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Best wishes from
the writer

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Williamstown, An Historic Village

(Struwwel, Amelias & Colemans.)

BY
MISS JANET CARNOCHAN



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WILLIAMSTOWN, AN HISTORIC VILLAGE.

BY MISS JANET CARNOCHAN.

Although I had spent some weeks in this little village many years ago, I had no idea till lately that it was such a wonderful village, with such a remarkable history, with no larger a population than two hundred, a little river running through the midst, the people of different races,—Scottish and French speaking different languages,—English, Gaelic, French; of two different religions,—Presbyterian and Roman Catholic; with traces of Sir John Johnson, of his father Sir William Johnson, of Lord Selkirk, of Sir Alexander Mackenzie, of David Thompson, of Simon Fraser, these great geographers and explorers; of Bishop Macdonell, of Bishop Bethune and his venerable father, Rev. John Bethune, of U. E. Loyalists, of Hudson Bay factors, of the Northwest Company, of soldiers who had fought in the Revolutionary war and in distant countries, a village with an endowed church, an endowed High School, a church built in 1812, the manse in 1823, the first manse built about 1787, or shortly after 1787, when Rev. John Bethune came. A centenary of the settlement of the County of Glengarry was held in 1884, when many interesting reminiscences were printed in the *Montreal Witness*, and many relics of the early days were shewn. A centenary of the building of the present church was held in 1912, and my friends, who know that I always uphold the name of Niagara, wondered much to hear me say that the centenary celebration held in Williamstown was far ahead of either St. Mark's or St. Andrew's in Niagara in 1892 and 1894 respectively. And it is true, for the celebration lasted a week instead of three days, and besides being the centenary of the church was also that of the U. E. Loyalists. Many distinguished sons of Williamstown came from distant homes to speak; many valuable gifts were donated to the church by loving and loyal members.

And first, of how Williamstown received the name. When the United Empire Loyalists, or those who remained loyal to the king and British Institutions, left their possessions and came to what was then a wilderness, the British government, to partly compensate them for their losses, gave them grants of land. Sir John Johnson, who was the largest land owner in the American colonies, fled to save his life, with some faithful followers, through frightful dangers. He was given large grants of land, and perhaps the selection of the site was from its position on the River Raisin, being suitable for mills from the water power, and the place was at first called Milltown. The inhabitants wished to call it Johnstown from Sir John Johnson, but he declined the honour, and wished it called Williamstown from his father, Sir William Johnson. The Manor House, still standing, was the property of Sir John Johnson; the centre part was built in his time, but additions were made later. He parted with his Williamstown property in 1821.

So much for the name, but whence came those early settlers, and how and why? I have always found the story of those who came out with Bishop Macdonell very confusing, as sometimes they are spoken of as soldiers from Scotland, again as a regiment from Ireland, and again as those ejected from lands in Scotland. Another statement is that they were U. E. Loyalists; another as Hudson Bay Factors, or from the North West Company. And remarkable to say, these statements are true of the different settlers coming at different times from different places. The best explanation was given by Bishop Macdonell himself, that wonderful man with the ability of a business man, the tact and skill of a diplomat, the piety of a soldier of the cross, in an address at a farewell dinner given to him at Kingston in 1838, where he told of his efforts for those of his own faith. But the people of Glengarry were not all Catholics from Scotland. It is rather difficult to sort out all the different groups which came. The Protestant Highlanders who came to South Carolina in 1772 form the first emigration from Scotland, and when trouble arose a ship load left for Prince Edward Island, but afterward came to Nova Scotia, and in 1774, on the breaking out of hostilities, formed the 84th Regiment, of which Rev. Jno. Bethune became the Chaplain, and many received grants of land in Glengarry. This formed one group.

The 2nd of Highlanders, chiefly Macdonells, at the invitation of Sir William Johnson, came to the Mohawk Valley in 1773. When war broke out, Sir John Johnson with friends and neighbours, fled to Montreal through dangers dire, in 1776. He raised a battalion at his old home in Tryon County, among his followers, and called it the King's Royal Regiment of New York, and they and their families came to Canada in 1783.

3rd. The first emigrants who came direct from Scotland came in 1786 under Alexander Macdonald, 520 in number. 4th. In 1792, Macdonell of Greenfield came from Scotland with followers. 5th. In 1803 the last large emigration came through Bishop Macdonell, the discharged soldiers of the First Glengarry Fencibles under Macdonell of Glengarry, and these had been under the charge of Alexander Macdonell, afterwards Bishop Macdonell.

To explain why so many left Scotland is a sad story. From 1782 to 1790, tenants were turned out to make room for large sheep farms, and when these tried to emigrate, all sorts of restrictions were used to prevent them, even ships of war guarded the harbours to board emigrant vessels and press into the Naval Service every able-bodied man. In spite of this, many came with their families. In 1784, land surveyors arrived, lots were drawn, and the name Glengarry given to the county from Glengarry in Scotland.

The material for this paper I have gained from many sources. From the pamphlet giving an account of the Centenary Celebration of St. Andrew's Church, Williamstown, I have learned much: from "A Retrospect of the first Catholic Diocese of Upper Canada" much has been gleaned; in a paper read by Mrs. Foran before the Women's Canadian Historical Society of Ottawa, (Transactions of that Society, Vol. VII, 1917), "My native County—Glengarry," many interesting facts were found. In an old copy of the *Montreal Witness*, headed "Lochiel," the celebration in 1884 of the settlement of Glengarry, most interesting accounts were given of the early settlers, pictures of relics exhibited, anecdotes grave and gay, and names of clans represented. In all these articles the two most outstanding persons are Rev. John Bethune and the Rev. Alexander Macdonell, both staunch Scots, with all the best qualities common to the race, as the military phrase we have so often heard

of late—"carrying out the best traditions of the army." And they both, we may say like St. Paul, "fought with beasts at Ephesus." Both were clergymen, but of different faiths, stalwart supporters of the same, yet tolerant to others, loved and admired by their people, and the public generally. To give the story of Williamstown much must be told of the former and incidentally of the latter, but the account of the centenary touches on almost every point of the history of the settlement. The celebration was from August 25th to September 2nd, including services on two Sundays, the intervening days being given to addresses by prominent speakers and distinguished and loyal sons of Glengarry who had come from distant points to do honour to their birthplace. The Rev. John Bethune was born on the Island of Skye in 1751 of a family tracing their descent as far back as the Norman Conquest. Cardinal Beaton was of the same family. He went to South Carolina and was the chaplain of a regiment there, but in the first years of the Revolutionary War was made a prisoner and suffered much for his loyalty. Being exchanged he came to Nova Scotia and there organized a regiment, the 84th or Royal Highland Emigrant Regiment of which he became the Chaplain of the First Battalion. When that was disbanded he organized a congregation in Montreal,—St. Gabriel's church, in which he preached May 6th, 1787. His grant of land as an officer in the army being in Glengarry, he removed to Williamstown, then the leading settlement, and laid the foundation of the Church, also of congregations in Cornwall, Martintown and Lancaster, and was the first Presbyterian minister in Upper Canada. It is told of him that he performed 2379 baptisms in this district, and must have been a good organizer as his records, all in good shape, show. Two of his sons became Anglicans, one the second Bishop of Toronto, the other Dean of Montreal. The inscription on his monument by his six sons attests his fine character. A remarkable tribute was paid to him by Jno. A. Macdonald, K.C. "I am not, as you know, of your religion. I am a Catholic, as my people have ever been, but I may say with no impropriety that Mr. Bethune was a faithful and zealous missionary, and to this day the fruits of his vigour and efficiency remain: indeed the epitaph of Sir Christopher Wren in St. Paul's Cathedral might, in Williamstown, be well applied to Mr. Bethune *Si monumentum requiris circumspece*, (if you seek his monument look around.)

The inscription on his monument in the cemetery is creditable alike to the father and his sons; thus—

"Sacred to the memory of the Rev. John Bethune, pastor of the congregation of the Kirk of Scotland in Glengarry. He departed this life at Williamstown, 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 honourable 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."

A very remarkable document is the Pastoral Letter directed to his congregation a few days before his death, in which he urges them strongly, as he had done before, to look out for a successor to himself as he feels his health failing. Very plain language is used in the advice given with regard to finances, to the choice of a minister, to the manner of conducting their meetings, all shewing the good common sense, the fervent piety, the wish for their spiritual prosperity.

The next minister was the Rev. Jno. Mackenzie, M.A., a native of Fort Augustus, Scotland, who remained with them for thirty-seven years. He too was a loyal subject, as in the Papineau Rebellion, the men of Glengarry were called out, and Mr. Mackenzie was with his people at the front. The next minister was the Rev. Peter Watson, a native of Inverness, Scotland. He too was a faithful and eloquent pastor, succeeded by Rev. Alexander MacGillivray, D.D., their first Canadian born minister, 1877—1888. The present pastor, Rev. Arpad Govan, B.A., has served from 1888, to the present time, a period of thirty-one years. St. Andrew's has been very fortunate in its ministers; in a period of 132 years there have been only five ministers, an average of over twenty-six years for each. It is not likely that any other congregation can furnish a parallel.

To Bishop Macdonell we now turn. Many tributes have been paid, alike by Catholics and Protestants, the most remarkable perhaps being that by the Orangemen. Born in Inverness-shire in 1760, educated partly in Paris and also in Spain, he did noble work in Scotland, in Ireland, in Canada, and died in Dumfries, Scotland, in 1840 at the age of eighty. His was a long life full of strenuous work, first for the tenants ejected from their homes, obtaining employment for them in Glasgow, then forming them into a Highland regiment, the first Catholic one formed, remaining with them in Guernsey and Ireland eight years, next procuring land for them in Canada, with much trouble obtaining 160,000 acres of land, next for his church. On his arrival he found only two Roman Catholic clergymen in Upper Canada and only two wooden churches and one stone one. He travelled from one end of the province to the other, on foot, or on horseback, in canoe or rough waggon, without roads or bridges. In the war of 1812 he formed the Second Glengarry Fencible Regiment. Next he repaired to England twice, as he had on former occasions, this time to obtain help to build churches, and pay salaries; this with much delay and trouble he obtained. In his address to the Catholic and Protestant freeholders he says "I address my Protestant, as well as my Catholic friends, because I feel assured that through the long period of four and forty years intercourse with some of you, and two and thirty years with others, no man will say that in promoting your temporal interests I ever made any difference between Catholic and Protestant and indeed it would be both unjust and ungrateful in me if I did, for I found Protestants upon all occasions as ready to meet my wishes and second my efforts to promote the public good as the Catholics themselves, and it is with no small gratification that I here acknowledge having received from Orangemen unequivocal and substantial proofs of disinterested friendship and generosity of heart."

At the centenary of Glengarry in 1884 it was told of him that he had sometimes been called in to the dying beds of Protestants whose minister could not be procured. Many a fervent prayer in his own loved Gaelic he offered,

and he had been heard to declare that he knew many good Protestant prayers. Mr. Bethune too, was sometimes called in to a Catholic bedside in a similar emergency.

The address of Bishop Macdonell given at the farewell dinner to him in Kingston in 1838, explains clearly what seemed to be contradictory statements. He says "The only claim I have to the good will of my countrymen was the warm interest I took in the welfare of a great number of poor Highlanders who were ejected by their landlords before the close of the last century, and they and their families set adrift in the world. These poor people to the number of several hundreds I conducted to Glasgow and procured employment for them in the manufactories where I remained with them myself till in consequence of the French Revolution, and the stagnation of trade on the continent, the manufactories were ruined and the Highlanders thrown out of employment. It was then that I represented their condition to the Government, got them embodied into a Fencible Corps, and accompanied them myself to the Island of Guernsey, and to Ireland, and attended them for the period of eight years till they with all the other Scottish Fencibles were disbanded in 1802. Seeing them thus a third time set adrift without home or habitation I applied to Government and obtained lands for them in Canada, came with them myself and resided with them in the County of Glengarry for twenty-five years."

Bishop Macdonell had thus travelled twice to London in the interest of his people, first to consult with Dundas, Secretary of War, to form the Glengarry Regiment, and second to consult with Premier Addington as to obtaining land in Canada, and his influence gained his request in each case. His modest statement tells nothing of the difficulties he met with in these journeys, nor of his patience and perseverance in urging the claims of his people.

A tribute paid to him in the obituary notice in the *British Whig* of Kingston was this: "His loyalty to the British Crown was never surpassed; by word and deed he proved how sincere was his attachment to British institutions, and he infused into the hearts of his fellow countrymen and others an equal enthusiasm." The tribute of J. A. Macdonell K.C., will be a fitting close: "The business capacity of this extraordinary man distinguished him who was a most loyal and faithful subject of his Sovereign, a most loyal and true-hearted friend of the Highland people of this County of Glengarry without distinction of class or creed."

It is remarkable that both Rev. John Bethune and Rev. Alexander Macdonell, although as clergymen supposed to be men of peace, each helped greatly to form regiments whose duty it was to fight; in each case it was to protect their country, each acted as chaplain to a regiment. Someone used the phrase, "With the Sword in one hand and the Bible in the other." As the names are mentioned together, it may be told that on one occasion a difficulty had arisen between Rev. J. Bethune and his congregation. A happy thought was to submit the matter for settlement to Bishop Macdonell. He gave his decision in favour of their clergyman, and at the same time gave the congregation a stern rebuke, ordering them to submit to their pastor, this in choice Gaelic to which due submission was given.

At the Centennial many interesting historical items were brought to light. At the Social Reunion at the home of Col. D. M. Robertson, the Manor House, it was told that the central part of the dwelling was built during its ownership by Sir John Johnson over a hundred years ago. The Rev. A. Govan gave an historical sketch telling of the first church built about 1787, an unpretentious

log building, the furnishing of which was very primitive, the seats being planks resting on cedar blocks. Besides serving as a church, it did duty during the week as a school and afterward served for many purposes. It stood till quite recently. The present church of stone was started in 1812. There are in existence the minutes carefully kept; the earliest contributions were made in 1809. The walls were built by Francis Rochileau of Kingston; his contract was for £205; all material was found him, and all unskilled labour. Owing to the war it was not finished till 1815. The steeple was built by Pierre Poitras of Montreal at a cost of £212 and £10 additional for the copper weathercock, gold leafed. The bell still in use has the following inscription: "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." The total cost of the church was £2000 and each member of the congregation contributed £20 before he was entitled to a pew. In 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, one for Sir Alexander Mackenzie and for the North-West Company.

A singular thing was that the title to the church and burying ground had been given to Mr. Bethune personally. By his will all his Williamstown property was left to his wife. She sold the glebe to Mr. David Thompson, the noted geographer and explorer and inadvertently the title to the church and cemetery was included, but this was returned and given in 1819 to six trustees of the church. The Manse built for Mr. Bethune is still in good repair, and is owned and occupied by Mr. Farquhar Robertson of Montreal. The rooms are large and the house commodious.

On Sunday afternoon there was a service in Gaelic conducted by two young clergymen, Rev. D. Mackenzie of Moose Creek, Ont., and Rev. J. B. MacLeod of Martintown, Ont. It was a surprise to the congregation to see two young men so thoroughly conversant with the language in which in the early days the services were regularly conducted, sometimes one service being in English and the other in Gaelic, while now only the older generation of Glengarry retains a perfect knowledge of the Gaelic. The explanation was that both came from Prince Edward Island where Gaelic is still used extensively.

All the old Bibles and Psalm books that were available were gathered for the occasion and a large percentage of those present were able to join intelligently in the service and with appreciation. At all the services of the centenary celebration was observed the old time custom of singing the psalms and hymns without musical accompaniment, the tunes being started by the Precentor. At the Gaelic service the clergymen acted as Precentors. Many came long distances to have the privilege of taking part in the service, in one case driving forty miles in a buggy.

On Empire Loyalist day a beautiful service was held in the cemetery when the graves were decorated, particularly those of U. E. Loyalists and those who formed the first congregation. Mr. Donald McMaster, K.C., D.C.L. a member of the British Parliament, who was born and spent his early years in Williamstown, paid a tribute to those who had gone before and whose remains now lie in this sacred soil. Beautiful floral wreaths were placed on the graves of the three ministers buried here, Rev. Jno. Bethune, Rev. J. Mackenzie and Rev. P. Watson. Flowers were also placed on the graves of McDonalds, Grants, Dingwalls, Fergusons, Chisholms, Camerons, McLellans,

McKenzies, McLennans and many others. The 59th Regt. Highland Pipe Band played "The Land o' the Leal," Donald McMaster spoke eloquently of those who had chosen to sacrifice lands, position, wealth and comfort and had to leave the graves of their ancestors. He quoted the words of an American writer, Mr. Vantyre: "They had been obliged to accept at par the depreciated money and had stood in terror of the law. 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 imprisonment and whipping. When the partisan struggle was the hottest the persecutors had resorted to proscription, outlawry and confiscation."

John A. Macdonell K.C., of Alexandria, who has written so much on the history of the two counties, paid a splendid tribute to the U. E. Loyalists giving an interesting history of their coming, paying a tribute to Sir John Johnson's loyalty, quoting from 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 ten thousand acres of the most fertile land in the Mohawk Valley was the sacrifice he made for a United Empire. He also paid a high tribute to the Rev. John Bethune, and incidentally to Bishop Macdonell, and the utter absence of intolerance between those of different creeds, speaking of the kindly relation between them. He had made a close study of Lord Dorchester's list of U. E. Loyalists, and in the fifty-one names mentioned, there are thirty-three clans; of these names there are thirty-three Mac's ranging alphabetically from McAlpine to McPherson, ranging through McIntyre, McLeod, McMartin, McNairn; those also who are not Mac's are Campbells, Robertsons, Stewarts, etc.

In speaking of a very extraordinary document, an address of the Orange body of Toronto to Bishop Macdonell, shewing the absence of party feeling, he closed with the words: 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, upon the centenary of St. Andrew's Church. I appreciate your courtesy and kindness, and descendants of these Loyalists, I take my leave of you with this wish—the best that I may—May you and your children be loyal as they."

St. Andrew's congregation has been particularly fortunate in the character of its ministers, their ability, their faithfulness, their long term of office; fortunate, too, in the possession of goodly elders who gave time and talent to the building up of the congregation, and who were the able assistants of the ministers; fortunate too in the possession of valuable documents, deeds, etc., which have been carefully preserved. Not many congregations are so fortunate, as I could mention churches and high schools which, although they date back as far or nearly as far as Williamstown, have no records further back than 1860, the changes of secretaries, and the carelessness of officials, causing this lamentable loss.

Williamstown is one of the few congregations which possess Communion tokens. They had the inscription, "Rev. John Bethune, Glengarry, 1794." Among the documents preserved are the Rules and Regulations of the proprietors of the church, of which there are fourteen, chiefly relating to the office bearers, of the temporalities, of the rights of pew holders, and payment of salaries. To this are appended eighty-two names, 10th July, 1808. Another

is a list of pew holders of whom there are twenty-eight in 1818 and a most remarkable pastoral letter of Rev. Jno. Bethune in 1815. There is also the deed of St. Andrew's church site of Martintown, April 10th, 1811. A very curious document in the possession of Mrs. Barbara McKenzie, Williamstown, is called: Black River tithes, 1791, being so many bushels of wheat, with thirty-three names, mostly two, one being four of oats, and several giving peas. To this are attached little notes explanatory signed by John Bethune or simply J. B. as: "N. B.—Mr. McKenzie will please exempt also from this list—of the late 84th Regt. provided he will premise not to swear any more or play the fool.—J. B." Another, a regimental discharge, to John Mackenzie, dated 24th December, 1783, signed: John Johnson, showing that the bearer had served honestly and faithfully and was entitled to the portion of land allotted to each private. It begins "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."

The contract for the erection of the present Manse is dated 1822, and is for the sum of £239 Halifax currency, one third to be paid in produce, the second third in cash and the remaining third, February, 1824. The Manse still stands with a large lawn in front, with spacious rooms, and it has the appearance of a modern house although nearly a century old.

Another remarkable thing is the valuable gifts received at the Centenary Celebration; a pulpit by Rev. A. MacGillivray, D.D., of Toronto, a former pastor: Communion table, Col. D. M. Robertson; Elder's chairs, His Honour Judge James McLennan; Individual set, Henry Hunt, M. D., Toronto; Bible and Book of Praise, Bonar Congregation, Toronto; Velours Curtains and Fixtures, Mrs. Farquhar Robertson; One thousand dollars endowment, David Grant, South Branch.

But a word must be said about the old Manse now known as the "White House," and its owner for some time, a most remarkable man, perhaps the most remarkable inhabitant of Williamstown, David Thompson, the noted geographer, explorer and astronomer. Born in London, England, of Welsh extraction, he received lessons in navigation and at the age of fourteen was apprenticed to the Hudson Bay Company for seven years. In 1797 he wrote in his journal, May 23rd. "This day left the service of the Hudson Bay Co., and entered that of the Company of Merchants from Canada. May God Almighty prosper me." Till 1812, he remained in the employment of the North West Company, surveyed their posts, and explored from sea to sea as he says when at the mouth of the Columbia River. In 1816, he was employed by the British Government to survey the boundary line between the United States and Canada from Maine to the Lake of the Woods. The maps made by him still govern. In some respects he was indeed remarkable for those days, as he never used alcoholic liquors, and while other posts were bar-rooms of the lowest type no liquor was allowed in any post under his charge. Also to the Roman Catholic Frenchmen in his charge, he often read chapters of the Old and the New Testaments with explanations, they listening attentively. In an article in the Geographical Journal by Mr. J. B. Tyrrell, F.G.S., called "David Thompson the Great Geographer," a fine tribute is paid to him: "His work was detailed and exact. It has been my fortune to follow Thompson's course for thousands of miles, and to take observations in the same places, where he took them, and it is impossible for me to speak too highly of the

excellence of these surveys and observations. Both morally and scientifically he was a man of the very highest type. As a discoverer and explorer he stands in the highest rank."

Another noted man, if not a resident, made at least a visit to Williamstown—Lord Selkirk, that philanthropic nobleman who did so much to help his countrymen with an unstinted hand, and who met with so much opposition from the elements, fire and frost and famine, freshets and locusts, and still more from the North West Company, and who retired brokenhearted from the struggle. But many of the descendants of his settlers now reap the fruits of his toil, in prosperous and happy homes in Manitoba. In his diary in 1803, he says, reaching Williamstown: "I went to see the Presbyterian minister, Rev. John Bethune, and stayed with him. He gave me an account of the Highland settlement, and referred to the good people who came out from the old country."

A word, indeed, a good many words should be said of the cemetery. Never has it been my lot to see in a small village the resting place of the dead kept in such beautiful order. On my inquiry—How do you do this? the answer was, Oh! there is an endowment. Think of it, ye who leave those sacred spots without care, given over to briars and weeds, an endowment of \$3,000, of which \$2,000 was given by Mrs Grant who gave liberally for two scholarships for four years for the High School.

And that brings us to the history of the High School, also a remarkable one, and that has to me a personal interest. As there are only two high schools in the county, Williamstown and Alexandria, they have a large constituency from which to draw pupils. Of what benefit the scholarship founded by R. R. McLennan M.P. is, I happen to know that one widow had two of her children who gained the scholarship educated so as to enter Queen's University and obtain the degree of B.A. And the good example set by the "Laird," as he was called, has been followed by others, Margaret Grant giving two scholarships of the value of \$400 and \$360 respectively. That of Laird McLennan was for \$440. Another scholarship, or bursary as they are called in Scotland, was given by Marion Stewart McDonald. Can any other village High School tell of such generosity as there are now four scholarships. Men's good deeds do live after them. How many in after years will bless the memory of these founders of scholarships which will help them in the pursuit of education, which reminds me of the Snell Scholarships in Scotland founded 300 years ago, and in this year is to be unveiled a monument to its founder. In a little village is a monument to the old blacksmith, Andrew Snell, whose son John Snell saved the life of Charles Stewart, after the battle of Worcester, and on his restoration to the throne advanced his preserver, who left a large sum of money to found scholarships for his countrymen. A public spirited man now living in Ayr hunted up the whole history, circulars were sent to those who had gained the scholarships or their descendants living in different continents. Money was given, a site, an architect gave the plan and in September, 1914, the monument was to have been unveiled, but the war prevented, and now after four years the good deed will be commemorated and others incited to similar generosity.

Of my personal recollections of Williamstown, as it was, over forty years ago, I have said nothing, but I remember the two square pews in the front of the church for the use of the elders, the confusion of names, to distinguish one Macdonald from the other. At the Post Office most bewildering mistakes

might occur, except that many of the odd descriptive names were known. Sheriff McMartin was always called "The Sheriff" and all his family called thus "Maggie the Sheriff;" "Jimmy the Sheriff;" and so on. Mrs. McDonald was called "The widow Nellie" and her son "Angus the widow." Why should Alexander Grant be known as Alick Jim Roy? Two of the McMartins were "Mac on the Mill" and "Curly Mac." A MacDonald was always called "Black Angus," and his daughter "Betsey Black Angus." The son of Colonel Angus Macdonell was called "Alex. Colonel Angus," and another woman was called "Betsey Black Angus." Among other names were "Sandy Ocean" and Sandy Sank, Johnnie Bush and Archie Squire. I remember a mistake I made which caused a laugh at my expense. There being a James Macdonald and a John Macdonald each of whom had a daughter Annie, to distinguish them one was called Annie John the other Annie James. Hearing the name, on being introduced, I called her Miss John.