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THIRTY-THIRD
ANNUAL REPORT
OF THE
ST. ANDREW'S SOCIETY
OF
MONTREAL,

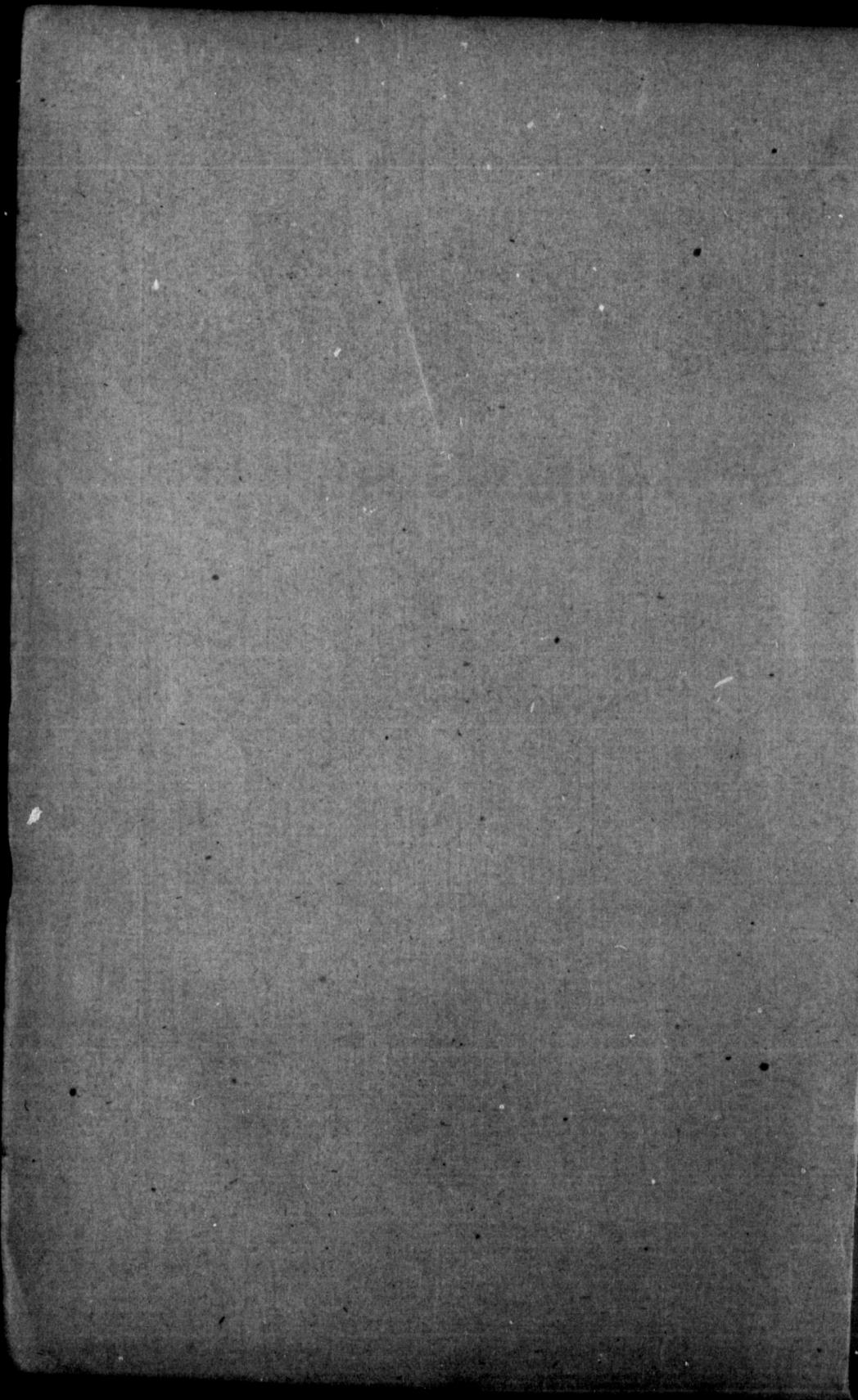
FROM

NOVEMBER 7th, 1867, to NOVEMBER 6th, 1868.

MONTREAL:

PRINTED BY J. C. BECKET, 76 GREAT SAINT JAMES STREET.

1868.



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1868.

OFFICE-BEARERS FOR 1868-9.

- President.*— ANDREW ROBERTSON, Esq.
1st Vice-President.— A. W. OGILVIE, Esq., M.P.P.
2nd “ “ PETER REDPATH, Esq.
Secretary.— DOUGLAS BRYMNER.
Assistant Secretary.— JAMES PHYMISTER.
Treasurer.— ALEXANDER MCGIBBON.
Chaplains.— { REV. DR. MATHIESON.
 { “ A. YOUNG.
Physicians.— { DR. FRASER.
 { DR. WANLESS.
Charitable Committee.— E. McLENNAN, C. ALEXANDER,
 D. MORRISON, THOMAS MORLAND, DR. BELL.
Committee of Accounts.— HON. JOHN YOUNG, W. S. MAC-
 FARLANE, DAVID MCKAY, W. MACFARLAN, A.
 WILSON.
Committee of Instalment.— W. MCGIBBON, M. HUTCHISON.
Representative Governor to the House of Refuge.— J. C. BECKET.

LADIES' COMMITTEE.

Mrs. Jas. Johnson.	Mrs. R. S. Oliver.	Mrs. A. Milloy.
“ D. McDonald.	“ David Brown.	“ John Foulds.
“ J. C. Becket.	“ A. McGibbon.	“ A. W. Ogilvie.
“ W. Macfarlan.	“ Jas. Mavor.	“ A. Ferguson
“ Thos. Wilson.	“ Chs. Alexander.	“ A. Macfarlane.
“ David McKay.	“ James Haldane.	“ James Harte.
“ M. Hutchison.	“ R. Forsyth.	“ James Poet.
“ (Rev) Wm. Taylor	“ H. Munro.	“ George Graham.
“ “ J. M. Gibson.	“ John Watson.	“ Peter Redpath.
“ J. Greenshields.	“ R. Gardiner.	“ Alex. Young.
“ Jas. Ferrier.	“ J. Bisset.	“ D. Brymner.
“ M. Ramsay.	“ Jas. Muir.	“ Thomas Morland.
“ Thomas Watson.	“ John Stirling.	“ James Stewart.
“ James Dakers.	“ A. Robertson.	

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PREPARATORY MEETING,

HELD IN

MECHANICS' HALL.

Montreal, 5th November, 1868.

Present: Walter McFarlan, (in the chair,) John Watson, W. Burnett, Chas. Alexander, Daniel Morrison, Rev. Mr. Gibson, E. McLennan, R. Gardiner, Jas. Speirs, John McFarlane, Jas. Stewart, A. A. Stevenson, John McDonald, J. C. Becket, Alex. McGibbon, D. McKay, Wm. Reid, W. B. Ross, D. Brymner, M. Hutchison, W. J. Paterson, Geo. Graham, John Graham, Wm. Angus, Thos. McNab and others.

Minutes of Meetings held on and since St. Andrew's Day, 1867, were read and approved.

Mr. McLennan reported, that owing to circumstances it was found that the entertainment proposed to be given in the Home to the visiting members of the Belleville St. Andrew's Society could not be accepted, but that Mr. A. W. Ogilvie and Mr. Alex. McGibbon entertained a number of them at their private residences. It was then moved by Mr. McLennan, seconded by Mr. R. Gardiner and *Resolved* :—" That a special vote of thanks be tendered to Messrs. Ogilvie and McGibbon for their splendid entertainments to the gentlemen from Belleville."

Mr. E. McLennan read the Annual Report of the Charitable Committee. After which it was moved by Mr. D. McKay, seconded by Mr. W. Patterson and *Resolved* :—" That the excellent Report now read be received, adopted, and printed, and that the thanks of the Society are due and are hereby tendered to the Committee for the highly satisfactory manner in which the Society's funds have been distributed during the past year."

REPORT
OF THE
CHARITABLE COMMITTEE
OF THE
ST. ANDREW'S HOME.

Gentlemen,—In presenting a report of their proceedings for the past year, your Committee would remark that the year now closed has been noted for its extremes of cold and heat, necessitating unusually heavy demands on your funds. The winter was one of the coldest experienced for many years, causing wood—as the poor have had good reason to remember—to advance, towards spring, to the extreme price of \$16 per cord. Fortunately, your Committee secured early in the season at a low rate a sufficient supply to meet the wants of those having claims on the Society.

During the past year 191 individuals were admitted to the Home—many of these being emigrants. Your Committee have had much pleasure in rendering assistance to the latter class; generally, they were strong, able-bodied men, either farmers or mechanics, and having come to Canada with the determination to work they found employment without difficulty. Of this class your Committee could place any number. The Committee have pleasure in stating that, with very few exceptions, the conduct of the inmates has been, in every way, respectful and correct. On leaving, they invariably express-

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ed themselves grateful for the accommodation extended to them; and when settled over Canada and the States, many of them did not forget to acknowledge in writing their obligations to the Society. Many letters—several enclosing donations of money—have been received during the year from former inmates, breathing sentiments of the highest regard for all connected with the Home. The receipt of these letters has been peculiarly gratifying to the Committee.

Seventy-two persons were forwarded to their destinations in Canada and the United States at a cost of \$123.37, and fifteen persons to Great Britain at a cost of \$290.25. To enable the Committee to pay the passages of the latter, special collections were made for a large proportion of the amount by friends of the parties.

The resident poor of the city—upwards of 100 families, numbering over 400 souls—were liberally dealt with by the Committee. To this class, 229 loads of wood; 1,792 loaves bread; 5,200 lbs. oatmeal; and \$106.38 in small sums of money; a large supply of fish and new and second-hand clothing, were distributed. With this class your Committee have had, as usual great difficulty in dealing. From long experience gained in looking after their fellow-countrymen in distress, your Committee have ascertained that to drunkenness, is to be attributed, to a great extent, the misery and distress which abound in our city. Some may think that your Committee are going beyond the record in alluding to this subject. In their opinion however, they consider that they would be recreant to their duty, did they not make known to you the fact that were it not for this vice the demands on your funds would be considerably less than they are at present. When your Committee find a husband, while the corpse of his wife lies unburied, selling the only stove in his

In addition to the above donations, provisions, clothing, &c., valued at about \$350, were received and distributed, viz :

RECEIVED IN ST. ANDREW'S HOME.

1867.			
Nov. 9,	From Mr. Penton Chief of Police,	40	Small Loaves of Bread,
" 27,	" Mrs. Crawford, Petite Cote,	2	bags Potatoes, 1 bag Turnips
"	do	2	" Parsnips, 1 " Carrots
"	do	1	" Onions, 1 " Beet Rt.
"	" Mrs. J. M. Crawford,	2	dozen and 4 Cabbages.
Dec. 3,	" Mrs. Hunter, Petite Cote	5	bags Potatoes.
"	do	1	" Cabbages.
"	do	1	" Carrots.
"	do	1	" Turnips.
7,	" A Friend,		A parcel of cast off Clothing.
" 19,	" Mr. McGibbon,	1	barrel of Oatmeal
"	do	1	" Herrings.
" 20,	" Fraser Brothers,	1	" Oatmeal.
"	do	2	hf. " Herrings.
" 21,	" Ogilvie, (A. W. & Co.)	1	" Oatmeal.
"	do	1	" Flour
"	do	1	" Split Peas.
"	do	1	" Pot Barley
" 24,	" Mr. Robert Brodie,	2	bags Potatoes.
"	do	2	quarters Veal.
"	" Mr. Anderson,	25	2 lb. Loaves.
"	" J. G. Mackenzie & Co.,	91	pairs Woollen Stockings } (new)
"	do	10	" Gloves.
"	" William McGibbon,	1	Coat, 2 Vests.
"	do	1	Woollen Jacket, 1 pair Boots.
"	do	1	pair Trowsers, 100 lbs. Fish.
"	do	1	Cap, 30 lbs. Ham & Bacon.
26,	" John Rhynas,	4	barrels Herrings.
27,	" John Mitchell,	1	bundle Clothing.
28,	" Mrs. John Watson,	2	" Clothing.
30,	" John Aitken,	1	parc.-7 pr Drawers, 5 Flan'ls, (new).
"	do	12	Shirts and 8 pair Stockings, (new)
31,	" Wright & Hutchison,	5	Dollars.
"	" James Somerville,	2	bags Potatoes.
"	" James Lillie,	1	bag Carrots, 2 bags Turnips, and 7 bags Potatoes
"	" William Christie,	1	Barrel Soap and 1 box Soap.
1868.			
Jan. 8,	" Sinclair, Jack & Co.	2	" Herrings, 1 chest Tea
10,	" An unknown friend,	1	bundle of Slippers.

Jan. 29,	From a friend,	13 Scarfs and 6 Sontags, (new)
" "	Mr. Morrison,	1 bundle of Clothing.
Feb. 5,	Thomas Irving,	3 bags Potatoes, 1 bag Carrots
" "	do	3 " Turnips, 1 " Cabbages
" "	Mrs. John Mitchell,	1 parcel of Clothing.
22,	Miss Ogilvie & Miss Baptist, Bannockburn Place,	1 large bundle of Clothing
24,	A friend,	A quantity of Cookies.
29,	Matthew Hutchison,	1 barrel of Oatmeal, lost in a Curling Match with the "Four Callants."
Mar. 6,	Four Merchants,	1 barrel of Oatmeal, lost in Curling Match with the "Boss Miller and his Men."
10,	W. Smith, Simpson Street,	1 barrel of Oatmeal and 2 bags Turnips, lost in Curling Match.
12,	W. Wilson,	1 barrel of Oatmeal, lost in Curling Match.
21,	Mr. Eastman,	1 basket of Meat.
" "	Mrs. Ramsay,	1 bundle of Clothing.
27,	Geo. Pink & Co.,	1 box Haddocks, contg. 96 Fish
Aug. 3,	J. E. Maxwell, Lumber Merchant,	1 barrel Oatmeal.
28,	W. Christie, Soap Manufacturer,	1 barrel Soft Soap.
Oct. 3,	The Chief of Police,	10 large Loaves of Bread.
12,	A. Coulter, St. Ann's Market,	2 baskets Corned Beef.
	C. Alexander, account remitted,	value \$11.

To the generous donors your Committee desire to record their thanks.

In the month of July last the St. Andrew's Society of Belleville, visited Montreal in a body. The Committee believing that their presence here should be recognized in some way, decided to invite the whole party to a musical entertainment to be held at the Home. The arrangements of the excursionists being such as to prevent the acceptance of our invitation the intended meeting did not take place, though arrangements had been made for the purpose.

It is very gratifying to your Committee, and it must be equally so to you, to observe the interest taken in the Home by our countrymen residing at a distance from this city—as evinced by the noble sum of a thousand dollars having been bequeathed to the Society, by the late John Drummond of Petite Cote, also by the sum of \$50 bequeathed by the late Joseph Teskey, of St. Michel, and

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by the generous subscription of \$100, to the building fund by George Baptist, Esq., of Three Rivers.

The Committee are also gratified to find the increasing interest taken in the Home by its friends in the city, who have been so generous with their subscriptions during the past winter. The large sum of \$644 having been sent voluntarily in small sums to the Treasury; in addition to donations of provisions, clothing, &c., already referred to.

In the month of August your Committee purchased for the coming winter's operations 125 cords of wood, costing (corded in the yard,) \$623.55. To enable the Committee to pay this amount, Mr. McGibbon, with his usual liberality, advanced the money to be returned to him during the winter. The wood has been laid in at a low figure; by purchasing thus early, a considerable sum will be saved on the year's supply. The saving on last year's wood was not less than \$350. This of itself shows the advantage of the Society having a yard of its own.

In the month of April last a Sabbath School was opened in the Home and has been in operation since that date. The number in attendance has varied from 10 to 20. It is hoped, however, that during the coming winter the number of scholars will increase. So far it has been a great benefit to a class of children who would not for several reasons attend any of the schools connected with Churches. To Miss Brown, the lady teacher, as well as to the gentlemen who have taken so deep an interest in the management of the School, your Committee would record their hearty thanks.

The ladies of the Committee have as usual been constant in their attendance at our weekly meetings. They have cheerfully visited the poor and needy at their homes when called upon to do so. The assistance rendered in this way is incalculable. Sympathy expressed, or a kind

word spoken goes far to cheer the downcast and afflicted. This the ladies have done regardless of winter storms, and are therefore entitled to your warmest thanks.

The thanks of the Society are due to H. & A. Allan, M. O. S. Co, for the liberal discount allowed by them on passage money of fifteen persons sent to Britain; Mr. A. Milloy, Manager, Canadian Navigation Co.; C. J. Brydges, G. T. R.; Capt. Sheppard, O. R. N. Co.; and to the Richelieu Co., for forwarding several persons at reduced rates. To the Chaplains of the Society, Revs. Dr. Taylor and Dr. Mathieson, also to the Physicians, Drs. Fraser and Wanless, the warmest thanks of the Society are due for the promptness with which they attended to their several duties when called upon.

Through the liberality of one of the Committee, who supplied the funds, the inmates were treated to a New Year's dinner on 2nd January last.

In the month of April, Mr. Tasker of the Business College, offered to admit free of charge a younger brother of Scott, who was killed when performing his duty as a fireman, as a pupil. The boy being employed during the day could only avail himself of the privileges of night tuition. The night school closing at the above date for the summer season, Mr. Tasker kindly intimated to one of your Committee, that when the School re-opened for the winter he would be glad to carry out his offer. The school opened on 1st October last, and the boy is now attending regularly to his studies.

Last winter your Committee buried three members of one family. Two young children of the same family were left without any one to care for them but a drunken father. Arrangements were made by which they were admitted to the School of Industry where they are at present, the Committee paying a monthly allowance for

their maintenance which are in all re

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their maintenance. The School of Industry is an institution which ought to be liberally supported. Its inmates are in all respects well cared for.

Your Committee would like to furnish the Home with books, papers, &c., to enable the inmates to wile away the long winter nights. They desire to make the inmates feel that they are in a Home, and they consider that the best way to attain this object is, as far as possible, to surround them with home influences. Your Committee would therefore request donations of books, etc., from the friends of the Institution.

In the report presented at the last annual meeting of the Society, attention was drawn to the fact that an institution of the nature of a House of Correction was much wanted in the city. Your Committee with another year's experience have had the opinions then expressed strongly confirmed. They are pleased to see the efforts now being made by members of the City Council to obtain this desirable object, and they would express the hope that these efforts may prove successful.

In the month of May the office of Superintendent became vacant, when the present superintendent Mr. Donald Campbell was engaged. Your Committee have pleasure in testifying to the excellent qualifications possessed by Mr. Campbell for the post. Mrs. Campbell is remarkably well adapted for the management of the internal arrangement of the Home, and as an evidence of the appreciation of their services, your Committee have presented them with the sum of \$25.

Through the efforts of your Committee a large number of individuals have found employment, one or two of these being situations of considerable trust.

In conclusion your Committee would state that with the experience of another year they can truly say that the Home has proved itself worthy of the interest taken in it by its generous supporters. Many, very many, have found within its walls comfort and happiness—a home indeed—who had there been no such place, would in all probability have been allowed to wander through our streets during the severe cold of our Canadian winters, both hungry and cold.

(Signed)

W. BURNET.
CHAS. ALEXANDER.
DAVID MORRISON.
JAMES STEWART.
E. MACLENNAN.

The Treasurer's accounts for the past year were submitted by Mr. A. McGibbon, and remitted to the Committee of accounts for audit.

The election of office-bearers for the year to end 30th November, 1869, was then proceeded with, the President having first named Messrs. Angus and Stewart as Scrutineers of ballots.

A ballot having been taken, the following gentlemen were declared to be duly elected:—

For list of Office-bearers see 2nd page.

Moved by Mr. Watson, seconded by Mr. Becket, and unanimously resolved—"That a special vote of thanks be tendered to Mr. Burnet for his many valuable services as Chairman of the Charitable Committee, from which position he has now retired."

The President accordingly tendered the thanks of the Society, for which Mr. Burnet expressed the gratification he felt that his services had met their approval.

Moved by Mr. McKay, seconded by Mr. Becket—"That the Rev. Dr. Mathieson be requested to preach the Annual

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Sermon on St. Andrew's Day, the Secretary to communicate with him on the subject.

Moved by Mr. McGibbon, seconded by Mr. Gibson, and unanimously resolved—"That the Rev. Donald Ross, of Dundee, be elected an honorary member of the Society."

Moved by Mr. McLennan, seconded by Mr. Angus, and unanimously resolved—"That Mr. D. Kennedy, the Scottish Vocalist, be also elected an honorary member of the Society."

The Secretary was instructed to have a certificate of membership prepared, and signed, and forwarded to Mr. Kennedy.

The subject of the most suitable way of celebrating St. Andrew's Day was now taken up and discussed at length. Whereupon it was moved by Mr. Becket, seconded by Mr. Burnet, "That St. Andrew's Day be celebrated by having a concert in the evening."

Moved in amendment by Mr. Watson, seconded by Mr. Stewart, "That the evening be celebrated by having a Banquet in the Mechanics' Hall, and that a Committee be appointed to make the necessary arrangements."

The Amendment and Motion having been put to the meeting, the Amendment was declared to be carried, on the distinct understanding that the Banquet should be conducted on temperance principles.

The following Committee were then named to make the requisite arrangements:

John Watson, (Chairman,) A. Robertson, A. W. Ogilvie, Alex. McGibbon, E. McLennan, Wm. Angus, M. Hutchison, James Stewart, Peter Redpath, Hon. John Young, D. McKay, W. McFarlan, J. C. Becket and D. Brymner.

ANNUAL MEETING,
MECHANICS' HALL.

St. Andrew's Day, November 30th, 1868.

Present:—Walter Macfarlan, (in the Chair,) Andrew Robertson, Rev. A. Young, John Watson, Douglas Brymner, Matthew Hutchison, A. W. Ogilvie, Hon. John Young, Ewan McLennan, A. C. Hutchison, John C. Becket, Alex. McGibbon, W. S. McFarlane, G. Graham, Alex. Crawford, Wm. Burnet, R. Gardner, Robt. Hendery, David McKay, Charles Alexander, David Morrison and others.

The minutes of the last meeting being read were sustained.

Alex. McGibbon read the auditor's report of his accounts as Treasurer. The accounts shewed a balance of \$124 in favour of the Treasurer, and are as follow:—

ALEX. MCGIBBON IN ACCOUNT WITH THE ST. ANDREW'S SOCIETY.

Dr.

1867.

November 6, To Balance on hand as per last account, - - - \$74 51

1868.

November 3,	“ Subscriptions during the year, - - - -	\$402 00
“	“ Proceeds of Fete, - - - -	6 00
“	“ Collection at Erskine Church, - - - -	47 30
“	“ Dividend Bank of Montreal, December 1867, }	400 00
“	“ “ “ June, 1868, }	
“	“ Donations from the following parties.	
“	“ Alexander Campbell, - - - -	1 00
“	“ Major General Russell, - - - -	25 00
“	“ David McKay, - - - -	5 00
“	“ A Friend, (Main Street,) - - - -	10 00
“	“ F. W. Torrance, - - - -	5 00
“	“ Caledonian Society, - - - -	100 00
“	“ A. Robertson, - - - -	25 00
“	“ Wm. Burnet, - - - -	10 00
“	“ C. Alexander, - - - -	10 00
“	“ W. J. Patterson, - - - -	5 00

November 3,	To Donations	John Whyte, - - - - -	10 00
"	"	C. A., - - - - -	10 00
"	"	T. McDuff, - - - - -	5 00
"	"	M. L. - - - - -	20 00
"	"	M. Hutchison, - - - - -	5 00
"	"	D. Brown, - - - - -	5 00
"	"	James Spiers, - - - - -	10 00
"	"	Rogers & King, - - - - -	10 00
"	"	Hon. R. Jones, - - - - -	20 00
"	"	T. S. Brown, - - - - -	10 00
"	"	A. Ramsay, - - - - -	10 00
"	"	Thomas Rogerson, - - - - -	3 00
"	"	Wright & Hutchison, - - - - -	5 00
"	"	John Rankin, - - - - -	10 00
"	"	Wm. Gunn, - - - - -	25 00
"	"	A Friend, J. S. - - - - -	10 00
"	"	Surplus Dinner Committee, - - - - -	23 36
"	"	Jordan & Bernard, - - - - -	4 00
"	"	Henderson, - - - - -	10 00
"	"	Wm. Irvine, - - - - -	1 00
"	"	Wm. Reid, - - - - -	5 00
"	"	St. Andrew's Church, - - - - -	25 00
"	"	Col. Kennedy, - - - - -	5 00
"	"	Mrs. John Watson, - - - - -	5 00
"	"	Wm. Marshall, (Granby,) - - - - -	5 00
"	"	Hugh McLennan, - - - - -	20 00
"	"	Laird Paton, - - - - -	4 00
"	"	Thomas Paton, (Ontario Avenue,) - - - - -	10 00
"	"	Mrs. Andrew Robertson, - - - - -	5 00
"	"	Charles Esplin, - - - - -	10 00
"	"	A Friend, F. W. T. - - - - -	2 50
"	"	Jos. McKay & Bros., - - - - -	20 00
"	"	John C. McLaren, - - - - -	25 00
"	"	Mrs Geo. McKerracher, - - - - -	5 00
"	"	Robert Forsyth, - - - - -	5 00
"	"	Rutherford & Allan, - - - - -	5 00
"	"	Alex. Rough, - - - - -	5 00
"	"	John C. Becket, - - - - -	10 00
"	"	Peter Nicholson, - - - - -	3 00
"	"	Mr. Fowler, - - - - -	5 00
"	"	Walter Benny, - - - - -	10 00
"	"	G. - - - - -	5 00
"	"	A. W. Ogilvie & Co., prize money, - - - - -	15 00
"	"	Angus & Logan, do - - - - -	5 00
"	"	Thomas Ritchie, (Buckingham,) - - - - -	10 00
"	"	A Friend, W. R. - - - - -	10 00
"	"	A Lady Friend, - - - - -	1 00

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10 00					
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5 00	November 3,	To Donations, Mrs. John Greenshields,	- - -	\$5 00	
20 00	" "	" " W. Lindsay, per W. McF.	- - -	2 00	
5 00	" "	" " Donation from George Baptist, Esq. Three Rivers,			
5 00		towards Building Fund.	- - -	100 00	
10 00	" "	" " Legacy from the Late Mr. Teskey,	- - -	50 00	
10 00	" "	" " Mrs. Muir, proceeds sale of Heather,	- - -	2 00	
10 00	" "	" " John C. Becket, proceeds sale of Heather,	- - -	14 10	
20 00	" "	" " Proceeds of Tickets sold for D. Ross's Greenhouse,	- - -	10 50	
10 00	" "	" " Money Order from Edinburgh,	- - -	7 30	
10 00	" "	" " Amount left by Mrs. McCurdy,	- - -	7 15	
3 00	" "	" " Andrew Kerr, amount of loan returned,	- - -	4 00	
5 00		" " Special Subscriptions taken up to send several parties			
		home to Britain,	- - -	223 00	
10 00		Balance due the Treasurer.	- - -	124 88	
25 00				<u>\$2117 60</u>	

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4 00	November 3,	By Paid Pipers Refreshments, St. Andrew's Day,	-	\$2 00	
10 00	" "	" " Doorkeeper's Services at Church,	" -	2 00	
1 00	" "	" " W. Allan, Commission on Collection,	- - -	25 40	
5 00	" "	" " Insurance on Building,	- - -	12 00	
25 00	" "	" " Advertising in Witness	- - -	\$21 64	
5 00	" "	" " " Herald,	- - -	29 98	
5 00	" "	" " " "	- - -	31 90	
5 00	" "	" " " Daily News	- - -	17 92	
5 00	" "	" " " Gazette,	- - -	27 02	
20 00	" "	" " " "	- - -	5 00	
4 00	" "	" " " Evening Telegraph,	14 46		
10 00	" "	" " " John Dougall & Son,	9 09	157 01	
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10 00	" "	" " Badges for the late Hon. T. D. McGee's			
2 50	" "	funeral	- - -	27 00	
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5 00	" "	" " J. Usherwood, for painting Home,	- - -	49 00	
5 00	" "	" " A. Larocque, for ground rent,	- - -	12 50	
5 00	" "	" " St. George & Drapau, Plumbers account,	- - -	15 00	
5 00	" "	" " J. Knox, services delivering Notices,	- - -	3 50	
5 00	" "	" " Water Taxes,	- - -	25 45	
5 00	" "	" " Charitable Committee, including cost of Wood,	1658 04		
5 00	" "	" " Music for proposed entertainment for the Belle-			
10 00		ville St. Andrew's Society	- - -	29 00	
3 00				<u>\$2117 60</u>	
5 00		By Balance brought down,		12 88	

E. E.

ALEX. MCGIBBON,

Montreal, 5th November, 1868.

Treasurer.

Examined and found correct.

JOHN YOUNG,	} Auditors.
ANDREW WILSON,	
DAVID MCKAY,	

ASSETS AND LIABILITIES OF THE ST. ANDREW'S SOCIETY.

LIABILITIES.	ASSETS.
To amount due Wm. Burnet on Building, - - \$1646 77	By Bank of Montreal Stock at present value viz: 132½ \$5300 00
Balance - - 8900 36	St. Andrew's Home at cost price - - - 4533 00
	Furniture for "Home" - 331 73
	Cost of Shed, Fence, Bath, &c. 382 40
	\$10547 13
\$10547 13	By balance, - - 8900 36

E.E., Montreal, 5th Nov., 1868.

Examined and found correct.

ALEX. MCGIBBON, *Treasurer.*JOHN YOUNG,
ANDREW WILSON, } Auditors.
DAVID MCKAY, }

The following deaths were reported:

JOHN AITKEN, | THOMAS McWILLIAM, | C. A. LOW.
ROBERT McLAREN, | THOMAS SELLAR, |

Mr. Alexander McGibbon moved a vote of thanks to the Caledonian Society for the sum of \$256 from Hallow'en entertainment, and also a number of photographs valued at \$70; besides a sum of \$100 previously given; and that the Hon. John Young and Mr. A. Robertson be appointed a deputation to convey the thanks of the Society to the Caledonian Society now in Session.

Mr. E. McLennan seconded the motion which was carried unanimously.

Mr. J. C. Becket moved, seconded by Mr. A. W. Ogilvie—"That a vote of thanks be given to Mrs. Colin Russell, for a basket of blooming heather sent for the evening Banquet, and to Messrs. James Fairie, A. Murray and J. A. Harte, for similar gifts."

Mr. E. McLennan reported the names of a number of new members. It was agreed that the names of all the new members should be given to the Secretary for enrolment, the recent change in the constitution having made the formalities of proposing and balloting unnecessary.

The new office-bearers were then installed, Mr. Andrew Robertson the new President taking the chair.

Mr. Ewan McLennan moved, seconded by Mr. A. W. Ogilvie, "That a vote of thanks be given to the retiring Pre-

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President for the able manner in which he had discharged the duties of the office and for the interest he had shown in the Society's prosperity and welfare." The motion was unanimously adopted.

The business being completed, the different Societies formed in order of procession. We take the following report of the proceedings of the day from the *Montreal Herald*.

THE PROCESSION.—THE SERVICE.

Shortly before two o'clock the procession commenced to form opposite the Mechanics' Hall. First, the celebrated pipers of the 78th in their kilts, then came the flag of the Thistle Society, closely attended by the members of that rising young fraternity. Next followed the Caledonian Association, bearing their flags, and the officers wearing their insignia. Bringing up the rear, came St. Andrew's flag, behind which marched, two and two, the members of that Society. The procession at length started, the streets on each side being lined with spectators. The pipers then commenced to play, the long line moved down Great St. James street, through Victoria Square, and up Beaver Hall Hill until St. Andrew's Church was reached. Here the procession opened out; the President, office-bearers and members of the St. Andrew's Society marching up the centre, followed by the Caledonian and Thistle Societies into the Church. Having each taken their places the Rev. Dr. Mathieson gave out from the pulpit the 102nd Psalm, which having been sung, the vast company, which packed the Church, engaged in prayer, led by the Minister. At its conclusion portions from the 46th Psalm and the 1st Luke were read, after which, part of the 48th Psalm was sung, when the Rev. Dr. Mathieson commenced his sermon.

SERMON.

"Walk about Zion, and go round about her; tell the towers thereof. Mark well her bulwarks, consider her palaces, that ye may tell it to the generations following. For this God is our God for ever and ever." Psalm, XLVII, v. 12, 13, 14.

Scotchmen and sons of Scotchmen,—Members of St. Andrew's Society.

By the kind providence of God we are once more permitted to assemble in the house of prayer, to think of the loving kindness of God in the midst of his holy temple; to present at the throne of grace our humble expressions of gratitude, for the many mercies we have received; to acknowledge, with devout reverence, that gracious Being to be our God and the giver of all our blessings—civil and sacred—who was known and acknowledged by our fathers to be their God and Guide unto death.

When last I had the privilege of addressing you on our anniversary day—accommodating the language of the text to our national peculiarities—we proposed to survey the towers, the bulwarks, and palaces of our Fatherland; or, in other words, to consider the intellectual might; the moral habits and religious sentiments of the Scottish people. If, in illustration, we lingered on these topics with something of national pride—surely pardonable on such a day as this—our object in doing so, was not to inflate your minds with vanity, but to inspire you with the noble ambition, to reflect on your personal conduct and character the virtues that constitute the glory of Scotland, so that "ye may tell it to the generations following;" that individually you may present to posterity such a picture of true greatness, security and beauty, as will fire their spirits with the noble resolution of following in the steps of their illustrious forefathers.

To this part of our subject we shall now address ourselves,—and, here let me remark, that this duty divides itself into two great branches, both of which demand consideration:

First—That you may tell to posterity by what means these noble structures have been raised.

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Second—How they have been, and still may be preserved.

The primary, and by far the most influential of the means employed in raising the spiritual defences of our Fatherland, was the BIBLE; and a system of domestic and public instruction, founded on free access to the "word of God;" or, in other words, the "Church in the House," and the "Church in the Land."

FIRST—THE CHURCH IN THE HOUSE.

Scotland—we repeat it—has long been distinguished among the nations of the earth. But for what has she been distinguished? In what does her glory consist? Chiefly in this—That she has publicly, distinctly, and decidedly acknowledged and honoured God, as the supreme Ruler of the Universe; and through his written word sought his protection and guidance. The Bible is the spring of all her blessings—the charter of her people's rights—the foundation of her privileges—from it flows forth their social happiness—upon it rest their future hopes. Its truths, incorporated with their thoughts and feelings, fostered their moral energy, and guided their enterprise. No business of importance was undertaken without consulting the oracles of God. No journey was commenced until "over its sacred pages kneeling," the countenance and protection of Heaven were invoked. Its truths cheered their toils and hallowed their joys. Before the outspread Bible—as from a holy altar—ascended the morning and evening sacrifice of prayer and of praise. The Bible was the literature of Scotland. There was none of that ephemeral literature then, which now, pandering to vulgar and ignoble tastes—as it often does—exerts such a baleful influence on the mind. There was little literature of any sort, except a few standard works of practical theology: the sweet pastoral song that cheered the toils of her hardy sons; and the fireside tales that banished tedium from the long winter nights. But God, and God's word, were the spring of all their thoughts and reflections. The Sabbath readings and Sabbath ministrations were the subjects of meditation for the whole week. The ploughman on the lea, and the shepherd on the hill, pondered the truths of God's word, and tested the doctrines founded on them, with profound and reverential awe. The mind, however narrowed and confined in respect to the world's frivolities, was expanded and enlarged in divine things. Hence the lofty piety, the deep reflection, the stern integrity and cautious thoughtfulness of the Scottish mind.

Hence, too, the warm and generous flow of the domestic sympathies.

Let us for a moment, "consider the days of old, the years of ancient times." Let us go back and try to catch a glimpse of the venerable forms of our fathers, as they appear through the receding vista of years, in that solemn grandeur, which invests beings of superior nature. I bid you look to the days of old; for, although much of that fine spirit of simple piety, which distinguished our ancestors, remains still in the land, much of it is gone with the disuse of the Bible; for, alas! the Bible is neglected by many, and its wisdom contemned by not a few. Let us try to catch a glimpse of their social habits, when "God's law was in their hearts," and was the law of their lives. Here, I doubt not, but many illustrative scenes and incidents will occur to your minds; but let us select one picture, delineated by Scotia's favourite bard, which, for its truthfulness must be recognized and acknowledged by you all. Every line, every touch, brings forcibly out some interesting feature of Scotch domestic life in its simple beauty. But I refer particularly to that part, where "the priest like father reads the sacred page."

"The cheerfu' supper done wi' serious face
They round the ingle form a circle wide;
The sire turns o'er with patriarchal grace
The big ha' Bible, once his father's pride;
His bonnet reverently is laid aside;
His lyart haffets wearing thin and bare;
Those strains that sweet in Zion once did glide,
He wales a portion wi' judicious care,
And "Let us worship God" he says wi' solemn air.

They chaunt their artless notes in simple guise
They tune their hearts, by far the noblest aim;
Perhaps "Dundee's" wild warbling measures rise,
Or plaintive "Martyrs" worthy of the name;
Or noble "Elgin" beets the heavenward flame—
The sweetest far of Scotia's holy lays,
Compared with these Italian trills are tame;
The tickl'd ear no heartfelt raptures raise;
Nae unison hae they with our Creator's praise.

The priest-like father reads the sacred page

* * * * *

Then kneeling down to Heaven's Eternal King
The saint, the father, and the husband prays.

* * * * *

Compared with this how poor Religion's pride
In all the pomp of method and of art,
When men display to Congregations wide
Devotion's every grace except the heart!
The Power incensed, the pageant will deserts,
But haply in some cottage far apart,
May hear well pleased the language of the soul,
And in the Book of Life the inmates poor enroll."

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O! can we, without meltings of heart, recall these hallowed scenes, where the songs of Zion, sweet and clear, mingled with the soft whisperings of the evening's breeze? Can we, without the deepest emotions, summon before our imaginations the venerated and much loved forms of those we were wont to meet at the domestic altar, when fervent devotion hallowed every thing around? Can we think, without the highest moral benefit, and having a parent's lessons re-engraven on our hearts, of the Sabbath evenings, when the family circled round the "blazing ingle," each one in turn repeating what he remembered of the sermón preached that day, within "the House of God." When in alternate verse, they read a portion of "the Book of Life," and in rotation were examined from that excellent summary of faith and morals, the "Westminster Assembly's Shorter Catechism." An exercise, in which, perhaps, more than any other within the circle of parental duty, the father's affection, assuming the sterner aspect of magisterial discipline, betrayed his earnest solicitude for his child's progress in religious knowledge, and growth in grace. Can we bring to remembrance the time when father and mother, sister and brother, still an unscattered family, sent up from their peaceful dwelling place, the aspirations of praise to Father, Son and Holy-Ghost, without our lips being touched, "as with a live coal from off the Altar;" without being constrained to act as our fathers acted, and, in the reiteration of their holy example, to tell to posterity practically and persuasively, on what foundations the glory of our native country rests; to tell how her true defences have been raised, and how they may be preserved, so that, wherever her virtuous sons may in the course of providence, be placed, the same God, the same religious ordinances, the same civil privileges, the same social happiness and peace shall be the lot of their inheritance forever and ever.

The advantages that result from the "Church in the House," are not confined to the individual members of the household. No doubt, they most largely participate in the blessings it dispenses. Like the dews of heaven falling in peaceful silence on the tender herb, the exercises of domestic worship shed a heavenly influence on them collectively. Their affections catch a deeper, holier tone, from the exalted object of their worship. The most important truths are presented to their minds in the most impressive forms, and are associated with the loftiest feelings of the heart. A tenderer love binds them in

holy unity, binds the things on earth with the things in heaven, and imparts an earnest of that unspeakable happiness which flows from the brotherhood of saints in heaven.

Nor is this all. Experience demonstrates that family religion has not only a salutary influence on the formation of character, but is also one of the best safeguards of our privileges; one of the strongest barriers that can be erected against the encroachments of vice.

Often in the hour of temptation the recollection of early scenes in life has been the means of keeping the tried from sinning against God. Often, when lost to every feeling of shame, and deaf to every remonstrance, such recollections have awakened in the heart of the profligate youth feelings of compunction and sorrow, not the "sorrow that worketh death," but that which leads to life and peace. Often, when exposed to the withering influences of a selfish, wicked world, and far removed from a parent's watchful care, has the benefit of parental godliness been felt by the child with reviving influence. Even long after father and mother have been committed to the grave, their instructions, their prayers, their examples have been called to mind with a tenderness that has overpowered every other feeling, and sanctified every deed. Although dead, they continued to speak to the heart in the same accents of love that soothed the mind and charmed the earlier years of life. When the erring child has thought on the days when he kneeled down with his parents before the Throne of Grace, ere his heart was engrossed with the cares, and made callous by the vices of the world, and at the same time reflected on his views and actions; Oh, how unlike what they once were! ashamed of his conduct he has returned unto God, and joined himself unto the Lord in a perpetual covenant that shall not be forgotten.

SECOND—THE CHURCH IN THE LAND

has been an instrument no less effective in raising and preserving the intellectual, the moral and spiritual defences of our native land.

By the "Church in the Land," we mean the whole body of Believers who profess the true religion revealed in the word of God. No one can doubt that the body of men constituting the visible Church has a powerful moral influence on the world at large—more especially when the greater number of them are associated in Christian fellowship. In this respect we have much reason to thank God that

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our nation has been peculiarly favoured. Although, all do not hold the same views on every point of ecclesiastical polity, yet there has been a general agreement on all the great questions of Christian "doctrine and discipline," that has been peculiarly favourable to the development of the Scottish religious character. With few exceptions, all are agreed on fundamental truths. Their differences have respect to minor points not essential to salvation; although in our opinion many of them are of vast importance to the social happiness of the people, and the advancement of the Redeemer's Kingdom in the world.

But while we regard the general harmony that prevails in Scotland in respect to the great doctrines of the Gospel, and mode of worship, as peculiarly favourable to the peace and prosperity of the community, we mean especially and particularly by the Church in the Land, those ecclesiastical institutions "established by law," because, "being founded on the word of God, and agreeable thereto," which, with a perfectly free spirit of toleration, have brought the truths of God's word to bear upon the sentiments and actions of the community in a most effective way, and done more than anything else as an instrument in God's hands, to cherish that noble and elevated spirit of piety, which has distinguished the nation—a piety, which, without such a stable fostering element would never have existed, and we fear, would not be long maintained.

Brethren! we make no vain boast when we affirm that the Fathers of the Reformation were energetic God-fearing men, and in God's hands were chosen instruments for working out the civil and religious liberties of the nation. There was nothing to which these great men devoted themselves, with such calm, persevering earnestness, as to secure to themselves and posterity the invaluable blessing of a church, intertwined with the very frame work of the civil constitution, and bound—solemnly and legally bound—to have the pure doctrines of God's word preached in simplicity and truth to the people—that benefits so precious as the stated dispensation of word and ordinances, of spiritual comfort and consolation, and the "godly upbringing of children"—benefits which concern the whole nation—should not depend on the capricious fluctuations of popular favour, or be repressed or corrupted by a dominant power, whether that power be wielded by the Monarch, or the mob-driven Demagogue. They determined that the Church in the Land should be the church of the nation; that while

it should be left free and unfettered in the exercise of its spiritual functions, it should be incorporated with the state in inseparable union. To attain this grand object, they were content to be spoiled of their earthly possessions; and even to peril life itself. They kept God's glory constantly in view, and He blessed them, and prospered their efforts. The fruits of their daring and deeds are abundantly evidenced in the land. In the many precious blessings, civil and sacred, dispensed through the National Church, it is made plainly to appear that God is in the midst of them—their God and King—and as he has blessed them in times past, so will he bless them still.

In reviewing the benefits that have been derived from the National Church, we should consider its operation and efficiency as an instrument for the moral and spiritual elevation of mankind, as developed in that admirably devised and faithfully executed agency, usually denominated the "parochial system," comprising—First: The legal recognition of the Sabbath, not only as a Divine, but as a National Institution, and, essentially connected with it, the public worship of God. Second: The Eldership, or the religious superintendence of the community, and the management and support of the poor; and Third:—The Parish Schools, blending religious and secular instruction in a way that is consistent with the great spirit of toleration, and the widest extension of a good general education. In illustration of these topics we must confine our remarks far within the limits that their vast importance demands.

Brethren—It is a benefit which we cannot sufficiently appreciate, that the Sabbath of the Lord is strictly guarded from profanation by positive statutes, and that "Christian people" can worship the Lord their God, according to their consciences, none daring to make them afraid. If the principles of religious liberty have not always been so well understood as they are now, and days of darkness have arisen out of an overstrained interpretation of the law, yet the law is holy, and the commandment holy, just, and good. If the Kingdom of Christ is not of this world, yet it is for this world, for man as a social as well as a sinful creature. Though it refuses to mingle with its material elements, and has no connection with its shifting politics and ignoble pursuits, yet its grand design is to humanise, and elevate man's condition and consecrate them to the glory of God.

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While Christianity, as a regenerating element, claims admission into the Government of every State, and will battle its way, not "in garments rolled in blood," but with its silent purifying influences, until "the kingdoms of this world become the kingdoms of Christ;" at the same time we cannot sufficiently admire the wisdom displayed by the framers of our civil constitution, that along with the appointment of the Sabbath as a day of rest, they made due provision for having the truths of the gospel borne home to the hearts and consciences of every man. We cannot be too thankful for the blessed privilege of having the gospel faithfully and statedly preached to us. There is something in this appointment truly national—something divinely beneficent. Let us overlook for the present, the meaner considerations of a "Church and State" paction for mutual civil benefit. Let us look at it in the holier aspect of a grand scheme for the spiritual enlightenment and moral improvement of the nation. What scheme presents itself as more efficient for that purpose, than that a body of men, vigorously tested, by a high standard of religious, moral, and intellectual qualifications, should be set apart to preach the gospel to the high and the low; to the rich and the poor; without money and without price. That while they derived their commission from a higher source than the highest earthly authority, and united as one body by their common faith; their common sympathies and common objects of pursuit; yet, to give full effect to their labours of love, by the law of the land, each should have assigned to him a distinct field for his ministrations, and it should be his duty to go into each and all within the assigned limits, and say unto them, "I am sent with a free gospel unto you; I ask not your silver nor your gold, I only ask you freely to receive it. If you desire to partake of its ordinances according to the simple, scriptural forms prescribed by the Church, and are morally fit to receive them, I am commissioned to dispense them to you. I invite you, with all your brethren in the parish, who hold the same faith, to come, Sabbath after Sabbath, as one family in Christ, to the House of God, there to 'worship Him in the beauty of holiness; there to hear what great things Christ has done for you; there to offer up your prayers, and through the renewing influences of the Holy Spirit to be built up a spiritual temple unto God.' Moreover, I am sent to watch over your spiritual interests; to rebuke you for your sins; to counsel and encourage you

in the discharge of your duties, and, if you accept of my ministrations to aid you to the utmost of my power; if you are in sorrow and distress, and need comfort, I am ready to minister to you the consolations of the Gospel of peace; if laid on a bed of sickness or of death, and you long for Christian Communion, and in fellowship to present your prayers at the throne of grace in the name of the Lord Jesus Christ, send for me, let it be by night or by day, I am bound if in health, to attend on you; I am Christ's servant, and I am your servant for Christ's sake. He has sent me with his Gospel to preach it and apply its consolations as he has given me ability. I stand in his stead, and in his name I offer to your faith all its unspeakable blessings. I constrain not your conscience; I dictate not your faith; 'I speak unto you as wise men, judge ye what I say.' Christ has given me my commission. He has commanded me to discharge the functions of my office, 'whether you will hear or whether you will forbear.' In His kind providence, through the liberality of the State, I am raised above the influence of your flattery or your frowns.—Placed in a position where I am neither tempted to preach to you smooth things, nor by ecclesiastical anathemas to work upon your fears, my business is by the force of truth to build you in fellowship with Christ, and with each other, 'having the same love, being of one accord and one mind.' "

Nor are the silent influences of Sabbath convocations the least powerful, in the system of means employed to elevate the national character. Assembled to worship God, manifested in Christ Jesus; as infinitely merciful, compassionate and good, by sympathy, the religious feelings of the congregations are awakened into intenser exercise, and their social affections enlarged. Profoundly impressed with the Majesty of that unseen Being, into whose dread presence they have come—they are filled with reverential awe,—every sinful passion is hushed. Every earthly feeling is laid aside, all selfishness is swallowed up in the intenser emotions of brotherly love. United by a common faith, they look on each other as children of the same Father, and heirs of the same heavenly inheritance. The ennobling effects of social worship are heightened in the Rural Parishes, especially where the inhabitants are of one religious persuasion, and their minds are not ruffled with the emulations and jealousies of sectarian strife. Assembling in the "Auld Kirk Yard," a few minutes before the hour of worship,—as they were often wont to do—to recall to

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mind the incidents of loving intercourse, and the forms and faces of those who had more recently passed from among them into the shades of death; after holding momentary communion with the dead, they would turn to the living; and amidst the gowan decked, grassy hillocks, which modestly marked where the ashes of their kindred for many generations reposed; with kindly greeting—expressed with a solemnity and earnestness becoming the scene—they cemented the bonds that united them as Christians and friends, and joined them to every other member of the same spiritual family whether in earth or heaven.

Can we doubt the ennobling influences of such scenes and associations? Would it be wise or prudent, rudely to disturb with schismatic strife, a unity cherished by such sympathies and hallowed by such holy associations? Would it be Christian, “doting about questions and strife of words, whereof cometh perverse disputings,” to set in hostile array those, whom God sent his Son into the world to bind in love—especially if his own blessed word be left free and unfettered to exert its sanctifying power on the consciences and conduct of men? Christianity is a religion of love and concord. Its practical bearings tend to bring all the families of the earth into one, in Christ. This is the special work of the Church. Let it be ours to hasten forward this glorious consummation, by edifying one another in love, and establishing in our social intercourse, the pure moralities of Christianity, on which the peace and prosperity of the nation rests.

A second element in the Parochial system, that has a great moral influence on the community, is the Eldership. We will not now advert to those functions of the office, that are purely ecclesiastical, but confine our remarks to that department which relates to the inspection of the morals of the Parishioners, and the ministrations of the Church to the temporal wants of the poor.

An agency more scriptural, more in harmony with the Catholic spirit of Christianity, could not be instituted than a well appointed Eldership. Selected from every rank and condition of society, the distinctions of life laid aside,—and the highest nobles in the land proud to take their stations by the side of the poorest peasants, to discharge in common brotherhood duties which have in view the glory of God, and the spiritual welfare of His people, it has a direct

tendency to bind the members of each individual Church in one body, and make them feel that Catholicity which their principles impart to every other Church throughout the world that loves the Lord Jesus Christ in sincerity and truth.

An order of men so composed—men of irreproachable morals—the rougher edges of their peculiar habits of thinking and acting rubbed down and smoothed by their frequent conferences, and the free expression of their respective views—and, who, in virtue of their sacred office, are invested with authority to supervise the morals of the Parish, and minister to the wants of the poor, cannot fail to have a powerful influence in restraining the vices and promoting the peace and happiness of the people. They, in fact, form an effective body of "Moral Police," and, keeping a constant "watch for their souls," they gain an insight into the character and behaviour of each individual, that enables them to administer censure without bitterness, and commendation without fostering conceit.

An institution of this sort, were it a mere voluntary association, unsanctioned by law, and whose censorial powers, depended wholly on tolerance, would be an impracticable absurdity. But as office-bearers in the house of God, sustained in the exercise of authority, by the laws of the land, their prerogatives, prudently, temperately and faithfully exercised, are attended with an amount of good that is incalculable.

But it is in the civic economy of the rural churches that the utility of the Eldership is the best tested, and, generally speaking, has been found to be most efficient in cultivating the social virtues and fostering that noble spirit of independence, which distinguishes all classes, and makes even the poorest spurn the boon of charity, so long as Providence gives health and strength to win by patient industry and toil, an honest livelihood for themselves; or, if poverty should come with old age and sickness, makes them feel that it is not the alms of charity they receive, but the "promised bread and sure water" provided by the Great Father of all, sent to them by the hands of his own servants.

When we look to the condition of the poor in other kingdoms, where they are left to starve and die, or gathered into communities and fostered into idleness by an aimless charity,—or where a complicated and expensive machinery squanders, with indiscriminate and

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often wasteful prodigality, large revenues extorted from the pockets of grumbling owners of the soil, and bestowed on idle stout-bodied paupers. A system that has inscribed on its front in clear legible characters:—

To stifle the generous sympathies and benevolent feelings of the rich :

To extinguish the grateful sentiments of the poor ;

To discourage industry and enterprise ;

To cherish indolence and vice ;

This receptacle for idleness was erected.

When from such spectacles we turn our eyes to the gratuitous labour of the Ministers and Elders of the parishes of Scotland, backed by the generous exertions of the landowners, and consider the minute inquiries into the real wants and condition of the poor, and the judicious application of relief, according to the necessities of each individual's case, we see in operation a scheme at once Scriptural, economical and efficient. We see a moral power at work, sanctioned by Divine authority, and animated by the warm charities of the Gospel, cherishing the best feelings of the heart, both among the rich and the poor, making the one compassionate, generous and kind, the other noble independent, respectful and thankful. When we think on these things and contrast the condition and independent spirit of the poor of our own country with the saucy insolence, or crying importunity of the beggars of other lands, we may well be proud of our Church economics, and fervently pray that it may please the Great Disposer of events to avert from our native land, the blighting influences of a secular poor law.

Unhappily we must look back to the days that are gone for the true type of Parochial economics, for from the rapid increase and fluctuating nature of the population, and frequent stagnation of trade, the poor law of necessity has of late been modified, and it is to be feared not without the usual deteriorating effects on the dispositions of the poor, and the social relations of the community. It is long, however, before a national characteristic can be changed, and it is gratifying to the office bearers of your Society to find that, while a few would sorn on their bounty, there are many who with difficulty can be prevailed upon to receive their kindly aid.

The Parish School is another institution that has been singularly blessed in elevating the characters of Scotchmen, and fitting them to fill with honour and success, offices of the highest trust, and importance in every part of the world.

Brethren I have detained you long, too long, not to have imposed on your patience, but I make no apology for detaining you a little longer, for I hold you by an irresistible charm, have you spell-bound by the very utterance of the words "Parish Schools of Scotland." I speak now to your sense of gratitude and virtuous pride, as well as of tender remembrances. The mere enunciation of the name is replete with beautiful scenes, with stirring incidents and impassioned feelings. It brings us back to the days of "Auld Lang Syne," to that most joyous period of our lives—our School boy days when we luxuriated in pleasures which we can ne'er enjoy again, and met with friends we may ne'er see again. It carries us back farther still,—to days when our fathers struggled for the liberty which Scotchmen enjoy, and know how to appreciate—when the fathers of our Church struggled, and struggled perseveringly, to wrench from the hands of rapacious spoilers a portion of the Church's patrimony! For what purpose? To feed and clothe their own wasted and worn bodies; for their generous and patriotic aims had reduced them to the utmost indigence? No Brethren! but to bequeath to posterity the Parish schools! to give a sound, wholesome education to the children of the poorest in the land at an easy price. These generous and patriotic spirits, cared for "the godly upbringing of children" before they cared for their own secular wants. These schools are not mere appendages to the Church. They are an essential part and portion of the ecclesiastical establishment of the land. Originating in the forethought of the Church—they have been endowed chiefly from her patrimony—have been watched over by her office-bearers with paternal affection, and are still under her supervision and guardian care. Yes, Brethren! The Parish Schools of Scotland are associated with a crowd of the tenderest and most endearing associations, with our earliest and happiest days, our homes and our parents, the scenes, the friends, and joys of youth, and with the most interesting period of our nation's history. But they are not only associated with the past—they are identified with all that is great and good in the present condition of Scotchmen. To these seminaries they owe directly

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many of the noble and higher qualities that distinguish them,—and indirectly the whole tone of their character. Their religious sentiment, their hearty loyalty, their general information and intelligence, their industry and genius, their real hearts, and generous hands, are all more or less connected with the early training of the Parish School.

I am happy to say that this noble Institution has hitherto resisted the current of innovation, which has set in so strongly in modern times—that wild and reckless spirit of change, that would overturn all old things, simply because they are old—that envious spirit of sectarianism, that would remove every thing that stands in the way of its selfish aims. There has existed in every age, a class of restless agitators, who, in their own estimation, are wiser than their Fathers, and see nothing right, but the creations of their own brain, or what tends to advance their own schemes. That class is numerous at present, and on pretence of setting the Parish schools on a broader and more liberal foundation, they would wrest them from the inspection and superintendence of the Church. Either the good sense, or grateful feelings of the people, generally, have prevented the sacrilegious innovations of these would be reformers, and fortunately, they can find no fault of sufficient magnitude, to give even the colour of an excuse for revolutionary movement. For while the experience of nearly three hundred years has tested the value of these schools, without fear of contradiction, we affirm they are in a state of as great, if not greater efficiency, than they have ever been. We do not mean, that throughout the length and breadth of the land, they are raised to as high a degree of proficiency, as they can be carried. Great improvements have recently been made, not only in the mode of communicating elementary knowledge, but in vast additions to the stock of knowledge to be communicated. In these improvements the Scottish educational system has shared. They may not have yet reached the more remote Parishes, yet gradually, and at a proper time they will win their way, till the most distant fibre shall feel the inspiring influence. It is the business of general education to keep pace with the march of improvement, not to precede it. It would serve little purpose to initiate the distant Highlander in his misty glens and among his cloud capped mountains, in the abstruse sciences. He has got—through the Parish School—knowledge which he prizes far above that—the knowledge of the Son

of God "whom to know is eternal life." The rest will come when he is ripe for it. Wherever there is genius it will burst forth like the sun-beam and meet with due encouragement in the Parish School.

While some of them may do no more than impart the simplest elements of a good education, there are others that, in point of efficiency, as well as the variety of the branches taught, are not inferior to the highest Educational Institutes of other lands; while all of them give that education that is fitted to prepare Scotchmen for filling every office—for what office do they not fill—with credit to themselves and honour to their country. From straw thatched cottages, statesmen, historians, poets, philosophers, painters and warriors have gone forth, who have had their habits of thought and action formed within these schools, to dazzle the world with their genius, and command admiration by their nicely balanced intellect. A distinguishing characteristic of these Schools is the happily blended and balanced elements of education. The religious, the moral, the intellectual faculties are all duly developed, none of them cultivated at the expense of the others. From other schools, more profound scholars may have gone forth, but nowhere has the mass of population gone forth, with that amount of information, and that sagacity, to work up, by self tuition, that information for the real practical business of life. These schools are peculiarly the schools of the people. Within the reach of all, meeting general wants, yet adapted to individual requirements, they belong to all classes and conditions of society. Men, we repeat it, have been trained in these schools, who have taken their stations in the highest ranks of literature and science; but had the masses gone forth polished and bedizened, with the glaring acquisitions of "polite literature," they would have been unfitted for the business of common life. They might have been profound philosophers, or accomplished scholars, but they would not have been, what in my opinion, is far better—Scotchmen*; well informed, shrewd, self-reliant men, prepared to

* In the course of readings, I met with an anecdote, but where, my memory fails me at present to point out, or name the persons to whom it relates; it was to this effect: A Minister of State, said to one, to whom he owed a political obligation, "What can I do for you?" The other replied, "Nothing." "What! Nothing?" "No. You cannot make me a Scotchman! These men fill every office of emolument and trust, with credit to themselves and benefit to others; but, the best of it is, they are dependent on no one, they are indebted to themselves alone." This, as I look upon it, is a compliment indirectly paid to the self-reliant training of the Parish School, and that indomitable perseverance, characteristic of Scotchmen, which makes everything bend to the higher aims of a rightly directed mind.

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enter on any one of the numerous paths of life, to which the individual taste or genius might lead. Imperfections belong to these schools we admit—for what institution depending on human agency is perfect? But their greatest imperfection is this: the teachers are inadequately remunerated for their laborious and important services. Thus enterprise is discouraged by sordid economy, and mental progress retarded by despicable niggardliness. But, with all their faults, these schools, both in their principles and practical results, are so admirably adapted to the genius and temper of the people, and the ordinary occurrences of life, that if the advantages they afford are made a good use of, the great end of public education will be accomplished, men made great, good, virtuous and happy.

That the nation's greatness is chiefly to be ascribed to her religious institutions, few will dispute, whose judgment is of any value. These are her principal bulwarks still; or, in other words, that spirit of civil and religious liberty, that profound piety, and that moral excellence which their institutions inspire and cherish is at once the glory and defence of the nation. True to the principles which the Church affectionately inculcates, she may frown defiance on her foes. No attempt to enslave her, physically or mentally, can succeed so long as her venerable and sacred institutions remain intact, and these principles are faithfully wrought out, for "God is known in her palaces for a refuge."

By practically exhibiting the intimate relations that exist between the ecclesiastical, the educational and domestic economies of our native country, and their influences on the formation of the national character, we "tell to the generation following":—

"—how'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire around our much lov'd Isle."

But more than this is implied in the text. We are to "tell to the generations following," not only how our national defences have been raised, but also how they may be preserved.

The means, in divine Providence, that have been employed in their erection are the means to be used in their preservation. The Church in the House; The Church in the Land: including the Educational elements are truly and essentially divine institutions, and so far as they are spiritual, are endued with immortality. Their

external forms being merely accessories—to adapt them to the fluctuating condition of society—may grow old, fall into decay, and be swept from the face of the earth. But they are so intimately blended with divine truth, which can never die, that out of their dissolutions will spring up new forms of life and beauty. They possess a self-renovating power, which will preserve their essential qualities amidst all the changes that are passing around them. Oppression, injustice, spoliation, may jar the machinery and even put a temporary stop to its action, but “the word of the Lord endureth for ever,” and the renovating power of that word, we are assured, shall not cease so long as the sun and the moon shall endure.

But with these causes for trust, we have much to alarm us for the security and stability of the ecclesiastical establishment of the Kingdom. The unprincipled struggles for political place and power now going forward, threaten their overthrow. The childish apeings of the heartless worship of an unscriptural faith, eating the very vitals of true Godliness, warn us that we are on the eve of troublous times, and that in divine providence a storm is preparing to burst forth, for the purification of the church, and removal from it of the indifference, the cant, and pretensions that have so long deformed it, and impaired its usefulness. That the inestimable blessings which we have so long enjoyed may be transmitted unimpaired and uncorrupted to posterity, we must look to God, and depending on his blessing in the faithful application of the means of grace, we must earnestly seek to have the institutions of the Dominion thoroughly incorporated with the principles of a living practical Christianity. Alas! alas! when recently a traitorous Legislature, publicly divorced religion from the institutions of the land, political demagogues and envious sectaries shouted for joy, that the constitution of Church and State was utterly demolished; a shout re-echoed from the recreant throats of a few renegade Scotchmen, who, let us hope, “neither understood what they said, nor whereof they affirmed.” A more melancholy spectacle of political turpitude than a Government which does not publicly and specially acknowledge the sovereign power and authority of Jehovah, is not to be found among the tribes of men; nor is there a condition of society more deplorable than that left without any fixed standard of religious truth to battle its way, through surrounding mazes of ignorance and error, to a settled reliance on law or custom. What

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have been the results of such a state? Men drunk with their brothers blood, contending for mastery, and consecrating their crimes with the name of patriotism! What would be the social progress that would have to struggle on its path, through the wild excesses of a levelling democracy, unrestrained by the laws either of God or man? Anarchy, confusion, and every evil work. But "the Lord reigneth. Let the people rejoice, and the multitude of the isles be glad thereof." This fundamental truth, engraved on the heart by the finger of God—though almost obliterated—still faintly utters its voice, calling us to activity in the work of the Lord. The revelations of a surer record point out the path, and command us to pursue it. The sentiments infused and cherished by the piety of our forefathers inspire our patriotism and urge us to bestow on the land of our adoption, the moral and religious qualities that have adorned and blessed the land of our birth.

We have this day invited you to walk about Zion, to tell her towers, to mark well her bulwarks and consider her palaces, that ye may tell it to the generation following. Tell to the people of this new Dominion that the God of your fathers is your God. Tell in your conduct and character what great things the Lord hath done for you. By implicit confidence in the power and wisdom of Jehovah, tell,—
 "God is your guide even unto death." Let your moral and religious feelings, your steady, honourable, and ever advancing course to excellence, tell, in whatever land you are, you are Scotchmen. Let profound reverence for God's word and God's worship tell, to all nations, "this God is your God for ever and ever." Let the sacred institutions to which, with the divine blessing, you owe so much, be transmitted unpolluted and unimpaired to posterity, to tell what you have seen and what you have heard in the "City of the Lord of Hosts, in the city of our God." When you cease to familiarise your minds with the truths of God's word, and refuse to obey His laws, you renounce your allegiance to the King of Kings. When you profane His Sabbath and neglect His worship, you betray your country's honour and stain her glory. You may marshal yourselves under whatever banners you choose to follow—no one will recognise in you, the descendants of those leal and true hearted men, who in days of old unfurled their proud standards to the free winds of heaven, and under their shadow achieved your liberties, and secured your national privileges. What! are there any here who have left

the shores of their Fatherland, and forgotten its heath-covered mountains, its sweet shady glens, and daisy-decked valleys? Are there any here who have forgotten their parental Home, their Parish Church and Parish School; and freed from the restraints which a parent's inspection, or a nation's sober piety imposed on the wayward impulses of youth, have renounced the distinguishing characteristics of their native land, and virtually abjured the name of Scotchmen? Before you seal the record of your base defection, return with me in imagination but for a moment to the scenes of your youth. Mingle once more in that happy group of playmates, where lasting friendships were formed, and a desire for general knowledge was stimulated, sometimes under a stern, but always under an affectionate discipline. Or, on the Sabbath morn, listen to that "Church-going bell," and with the stillness and serenity that reigns over the peaceful landscape, enter that lowly Temple—give ear to the voice of "the man of God," telling to earnest worshippers what Jesus did and suffered to bring life and peace to men, and beseeching them, "to live to the praise of the glory of his grace"; listen to the simple melody that in sweet and artless notes, but from hearts attuned, arises in praise of Father, Son and Holy Ghost. And now, leaving the House of God, enter into the home of your childhood, and listen to that gentle, low voice of a mother's love that nightly taught you to repeat—"Our Father, which art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done on earth as it is done in heaven." Or to those deep-toned utterances of the Father's heart, that commit you to God's holy keeping, through all your earthly pilgrimage, and then—if you retain the honest feelings of a man—refuse, if you can, practically, to tell to posterity; to tell nightly to your children, to tell weekly to the world, how the intellectual character of your country has been formed; how her moral and religious defences were reared; how they have been preserved, and may still be maintained as the strongest of the nation's bulwarks from generation to generation.

Dear to my spirit, Scotland, hast thou been
 Since infant years, in all thy glens of green!
 Land of my love, where every sound and sight
 Comes in soft melody, or melts in light;
 Land of the green wood by the silver rill,
 The heather and the daisy of the hill,
 The guardian thistle to the foeman stern,
 The wild rose, hawthorn, and the lady fern,
 Land of the lark, that like a seraph sings,

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Beyond the rainbow upon quivering wings ;
 Land of wild beauty, and romantic shapes,
 Of sheltered valleys, and of stormy capes,
 Of the bright garden and the tangled brake,
 Of the dark mountain, and the sun-lit lake.
 Land of my birth and of my father's grave,
 The eagle's home, the eyrie of the brave,
 The foot of slave thy heather never stained,
 Nor rocks, that battlement thy sons profaned !
 Unrivalled land of science and of arts ;
 Land of fair faces and of faithful hearts ;
 Land where religion paves her heavenward road,
 Land of the temple of the Living God !
 Yet dear to feeling, Scotland, as thou art,
 Should'st thou that glorious temple e'er desert,
 I would disclaim thee—seek the distant shore,
 Of some fair isle—and then return no more.

The sermon was listened to with the most profound attention. A collection was taken up for the benefit of the poor, when the congregation sang the 2nd paraphrase. Before the dismissal the choir sang, "How beautiful upon the Mountains." During the service the flags of the various societies were hung up in different parts of the Church. At the close, the procession formed in the same order as it had proceeded to Church, and after marching through some of the principal streets of the city, arrived at the Mechanics' Hall. Here the St. Andrew's Society again held a session, at which a vote of thanks was passed to Rev. Dr. Mathieson for his excellent sermon, coupled with a request that it might be published.



THE DINNER.

Sharp at half-past seven the guests were seated. Upwards of 400 were present, and the Hall had a gay and glittering appearance. Across the end of the Hall was the principal table, four tables being set at right angles to it, and all filled to the utmost. The sound of the bagpipes gave token of the approach of the President, office-bearers and guests, who took their seats at the head of the table, having right and left the Presidents of the National Societies, Col. Dyde, the City members, and others. The Rev. Alex. Young, one of the Chaplains of the Society, having asked a blessing, THE HAGGIS, preceded by the pipes, and borne on the shoulders of four of the stalwart soldiers of the 78th, younger members of the haggis family, being carried behind, which, after the patriarch had been deposited before the President, were placed opposite the vice-Chairmen, Mr. A. W. Ogilvie, Hon. John Young, Mr. J. C. Becket, and Mr. Walter Macfarlane. The banquet had been provided by Mr. Joyce, and did credit to his catering. During the banquet the following selection of music was played by the Band of the 60th Rifles, under the leadership of Sig. G. Rainneri, and by the Pipers of the 78th.

1. Overture, "Gibaldi,".....Adam.....Band
2. Wha wadna fecht for Charlie.....Scotch.....Pipers
3. Quadrille, "Scotch,".....Faust.....Band
4. Cornet Solo, "Mary of Argyle,"
with variations.....Watson.....
5. Haughs o' Cromdale.....Pipers
6. Selections, "Martha,"Flotow.....Band
7. Polka, "Echo du Mont Blanc," Julien.....Band

At the conclusion of the more substantial part of the banquet,

The CHAIRMAN rose and said :—Elevated by the kindness of the St. Andrew's Society to the position which I now occupy, it is my duty to extend to you on their behalf a cordial and hearty welcome. The novelty of the position in which I find myself thus placed makes me regret that, at least for your sakes, the task had not been committed to other hands, but being as it is, I crave your

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kind indulgence for any shortcomings which may arise from my inexperience of the duties required on such an occasion. (Applause.) It has been customary on our anniversary meetings to refer to the work performed by the Society during the by-gone year. It is exceedingly satisfactory to be enabled to state that in no former year have more beneficial results been obtained than in the one which has just elapsed. As the Report of the Charitable Committee has been already published in the daily papers, and has, no doubt, been read by the greater portion of the present assembly, I shall only allude to some few portions of the report which seem of particular interest. Before, however, doing so, I may be permitted to remark that the St. Andrew's Society of Montreal was commenced on the 1st of December, 1834, St. Andrew's day having, that year, fallen on a Sabbath. This, therefore, is our 35th annual gathering. That our Society was constituted as nearly as circumstances would permit after the New York Society, which was established so far back as 1756, and who then declared their object to be "the raising and keeping of a sum of money in readiness for the laudable purpose of relieving their fellow-creatures who might be in want." One century thereafter, say 1856, in their centenary report they say:—"A retrospect of Saint Andrew's Society during its entire history, cannot fail to evoke a sentiment of honest pride in the breast of every Scotchman who seeks to alleviate the sufferings and distress of his poor fellow-countrymen, so often cast like waifs on the shores of this great continent. To forward many of them to their 'desired haven' in the distant West, to restore them to their native country: to soothe hours of sickness and disease; to lighten the woeful burden of age and poverty; to combine a spirit of charity with a spirit of patriotic devotion to the ancient and renowned land of our fathers—such is the simple aim of the St. Andrew's Society. Such were the aims and objects of our progenitors." That the St. Andrew's Society of Montreal has followed this noble example and has performed its duty in these respects is well known throughout the Dominion. (Cheers). It may interest you here for me to state that the St. Andrew's Society of New-York are celebrating this day at Delmonico's, in New York, and that they have kindly asked us to interchange sentiments with them during the course of the evening, and to which I am sure you will be happy to respond. (Applause.)

From the report of the Charitable Committee and their operations at the Home, we find that without them there would be no Society. They meet weekly, and no necessitous Scotchmen are ever repelled from the door of the Home. Since the new Home was purchased it has been conducted in such a manner as should elicit the warmest thanks of every member of the Society for the Committee of Management, who really are the working bees of the Society, and as such, are deserving of all the praise. In their report, they say;—"During the past year 191 individuals were admitted to the Home—many of these being emigrants. Your Committee have had much pleasure in rendering assistance to the latter class; generally they were strong able-bodied men, either farmers or mechanics, and having come to Canada with the determination to work they found employment without difficulty. Of this class your Committee could place any number. The Committee have pleasure in stating that, with very few exceptions, the conduct of the inmates has been, in every way, respectful and correct. On leaving the Home they invariably expressed themselves pleased with the accommodation extended to them; and when settled over Canada and the States many of them did not forget to acknowledge in writing the obligations to the Society. Many letters—several enclosing donations of money—have been received during the year from former inmates, breathing sentiments of the highest regard for all connected with the Home. The receipt of these letters has been peculiarly gratifying to the Committee. Seventy-two persons were forwarded to their destinations in Canada and the United States at a cost of \$123.37, and fifteen persons to Great Britain at a cost of \$290.25. The resident poor of the city—upwards of 100 families, numbering over 400 souls—were liberally dealt with by the Committee. To this class, 229 loads of wood: 1,792 loaves of bread; 5,200 lbs. oatmeal; and \$106.38 in small sums of money: a large supply of food and new and second-hand clothing, were distributed." It is pleasant to think that the Society is able to record such a bright and pleasing picture, but alas, it has also its darker and painful side. "With this class—the resident poor—your Committee have had, as usual, great difficulty in dealing. From long experience gained in looking after their fellow-countrymen in distress, your Committee have ascertained that to drunkenness, is to be attributed, to a great extent, the misery and

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distress which abounds in our city. Some may think that your Committee are going beyond the record in alluding to this subject. In their opinion, however, they consider that they would be recreant to their duty did they not make known to you the fact, that were it not for this vice, the demands on your funds would be considerably less than they are at present. When your Committee find a husband, while the corpse of his wife lies unburied, selling the only stove in his house, while two fine children of the tender ages of four and six years, were suffering with cold and from want of food: and disposing of the locket containing his wife's likeness, to enable him to purchase liquor. When they find a mother in a state of intoxication following the remains of her child to its last resting place, and on the way thither purchasing,—with money given to her for a far different purpose,—liquor, which no doubt caused her own death, which took place a week afterwards; we say, when your Committee find circumstances like these, so shocking to all human feelings frequently occurring, they consider it time to speak out on this subject." To guard against this great and crying evil you will note by referring to the statement of the Committee that relief is given, not in money, but in kind, as out of \$1,648 expended last year only \$106 was given in cash. The Committee have always been very careful in making enquiries as to the parties seeking relief, and every exertion is made to see that the relief is properly applied. The funds of the Society will be considerably increased by the bequest of the late Mr. John Drummond, of Petite Cote, who left us the handsome legacy of \$1,000, and also an amount of \$50 by the late Mr. Joseph Tesky. (Applause.) It is also particularly gratifying to be able to state that no direct solicitation was necessary in aid of the funds last year, all having been met from its ordinary income and the spontaneous gifts of its friends. (Loud cheers.) This is as it should be, and we trust will be continued. We accept it as an evidence that the action of the Charitable Committee has met with general and deserved approval. It will be unnecessary to follow the report in detail. Enough has been quoted to show that our motto "Relieve the distressed," is being carried on in a systematic and satisfactory manner, that the funds you entrust us with are placed in the best possible way, and that if there are sometimes instances when they have been misapplied, the exception only proves the rule. (Cheers.) It may

not be out of place to call attention to the fact that the St. Andrew's Society of Montreal, as constituted, is a strictly national and non-sectarian Society, and that it receives within its borders as well as relieves all Scotchmen, of whatever creed, all that is necessary, being that they or their fore-fathers up to the third generation were born in Scotland. It will be seen from what has been already said that the primary aim of our Society is charity, the secondary being our nationality, and to which I will, at this time, only refer very briefly. It has seemed to me that on occasions like the present there has often been a laudation of Scotland and Scotchmen which to some of our friends present of other nationalities must have appeared as savouring too much of what our "American cousins" would call buncomb. (Laughter.) I am not prepared to assert that Scotland is, *par excellence*, the finest country, or has the finest climate in the world, or that Scotchmen are the *creme de la creme*, of the world's nationalities, but this much I will aver, that Scotland's history and Scotland's sons are second to none, whether "in arms, in arts, or song." (Loud cheers.) It would serve no good purpose here to enumerate a long list of Scotland's worthy sons. The men of the past have immortalized their names not only in their own but in the world's history, and that the present as well as future generations will follow in the footsteps of their ancestors there need not be the shadow of a doubt. (Loud cheers.) Scotchmen have no reason to be ashamed of their country or their countrymen, but on the contrary, they can recall with pride the little land which can boast of having had as its guardian, a Wallace; as its King, a Bruce; as its preacher, a Knox, in science, a Watt: in story, a Scott; and in song, a Burns. (Loud and prolonged applause.)

THE TOASTS.

The CHAIRMAN then said—The first toast of the evening is one which always meets with a hearty response from all the subjects of Her Majesty. Scotchmen especially, have come to regard her with more than ordinary interest. That she loves Scotland, her frequent and prolonged visits to her highland home abundantly testify, while her love for the tartan is so great, that to see it when travel-

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ling in other lands she must needs ask who wears it. (Loud applause.) Eulogium is unnecessary, for she will ever live in the memory of her subjects as a true and noble woman, a loving wife, a devoted mother, a sorrowing widow, at once the pride and ornament of her sex in every land which owns her sway. I give, "The Queen."

The toast was received with loud and prolonged cheers, the band playing the National Anthem, "God Save the Queen," led by Mr. Robinson, being afterwards sung.

The CHAIRMAN said— Youth, beauty and virtue are qualities which are universally esteemed, and when to these is added the very highest rank they are still further enhanced. I am sure that our good wishes go with the Prince and Princess of Wales in the tour they have just begun and hope that it may prove of great advantage to them. That they may be long spared to each other and that they may emulate all the good qualities of their illustrious parents is, I am certain, the wish of all now present. I therefore propose, with pleasure, the "Prince and Princess of Wales."

The CHAIRMAN said he had received the following letter of apology :—

General Sir Charles Windham presents his compliments to the St. Andrew's Society. By yesterday's mail the General heard of the death of his brother in London, which will prevent his having the honour of accepting the invitation to the banquet on St. Andrew's Day.

To DOUGLAS BRYMNER, Esq., Secretary.

Montreal, 25th Nov. 1868.

We must all sympathise with the cause which has prevented General Sir Charles Windham's presence here this evening, and deeply regret that such an untoward event should have debarred us from the pleasure of his company on the present occasion. I would, therefore, without further remark, propose the "Administrator of Her Majesty's Government." (Received with applause.)

The CHAIRMAN read the following letter :

U. S. CONSULATE GENERAL, B.N.A.P.,
Montreal, 24th Nov., 1868.

Douglas Brymner, Esq., Secretary of St. Andrew's Society.

Dear Sir,—I have had the honour to receive the kind invitation of the St. Andrew's Society to the Banquet to be held on St. And-

rew's Day. Engagements which cannot be postponed will necessitate my absence from Montreal on that occasion, and to my great regret prevent me the pleasure of accepting the invitation to join in celebrating St. Andrew's Day with the Society, whose charities are so well organised, and so beneficently and widely bestowed.

I am, &c.,

W.W. AVERILL.

I am certain we all cordially reciprocate General Averill's good wishes, and regret exceedingly his absence. Let us hope that nothing may ever arise to destroy the good feeling which I believe exists among the greater portion of the reflecting people of our respective nations, but that concord, peace and amity may ever prevail. I beg to propose the "President of the United States." (Cheers.)

Mr. CHAMPION BROWN said, that although a native of the United States, he had spent most of his life here, and associated with the different nationalities here, and felt glad to be able to reciprocate the compliment on behalf of the President of the United States and in the name of the New England Society. He made a few remarks on the various Presidents, and the hopes entertained of the new President, who was of the same lineage as those whose hospitality they were now enjoying.

The CHAIRMAN rising again said:—The next toast is one which is sure of an enthusiastic reception, when it is remembered that we have now in this city the very regiment, the 78th, which scaled the heights at Quebec, and fought on the Plains of Abraham, where fell the heroic Wolfe and the no less heroic and chivalrous Montcalm. (Cheers.) And have their descendants degenerated? Let the men and women of beleaguered Lucknow answer how their feelings found vent when they heard the shrill notes of the very pipes you have listened to this evening, when they found their deliverers had really come, up went the cry, "God bless the 78th." So say we all. (Enthusiastic applause.) The army has always done its duty and is ready, aye ready. Nor is the navy behind. We may be discarding wooden walls for iron-clads, but Jack tar remains the same, and should necessity ever arise it will be seen that he will spring to his guns with as much alacrity and zeal in his country's cause, as on that memorable occasion, when round the fleet the signal

ran—England expects that every man this day will do his duty.—
“The Army, Navy, and Volunteers.”

Colonel DYDE regretted the absence of one who might have returned thanks for the toast so eloquently proposed. As an old officer of the Volunteers, however, he thought he might venture to do so for the Army and Navy. It had been his fortune to do so for many years through the kindness of his Scotch friends. He thought the coupling of the Volunteers with the Army and Navy was no more than they were entitled to. (Cheers.) They had often come forward to the defence of their country. They had now a new Militia law, and he believed that on the return of the Minister from London, the new law would be enforced, even if a draft had to be made, to make the Militia force what it ought to be. He had associated with the Scotch so much that he could write Scotch as well as a native. (Laughter.) It had been said that there was no place so barren but you could find a Scotchman or a sea gull. (Laughter.) This was the highest praise that could be paid them, as it showed their energy, perseverance and pluck. (Cheers.)

The CHAIRMAN again rose and said:—“Our God, our Country, and our Homes,” may be truly considered as the aim and end of life; as a people, we have always feared and revered the first, and God grant this may ever continue; while for love of country there is no nation to be found who prize their country and her history more highly than Scotchmen. It is, therefore, no wonder that when this day comes round it is always kept so heartily by all true Scotchmen, in whatever part of the habitable globe they may be dwelling. I heard lately of an old Scotchman living in Ontario who, every year as St. Andrew’s Day comes round, spreads a Scottish newspaper of the latest date he can find upon the floor, pours thereon a box of earth brought from the field of Bannockburn, then plants a chair made from Scottish oak, and, sitting down, quaffs to the remembrance of his country, a glass of the real mountain dew, specially imported for the occasion. (Loud laughter and applause.) This is an excess of zeal which, while ludicrous in the extreme, is to be performed to those who can look calmly on and whose remembrance of their native land is like the last flickering flame of a candle about to expire. Many here no doubt have this evening happy recollection

tions of their native land. Some can perhaps recall their mountain home and the little cottage where they first drew breath, others perhaps remember their whipping of the clear and rippling stream and the thrill of delight when they saw the first little speckled trout lying panting on the grassy bank on which they stood. Others may be thinking of their rambles on her rugged coasts or their exploits in sailing in some one of the numerous lochs which indent her shores, others again may have no such happy recollections but remember only the huge city with towering houses and its busy streets, but all true Scotchmen this day are carried back to have some happy memories of their native land. [Applause.] There are surely no renegade Scotchmen here, but if there be, I would say in the scathing words of our immortal Scott:

"Go mark him well,
 "In him no minstrel raptures swell.
 "High tho' his titles, proud his name,
 "Boundless his wealth, as wish can claim.
 "Despite his titles, power and pelf
 "The wretch, concentered all in self,
 "Living, shall forfeit fair renown,
 "And doubly dying shall go down
 "To the vile dust from whence he sprung.
 "Unwept, unhonoured and unsung."

(Loud cheers.)

I give "The day and a' wha honour it."

Principa' DAWSON, who was received with applause, said:—

Mr. President,—You invite me to speak of the "Day and a' wha honour it." I shall select, from this large and tempting theme, only one topic, namely—the relation which the day bears to those who, like myself and many others in this assembly, are not Scotchmen by birth but only by parentage; and this relation I would define as consisting in the value to us of the traditions of the land of our forefathers. To these traditions whatever they may be worth in this new country, we have an undoubted right. A right asserted and maintained by all colonies and offshoots of the great nations of the earth. Wherein do we, who have been born in this country of Scottish parentage, differ from our cousins who have been born in the old land? Not, surely, in physical characteristics. These are those of our old stock? Not in early training, for we have drunk in the same teachings from our father's lips; not in education for we may have had the same facilities in that respect, not in business avoca-

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tions—not in our political relations. The difference, if any, consists in our absence from the scenery and features of the motherland, in our being mixed with populations of other origins, in our being placed in the novel and exceptional circumstances of a colony. But these differences do not prevent us from dwelling on the traditions of our race—they rather stimulate our tendency to do so. Every one of the various races that occupy our country, and that are to be mingled in the new race growing up here, has its own links of ancestry with the Old World, and all these have their value and their influence for good, if any of the higher, better, nobler, features of our motherland can be made to impress their own likeness upon us, without the culture of that narrow spirit of clanship which sours and embitters our relations with those of different origins from ourselves. Every nation has some legacy of this kind to offer to its expatriated sons and their descendants in foreign lands, and Scotland is peculiarly rich in this kind of wealth, while the intelligence and breadth of culture of her people have enabled them to use it to the greatest advantage. (Loud cheers). Were I to measure the influences which have contributed to form my own character, I would attach no small importance to these traditions of my motherland. In my earliest memories of childhood the stories of Scotland's heroes and martyrs mingle with those of the Patriarchs and Prophets of old, which the Bible has made the property of all the kindreds of men. In school-boy days I devoured, with unsatiated appetite, the pages of her historians, her poets and her great masters of national fiction. Later, still, the writings of her divines, her metaphysicians' and masters of natural and physical science have asserted a mastery over my mind; and when I have visited the land of my fathers, have sat in her academic halls, have enjoyed her hospitality, have explored the scenes of her great national events, have drunk in the beauty of her scenery, I have felt that this was as truly my country as the land of my birth. (Applause.) I had occasion, not long ago, to speak of the belittling influences of the Colonial condition; but this is one of the influences which tend to ennoble the youth of the colonies and to give him a greater breadth of culture than that of the man who has confined his affections merely to the land of his nativity. But Scottish history has peculiarities which make it valuable to us, and which without derogating from the claims of other nations, may be said to

give to it a particular eminence as a means of strength and elevation. When we find Scotland just emerging from the darkness of prehistoric night, we see rude but energetic tribes, the Scots of the West, allies and relatives of the Erynnich of Ireland, and the Piets of the East, the Peghts or Pigmies of Scottish relation, hostile to each other, but facing with a determined and resolute resistance, the encroachments of Imperial Rome. (Loud cheers.) The Scotsmen of that time were to the Romans what the Maories or the Kaffirs or the Hill Tribes of India are to the British of to-day. It is a strong and touching testimony to the power of truth that these fierce tribes, after successfully resisting the Roman power, were subdued by the preaching of the Culdees of Iona—evangelical missionaries, having in them a mixture of the zeal and missionary spirit of Moravian, with the independence and firmness of the Presbyterian—men who carried the gospel from the church established by Patrick in Ireland to the then savage tribes of Scotland, and who are well characterized by Bede, who as one of the High Churchmen of that time was no friend of theirs, as men who, while they followed not the tenets of mother church, “preached good works of charity and piety as they are able to learn from the writings of the prophets, evangelists and apostles.” Scotsmen are said to be capable of only one conversion, and the creed of the Culdees they have more or less retained to this day, and have transmitted it to their children in every clime; while the tradition of Iona is a beautiful link of connection between Scotland and her sister Ireland, in many respects so much less fortunate. The dreary middle age of Scotland, when religion was decaying and civilization scarcely advancing, has its one bright spot in the long array of Scottish patriots, who, from the 20th of November, 1292, when John Baliol formally surrendered the independence of Scotland, maintained that independence against all the power of England for more than 400 years, and until the two nations had been practically united by a Scottish dynasty inheriting the English throne, a notable instance of the difficulty of destroying the independence even of a small people. In the midst of this conflict arose the Scottish reformation, more thorough, complete and permanent than that of any other country, and which has handed down a legacy, not of tradition, but of veritable intellectual and moral life to Scotsmen all over the world. Turning to a later time—what a host of stirring traditions cling to the contest of the

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Whigs and Jacobites in the 17th and 18th centuries. It was the contest which we still see going on of the love of progress and popular liberty against the spirit of loyal devotion to the things that are passing away; and as usually happens now, the upholders of the olden time had to go down in the struggle. Yet Scotland is at this day equally proud of her Whigs and her Jacobites. The descendant of the Whigs can, without danger to his principles, sympathise with Montrose and "bonnie Dundee," and the descendants of the Jacobites can rejoice in the popular privileges purchased by the work and toil of the Whigs; though he cannot find the same materials for poetry in their more practical history. Nay, many of us combine in ourselves both the great parties, and are the representatives of great grandsires who met in deadly conflict little more than a century ago. Such memories as these are surely fitted to teach Scotsmen a large hearted brotherhood with man as well as an enlightened patriotism. Since the Union of the two Kingdoms, Scotland has been eminently a Colonizing nation. She had little opportunity to originate Colonies, but proceeded to occupy those thrown open to her by the Union. England opened the door, and Scotland entered in, so that she is now almost as largely and ably represented in the Colonial Empire of Great Britain and in the United States as in Scotland itself. This is largely in consequence of the ethnic character and historic training of the people. It brings me back to my theme—the day and those who honour it—for I think that we who are the grandsons of Scotland have as much right to honour her national day as you who are her sons. We honour the day not merely for the sake of St. Andrew. He was no doubt a good fisherman and a good apostle; but Scotsmen are more noted for their observance of the Lord's day than of Saint's days. We honour the day as a memorial of our Motherland and of those great historical traditions which have helped to shape our own characters. Let us thank God that in these days Scotsmen have not to go

"Forth to foreign lands
Like bent and broken men,
Who leave their dearest hope behind
And may not turn again."

But that the old Mother land is in peace and freedom, and that in all the many lands of their pilgrimage, Scotchmen and their descendants may hold friendly intercourse with one another, and enjoy without hinderance the privilege of advancing their own fortunes and

doing honour to their nation and good to their fellowmen. (Loud applause.)

A deputation from the 78th Regiment consisting of Capt. Colin McKenzie, Mr. Duncan Stewart, and Mr. Allen Cameron, were introduced and warmly welcomed.

The PRESIDENT said the deputation from the 78th Highlanders being about to leave, he would remark that the Society had been much indebted to that Regiment ever since their arrival in this country. He would propose the 78th Regiment.

Capt. MCKENZIE, who at first was inclined to content himself with merely thanking the Society for the expressions of goodwill, on being called upon repeatedly said that he could only repeat the thanks of the Regiment for the honour the Society had done them. The Colonel would have been delighted to have come himself, but it was only necessary to say that he was entertaining one who had served with the Regiment in 1803, and who might, therefore, justly be called the father of the Regiment—Colonel Reid of Huntingdon—and could not well leave him. (Cheers.) Long absence from home and friends are inseparable from a military career, but they had never been in any quarter of the globe where they had not met a kindly Scot to extend to them the right hand of fellowship. (Cheers.) Whatever their position, be it the highest or lowest, they all seemed to entertain the one wish—to return to their native land and end their days in the old country. But great as was the kindness they had received in all parts of the world, they had never received greater kindness than from the Scotch in Canada. (Cheers.) He was aware that some years ago, when great clearings had taken place in the Highlands through the injustice or necessities of some of the lairds of the soil, very many came to Canada and settled down, the McDonalds, the McLeans, his own clan and others, and had given the names of their old dwellings to their new homes, and in many large tracts, he was well aware, nothing was spoken but Gaelic. He hoped and he believed that the old Scotch name would neither be tarnished nor lose its prestige. It was well known that the Scotch were the oldest people in the world. (Cheers.) He remembered of an old Highlandman being very indignant at a misprint which he maintained was in the Bible—the word *giants* he insisted should

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have been *Grants*, and one of his own clan, a Hebrew of the Hebrews, when twitted with the remark that there were no McKenzies at the Flood, asked if the Laird of Seaforth would not have sense enough to have a boat o' his ain. (Laughter.) If he were gifted with the power of song he would sing them a new version of "Auld lang syne" which clearly proved that Gaelic was the language of Eden. (Laughter.) He would, however repeat it.

Should Gaelic speech be e'er forgot,
A' ne'er brocht to min',
For she'll be spoke in Paradise
In the days o' ould lang syne.

When Eve all fresh in beauty's charms,
First met fond Adam's view,
The first words that he'll spoke to her
Was "Chimar ashum dnu."

And Adam in his garden fair,
Whene'er the day did close,
The dish that he'll for supper teuk,
Was always Athole brose.

When Adam from his leafy bower,
Cam out at break o' day,
He'll always for his morning teuk
A qualch o' usquebae.

An' when wi' Eve he'll had a crack,
He'll teuk his sneeshin' horn,
An' on the tap ye'll weel nicht mark
A ponny praw cairngorm,

The sneeshin' mull is fine, my frien's,
The sneeshin' mull is grand;
We'll teukit a hearty sneesh my frien's,
An' pass't frae hand to hand.

When man first fand the want o' claes,
The wind an' cauld to fleg,
He twisted round about his waist
The tartan philabeg.

An' music first on earth whs heard
In Gaelic accents deep;
When Jubal in his oxter squeezed
The blother o' a sheep.

The praw pagpipes is grand, my frien's,
The praw pagpipes is fine;
We'll teukit anither pibroch yet,
For the days o' auld lang syne.

(The Song was received with great laughter and applause.)

Mr. WALTER MACFARLAN said in former days we used to give the land we live in. Now we give the Dominion of Canada. It is a land we are justly proud of. The words of Professor

Dawson charmed me beyond measure; because he spoke of the benefit this country had derived from Scotchmen in the past. No doubt she will derive the same benefit from them in the future. Mr. Dawson also said that England had opened the door, and that Scotchmen had come into it. I think they were quite right. Many English, however, came in too. Be that as it may, this is a country we ought as I have said, to be proud of. We have in it among other wealth, minerals in great quantity. Gold, iron, copper and various other description of wealth. Especially it was true that in this country copper is impregnated with silver, which greatly augmented its value. All we wanted here was men and money. As well as Scotch, English and Irish societies, we ought to have one great Dominion Society in which the families of all could unite and do good to the country. His children said to him—why do you love Scotland so much? I say it is the place of my birth. The children said, however, that it was not the place of their birth. He thought that a good reason why there should be a general society in which we could all join together. He concluded by proposing the Dominion of Canada, in water.

The Rev. GEORGE DOUGLAS, in replying for the "Dominion of Canada," said:—Mr. President, Ladies and Gentlemen,—In rising to respond to the sentiment proposed, you will permit me to return thanks for the invitation of your Committee to meet so many representative Scotchmen of our city, and participate in the pleasures of the occasion. Like most here, I too have come from the land of the heather. Perhaps you will indulge the reference when I say that seven miles from Abbotsford whence the great Sir Walter flung out the spells of his wondrous genius—spells which have thrilled the hearts of millions—ten miles from Melrose Abbey, matchless even in ruins, for the beauty of its architectural proportions, twelve miles from Jedburgh noted for its peculiar justice, and not far from that spot, sacred as the tomb of the immortal Burns, in the classic part of the Lowlands nigh to the famed Tweed, I spent my earliest days. Long years have passed since I left the scenes of my youth, but ever and anon, in common with you, memory lingers around that land, which in proportion to her population, has given to the world more sons eminent in science, philosophy, and executive abilities than

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any beside. Sons whose thoughts have gone out through all the earth and their words unto the end of the world, as an inspiration and a power for good. (Cheers.) In turning from the land of our birth to that of our adoption, which let us hope will henceforth be known as the "Dominion of Canada," I think we may justly, in the first place, congratulate ourselves on the grandeur of its proportions, whether we look at its territorial area, its vast resources, or the brilliancy of its destiny, we must rise to the conviction that to us and to our children, Providence hath given one of the grandest heritages ever bestowed in any age to any people. (Cheers.) If you take the combined area of those Kingdoms and Principalities, which for the last eight hundred years have made history for the world, and solved some of the problems of human progress; if you take the Spanish peninsula, the Empire of France, with the extended Kingdoms of Prussia; if you take Switzerland and the Roman States; if you dovetail in Belgium and Denmark, and then crown the whole with the British Isles, still our Dominion of Canada surpasses them all combined. (Loud cheers.) Everything pertaining to our land bears Cyclopean proportions. Where, over all the earth, can we find a parallel to our great water system? The limits of the hour forbid expansion here; but if I may venture on one example which has not engaged much of public attention, where shall we find a tributary comparable to the Ottawa, which surround our Island? This river which stretches for a thousand miles away, is of itself a study. Two hundred and fifty miles above our capital it has tributaries larger than the Thames, the Clyde, or Shannon. It drains an area five times that of Vermont, and twelve times that of Massachusetts, comprehending some 80,000 square miles. This river is longer than the Rhine, mightier than the Danube, and pours out more waters than the sacred Ganges of Hindoostan, while the forests of this valley are the richest in the world. Our country has three thousand miles of coast line on the Atlantic, and two thousand on those inland seas which already bear on their bosoms a larger tonnage than the Mediterranean, Baltic and Black Seas combined. (Loud applause.) If the scheme of Empire is consummated, as let us trust it will, then we shall have a belt of territory from the Atlantic to the Pacific, four thousand miles in length, large as the entire of Europe, and containing four millions of square miles. Now, if we reflect that China, with a population of

400,000,000, has only a territory one-fourth of ours, who shall tell the plenitude of manhood that shall throng, let us hope, this Dominion of Canada! (Loud cheers.) And then again, Sir, I think we may justly congratulate ourselves on the qualities of that manhood which constitute the bone and sinew of our Dominion, as we well know the success of any State is largely dependent on the character of its people. Look at the Spanish republics for an example of how an incompetent race can waste the most munificent bestowments of heaven by their utter incapacity for progress or government. In this our land, we have happily the representatives of those nationalities which have ever stood in the van of human progress. Among us are descendants of those old sea kings of the North, the vykings who sniffed the brine, and of those sturdy yeomanry who grandly confronted the proud Plantagenets, the haughty Tudors, the powerful Edwards, the crafty Charles, and fought their way to highest constitutional liberty with hearts of oak and deeds of daring. (Loud Cheers.) Men, we have the descendants of those who, sixteen hundred years ago, crossed the Rhine, and planted themselves on those broad plains which lie between the Pyrenees and the flats of Holland, a race renowned for their refinements in civilization and their valor and skill in the arts of war. Men, we have the descendants of those who for poetry, for wit and eloquence, and for an abounding generosity, have made the Emerald Isle renowned over all the earth. (Cheers.) And then last, but not by any means least, we have the descendants of those who have never been conquered, who, for five hundred years against all odds, hurled back the English invader and disdained all the alliance except on principles of national equality. (Loud and prolonged cheers.) A race which, as Baron McAulay has said and well said, possess those qualities which give dignity and distinction to man. Now, sir, I think that a population which has sprung from the loins of such sires, and with such traditions, may safely face the future, with the assurance of triumphal progress and national prosperity. (Cheers.) And then, sir, I think we cannot contemplate those charges which have given to us a national character without more or less of satisfaction. All states and forms of ancient, and modern civilization have been the result of human intelligence supplementing, and supplying the requirements of nature; voices cried aloud from the void, and man hastened to

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respond. Thus in the plains of Egypt, what was needed of old was elevation, and man multiplied the column, obelisk and pyramid. Now what was needed in modern Europe was expansion, and man invented the mariner's compass, the ocean ships, and the art of navigation. By these appliances, Rivers unknown have become celebrated in song; obscure scenes glorified by the footsteps of adventure, and the wilderness, and solitary place made glad by the advent of rejoicing millions. (Cheers.) With the same cry did gigantic and dislocated fragments of British America appeal to the statesmen and people of this land for union and combination, and we this night record a partial success, and the hope that political unity will yet bind these Colonies in one harmonious whole. It is, perhaps, too soon to pronounce on the form of government given to our Dominion, doubtless modifications will be introduced, but when I listened in this very hall to an exposition of its principles by the late lamented Mr. McGee, around whose bleeding brow there is bound the evergreen of fadeless memory—the memory of peace-maker,—I say, when I listened to his statements of the principles, they seemed to embody some of the best features of our neighbouring Republic, with the securities which political economists say belong to constitutional monarchy. I doubt not that in the hands of honest and competent statesmen it will be so adjusted as to meet requirements of the future. (Cheers.) And then again I think we may justly be proud of the rank which we have already taken as a nation. Already the sons of the Dominion have made their mark in the roll of achievement; our educational system of Ontario commands the admiration of the world, our ship canals are without a parallel; we have in proportion to population a greater extent of rail and telegraph than any other people, we stand second for Inland tonnage, and fourth for Ocean tonnage amongst the nations, and the brain and strong right arm of the citizens of our Dominion have done it all. (Loud Cheers.) And here, Sir, I cannot pass without noting the eminence to which Scotchmen have risen in our Dominion. Not long ago I read an account of a Saint Andrew's dinner held in the city of Bombay, where the Sandys were jubilant over the fact that Scotchmen controlled almost the entire banking institutions and chief offices of Government in the Bombay presidency. Well, Sir, I think we may indulge in the same gratulations. The eminent position of Scotchmen, in this line, is one of its characteris-

tic features ; why, it seems as if the Legislatures were made for the convenience of the McDonalds, McKenzies, Camerons, and a host of others too numerous to mention. (Laughter.) Scotchmen largely influence the press of our land, and stand at the head of shipping, banking, commercial, and scientific interests of our country. Indeed, it seems as if their irrepressible destiny was to climb to eminence, come what will ; and I am sure we shall all subscribe to this motto for Scotchmen, "Excelsior." (Loud Cheers.) In advancing towards a conclusion, I think we may justly give thanks to God, that while one man out of every ten is coerced into the armies of European continent, this land of the North Star, this Dominion of Canada, is destined to be an empire of peace. (Loud Cheers.) Happily for us the principles of justice and liberty are everywhere rising, and in the ascendant in this country ; happily for us a wise diplomacy is sweeping away the last vestige of international misunderstanding, and never in the circling centuries, was the promise of lasting peace on our borders more auspicious than at this hour. (Loud and prolonged cheers.) I have confidence then in the destiny of this land of the North Star. Let expenditure for needless armaments be avoided ; let taxation be kept down ; let honour and good faith be in high places ; and our good ship of state may safely fling high her pennant to the breeze and square her canvass ; securing peace for years to come. I am sure, I only echo the sentiments of all here when I express the hope that the bonds of sympathy which bind us to the Mother land may not soon be severed. (Loud applause.) With highest admiration for the neighbouring Union, for its equal laws, its wide spread education, and triumphant Christianity : I yet with you want to live, and want my children's children to live in allegiance to that throne which is nobler far than that of the Cæsars, and is graced by one whose many virtues will make her illustrious through the ages. I want to live and die under the old flag. (Repeated cheers.) Trusting that righteousness towards God, and peace and good will towards men will ever be inscribed on the ensign of our Dominion of Canada. In resuming my seat I again return thanks for the honour of your invitation. [Loud and prolonged cheers.]

"The Poets and Poetry of Scotland."

Mr. BECKET in proposing this toast, said:—Mr. President,

Ladies and present is intelligent seem to reve the ken of been written better for th to deprave leading it d case with m to say that kind, tendin and such po cate, that ha are. It is s land in the getting that one fully cor Poets and I In reading with us in t has often sp prolific them to the delight and eloquen with the ang present occa the late Hor pause and d

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Ladies and Gentlemen, the sentiment that I have the honor to present is one that cannot fail to meet a cordial response from this intelligent company. Poets are not common men. Some of them seem to revel in a sphere and attain to altitude, so to speak, beyond the ken of ordinary mortals. It is true, Sir, that much poetry has been written and given to the world, which it would have been much better for the world had it never been seen, because of its tendency to deprave and to feed the depraved taste of the unrenewed heart, leading it downwards instead of upwards. But while this is the case with much of the poetry that has been written, yet I am happy to say that there is a class of poets and poetry of a very different kind, tending directly to enlighten, elevate, save. It is such men and such poetry, and the moral and religious principles they inculcate, that has made Scotland what she is and Scotchmen what they are. It is such men and such writings that has embalmed our native land in the hearts and affections of her sons. But, Sir, I am forgetting that I had only to submit this sentiment, to be spoken to by one fully competent to do it full justice. The sentiment is "The Poets and Poetry of Scotland." One word more and I have done. In reading this sentiment I am reminded of one who was always with us in these annual gatherings, and this sentiment was one he has often spoken to, but his addresses were never the same. This prolific theme was one in which his gigantic mind was wont to revel, to the delight of the members of this Society. But that manly form and eloquent tongue are now still in death, and we trust his spirit is with the angels in Heaven; but it would be ungrateful, at least, on the present occasion, did we omit to acknowledge our deep obligations to the late Hon. T. D. McGee. It would seem a becoming tribute to pause and drop a tear in memory of the illustrious dead.

Drunk in solemn silence.

Rev. WILLIAM COCHRANE, A.M., Brantford, responded to the toast, "The Poets and Poetry of Scotland," and said:—

I have been exercising myself during the evening, Mr. President, to explain why I have been selected to respond to such a toast. It cannot surely be for the reason that you and I hail from a town in Scotland—which a writer in the *Scottish American Journal* says, that some very polite and aristocratic people who are ashamed of their

birth place, describe as a place near Glasgow—a town celebrated for its literary aspirants, and famous from time immemorial for its preachers and its poets, where indeed poetry and politics—radicalism and rhyme, hold unquestioned supremacy. For myself I lay no claims whatever to poetic genius, although I can well believe that, but for stern fate, instead of being one of the merchant princes of Montreal, you might have added another name to the long list of Paisley poets whose songs are sung in every land. (Cheers.) I may as well confess, however, that in my boyish days, like most enthusiastic young dreamers, I tried my hand at verse. But the effort was so despicable, that the verses were long ago committed to the flames, lest in these days when biographical remains are published by the million, some fond friend should commit them to the press, and reveal my folly. (Laughter.) I feel indeed highly honoured in being called upon to respond to such a toast, although it almost amounts to impertinence on my part to undertake the duty, when I reflect upon the character and ability of the man to whom it was wisely entrusted in former years. Himself no mean poet, statesman, historian, patriot and friend of humanity; who could speak of the poets, and the poetry of Scotland as Thomas D'Arcy McGee? (Cheers.) Well do I remember reading his eloquent speech on one of your recent celebrations, when he promised to overtake this fertile and comprehensive subject by yearly instalments, so long as he was spared to meet the sons of Saint Andrew. He is now alas! beyond our feeble praises. Cut down in the very prime of his ripened genius when our land can ill spare his noble powers, we to-night sincerely mourn his absence. No more shall we look upon his manly generous face, and no longer listen to his sweetly flowing periods. But his name shall live in our heart of hearts, and this Society shall ever record with honest pride, that in such gatherings as the present he felt a peculiar joy and revelled with delight when reading or speaking of the Literature and Poetry of Scotland. (Cheers.) The subject, Sir, entrusted to me, is one much better fitted for an elaborately prepared lecture than a fifteen minutes speech. Simply to name the Poets of Scotland and indicate the locality of their birth, would more than exhaust my time. It is altogether out of place then, to go back to the 16th Century and speak of those quaint old Bards, who, as Macaulay tells us, wrote Latin verse with more than the delicacy of a Vida. I must also take it for

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granted that the names and writings of later Bards, such as Burns and Scott, Campbell and Cunningham, Hogg and Ramsey, Tannahill and Wilson, are well known to all who are here assembled, and that the special beauties of each individual writer need not now be pointed out. I shall rather then, for a very little, call your attention to one or two thoughts suggested by a cursory and fragmentary review of the Poets and Poetry of Scotland. The number of Poets that Scotland has produced has frequently been referred to, and astonishment expressed, that such a small and poverty stricken land should have been the birth place of so many singers, whose melodies now gladden every spot on earth; are sung by the banks of the Ganges and in the remote wilds of Africa, and are moulding in advance the civilization of the globe wherever they are carried. Nor is it easy to account for the fact. We do not expect to find gardens of roses and flower beds of choicest and rarest perfume on bleak and barren mountain tops, exposed to storm and tempest, and as little do we expect to find such a variety of genius and such a wondrous affluence of song in the cold and sterile atmosphere of Caledonia. And yet against all calculation, Scotland, in the estimation of the educated world, is pre-eminently the land of battle and of song. Nor should we forget that the intellect of Scotland has generally and to some extent rightly been regarded as more allied to severer studies and abstruser speculations than the effusions of tender minstrelsy. In every department of science, whether belonging to matter or mind, she excels. Such names as James Watt, and David Hume, Dugald Stewart, and Sir William Hamilton, Reid and Brown, need only be mentioned in the hearing of an educated audience, to recall to memory how much the world is indebted for all the grander, and profounder discoveries in the world of thought, that have appeared during the last 100 years. Nor should we, as Scotchmen, to-night, fail to mention the name of James McCosh, who now presides over the far famed Princeton College, fit successor of the many immortal minds that are inscribed upon her scroll, from John Witherspoon to the present day. (Applause.) And yet in spite of the metaphysical, hair splitting, and argumentative character of the Scottish mind, there is a flexibility and outgushing emotion—an overflow of feeling and fancy that is nowhere excelled. For, as regards the quality of Scottish poetry, Scotchmen have no cause to be ashamed. Try it by what-

ever standard you please, gauge it by any rules you may select, contrast it with the poetry of any nation under heaven, and it will come out at least equal to the best. And who were they, let me ask, who thus in days gone past, sang so sweetly, and now claim our grateful homage? What were the outward circumstances—what the human surroundings, if I may so express it, of the greatest names of Scottish song? A few, it is true, may be selected, who were happily situated in respect to worldly goods, but by far the greater number were rocked in the cradle of adversity. Instead of purple and fine linen and the choicest delicacies, hodden grey and homespun tartan was their dress, and oatmeal porridge their daily fare. What the Edinburgh Reviewers put upon the title page of their magazine might with equal truth be said of many Scottish poets, "*We cultivate the muses on a little oatmeal.*" (Laughter.) Not without truth has it been remarked, that Burns, the noblest gift of God to Scotland since John Knox, strayed down the shady side of the street of Dumfries, with his bonnet on his brow, and no man regarded him or cared for, the big-heart breaking with his own bitter remorse. I suppose that, just as we read of actors on the stage putting forth the grandest efforts, when their hearts are heaviest and their wants most pressing, so the sublimest effusions of our Scottish poets were breathed forth, when corroding cares gnawed at their very vitals and almost broke their heart strings. We do not indeed, Mr. President, apologise—nor do we regret the poverty—the humble origin, and in many cases, want of classic style which characterises many of Scotia's Bards. Had there been more of the scholar there would have been less of the man. Their writings would have been limited in their range, whereas by their wide-spread and real humanity, they claim the world as debtors, and receive the reverence of mankind in every country, and in every clime. (Loud applause.) And if we turn from the men themselves to their writings, one is absolutely lost in attempting to define the peculiar excellencies of Scottish poetry. What subject is there that has not been handled? What movements of world-wide magnitude and importance that has not been immortalised? In what struggle for the rights of man and the good of society has not that voice been heard appealing most powerfully to the noble instincts and better passions of the human soul? They had no cause, indeed, to go beyond their own blood stained soil for the materials of their

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compositions. The struggles of the nation, first in behalf of civil liberty, and subsequently in behalf of religious freedom and the rights of conscience, were enough to inspire the efforts of the highest genius. Under the spell of such mighty agitations, when Scotland was struggling for its very being, do we wonder that the great National Poet should have written that immortal song, which is never sung without firing the blood of honest, pure minded patriots—

“Scots wha hae wi Wallace bled,
Scots wham Bruce has often led,
Welcome to your gory bed,
Or to glorious victory.”

(Loud cheers.) Yes, Mr. President, those days are sacred in our history, and embalmed in our memory—

“The solemn league and Covenant
Cost Scotland blood—cost Scotland tears,
But faith sealed freedom’s holy cause,
If thour’t a slave indulge thy sneers!”

But, while of necessity, the cause of human liberty enters largely into Scottish poetry, other equally worthy themes employ the poet’s pen. A sturdy spirit of independence is everywhere present. “A man’s a man for a’that,” is the key note of every songster since the days of Robert Burns. As Ebenezer Elliott the Corn law Rhymer says—

“Stern Mother of the deathless dead,
Where stands a Scot—a free man stands,
Self stripped, if poor—self clothed—self fed,
Mind mighty in all lands.”

(Loud cheers.) Time would fail me to speak of the patriotism—the high toned morality, the intense love of nature—the sympathy with human suffering and the genuine unfeigned piety, that stand out pre-eminently in Scottish poetry from the days of Burns to the present. Next to the preaching of the gospel, and the training of her Parish Schools, no other influence has been half so powerful in forming Scottish character as her poets. There is good hope of the future of any nation, whose people sing in turn “the Psalms of David and the songs of Burns.” It has been well said that the songs of a country indicate the moral tendencies of the people. Where these are pure and virtuous—the people will be simple in their tastes—honest in their lives, and honourable in their dealings, and is not this true in the main of Scotchmen, wherever found the world over. Other nations have had men of genius and learning perhaps as great,

but no other nation ever had such a peasantry, as the peasantry of Scotland. Show me a country where the great mass of the inhabitants practice such high toned morality—such untiring industry—such conscientious honesty of purpose and action, coupled with strong, common sense and patient courage, qualities which are everywhere respected, wherever intelligence and sobriety prevail. If such Mr. President, has been the powerful influence of Scottish poetry upon her people, and may I not say the whole civilised world, should we not earnestly pray, that the day may be far distant, when the race of poets shall be extinct? That such a thing is possible we cannot—we will not for a moment believe. For many centuries we may not see another Burns, but we shall cherish the hope, that as long as the Scottish race and dialect exists, there shall be found a goodly number ever ready to chronicle her legends, and repeat her history in simple verse. The unapproachable greatness and transcendent powers of men like Scott and Burns have cast into the shade the names of many minor poets, who in later years have sung most sweetly and tenderly of all that is dear to humanity. The columns of our daily papers contain verses that would in a bygone age have attained a high celebrity, but are undervalued and forgotten, because of the higher standard that now prevails. Such men as George McDonald, and Alexander Smith, Robert Buchanan and David Wingate, and last, but not least, considering his age, David Gray the boy poet of 22, who died ere he had really began to live, are worthy of our grateful mention. (applause.) Professor Masson of Edinburgh computes that 200,000 people are at the present moment writing verse in Great Britain, and of that number Scotland may fairly claim a large portion. Among these there surely will be found many sweet singers of more than respectable mediocrity!

“Yes there are hearts prophetic hope may trust
That slumber yet in uncreated dust,
Ordnained to fire the adoring sons of earth
With every charm of wisdom and of worth;
Ordnained to light with intellectual day
The mazy wheels of nature as they play
Or warm with fancy's energy to glow
And rival all but Shakespere's name below.

(Loud and prolonged cheers). Apologising, gentlemen, for the time I have occupied, most heartily do I respond to your toast. “The Poets and Poetry of Scotland.” (The speaker sat down amid loud cheers.)

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Hon. JOHN YOUNG then proposed our "City Members."

Mr. THOMAS WORKMAN, M.P., returned thanks, saying that Montreal was eminent for many things, but chiefly for its charitable Societies, among which the St. Andrew's Society took the first place. On behalf of Mr. Ryan and himself, he returned most hearty thanks.

Hon. JOHN YOUNG then proposed the "Mayor and Corporation" and the President read a letter from the Mayor apologizing for his absence through sickness.

Mr. ALEX. OGILVY, M.P.P., then proposed "Our Guests."

Hon. THOS. RYAN, Senator, replied, saying that he had gained a lesson in political knowledge that evening. He had found out that the Dominion which was so full of all kinds of good things was just like that excellent dish the "haggis." He could only feel surprised, however, that the haggis being so good and so much appreciated by Scotchmen, the Scotchmen—the new Scotchmen of Nova Scotia—objected to it. This was the more strange too because the dish had been prepared by a Scotch cook, one Sir John A., who might be imagined with his white cap on, assisted by a French artist, whom it was unnecessary to name.

Mr. BECKETT proposed our "Sister Societies," and had much pleasure in being the medium of laying this sentiment before the meeting. It had been his privilege to act in concert with the Sister Societies for several years, and so far as he could remember, they had never come into collision, in the discharge of their respective duties, but worked together harmoniously.

Mr. JOHN LEEMING responded, expressing his thanks for the opportunity afforded himself and the representatives of other Societies for the opportunity afforded them of witnessing the very elegant display that evening. He believed it very desirable that all those Societies should work unanimously. They did a great deal of good, and while they were supported by the public he believed they would continue to do so.

The toasts of the "Press" and the "Ladies" were proposed by Mr. Ogilvy, and replied to by Mr. Penny and Mr. McDonald.

The Hon. Senator RYAN proposed the health of the President, Mr. A. Robertson, and the ceremonies closed with God save the Queen, followed by three hearty cheers.

MESSAGES AND ANSWERS.

During the evening the following messages were received and sent by telegraph (a wire having been brought into the room) to the places mentioned below :—

CHICAGO.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Illinois.

"Caledonia," may it be the abode of heroes and the birth-place of freedom, and may her sons abroad never disgrace their sires.

Answer :—

From Scottish heart to Scottish heart to-night there stretches a mystic chord, and along the lines of that invisible telegraph, messages of remembrance and affection are constantly passing. Time and distance are annihilated, and to-night Scotsmen all over the world are, in the words of the immortal Burns

"Brithers yet and a' that."

The Illinois St. Andrew's Society, now celebrating its 23rd anniversary at the Briggs House, Chicago, greet with most affectionate regards the St. Andrew's Society of Montreal.

ROBERT HERVEY, President.

DETROIT.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Detroit.

Scotia's sons in this land of our adoption, while we cherish the endearing memories of the past, and cannot forget our heather hills and mountain streams, yet let it be our constant aim, in the discharge of our duties here, to act worthy of our illustrious ancestry.

Answer :—

The Dominion of Canada! May she ever continue to appreciate the proud prerogative of her illustrious descent; ever rejoice in the purity of justice and the faithful execution of her laws, and never suffer the word *foreigner* to appear in her civil and political usages as a term of reproach or estrangement.

Very truly yours,

JAMES BLACK.

Success to those who wish it to others. Riches and honour to the charitable and humane.

NICOL MITCHELL, President.

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BUFFALO.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Buffalo.

Canada and the United States—May their mission be the enlightenment of the world in the theory and practice of civil and religious liberty, and may the legislation of each tend to the attainment of this important object.

Answer :—

The St. Andrew's Society of Buffalo reciprocate your sentiments and greets you with all the honours of the day. May the Scottish element in America ever be a bond of union between Great Britain and the United States. Quick to promote a noble reciprocity of sympathy and esteem, and strong as a guarantee of perpetual peace.

HUGH MURRAY, President.

TORONTO.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Toronto.

To our sister city we bid God speed; let it be the endeavour of Scotchmen there to lay her foundations in truth and righteousness, and may no unworthy jealousies ever arise to mar our good friendship.

Answer :—

The St. Andrew's Society of Toronto to the St. Andrew's Society of Montreal,—The sons of St. Andrew in the West drink a cup o' kindness to their brethren in the East, and for a' the airts the winds can blaw, may they ne'er blaw strife atween us twa.

D. L. MCPHERSON, President.

HAMILTON.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Hamilton.

May auld friends ne'er be forgot for new ones, and may your city increase in all that tends to promote the true happiness of her inhabitants.

Answer :—

"Do as the cow of Forfar did, tak' a stanin' drink." The Hamilton Society sends kind greeting to their Montreal brethren, with best wishes. May ye'r banquet be a success. We have a nice gathering; gie's yer han'.

ROBERT ROY, President.

OTTAWA.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Ottawa.

St. Andrew's Day.—We greet your Society, and may a brotherly feeling prevail among "brither" Scots the world o'er.

Answer:—

The members of the St. Andrew's Society of the Capital, present their compliments to the members of the St. Andrew's Society of the Commercial Capital, and have much pleasure in saying that a britherly feeling prevails among brither Scots here, and they trust the same may prevail among brither Scots of Montreal and all the world o'er.

J. FRASER, President.

BELLEVILLE.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Belleville.

Of Scotland, our native land, let us ever cherish a grateful remembrance, not only because of its historical interest, but also because of the eminent virtues of her sons and daughters.

Answer:—

St. Andrew, may his virtues ever influence the Scottish character.

A. ROBERTSON,
President.

KINGSTON.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Kingston

Our native land—May her heather hills and mountain crags ever testify against the tyrant and usurper, and in favour of legitimate virtuous authority.

Answer:—

May Scotia ever live in the hearts of her sons for patriotism, the recollection of her history, her glory, her poetry and song, and for the educational advantages which every native of her hills, her glens, her towns and hamlets enjoy.

JAS. RIDDELL, President.

RICHMOND.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Richmond.

Speed the plough. The Scotchmen of Montreal greet their

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Answer:—

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Answer:—

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brothers engaged in conquering the wilds of the home of their adoption.

Answer :—

The St. Andrew's Society of Richmond sends fraternal greetings to the St. Andrew's Society of Montreal with the sentiment :
" We do not love others less because we love our own more."

ST. JOHN'S, N.B.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of St. John's, N.B.

To our brethren in the Maritime Provinces we desire to extend a brother's hand, and unite with them and Scotia's sons the world over in commemorating the heroic deeds and the undying virtues of our ancestors.

Answered by Letter.

HALIFAX.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Halifax.

St. Andrew's Day, dear to every Scotchman, as it brings to our remembrance the sacrifices of our forefathers in the purchase of civil and religious liberty.

Answered by Letter.

PORTLAND.—The St. Andrew's Society of Montreal, to the St. Andrew's Society of Portland.

Canada and the United States—May their friendship be cemented by the indissoluble bonds of disinterested brotherly affection.

Answered by Letter.

NEW YORK.—St. Andrew's sons in New York send affectionate greeting to their brethren in Montreal. They have a large and enthusiastic gathering

WILLIAM PATON, President.

Answer :—

The St. Andrew's Society of Montreal cordially reciprocate your friendly greeting, and rejoicing at your "enthusiastic gathering," refer with satisfaction to the success of our own.

SARNIA, ONT.—St. Andrew's Society Rooms, Sarnia, Ont.—To A. Robertson, Esq., President, Montreal St. Andrew's Society.

The sons of Scotland and their friends now assembled to honour the day, send their greeting:—Success to the Canadian Dominion. Long live our Queen. The descendant of Kenneth, son of Alpin, King of Scotland. Respect to the Ross-shire Buffs, the Heroes of India, and the champions of Lucknow. Prosperity to the sons of St. Andrew in Montreal.

D. MACKENZIE, President.

Answer to the above mis-laid.

The deputation to the 78th as mentioned above, and consisting of Rev. Mr. Cochrane, Messrs. W. McFarlan, and E. McLennan proceeded to the officers Mess Room, when the Rev. William COCHRANE addressed Col. McKenzie and the officers as follows:—

Rev. W. COCHRANE said:—Colonel McKenzie and officers of the 78th Highland Regiment. We are here, Gentlemen, as a deputation from the Saint Andrew's Society of Montreal, now celebrating the Anniversary of our Patron Saint, to express the warm feeling and sincere respect of the Society for the gallant 78th. On an occasion like the present, it is becoming for Scotchmen to review with a pardonable pride, those events in our national history, that have secured for Scotland an honourable place in the History of the Kingdom, and immortalized the memory of her sons in letters more durable than brass or marble. In recounting the sources of her greatness, the achievements of her brave and intrepid soldiers cannot be forgotten. Perhaps no country on the face of the earth, is more indebted than Scotland to the intrepidity and courage of her military defenders. Long indeed before the union of the three Kingdoms was happily consummated, the martial spirit of her people was evoked to preserve her independence and secure to her those priceless blessings she now possesses, and from that time to the present, while there has been no cause for internal strife and intestine wars, the Scottish Regiments in every part of the globe have again and again won honourable mention, by their deeds of valour on many a well fought battle-field. Foremost in the fray, with an eagerness and a bravery that has called forth the commendation of the whole civiliz-

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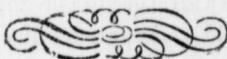
ed world, have been the 78th Highlanders. As the sons of Saint Andrew we welcome any and every regiment of the British army that our most Gracious Sovereign sees fit to land upon our shores. We believe that without exception a spirit of loyalty and honour pervades them all. But as Scotchmen we feel a peculiar delight in having in the Metropolis of our Dominion the 78th Highlanders. The noble victories achieved by you in India during the fearful mutiny of 1857, when your gallant Regiment, with the immortal Havelock came to the relief of Lucknow, and the music of the Pibroch revived the fainting spirits of our captive countrymen, long has this been embalmed in history, and can never be forgotten. Nor should we fail to mention that this very Regiment, though bearing a different name, acted a noble part in the taking of Quebec in 1759 under General Wolfe. Such occasions, and many others that might be mentioned, inscribed upon your well scarred but unstained banners, have endeared you to our hearts. I am sure that I speak the sentiments not only of the members of the Saint Andrew Society of Montreal, but of all nationalities and creeds that compose our citizenship, when I extend to you a cordial greeting, and in their name, indulge the hope that your residence among us may be long continued. While we deprecate and shudder at the horrors of war, and pray that it may long be a stranger in our land, we are not of those who would willingly yield to the invader of our homes and sanctuaries, from whatever quarter they may come. The Scotchmen of the present generation will prove themselves worthy of their sires. In common with every patriot, they believe that war, and even death, in a good and virtuous cause, is preferable to ignominious servitude, and that the christian patriot can heartily accept the stirring language of England's great dramatist :

" In peace there's nothing so becomes a man,
As modest stillness and humility ;
But when the blast of war blows in our ears,
Then imitate the action of the tiger,
Stiffen up the sinews—summon up the blood."

Cherishing these sentiments, we offer you to-night our heartiest congratulations. The 78th Highlanders and other regiments of Her Majesty's troops at present quartered in our Dominion may rest assured, that should occasion demand their services,—among our brave Canadian Volunteers, Scotchmen will not lag behind. We are con-

fidest also, that the same firmness and courage that has characterised your ranks in the past, will not be wanting in maintaining those principles of civil and religious liberty that are interwoven with the history of the Scottish nation. With these brief remarks, I tender to you Colonel McKenzie, and your brother officers, the congratulations and well wishes of the St. Andrew's Society of Montreal.

To this Colonel McKENZIE said that he considered it a very high honour indeed that a deputation should be sent from the St. Andrew's Society to congratulate them on the return of the day, but that as his *forte* was not speaking, should confine himself, to expressing his grateful thanks on behalf of himself and the officers of the regiment, for their kindness.



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EXTRACTS.

From some of the letters of thanks sent back to the Committee, for kindness shown, as well as sums refunded that had been advanced, referred to in the report of the Charitable Committee :

Montreal, March 14th, 1867.

Ladies and Gentlemen,

I beg to return you my sincere thanks for the kind interest you manifested in my welfare when as a stranger in a strange land, I solicited the aid of your Society to obtain work.

I am happy to inform you that I have been appointed Teacher to _____ School.

The remembrance of your kind advice and liberal offer of assistance, will always be cherished with the deepest gratitude by

Montreal, July 25th, 1867.

Gentlemen,

I cannot but express to you my gratitude and thanks for the kind manner that myself and family were received in the St. Andrew's Home, and I feel more particularly so upon coming into this country an entire stranger.

It will always afford me great pleasure to inform my countrymen wherever I may be located, that Scotsmen upon coming to this country have not forgotten the common ties which ought to bind them together in one Brotherhood, and that Montreal possesses an Institution, where every Scotsman can come with confidence for aid and advice.

With my best wishes for the prosperity of the St. Andrew's Home.

Toronto, 25th April, 1868.

Mr. Burnet, *

Sir,

I, according to promise, enclose P. O. O. for \$5.35, being the amount paid for the tickets, with many thanks for your kindness to me.

New York, 23rd May, 1868.

Mr. Wm Burnet,

Sir,

As I promised, I now send you enclosed the amount of \$4 in Canada Bills, for what I received from you to pay my fare when I was in Montreal. I now thank you and the Committee.

Montreal, June, 1868.

To the Members of Committee, St. Andrew's Home.

Gentlemen,

Having procured a permanent situation in Montreal, I am desirous of expressing my deep sense of obligation to the Ladies and Gentlemen composing the Committee, for their interest and leniency in my behalf. I am aware that the present rules of the Society have been over-stretched in dealing with my

case, hence, the necessity for returning my simple acknowledgments which, at present is all I am able to do, keeping in mind the comforts I have experienced in the Home, I sincerely hope at some future period I may have it in my power to give something towards the maintainance and comforts to those who may be similarly placed as I have been.

In the meantime, I again thank the Committee on taking leave of the Home, much improved in health and likewise by the good examples shewn.

I have the honour to be, Ladies and Gentlemen,

Most respectfully yours,

Douglas, September 28th, 1868.

Gentlemen,

I take the liberty according to promise to write you these few lines, as I ought to have done before, but waiting until properly settled I delayed until now, to which I am happy to say that we are in a measure comfortably situated, thank God I have managed to get my family here some time ago, which has cost me a good bit of money, however in a short time if spared and in health, I will be able to remit the money you have been so kind in advancing me, which has been of great service.

I like this place well, it is a small village, very healthy; things in general very dear, remember me kindly to the gentlemen of Committee.

September 28th, 1868.

My Dear Sir,

I have this morning sent a box containing clothing, addressed to the Superintendent of the St. Andrew's Home, and I now enclose \$10, the two to form a small donation to the Society. Along with this allow me to express to you and the other members of the Society, the obligations I am under for the kindness they shewed me a year ago, when in trouble among strangers. I continue to like my place very much, find my position which from appearances may be permanent, an agreeable one, and altogether I feel contented. It is no small satisfaction to know that my services are appreciated by my employer and his partner.

Montreal, 12th November, 1868.

Wm. Burnet, Esq.

Dear Sir,

Herewith I enclose you the sum of Twenty-three Dollars, being amount advanced to Mr. ——— of Scotland, in May last, by St. Andrew's Society of this city. Mr. ——— brother (who has sent me the money,) requests me to thank the Committee of the St. Andrew's Society, for their kindness in aiding his brother in a time of need.

I am, yours truly,

JAMES ROSS.