

# The JOURNAL

of the St. Andrew's Society of Montreal



January, 2005

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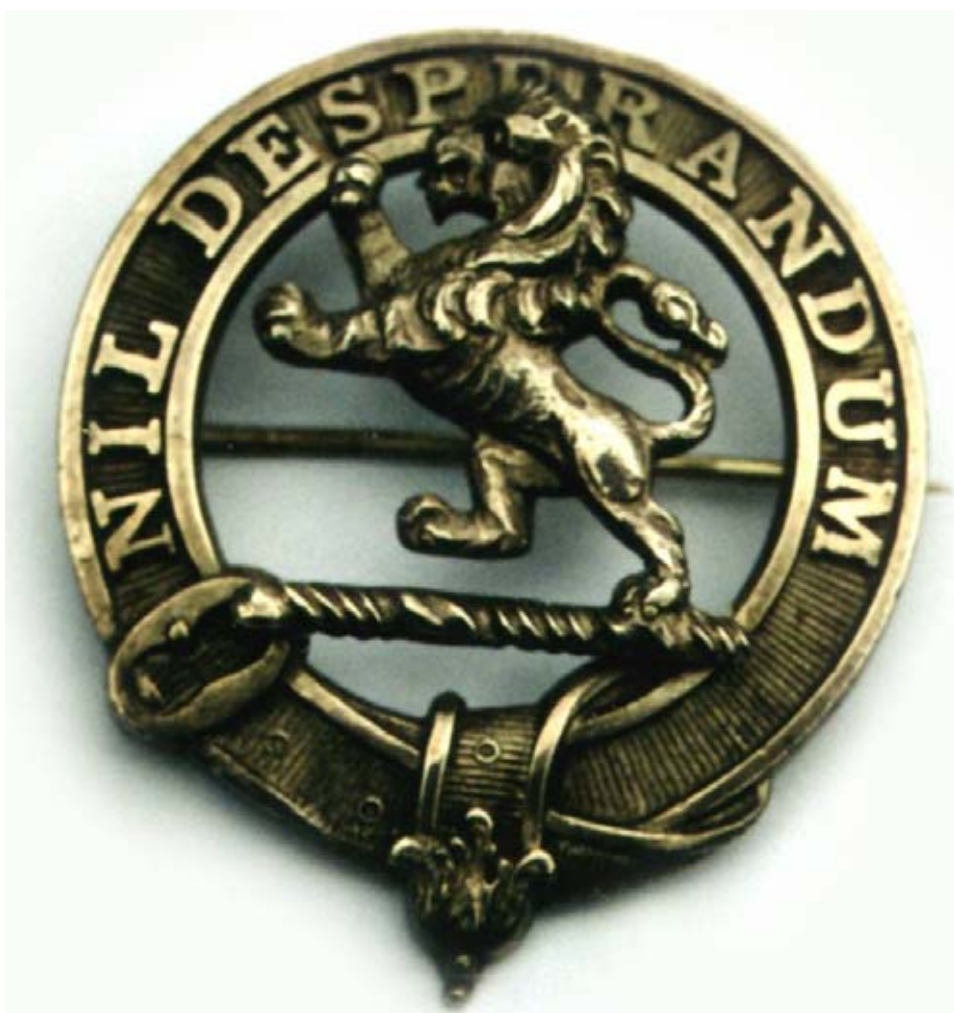
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The badge of Lt Col Sir Andrew Ogilvy-Wedderburn, the Guest of Honour at our recent ball, bears the motto "Never Despair".

## **PRESIDENT'S LETTER**

The tremendous devastation caused by the earthquake and resulting tsunami certainly put a damper on many people's New Year's celebrations, but it has been quite encouraging to see the outpouring of generosity that has been shown by so many around the world as they do what they can to help those in need.

It was this same willingness to help one's fellow man that was in evidence in 1835 when our Society was founded. The initial motto of the Society was "relieve the distressed" and over the years we have responded to a number of disasters in and around Montreal including shipwrecks and outbreaks of disease. Although the type of assistance that we have offered has changed over the years as the role of the government has increased, the St. Andrew's Homes that we operated and the Society's crowded cemetery plots are testaments to the direct support that we have provided in the Montreal community.

Attempts to contact the St. Andrew's Society in Thailand and the St. Andrew's Society in Indonesia have been unsuccessful and so it is unclear whether or not those Societies are involved in any way with the disaster relief. Regardless, we wish all those involved in the relief effort Godspeed.

Our Society has had a very active fall, and the events that have taken place have been very well received again this year. I would like to thank Mr. & Mrs. Buckett and their team for their work on the Taste of Scotland, Mr. Bruce McNiven and the Ball Committee for a wonderful Ball and Mrs. Mary Johnston Cox and her team for a very enjoyable Children's

Christmas Party. All of our events depend on your active support and we thank you for helping to make them the success that they were.

I hope to see many of you at the upcoming events, which are listed on the cover of this issue, and I look forward to working with many of you to further the interests of the Society. Together we can get a great deal done and with any luck have some fun at the same time. Please do contact me if you have any comments or suggestions.

Ian Aitken  
President

## **ANNUAL MEETING MONDAY, MAY 9<sup>th</sup>**

The annual meeting of the Society will take place at the office of the Society on Monday, May 9<sup>th</sup>. The Keith Radley Hutchison Award will be presented and all members are encouraged to attend. Our offices are situated in the Macdonald Stewart Foundation building, located at 1195 Sherbrooke St. West. Proper notice of this meeting will be mailed in due course.

## **BURNS NIGHT SUPPER FRIDAY, JANUARY 21<sup>st</sup>**

Dr. James S. S. Armour, Minister Emeritus of the Church of St-Andrew and St-Paul, will be our guest of honour at this year's Burns Night Dinner and he will deliver the Toast to the Immortal Memory. For a change, the event will take place at the University Club and we hope that you will be able to attend. Tickets may be purchased through the offices of the Society (\$65 for members and \$70 for non-members).

## **FLOWERS OF THE FOREST**

We extend our sympathy to the family and friends of four members who passed away recently: Dr. C. Crawford Lindsay, MD, CM, FRCS(C), FACOG, a life member since 1968, Dr. J. Preston Robb, MSc, MD, CM, a life member since 1970, Dr. John W. Patrick, CD, MD, FRCS(C), a life member since 1962 and Mr. Lorne C. Webster, OC, BEng, PEng, MEIC, a life member since 1961. Mr. Webster served as the Co Chair of the Society's Patrons Committee from 1988 until 1999.

## **NEW MEMBERS**

The Society is very pleased to welcome nine new members: Mr. David Ewan MacDonald Anderson, Mrs. Daniele Dumais (Kerr), Mr. Matthew Robert Kerr, Ms. Anne Lilly Kerr, Ms. Michele Adrienne Kerr, Mr. Gordon Purves McPhee, Mr. Benn A. Mikula, Mrs. Nicole Mikula and Mr. Philippe Alexander Ross.

If you know of people who might be interested in joining, please encourage them to do so and invite them to an event.

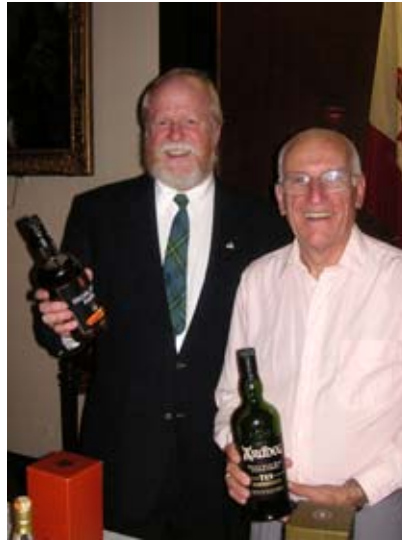


## **TASTE OF SCOTLAND OCTOBER 15<sup>th</sup>, 2004**

The Taste of Scotland event took place in the Officers' Mess of the Black Watch on Friday, October 15<sup>th</sup>, 2004. The event was tremendous fun, with plenty of wonderful food again this year, and we would like to thank all those who participated in one way or another in the event's success.

A tremendous selection of whisky was on offer this year, including: a 14 year Oban, a 10 year Talisker, a 10 year Isle of Jura, a 12 year Bowmore, a 12 year Highland Park, a 12 year Glenfiddich, a 10 year Laphroaig, a 10 year Glenkinchie, a 10 year Macallan Single Highland, a 15 year Longmorn, a 12 year Balvenie, a 10 year Glenmorangie, a 12 year Glenlivet, a 10 year Ardbeg, a 10 year Auchentoshan, an 18 year Glenmorangie, a 12 year Cardhu, a 15 year Dalwhinnie, a 15 year Bruichladdich, and a 10 year Knockando.

Special thanks must be extended to the following people and companies who donated one or more bottles of whisky to help ensure that the evening was a success: 78<sup>th</sup> Fraser Highlanders, The Black Watch (RHR) of Canada, Chas Johnson Inc., Charton Hobbs Inc., Corby Distilleries Ltd., Home Thoughts, Hurley's Pub, Ian Aitken, Maison Maxxium, Martin Barnes, McGill Reproductive Centre, Sylvestre Freres Inc., and Vin Conseil.



Kirk Johnstone and Campbell Oliver serving whisky at the Taste of Scotland event

## **CHILDRENS' CHRISTMAS PARTY, DECEMBER 12<sup>th</sup>, 2004**

The Childrens' Christmas party was a great success again this year with many children and plenty of Christmas cheer. Nemo and Melvin entertained us with their magic, the Cadet Pipe Band performed and Santa Claus distributed gifts before thrilling the crowd with his own playing of the pipes. It should be pointed out that this wonderful event was organized by Mrs. Mary Johnston Cox and her team at no cost to the Society and no cost to those who participated.



Santa Claus gets a hug from Mary Johnston Cox at the Children's Christmas Party

## **THE ST. ANDREW'S BALL**

The annual St. Andrew's Ball was held on Friday, November 26<sup>th</sup>, 2004 at the Fairmont Queen Elizabeth Hotel. The Guests of Honour this year were Lt Col Sir Andrew Ogilvy-Wedderburn, bt., and Lady Ogilvy-Wedderburn, who, prior to the Ball, spent a busy week in Montreal at the various "Ball Week" activities.

A welcoming Council Luncheon was held on Tuesday, November 23<sup>rd</sup> at Club 357 in the recently restored Port Commissioner's Building in Old Montreal, as well as a visit later that day by Sir Andrew to the Black Watch Armoury, where, as a recently retired officer of the U.K. Black Watch and former commanding officer, he was able to compare notes with his fellow officers of the Canadian sister regiment. Both Sir Andrew and Lady (Gillian) Ogilvy-Wedderburn attended the Débutantes' Reception (again at the Black Watch Officers' Mess) on Wednesday, November 24<sup>th</sup>, and the annual Friends of The St. Andrew's Society Luncheon on Thursday, November 25<sup>th</sup> at the University Club. In addition, they had an opportunity to visit a number of museums in Montreal, toured other sites in the City (including a visit to the historic Molson's Brewery) and were graciously received by His Worship Gerald Tremblay, Mayor of Montreal, and Helen Fotopoulos, Member, Executive Committee, at City Hall, where they signed the City's "Golden Book" guest book.

All of this was mere prelude to the evening of the Ball itself, which was by every account, a wonderful success. The lovely table settings and creative ballroom décor included an innovative ever-changing rear projected display of

Scottish landscape scenes on the walls. There were over 420 guests, including a strong contingent from Calgary (thanks to the continued patronage of Canadian Pacific) who celebrated the evening with the lively music of the Peter Freeman Orchestra as well as an observance of the evening's traditional events. These included the Address to the Haggis (given in his usual lively style by George Y. Bradley), Highland dances performed by young members of the Montreal Highland Dance Association, the stirring pipes and drums of the Black Watch and the presentation of the Débutantes and their escorts, preceded by Alexandra Hobart and Aidan Branigan, the flower girl and page.



Lt Col Sir Andrew Ogilvy-Wedderburn, Lady Ogilvy-Wedderburn and Aide-de-Camp, Lt. Rod de Castro

In his brief remarks to the guests, Sir Andrew spoke firstly of the serious side of the military role played by the Black Watch in the U.K., (which he commanded from 1994 to 1997), and the recently announced defence restructuring that will very likely result in the disappearance of this renowned U.K. regiment, leaving the Canadian Black Watch in a unique

position as sole custodian of this historic regiment's legacy. On a lighter note, he regaled the crowd with a charming story of one of the regiment's more pleasant duties - serving as guards of honour at the Scottish summer residence of Her Majesty the late Queen Mother.

Despite the party's going on into the wee hours (latterly in the Black Watch band room after the Ball) many of the guests, together with the Guests of Honour, raised themselves the following morning to attend a very agreeable lunch hosted by the Royal Montreal Curling Club, where Sir Andrew made some brief remarks. On Sunday, prior to their departure, Sir Andrew and Lady Ogilvy-Wedderburn also participated in a service at the Church of St. Andrew and St. Paul.

Our guests confessed on their departure from Trudeau Airport that they had arrived in Montreal with a certain amount of anxiety about what to expect and what might be expected of them. At the end of a very full week, they expressed enormous gratitude and pleasure on the welcome they had received and the warmth and generosity of Montreal's hospitality, such that they were leaving with great regret, and the hope of a return visit soon.

The coordination and logistical planning of the Ball Week activities and the Ball itself presents an enormous challenge. The Ball's volunteer organizing committee gave generously of their time, energy and professionalism, thereby assuring a successful and enjoyable series of events that will benefit the Society and its charitable activities.

Bruce McNiven

## BALL SPONSORS

Mr. A. Ian Aitken, Mr. Andrew L. de Courcy-Ireland, Ice Cap Investments Corp., Mrs. Joan Ivory, Mr. Malcolm E. McLeod, Power Corporation, Mr. Michael Shannon, Mr. Ian A. Soutar, Sprout Securities Inc., and Mr. Jeffrey Tory.

## BALL PATRONS

Senator W. David Angus, LCol & Mrs. Bruce D. Bolton, Mr. Thomas Brady, Canaccord Capital, Mr. George Christie, Mrs. Eileen & Mr. E. Ritchie Clark, Mrs. Pattie & Mr. John Cleghorn, Mr. Robert L. Deans, ENR Asset Management, Mrs Alice Hogg- Varvarikos, Mrs. Barbara Johnson Mr. John Liddy, Mr. John Mackie, Mrs. Beth & Mr. B. Wayne MacLellan, Mr. M. Bruce McNiven, Mr. Stewart W. Meldrum, Mr. Robert G. Ross, Mr. Francois Senecal-Tremblay, and Mr. Leonard Schlemm.



George Y. Bradley addresses the Haggis

## BALL DONORS

Ms. Moira Barclay-Fernie, Dr. Jennifer Barnes, Mr. Alfredo Brusorio, Ms. Nancy C. Burke, Mr. Peter M. Campbell, Col Jean-Claude Dubuc, Ms. Judith Elson, Mrs. Katherine Fisher

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## DEBUTANTES PROGRAM 2004

At this year's Ball, girls clad in white dresses and tartan sashes were ubiquitous. Nine debutantes and their escorts, attired in kilts and tuxedos attended the 2004 St. Andrew's Ball. These young ladies and their escorts all have strong connections to the Society and the Black Watch as well as to the Montreal Highland Dancing Association. Following in the footsteps of other Montreal youths, these young men and women celebrated Scottish heritage by eagerly participating in Scottish Country Dance lessons and charity work.

The debutantes and escorts at the 2004 St. Andrew's Ball were Miss Francesca Helen Allodi-Ross escorted by Mark William O'Connor, Sarah Catherine Bolton

escorted by Faiq Rafiq Hussain, Jessica Lin Dufresne escorted by Daniel Marczak, Erin Margaret Dunsmore escorted by Geoffrey James Shoesmith, Hilary Margaret Hamilton Keachie escorted by Ryan Andrew Hillier, Kristy Lynn Lenard escorted by Darren George Navin, Charlene Gina Rochon-Main escorted by Douglas Malcolm Pospisil, Veronica Fay Mondor McNaughton escorted by Dugald Ross Anthony Malcolm and Elise Yvonne Quinn escorted by Jordan Thomas Wilson. The page, Aidan Branigan and the flower girl, Alexandra Davison Hobart presented a bouquet of flowers to Lady Ogilvy-Wedderburn before the debutante presentation.

Debuting is a very special event in a young lady's life and for these young women and the men that accompanied them. The experience

exposed them to vastly different customs, rules and traditions. Indeed, preparation for their presentation to Lt. Col. Sir Andrew Ogilvy-Wedderburn and Lady Ogilvy-Wedderburn began well before the day of the Ball. Twice a week for a month, the debbs and escorts could be seen at the Black Watch Armoury learning a traditional Scottish Waltz. The debutantes and escorts credit their success to Mrs. Betty Speirs who, with the help of Mr. Tom Speirs, patiently and good humouredly taught them the required grace and precision. Some were so inspired by their waltz practices that they stayed for the Ball practice that followed. This allowed them to meet members of the St. Andrew's Society and other Ball guests in a delightfully informal and entertaining setting.

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## ROLLICKING REELS STILL BEING PRACTISED – 1966

*The following article written by Gillian Ross first appeared in the Montreal Gazette on November 16<sup>th</sup>, 1966 and is reprinted here with permission. The article points out that Betty Speirs first started teaching the reels during 1964. All of us who have benefited from her teaching over the past 40 years are lucky to have had such a wonderful and dedicated teacher and the Society is truly fortunate to have such a talented and long serving volunteer.*

## The Gazette

On recent Monday and Wednesday evenings since Thanksgiving, the gym of the Black Watch Armory has been the scene of some of the most rollicking reels ever performed.

The dances, however, are not the sort one would normally expect to find in the castle-like building on Bleury Street.

During a recent Wednesday night session, there was a decided absence of kilts to be found among the male dancers. In fact, the only ones to be seen were worn by several girls who were determined to look the part even if their bashful partners didn't.

The assorted groups swirling about the gym were some of the 1966 debutantes and their escorts who have been learning the art of dancing a reel for the forthcoming St. Andrew's Ball. They will continue to practice right up to the Wednesday before the ball, which takes place Nov. 25 at the Queen Elizabeth Hotel.

"The debs are taught four reels each year," declared Mrs. C.J.G. Molson of the reels' committee, "and one of the dances is connected in some way with the guest of honor."

This year the "Old Alliance" reel; danced to march time, will be performed in honor of Lord Ogilvy, who will be attending the ball with Lady Ogilvy.

The "alliance" refers to the alliance that existed between Scotland and France following the Scottish-War of Independence that ended with the defeat of the British in 1314 at the battle of Bannockburn.

After that date there was a continuous entente between the Scots and the French noted Captain R.A. Darney of the Black Watch Regiment. "It was quite usual for the Scottish aristocracy to send their sons to school in France and many of them served in the French court." French words such as "promenade" and "pas de basque" are used to describe some of the formations used in the dancing of Scottish reels.

The "Reel of the 51<sup>st</sup>" - the tune of which was composed by the 51<sup>st</sup> regiment, the Scottish Regiment, when they were held prisoners in Germany during World War II; the Eightsome reel and the Dashing White Sergeant are the other reels taught.

"The debs will also learn a waltz - the Scottish Country Waltz, and the Gay Gordons, which is not really a reel at all," Mrs. Molson declared. These two dances will be open to anyone who wishes to join in at the ball. The reels will be performed only by those who have attended practices.

"The reason for this is that reels are danced in sets or groups which should be formed beforehand and practiced as such," declared Mrs. Betty Speirs, who has been teaching St. Andrew debs at the Armory for the past two years.

Though the practices are mainly for debutantes, anyone going to the ball may attend. "We prefer non-debs to come in already formed sets - four couples per set." noted Mrs. Speirs, who hails from Scotland herself.

Although there are 24 debs to be presented at the ball, only 12 or 13 of them are able to attend the practices. "Many live out-of-town and others are away at school." Those who are able to make it come as often as they can, declared Mrs. Tom Price of the ball committee.

"We have had quite a turnout of boys in more recent sessions, now that rushing season is almost over at McGill," noted Mrs. Molson. Most of the girls have attended from the beginning.



Four members of the Black Watch (RHR) of Canada about to perform the Sword Dance at the St. Andrew's Ball

## CELEBRATING ST. ANDREW'S DAY IN THE 1820s

The first public commemoration of St. Andrew's Day in Montreal was on November 30<sup>th</sup>, 1816.

On Monday evening the principal tradesmen of the city and vicinity, held a ball and a supper at Dyde & Co.'s Mansion House Hotel, in celebration of the anniversary of the Tutelar Saint of Scotland. The dancing commenced about 7 o'clock, and continued with great spirit till after midnight, when the company to the number of 150 sat down to a sumptuous and elegant supper, which reflected great credit on Mrs. Dyde's taste. The supper room was handsomely decorated for the occasion having at the upper end a transparency representing St. Andrew at full length. After supper the dancing was resumed and continued with much vivacity till after five, when the party retired to their respective homes highly pleased with their intertainment [sic].<sup>1</sup>

The celebration itself was a simple one, grouping together those of a certain class, men and women, to dance and sup together as Scots. Balls had been used periodically by the English and the Welsh for their celebrations, and were a regular occurrence in the social season, held mostly during the winter months. The Montreal Assemblies was a society established in 1800, which regulated the elite's assemblies and balls. Every year its officers, some of the city's and military's elite, organized a calendar of events, and invited only the most respectable of people.<sup>2</sup>

The day was most often celebrated with a dinner, usually an all male

event. Occasionally it was celebrated with a ball, and once even a theatre event. What characterises the Scottish events during this period was their variety. For example in 1824 the day was publicly celebrated in two different locations. There was a ball and a dinner at the Mansion House Hotel, which hosted between eighty and a hundred and fifty people.<sup>3</sup> Mrs. West's Assembly Room also had a ball. There were also "several other private parties [which] were given in different parts of the city."<sup>4</sup> In 1825 there were four different events. The Cameron Highlanders held a dinner for a "select military party."<sup>5</sup> A ball was held at the Masonic Hall Hotel.<sup>6</sup> The Theatre Royal organised a performance of the play *Wallace*, which was "neither correct as regards to the period when the Scottish hero lived, nor to the incidents of the beautiful novel of Miss Porter, upon which it is said to be founded."<sup>7</sup> Regardless of the play's inaccuracy, it was enjoyed by the crowd mainly due to the performances, and the stirring imagery of Scotland it presented.<sup>8</sup>

The day was celebrated fairly regularly after 1820, but its mention in the city's newspapers often was in complaint about its lack of commemoration. There seems to have been a consciousness about the importance of the day as a Scots holiday. Even in years when no events were mentioned, aspects of the saint's life and the importance of the day's observance made the

pages of the newspaper. For example:

This being Saint Andrew's Day- a day celebrated throughout all Christendom, but more particularly among the Scots who own him as their tutelar Saint - we are induced to call to the recollection of our readers, a few historical incidents relative to this holy martyr.<sup>9</sup>

In the years that Saint Andrew's Day was not publicly observed, the city's papers were quick to denounce its absence. In 1822 the *Canadian Courant* saw that there was "no note of preparation" for a Saint Andrew's Day.<sup>10</sup> It criticised Montreal's Scots for their lack of feeling and patriotism.

Such omission on the part of a people so famed for nationality, is culpable in the extreme, we should not be surprised if every true Scotsman (aye, and every true Scotchwoman too) would dread encountering the angry shades of Burns, Ramsay, Ferguson, and other worthies of imperishable apostasy so reprehensible.<sup>11</sup>

They ended their rant with an offer to publish any notices of planned celebrations, which was not taken up on.

In 1826 the *Herald* took a different tack when criticising the lack of celebrations that year. It published a series of letters from a newly arrived Scot named *Sander Dalap*. They were probably written by the paper's editor, himself a Scot.<sup>12</sup> In his first letter published in late October, he introduced himself by describing his arrival in Quebec

<sup>1</sup> *Herald*, 7 December 1816.

<sup>2</sup> *Montreal Gazette*, 21 April 1800; *Montreal Gazette*, 7 December 1822; *Montreal Gazette*, 17 December 1827.

<sup>3</sup> *Canadian Courant*, 4 December 1824 (80 people); *Montreal Gazette*, 4 December 1824 (150 people).

<sup>4</sup> *Canadian Courant*, 4 December 1824.

<sup>5</sup> *Montreal Gazette*, 7 December 1825.

<sup>6</sup> *Canadian Courant*, 3 December 1825.

<sup>7</sup> *Ibid*; *Herald*, 3 December 1825.

<sup>8</sup> *Ibid*.

<sup>9</sup> *Montreal Gazette*, 30 November 1822.

<sup>10</sup> *Canadian Courant*, 23 November 1822.

<sup>11</sup> *Ibid*.

<sup>12</sup> Andre Beaulieu & Jean Hamelin, *La presse Quebecois des origines a nos jours* (Quebec : Les presses Universite Laval, 1973) 27.

and his encounters with the already established Scots.

I was nae sooner settled, an' had got a kintraman to sit down and tak' a skutfu' o' whiskey that I had brought out wi' me, than I began to speer about St. Andrew's Day, an' how the fo'k held it here- and ye may judge o' my surprise when he tauld me that the Scotch here had gi'en owre heeding it! The Lord hae a care o' me, quo' I, but ye're sure leevin' . . . Scotsmen forget Scotlan' sae far as to gie up a custom that brought them a thegither. . . . It's a black burning shame that the country that brought them up an prepar'd the way for them doin' her credit when they were frae her, should be forgotten.<sup>13</sup>

*Dalap's* letter stirred speculation, and resulted in some comment. Alexander Dunlop wrote in the next issue of the *Herald*, that while he understood the letter to be a joke, he did not appreciate his name (the Scots version of it) to be used in this manner.<sup>14</sup> *Dalap* replied, stating that he was surprised at the connection, but he claimed authorship.<sup>15</sup> He then wrote a short biography giving the details of his life in Scotland and that of his late lamented father.<sup>16</sup> In this way he was presenting to the reading public his credentials, his authenticity as a proper and honourable Scot. He did not wish to be taken as a joke.

These letters were intended to push Montreal's Scots to action. They used a Scottish vernacular speech, and references to the Scotland left behind, its wonders and its values. The author put himself forward as the voice of an authentic Scotsman in order to criticise what he saw as

'Canadianized' Scots.<sup>17</sup> The author assumed that a true Scot would exhibit an overt pride by celebrating Saint Andrew's Day. He was attempting to guilt them into compliance.

The true test of *Dalap's* letters was their effectiveness. Soon after their publication, *A Scotsman* called upon his fellow Scots to form a committee to "make arrangements for a public dinner with a competent chairman and stewards."<sup>18</sup> The call was headed and resulted in a dinner held at the Masonic Hall Hotel.<sup>19</sup> A ball was also held by Mr. Whale as an advertisement for his skill as a dancing teacher. He offered instruction during the event.<sup>20</sup>

The letters also generated some criticism. The writer *P.Q.* thought that the use of the Scots language was undignified, and he did not like having to explain to his English friends what was being said.<sup>21</sup> *Pedro* went further by stating that "the said letters were written in the language of the Scottish, against the peace of our Lord the King."<sup>22</sup> Clearly the use of the language offended some. This was most likely because it presented the Scots as unclear, and uneducated. *Pedro's* remarks made it obvious that the King's English was better. *Dalap's* letters stopped on November 26<sup>th</sup> that year.

The 1820s then, were a time when the Scots in Montreal were still formulating a way in which to commemorate their identity. St. Andrew's Day was acknowledged as an important symbol of

Scotland. *Sander Dalap* and other commentators were aware of the strong place this symbolism held in the Scottish community, when they appealed for the celebration of Andrew. However, the act of gathering together in his honour was not an annual occurrence. It was held annually from 1819 to 1821, and 1823 to 1826, then it lapsed until 1834. It was held annually since that time, to the present.

*Ms. Gillian I. Leitch is a PhD Candidate at l'Université de Montréal and a member of the Society.*



Sir John Douglas Sutherland Campbell, Marquess of Lorne, Governor General of Canada, and HRH The Princess Louise dancing a Strathspey Reel at the St. Andrew's Ball as depicted in the *Canadian Illustrated News*, December 7<sup>th</sup>, 1878. From the archives of the Bibliothèque Nationale du Québec.



<sup>13</sup> *Herald*, 21 October 1826. Spelling in original document.

<sup>14</sup> *Herald*, 23 October 1826.

<sup>15</sup> *Ibid*, 28 October 1826.

<sup>16</sup> *Ibid*, 1 November 1826.

<sup>17</sup> *Ibid*, 26 November 1826.

<sup>18</sup> *Ibid*, 1 November 1826.

<sup>19</sup> *Ibid*, 25 November 1826.

<sup>20</sup> *Ibid* 22 November 1826; *Canadian*

*Courant*, 6 December 1826.

<sup>21</sup> *Herald*, 22 November 1826.

<sup>22</sup> *Montreal Gazette*, 2 November 1826.

## SUAS LEIS A'GHÀIDHLIG

Gheall an Riaghaltas na h-Alba taic a chur ri cànan nan Gaidheal. Mar seo chaidh Bile na Gàidhlig a thoirt a-steach 'sa Phàrlamaid am bliadhna aig deireadh an t-Sultainn.

“Tha iomadach uallach ùr air Alba an-dràsta gun ghuth air cothroman mòra. Chan eil mòran uallaichean cho mòr ris na tha an lùib cùram air cànan is cultar; gu h-àraidh nuair nach eil iad sin ach ann an aon dùthaich a-mhàin. Ma gheibh a' Ghàidhlig bàs an Alba, bidh i marbh air feadh an domhain.”

*A Mhòrachd Rìoghail Am Prionnsa Teàrlach, Diùc Bhaile Bhòid, Sabhal Mòr Ostaig, Eilean Sgitheanach, 27 Sultainn 2004.*

“Cha bu chòir teagamh sam bith a bhith ann mu àite na Gàidhlig an Alba. Tha i na pàirt shònraichte agus luachmhor de ar cultar agus ar dualchas.”

*Mgr Seac MacConnail, BPA, Prìomh Mhinistear; an t-Òban, 10 Dàmhair 2003.*

“Seo gairm cridhe. Gairm mo chridhe. Mu dheidhinn cànan mo ghaoil 's mo chridhe.”

*Anndra MacSheumais Cook-Jolicoeur, ball, Comann an Naoimh Anndrais Mhontreal, as an fhianais sgrìobhte aige dhan Riaghaltas, am Faoillteach 2004.*

## UP WITH THE GAELIC

The Scottish Executive promised their support to the language of the Gaels. A Gaelic Bill was thus introduced in the new Scots Parliament this autumn.

“Scotland at present faces many new responsibilities as well as great opportunities. There are few responsibilities more absolute than those which flow from custodianship of a language and culture, especially when these exist to such an extent in only one country. If Gaelic dies in Scotland, it dies in the world.”

*HRH The Prince Charles, Duke of Rothesay, at Sabhal Mòr Ostaig, Isle of Skye, 27 September 2004.*

“There should be no doubt about the status of Gaelic as a language of Scotland. It is a unique and valuable part of our culture and heritage.”

*Rt Hon Jack McConnell, MSP, First Minister, Oban, 10 October 2003.*

“This is a cry from the heart. The cry of my heart. About the language of my heart. The language I love.”

*Andrew Cook-Jolicoeur, member, St Andrew's Society of Montreal, from a presentation to the Scottish Executive, January 2004.*

## VIVE LE GAÉLIQUE

Le gouvernement écossais a promis son appui aux Gaëls et à leur langue. Un projet de loi pour la langue gaélique vient donc d'être présenté au Parlement écossais cet automne.

“L'Écosse a maintenant de nouvelles responsabilités et de grandes occasions de faire. Peu de responsabilités égalent celles qui découlent de la protection d'une langue et d'une culture; particulièrement quand celles-ci n'existent que dans un seul pays. Si le gaélique meurt en Écosse, c'est de la terre entière qu'il disparaîtra.”

*S. A. R. le prince Charles, duc de Rothesay, à Sabhal Mòr Ostaig, Île de Skye, le 27 septembre 2004.*

“Il ne doit y avoir aucun doute quant à la place du gaélique en Écosse. Il occupe une place toute spéciale et précieuse dans notre culture et notre patrimoine.”

*Le très hon. Jack McConnell, MPÉ, Premier ministre, Oban, le 10 octobre 2003.*

“Voici un cri du cœur. Le cri de mon cœur. Pour la langue que j'aime. De tout mon cœur.”

*Andrew Cook-Jolicoeur, membre, Société St Andrew's de Montréal, tiré d'une présentation au Gouvernement d'Écosse en janvier 2004.*



Members of the Montreal Highland Dancing Association surround the Guests of Honour and a piper at the 2004 Ball.

## THE THREE ST. ANDREW'S HOMES (1857-1925)

*The following article was prepared by Mary Johnston Cox, the Society's Historian, to accompany the on-line version of the Register of Immigrants which now appears on the Society's web site. The first two homes are described in the previous issue of The Journal.*

At a Society meeting on November 6<sup>th</sup>, 1886, W. W. Ogilvie stated that the present Home was considerably out of repair and far too small; also he "*hoped that the Jubilee [of Queen Victoria] would be marked by the establishment of a new Home which would redound to the credit of the Society*". His opinion was heartily supported by many of the members present, including the President, Hugh McLennan. After due consideration, a resolution was passed on May 17<sup>th</sup>, 1887 to purchase the house and grounds, known as the Gould property, from the Canadian Pacific Railway Company at a price of \$22,500. The house on Dorchester Street having been sold for the sum of \$6,750, the transaction for the property was quickly executed and on November 3<sup>rd</sup>, 1887 the Society's new President, R. B. Angus, was welcoming the Society's members to their first meeting in the Home at 403 Aqueduct Street where they were advised that the total cost of the Home including alterations and repairs would be \$32,325. This was a major undertaking for the Society but discussions regarding the raising of funds by donations from members and Scottish friends of the Society had already taken place and under the title of 'Subscriptions, New Home' in the Society's financial records a number of generous donors are mentioned as having donated an amount which combined with the

\$6,750 from the sale of the previous Home would pay for the alterations and repairs. In the following year, under the same heading, the total amount of further generous donations when deducted from the purchase price of the Home left a balance of just under \$8,000 outstanding. Later, in 1904, the Home would be completely free of debt thanks to the enterprising ladies of the St. Andrew's and Caledonian Societies who organized a 4-day Fair named "The Seven Ages of Women", held in the Windsor Hotel.

The stately new Home appealed to the Scottish community and also to the members who had taken a keen interest in its furnishing, a few of them having donated "*handsome*" furniture, including chandeliers, for the reception area, the committee rooms and the hall. Later, as an imposing wall decoration, two Lochaber axes were donated plus some large framed pictures. In addition to providing excellent accommodation for the transient immigrants and others requiring care, rooms were allocated for use by the Scottish Choir, a Sunday School and the Caledonian Society.

According to the Charitable Committee's report for that first year of operation, 125 Scottish families (about 500 persons) residing in Montreal required and received assistance; 250 persons were accommodated and the transients who stayed at the Home were glowingly described: "*Never before have we welcomed a finer class of immigrants, a credit to the country they have left and an acquisition to this.*" Also, in order to relieve the crowded wards of the General Hospital and because of the absence of a Convalescent Home in the city, the St. Andrew's

Home was frequently used to house patients of Scottish origin until they were fit to work.

At this period, concern regarding the protection of immigrants when they first arrived in Montreal was again expressed by the Charitable Committee, as it had been from time to time throughout the years by all the National Societies. It was recommended that steps be taken by the St. Andrew's Society to relay information regarding the Home to the newcomers from Scotland immediately on their arrival in Montreal "*as many families and young men lodge in taverns until their funds are stolen or exhausted before hearing of such a refuge as the Home*". Information cards showing a photograph of the Home and directions from the Port to Aqueduct Street were definitely printed and distributed because there is a copy of one in the Society's archives and from the Home's annual reports we know that one of the Superintendents went regularly to the wharf during each navigational season to meet Scottish immigrants arriving from various steamers, offering them assistance and information.

In the following years, the gradual decrease of immigrants arriving at the Home varied from year to year, with larger numbers arriving from 1904 to 1906, mostly bound for Western Canada. For various reasons, however, some would frequently arrive back in Montreal without any means of support. Thanks to the generosity of certain steamship and rail companies who constantly provided reduced or some times free fares for those Scots in need, the Society was able to pay for their passages back to Scotland, thus avoiding deportation and subsequent restrictions that would hinder their return to Canada should they wish

to do so. With the gradual reduction of immigration the Home was not being used to its full capacity as in previous years but care and accommodation were always given to any deserving Scots requiring aid in times of need especially the aged, some of whom often remained on a permanent basis. In 1910, twenty six nurses from the nearby Typhoid Emergency Hospital also found a home there for twelve weeks and at the time of the First World War, soldiers on leave and those returning from the Front were always made welcome. Also, after the war the Home was placed at the disposal of the Khaki League Club for the use of returned soldiers.

Although the Canadian government had taken over the responsibility of immigrants in 1914, the operation of the Home, while reduced, continued until the Nineteen Twenties. Scots in need of aid were still being accommodated and receiving care. Employment situations were still being found, when requested. The Home, however, was no longer fulfilling its original purpose and the expenditure required for its upkeep as compared to the funds necessary for the ever continuing charitable endeavours was no longer justified. Various proposals for the Home's continuation including its possible use as a home for the elderly did not come to fruition. To the deep regret of many Scots in Montreal, the Home and grounds were sold in 1925 to Ernest Cousins Ltd, the dairy company for \$40,000. This amount was added to the Society's Charitable Fund "to be utilised in caring for those in need" and in the ensuing years there were indeed many Scots who were grateful for the Society's aid during a period of economic depression unequalled in Canadian history.

(Debs: Continued from page 5)

Besides dance practices, the debutantes also attended a luncheon held at the home of Ms. Mary Leslie-Aitken and Society President, Ian Aitken. Ms. Moira Barclay-Fernie, Honorary Ball Chairman was also in attendance to greet the debutantes.

The debutantes and their escorts also served a meal at the Old Brewery Mission with many other members of the St. Andrew's Society. Everyone was amazed at the number of people who need the services of the Mission. Equally eye opening was the tour of the facility and the stories about life on the street. The debutantes and escorts were extremely busy during Ball week, as they had to fit in a dance practice, the Debutantes' Reception and the Ball along with the regular load of school, exams, projects, work and extra-curricular activities.

The Ball itself was an exciting experience for the debutantes and escorts as they tasted haggis for the first time, danced the night away and were welcomed into Scottish Society. The debutantes and their escorts were the center of attention as they performed their long walks across the ballroom floor, the deep curtseys and finally, their complex dance. All were pleased with how well the presentation went.

After their presentation, the debutantes and escorts took advantage of being out of the spotlight to explore the hotel and could frequently be seen popping in and out of the ballroom, the pub and the band room. The debs and their dates had a marvelous time and, were among the last to leave, staying at the ball until the wee hours of the morning.

Ms. Andrea Navin

(Donors: Continued from page 4)

Mr. C. Athol Gordon, Mr. Edward Gunn, Mr. Peter E. Johnson, Mr. Ian O. Leslie, The Hon. Mr. Justice Kenneth C. Mackay, Macdonald Stewart Foundation, Mr. David Morton, In memory of Dr. John W. Patrick & Ms. Wendy Patrick, Mr. Curtis Page, Mr. Percy Richardson, Mr. Donald K. Roy, Major G.B. Okill Stuart, and Mr. Romeo Vezina.

## ACKNOWLEDGEMENTS

Air Liquide Canada Inc., AVTEC, B & L Litho Digital Inc., The Black Watch (RHR) of Canada, The Cadet Pipes and Drums, Canadian Pacific Railway, Clinique, Fairmont Le Reine Elizabeth, GBC Asset Management Inc., Hurley's Irish Pub, JAAC Events Inc., The Macdonald Stewart Foundation, and The Montreal Highland Dancing Association.



Lt Col Sir Andrew Ogilvy-Wedderburn proposing a toast to the Society.

## IN APPRECIATION OF ROBERT BURNS - A LASTING MEMORY

Prior to his untimely death on July 21<sup>st</sup>, 1796, Scotland's most celebrated poet, severely ill and in extreme financial distress, encouraged his wife, Jean Armour, not to be afraid of the future, predicting that "I'll be more respected a hundred years after I am dead than I am at present". Before a century had passed, Robert Burns' prophetic words were certainly confirmed on January 25<sup>th</sup>, 1859, the 100<sup>th</sup> anniversary of his birth, Scots in his native land and all around the world participated in special events to honour the memory of this gifted and sympathetic man whose understanding of the passions and frailties of his fellow men and women was so profound. In Montreal, a commemorative banquet was held at the City Concert Hall, then located at Bonsecours Market, chaired by The Hon. John Rose, Past President of the St. Andrew's Society of Montreal.



Portrait of Robert Burns donated to the Society

On July 21, 1896, two formal speeches in commemoration of the 100<sup>th</sup> anniversary of the poet's death were given by Lord

Rosebery in Scotland, one in Dumfries and the other in Glasgow. The following is an abridged version of these two combined addresses, commencing with Lord Rosebery's reference to the poet's prediction at the time of his impending death in 1796:

To-day, the hundred years are completed and we can judge the prediction. On that point we must all be unanimous. Burns had honour in his lifetime but his fame has rolled like a snowball since his death and it rolls on. There is, indeed no parallel to it in the world; it sets the calculations of compound interest at defiance. He is not merely the watchword of a nation that carries and implants Burns-worship all over the globe, as birds carry seeds, but he has become the champion and patron saint of Democracy. He bears the banner of the essential equality of man. His birthday is celebrated more universally than that of any human being. He reigns over a greater dominion than any empire that the world has ever seen. Nor does the ardour of his devotees decrease; Ayr and Ellisland, Mauchline and Dumfries are the shrines of countless pilgrims; Burns statues are hardy annuals. The editions of Burns are as the sands of the sea. No canonized name in the calendar excites so blind and enthusiastic a worship. Whatever Burns may have contemplated in his prediction, whatever dream he may have fondled in the wildest moments of elation must have fallen utterly short of the reality, and it is all spontaneous. There is no advertisement, no manipulation. Intellectual cosmetics of that kind are frail and fugitive; they rarely survive their subject - they would not have availed here. Nor was there any glamour attached to the poet; rather the reverse. He has stood by himself, he has grown by

himself. It is himself and no other that we honour; all Scotland will pay her tribute and this surely is but right. Mankind owes him a general debt but the debt of Scotland is special. For Burns exalted our race; he hallowed Scotland and the Scottish tongue. Before his time and for a long period we had been scarcely recognized, we had been falling out of the recollection of the world. From the time of the Union of the Crowns (1603) and still more from the time of the legislative union (1707), Scotland had lapsed into obscurity. Except for an occasional riot or a Jacobite rising, her existence was almost forgotten. She had, indeed, her Robertsons and her Humes writing history to general admiration but no trace of Scottish authorship was discoverable in their works; indeed, every flavour of national idiom was carefully excluded. The Scottish dialect, as Burns called it, was in danger of perishing. Burns seemed at this juncture to start to his feet and reassert Scotland's claim to national existence; his Scottish notes rang through the world and he thus preserved the Scottish language for ever; mankind will never allow to die that idiom in which his songs and poems are enshrined. This is a part of Scotland's debt to Burns. But this is much more than a Scottish demonstration; it is a collection of representatives from all quarters of the globe to own a common allegiance and a common faith. It is not only Scotsmen honouring the greatest of Scotsmen; we stretch far beyond a kingdom or a race; we are rather sort of poetical Mohammedans gathered at a sort of poetical Mecca, and yet we are assembled in our high enthusiasm under circumstances which are somewhat paradoxical. For with all the appearance of joy, we celebrate not a festival but a tragedy. His death revived the flagging interest

and pride that been felt for him. As usual, men began to realise what they had lost when it was too late. When it was known that he was dying, the townspeople (of Dumfries) had shown anxiety and distress; they recalled his fame and forgot his fall.

The clue to Burns' extraordinary hold on mankind is possibly a complicated one; it has perhaps many developments. The secret, as it seems to me, lies in two words - inspiration and sympathy. If his talents were universal, his sympathy was no less so. His tenderness was not a mere selfish tenderness for his own family for he loved all mankind except the cruel and the base. There is something for everybody in Burns; he has a heart even for vermin! His universality makes his poems a treasure house in which all may find what they want. Every wayfarer in the journey of life may pluck strength and courage from it as he, or she, passes. The sore, the weary, the wounded will find something to heal and soothe. His touch is everywhere and it is everywhere the touch of genius.

His imagination was a supreme and celestial gift but it often led him wrongly, and never more than with women. He had, as the French say, the defects of his qualities. The chivalry that made Don Quixote see the heroic in all the common events of life made Burns, as his brother tells us, see a goddess in every girl that he approached. Hence many love affairs and some guilty ones but even these must be judged with reference to time and circumstance. This much is certain - had he been devoid of genius they would not have attracted attention. It is Burns' pedestal that affords a target. The life of Burns which I love to read with his poems does not consist in his

vices; they lie outside it and it is a life of work, truth and tenderness, from which he has bequeathed to his country the most exquisite casket of songs in the world.

Again, it is quite clear that though exceptionally sober in his earlier years, he drank too much in later life but this it must be remembered was but an occasional condescendence to the vice and habit of the age. The gentry who pressed him to their houses and who were all convivial have much to answer for. His admirers who thronged to see him and could only conveniently sit with him in a tavern are also responsible for this habit, so perilously attractive to men of genius. If he succumbed, it was to good fellowship. Why do we strain, at this distance, to discern this dim spot on the poet's mantle. Mankind is helped in its progress almost as much by the study of imperfection as by the contemplation of perfection. How then can we judge anyone? Man, after all, is not ripened by virtue alone. Were it so, this world would be a paradise of angels. When we thank Heaven for the inestimable gift of Burns we do not need to remember wherein he was imperfect; we cannot bring ourselves to regret that he was made of the same clay as ourselves.

Mary Johnston Cox  
Historian



## NEW YEAR'S GREETING FROM FIRST MINISTER JACK McCONNELL

First Minister for Scotland Jack McConnell, in a New Year message from the main Parliament chamber at Holyrood, said:

"On New Year's Eve, millions of people across the world will join hands to sing Scotland's most famous song, Auld Lang Syne.

"Its universal message of friendship has resonance wherever, and whenever, it is sung. This year I have heard it on many different occasions, but two of the most memorable were thousands of miles apart.

"In October one of Scotland's most accomplished musicians, Eddie Reader sang Auld Lang Syne at the official opening of our new parliament.

"Everyone who was privileged to be in the chamber that day, and the millions more across the world who watched on television, heard her and other Scottish artists such as Nicola Benedetti and the Royal National Scottish Orchestra, celebrate a new Scotland. A country with a proud past and authentic culture, full of enterprising, welcoming people - a country ambitious for the future.

"A week later, while listening to the pupils of Shanghai Middle School No 3 sing Auld Lang Syne in Mandarin, it struck me that the biggest prize our small country can win in 2005 is to build on our international friendships.

"I want the world to learn more about modern Scotland and all it can offer as a good place to live, work and to do business with, but I am also determined that we will

play our part in building a more secure and prosperous world.

"In a few months time, the eyes of the world will be on Scotland as world leaders gather for the G8 summit at Gleneagles.

"It is a timely chance to show that there is a spring in Scotland's step once more, to build on old friendships and forge new links. To demonstrate to the world all that this small country has got to offer.

"And just as we will extend the hand of friendship to everyone who comes to support the international movement to tackle poverty and ill health in the poorest places.

"In July, we will extend the hand of friendship to the world's most powerful leaders but, for now, I wish you all, wherever you may live, a very happy and a very prosperous New Year from Scotland."

## **U.K. BLACK WATCH TO BE AMALGAMATED**

*The following article by Michael Smith appeared in London's Daily Telegraph on Dec. 17<sup>th</sup>, 2004.*

The Government announced a major reorganisation of the Army yesterday, provoking anger in Scotland over the loss of its six famous line infantry regiments.

Geoff Hoon, the Defence Secretary, told MPs that all 19 single-battalion infantry regiments would amalgamate or disband as part of the overhaul designed to create a more "agile, flexible and deployable" Army. He was interrupted by Annabelle Ewing, of the SNP, who was expelled from the Commons after denouncing him as "a back-

stabbing coward". In the Scottish Parliament, Labour was defeated in a vote on the issue as MSPs condemned the cuts.

Gen Sir Mike Jackson, the Chief of the General Staff and architect of the changes, acknowledged that it was an "emotive" issue, particularly among retired soldiers. But the changes were broadly supported by serving troops who will benefit from a higher quality of life, with less upheaval for their families.

Alone among the 19 regiments affected, the Scottish regiments will be able to continue to use their old names, albeit as part of a single Royal Regiment of Scotland with a single tartan and cap badge. Five English regiments will disappear altogether: the Queen's Lancashire Regiment; the King's Regiment; the King's Own Royal Border Regiment; the Devon and Dorset Regiment; and the Royal Gloucestershire, Berkshire and Wiltshire.

The others will amalgamate, reducing 26 line infantry regiments to 12 and introducing five new names: the Royal Regiment of Scotland; the Mercian Regiment; the King's Lancashire and Border Regiment, the Yorkshire Regiment and the Royal Welsh Regiment.

Sir Mike qualified his insistence that the restructuring was the best option by adding "within the existing budget" - a reference to the fact that cutting the Army by 5,000 to 102,000 was dictated by the Treasury. Mr Hoon's insistence that four infantry battalions should be axed as part of a peace dividend from the lowering of tension in Northern Ireland has been avoided. While the infantry was reluctantly prepared to accept the loss of three battalions, it could not agree on a fourth.

## **TRAVEL LOG: NORTH UIST**

*Flow gently, sweet Afton, among  
thy green braes,  
Flow gently, I'll sing thee a song  
in thy praise;  
My Mary's asleep by thy  
murmuring stream,  
Flow gently, sweet Afton, disturb  
not her dream.  
Thou stock dove whose echo  
resounds through the glen,  
Ye wild whistling blackbird in you  
thorny den,  
Thou green crested lapwing, thy  
screaming forbear,  
I charge you, disturb not my  
slumbering fair.*

Burns' words in that lovely old Scottish song came to my mind immediately when I first heard the story of two lapwings on the isle of North Uist. I was staying at a farmhouse Bed and Breakfast on my journey through the isles of the Outer Hebrides.

After dinner in the evening, I went for a walk to explore and enjoy the beauty of the countryside. Dusk was falling as I returned to the farmhouse. I thought I noticed something in the grass in a dip in the ground and the shadowy figure of a bird standing nearby. Not wanting to disturb or frighten whatever was there, I went into the farmhouse to tell my hostess what I had seen.

She said that the bird on the ground was a female lapwing that, injured and unable to fly, had landed there three years earlier. The other bird that I saw in the shadows was her mate, which, with great courage and loyalty, had refused to abandon her and had remained by her side for the ensuing three years. It was such a touching story that I couldn't get it off my mind till I went to sleep that night.

The next morning after breakfast, I went outside for another walk to see the scenery in the bright sunlight. I glanced over at the two lapwings which were still there. Obviously, the male had been bringing food to his mate which kept her alive and healthy.

As I stood watching, out of the corner of my eye I caught sight of something moving. It was the family cat, a marmalade tabby coming around the corner of the house. Not sure what to do, I hurried into the house to tell my hostess of the approaching danger to the birds.

“Och, don’t worry, it’s alright,” she said. “The cat won’t bother the birds.”

Not ready to be so sanguine about the situation, I went outside again. Sure enough, the cat ambled nonchalantly past the birds though she was well aware of their presence well within pouncing distance.

Never let anyone tell you that the Hebrides are not the most magical place on earth!

After all, these were wild birds, not family pets, and would have provided the cat with, in one case, a satisfying snack, and in the other case, probably an exciting chase – fast food, so to speak.

I had several heartwarming experiences with birds as I traveled through the isles.

While staying at a hotel in Castlebay on the Isle of Barra, a young sparrow was brought to me to care for. From various conversations the hotel staff knew that I am a rehabilitator of orphaned and injured wild songbirds. This one had been found cold and wet beside a ditch

the morning after a heavy rain. I made a temporary cage for him of a cardboard box with two cake racks crisscrossed over the top so he could be easily seen and accessed while safely confined. It seemed a good idea to name him ‘Ian Roderick’ in honour of Chief I. R. Mac Neil.

After 24 hours of drying off, warming up and eating some food, and a further 24 hours of observation, young Ian Roderick was successfully returned to his companions in the wild. This incident was the ‘icing on the cake’ of my stay on the Isle of Barra.

On the last leg of my trip, I arrived at Inverness late at night and quite exhausted from using every waking moment to explore and experience as much of the Hebrides as I possibly could.

The inn’s proprietor showed me to a very small room, turned on a lamp and put my belongings on the only chair. I was thankful to get any room right in town so late at night at the height of the tourist season.

Nearly disoriented with fatigue and sleepiness, I fumbled into my night attire. In the dim light of the tiny room I happened to glance at the big window which filled one end of the room. To my befuddled consternation, silhouetted against the night sky, I saw a misshapen head and hunched shoulders. The name ‘Quasimodo’ instantly came to mind and for a moment I froze in alarm. Then weariness overcame fear and I thought: “I’ll kick and I’ll bite and I’ll scream if it lurches through the window but until then I’m going to sleep.”

The next morning when I awoke from a deep sleep and returned to common sense, I glanced once

again at the window and there I saw ‘Quasimodo’ transformed into a decorative pattern of cement in the façade of the inn.

Later in the morning I went to look out the screened open window to examine ‘Quasimodo’ more closely. There on the ledge between the building’s wall and the façade were several seagulls promenading back and forth talking to each other.

Although I am a rehabilitator and not a birdwatcher, without thinking I gave the seagulls the birdwatchers’ salutation of ‘pish, pish, pish’. Immediately two young gulls hurried to my window to investigate.

Still steeped in the mystique of the islands, it was easy to imagine an entire scenario for them. Possibly they were brother and sister and I named them Jeremy and Jessica. They became faithful window visitors for the rest of my stay and I took many pictures of them.

When I mentioned these new friends to the inn’s proprietor, I was urged to please take several suitcases of them back to Canada with me! Admittedly, their greatest charm is not their shrill screams as they circle and wheel about through the sky. As a never ending chorus, undoubtedly there are days when their absence is greatly to be desired.

There were many other sightings of birds, some of which I think are unique to the Highlands and islands and not commonly encountered elsewhere. This is yet another reason to visit this very beautiful part of the world and I recommend it unreservedly.

Florence V. Ahmed

## BOOKS: RAPT IN PLAID, CANADIAN LITERATURE AND SCOTTISH TRADITION

*The dust jacket introduces the book as follows:*

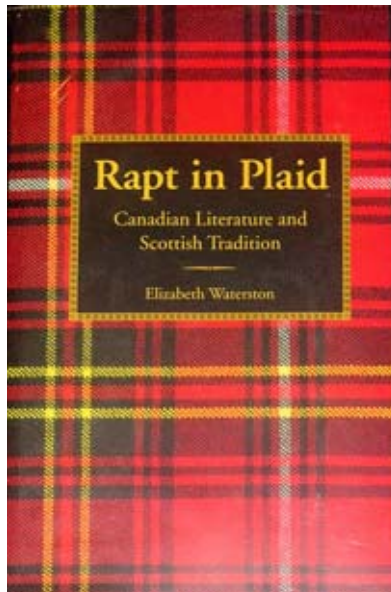
*Rapt in Plaid* combines reflection, criticism, and memoir to illustrate a curious and long-lasting connection between Scottish and Canadian literary traditions. Examples drawn from genres including lyric poetry, narrative romance, war fiction, children's literature, sentimental fiction, thrillers, domestic novels, and short stories link Canadian writers such as John Richardson, Isabella Valancy Crawford, Sinclair Ross, Hugh MacLennan, Margaret Laurence, and W.O. Mitchel to Scottish writers such as Robert Burns, Walter Scott, Thomas Carlyle, J.M. Barrie, Robert Louis Stevenson, John Buchan, and George Mackay Brown.

Each chapter traces the connections from directly imitative nineteenth-century Canadian writers to modern Canadian works where Scottish traditions persists, sometimes transformed and sometimes distorted. Lively biographical sketches and close analysis of particular passages by Scottish and Canadian writers are set in the context of multicultural, narrative, postmodern, and post-colonial theories. This study illuminates the way Scottish ideas and values still wield surprising power in Canadian politics, education, theology, economics, and social mores.

Although Professor Waterston's method is that of a literary historian, she frames each section in this new work with affectionate memories of reading, researching, and teaching Scottish and Canadian literature over a sixty-year period.

Elizabeth Waterston is Professor Emeritus, University of Guelph. A lifetime member of the Association of Canadian Studies and a former National President of the Humanities Association of Canada, she is also a co-founder and former editor of *Canadian Children's Literature / Littérature canadienne pour la jeunesse*.

The 344 page book, published by University of Toronto Press, is available in soft cover for \$24.95 or hard cover for \$45.00.



## HUTCHISON DINNER TUESDAY, FEBRUARY 2<sup>nd</sup>

A fundraising dinner will be held on Tuesday, February 2<sup>nd</sup> to raise additional funds for The Keith Radley Hutchison Award. The award is managed by the St. Andrew's Society and is given annually to a piper at the Black Watch (RHR) of Canada, who: possesses exceptional piping skills; has demonstrated a strong ability to play the instrument alone; and who possesses an excellent character. If you are interested in learning more about this event, please contact the office of the Society.

## PRIVATE RENTAL SPACES FOR HOUSEHOLDS AND BUSINESS STORAGE

Lock-It Storage Inc. has been providing a storage locker to the Society for many years. Their clean and secure facility is located five minutes from downtown just below Westmount, off the Glen at 4840 Acorn Street.

Mini storage is an inexpensive way to safely store personal and business items. They offer sizes as small as a closet or as big as a garage.

Should you be in need of an extra closet, we would encourage you to contact Lock-It Storage at (514) 934 0386.

## SOCIETY TIES

The newly created Society ties have been well received and are still available. The embroidered logo on the tie is a golden rampant lion on a cross. These navy blue ties are similar to the Society's previous ties, except that the logo is larger and they are made of silk. The price of these ties, including taxes and delivery, is only \$20. If you are interested in purchasing one of these ties, please contact the Society's office.

The Journal is published by:

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