breastworks of trees behind which his men were securely sheltered from the fire of the British, who were mowed down as they approached in the open. When night fell Abercrombie retreated with a loss of 2,000 men, and with that repulse his career of incapacity came to an end. In the following year, however, General Amherst came down Lake George with 12,000 men, and on his approach the French blew up most of Fort Ticonderoga and retired permanently into Canada. As we walked over that field which had once been red with human blood, and lingered about the ruins of that famous fort, we realized what a terrible thing war is.

Later on we found ourselves at Saratoga Springs, which Sir William Johnson was the first white man to visit. He had fallen ill, and his Indian friends had brought him there to be healed. He recovered very rapidly, and they came to the conclusion that the waters, which have since become justly celebrated, had cured him. Later still we passed by the lower end of the Mohawk valley, which was the home of Sir William Johnson, and also of many of the first settlers of this district. Sir William died there just at the outbreak of the revolutionary war, and his son, Sir John Johnson took the side of the British, and fought in various engagements. For his services and his sacrifices, for through taking the side of the British he lost his estates in the Mohawk valley, the British authorities rewarded him by a grant of land in this district. Three wars have been fought in that valley, but now for 100 years the bordering hills have not echoed with the sound of battle, and we were greatly pleased to find such a friendly spirit there towards the British Empire. As we were sailing up Lake George one evening in a party of 30, song after song arose from the throats of the happy company, and finally they broke out with: "My Country 'tis of Thee." And then, remembering that we who lived under another flag were of the party, they sang, "Rule Britannia," and they sang it just as heartily as they had sung their own national song. And while we sang, the Union Jack was flying there beside the Stars and Stripes. It was

a joy to hear and see this, but all the same, when, not long afterwards, we crossed the border, and were once more under the British flag, the flag that stands for righteousness, peace, and civilization wherever its peerless colors are flung out, I lifted my heart, and said: "God save the King."

The Second Generation

REV. MR. GOVAN: I read you at the beginning of the celebration an obituary notice of Mr. McDougall of Lancaster. I am now going to read you an obituary notice of the second generation. You will nearly all remember Mr. A. C. McDonell, or as some people called him, "Sandy Ossian." He passed to his reward a few years ago. As I knew him, he was one of the men in whom I could place the most implicit confidence; a man I knew intimately and learned to love; a man of intense loyalty, loyalty to his native land, his church, and his friends; in whose loyalty I believe there was no flaw. If there was I never saw it. I am sure you are all glad to hear me speak in this way of him, a man to whom St. Andrew's church owes a great deal for his untiring interest and for the splendid life he has lived.

I am reading now the obituary of his father. I speak myself concerning him, but here is the obituary concerning his father, Mr. A. C. McDonell. His grandfather was also one of the oldest U. E. Loyalists who settled at the corner where Mr. Ewen Dingwall now lives. This obituary was published in 1871.

IN MEMORIAM

Died at his residence, Ossian Hall, on Tuesday morning, the 29th of August last, Alexander McDonell, in the eighty-second year of his age

Mr. McDonell was ordained to the office of the eldership in the Church of Williamstown, in connection with the Church of Scotland, in the year 1853, and continued in the office till the day of his death.

He was a kindly and Christian man, warmly and deeply attached to the church in which he was an elder, thoroughly and devotedly loyal to the British Crown.

For the last eleven years, he was so afflicted with rheumatism as to be confined to his bed, except as he was removed, but he was patient in all his sufferings, waiting the appointed time, that he should leave this world, and when the time came his end was peace.

With Simeon, the aged believer, we hope that he could say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

There is still another obituary, James Dingwall of the River Road, lying between here and Lancaster. He was a man of splendid character, and, as I said concerning A. C. McDonell, a man of loyalty to church, crown and friends; a man in whom I had absolute confidence; a man who for many years led the singing in the church choir; his father had done so before him;

his father had been an elder and his grandfather had been an elder in the church. He exerted a good influence by his splendid character. The following is the obituary concerning Mr. Dingwall:

Died at his residence, Charlottenburgh, Glengarry, on the 2nd of March, 1869, James Dingwall, Esq., in the 72nd year of his age.

The deceased was ordained an elder in the Church of Williamstown, in the year 1833, and continued in the sacred office till the day of his death.

Mr. Dingwall was a very unassuming and prudent man, a wise counselor, most exemplary in his walk and conversation, regular in his attendance on the ordinances of religion, warm in his attachment to the Church of his fathers, the venerable Church of Scotland. His bereaved family may well mourn his loss, and the congregation of St. Andrew's Church, whose prosperity was dear to him and for which he so long labored, may also mourn his loss.

He was precentor in the Gaelic language; his sweet voice and venerable appearance, especially at communion seasons, added much to the solemnity of the scene, and will not soon be forgotten.

Of him we trust it may be said, Blessed are the dead that die in the Lord.

Rev. George Bryce, D.D., LL.D.

REV. MR. GOVAN: We have with us to-day a man who has taken a great interest in things historical, not only in Glengarry, but all throughout Canada. I now call upon Prof. Bryce, of Winnipeg.

PROF. BRYCE said:

Ladies and Gentlemen, I have very great pleasure in being here to-day. I may say that I am quite at home. It is the first time I have been in Williamstown, but yet I feel at once a chord of sympathy which I can hardly explain. I suppose it is partly that I am interested in the early history of our country. Another reason is that I have met a good many men from Glengarry and others from the Highland settlements, who have settled in the far West. They laid the foundations there. I am pleased to be here also to-day as I have some of the same blood as the Glengarrians in my veins. I believe I belong to the Forbes Highlanders. Dr. Burns, of Knox College, Toronto, was lecturing to his students one day and he said: "You cannot do better young men than get in close touch, in your mission fields, with some good old Highlander, whose precepts and example you would do well to follow." Then after a moment's hesitation: "I don't know that I would say an Argyleshire Highlander!"

But whether you come from the Scottish east or west, it is much the same now. The Highland character has many interesting features. Some years ago I was down at a great Scottish gathering at New Haven, where the Highlanders from Canada and the United States were joined in Council. At the great meeting there were some interesting stories told. I believe

Glengarry does not allow any of the ancient inspiring beverage, which their ancestors used to have, to come within its borders since the county is now "dry." But long ago there were three men, and you will recognize them as Highlanders. They were speaking together and as was the custom, were having a "glass" together.

One said: "This iss the best 'uisquebae' that I tasted forevermore, whateffer!"

The second remarked: "So did I neether," while the third deliberately stated, "Neffar did I too!"

In New Haven at the close of the meeting there were a dozen reporters from all parts of the United States, who ran up to the speaker with their note books, saying: "Would you please repeat the words of the story again." Farther West in Canada we have still little stories of this kind. You have heard about Zorra, which is not quite the same as Williamstown, though its people are largely descended also from old soldiers. There was a Zorra man who said when Canada was attacked: "Well, the Fenians may maybe take Canada, but they'll no take Zorra." Out far West is my country, in Minnedosa there was an old lady who said she came from the tenth concension of Huron, when another old lady replied: "Well, my people came from the eleventh." But I know another better than that. An old lady visitor of ours said during the severe weather: "I don't know what the people here mean, when they say: 'it is forty degrees below Zorra.'"

I could tell, remarked Prof. Bryce, one or two more such stories, but you would drive me away.

A voice: "Go on!"

Well then, one more. There was once a Highlander who was ill in the hospital and they did not know how to arouse him at all. It was finally decided that they would get the Highland piper, such as we have here to-day. So the piper came and played a full blast up and down the corridor of the hospital in front of the patient's door. Gradually, bit by bit, the patient responded, finally raised himself slowly to the reviving strains, but unfortunately all the rest of the patients died.

I am very pleased to be here to-day, and to note the reminiscent tone which has been followed in the meeting. The old U. E. Loyalist spirit is one I have been familiar with since my boyhood. I was born in the County of Brant and the Indians were of that part of the country that came as Loyalists from the Mohawk in New York State. Many of them were fine men, true to king and country, and true to the best British instinct which we have. Although they had red skins they were the colleagues of our people and were most useful settlers. Joseph Brant, their chief, was one of the friends of Sir William Johnson,

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from whom your Williamstown was named, and whose son Sir John Johnson settled among you.

Ladies and Gentlemen, thus it affords me a great deal of pleasure here to-day to see the spirit of loyalty, of enthusiasm, and of religious devotion all united together. It is a great thing when a country begins right. I have seen in the far West, as well as in the East, that what the first settlers that make up a community are, that is what the settlement is likely to be. I have seen dozens of cases of it in the West. I have seen places where a drunken, indifferent lot of settlers came, and the community is of that type still. At the same time I have seen places where godly men, such as we have here to-day, lived among trials and difficulties—where religious life was difficult in the rough borderland, where there is so much that is untrue and unreal, and I have seen them by their steadiness and earnestness mould their surroundings into a temperate and God-fearing community. This has been brought to mind very vividly by the reminiscences which have been recited here to-day. This is a great thing. We have to look back to a noble parentage. Their remains lie over yonder in Williamstown cemetery. They were the good men who laid the foundations of our happiness and prosperity.

I came across a very interesting reference recently in connection with your pioneer, Rev. John Bethune. In the year 1803, as you will find in the Archives at Ottawa, Lord Selkirk, who afterward laid the foundations for the Kildonan Settlement in Manitoba, and also established a colony of Highlanders in Prince Edward Island, after visiting the island went West to New York, and came out at Buffalo Creek, now Buffalo City, N.Y., and visited Canada, crossing the Niagara River. He visited Toronto (York), came down Lake Ontario and visited several places, including Kingston. Reaching Williamstown, he says: "I went to see the Presbyterian minister, Rev. John Bethune and stayed with him. He gave me an account of the Highland Settlement, and then he referred to the good people that came from the Old Country." This has never been published before, and there is much more for us to know.

In closing I may say that I think such memorial gatherings as this do a great deal to make the people anxious to know what the true principles of liberty are; what men can do by co-operative effort, and to show what unselfishness, sympathy and generosity can accomplish for our native land.

I congratulate you on belonging to this community. I have an interest in David Thompson, the great explorer and surveyor, to whom reference has been made here to-day. He did much good service in the old fur-trading days. He came from the far West poor, and died here poor. He deserved far more reward than

he received. But it is no disgrace to be poor. It is a great thing that we have a country richer with the remembrance of such men as David Thompson. Some may admire and talk about millionaires. They are often sordid; but many of the men of the older days had generous instincts and high ideals. These are the men who live for the future. These are the heroes of the world and we do well to honor them. I have great pleasure in thanking you for the opportunity of being here to-day and of saying a word or two.

Hugh Munro, M.P.P.

REV. MR. GOVAN: Among the people who crossed from the other side as U. E. Loyalists was the great grandfather of one who is with us to-day. He is not a clergyman, but a man whom many of you know and will be glad to hear. He was one of those whose great grandfather took part in the organization of this church, and continued to support it, I am sure, throughout his life. His remains, with those of his wife and others of the family, lie in the church-yard across the way. I refer to Mr. Hugh Munro, M.P.P., for Glengarry, who comes to us to-day to the home of Col. Robertson, who opposed him in the provincial election.

Mr. Govan referred to the friendly way in which the contest between Mr. Munro and Col. Robertson had been carried out.

MR. HUGH MUNRO: Mr. Chairman, ladies and gentlemen: Like the other speakers that preceded me, I may also say that I am very pleased to be here with you. When I got the invitation from Col. Robertson it did not take me very long to decide whether I would accept or not. I may as well tell you that I would probably have been here whether I had an invitation or not, because some time ago when it was rumored around that you intended to have a gathering similar to what you have to-day, I said that if I was in the country at all, I would be here. I might say that I have a sort of friendly feeling for Williamstown, when I tell you that I spent a year here a good many years ago, and it was one of the pleasantest years of my life. There is one matter, however, that I think should be corrected, and that is that they don't vote right. They did not give me as large a majority as they should the last election. However, I will forgive them for it. I am not going to give you a political speech to-day. The contest between Col. Robertson and myself started in a friendly spirit and ended that way. When we came here from Alexandria, Mr. Massey and myself, we were rather late and had had nothing to eat. But the Colonel hearing of our arrival saw that we did not go hungry. So that you can see

there is a friendly spirit, and that is the only way in which a contest should be carried on between two men, one of whom expects to represent the county.

Another reason why I am pleased to be here today, is, as your chairman has said, because my great grandfather and great grandmother are buried here. That should cause me to have a kindly feeling both for the church and the place.

I believe my great grandfather was one of the first, if not the first settler in Glengarry. He came to this country with six or seven others in 1783. At the time he came here there was not a road made or a tree cut. He got here by taking a boat up the Black river. They located on the south side of Black river about a mile south of Martintown. He left there about seventeen or eighteen years after that, when he moved to the 9th of Charlottenburg, where he died in 1821, so that your church must have been erected before he was buried there. It is something to be associated with history of that kind. I was very pleased to hear the reminiscences told to-day, but it occurred to me that while it must be a source of a good deal of pleasure to those that are present to hear these things, what are we doing to perpetuate these things, so that our descendants in the next 50, 100, 500 years may know all about them.

It is too bad that we do not know more of the history of the early settlers in this county than we do (hear, hear). Most of them are gone now. The early history of this county is history that is not obtainable any more. Only in a very few cases can we get anything authentic at the present time. Let another 20 years pass and it will be impossible to get anything further. Now, I must say, as people we are very negligent in that way. About 10 years ago I was on the Pacific coast and took a trip down the American side to visit the cities there. In the city of Portland the people were very inquisitive about the early settlers, and in order to perpetuate the memory of those who crossed the mountains 50 years before, they built a building in which they kept a lot of curiosities, such as an old spinning wheel, one of the old pioneer waggons and many other things. After seeing this I could not help but think, what kind of a people are we here in Canada, a country in which perhaps the greatest material is to be found for historial research, and if put in the hands of some literary genius what a great work he could do in tracing up and preserving the records of our ancestors. It is 130 years since the first settler came to this county and very few steps have been taken to gather up the information. Why don't we get to work and do something of the same nature as they did in Portland. The only thing in our history is the doings of the people who settled in the county. There has been nothing extraordinary happen. There have been no big battles, nothing but a few

big fights caused through liquor. See what a romance Ralph Connor created over a shanty fight as a result of a drunken spree. I may say we do not expect anything of that kind any more—we are going to abolish the bar.

Now until 14 or 15 years ago I was not very much interested in this; I could not tell who my great grandfather was, but I came to the conclusion that we were very backward in our duty in that respect. There is a great deal of interesting information to be gathered in this county if some one would only go to work and dig it out. If you had a history of the early settlers, of the U. E. Loyalists, you would have a history of the county of Glengarry. It would be interesting to know the time they came; the number they had in their family; their names; what they have done in the way of building churches, schools. It is very important that we should do something along these lines. I would like to get the people started. Trace up your family history. How many of a family; who were their neighbors, etc.

I think, Mr. Chairman, if you could once get your people to do something of this kind it would have a lasting effect. Now I think there is no part of the county that is so well situated to do something of this kind as Williamstown and along the front. That is the first part of the neighborhood settled and that is the part settled by the U. E. Loyalists. Not many lived much further north than Williamstown.

Now, I do not think that I have anything further to say. I am pleased to be present with you to-day. I hope to be present with you again before this celebration is over, and there are very few that will come here and enjoy it any better than I do. If I can only get the people started doing something along the lines I have suggested I will then consider that what I have said has done some good.

Rev. J. Matheson

REV. MR. GOVAN: I am sure we are all glad to hear Mr. Munroe. He is advocating what I have been trying to do for many years—the formation of an historical society that we might gather together and have papers read on the history of the people of the county. If we gathered this data now, it would greatly assist the historians in the future. I will now call upon the Rev. J. Matheson.

REV. MR. MATHESON: Mr. Chairman, ladies and gentlemen, I need scarcely say that Mrs. Matheson and myself are very much pleased to be here to-day and to take part in this grand celebration. We have heard so much from the gentlemen who have already spoken that we are almost overwhelmed with the magnitude of the great work done by the early settlers in

this district. I would like to say, Mr. Chairman, that I had a few notes written down in case I might be asked to say a few words, but the comprehensive paper read by Mr. McLennan, has taken away some of what I had to say.

With regard to the Rev. John Bethune, the first minister of this congregation, I would say in addition to what has already been said, that he had six sons, the names of whom were: Angus, Norman, John, James, Alexander and Donald, all good Scotch names. Two of them took orders in the Anglican church, John became Dean of Montreal and was a very influential member in the church. In 1835 he became a principal of what was then known as McGill College, but which is best known as the great University of McGill. Dr. McGill, who was the founder of this great institution, offered this office to Dr. Strachan, but Dr. Strachan refused it, and then it was given to Dean Bethune. Then this Dean Bethune's son, Dr. Bethune, became chancellor of the Diocese of Montreal, and he was a very prominent man too. His sister, that is the granddaughter of the first minister here, Rev. John Bethune, became the wife of Sir John J. Abbott, who some years ago became Premier of the Dominion of Canada. Perhaps this fact you did not know.

I think it has been stated already that during his term of office in Williamstown and the surrounding congregations, from his coming here until his death, the first minister, baptized 2,379 persons. He died in the year 1815 and served 28 years. The next minister was the Rev. John McKenzie, who came here in 1818 and died in 1855. He ministered for 37 years. The next minister, Rev. Peter Watson, was inducted on Sept. 4th, 1856. At the great union of 1875 the congregation was divided on the question of that union, the Union party retaining the church, as you all know, and Rev. Mr. Watson remaining as minister of the other party. From 1856 to 1875, or 19 years, Mr. Watson ministered to the entire congregation and to the remainder of the other party from 1875 to 1903, 28 years, so that if you add 19 and 28 you have 47 years that the Rev. Peter Watson lived and ministered in Williamstown. We all remember the Rev. Mr. Watson. He was an Israelite indeed, in whom there was no guile. (Cheers.) A man beloved by all, a man full of music. I remember how he used to come to Martintown and when he heard good music he would weep tears of joy. He was also a man who loved nature. He loved the green hills, the forests, the sunlight; everything was beautiful to him. He had beauty in his nature. He was also very poetical. He knew a great deal of Burns and the other poets, quoting them at length with the greatest possible ease. I remember both young and old saying how much they respected and esteemed the old man. I remember hearing some people say that when they saw Mr. Watson

with his long flowing hair about his shoulders it reminded them of one of the old prophets. We also remember his death, and we remember his funeral. We remember that the remains were taken out of Mr. Dickson's house, carried over to St. Andrew's church, that the church was crowded with people young and old, that there were nine ministers present, and that your humble servant preached the funeral sermon.

In the year 1877 Rev. Alexander McGillivray was inducted here and remained for ten years. You know of Mr. McGillivray's work.

Rev. Mr. Govan came here on June 27, 1888, and is here yet, and we hope that he may continue here for many years to come. (Cheers.)

What was the relation between this congregation and the congregation at Summerstown, where I am now stationed. I noticed in the sketch that was given some time ago in the papers, and to which I have already referred, that nothing was said about Summerstown. Lancaster, Martintown, Cornwall and Williamstown were mentioned, but Summerstown was left out—the place that should be first.

I have in my possession at home a little book that was given to me by the late Dr. Ferguson, who lived in Martintown, which is a report of the Church of Scotland in the year 1866, and there is an introduction in it by Mr. Croil, who had charge of these things. In this record Mr. Croil states that Mr. Bethune had officiated steadily in Williamstown, Lancaster, Charlottenburg, Martintown and Cornwall. He states this in two places, on page 73 and page 77. Now I think what he meant by Charlottenburg was Summerstown. It was not called Summerstown until the Summers family came there, but it was called Charlottenburg, so his parish ran south as well as east and west to Cornwall.

The late Mr. William McLean, of Summerstown, whom many of you knew, died last year at the age of 93. He was born in the year 1818, the year that the Rev. Mr. McKenzie came here. He was well informed; a very intelligent man, a man with an extraordinary memory and he knew what took place long ago. He told me several times in speaking of Mr. Bethune, that Mr. Bethune came to the front, but that he moved to Williamstown as he found it more central, and he made it the centre. He sold the land at Summerstown, but granted the congregation the acre which contains the cemetery and church now. He said the way he would go to Summerstown would be by rowboat down the Black river and up the St. Lawrence. Rev. Mr. Watson continued to serve the congregation at Summerstown up till 1875. It was in the year 1878 that the present congregation at Summerstown was started. Dr. McNish of Cornwall and A. J.

Grant were appointed a committee to select elders for the congregation at Summerstown.

Mr. Bethune was here 28 years, Mr. McKenzie 37, Mr. Watson 19, with the whole congregation, Mr. McGillivray 10, Rev. Mr. Govan 24 years, making a total of 118 years. Subtract that from 125 years, and it leaves seven years that you were without a minister. I would like to say a word about Mr. Govan. I have known him for a long time. I noticed in him the element of fairness, and to be true about it, I would never wish for a better neighbor. I am very glad to be here to-day.

Rev. J. U. Tanner

REV. MR. GOVAN: I am very glad that Mr. Matheson has spoken about Summerstown not being mentioned as part of the territory covered by Rev. Mr. Bethune. It is an important historical fact to be noted.

I now wish to speak about the gathering on Monday next. While this is more or less of a church celebration to-day, the gathering next Monday will be for the purpose of celebrating U. E. Loyalists Day, and we wish to make it entirely non-denominational. Our Catholic friends are just as welcome as those of the Protestant faith. We know that many of the U. E. Loyalists were Catholics and for that reason I wish them to join in this celebration.

I am now going to introduce to you Rev. J. U. Tanner.

REV. MR. TANNER made a few remarks in opening regarding his Swiss ancestry, and then proceeded: I am here today to convey to you the greetings of your sister congregation, St. Andrew's, Lancaster. I had an idea for a long time that we were the mother congregation, but Mr. Govan won't admit it. I understand that in 1787 the first services in this neighbourhood were held down by the old cemetery on the banks of Lake St. Francis, near South Lancaster, and there said Col. McGregor was built the first church in 1790, and the Misses McLennan in South Lancaster have in their possession the lock that was on that church and if you want to see a fine historical lock you should call on the Misses McLennan. The key was so big that ever since the Misses McLennan had had it in their possession no burglar had endeavoured to go into the house. Some of the old nails that were attached to the lock at the time are still in their place. In the cemetery at South Lancaster we have a tombstone dated 1785, which I think is one of the oldest, although I understand there are older in this neighbourhood.

I come to bear to you greetings of a congregation which was associated with you in the early settlement of this country,

a congregation that was once united with you, and that received ministrations from Rev. John Bethune.

I want to congratulate you on the success of your gathering; I have enjoyed every bit of it, and I think the suggestion of Mr. Munro and Mr. Govan is one you should not lose sight of. I think that as Mr. Munro is so interested in this work, if the information, etc., were gathered in, he would not see it without a proper shelter.

Rev. Mr. Tanner was the last speaker, and after a few remarks by the chairman, the proceedings were brought to a close with the National Anthem.



THE OLD MANSE

Now the summer residence of Mr. Farquhar Robertson, Montreal.



THE PRESENT MANSE

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PART II

The Second Sunday

The Centenary Celebration was continued on Sunday Sept. 1st, when large congregations again attended the services at the church.

SERMON BY REV. DONALD ROSS, D.D.

At the morning service the Rev. Professor Donald Ross, D.D., of Kingston, delivered the sermon, taking for his text Is. 115, 12: "The Lord hath been mindful of us He will bless us."

Dr. Ross said: This psalm was written while the Jews were exiles in Babylon, dwelling among a people who worshipped gods which had only an imaginary existence. Their distress and humiliation were aggravated by the taunt of these heathen, that the God in whom they trusted could not help and deliver them, or had forgotten and forsaken them. The writer has such confidence in the power and goodness of Jehovah that he resents the imputation of His forgetfulness of them, and calls upon his fellow exiles to trust Him. All through their history He had shown them favour, and had been mindful of them and wrought great deliverances on their behalf. They were now suffering His displeasure because they had been unfaithful to Him. They were bereft of country and home, and all the privileges of their temple worship for a time, that under their sense of loss they might repent of their sins which had brought upon them national disaster and humiliation, and once more become His willing and obedient people. He was training them in the painful school of experience for a greater future than even they had dreamed of. So this inspired singer jubilantly exclaims, Jehovah has been mindful of us in all the storm and stress, and darkness, and tempest we have passed through and He will continue to bless us from this time forth.

"So long His power has led us, sure it still will lead us on to freedom and prosperity, to happiness and peace," this is the burden of his hope and song.

During the past few days you have been looking backward. You have been in a reminiscent mood. You have called to mind what our fathers did in this land while it was yet a wilderness, how they hewed out for themselves a home with a courage that

shrank from no danger or hardship, and with a hope that the darkest experiences could not extinguish—how they kept alive their faith in God and His goodness, assembled themselves together for His worship in humble dwellings and unpretentious buildings until they erected on this spot a church whose very stones were dear to them, and under whose shadow they were laid to rest until the voice of the Son of God shall call them forth, and this corruptible shall put on incorruption. Your commemorative services have been an act of filial piety, and a sacrifice well pleasing to God. They ought to be a stimulus to your religious life. They were worthy whom you have had in loving remembrance. They were of noble stock—those forefathers of ours. There were giants among them. They were high souled. They were patriotic—they loved freedom, and bled and suffered that they, and those who came after them might enjoy it; and above all they were God-fearing, and found their strength in their religion. They were one of God's best gifts to us. Through them we received the wondrous inheritance of life. They taught us by their example to do justly, and love mercy, and walk humbly before God. They helped us to prepare ourselves for serving our generation in our various callings and professions. They inspired us with regard for holy things. They dutifully brought us to the house of God, and led us reverently by the hand among the graves of the sacred dead, where the mystery of life was borne in upon us, and the fact of mortality was so impressively taught us. They were not perfect,—they were men of like passions with ourselves. They laboured under restrictions and disabilities that we know nothing of. But Jehovah was mindful of them and blessed them, and through them has blessed us, for they have left us a splendid heritage in this goodly parish with its stately homes, and fruitful fields, and well-appointed church and other institutions for the building up of the men and women of this and future generations in righteousness, and goodness of heart and life.

We may well repeat the words of the text as applicable to ours, "The Lord hath been mindful of us." Our present state, our condition, our opportunities, bear strong testimony to the fact that we have been in His thoughts, that He has kept us in mind, that His Providence has been exercised on our behalf. that the seasons have come and gone richly laden with gifts from His beneficent hand, telling us that He has been caring for us. We can say that the lines have fallen to us in pleasant places, and that altogether by His favour. It would be difficult to find a people more highly privileged than we are in this beautiful district with its well-ordered society, its educational and religious institutions. We have been hearing a great deal about the west with its fertile prairies. Its attractions have been pictured for

us in extravagant terms, and some have been lured from among us by the voice of the charmer. They have followed the gleam, but they have found that with all its possibilities the western land lacks advantages which they have left behind—advantages social, educational and religious. The very atmosphere there is highly charged with the materialistic or commercial spirit—we are assured on reliable authority. We hear through the columns of the press echoes of the excitement and commotion it is producing. It dominates the activities of the people, and endangers their better life, their true prosperity. God knows that even here, in spite of all that is being done by the church, and Sunday School, and other religious agencies to counteract it, this demoralising force—the commercial spirit, which reckons the worth of life by the standard of dollars and cents, and blinds the soul to unseen and eternal realities, is retarding the growth of a healthy and fruitful religious life to no small extent. I speak with caution, but I say that this is one of the greatest dangers of our time, and I would affectionately warn you to be on your guard against it. For what will it profit you, if you gain the whole world, and through your devotion to things seen and temporal you fail to accomplish the chief end of life—attain to a life lived with Christ in God.

That God has been mindful of us, and has bestowed on us so many proofs of His gracious favour is assurance to us that He will continue to bless us. He is the same yesterday, to-day and forever. He has showered upon us His good and perfect gifts though we have been unworthy of the least of them. He makes His sun to shine upon the evil and the good, and sends His rain upon the just and unjust, for there is no respect of persons with Him. It is His nature to give, as it is that of the sun to radiate light and warmth, or of the flower to emit its perfume. He is ever giving of His best and choicest. He has not withheld even His well-beloved Son, but has freely given Him for us all, that we might have eternal life. Thanks be unto Him for His unspeakable gift. He will bless us richly in our basket and in our store, when we go out and when we come in, in all that we set our hand to, in our personal religious experience, and in our Church fellowship, in all that pertains to the life that now is as well as that which is to come. What a happy and contented people we should be with such an outlook. How the very best that is in us should respond to the Father of all, who calls on us to serve Him with all our heart and soul and strength and mind.

We are commencing a new chapter in the history of this congregation. We stand at the beginning of another century in the existence of this hallowed place of worship. It ought to be a very solemn and inspiring occasion to us. It ought to

stimulate us to deeds that shall be for the uplift of the world, and the greater glory of God. Voices from the past are appealing to us to quit ourselves like men and women who inherit noble traditions. They entreat us to go on to greater achievements than already stand to our credit. For, however well we may have acquitted ourselves in the years that are gone, we have not reached the standard of perfection laid down for us in the teaching of Christ and His apostles. What, then, must we do? What steps should we take to mark this red letter date in our religious history as a people for whom the Lord hath done so great things?

1. We should solemnly make completer, more entire, self consecration of ourselves to God. This is the secret of power in the religious life. We should resolve that, God helping us, we shall serve Him with our whole heart and soul and strength, and try to carry out this purpose. It is well for us to pause at this moment and examine to what extent we have done this in the past. We shall probably find, if we consider the matter without prejudice, that, however sincere our intention may have been, our devotion to God's service, and our cultivation of personal religion, have not been as earnest and whole hearted as they should have been, and might have been. The fire of holy aspiration and self-surrender has been kindled on the altar of our heart, but have we kept it burning brightly, day in and day out so that our fervour in religious service has been growing in intensity and power. The world's occupations and diversions and pleasures have been keen and urgent competitors for a controlling influence over us. Have we so yielded to their insidious power that we are hindered from giving the true measure of devotion to sacred things—and to God? We were baptised into the Church of Christ. We have attended the ministrations of the sanctuary. We have shared in its privileges. We have experienced delight in its fellowship. But have we devoted ourselves in entire consecration to God and endeavoured to give the first place in our thought and effort to what He requires of us? This is reasonably expected of us. God's ownership in us is a fact that we cannot dispute. He made us and not we ourselves. We are His workmanship. He made us for Himself, and our hearts are restless till they find rest in Him. Not only is He the author of our life, it is by His Providence our life is sustained. It is true that we labour for our daily bread, for food and raiment and other necessaries, but without His co-operation—without the help He gives us through the action of the forces and energies He has ordained as part of this world's outfit our labour would be fruitless. We may plow and sow the fields, but without the aid He gives us through His sunshine and rain and a thousand other secret methods of His working in the air

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and soil we should reap no harvest. It is God that giveth the increase. Are we sufficiently alive to the fact that there is an active partnership between Him and us in the tilling of our farms? How do we requite Him for His assistance in filling our barns and storehouses? He is surely entitled to at least one half the product of the united toil, but do we give him anything like that porportion of it? We think, perhaps, we do well if we offer Him a tenth or even less. Will a man rob God of what is justly due to Him? We should consecrate it all to Him, appropriating as a gift from Him only what is sufficient for our own needs. And the same is true of every occupation we choose to engage in. What we accomplish is due to God's working with us, and we should devote to Him His just proportion of the results. So again all the vital processes of our bodies are maintained in healthy operation through His active working in and around us. For truly we live and move and have our being in Him. All the powers of mind and heart we possess are supported and kept in exercise by His gracious Providence. It is literally correct to say that we are not our own, any more than the organ the builder has constructed is *its* own. It is his, and he has made it to serve him with every part of its complex structure and peal forth music for his satisfaction and enjoyment. Every key and lever and pipe and stop in the instrument must take part in doing this. God has made us more wonderfully than any organ, that the combined action of body soul and spirit, with all their capacities might produce a harmony which would be well pleasing unto Him. If any of them does not render its full measure of service, or if they all fail to act up to the degree of efficiency of which they are capable, then our life will be discordant to the ear of our Maker. We ought, therefore, to devote our personal gifts and our possessions of whatever kind they be to Him in a whole-hearted, generous measure. In other words, we should not in any respect live unto ourselves. All that we call ours is not really ours, but is put into our hands as a sacred trust, to be used not for any selfish ends, but to promote the interests of the kingdom of righteousness, and the good of our fellowmen. If what is committed to men of wealth and power and influence—to every one in fact—were used in this way the discontent and unrest that threaten the upheaval of society and the overthrow of our most venerated institutions would vanish as the morning cloud.

Further, we belong to God in a still more sacred sense—in a higher sense. He has bought us with a price—the sufferings and death of His well-beloved Son. It was an act of grace for Him to have done this. We did not merit such favour from Him. We are His by purchase. His ownership in us is incontestible. But we do not seem to realise this as we ought.

Like the Corinthians we need to have it thrust on our attention. Paul said to them, "Ye are not your own: for ye were bought with a price." Then he adds this admonition, "Therefore, glorify God in your body and in your spirit which are His." That is to say, you ought to employ all your powers in serving Him. Such complete devotion is not inconsistent with the earnest prosecution of the duties of our occupation. We may be fervent in spirit, serving the Lord, while we are diligent in our business. Complete self-consecration to God's claims upon us does not disqualify or unfit us for the duties of home and family and citizenship. He that faithfully serves God derives inspiration from so doing for efficiently discharging all reasonable and rightful claims upon him.

2. This centennial celebration ought to inspire us to promote and strengthen our Church life. A minister who is fully alive to the grandeur and responsibility of his office as an ambassador of Christ, and an earnest congregation are a mighty power for good in the community, and its most precious asset. And this is the paramount need of the world to-day. To counteract the forces that are making for unrighteousness, dishonesty and impurity, the worship of pleasure, the mania for wealth and display, living for what is transitory and unworthy of man, with his capability for the highest and best things—what may all be summed up in the term worldliness—to counteract this and build men up in the love of what is true and good and pure, in loyalty to the law of God written in their own hearts, and to the spirit of the Gospel—this is the purpose for which a church exists. And where there is a vigorous Church life, it is in mortal conflict with all these foes to the true welfare of mankind. A congregation must be pulsating with a reverent religious enthusiasm, be vigorous and active if it is to do this. It is an organism, a body, consisting of many members, which may be healthy, strong, full of energy: or weak, sickly, emaciated, in slow or rapid decline. What its condition is depends on the individuals composing it. To keep our body in a sound healthy state, fit for service, all the members and organs must have exercise. The disuse of any of them gradually weakens the capacity for action, and after a time they become powerless. We are all familiar with that fact.

During the past century this congregation has responded to the call to help in the evangelisation of the world. The mission work of the Church has received your willing support. You have assisted the efforts made to minister to the religious needs not only of those who have come from all quarters to find a home in the vast unoccupied spaces of this land of promise, but also of the teeming millions of India and China. But the missionary problem has presented itself to the mind of the Church

of late years with an emphasis never before felt, and it regards the vigorous prosecution of the work of evangelising the heathen world, as of most vital importance, not merely for the spiritual enlightenment and uplift of the benighted peoples, but also for the quickening of the religious life of all our Churches. The Laymen's Missionary Movement is an evidence that the heart of the Church has been stirred to an extraordinary degree by the conviction that the floodtime of its opportunity to carry out effectively the Divine command to preach the Gospel to every creature has come. But in order to make a success of this movement, there must be a widespread and earnest co-operation and a considerable increase in the contributions of each individual member and adherent of all our congregations. It would be a most befitting thing for you to signalise your centennial celebration by resolving to support a missionary in the home or foreign field, as an expression of gratitude to God for having blessed you as He has done through so many years. These commemorative services will be a failure if they do not lead to some such tangible result, if they do not kindle in you a passion to do more than you have ever done for the upbuilding of the Church of God in the desolate places of the earth, such a passion for the conquest of the world for Christ, that you cannot but throw yourselves into the conflict, and make some sacrifice to hasten its accomplishment, when He shall be crowned Lord of all. When the three disciples were on the mount of Transfiguration and saw His glory revealed, they were so enraptured by the vision that they wanted to abide there and enjoy the ecstasy of the occasion. But they had to go down into the world of sin and sorrow and take part in its activities, and give their strength and suffer and die in the effort to transform it into a kingdom of righteousness and peace and joy. During the past week you have been standing on the mount of retrospect, and contemplating with gladness of heart the great things God has wrought for and by you through a hundred years; now you must tear yourselves from the entrancing vision and go down into the bustle and turmoil and stress of your various occupations, and spend and be spent in cultivating your religious life, and helping the Church to carry out its missionary enterprise—its purpose to win the world for Christ—to usher in the dawn of the millennial day, when all peoples and nations and tongues shall join in singing the everlasting song, "Blessing, and honor, and glory, and dominion, and power, be unto Him that sitteth upon the throne and to the Lamb forever and ever."

May the Chief Shepherd and Bishop of souls keep and guide pastor and people of this congregation from day to day that you may fulfil His good pleasure in all things, and through the ministrations of His Spirit grow in grace until the day break and the

shadows flee away, when He shall throw His completeness round your incompleteness, round your restlessness His rest.

And may the peace of God which passeth all understanding, keep your hearts and minds through Jesus Christ, and abide with you and your families now and forever. Amen.

Dr. J. A. Macdonald

At the conclusion of Dr. Ross' sermon, Dr. J. A. Macdonald, Editor of the *Globe*, Toronto, spoke briefly. It was hardly fitting, he said, that he, who did not belong to Glengarry, and who had not a drop of Glengarry blood in him, should in anyway interfere in such a service as that of the morning. But he remembered the services in East Williams, when he was a lad, when there was Gaelic service first at 10 or 10.30 in the morning and English service at 1 o'clock, lasting until 4 in the afternoon, without any interruption for meals. Having come from that stock he could well understand that the Highlanders of Glengarry could put up with him for a short time longer. He felt it an honor to take part in these Centennial services. His own ancestors, four generations back, were comrades in arms of Rev. John Bethune, founder of this church, who was Chaplain of the Royal Highland Regiment in South Carolina; they served in the same battles, were taken prisoners at the same time, were marched to Philadelphia and New York and subsequently to Pictou in Nova Scotia, where the descendants of the Macdonalds and MacMillans still live.

"Forty thousand Highlanders from Argyle, from Inverness, from Ross-shire went in by the Cape Fear river, and they are still numerous in those districts, and their blood is just as true as it is here in Glengarry or as it is in my native township of East Williams in Middlesex or in Pictou, N.S. The very same names as in the regiment of which Rev. John Bethune was chaplain at Cape Fear River 3,000 Highlanders, Clan McDonald, Clan McLeod, Clan McRae, Clan McKenzie, Clan McKay, and other clans marched into the Revolutionary War, nearly every man speaking only Gaelic, and they were just as good Highlanders who were on the patriot side, as your ancestors and mine who were on the Loyalist side—for the Highlanders were divided in Carolina, and they fought Highlander against Highlander, just as they did in the home land, and the descendants of the Whigs in North Carolina are as true to their Highland stock and they have kept their Highland feeling just as truly as the Highlanders who came to Pictou or Glengarry kept theirs, and you will find them in a church in Carolina, older than this, but not unlike it. I found there that the Gaelic accent was gone, not a trace of it; but the feeling was still strong. In that district were the McNeils, McDonalds, the McGregors, the McLeods, the McLeashes and

the Grants from the Speyside. The great lesson to my mind was to find a Highland community just as vigorously Highland as anything I ever knew in my life as a Canadian, so that we must not suppose that we are here the descendants of all the Highland stock that left the Highlands of Scotland, because there was no future left for them; because they were driven out by the landlords of their land, because they had to find places for themselves and for their children.

"In the same towns you will find the church, and with true devotion to education, the college is built for young men by the Highlanders. On the staff of one of the colleges is Woodrow Wilson, whose blood is Ulster, and in the ladies' colleges in the south 75 or 80 per cent of the students are Macs, and those who are not Macs, carry names just as Scotch. All this comes to me from the reminiscent atmosphere in which we have been living. It all tends to impress upon us Canadians that we must be true to that which we have inherited. No people in all this world have inherited more, but we must see to it that we make our dreams come true. We in Canada have inherited more than all the rest who have gone out from Scotland. We have freedom and chances that if our ancestors in North Carolina and in the Mohawk Valley had there would have been no revolution. Let us be worthy of this heritage. Let us be worthy of the names we bear."

A Gaelic Service

In the afternoon a service was conducted in Gaelic, and in the large congregation were many who still delight to use the language they learned at their mother's knee. Quite a number came long distances to have the privilege of taking part in this service. Amongst these were Mr. and Mrs. Cummings, of Russell, who made the trip, about forty miles, by buggy.

The service was conducted by two young clergymen, Rev. A. D. Mackenzie, of Moose Creek, Ont., and Rev. J. B. MacLeod, of Martintown, Ont. Only the older generation in Glengarry retain a perfect knowledge of Gaelic, and it was a surprise to the congregation to see two young men so thoroughly conversant with the language in which, in the early days of the church whose centenary they were celebrating, the services were regularly conducted. The explanation was found in the fact that both came from Prince Edward Island, where Gaelic is still used perhaps more extensively than in Scotland. All the old Gaelic Bibles and Psalm Books that were available were gathered for the occasion, and a large percentage of those present were able to join in the service intelligently and they did so with great heartiness and evident appreciation.

At all the services of the centenary celebration the old-time custom was followed of singing the psalms and hymns without musical accompaniment, the tunes being started by a Precentor. At the Gaelic service the Clergymen acted as Precentors, and it was surprising how many were able to follow them, both in words and music.

The Gaelic sermon was preached by the Rev. Mr. Mackenzie. The following is a summary in English:

Romans—15: 13—"Chum gw'm bi sibh pailt au au dochas."

Hope has a prominent place in the Christian religion. The Old Testament makes much of it. It points to the better days ahead. Christianity as we find in the New Testament began with the day of small things; but its future was big with promises. Christianity has not outgrown the need of hope and as Paul knew that it was good for the Roman Christians to have an abounding hope, he sent them this message which is a message timeless in its application.

Hope has been defined as a device for a future good, accompanied by faith in its realization. Apart from religion hope has a large place in life. It is hope that makes for success in professional and mercantile life, enabling him who cherishes it to endure the trials of the day of small things. It is hope that keeps the pioneer, the patriot and the philanthropist at his self-imposed task. He desires what the future holds. He presses on to that which he desires, because he believes that good will yet be realized. It was hope that kept the soul of Lord Selkirk firm when he saw through opposition and misunderstanding a larger, freer, richer life for the oppressed Highlanders of Scotland in their new houses in Prince Edward Island and the Red River Colony.

It was hope that made the Loyalist pioneers of Williamstown equal to the task of breaking the ties that bound them to their old homes in the South and facing the unbroken forest of Glengarry to hew out again fields and homes. They saw in vision the obstacles removed—in short they hoped and therefore shrank not from the toils. Arms and hearts were made steadfast through hope.

It was hope that led them to address themselves to the task of laying the foundation of this house of prayer—hope that within its walls God would reveal himself and that through its agency souls might be reclaimed from sin, liberated from its thralldom and cleansed from its stain.

It is this hope we need to cherish if we are to endure and conquer. It is Christian hope that comes to the rescue when sin in our individual lives seems too strong—the hope that victory is sure—that we shall yet rise to fall no more.

This hope should also be cherished with regard to others than ourselves. Jesus has said as the Father sent me so send I you. He has promised a kingdom. That kingdom has come but its coming in power is ahead. This is part of our hope. The true function of this congregation is to be filled with this hope and to exercise itself as a part of God's army to work for the better day. Its function is to lay hold on the resources that are in God, and then by word, by example, by sacrifice, by prayer, to work towards the end that hope sees.

How can this people make head against the dark days, the disappointment, the apparent defeat of God's cause? Abound in hope. But let the hope be rightly grounded or it is vain. Hope in God for He is the God of hope. Hope in Jesus Christ.

Apart from him this church, and this people will miss the great end for which they are organized—the making of some contribution to break the reign of sin and hasten God's better day; but through Him they are more than conquerors.

The Evening Service

At the evening service Dr. J. A. Macdonald again spoke. During the day he said, he had thought how great a thing it was for a church to have a history like St. Andrew's, Williams-town, going back in one building for one hundred years. There is not much history in a new land like ours, and that means that we have no back-ground of our own. He would talk, he said for a short time about the back-ground of life, the unseen back ground. If we read about the great men of the world, we must realize that it was the invisible forces behind them that made them great. Here the people have the back-ground of family life running back two or three generations here and for generations in the old land. If one had a great name he must live up to, he was the more likely to pursue his way unflinchingly, unfalteringly to the end. If one ever makes good, it is due to his home life, his church, his back-ground of early recollections, experiences, things he knows that no one else knows, the sacred back-ground of his early life. The heroes of the Indian Mutiny, those who saved the honor of the race, were the Highlanders, who had behind them their glorious traditions, the voice of their mountains and glens calling to them, that no matter who might waver or flee, they must stand fast, and they did. And so it was in professional, business or political life—the men who were successful had a back-ground—not only their own personal power, but the power of all who went before them. It is a good thing for Canadian life that out of communities such as these, men have gone following the gleam where the strange roads go down, but always working back to the home land and standing

fast, because they cannot betray their past. But there was not only the memory of the past—there was the ideal that every man must cherish—the thing that he sets himself to do. No man is worth while who does not live for a haunting, inspiring ideal—to do some one thing well in the world, to live a life and to live it worthily.

United Empire Loyalist Day

Monday, the closing day of the centenary celebration, was devoted to a memorial to the United Empire Loyalists who settled in the Old Eastern District, and more particularly to those who formed the first congregation of St. Andrew's Church. The proceedings opened with the decoration of the graves of those who are buried in the cemetery connected with the church. It was a very impressive ceremony. The graves were decorated with beautiful flowers. A large concourse of members of the congregation and friends from a distance marched to the cemetery where they gathered in front of the grave of the first pastor, Rev. John Bethune.

Rev. Mr. Govan, who presided, said: In connection with the centenary services we thought it appropriate that to-day, before the U. E. Loyalist addresses were made, we should come to the cemetery and place flowers on the graves of those who did so much for the country to which they belonged and for the church of our fathers. In this community we are very happy to have with us one who is distinguished, I am sure, throughout the Empire, who was brought up in our quiet little country village, and who will now address you.

Mr. Donald Macmaster, K.C., D.C.L., member of the British Parliament for the Chertsey Division of Surrey, England, who was born and spent his early days in Williamstown, members of his family being buried in the cemetery, then delivered a brief address. He said:

Mr. Govan, ladies and gentlemen: Of course you will not expect an address from me. I did not anticipate a gathering in these sacred precincts, although I am very glad indeed to see so many here, very closely connected with this cemetery, with which nearly all of us have close sacred ties. It is a great gratification to me to come back to the old friends, my old friends and neighbors, who have a sacred regard for what is truly dear to them, as evidenced by the fact that they have put this graveyard in so thorough a state of repair and almost decoration, although I would hardly be justified in using such a term, for reasons you will all appreciate. It is particularly appropriate that in meeting here we should be close to the spot where the remains are deposited of the first clergyman of this

congregation, the Rev. John Bethune. For many this will also be their last resting place on earth. You know that the great Emperor Napoleon Bonaparte, when he came near his end, was asked where he would like to be buried. Of course there were restrictions on the question of his burial, as there were also upon the place in which he might live. He was then on the island of St. Helena. His request was: "On the banks of the Seine, amidst the hearts of the people I love so well." Well, his wish was not carried out at that time, but later his remains were deposited in the Vault of the Invalides, Paris. Now, there is one important consideration for every one of us, that no matter how much we have differed in public life or in private life, when we arrive here at the last stage, we are in the Temple of Conciliation. We are standing on sacred ground where the remains of many of the United Empire Loyalists have been deposited. I will not refer to the unique struggle through which that devoted people went in connection with the American Revolution and their subsequent settlement in different parts of the Dominion. They had to depart from old associations, from old friends, not, happily, from their old allegiance, to which they adhered most devoutly. It was hard that they should have had to sacrifice their property and comfortable homes, but so far as sentimental considerations were concerned there was one loss they felt more than any other, and that was that they were separated from the graves of their people. Happily in this country we are not likely to be visited with such a terrible depression. Now, my friends, I have spoken in a very disconnected manner, but the words I have said have come from my heart. I hope that God will bless and prosper you.

At the close of Mr. Macmaster's address, Rev. Mr. Govan placed a beautiful floral wreath upon the grave of the Rev. John Bethune. After placing the wreath Mr. Govan said: On behalf of the members of St. Andrew's congregation and on behalf of the session of the congregation, this wreath is being placed in loving tribute to the memory of Rev. John Bethune. And in placing it in memory of Rev. John Bethune, other flowers have been placed on the graves of his successors, Mr. McKenzie and Mr. Watson; also on the graves of many others associated with them as loyalists in those days. Around us here lie the Dingwalls, McDonalds, Grants, Fergusons, Chisholms, Camerons, McLennans, McKenzies, and many others whom we have not time to mention; all loyalists, their descendants buried in these grounds. Associated with them in the early days were many who came from Scotland to this vicinity and joined the old congregation.

I am sure we are all glad to have heard one who has been so long associated with us, and while I noted his emotion I was reminded of a piece of poetry which runs as follows:

Words are weak and most to seek
When wanted fifty-fold,
And when, if silence will not speak
And trembling lip and changing cheek,
There's nothing told.

After the benediction, the 59th Regt. Highland Pipe Band played, "The Land o' the Leal."

The visiting speakers and a number of friends were entertained to luncheon by Mr. and Mrs. Farquhar Robertson, of Montreal, at their summer home, the White House, which was the original Manse, built by the Rev. John Bethune soon after he became pastor of the congregation in 1787. The visitors were greatly interested in the quaint old building, which must have been regarded as of very spacious dimensions in the early days when it was occupied by the reverend pioneer. While it has been kept in a perfect state of repair and is to-day as comfortable and convenient in some respects as a modern residence, great care has been taken not to detract in the slightest degree from the antique interest of the original structure.

Speeches at the Manor House

The afternoon programme was carried out at the Manor House, the residence of Col. D. M. Robertson, M.V.O., another quaint old structure erected a hundred years ago. The people assembled on the beautiful lawn and the speeches were delivered from the verandah at the side of the house. There was a very large gathering.

Col. Robertson was chairman, and he called upon Rev. Mr. Govan to open the proceedings.

REV. MR. GOVAN said: Mr. Chairman, ladies and gentlemen, I will not detain you long, as my fellow clergymen and myself had our innings last week. I merely wish to repeat to you the announcement I made to you last week and which many of you heard. We were speaking of the splendid support that the early Elders gave towards the church and towards every good cause in this community. Among those living in our own day is a descendant of theirs, Mr. David Grant, of the South Branch, who has just arranged a donation of \$1,000 as an endowment for the congregation. The money is to be invested and the interest paid to the congregation. It occurred to me that if any of you wish to do anything in this direction,

one of the things that might be done would be to put in a memorial window to the memory of the United Empire Loyalists. However, this is merely a suggestion.

The first part of the house in front of which we are gathered to-day, I understand was built by Sir John Johnson. We have a letter of regret from his grandson, the present Baronet, regretting his inability to be present with us. His letter reads as follows:

I am very sorry that I am not able to accept your kind invitation to be present at your church celebration on account of a previous engagement.

Yours truly,

GORDON JOHNSON.

Chambly Canton, P.Q., Aug. 27, 1912.

I have a number of other letters of regret which I will not take time to read, except one, which expresses the sentiment, not only of the writer, but I think a great many other people who have been brought into touch with this church and have gone elsewhere. The lines are as follows:

A LOVING REMEMBRANCE OF ST. ANDREW'S
CHURCH, WILLIAMSTOWN

I worshipped there with parents dear,
And later on with Bairnies mine,
Though now our homes lie far apart
Our hearts unite to mark this time.

One hundred years, a century
Of faithful service done in thee,
And I'll remember thee, Glencairn,
For all that thou hast done for me.

HELEN BURTON, Maxville, Glengarry.

It expresses not only the feelings of that one, but many who have been with us and have gone to other parts of the world. Those present appreciate the interest taken in the church by those who have gone away.

Now, in conclusion, let me say on behalf of the congregation that we are delighted with the way in which you have responded to our call to join in this celebration in memory of those who were worthy of our esteem and our veneration. I thank you for your assistance by your presence in celebrating this centenary.

Col. Robertson, M.V.O.

Col. Robertson followed with a short address. He said: Ladies and gentlemen, I desire to express my greatest satisfaction at seeing so many of you here today. My one regret is that Mrs. Robertson is at the seashore. (Laughter.) Otherwise you would have been more comfortably provided for. She has taken most of the things out of the house, but she has left the cellar and given the key to Mr. Govan. It is a long time since so many people assembled on these grounds. I wish to say on my own behalf, and on behalf of my good wife, that we would always be glad to see you here, and also in 100 years hence if you are all here.

We are here today to pay respect to the men and women who were settlers and pioneers in this country. Now I mention the women because we have had the clergymen speaking to us for three days and they have never mentioned their name. Now, no man has much courage unless he has a companion (hear, hear), and I venture to say that U.E. Loyalists, brave and all as they were, would not have entered into this country and left the glorious heritage they left were it not for the women who came with them.

On the list of speakers to address you are some gentlemen from a great distance. There is our old friend Mr. McMaster, an old Williamstown boy, who has received all the honours that Canada could give him and now has a seat in the British House of Parliament. We in Glengarry are proud of him, the people of Canada are proud of him; he has reason to be proud of himself.

I am not going to tell you anything more, except to call your attention to the only archive we have from the U.E. Loyalists, in this cow bell. That bell, I understand, belonged to the Macdonalds. The cow was stolen by the Macdonalds and the Fergusons captured the bell.

I have now much pleasure in calling upon Mr. Macmaster, K.C., member of the British Parliament.

Donald Macmaster, K.C., M.P.

Mr. Macmaster opened with an expression of his pleasure at being afforded an opportunity to assist in doing honor to the memory of the United Empire Loyalists. He said: Mr. Doughty the Dominion Archivist, has told us in words of truth that one of the most heroic and pathetic pictures in modern history is that of the United Empire Loyalists who, as British subjects in the American Colonies, fought and suffered for the unity of the Empire in the American Revolution. When defeated, they chose rather to sacrifice lands, position, wealth and comfort and seek over again new homes in the northern forests than give

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up their allegiance to their King and Constitution. In that view I entirely agree with him. It is quite obvious that in the few minutes that I will be permitted to detain you, I cannot exhaust this great subject, and besides, there are three speakers to follow me, all well qualified to discuss it. Fortunately, we are all in agreement; we have the same tale to tell, though the details may be somewhat different. * * * * Now, tempting though it is, I cannot undertake to discuss in detail the settlement of the United Empire Loyalists in this Province. That function will fall appropriately to my distinguished friend, Mr. John Greenfield Macdonell, K.C., than whom no one is better qualified to speak. Indeed, by his books, he and the late John McLennan, M.P., by his Essay, Mr. Justice Pringle, of Cornwall, in the History of the Old Eastern District, and James Croil, in his "Dundas," have rendered invaluable services in that connection. It is sufficient to say that the whole front of the townships of Glengarry and Cornwall, as well as along the River Aux Raisin were settled by United Empire Loyalists about 1783 and 1784. Most of these had fought in the American Revolution on the side of the King and were members of the New York Royal Regiment and the Eighty-Fourth or Highland Immigrants, many of whom came from as far south as the Carolinas. We must not judge of the importance of the Royalist Movement and settlement by the numbers that came to this district, though these were very large and comprised some of the best people in the Mohawk Valley in the State of New York, even as far south as North Carolina. The Reverend John Bethune was the Chaplain of the Eighty-Fourth Regiment. The Robinsons, of Toronto, who have added so much to the public life of Canada, belonged to a distinguished Virginian family and so I might enlarge the list. But I can only refer to the larger aspects of the question, and in considering these it is important for you to remember that the Loyalist movement had a wide sweep. Just before the Revolution in the thirteen colonies, there were really three parties, one a small and fierce vindictive minority, who were determined at any cost to separate from Britain; another minority who were as keenly determined to remain in the Empire; and thirdly, the large majority of the people, who, though loyal, were indifferent, yet had no real, positive desire for separation, but were carried so far in extreme measures by the fierce, vindictive minority that it was impossible for them to recede. The Loyalist minority referred to, and a large portion of the majority, made up the rank and file of those who became known in history as the United Empire Loyalists. That was the situation, says Mr. Doughty.

You must remember, too, that the resolution of the American Congress to secede was only carried by a majority of one, and that

throughout the whole American Revolutionary War the City of New York was in the possession of the British, and many of the Loyalists flocked there, formed themselves into regiments and fought throughout the whole seven years of the war, only emigrating after its termination. What they suffered before the war began and immediately after, not only on the field of battle, where they freely sacrificed their lives, I will leave to the description of an American writer, Mr. Vantyne, who says:

"They had been obliged to accept at par the depreciated money, and had stood in terror of the law of the maximum. Finally, a test act had demanded of them an oath which they could not take, and refusal had brought upon them fines, disabilities, special taxation and even whipping and imprisonment. Where the partizan struggle was hottest, the persecutors had already resorted to proscription, outlawry, and confiscation. Never, since the days of Nimrod, was there such a land of oppression and tyranny as America."

How can we sufficiently do justice to these men, women, and children who left their comfortable homes, their possessions, the graves of their dead and everything else that was near and dear to them in order to maintain their allegiance and their political faith? How shall we set bounds to our admiration for their pluck and patriotism, for their willingness to suffer and sacrifice for the cause they loved? Mr. Kirby, the Canadian poet, in golden lines, described the transit of the Loyalists from the old home to the new:

Not drooping like poor fugitives they came,
In exodus to our Canadian wild,
But full of heart and hope, with heads erect
And piercing eyes, victorious in defeat.
With thousand toils they forced their devious way
Through the great wilderness of the silent woods,
Which gloomed o'er lakes and streams, until higher rose
The Northern Star above the broad domain
Of half a continent that is theirs to hold,
Defend, and keep forever as their own:
Their own, and England's to the end of time.

Such were the United Empire Loyalists, and we are the men and women that have come into the inheritance which they have bequeathed to us. Let us see that we are worthy of those that have gone before.

Mr. Macmaster then referred to the men of the Glengarry Fencibles, who came to this district from Scotland a little later, with their Chaplain, the Rev. Alexander Macdonell, who founded that noble structure, the Roman Catholic Church at

St. Raphaels. It was a remarkable coincidence that the founding of St. Andrew's Church, in Williamstown, by the Rev. John Bethune, the Presbyterian Chaplain of the 84th Regt., so closely synchronized with the founding of the Roman Catholic Church by the Rev. Alexander Macdonell, the priest who subsequently and most deservedly became the Roman Catholic Bishop of Kingston. Long may their flocks live together in Christian and patriotic co-operation, said Mr. Macmaster. It is ours to protect and safeguard this great inheritance in this northern land. And why do we render special honor to these men and women at this time? It is not from enmity to those who persecuted them nor from hostility to the people of the Great Nation to the South, with whom we wish forever to live on terms of peace, amity and justice—if we may. It is rather because we are not only justified, but are proud to do honor to the men and women who through countless toils and infinite sufferings have secured for us this great land and our free institutions to which we are all so devotedly attached. And is it nothing to be the sons and daughters of this great Northern land under this glorious title? Let me direct you to the noble answer of Bliss Carman, another Canadian poet worthy to be ranked with Kirby, and for that matter with the best. He puts the statement in answer to a question:

Is it Northward, little friend;

And she whispered, "What is there?"

There are people who are loyal to the glory of their past,

Who held by heart's tradition, and will hold it to the last;

Who would not sell in shame

The honor of their name,

Though the world were in the balance and a sword thereon were cast.

Such words are an inspiration to the inhabitants of this great North Land, which, as Kirby said, "is ours to hold, defend and keep forever as our own," and as part of a great, free and United Empire. And can we not, as its sons and daughters, looking to this ancestry and to the obligations of the future, also say, as the poet said and prayed:

Land of Hope and Glory, Mother of the Free,

How shall we extol thee, who are born of thee?

Wider still and wider shall thy bounds be set;

God, who made thee mighty, make thee mightier yet.

John A. Macdonell, K.C.

Mr. John A. Macdonell, K.C. (Grenfield), of Alexandria, was the next speaker. He said:

Ladies and gentlemen: It is somewhat of a coincidence, though it is indeed a most happy one, that we should meet on the "U.E. Loyalist" day on this particular spot. It is eminently appropriate that we should do so for this is truly historic ground. I greatly doubt if there is in the Province of Ontario a place more replete with associations of the past or more intimately connected with U.E. Loyalist times than Williamstown, and especially this very lot upon which we now stand. In 1784, upon the conclusion of the Revolutionary war, when the Loyalist Regiments, which had served and fought for the maintenance of British Institutions upon this continent, were disbanded, lands were allotted to the officers and men of those regiments along the banks of the river St. Lawrence, the Bay of Quinte and Lakes Ontario and Erie, extending in this township as far back as both banks of the River Aux Raisin. The soldiers of the First Battalion of the Kings Royal Regiment of New York stationed at the close of the war at Isle Aux Noix and Carleton Island with their wives and children to the number of 1,462 souls settled in a body in the townships immediately west of the boundary line of the present province of Quebec, the Point au Beaudette, then the highest settled part of Canada, in what now constitutes the townships of Lancaster, Charlottenburg, Cornwall, Osnabruck, and Williamsburg; those of the Second Battalion of that Regiment going further west to the Bay of Quinte. The Highland soldiers of the First Battalion with some of those of the 84th, or Royal Highland Emigrant Regiment, were allotted their lands in the townships of Lancaster, Charlottenburgh and Cornwall. The Colonel Commandant of the two battalions of the K.R.R. N.Y., than which no regiment had seen more service or taken a more active and honourable part in the eight long years of that war, was Sir John Johnson, Knight and Baronet, and a glance at the map which I have with me, prepared in 1786 to show the location of these Loyalists with their names and the lots which were granted to them by the Crown, shows what we know to be the fact, that this very lot, now belonging to Col. Robertson, was amongst those allotted Sir John Johnson, and I understand it to be a fact also, that Sir John Johnson built at least a portion of the house in which our friend, Col. Robertson, now resides. It was he, too, who gave this village its name, calling it "Williamstown" after his father, Sir William Johnson, the first Baronet, the former Superintendent General of Indian Affairs of the then province of New York (what is now Cornwall being then called Johnstown after Sir

John himself). It was Sir John Johnson who built the first mill at this place, which was probably the first mill in this part of the country, if not, indeed, in what is now the province of Ontario; though it is possible of course, that during the previous French Regime there may have been a mill or something which answered the purpose of one at Catarauqui, where Kingston now stands, and where the French had a fort and fur trading post. As showing the warm and continued interest which he took in this locality and its first settlers, with whom he and his father had been so long and intimately associated in the Mohawk Valley before the war, and afterwards throughout the war, I may mention that subsequently, on the 25th of June, 1814, he presented to the Honourable Neil McLean, grandfather of our well known and highly esteemed friend, Mr George H. Macgillivray, who was then Sheriff of the Eastern District, and his successors in office, twelve acres of land in Williamstown for the purpose of a fair ground for the people of the district, the site of your present Agricultural Society Grounds and Public School.

Among all the U.E. Loyalists Sir John Johnson was unquestionably the most prominent and conspicuous both by reason of his rank, his former wealth, his services, and his sacrifices for the cause. He was the largest landed proprietor in the thirteen revolting colonies. When the war broke out he had to choose between the dictates of his conscience and his loyalty to his Sovereign on the one hand, and his immense possessions on the other. He did not hesitate, he chose the path of duty and honour, and, as stated by the American historian, Stone, "he voluntarily gave up domains in what is now the United States larger and fairer than had ever belonged to a single proprietor in America, William Penn only, excepted." Upwards of two hundred thousand acres of the most fertile land in the Mohawk Valley in the immediate vicinity of Albany, the capital of the State of New York, was the sacrifice which he made for a United Empire. He never resided permanently in Glengarry, the nature of his occupation and the high offices he filled not permitting of it. He was appointed Superintendent-General and Inspector General of the Six Nation Indians, his commission as such being dated March 14th, 1782. He was Colonel-in-Chief of the Six Battalions of Militia of the eastern townships and a member of the Legislative Council of Lower Canada, to which he was summoned 24th January, 1797. He had been knighted by the King, in his father's life time, at St. James, on 22nd November, 1765, when but 23 years of age. He owned the Seignory of Argenteuil and was for many years the most conspicuous figure in Canada. He was born on the 5th of November, 1742, and died at his residence, St. Mary's, in

the County of Rouville, on January 4th, 1830, in the 89th year of his age, and was buried in the family vault at his seat on the south side of the St. Lawrence, near Montreal. He is described in Jones "History of New York" as "a man bold, resolute, brave and active," and his career undoubtedly proved it.

Among the first settlers of the County, the name of no man has come down to us who in his day was held in greater or more deserved esteem than the Reverend John Bethune. As all relating to Mr. Bethune who was the first and for many years the only minister of the Kirk of Scotland, not only in Glengarry, but in Upper Canada, must necessarily be of interest, I may mention that that gentleman was born in the Isle of Skye in 1751. The family trace their lineage very far back in Scotch and French historical records. The first of the name who left Normandy for the British Isles came to Scotland in the reign of Malcolm III, a contemporary of William the Conqueror, in the eleventh century. Many men famous in Scottish history belonged to this distinguished family, among whom may be mentioned Cardinal Beaton (the name is frequently both spelled and pronounced in this way), and Archbishop Bethune, of Glasgow. The Reverend Robert Campbell, in his book, which contains so much that is of interest connected with the early settlers of the County, "History of the Scotch Presbyterian Church, St. Gabriel Street, Montreal," mentions that Mr. Bethune had been Chaplain of the Royal Militia in North Carolina, was taken prisoner and confined in gaol by the Revolutionists. He obtained his release from the hands of the rebels shortly after the outbreak of the Revolutionary War owing to an exchange of prisoners which took place, and made his way to the steadfast province of Nova Scotia, residing for the time at Halifax, taking almost immediately thereafter an active part in organizing the 84th, or Royal Highland Emigrant Regiment, and in which he was appointed Chaplain to the First Battalion. When that Regiment was disbanded, the United Empire Loyalists and others of the Presbyterian faith in Montreal, naturally rallied round Mr. Bethune when he proposed to organize a Presbyterian congregation there. Nor was the assistance which he received confined to those of his faith alone, Mr. Campbell stating that many Highland Catholics, and some who belonged to the Episcopal Church, as well, with characteristic high feeling and national pride, open-handed as they were, brave and patient in enduring hardships suffered for conscience sake, generously responded to the appeal of their fellow-countrymen, and subscribed according to their means to the building fund of St. Gabriel's Church, of which Mr. Bethune was the founder, and in which he preached to his small but interesting congregation until May 6th, 1787.

Mr. Bethune had, however, received the grant of land apportioned to his rank in the army, and it being located in Glengarry, and having a growing family to provide for, each of whom, on arriving at age, would also be entitled to an allotment of two hundred acres, he removed to Williamstown, then the leading settlement in Glengarry; but though he went to reside upon his property he did not neglect his ministerial character, but resumed professional work in the new sphere to which Providence had led him. I am not, as you know, of your religion. I am a Catholic, as my people have ever been and it would be unbecoming in me to discuss matters relating to your religion or its Ministers, but I may with no impropriety say that Mr. Bethune was a faithful and zealous missionary, and to this day the fruits of his vigor and efficiency remain, indeed the epitaph of Sir Christopher Wren in St. Paul's Cathedral, of which he was the architect, might in Williamstown, well be applied to Mr. Bethune, "Si Monumentum requiris, circumspice" (If you seek his monument you have but to look around you). In addition to the Williamstown congregation, I understand that Mr. Bethune organized those at Martintown, Cornwall, and Lancaster. Mr. Campbell is my authority for the statement that he baptized altogether 2,376 persons during his ministry in Glengarry. His wife was a lady of Swiss birth, Veronica Wadden, and together they struggled bravely against poverty and those manifold privations which were the common lot of the Loyalists, whose principle it was "for conscience sake to leave all aside, and still keep true, whate'er betide." But, though having but little more to live upon than his half-pay as a retired Chaplain in the army, Mrs. Bethune and he brought up their large family of six sons and three daughters, instilled into their minds high principles and imparted to them that culture which emanating from so many Scottish Manses has led on clergymen's sons to distinction and honour. His patriotism, of which he had given such striking proof in the days of his early manhood, grew with his advancing years and helped to deepen in the whole district that deep and abiding loyalty, which, thank God, has ever characterized the early settlers of Glengarry and their descendants. His name is found second on the list on the loyal address presented to Sir Gordon Drummond, President of the Province of Upper Canada, on the 21st December, 1814, at the conclusion of the second American War, the Reverend Alexander (afterwards Bishop) Macdonell's name being first.

The Reverend Mr. Bethune died on the 23rd September, 1815, deeply regretted by the entire community among whom he had lived and laboured so long, the Montreal "Gazette" remarking at the time of his death, in a highly eulogistic obituary notice, that he was a man remarkable for the mildness and agree-

ableness of his manners, but at no time deficient in that spirit which is requisite for the support of a Christian and a gentleman, understanding what was due to the powers that be without losing sight of that respect which was due to himself, while the position held by his family in social life proved that as a husband and a father he must be numbered amongst those who had done their duty well.

A monument with an inscription commemorative of his excellence in the various relations of life, admirable for the delicacy yet warmth of respect and tenderness of affection which it breathes, was erected to his memory in your churchyard by his six sons, Angus, Norman, John, James, Alexander, and Donald. It is a proper and most excellent tribute to the memory and virtues of a gentleman by those who themselves were gentlemen, in every sense of the word, and is creditable alike to the father and his sons.

The mention of Bishop Macdonell's name suggested to Mr. Campbell an interesting incident of those days, illustrative and characteristic of the kindly sentiments which the Highland people of Glengarry, Catholic and Protestant, cherished towards each other. Some dispute had arisen between Mr. Bethune and the members of his congregation, as still sometimes, perhaps, happens in the best regulated parishes, which they failed to settle by themselves. The happy thought occurred to some one to submit the difficulty in question to Bishop Macdonell, their esteemed Catholic neighbor, at St. Raphaels, and this course was mutually agreed on. He undertook to settle matters, and after the hearing of parties, the Bishop who might, perhaps, be expected to give the benefit of the doubt, if any he had, to his Protestant confrere, by way of upholding the principle of authority, not only gave judgment in his favour, but gave the people a good lecture, in Gaelic of course, on the duty of respect and obedience, which they owed to their ecclesiastical superior, which exhortation the congregation received in good part and the breach between them and their pastor was healed. In addition to this instance of the utter absence of intolerance, I may mention that in cases of emergency the Bishop was often sent for to administer consolation to dying neighbors not of his Faith, but who wanted prayers in their beloved Gaelic tongue, which he spoke as well as English, better indeed, for it was his mother's tongue, who by the way was a Cameron and a Protestant, as were the mothers of two other Catholic prelates, both of whom I had the honour of knowing, the late Bishop Cameron, of Antigonish, and the late Bishop Farrell, of Hamilton; and good high principled women they all must have been and proud I have occasion to know they all were of the eminence achieved by their sons in the communion of another Faith.

The Reverend Mr. Campbell whom I have so extensively quoted in this paper, is again my authority for a statement illustrative of the kindly relations between those of different creeds which subsisted in those early days; and it is to the effect that the Church of the Recolet Fathers, in Montreal, was placed by them at the disposal of the Presbyterians in 1791, when their own church on St. Gabriel Street was undergoing repairs, and that they gladly accepted of their hospitality and their sacraments were administered in it, the Priests declining to accept of any compensation by way of rent, but were induced to accept as a present from the congregation two casks of Spanish wine and a box of candles, quaintly expressing themselves as being "quite thankful for the same."

You are of course aware that a very large proportion of the United Empire Loyalists, who were amongst the hardest fighters in the Revolutionary War, especially in the K.R.R. N.Y., and who settled along the front of this township and in the adjacent township of Cornwall, especially in the neighborhood of St. Andrews, were Highland Catholics, who had come from Glengarry in Scotland. I might mention that a descendant of one of them, my friend Mr. Donald D. Macdonell, is the Reeve of your township at this day. Immediately after their settlement in Glengarry, in Canada, those who were Catholics took steps towards procuring the services of a clergyman of their Faith and one acquainted with their language, some, indeed many of them, speaking none other than the Gaelic. Representations were therefore made to the Reverend Roderick Macdonell, brother of Captains Archibald and Allan Macdonell (Leek) of the K.R.R. N.Y., and closely related to others of the officers and known to and respected by the men, to join them in that capacity. He had, I believe, been educated at the Scots College, at Valladolid, in Spain, where, or at Douay, in France, most of the gentlemen of the name received their education in those days, and had ministered as Priest to the people of his native Glengarry previous to his coming to Canada. He thereupon placed himself in communication with Lord Sydney, then Secretary of State for the Colonies and Plantations, who represented the circumstances to the King, the result being that Mr. Macdonell was sent to Canada with the following letter to Lieutenant Governor Hamilton.

Whitehall, 24th June, 1785.

"Sir,—Having laid before the King the memorial of Mr. Roderick Macdonell, stating that, at the solicitation of a considerable number of Scots' Highlanders and other British subjects of the Roman Catholic persuasion, who, prior to the last war, were inhabitants of the back settlements of the Province

of New York, and to whom, in consideration of their loyalty and services, lands have been lately assigned in the higher parts of Canada, he is desirous of joining them in order to serve them in the capacity of a clergyman, in the humble hope that, on his arrival at their settlement, he shall be allowed by Government an annual subsistence for the discharge of that duty, I enclose to you the said memorial, and am to signify to you the King's commands that you do permit Mr. Macdonell to join the above mentioned settlers and officiate as their clergyman; and with respect to the allowance to be made to him, I shall take an early opportunity of communicating to you His Majesty's pleasure.

"I am, etc.,

"SYDNEY."

The Reverend Roderick Macdonell was for many years stationed at St. Regis, opposite Cornwall, where he eventually died as Missionary Priest to the Indians there. I am rather inclined to think that that place was always his headquarters, and the U.E. Loyalists, as we know, living on the opposite side of the St. Lawrence, that he officiated as Priest on both sides of the river, to the Loyalists on this side and the Indians on the other. He was undoubtedly the first Catholic Priest in this Province, under the British Regime, deriving as we have seen from Lord Sydney's letter his subsistence from the Crown, for the U.E. Loyalists, except the officers on half-pay, had no money. They had what was better—and left a prouder legacy to their children, the knowledge of sacrifices cheerfully made for the Crown and duty fearlessly accomplished for the maintenance on this part of the continent of America of those British Institutions which it is our privilege now to enjoy.

The Reverend Roderick Macdonell was one of a once large family connection in this County and elsewhere. He was amongst others the grand-uncle of Mr. George Macgillivray (through his mother), the great grand-uncle of Mrs. Farquhar Robertson, and of myself; the grand-uncle of Sir Richard Scott, of Ottawa, the great grand-uncle through both his father and mother, of my cousin, Mr. McLean Greenfield Macdonell, of Toronto; the great grand-uncle (through their mothers) of the family of the late Hon. D. A. Macdonald, the late Judge Pringle and the late Sheriff McIntyre, of Cornwall; of the children of the late William McLeod, of Summerstown; the grand-uncle, through their mother, of the family of the late Colonel Alexander Chisholm, of Alexandria, and many others.

A reference to the old U.E. list compiled by Government by direction of Lord Dorchester shews the original United Empire Loyalists of the Province. In many instances, however, instead of the township being given, it is stated merely that

lands were allotted in the eastern district. That list was prepared in pursuance of the Order-in-Council of the 9th November, 1789, wherein it was stated that it was His Excellency's desire "to put a marke of honour upon the families who had adhered to the Empire, and joined the Royal Standard in America before the Treaty of Separation in the year 1783,—to the end that their posterity may be discriminated from future settlers—as proper objects by their persevering in the Fidelity and Conduct so honourable to their ancestors for distinguished benefits and privileges."

I have made a very close and careful examination of Lord Dorchester's list with a view to ascertaining the Highland names prevalent in Glengarry upon it, for I am quite a bit of a Highlander myself, and although the family to which I belong were not themselves U.E. Loyalists, yet my father's mother and my grandfather's mother's families, the Macdonells of Leek and of Aberchalder, both were. This list may interest you, a large number, if not a majority, of you, being the descendants of these deserving men yourselves, and so I give it to you alphabetically and fully.

List of the Highland names appearing upon Lord Dorchester's U.E. Loyalist list with the Number of each Clan thereupon:

Bethune.....	2	McCrimmon.....	1	McLeod.....	4
Campbell.....	28	McDonald.....	8	McMartin.....	3
Cameron.....	25	McDonell.....	84	McMaster.....	1
Kerr.....	4	McDougall.....	5	McMillan.....	1
Chisholm.....	13	McDuff.....	1	McNab.....	3
Clark.....	8	McFall.....	3	McNairn.....	1
Cumming.....	4	McGillis.....	5	McNaughton.....	2
Ferguson.....	15	McGregor.....	6	McNeill.....	5
Fraser.....	27	McGruer.....	4	McNish.....	3
Grant.....	35	McIntyre.....	7	McPhee.....	1
Munro.....	12	McIntosh.....	11	McPherson.....	6
Murchison.....	5	McKay.....	10	Robertson.....	8
McAlpine.....	1	McKenzie.....	8	Ross.....	20
McArthur.....	10	McLaren.....	4	Scott.....	4
McAuley.....	2	McLaughlin.....	5	Stewart.....	5
McBain.....	4	McLean.....	11	Stuart.....	6
McCallum.....	1	McLennan.....	4	Sutherland.....	8

I quote from the original list. Names were subsequently added from time to time by Order-in-Council on the special application of those who had omitted to take the precaution in the first instance. The additions would not alter the proportion of the above nomenclature. I am satisfied, however, from facts within my knowledge, that many of the Highlanders unfortunately never took the trouble of having their names inserted at all,

first or last. Thus Bishop Macdonell (who came to Canada over twenty years after the Loyalists had settled here) writing subsequently states "I had not been long in the province when I found that few or none of even those of you who were longest settled in the country had legal tenures to your property. Aware that if trouble or confusion took place in the province your properties would become uncertain and precarious, and under this impression, I proceeded to the seat of Government where after some month's hard and unremitting labour through the public offices, I procured for the inhabitants of Glengarry and Stormont patent deeds for 126,000 acres of land."

Now when they would not trouble about taking out their patents, many of them would not think of having their names inscribed on the roll. Bishop Macdonell's address, of which I have given this extract, was addressed at a time of great prevalent excitement to the people of Glengarry, Protestants and Catholics alike, and not to these of his Faith alone, and I am glad to quote it, as it is a good indication of the magnitude upon which he was able to conduct affairs, and of the extent of the business capacity and influence of this extraordinary man, who was a most loyal and faithful subject of his Sovereign, a most loyal and devoted Bishop of the Church to which he belonged, and a most loyal and true-hearted friend of the Highland people of this County of Glengarry, without distinction of class or creed. He was appointed as Bishop upon the nomination of the King, his nomination of course, being subject to the Pope's confirmation; and he was assigned by the British Government a pension of £800 a year for his services to his Sovereign and country and especially for the fact that he had been instrumental in raising, in Scotland, the Glengarry Fencible or British Highland Regiment, and, in this country, the Glengarry Light Infantry Regiment which covered your County with glory by its services in the war of 1812.

The reference to Bishop Macdonell gives me the opportunity too, of inserting here a very extraordinary document, quite unique and unprecedented, and which was called forth by the address to the people of Glengarry from which I have just quoted.

Address of the Orange Body of the City of Toronto to the Right Reverend Alexander Macdonell, D.D., Bishop of Regiopolis. (He was Bishop of the whole Province of Upper Canada, titular Bishop of Regiopolis, in partibus, etc., etc.)

"May it please your Lordship: We the Orangemen of the City of Toronto, beg to approach your Lordship with the sentiments of unfeigned respect for your pious and loyal labour in the service of your Church and Country, and during a long,

protracted life for the Christian liberality which you have ever evinced for those of a different creed.

"We beg to reciprocate the charitable feelings breathing throughout your Lordship's address to the Electors of Glengarry and Stormont; sentiments which bear deeply the impress of a mind noble and virtuous, raised alike above the mean and grovelling distinctions of party feeling or political rancour; such feelings when disseminated, we trust, in the approaching contest for the maintenance of the British Constitution, may array Catholics and Orangemen side by side, and hand in hand, to achieve a victory more bloodless than, yet as glorious as that which they won on the empurpled field of Waterloo.

"We take leave of Your Lordship with a fervent wish that Providence may gild the setting sun of your declining days with every blessing and that Catholics and Orangemen all over the world may live united in the bonds of Christian fellowship, such as will tend to prevent the crafty agitator and the renegade apostate from ever being able to sever that bond of union which we trust may ever exist between us, not only in our attachment to each other, but also in our attachment to our Mother Country."

The Bishop in his reply, stated that no cause of difference or misunderstanding existed between Catholics and Orangemen in Canada; that as fellow subjects they should stand shoulder to shoulder in defence of the British Constitution and British liberty against the crafty and designing enemies who expected to achieve by cunning what they dare not attempt by force, and that he trusted they would unitedly prove an impenetrable bulwark of their adopted country and a strong chain of connection with the parent state.

This address and Bishop Macdonell's reply were re-published in the "Canadian American" of Chicago, March 25th, 1892, which well remarked when commenting upon it that a continuance of the spirit shown in the address and reply, is essential to the prosperity, if not the existence, of the Dominion.

Mr. Chairman, your committee have indeed shown a continuance of that spirit when they invited me, a Roman Catholic known by everybody in our county to be such, to participate in your festivities attendant upon the centenary celebration of St. Andrew's Presbyterian Church, and to address you upon a subject so deeply interesting to us all as the "United Empire Loyalists." I appreciate your courtesy and kindness to the full and, descendants of those Loyalists, I take my leave of you, with this wish—the best that I may—"May you and your children be loyal as they."

C. H. Cahan, K.C.

Mr. C. H. Cahan, K.C., of Montreal, followed. He said: Ladies and Gentlemen: The only claim I have to discuss with a Glengarry audience the history and traditions of the United Empire Loyalists is that I was born and brought up in New Scotland, or, as we call it, Nova Scotia, and that my grandfather was of good old Presbyterian stock. In Nova Scotia a large part of our population, especially in the western counties, came from New York and from New England a little over a century ago, and their sentiments and their traditions still dominate to a large extent throughout the Maritime Provinces. After the Revolution, large numbers of Loyalists settled in Shelburne, for instance, and founded a city of twenty-five thousand people, every one of them migrating from New York before or immediately after the Declaration of Independence and the recognition of that independence by Great Britain. A century ago, so long to look back, and yet a century in the history of a people is but as a passing cloud, a time so short in comparison with the remote past, and still shorter in comparison with the great future which awaits the development of our country's destiny—a century ago, in English-America, then the thirteen original colonies with a population of only about three million people, there was in the early stages of that conflict but one dominant sentiment, and that was this—that when, under the charter granted by King James, these settlements had been established, it had been guaranteed to the people of England, Ireland, Scotland and Wales, who emigrated to the American Colonies, that all the rights and privileges of British citizenship would be vouchsafed to them and their children for all future generations, in this new world, which they were then settling; and they demanded that that guarantee should be faithfully respected.

As to who was right and who was wrong in the early part of that conflict, it is not now necessary for us to consider. A good deal was due to the wrong-headed Englishmen who, at that time, were advising a wrong-headed King. In that conflict Scotsmen took a very important part. Scotsmen at home or in British settlements abroad have always demanded for themselves the same political franchises and privileges which belong to other citizens of the country in which they dwell. And the Scotsmen of North Carolina and a lesser number of Scotsmen in New York were at that time united in demanding that the rights and privileges that pertained to responsible self-government in Great Britain should be vouchsafed to the Scotsmen and Englishmen who had settled in the American Colonies. A break came and it was an inevitable break, because those in

America of the Scottish race were true to the traditions of the race from which they had sprung. They maintained their fidelity to the British Crown, until by exhausting every possible political expedient, they had tried to secure for themselves the rights and privileges which they and their representatives in the Assemblies of the thirteen colonies then demanded of the Crown.

And so when the final break came there were thousands who could not, in their own consciences, justify rebellion, and who made their way, some of them to these northern wilds, some to our eastern provinces of New Brunswick, Prince Edward Island and Nova Scotia, to make their homes amid wild surroundings in a free country, and here they laid the political foundations of these northern British provinces which still form so important a part of this great Canadian confederacy, which is still faithful to the British Crown. They came into this country a little over a century ago. There were about seventy thousand of them in all. They made their way up the rivers and through the forests, hewing down the trees, clearing the land, building their log-cabins. Men and women, who had been reared amidst comparative luxury and pleasure, who had never known privation, undertook to establish new settlements in this northern country. It was through the experience of the municipal institutions which they had organized in the United States that they laid the foundations for the municipal and local and provincial governments which we have throughout the length and breadth of this land today. They tell us sometimes that Sir John Macdonald, or Sir Wilfrid Laurier, or this man, or that man was the founder of this confederation, that they made Canada. Ladies and gentlemen, the real makers of Canada lie throughout the length and breadth of this land, quietly sleeping their last sleep in the little churchyards such as we visited today. Their work is done, but their works live after them. These men and women, who sacrificed everything, were the makers of Canada and the founders of the industrial, agricultural and political success that we have so far achieved. Mr. McMaster has well said, and truly said, that the utmost that we can do in the future, the highest accomplishments that we can achieve will never mean so much for our country as the devotion and self-sacrifice of our forefathers. But gentlemen, their devotion and self-sacrifice developed from their fidelity to the best traditions of their race. They refused to break away from these traditions.

I was discussing the other day a matter of pure business with a gentleman of one of the Southern American Republics in my office. It was a matter of ordinary import. I said to him, such and such a course is right. He doubted it. He

could not understand that it was the right course to take. Naturally, it then occurred to me that his traditions, his history, his consciousness of right and wrong were altogether different from mine. He had been brought up in an entirely different atmosphere. A certain consciousness of right and wrong had been instilled into me and had become a part of my intellectual make-up, of which he had apparently no real conception whatsoever. To our forefathers we owe the moral and religious atmosphere in which we were born and bred.

History has been in the making for a century since the Rev. John Bethune, inspired by loyalty to the traditions of this race, led his congregation into Glengarry to make the first Scotch settlement here, and we of the Presbyterian faith, and we who have Scotch blood in our veins, can never fully recognize and appreciate what we owe to the piety, the learning, and to the intellectual zeal of those men who, following in his path, have been the religious leaders of our people throughout the generations of the past. The Scotch clergy in the Canadian Provinces founded schools of learning, seminaries, universities. Whatever success the sons of the several provinces have achieved has been very largely due to the schools which the clergy of the Loyalist immigrants were instrumental in founding.

But today in Canada our population is nearly three times as large, two and a half times at least, as was the population of the thirteen American colonies when that unfortunate cleavage came between those Colonies and Great Britain. We in Canada are today nearly equal in population to Scotland and Ireland taken together. We are true to the traditions in which we have been born and bred. We are as loyal to our Crown and as faithful in our allegiance as were our ancestors who came from the south to settle here, as faithful as are the sons of the same race who still dwell in the Motherland. I am Imperialist through and through to the core. I was born and bred of the faith, but I hope the Glengarry boy who is here today, who has been representing an English constituency in the Imperial Parliament, will carry the idea back to Great Britain with him, that the eight millions of Canadian people born and bred in the traditions in which we are born and bred, with the moral and educational advancement with which we have been favoured, will not be content to remain in the Empire in a position of mere colonial dependency or subserviency. I desire to see some organization of this Empire now, or in the near future, under which a man who is born and bred in Canada, will have a voice and a vote in deciding all those great issues of war and peace, which have to do with the mighty forces making for the civilization of the world. It is a mighty good thing to have a Canadian, born and bred, represent an English constituency as Mr.

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Macmaster does, because directly and indirectly he can influence political opinion in Great Britain, and thus, in a large measure, determine the mighty issues which make for our Imperial destiny.

There will be no Revolution in this country. There will be no political cleavage such as sent our ancestors on their pilgrimage up through these northern wilds to make their homes here; but, while I am loyal and my heart is true, I still retain this right to speak on all the platforms throughout this country, to urge in the press and by every constitutional means, to the utmost of which I am capable, that the men and women in this country shall have the same political rights and privileges, the same voice in Imperial affairs, which the citizens of Scotland, England, Ireland and Wales have from time immemorial demanded for themselves in the Motherland.

The younger generation here present today—if God spares their lives—will see a marvellous development in this country, the like of which has never been seen before. It takes eighty years for a people, by the natural increase, to double its population, under the most favourable circumstances known in any country. We have increased from three and a half millions in 1867 and today we have nearly eight millions of people in this country. Large numbers of foreign immigrants are going into our northwest. Do you realize that sixty per cent of the population of these great northwestern provinces were not brought up in the traditions and ideals in which we are bred, that sixty per cent of them were born in alien lands, who never owed allegiance to our Crown and to our King, and who have never known the political traditions in which we were reared and educated. What do you find on the other hand? In the great Province of Quebec, we have a people who are often misunderstood, a population of two millions, born and bred in a different religious faith, with other racial traditions, with ideals somewhat different from those in which we have been born and bred. The three million of people in the United States who declared their independence of Great Britain were all of British stock. Of the seven millions of people who live in Canada today one-third are of French descent, and a large number are of alien races. Shall we be able, ladies and gentlemen, to assimilate with this foreign immigrant population of the west, to educate them according to our ideas and our ideals. There is the problem, a great problem that confronts us.

I think we in the east have been doing, in a large measure, our share. We have established the western provinces. We have given them organized provincial and municipal institutions similar to our own. We have sent out into the northwest teachers and clergymen of our own faith, in the hope of laying

the foundations, broad and deep, of a great British-Canadian nationality in the west. We will attain that ideal of a British-Canadian nationality, only by sympathy, by kindness, by respecting the conscientious beliefs of others, by adhering to the Golden Rule of doing unto others as we would others do to us, by adhering to a broad liberal policy, under which the rights and liberties of every Canadian will be equally maintained.

Ladies and gentlemen, I have already spoken too long; but I wish to repeat we have before us problems, religious, social and political as difficult of solution in this northern country, lying between the Atlantic and Pacific, as ever our ancestors faced. And those who live for the next twenty-five years may live as full a life, and must deal with issues as vital as were ever placed before the country in the past. God grant that, as our ancestors were given faith, courage and sincerity to deal with these issues which were brought before them, we, in the same spirit, may approach those still greater and more far-reaching issues which we and our children will be called upon to decide.

Dr. J. A. Macdonald

The last speaker in the afternoon was Dr. Macdonald, of Toronto, whose remarks were along the same lines as on Sunday morning. It must be remembered, he said, that all the Highlanders in Carolina did not fight for independence, but for the larger liberty that we in Canada now enjoy. Also that if wrong-headed advisers had not wrongfully advised King George, there would have been no American Revolution. Because those Highlanders fought for what they believed was right, we were celebrating this U. E. Loyalist Day. Our duty to Canada was to make the country worthy of the men who sacrificed so much and we could not do better than maintain the principles for which our ancestors stood. The world needed more men of the Scotch type, with their splendid principles, their good education and their inflexible honesty, and just so far as we followed those traditions of honor and honesty, would we succeed in this new land.

Three hearty cheers were given for Col. Robertson, and the singing of God Save the King brought one of the most unique and successful celebrations ever held in Glengarry to a close.

The choir of St. Andrew's Church rendered several selections during the afternoon, and the Highland Pipe Band of the 59th Regt. gave zest to the proceedings with their stirring music.

A full and highly interesting sketch of the Rev. John Bethune first pastor of the Church, is given in the address of Mr. John A. Macdonell, K.C., published in the report of the Centenary Celebrations.

The following is from an article entitled "History and Present State of Religion in Upper Canada," which appeared in the Christian Recorder of March, 1819:

For many years there were only two clergymen in Upper Canada: Doctor Stuart, of the Established Church, at Kingston, and Mr. John Bethune in Charlottenburg, a clergyman regularly ordained in the Kirk of Scotland. They were both shining lights and singularly qualified to support the clerical character in all its mildness and dignity. These two servants of God, are in their labors so much identified with the history of the Church



REV. JOHN BETHUNE

in Upper Canada that a short notice of each becomes necessary and while it gratifies their numerous friends still living, cannot fail of being acceptable to every sound professor of the Gospel.

The Rev. John Bethune, a native of the Isle of Skye, was educated at Kings' College, Aberdeen, and regularly admitted to the ministry, according to the forms of the Kirk of Scotland. Soon after obtaining orders he was invited to South Carolina to take charge of a congregation of his countrymen, many of them friends and neighbors of his family, who had removed to America a little before the commencement of the Civil War. To this flock he was most acceptable, not only on account of his meekness of disposition and pious habits, but likewise on account of the fluency and elegance with which he spoke and wrote the Gaelic language.

He had been settled only a short time among his people when discord lighted the flames of war from one end of the continent to the other. In the hour of danger his native timidity fled; he disdained temporary compliance, and boldly declared for the King. The public profession of his principles made him odious to the insurgents, who treated him in the most cruel and oppressive manner. He was detained for many months a prisoner of war. He was marched on foot from Charlestown to New York, among the common captives, and no attention paid to his rank or situation. Obligated to sleep on the ground, and exposed to every privation and insult, he suffered with so much Christian fortitude and mildness as to astonish his persecutors, and his kind attention to his fellow-sufferers gained their hearts and afforded him the blessing of turning many in the prisons where he was immured from the evils of their ways. After his exchange he was appointed Chaplain to a Scotch regiment, the duties of which office he discharged with great credit and usefulness. On the return of peace, he accompanied his people, many of whom, by his influence and example, had joined the Royal Standard, to Upper Canada, and being followed by great numbers of his countrymen they formed an extensive parish of which he became pastor.

His duty was exceedingly laborious, having to preach in rotation at four different places; yet he persevered to the very last, although laboring for many years under a severe cough, which indicated great weakness of lungs.

The veneration and affection which he experienced from his people knew no bounds. In the pulpit he was plain, perspicuous and affecting; for what he said to others he believed and felt.

His congregation continued greatly to increase, for their friends whom they invited to join them from Scotland, rejoiced to find that they would enjoy the same gospel privileges which they possessed at home. And this advantage induced many others to settle within the range of his labors, who had come out with the purpose of going to a different part of the Province. On their arrival they saw the country entirely destitute of religious instruction, except in this favored corner where the pastor and his flock appeared to be nourished with the dews of heaven. Valuing this beyond any benefit that could arise from the greater mildness of climate or convenience of situation they sat down under his spiritual direction.

Having preached thirty years through the greater part of the Eastern District, the infirmities of age crept gradually upon him—his cough became more troublesome, and having been exposed to more than his usual fatigue, in returning from Kingston, he was taken extremely ill on the road, and died a few days after reaching his own home.

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"Mark the perfect man and behold the upright,
For the end of that man is peace."

Over his last resting place in the cemetery at Williamstown is a monument with this inscription:

"Sacred to the memory of the Rev. Jno. Bethune, pastor of the Congregation of the Kirk of Scotland in Glengarry. He departed this life at Williamstown on the 23rd September, 1815, in the 66th year of his age and the 44th of his ministry.

"That he was a faithful steward, the peace and happiness of his flock are the most certain proof.

"That he was eminently endeared by those conciliating endearing qualities, which united society in the closest bonds of unanimity and friendship, his numerous congregation, who shed the tribute of unfeigned sorrow over his grave, have borne the most honorable testimony.

"That he was open, generous and sincere, those who participated in his friendship can afford the most satisfactory evidence.

"That he was a kind and affectionate husband, a tender and indulgent parent, the love and unanimity of his numerous family furnish the most undeniable proof.

"This monument is erected as a mark of filial affection to his memory by his six sons, Angus, Norman, John, James, Alexander, Donald."

Two of Mr. Bethune's sons joined the Anglican Church, and rose to distinction in that body. John, the third son, became Dean of Montreal, and Alexander, the fifth son, Bishop of Toronto, in succession to Dr. Strachan, whose pupils they had been at Cornwall.

In the year 1818 the Rev. John McKenzie, M.A., a native of Fort Augusta, Scotland, succeeded to the pastorate. Mr. McKenzie, in common with his predecessor and those who succeeded him as ministers of St. Andrews, Williamstown, was a man of sterling Christian character and proved a faithful shepherd of his charge. Although the district at that period was fast increasing in population, the conditions in regard to roads and travelling facilities were not sufficiently improved to render his mission work an easy task. He preached twice every Sunday in Williamstown—Gaelic and English—and during an interval between the two services he taught a Bible class. He also preached stately at Summerstown and at times held services at other points throughout the district until regular supplies were provided.

During the turbulent time of the Papineau Rebellion it will be remembered, the Government of the day called out

the men of Glengarry to suppress it. Mr. McKenzie did not stand idly by, but was with his people at the front, and forever watchful for their personal comfort and spiritual welfare.

At the time of the disruption in the year 1844 he preached a memorable sermon on the Revelation to the seven churches which are in Asia. He pointed out in his discourse that although there were faults in the churches, they were beseeched not to leave the church on that account but to remove the faults.

St. Andrew's, Williamstown, was Mr. McKenzie's only charge, his ministry extending from 1818 to 1855—the time of his death—a period of thirty-seven years. His remains rest in the old St. Andrew's Cemetery, Williamstown.

The words of his last text were: "This is the will of God, even your sanctification."

A memorial tablet placed in the church bears the following inscription:

Sacred to the Memory
of the

REV. JOHN McKENZIE, M.A.

Born at Fort Augustus, Scotland, on the 5th day of May, 1790;

Ordained on the 23rd day of December, 1818;

Died on the 21st day of April, 1855.

A faithful pastor he was revered by his flock;

As a father among his people

he was beloved and esteemed by them.

His generous heart sympathized with them both in joy and sorrow.

His liberal hand was only restrained by the limited resources of his charity, but the friendless student, the poor and the fatherless, have cause to bless his memory.

Zealously attached to the Church of Scotland, and earnest in promoting her interests in the land of his adoption, yet his spirit was mild, Catholic and tolerant. And the tears of unfeigned sorrow, shed by many of every religious denomination over his grave, attest the liberality of his sentiments.

As a scholar, as a Christian gentleman, as a faithful Minister of the Gospel of Jesus Christ, his memory will be long cherished in many a heart and the name of John McKenzie a household word in Glengarry.

This tablet was erected by members of the congregation and other private friends as a testimony of their esteem for his worth and of their gratitude for his faithful services.

(FROM THE RECORDS OF GLENGARRY PRESBYTERY)

Mr. McKenzie was born in Fort Augustus, Inverness-shire Scotland, in May, 1790. He was from his youth dedicated to the sacred office of the ministry, by the devoted piety of Christian parents.

After completing that simple yet substantial and efficient course of preliminary education, which is furnished in the parochial schools of Scotland, Mr. McKenzie was removed to the



REV JOHN MCKENZIE, M.A.

University and King's College, Aberdeen, and such was his proficiency, that he carried off the first competition bursary, over many rivals, in entering college.

During his college course he was distinguished alike for his industry and exemplary deportment. Like most young men of his standing, his college vacations were devoted to the instruction of youth, first as a teacher of the parish school of Urquhart. in the Presbytery of Inverness, and afterwards as assistant teacher in the grammar school of Old Aberdeen. After finishing his college course he was licensed to preach the Gospel by the Presbytery of Aberdeen in 1818, about which time he received a call from the congregation of Williamstown, Canada, then vacant by the death some years before, of the much esteemed

and venerable John Bethune, the first minister of the Church of Scotland settled in Canada, to become their pastor.

The circumstances of the times rendered the step of calling an unseen and unheard pastor necessary, and though hazardous and unadvisable in any circumstances, in the present case it proved a mutual blessing. By special permission Mr. McKenzie was accordingly ordained in 1818 by the Presbytery of Aberdeen, as pastor over that congregation among whom he labored with apostolic simplicity and faithfulness to the period of his death, thirty-six years.

He found himself on his arrival at Williamstown the only minister of the Church of Scotland in Upper Canada, and was justly regarded from that time as being, next to Mr. Bethune, the father of the Canadian Presbyterian Church, in connection with the Church of Scotland. Accordingly on the first formation of the Synod of the Church in 1831, Mr. McKenzie was unanimously chosen as moderator.

He lived to see the Synod increased to six Presbyteries and its ministers to eighty members, a number which but for the calamitous secession of 1844, consequent upon the disruption of the Church of Scotland, would have been more than doubled.

In person Mr. McKenzie was of a slight frame but of great activity and endurance. Like his Master he was continually going about doing good. In intellect Mr. McKenzie was more clear than commanding. In style he was remarkable for his taste and correctness, and his judgment was sound and eminently practical. Susceptible of strong partialities and antipathies, he was a warm friend and a manly foe, but great benevolence of heart was his distinguishing characteristic. No one ever appealed to his sympathy in vain. His heart was ever open to the poor, and the afflicted always found in him the sympathizing friend and comforter. As a husband and relative he was most devoted and dutiful. As a neighbour and a member of society, no man ever gained more the good will and respect of all who approached him, without distinction of name or party. At his burial Roman Catholics vied with Protestants in doing him honour. In his ministerial and pastoral relations Mr. McKenzie was eminently successful and useful. As a preacher his style and manner was unassuming and unemphatic, but always chaste and pleasing. But it was as a pastor he shone, rather than as a preacher. In the pastoral field few have attained greater success whether that success be measured by the salutary influence he obtained over his flock or by the respect and affection with which he was regarded by them in return. Mr. McKenzie did that which few pastors can venture upon with impunity. He interested himself minutely and extensively in the temporal dealings and concerns of his people, and that in a manner that often

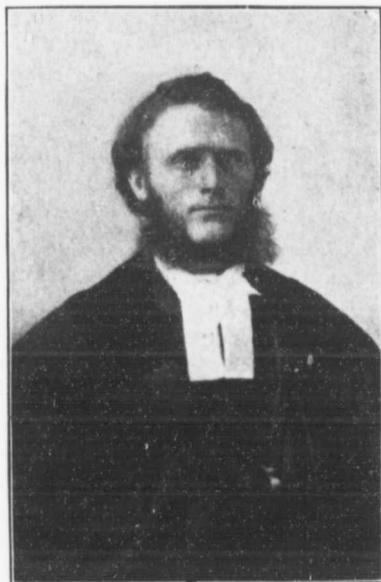
benefited them, while his pastoral influence remained uninjured and undiminished. In a word he taught and influenced his people more by his blameless life than by his persuasive words.

As a member of church courts, Mr. McKenzie was well informed and efficient, but never obtrusive nor dogmatic. As his brethren in days past always felt strengthened and encouraged by his presence and his counsel, so we are this day called to mourn at seeing his seat vacant, and to sorrow that we shall no more see his face nor hear his voice raised up amongst us.

In his wife, Jessie Fraser, a minister's daughter, the Rev. Mr. McKenzie had an able and efficient helpmate. Her sisters, Misses Jane and Jemima Fraser, for some years conducted in Williamstown a private school for girls, and Mrs. McKenzie frequently had a few young ladies in residence to take advantage of the instruction she was so well able to impart.

In the year 1856 the Rev. Peter Watson was ordained and inducted. Mr. Watson was a native of Inverness, Scotland. He came to Canada when young and studied in Queen's University, Kingston, where he graduated with honors. He also preached in Gaelic and in English in Williamstown and every alternate Sunday afternoon preached at Summerstown. He established a Sunday School which soon had an average of one hundred scholars. The Rev. Mr. Ferguson, principal of the Williamstown Grammar School, was placed in charge of the Sunday school as superintendent.

Mr. Watson, gifted as he was, with eloquence to a rare degree, was for some years—until his health began to fail—regarded as an ornament to the pulpit. He was a man of strong convic-

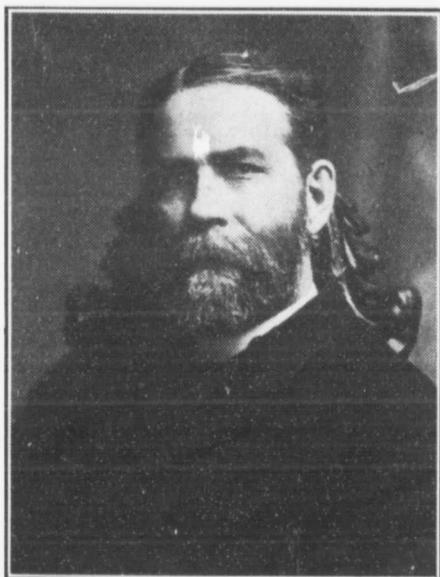


REV. PETER WATSON

tions and remained to his convictions forever true. His ministry in St. Andrew's Church—his first charge—continued until 1875 when the union of the Presbyterian churches in Canada took place. On the question of union, the congregation divided those in favour of the union remaining in possession of the church, while Mr. Watson retired with those who wished to maintain their connection with the church of Scotland. Mr. Watson continued to minister to this branch of the congregation until shortly before his death which took place in 1903.

Mr. Watson who was possessed of a kindly and charitable spirit, was loved and respected by all classes and creeds in the community. The members of St. Andrew's who entered the united church, entertained to the end a kind regard for Mr. Watson, their former pastor. He sleeps in the old cemetery beside his predecessor, Mr. McKenzie.

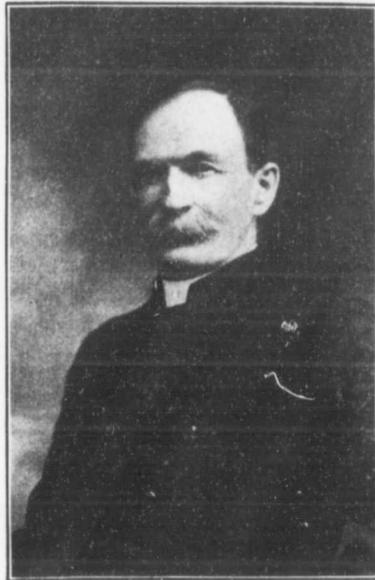
Rev. Alex. Macgillivray, D.D., was born of Highland parents, May, 1850; educated in Public School and Collingwood Grammar School. Taught school at 17 and received first class teachers certificate at 19. Matriculated at Queen's University in 1871. During college course was editor of Queen's College



REV. ALEX. MACGILLIVRAY, D.D.

Journal, and President of Missionary Association. Was ordained and inducted minister of St. Andrew's, Williamstown, September 21st, 1877. Inducted St. John's Brockville, June 30th, 1887. Inducted first pastor of Bonar Church, Toronto, May 1st, 1891, of which he is still pastor. Received the degree of D.D. from Knox College, Toronto, April, 1912, in recognition of long and successful pastoral work and services to the cause of religious education. Dr. Macgillivray has been Convener of Sabbath School work for six years. His Sabbath school had the distinction of being the largest in the Presbyterian Church in Canada.

The Rev. Arpad Govan, B.A., the present pastor, was inducted in the year 1888. He is a graduate and a gold medallist of Queen's University, Kingston. Mr. Govan, a diligent and faithful Christian worker has proved a worthy successor to those who preceded him in the charge. His ministry in St. Andrew's now extends over a period of nearly a quarter of a century. There are at present a little over one hundred families, in the congregation.



REV. ARPAD GOVAN, B.A.

The Sunday school which has a good average attendance is in charge of Mr. J. A. Cooke, principal of the Williamstown High School.

The church is in a prosperous condition. It has been thoroughly renovated and is absolutely free from debt.

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Donald McDermid was one of the early school teachers and one of those who taught in the old church. He was born in Perthshire, Scotland, in 1778, educated at Edinburgh, and came to this country in 1799, with some of his relatives. He was engaged to teach the Williamstown school which he did for some years, when he went into business, in which, however, he was not successful. He was out in the war of 1812-14, and was wounded in the taking of Ogdensburg. Being incapacitated from further active service, Postmaster General Sutherland made him postmaster at Coteau du Lac, and General Provost gave him the School of Royal Foundation, near the Fort there. Here



DONALD MCDERMID

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he remained about ten years, when he returned to Williamstown and again took charge of the village school. Altogether he taught in Williamstown twenty-six years and a half. He married Isabella Macdonell, daughter of Hugh Macdonell, one of the elders of the Church, who resided at the corner east of the village. Having translated some of Ossian's poems, and taken a great interest in the discussion regarding the origin of them, the home of his wife's family came to be called Ossian's Hall, and Ossian, or more commonly "Ocean" has since been used to distinguish this family of Macdonells from others of the Clan.

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After his retirement he removed to Cornwall, where he died in the late fifties.

DAVID THOMPSON, A NOTED GEOGRAPHER AND EXPLORER

David Thompson, to whom Mrs. Bethune sold the original Glebe, and through whom the congregation of St. Andrew's church, Williamstown, has its title to the church and burial ground, was one of the greatest land geographers of modern times.

He was born in London, England, on July 30th, 1770, his parents being of Welsh extraction. At the age of seven he entered the Grey Coat School, where in addition to the usual subjects he received lessons in navigation. In May, 1784, at the age of fourteen, he left school and was apprenticed to the Hudson Bay Company for seven years. They sent him out to Fort Churchill, where Samuel Hearne, the discoverer and explorer of the Coppermine River, was in charge for the Company. In 1789 the Company sent out Phillip Turner, a surveyor, to make a survey of Lake Athabasca, and Thompson took advantage of the opportunity to perfect his knowledge of astronomy and surveying. He remained in the employ of the Hudson Bay Company till 1797, assisting in the work of the fur trade at different points and taking astronomical observations and making surveys of the country whenever opportunity offered.

It would appear that the officers of the Company thought that he was making the fur trade subordinate to surveying and gave orders that he was to discontinue the surveying. This he refused to do and transferred his services to the North West Company on May 23rd, 1797. In his journal under that date appears this entry, "This day left the service of the Hudson Bay Company and entered that of the Company of the Merchants from Canada, May God Almighty prosper me."

The North West Company were at this time anxious to have the position of their trading posts determined and from this time till 1812, he remained in their employ, exploring and surveying.

In 1811 when he reached the mouth of the Columbia River he wrote as follows:

"Thus I have fully completed the survey of this part of North America from sea to sea, and by almost innumerable astronomical observations have determined the positions of the mountains, lakes and rivers, and other remarkable places on the northern part of this continent. The maps of all these surveys have been drawn, and they are laid down in geographical position. This work has occupied me for twenty-seven years."

In 1812 he retired from the service of the North West Company and settled at Terrebonne, where the next two years were spent in completing his map of the North West Territory, which for years hung in the headquarters of the North West

Company at Fort William and is now in the possession of the Province of Ontario.

In 1815 he moved to Williamstown which he made his home till some time in the thirties.

In 1816 he was appointed by the British Government to survey the boundary line between the United States and Canada from Maine to the North West Angle of the Lake of the Woods. In this work he was engaged till 1825 and the maps then made by him still govern.

Dr. J. J. Bigsby, the naturalist of the International Boundary Commission, thus speaks of his first meeting with David Thompson in Mr. McGillivray's home in Montreal, about the year 1817:

"A singular looking person of about fifty. He was plainly dressed, quiet and observant. His figure was short and compact, and his black hair was worn long all around, and cut square, as if by one stroke of the shears, just above the eyebrows. His complexion was of the gardener's ruddy brown, while the expression of deeply furrowed features was friendly and intelligent, but his cut short nose gave him an odd look, His speech betrayed the Welshman.

"No living person possesses a tithe of his information respecting the Hudson Bay countries. Never mind his Bunyan-like face and cropped hair: he has a very powerful mind, and a singular faculty of picture making. He can create a wilderness and people it with warring savages, or climb the Rocky Mountains with you in a snow storm, so clearly and palpably that only shut your eyes and you hear the crack of the rifle or feel the snow flakes on your cheeks as he talks.

"Mr. Thompson was a firm churchman, while most of our men were Roman Catholics. Many a time have I seen these uneducated Canadians most attentively and thankfully listen, as they sat upon some bank of shingle, to Mr. Thompson, while he read to them, in most extraordinary pronounced French, three chapters out of the Old Testament and as many out of the New, adding such explanations as seemed to him suitable."

During his residence in Williamstown Mr. Thompson lived in the old manse, now known as "The White House," and carried on a general store on lot number thirty-two, south of John Street, where Mr. Donald McCrimmon now resides. He was not successful in business and his Williamstown property passed into the hands of a Montreal firm which had been supplying him with goods.

After leaving Williamstown he took up his residence at Longueuil, where he died February 10th, 1857. His wife, a native of the North West, whom he married at Isle a la Crosse, on the Churchill river, died on May 7th, of the same year.

In the "Geographical Journal" for January, 1911, there is an article by Mr. J. B. Tyrrell, entitled, "David Thompson, a great Geographer," from which this paper is largely drawn.

Mr. Tyrrell says: "Thompson's work must not be confused with that accomplished by ordinary explorers, or even with that of many of the clerks of the fur companies who have written journals and have given excellent accounts of the new countries through which they travelled. Their work was descriptive and general, his was detailed and exact, so that where ever he went, others could follow him. They described small portions of the country, he learned of the physical features of all the vast country through which he travelled, and grouped these features together on a map in one harmonious whole, so that not only could any individual course or route of his be followed, but the relation of these courses to each other, their distances from each other and from any other place on the surface of the earth was known for all time to come.

"It has been my fortune to follow Thompson's courses for thousands of miles through this Western country, and to take astronomical observations on the same places where he took them, and it is impossible for me to speak too highly of the general excellence of these surveys and observations. For three quarters of a century Thompson's map was the standard of North Western Canada, and even yet some parts of it have not been superseded.

"He never used alcoholic liquors, and during the time that he was in control of the fur trade west of the Rocky Mountains, and while most of the posts kept by the fur traders were merely bar-rooms of the very lowest type, where the Indians were encouraged in drunkenness and debauchery of every kind, no alcoholic liquor was allowed to be brought to any post under his charge. Both morally and scientifically he was a man of the very highest type. As a discoverer and explorer of new continental lands, he stands in the highest rank."

COL. CARMICHAEL

In affectionate remembrance
of
Lieutenant Colonel Louis Carmichael,
Late President
of the Glengarry St. Andrews Society,
This Tablet

was placed here on the 30th Nov. 1845, by the members of said society, as a small but sincere tribute of respect to his memory as the gallant and high-minded soldier, the devotedly loyal subject, the genuine Highlander, the steadfast friend of his country-

men, and the humble, devoted Christian. He was born in the parish of Alvie, Inverness-shire; entered the British Army as Ensign in the 39th Regiment, 8th June, 1809, and after thirty-five years of active duty in the service of his Sovereign and country in Europe, Asia and Canada, died at Forres, Morayshire, 8th August, 1844, aged 52 years, beloved and lamented by all who could appreciate his character. He now sleeps in his narrow bed amongst his native hills, in the churchyard of Cromdale in Strathspey.

After the rebellion of 1837-8, Col. Carmichael was in charge of the military post at Coteau du Lac, and while stationed there he spent a lot of his time in Glengarry, and he it was who got the Glengarry militia to erect the cairn in Lake St. Francis. He was very much interested in keeping up the old Highland customs, and the first Caledonian games held in Glengarry, were got up by him and were long referred to as "Carmichael's Games." He had fought in the Peninsular war under Sir John Moore and had been one of the party at the burial of the latter at Corunna.

"We buried him darkly at dead of night,
The sods with our bayonets turning,
By the struggling moonbeam's misty light,
And the lantern dimly burning."

WILLIAM GRAY

William Gray, died March 23rd, 1893, aged 74 years.

For over forty years he was sexton of St. Andrew's Church. The stone marking his grave bears this inscription:

"Erected by the congregation in kind remembrance of his faithful, devoted and generous service."



COMMUNION TOKEN

The above is a facsimile of the Communion token used in St. Andrew's church, Williamstown, during Rev. John Bethune's pastorate.

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APPENDICES

RULES AND REGULATIONS

Rules and Regulations for the Proprietors of the Scotch Presbyterian Church of Williamstown, in the County of Glengarry, Upper Canada:

We, the Subscribers, Proprietors in the Scotch Presbyterian Church of Williamstown, being convinced that it will be for the interest, peace and prosperity of the said church, that the conditions under which we hold our property, and the rights vested in us by virtue of holding said property, be fully understood and ascertained, have for these purposes, agreed to and adopted and do hereby agree to and adopt the following articles:

1st. Every person owning a pew or pews in the said Church, and who shall produce a deed, deemed sufficient by the Committee of the Church is a proprietor and shall be qualified to vote for and be chosen a member of the committee, or appointed to any other office relative to the direction or management of the temporalities of the Church.

2nd. There shall be a Committee of the Church, to regulate all the temporalities thereof, which committee shall be chosen from amongst the Proprietors at large, at a General Meeting annually, held on notice having been given of said General Meeting, on the two Sundays or days of public worship, immediately preceding, from the Pulpit or Precentor's Desk, and the said Committee shall consist of Five Members, which members so named and chosen by a majority of the Proprietors there present shall be considered duly elected and qualified to regulate and manage everything relative to the temporalities of the said church, during twelve calendar months after said election, and afterwards until a new committee shall be chosen. Three members, including a president or vice-president, shall form a quorum and be competent to transact business.

3rd. The Committee, as described in the preceding article, are empowered to sell such pews as may be for sale, to execute deeds and grant leases of pews to collect and pay monies, to order repairs of the Church, to call Public Meetings, and to do all and everything respecting the temporalities of the said Church.

4th. There shall be a Treasurer of the Church, chosen annually by a majority of the Proprietors at the General Meeting, who shall receive and pay all monies, from and by order of the Committee only, and shall render an account to the Proprietors, at the General Meeting held annually, subject nevertheless to furnish the Committee with a statement of the funds in his hands, at all times when they require it.

5th. Every proprietor of a pew or pews present at the General Meetings shall have one vote only, and when two or more Proprietors jointly hold a pew, they shall have but one vote, they agreeing amongst themselves, by ballot or otherwise, who shall give that vote, and in case of any misunderstanding arising amongst such Proprietors on this point, they shall not be entitled to a vote, until they make it appear that they have agreed, it being hereby provided nevertheless, that such disagreement shall not affect any other right or privilege, they possess as proprietors at the general meetings, the above conditional and partial disqualification being intended only to prevent the retarding or embarrassing of any business on which a General Meeting may be held.

6th. In case of a vacancy in the Church, by the death of the Minister or otherwise, in the election of a person to supply the said vacancy, the proprietors shall vote in conformity to the regulations specified in the fifth article.

7th. To prevent anything like mistake, respecting the election of a Minister, it is hereby provided and always to be understood that no Proprietor (as is pointed out in the Fifth Article) shall on any pretence whatever give his vote to any person but to a man who shall have been regularly bred to the Ministry, and who shall have been licensed by some regular Presbytery in the British Dominions, (he producing credentials to ascertain the same), and who shall profess to be of the persuasion, and who shall adhere to the government, laws, and mode of worship of the Established Church of Scotland, properly so called and denominated, and known to be such, and who shall also be a natural born subject of His Majesty. And further, that no person shall be considered duly elected as Minister of the said Church, without having a number of votes at least equal to a majority of the whole Proprietors entitled to vote, had they been present, and without taking the Oath of Allegiance to His Majesty.

8th. And to the intent that a clerical vacancy may be filled without unnecessary delay, it is hereby provided that the Proprietors shall after the signing of these articles, proceed to choose a Ruling Elder, who in case of the death or removal of the Minister, shall take an active and leading part in procuring a successor, who shall in the name and behalf of the Congregation hold a correspondence with the Presbytery having Ecclesiastical jurisdiction over the Congregation (if any there be) or with some other Presbytery in His Majesty's Dominions, who shall call Public Meetings when they may be requisite to facilitate the object of his office, and who shall preside at the election of a Minister, and give a casting vote if necessary.

9th. The rents of the pews and other revenues of the Church shall be appropriated to the support of the Minister, and to the defraying of incidental expenses that may be incurred respecting the said Church, such as Clerk's and Sexton's salaries, necessary repairs, etc.

10th. It shall be the business of the Committee to see all the money belonging to the Funds of the Church regularly collected, and the minister's salary fixed and paid, and if it shall so happen that the funds fall short of the aforesaid purposes the Committee shall call a General Meeting of the Proprietors to provide for the deficiency.

11th. Every proprietor in the Church may transfer his property to another person, by sale, gift or last testament, but no transfer can be valid, except on the express condition of the new proprietor being approved of by the committee, and subscribing these articles.

12th. If any proprietor shall refuse or neglect to pay the annual rent fixed on his pew agreeable to his deed, when become due, the said proprietor so refusing or neglecting shall immediately lose all right to vote or act as a proprietor in any matter respecting the said Church. And if the said proprietor so refusing or neglecting shall continue to refuse and neglect to pay the said annual rent, for the space of twelve calendar months from the time the said annual rent shall have become due, then the committee after two notices from the pulpit or precentor's desk, shall sell the said pew to the highest bidder, and the money therefrom arising shall belong to the Church. This, however, is not to extend to persons who from poverty or misfortune are unable to pay, but regards those only who may be ill inclined to the object of these regulations.

13th. The preceding articles shall not have any retrospect whatever, to what has already been done, or in any manner influence what is past, and no addition to or change in them shall take place, unless the said addition or change shall have been made at a General Meeting of the Proprietors.

14th. We, the proprietors of the said Church, being convinced of the utility and propriety of the preceding articles being fully understood and

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attended to by every proprietor in this Church, and conceiving that it will greatly tend to the preservation of harmony and to the advancement of religion among the members hereof, *do hereby resolve* that every proprietor and also every one who shall become a proprietor, shall subscribe these articles, as a proof of his approbation of the same, and of his determination to abide by them. And until such time as this is done none shall be considered as competent to give any vote at the general meeting of the proprietors, or in any matter whatever respecting the said Church.

In witness whereof we have hereunto subscribed our proper names this tenth day of July, in the year of our Lord Christ, 1808:

Duncan McIntyre	Alexander Campbell
Neil MacLean	John McDonell
Duncan McKenzie	Ewen McLaren
Hugh MacDonell	Alexander, Ferguson
Lewis Chisholm	William Ferguson
Peter Ferguson	Thomas Munroe
Alexander Urquhart	Angus Grant, Senr.
John McIntyre	Peter Grant, Senr.
Duncan Chisholm	Colin Murchison
Alexander McGruer	Duncan McKay
Archibald Cameron	Alexander McDonell
Lewis Grant	John McDonell
Alexander Grant	Ewen McDonell
Benjamin McIntosh	Angus McDonald, Piper
Alexander McKenzie	John Cameron, Buey
John H. Campbell	Angus McPherson
John McLennan	Alexander Grant, Duldregan
Donald Ross	William Grant
Peter Smith, Junr.	Peter Ferguson, Senr.
Hugh Chisholm	Donald McLennan, 3rd Con
Duncan Grant, Junr.	Duncan Ferguson
Duncan Grant, South Branch	John Bane McDonell, Glen
John Fraser	Angus McDonell, Junr., Glen
John Grant, Sr., South Branch	Alexander McNaughton
Peter Grant, Junr.	William Chisholm, Junr.
William Campbell	John Grant, Dutch
Daniel Campbell, Senr.	Alexander McGregor
Daniel McKay, Junr.	Kenneth MacLennan
Ewen Cameron	John Ferguson, Junr.
John Ross	John Dingwall
Kenneth Murchison	John Calder
William Urquhart, Senr.	William Calder
Alexander Ross	Hugh McKay
Neil Livingstone	William Chisholm, Senr.
Daniel MacPherson	John Cameron, Rannoch
Daniel McMartin	John McKenzie
John McMartin, Senr.	John Wright
John McNaughton, Senr.	Malcolm McKillop
John Hay	Donald McDiarmid
Daniel McIntosh	Neil McIntosh
John McDonell, R-y's Son, Glen.	
George Ferguson, Senr. 3rd Con.	

The above copy of Regulations as well as of the list of such members of the Congregation of Williamstown, as have yet signed the Regulations is faithfully transcribed from the originals in a stitched book, for the convenience of the Committee, and a subscription is always open in the said stitched book, for such persons as may yet see the propriety of joining their brethren in supporting the Institution and subscribing the Articles.

FIRST PEW HOLDERS

First division of pews in present church made by lot February 23rd, 1818. After setting aside a pew for the minister's family and pews for the elders, for Sir Alexander McKenzie and for the North West Company.

Duncan McIntyre 25	Kenneth Murchison & Cameron 21	Neil McIntosh 19
Neil McLean 60	Wm. Urquhart 53	Donald McLaren 54
Duncan McKenzie 4	Alex. Ross 13	Glen 48
Hugh McDonell 44	Donald McPherson 46	Duncan & P. McMartin 48
Lewis Chisholm 3	Donald McMartin 59	Malcolm McMartin 94
Peter Ferguson 29	Widow McMartin 84	Alpin McGregor & McLennan 95
Alex. Urquhart, Sr. 82	John McNaughton 43	Wm. McKay, Sr. 39
John McIntyre 32	John Hay 51	James Dingwall 64
Duncan Chisholm 31	John McDonell, R's Son 7	John Mutchmore 79
Alex. McGruer 91	George Ferguson 72	John McDougall 47
Archd. Cameron 45	John Cameron Bui 93	Alex. McBean 2
Alex. Grant, Sr., S.B. 52	Alex. Grant, Dul 63	John McLaren 88
James P. Campbell 22	Alex. Ferguson 89	Alex. Cameron 66
John McDonell, Roy 41	Donald McLennan 12	David Ross & McKenzie 28
Widow A. Ferguson 75	Duncan Ferguson 70	John Roy Ferguson 90
Wm. Ferguson 50	John McDonell, H.S. 20	Hugh Christie 24
Thomas Munro 23	Angus McDonell Glen. 80	John McArthur 16
Alex. Grant, Jr., S.B. 27	Alex. McNaughton 68	William Chisholm 10
Peter Grant, Sr. 83	William Chisholm 10	Roderick McLeod 76
Alex. McKenzie 65	Alex. McGregor 81	Peter Smith, B.S. 87
John H. Campbell & McArthur 71	Kenneth McLennan 61	James Smith 62
John McLennan 9	John Dingwall 74	James Cumming 77
Donald Ross 55	John Calder 8	Christopher McRae. 85
Peter Smith 78	Wm. Calder & McKay. 40	John Munro 58
Hugh Chisholm 1	Hugh McKay 37	Murdoch Munro 92
Duncan Grant, S.B. 17	William Cameron 67	Robert McNaughton 18
John Fraser 5	John Cameron, Ran- noch 49	Wm. McKay, Jr. 15
Alex. Grant, Jun. R.R. 99	John McKenzie 14	Malcolm McGillivray 96
Peter Grant, Jun 73	John Wright 86	Murdoch Murchison 97
Donald Campbell 42	Malcolm McKillop 57	Donald McLaren 36
Arthur Campbell 35	Finlay McDermid 56	John McDonell, Gore 69
John Ross 33		Smith & Degroit 6
		John Ferguson, Jr. 98

PASTORAL LETTER—REV. JOHN BETHUNE

The following letter was addressed to his parishioners by Mr. Bethune a few days before his death:

To the members of the Presbyterian Congregation at Williamstown, and of the other Presbyterian Congregations connected with them in Glengarry.

My Dear Friends and Brethren:

My state of health is so precarious, and I am so advanced in life, that I cannot reasonably promise to myself many more days, let the event of my present indisposition be ever so favorable.

For several years past, I have had many anxious thoughts about the destitute state in which you must be left, when it should please God to call me away; but I forbore saying anything on the subject, under the impression that

my declining years and growing infirmities would necessarily point out to yourselves, the propriety of engaging a minister, who might, in the first instance, be an assistant and do such parts of the duty, as were above my strength and who, to diminish as much as possible his expense to the congregation, might extend his service further than the present limits, and finally succeed to the whole charge.

But in this expectation I have been disappointed. There is, to this hour, no more thought of providing a minister, than there was twenty years ago, and there is as great an apathy respecting this essential measure, as if it were certain that I should outlive the whole congregation. In this state of things, I consider it a duty I owe you, to lift up my feeble voice in this manner, and warn you of the pernicious consequences to yourselves and your families, of your lukewarmness in this serious business.

* * * * *

Add to this the moral and religious instruction which will not only be kept alive among you, but inculcated with stronger effect and more permanent benefit the longer it is continued, and the keeping up the observance of every other ordinance to which you have been accustomed, you must anticipate a vacancy of any length as a gloomy, uncomfortable period, irksome to your minds and dangerous to your morals. Bestir yourselves therefore to take measures of precaution and let not a miserable parsimony persuade you to shrink back from the attainment of an object so essential to your well-being in that state where money has no value nor currency. You must allow that the blessing of Providence has prospered your industry, and that events calamitous to many others, have been beneficial to you. No excuse can therefore be sustained from the want of means. The only real want there can be is the want of will. In every community of any extent some will be poor and distressed, without any apparent fault of their own. Among you the number of such persons is small, and if it were greater, the more wealthy must in every public business fill up the deficiency, for under all good governments and salutary institutions, the rich always pay for the poor, and they have reason to bless God that they were able to do it. Speaking of poverty, I would call your attention to a circumstance, which, in a future arrangement, must be considered. In the congregation of Williamstown, all its members are charged alike to make up its minister's salary, without regard to any difference of circumstances or ability to pay. The consequence is that some distressed people cannot gratify their own wishes, and the minister loses the amount, there being no provision made for supplying the loss.

Casualties of fire and other calamities which call for public assistance affect the minister's income in the same manner. You will say that in such cases the minister is under the same obligation with other men, to assist the unfortunate. True, but his donation, like that of every other person, ought to be voluntary. It should be just what he thinks proper, which in sinking so much of his salary is not the case, and after a year or two he must allow the same deduction, the sufferer is not sensible perhaps, that he has received anything from him, unless something be given over and above, to relieve the present necessity.

In making provision for a minister, you are not to forget, that he will have no half-pay. But I think it highly probable that the provincial salary will be continued to him. From what I have observed of the danger of a long vacancy, I hope you will see the necessity of early exertion, in so important a matter, as I have been urging upon your consideration. The articles which many of you have signed (and it were better you had all signed similar articles) point out distinctly what sort of character your clergyman is expected to be. All that is necessary to add, on this part of the subject is, that a young and single man is the most suitable and that he may receive ordination from the Presbytery of Montreal, if not previously ordained at home, which is not probable. In taking measures for procuring such a person, the other members

of the Presbytery of Montreal, being low country gentlemen, can be of no further assistance, than giving the sanction of their authority to such of your proceedings as may require the same. But there are private gentlemen in Lower Canada who are acquainted and connected with clergymen in Ross and Inverness-shire, and who will gladly give you every assistance in their power, if you apply to them. But I must repeat, that without timely and vigorous exertion on your own part, the matter will languish away in useless talk, a fault very common in all your public transactions. The cause of this absurdity is that in your public meetings no rules of order are ever laid down. Every person therefore, speaks when he pleases, and a number of mouths are open at once, each striving to vociferate over the other, for attention. Let this disgraceful practice be laid aside. Appoint a president and vice-president at your meetings, to observe order and particularly to allow only one person to speak at a time, and then something will be done.

In a weak state of body, I have thus given you my best advice, and very imperfect as it is, I trust you will listen to it. Whether it shall be the last I shall be able to give is best known to Him who holds our destiny. It is given in the spirit of true sincerity, and of the purest regard for your everlasting interest. And that the God of all wisdom and goodness may guide and strengthen you, in conducting with effect and despatch, what so nearly affects your welfare and finally rescue you into the arms of His everlasting love, is the sincere prayer, my dear friends and brethren of your

Affectionate and Faithful Servant,

(Signed) John Bethune.

Williamstown, 16th Sept., 1815.

Deed of St. Andrew's Church Site, Martintown

This indenture made the tenth day of April, in the year of our Lord, one thousand eight hundred and eleven, between James Reid, of the township of Charlottenburgh, in the county of Glengarry and eastern district of the Province of Upper Canada, Gentleman, of the one part, and Alexander Mackenzie, Esquire, Ewen McGregor, Archibald McArthur, Hugh McDiarmid, Peter McArthur, Duncan McDiarmid, and John McMartin, all of Charlottenburgh, aforesaid, yeomen, agents and trustees for certain members of the community of Presbyterians in the said township and in the township of Cornwall, in the said district, of the other part. Whereas the said James Reid is seized in fee simple, of all that certain piece, parcel, lots or site of land, situate, lying and being in the said township of Charlottenburgh, and known by the name of part of lot number twenty-five in the fifth concession of said township, with a framed house or chapel for public worship for a protestant congregation, by him the said James Reid thereon erected,

Now this indenture witnesseth, that the said James Reid, for and in the consideration of the sum of one hundred pounds, current money of the said province, to be paid to him, in all the month of August next, and for and in the further consideration of the sum of fifty-two pounds, to be paid to him, his heirs, executors, administrators or assigns, on the first day of May, one thousand eight hundred and twelve, and for and in the further consideration of the sum of fifty-two pounds of said money to be paid on the first day of May, one thousand eight hundred and thirteen, and for and in the further consideration of the sum of fifty-two pounds of said money to be paid as aforesaid, on the first day of May, one thousand eight hundred and fourteen, making in all two hundred and fifty-six pounds of the currency aforesaid, hath given, granted, bargained and sold, and by these presents doth give, grant, bargain and sell unto the said Alexander Mackenzie, Esquire, Ewen McGregor, Archibald McArthur, Hugh McDiarmid, Peter McArthur, Duncan McDiarmid and John McMartin, agents and trustees, as aforesaid, and their heirs, all the aforesaid piece, parcel, lot or site of land, containing by admeasure-

ment one-fourth part of an acre, be the same more or less, which said piece, parcel, lot or site of land is butted and bounded or may be further described as follows: that is to say commencing at a post marked m/m, being a corner post joining the lands of Malcolm McMartin, of the late John McMartin, deceased, and Peter Grant, all of said township. Thence east fifteen rods to the allowance for a road in front of said concession near the bank of the River Aux Raisins, thence north twenty-four degrees west twelve feet to a post, thence west, nine rods, more or less, to a post being sixty-seven feet and a half distant from the beginning corner post marked m/m. Thence north twenty-four degrees west, sixty-eight feet to a post, thence west sixty-seven feet and a half to a post, thence south twenty-four degrees east, eighty feet to the place of beginning, together with all and singular the hereditaments, messuages, and appurtenances thereunto in anywise belonging, particularly comprehending the framed house or chapel for public worship aforesaid, and the reversion and reversions, remainder and remainders, rents, issues and profits of all and singular the said premises and of every part and parcel thereof and all the estate, right and title, claim, property, interest and demand whatsoever of him the said James Reid, of, in, to, or out of the same, or any part thereof, after the first day of May next, when the said James Reid shall put the said Alexander McKenzie Esquire, Ewen McGregor, Archibald McArthur, Hugh McDiarmid, Peter McArthur, Duncan McDiarmid, and John McMartin, agents and trustees, as aforesaid, in full possession of the same. To have and to hold the said premises with the appurtenances unto the said Alexander Mackenzie, Esquire, Ewen McGregor, Archibald McArthur, Hugh McDiarmid, Peter McArthur, Duncan McDiarmid, and John McMartin, agents and trustees, as aforesaid, and to their heirs, to the several uses, interests and purposes hereinafter mentioned expressed and declared, and to no other use, interest or purpose whatsoever. That is to say, to the use and behoof of the Reverend John Bethune, minister of the Gospel, in Charlottenburgh, during his ministry in the said congregation and afterwards of his successor and successors in the said ministry, duly appointed by the Presbytery of Montreal in the Province of Lower Canada, or failing of that by any other Presbytery in His Majesty's Dominions professing the religion of the established Church of Scotland, and adhering to the doctrine, worship and government of the same, and by no other Presbytery whatsoever, and also to the use and behoof of the community of Presbyterians in the townships and district aforesaid, professing the aforesaid religion and adhering to the doctrine, worship and government aforesaid, for the purpose of a chapel for public worship and for no other purpose whatever. And the said James Reid for himself, his heirs, executors and administrators, doth covenant, grant and agree, to and with the said Alexander MacKenzie, Esquire, Ewen McGregor, Archibald McArthur, Hugh McDiarmid, Peter McArthur, Duncan McDiarmid and John McMartin, agents and trustees, as aforesaid, and their heirs, that he, the said James Reid, now is the true, lawful and rightful owner of all and singular the said premises hereinbefore mentioned, with the appurtenances and of every part and parcel thereof, and now is lawfully and rightfully seized in his own right, of a good, sure, perfect, absolute and indefeasible estate of inheritance in fee simple, of and in the premises hereby granted, bargained and sold, without any condition, limitation of use or uses or any other matter or thing, to alter, charge, change, incumber, or defeat the same. And further, that the said James Reid and his heirs, and all and every other person or persons, and his and their heirs, having or claiming any estate, right, title, trust or interest of, in or to the said premises hereinbefore mentioned or any part thereof, by, from, or under him, them or any or either of them, shall and will at all times hereafter, upon the reasonable request and at the proper cost and charges of the said Alexander MacKenzie, Esquire, Ewen McGregor, Archibald McArthur, Hugh McDiarmid, Peter McArthur, Duncan McDiarmid and John McMartin, Agents and Trustees, as aforesaid, and their heirs, make, do and exe-

cite, or cause or procure to be made, done and executed, all and every such further and other lawful and reasonable act or acts, devices, conveyances and assurances in the law whatsoever for the further, better and more perfect granting, conveying and assuring of all and singular the said premises hereinbefore mentioned, with the appurtenances unto the said Alexander MacKenzie, Esquire, Ewen McGregor, Archibald McArthur, Hugh McDiarmid, Peter McArthur, Duncan McDiarmid and John McMartin, agents and trustees as aforesaid, and their heirs, as by the said Alexander MacKenzie, Esquire, Ewen McGregor, Archibald McArthur, Hugh McDiarmid, Peter McArthur, Duncan McDiarmid, and John McMartin, agents and trustees, as aforesaid, or their heirs or their counsel, learned in the law, shall be reasonably devised, advised or required.

In witness whereof the parties to these presents have hereunto set their hands and seals the day and year in this indenture first above written.

Signed, sealed and delivered
in the presence of us (the
name Grant having been
interlined at the fifth line
from the bottom of the first
page before the signing and
sealing of these presents)
John Bethune,
Duncan McDiarmid

James Reid
Alex. McKenzie
Ewen McGregor
Archd. McArthur
Hugh McDiarmid
Peter McArthur
Duncan MacDiarmid
John McMartin

I certify that a memorial of the within deed is recorded in the Register (sic) office for the counties of Glengarry, Stormont and Dundas, in the eastern district of the Province of Upper Canada, at 9 o'clock of Monday, the 13th day of July, 1812, in Liber D, folio 137, memorial No. 148.

J. L. FARRAND,
Registrar.

Deed of Pew

We, the committee for managing the temporalities of the Scotch Presbyterian Church at Williamstown in the Province of Upper Canada, do hereby give and by these presents do grant unto Duncan MacKenzie of the township of Charlottenburgh in the said province a pew in the said church. To have and to hold the said pew as his share of the said church to him the said Duncan MacKenzie, his heirs, and assigns forever, provided that he the said Duncan MacKenzie, his heirs, and assigns, shall and will fully abide by the regulations of the said church.

Given under our hand at Williamstown aforesaid this 12th day of March, 1818.

Peter Ferguson
John McKenzie
Duncan Ferguson
John Wright
D. McPherson

(Copied from original now in the possession of Mrs. Barbara McKenzie, Williamstown.)

Black River Tithes, 1791

Wheat, etc., from the Black River, Charlottenburgh, 1791

	Bushels of wheat	
Dond. McArthur	2	
Dun. McArthur	2	
Jno. Haggart	2	
Dun. McIntire	2	
Jno. McIntire	2	
Alexd. Grant	2	
Thos. Munro	2	
Jno. Ross	4	oats
Finlay Ross	2	peas
Malcolm McMartin	2	
Phillip Ross	2	
Ewan McLearn	1	peas
Dond. Ross	1	peas
Willm. Urquhart	2	
Hugh Munro	2	
Kenneth Murchison	2	
Dun. McKenzie	2	
Alexr. Cameron	2	
Peter Ferguson	2	
Angus McKay	2	
Willm. McKay	2	
Dond. Ross	2	
Benjamin McIntosh	2	
Alexr. Grant	2	
Jno. McMartin	2	
Peter Smith	2	
Ewen McGregor	2	
Angus Grant	2	
Peter Grant	1-8	qts.
Jno. McGruer	4	
Dond. Campbell	4	
Alexr. McPherson	1	
Alexr. Ferguson	2	

N.B.—Mr. McLearn shall be exempted in future from giving anything whatever.

If there be any more grain due for this year by the inhabitants on the Black River, such as live below the mill, will please deliver it to Mr. Duncan McKenzie and continue to do so in future.

JOHN BETHUNE.

N.B.—Mr. McKenzie will please to exempt also from this list of the late 84th Regt., provided he will promise not to swear any more or play the fool.—J. B.

Mr. McKenzie need not trouble himself with the people of Muddy Bay, as it will be more convenient for them as well as for the Chisholms to lodge anything they may give with Mr. Duncan Murchison at Lancaster.—J. B.

(Copied from the original now in the possession of Mrs. Barbara McKenzie, Williamstown.)

Regimental Discharge

His Majesty's Provincial Regiment, called the King's Royal Regiment of New York, whereof Sir John Johnson, Knight and Baronet, is Lieut.-Colonel Commandant.

These are to certify, that the bearer hereof, John MacKenzie, private in Major Jas. Gray's company, of the aforesaid regiment, born in the parish of in the county of. aged..... hath served honestly and faithfully in the said regiment, he is hereby discharged and is entitled by His Majesty's late order to the portion of land allotted to each private of His provincial corps who wishes to become a settler in this province. He having first received all just demands of pay, clothing, etc., from his entry into the said regiment to the date of his discharge, as appears by his receipt on the back hereof.

Given under my hand and seal at arms at Montreal this twenty-fourth day of December, 1783.

JOHN JOHNSON.

I, John MacKenzie, do acknowledge that I have received all my cloathing, pay, arrears of pay, and all demands whatsoever, from the time of my inlisting in the regiment and company mentioned on the other side to this present day of my discharge, as witness my hand this 24th day of December, 1783.

(Copied from the original now in the possession of M^{rs}. Barbara McKenzie, Williamstown.)

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Call to Rev. John McKenzie, M.A.

We, the subscribers, being the committee for managing the temporalities of the Scotch Presbyterian congregation at Williamstown in Upper Canada, with the consent and concurrence of the elders of said congregation, feeling the loss of our late beloved and respected pastor, the Revd. John Bethune, who for so many years, comforted and guided us with the knowledge of religious truth, and being desirous to have one amongst us to supply his place, we, in the name and on behalf of the heritors and members of said congregation, being assured by good information of the ministerial abilities, piety, literature and prudence, as also of the suitability to our capacities of the gifts of you, Mr. John McKenzie, do heartily invite, call and intreat you to undertake the office of a Pastor among us and further, upon your accepting this our call we promise you all dutiful respect and obedience in the Lord; and that you may be assured of the support and encouragement upon which you may depend, we hereby bind and oblige ourselves conjointly and severally and our successors in said office, to pay you an annual salary of two hundred pounds, Halifax currency, or eight hundred dollars; to furnish you a dwelling house and Glebe; and it is expected that the fifty pounds which Mr. Bethune enjoyed from Government, will, as a matter of course, be continued to his successor.

Williamstown,
7th March, 1818

John Wright
John McKenzie
Peter Ferguson
D. McPherson
Alex. McGruer.

We the elders agree to and concur in the above.

Neil McLean, Ruling Elder	John Cameron, Elder
John McIntyre, Elder	John McDougall do
Hugh McDonell do	John Murchison do
Duncan Murchison do	Hugh Munro do
Murdoch McPherson, Elder	John McKay do
Duncan McIntyre do	William Urquhart do
Duncan McKenzie do	
Alex. McKenzie	
Thomas Munro	
R. McLeod, Surgeon	

(Copied from "Extracts from records of Glengarry Presbytery" made by the late G. H. Macgillivray, now in possession of St. Andrews Church Session, Williamstown.)

Contract for the Erection of the Present Manse

Articles of agreement entered into this twenty-first day of September, in the year of our Lord one thousand eight hundred and twenty-two, between Ranald McDonell, James Cumming, John McKenzie, and James McDonell, of the township of Charlottenburgh, in the county of Glengarry, in the eastern district of the province of Upper Canada, yeomen, of the one part, and William Ferguson, Alexander Urquhart, Peter Grant, John McDonell and Duncan Grant, Yeomen, of the same place, of the other part.

Witnesseth that the said Ranald McDonell, James Cumming, John McKenzie and James McDonell do by these presents covenant, promise and agree to and with the said William Ferguson, Alexander Urquhart, Peter Grant, John McDonell, and Duncan Grant, to build, erect, and complete a dwelling house or manse to be erected near the church at Williamstown on a spot pointed out for that purpose to be built, erected, and completed agreeable

to the annexed plan and specification, for the sum of two hundred and thirty-nine pounds, Halifax currency, and to be finished on or before the 1st day of November, 1823. The materials to be furnished and the cellar masoned on or before the seventh day of May next ensuing the date hereof, by the said William Ferguson, Alex. Urquhart, Peter Grant, John McDonell and Duncan Grant, and to commence the kitchen fireplace and bring the flue thereof to the first floor, payments to be made by the said William Ferguson, Alex. Urquhart, Peter Grant, John McDoneli, and Duncan Grant, as follows, viz.: one-third in produce at the current price of the country on or before the first day of February next ensuing; one-third in cash when the building is completed, and the remaining one-third on the first day of February, 1824.

For the true performance of all and every part of the foregoing agreement the parties to these presents do bind themselves each to the other in the sum of three hundred pounds currency to be paid by the party failing to the party performed.

In witness whereof we do hereunto set our hands and seals the day and year first above written.

Signed and sealed in
presence of

Ranald McDonell
James Cumming
John McKenzie
James McDonald
William Ferguson
Alex. Urquhart
Peter Grant
John McDonell
Duncan Grant

We the undersigned persons do hereby bind ourselves unto the contractors mentioned in the annexed agreement as security for the payment of such sum or sums as may be now due or become due on the said annexed contract as specified therein, and to furnish such materials as are deficient on the said annexed contract, as witness our hands this 22nd day of September, 1823.

Duncan McMartin
Alex. Grant
Alex. Ross
William McKenzie
James Dingwall

(This copy transcribed from the original now in the possession of James Dingwall, River Raisin.)

£0 16s. 4½d. Cy.

Williamstown, 23rd May, 1826.

Received from Duncan McKenzie the sum of sixteen shillings and four pence halfpenny, currency, being the balance due from him for the houses occupied by the Revd. Mr. McKenzie, as his residence previous to building the present manse.

JAMES DINGWALL.

(Copied from the original now in possession of Mrs. Barbara McKenzie, Williamstown.)

(In a statement of receipts and disbursements in connection with the building of the manse, now in possession of James Dingwall, River Raisin, the above payment is mentioned as being for the rent of Donald Fraser's house.)

St. Andrew's Church, Williamstown

Vote taken Dec. 8th, 1875, regarding the Union of the Presbyterian Churches.

For Union 72

Robert Duguid	Donald Kennedy	Mrs. Dougald Cameron
Mrs. McRae	Margaret Ferguson	Catherine Cameron
John W. Ferguson	Catherine Dingwall	Ann Cameron
Dr. Jamieson	Jane Ferguson	Margaret Cameron
Robert Robertson	Catherine Campbell	Mary Ferguson
Mary Robertson	Ann Campbell	Isabella Ferguson
John McKenzie	Jessie McKenzie	Isabella Dingwall
Matilda McKenzie	Jane Dingwall	Mrs. A. J. Grant
Mrs. A. C. MacDonell	Thomas McDonell	Donald Ferguson
Mrs. Daniel Campbell	Mrs. Duncan McKenzie	Donald Grant
Mrs. Wm. McLean	Mrs. John McKenzie	Dougald Cameron
Janet Ferguson	William Urquhart	William Grant
Ann Grant	Mrs. William Urquhart	Alex. J. McDonell
Catherine Stewart	Ann McPherson	Duncan F. McLennan
Elizabeth McDonald	Mrs. Arch. McDonald	Duncan Murchison
Mary McIntyre	Arch. McDonald	William Gray
Nancy Macdonald	Bella McLennan	Hugh McKenzie, Elder
Duncan Campbell	Mrs. D. B. McLennan	A. C. MacDonell do
John McArthur, Sr.	James McPherson	Malcolm McMartin do
Mrs. McArthur	Alex. Grant	William Campbell do
Roderick Cameron	John Dingwall	A. J. Grant, M.P.P. do
Mrs. Roderick Cameron	Mrs. J. McLaren	John McLaren
Margaret Campbell	James Dingwall	Arch. McArthur, Jr.
John Robertson	William McGregor	Duncan B. McLennan

Against Union 38

Hugh Munro	Alpin Grant	James Dingwall, K.R.
John R. Ferguson	John McGregor	Mrs. James Dingwall
Donald McDonald	Mrs. J. McGregor	Mrs. Alex. Chisholm
Mrs. Allan Cameron	Mrs. McDonald	Isabella Chisholm
Mrs. McKillop	Angus McDonald	Mrs. James Dickson
Peter Ferguson	Robert McKillop	Mary Chisholm
Mrs. P. Ferguson	Alex. McGregor	Janet McGregor
Mrs. J. R. Ferguson	Mary Ann Tyo	Jane McGregor
George Grinley	Mrs. G. Grinley	Mrs. Shaver
Mrs. James McKillop	Ann McDonald	Mrs. Watson
Mrs. J. R. McLennan	Mrs. J. McKenzie	Donald Cameron, Elder
James Burton	Murdoch McDonald	Allan Cameron do
Mrs. James Burton	Angus McGregor	

The Elders

A complete list of the elders of St. Andrew's Church, Williamstown, is not obtainable.

From various sources the following partial list has been compiled.

When date of ordination is unknown, date in first column indicates that party named is known to have been an elder at this date.

	Name	Ordained	Died	Aged
	John McDougall.....	1790	1849	98
1804	Hugh McDonell Ossian.....		1836	86
1804	John McIntyre.....		1844	88
1804	Duncan McKenzie.....			
1804	Duncan McIntyre.....			
1804	Duncan Murchison.....			
1818	Col. Neil McLean, Ruling Elder.....			
1818	Murdoch McPherson.....			
1818	John Cameron.....			
1818	John Murchison.....			
1818	Hugh Munro.....			
1818	John McKay.....			
1818	William Urquhart.....		1831	79
1831	John McGillivray, Ruling Elder.....			
1833	Duncan Grant.....		1836	74
1833	John Fraser.....		1834	62
	Gregor McGregor.....		1848	69
	James Dingwall.....	1833	1869	72
	Malcolm McMartin, Capt.....		1840	48
	Farquhar Ban McLennan.....	1833	1868	73
	James Roy Grant.....	1833	1873	75
	Donald Campbell.....	1833	1881	85
1834	John McLennan.....			
1834	Alex. McPherson.....			
1856	William McKenzie.....			
1858	Duncan McDougall.....			
	Alexander McDonell Ossian.....	1853	1871	82
	John McDonell.....	1853	1862	78
1859	James Urquhart.....		1875	82
	Hugh McKenzie.....	1868	1903	87
	Malcolm McMartin.....	1868	1905	83

The Elders—Continued

	Name	Ordained	Died	Aged
1870	Allan Cameron.....			
	Alex. J. Grant.....	1868	1897	67
	William Campbell.....	1868	1897	73
1875	Dan A. Cameron.....			
	Alex. C. McDonell, Ossian.....	1868	1910	85
1867	Allan McDonald (Roy).....			
1867	Alexander Cameron, Capt.....			
	Alexander Rose.....			
1867	James McGregor.....			
1869	John Cattanach.....			
1870	Robert Jack.....			
1877	Archibald McArthur.....			
	Alex. Dingwall.....	1880	1897	63
	Robert Robertson.....	1880	1907	85
	Alex. P. McDougall.....	1880	1900	74
	David D. Grant.....	1880		
	G. H. MacGillivray.....	1884	1912	76
	James Dingwall.....	1884	1901	71
	Angus D. McGregor (ordained in 1876 by Rev. P. Watson) Recd.....	1899		
	Alex. P. Ross.....	1899		
	Hugh McGregor (ordained by Rev. John Matheson) Recd.....	1899		
	Ranald J. Grant (now of Kindersley, Sask.)	1899		
	Alex. A. Grant, S.B.....	1899		
	John Charles Dingwall, R.R.....	1907	1912	80
	William Robertson.....	1907	1908	54
	William McDonald Glen Donald.....	1907	1911	68
	Alex. J. McCulloch.....	1907	1909	58
	Col. Donald McGregor (ordained in Daw- son) Recd.....	1912		
	J. A. B. McLennan.....	1912		
	Duncan R. McLennan.....	1912		
	John Dingwall, 4th Con.....	1912		
	John Cattanach.....	1912		

An Interesting Sketch

Written in December, 1904, by George H. MacGillivray, for *The Glengarrian*.

Williamstown was the cradle of Presbyterianism in Upper Canada. The Rev'd. John Bethune came here in 1787. Simultaneously with his coming to Glengarry, there arrived emigrants from different parts of the Highlands of Scotland, as well as companies of disbanded soldiers from the United States, who from their firm allegiance to the British Crown during the Revolutionary war, were designated "Umpire Empire Loyalists" and to whom grants of land were given at the close of the war in recognition of their services. While residing at Williamstown, Mr. Bethune also officiated stately at Lancaster, Charlottenburgh (Summerstown), Martintown and Cornwall. He was a man of great zeal and piety and deservedly esteemed by all who came in contact with him.

He never faltered in his path of duty, but labored faithfully and affectionately over his wide district until his death which occurred 23rd September, 1815, in the 66th year of his age, and 44th of his ministry. His remains lie interred in the churchyard of Williamstown, where a monument is erected to his memory by his six sons, Angus, Norman, John, James, Alexander and Donald. Two of these sons—having contracted a preference for the other church—took orders in the Church of England. They are still living (1866). The one, the Very Rev. John Bethune, D.D., is Dean of Montreal; the other who for many years occupied the position of Archdeacon of Cobourg was, in 1866, consecrated Coadjutor to the late venerable Bishop of Toronto, under the title of the Bishop of Niagara. Thus, the singular and interesting anomaly, it may almost be called, in the Church History of Canada is presented to our notice, of Presbyterianism having given two consecutive Bishops to the Episcopalian Church, the first having been a native of Scotland, and educated at Aberdeen with a view of the ministry in the Presbyterian Church, as may be fairly inferred from the fact that shortly after his arrival in Canada proposals were made by him to accept the pastoral oversight of St. Gabriel Street Congregation in Montreal, the second, as we have just seen, being the son of a Scottish Presbyterian minister.

The Rev. John McKenzie succeeded Mr. Bethune in 1818 and was ordained on the 23rd December in that year. He was born at Fort Augustus, Scotland, and died in Williamstown on the 21st April, 1855, aged 65. He was a faithful pastor, and greatly revered by his flock. That he stood well with his brother ministers is evidenced by the fact that he was chosen Moderator of the first Synod in Canada. Warmly attached to his native land, and to the church of which he was a minister, it may be truly said of him that following in the steps of his Lord and Master "he went about continually doing good."

On the 4th September, 1856, Mr. Peter Watson was ordained and inducted to the charge, and is still minister (1868). He is a native of Inverness-shire.

The first church in Williamstown was a wooden one, built soon after Mr. Bethune arrived. It was replaced by one of stone in 1809 or 10. From weight of snow on the roof, it fell one Sabbath morning—fortunately the congregation had not assembled. The present quaint-looking, but large and comfortable stone church, was erected on the same site in 1812. It has recently been repaired and embellished at considerable outlay, and during last summer a massive iron fence was placed in front of it. The congregation is large and respectable, a considerable number of them still retaining a preference for "the Gaelic." Mr. Watson officiated in English and Gaelic here as well as in the church at Charlottenburgh (Summerstown).

The foregoing historical sketch by Mr. Croil, author of the History of the County of Dundas, ends with the year in which it was written, 1866.

Events of most importance in the intervening years may be briefly told. The ministry of Mr. Watson continued until the summer of 1876, when he, together with not a few worthy members, severed his connection with the congregation from conscientious aversion to what he regarded as a defection from the Church of Scotland, or an exchange of membership in that church for membership in a union of Canadian Presbyterian churches. He ministered to those of his old congregation who shared his views until age and infirmity intervened, and resided in Williamstown, most deservedly esteemed by the whole community, until his death on the 1st of August, 1903, at the age of 75.

The Rev. Alexander Macgillivray succeeded Mr. Watson on the 21st September, 1877. The ten years during which he laboured for the good of his people, with all the strength of a young, vigorous and consecrated manhood, was a time of expansion and growth in every department. The church, which had been repaired and improved in 1852, was renovated with a thoroughness and adaptation to modern requirements and the old, quaint appearance of the building, that left nothing to be desired. Upon his transfer to Brockville in the summer of 1887, much to the regret of the people of St. Andrew's, it was recorded, by those who knew, that through his instrumentality more than his stipend had been collected and expended in the improvement of church property, and to this was added the significant statement that his most effective work was not in connection with material things.

The Rev. Mr. Govan has enjoyed a large and constantly increasing measure of the confidence and esteem of his people since his induction on the 27th June, 1888. A happy peculiarity of the people of St. Andrew's is that they think there is no church the equal of old St. Andrew's, no minister equal to theirs, no church union or organization, more united by common interests and sympathies, and that the world cannot offer them a last resting place more comfortable than the church yard of old St. Andrew's.

Nor is this peculiarity, if it can be so called, without reasonable foundation from their point of view. This was a church and burial ground of pioneers of the country, mostly United Empire Loyalists. It has been, and is the church and burial ground of their descendants to the third, fourth and even fifth generation. The ancestors of a proportion of those who gather within the church, from week to week, have been similarly associated for generations.

To few churches in Ontario are the following verses of Emerson more applicable than to St. Andrew's, Williamstown:

We love the venerable house,
Our fathers built to God,
In heaven are kept their grateful vows,
Their dust endears the sod.

Here holy thoughts a light have shed,
From many a radiant face,
And prayers of humble virtue made
The perfume of the place.

And anxious hearts have pondered here,
The mystery of life,
And prayed, the eternal light to clear
Their doubts, and aid their strife.

From humble tenements around,
Came up the pensive train,
And in thy church a blessing found
That filled their homes again.

For faith and peace and mighty love,
That from the Godhead flow,
Showed them the life of Heaven above
Springs from the life below.

They live with God, their homes are dust,
Yet how the children pray,
And in this fleeting lifetime trust
To find the narrow way.

On him who by the altar stands,
On him thy blessings fall,
Speak through his life thy pure command,
Thou, heart that lovest all.

Gifts Received at Centenary Celebration

Pulpit: Rev. A. MacGillivray, D.D., Toronto.
Communion Table: Col. D. M. Robertson.
Velour Curtains and Fixtures: Mrs. Farquhar Robertson.
Elders' Chairs: His Honor Judge James McLennan.
Individual Communion Set: Henry Hunt, M.D., Toronto.
Bible and Book of Praise: Bonar Congregation, Toronto.
One Thousand Dollars Endowment: David Grant, South Branch.