

THE JOURNAL

OF THE ST. ANDREW'S SOCIETY OF MONTREAL

May 2009

Upcoming Events

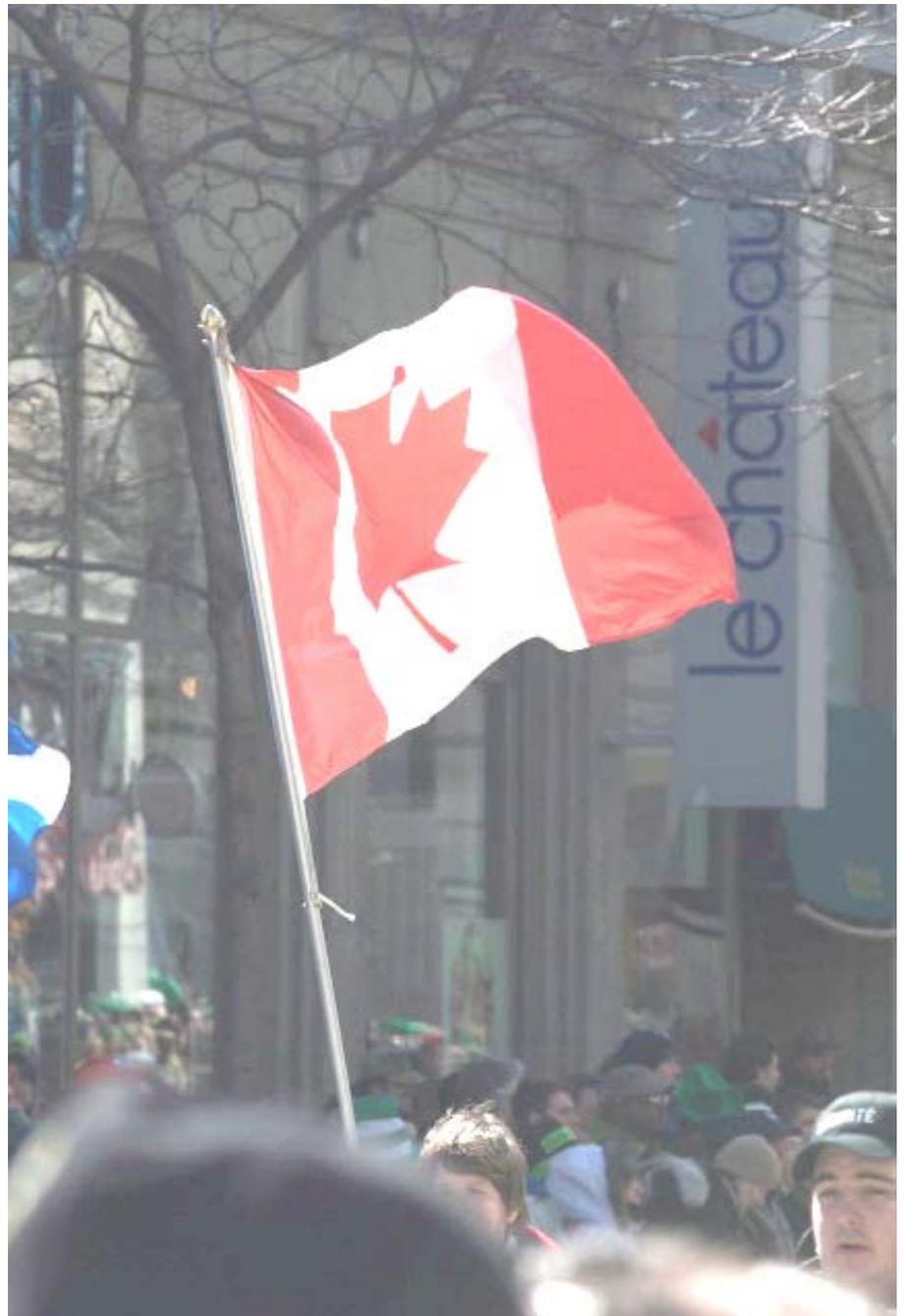
Black Watch (RHR) of Canada
Cadet Corps Annual Inspection
Black Watch Armoury
Saturday, May 30th, 2009

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78th Fraser Highlanders
Fraser Fling
Black Watch Armoury
June 20th, 2009

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Montreal Highland Games
George Springate Centre, Pierrefonds
Sunday, August 2nd, 2009



A flag bearing Montrealer at the St. Patrick's Day Parade where the Black Watch Pipe Band was one of the highlights of the day.

Letter from the President

I am both pleased and proud to have been named the President of the Society in this our 174th year. Upon reflection it appears somewhat miraculous that we have survived and prospered over such a long period of time. We have weathered many a storm over the years, perhaps none as difficult as the last 40 when so many of our fellow Scots left Quebec for other parts of Canada and elsewhere. It is interesting to note that our membership of around 400 has remained consistent for many years. We have been neither much larger, nor much smaller through most of our history. To what do we owe this success? Many social structures in Scotland, in particular the Church has always respected and valued the opinions of the elders of the community. (There are those who believe principles of the church where congregations elected their minister, were one of the important beginnings of democratic process. It is argued that this was one of the building blocks of the Scottish Enlightenment that made Scotland such an important intellectual hotbed in the 18th and early 19th centuries.) I think that our Society has always relied upon our elders to provide advice and wise counsel to the leadership of the Society. At most of our meetings of Council (we are nine members) there are at least 4 and sometimes 5 past presidents present providing views and perspectives. Our Nominating committee is composed exclusively of past presidents, and this year it was again chaired by Justice Kenneth McKay, who was the President of the Society 1971-73. Six of the 11 surviving past presidents participated in the nominating committee deliberations this year. This 'elder' involvement assures continuity, and careful consideration of the Society's traditions and history in current decision making. I believe that this led to stability and helped preserve the Society over the many years and through the crises we have seen. As president I will continue to count on the support and advice of our past presidents.

The health of a Society also counts upon forward thinking. We have just completed a rigorous evaluation and modification of our by-laws and Society hand book. New committees have been struck dealing with cultural affairs and communications amongst others. A questionnaire is being circulated to help us evaluate the role of our Web site and we are pondering the need for new services to our members. Should we offer travel tours to Scotland? Can we aid families in genealogical research? How do we render accessible our archives for academic research? Which services can we offer our new members to engage them and to attract others? The Montreal Scottish and Celtic Culture Meetup Group (www.meetup.com/celticculture) has been created by some of our younger members who 'plug in' to Society events, and also organize other activities that our members can participate in if they so desire. Will this group aid us in our search for new and younger members? It is oft quoted that 30% of all Quebecers have Scots ancestry. Even if this number is a four fold exaggeration, it still means there are some 250,000 Franco Scots in the Montreal community. How may we engage these Franco-Québécois Scots? Given the relatively small active numbers in the various Celtic communities, are there events that could be Celtic celebrations involving the Scots, Irish, Welsh, Manx and Breton communities? Music is always a bridge; can we contemplate a Celtic Music festival? Or consider a celebration of the Celtic New Year that coincides with Halloween?

During my 2 years in the Presidents chair I will attempt to focus on some of these issues, perhaps making progress on one or two, while always staying true to our traditions and culture.

Yours Aye,

Peter McAuslan

Annual General Meeting: Notes and Minutes

The 173rd Annual General Meeting of the Society was held at the Forget Mansion at 1195 Sherbrooke Street at 7 PM on May 11 with some 50 members in attendance. The various committee chairs reported on their activities of the past 12 months, the financial statements were reviewed

and auditors for the subsequent year were named. Proposed amendments of the By-laws of the society were proposed, reviewed and adopted. Nominations for council were proposed and adopted by the members of the Society in attendance: LCol. Bruce D. Bolton, Mrs. Mary Johnston Cox, Mr. G. Scot Diamond, Mr. Alexander Hight, P/M (Ret'd) Brian S. MacKenzie, Mr. Peter G. McAuslan, Mr. Michael G. McMurray, Ms. Helen

P. Meredith and Mr. Guthrie J. Stewart.

Following adjournment of the meeting the newly appointed council met and the following slate of officers was proposed and adopted: Mr. Clement J. Leslie, Society President from 1987-1989 and senior Past President in attendance installed Mr. Peter G. McAuslan as President of the Society, LCol. Bruce D. Bolton as 1st Vice President and Mr. G. Scot Diamond as 2nd Vice President. Mr. Leslie bestowed the respective Chains of Office upon them, to be held in their custody during their first term of office of one year.

The following appointments were then made for a one year term: Mr. E. Thomas Patton, Honorary Treasurer; Mr. Jason W. R. MacCallum, Honorary Secretary; Mr. Thomas E. F. Brady, Honorary Solicitor; Dr. William M. Buckett, Honorary Physician; Mrs. Mary Johnston Cox, Archivist/Historian, Mr. Michael G. McMurray, Chair, Finance Committee; Mr. Alexander Highet, Chair, Education Committee; Ms. Denise LaPointe, Chair, Welfare Committee; Ms. Laura L. King, Chair, Membership

Committee; Mr. G. Scot Diamond, Chair, Scottish Culture Committee; Ms. Gillian I. Leitch and Dr. David E. Fownes, Co-Chairs, Activities Committee; LCol. Bruce D. Bolton, Chair, St. Andrew's Ball Committee; Ms. Kathryn U. Urbaniak, Chair, Communications Committee; P/M (Ret'd) Brian S. MacKenzie, Liaison, Black Watch Cadet Pipes & Drums.

The Honorary Chaplains appointed are: Rev. Dr. Barry Mack, Presbyterian Church; Rev. Frank Giffen, United Church; Ven. J. Wallace Sparling, Anglican Church, Rev. Msgr. Barry Egan-Jones, Catholic Diocese of Montreal.

The newly appointed board joined the members for sandwiches, wine and celebratory whisky.

Quebec Thistle Council Awards Night

Okill Stuart (Photos: Claude Beaubien)

The Quebec Thistle Council once again held their Auld Alliance Awards dinner on April 4th, in the Black Watch Officers' Mess. Although the Founding Chairman, T.R. Anthony Malcolm, who was just out of hospital, was absent, he actively steered the event through his most competent secretary, Mildred Benoit. The chairmanship fell upon LtCol Bruce D. Bolton – Not that Bruce has not enough on his plate!

The dinner was highlighted by highland dancers and by Ken MacKenzie and Susan Palmer as wandering minstrels, whilst young 14 year old Roman Fraser gave a stunning medley of Scottish tunes on his violin – A performance that had the gathering spellbound. It is evident that this youngster will go far in the world of music.

Our Guest of Honour, a most worthy choice as Scot of the Year 2009 was Col The Hon John R. Matheson, O.C., K.StJ, C.D., Q.C., M.A. LL.M., LL.D, UE.

Col The Hon John R. Matheson is of strong Scottish heritage. He was born in Arundel, Quebec and his Loyalist forbearers, who were born in Scotland, fought for King and country with the Kings Royal Regiment of New York as a United Empire Loyalist in the American Revolution war. As a teen he grew up in Quebec City where his father served as the United Church Minister. He was badly wounded whilst serving with the Royal Canadian Artillery in Italy in the Second World War where he served with distinction and was highly decorated. He subsequently served as Parliamentary Secretary to the late Prime Minister Lester B. Pearson, where



May Cook (QTC Vice-President) presents prizes to Roman Fraser, Winner Music Category; Capt Denis Moore received Cultural Activities on behalf of Capt Bill Campbell (posthumously); Ann Fraser for Scottish Cuisine and Jodie Hebert for Scottish Country Dancing. LCol Ian MacPherson McCulloch receives the Gordon Atkinson Award for Highland Military Research from LCol (Retd) Bruce Bolton, Vice-President, Quebec Thistle Council. Highland Dancing: Emily Moreau (Winner- Intermediate), Nancy Soulsby (Committee chairman); May Cook (QTC Vice-President); Charlene Rochon-Main (Winner Intermediate) and Cheri Cameron (Winner-Senior).

through his influence we now have our own Maple Leaf flag. In 1992 he retired as a judge of the Court of Justice.

Our guest of Honour has received countless awards and honours, including the Royal Order of Scotland, Fellow of the Society of Antiquaries of Scotland and was made a member of the National Trust of Scotland. He is Armigerous by authority of Lyon Court of Scotland and was one of the prime movers in establishing our own Canadian Heraldic Authority for the Canadian Granting of Arms. Our Guest of Honour has been a life long promoter of Canadian Unity and served as Chairman of our National Unity Committee 1996-1997.

To pick and choose a sampling of the countless awards and honours bestowed upon our Guest of Honour is impossible.

Since he was born in 1917, he has never been idle. His vast worldly achievements can be viewed at length in the Canadian "Who's Who".

New Members

The Society is very pleased to welcome new annual members Mr. Felix Gill and Dr. Richard G. MacKenzie. We are also pleased to report that Mr. G. Scot Diamond, annual member since 1999, has transferred to life membership and Mr. Ross A. Aitken has reinstated his annual membership.

Future Member

Congratulations to Candy Crowin and Angus Bell, whose first son, Logan Crowin Bell, was born on 14 March 2009.

Flowers of the Forest

We extend our sympathy to the family and friends of Dr. Jennifer A. Barnes, a life member since 1972, Mr. George D. Campbell, life member since 1947 (see obituary following), Mr. William James Campbell, annual member since 1992 (see obituary on page 5).

George Duncan Campbell

Intro: Bruce McNiven, Appreciation: Justice Mackay

George D. Campbell, who was President of the St. Andrew's Society of Montreal from 1973 to 1975, died in Montreal on March 7, 2009 after a brief illness. Mr. Campbell is survived by his wife of sixty-one years, Margaret (Everson), four children and an extended family to whom we extend our deepest sympathies.

George had a very active career practicing law in Montreal and was well known and widely respected in Montreal's business, social and charitable communities, including as an active member of the Society.

Born in Montreal in 1922, he was a life long resident, with the exception of the War period, in which he served as a pilot with the RCAF 424 Squadron from 1942.

Hon. Mr. Justice Kenneth K. C. Mackay, Mr. Campbell's immediate predecessor as Society President, the Senior Past President of the Society and a long-time friend, has contributed the following appreciation.

GEORGE DUNCAN CAMPBELL AN APPRECIATION

Number 424 Bomber Squadron RCAF had been formed in Hamilton, Ontario in 1935. In 1942 it was one of the original squadrons constituting the all-Canadian No 6 Bomber Command Group. When George Campbell served in it, as did I, it was known as the Tiger Squadron and stationed at the Airbase at Skipton-on-Swale some three miles from the pleasant Yorkshire town of Thirsk (later filmed as the town in the BBC TV series "All Creatures Great and Small").

George had arrived when the squadron was equipped with Halifax bombers. I arrived later when it had converted to the superior Lancasters.

The procedure laid down for raids was that as each aircraft returned from an operation the crew would be driven to a debriefing room where each member would be individually interrogated as to all events experienced or observed during the raid; presumably to improve future performances. Having completed this procedure the station padre would serve us with an egg cupful of rum. On one wall of the room there had been affixed a blackboard listing the particulars of each aircraft participating in that particular raid. It included the aircraft's identity letters, the name of the pilot and other relevant matters. When the crew reported in the listing for its aircraft was effaced, leaving unchanged the listing of aircraft which for any reason had not landed.

Such had been the case when on a clear August night in 1944 George's Halifax was missing. Only later was it learned that his aircraft had been destroyed, the crew had bailed out and were prisoners of war. There to remain until Germany surrendered.

At war's end all Air Force prisoners of war were flown back to their base stations, in an operation appropriately called "Exodus", before returning to Canada. There I met George briefly, having been described as a fellow Montrealer. As it was we knew of each other, my parents and his having been friends of long standing.

Upon our return we would meet from time to

time with that cordiality engendered by shared remembrances: one such being a trip in 1985. George, Donald French, D.F.C. and I, with Jim Watson at the wheel, drove to Trenton to attend the celebration of the 50th anniversary of the establishment of our squadron (now a search and rescue outfit); this being a contribution to that history by a few Montrealers.

By this time both of us had served as presidents of the Society, during which years we had ever collaborated closely on both business and festivities.

I cannot close this narrative without recalling a Society meeting I attended with others as well as George's father, Dr. A.D. Campbell. When it ended he invited me to join him for dinner. I said I could not. On the previous night John Turner, then Minister of Justice, had 'phoned asking if I would consent to a nomination as Justice of the Superior Court; I told him I would consider it. He said he would call the following evening for my decision. A.D. then said "Go home and tell him you are taking the job". I did so and later 'phoned A.D. to say I had followed his advice. Next day George called congratulating me heartily with words of great encouragement for what would be a testing but rewarding career.

George Campbell shared his innate warmth with his many friends who will cherish his memory until their own time has come.

Tribute to William James Campbell

Denis Moore

Bill Campbell was born in Partick. I was born in Paisley. His part of Glasgow and my home in Paisley are separated by only a couple of miles and the River Clyde. We were not to meet, however, until many years later in Montreal. Even then, I didn't know him since he was only one of the members of a soccer team against whom I played. I was a goalkeeper, and found out only after I had known Bill for years and we were chatting one day, that that wee fireplug of a guy, who had seemed to have a pathological hatred of goalies, was Bill Campbell.

His father had served in the Royal Engineers and after his army service, found employment with the Pakistani Air Force. This meant that Bill was uprooted from his Glasgow home and found himself shipped out to Karachi. Many times he talked of the trip out by ship through the Suez Canal and the wonder of the exotic sights he beheld. To listen to his description of the dockyard arrival in Pakistan – the heat, the sound of a million shouting vendors, the bellowing of camels and the

aroma of unknown spices was to experience the awe oneself. It was, as Bill said, "A far cry from Partick!"

In his new home, Bill found himself to have the services of a personal servant who cared for him in all ways. His meals, his school uniform, his laundry, his transport were all looked after for him. For several years, Bill studied at Karachi Grammar School, a typical British-styled exclusive school where the games of choice were cricket and rugby. Bill often said how odd he found it to be walking across an Eton-like quadrangle and to see vultures perched on the tiled rooftops. It was a favourite prank to place a sandwich on the head or shoulder of some unsuspecting new boy and watch as the birds swept down to feed. I don't think anyone tried that with Bill, though!

On his return to Glasgow after several years, Bill found that he had forgotten the gloom, the cold and the rain and that to his new schoolmates; he was a dark faced, strange sounding outsider. His speech sounded like an English accent mixed with a Pakistani one rounded out with a few words of Urdu. Where his classmates played endless hours of soccer with a tennis ball and had acquired marvellous skill, he knew nothing of the game and could not name any players on any of the big Glasgow teams. He sought solace in long bike rides to Fintry. From what he recalled, and the manner in which he described those days, he had obviously had a hard time for quite some while. In his new school, Hineland, Bill played rugby and it was here that his lifelong passion for the game was born. He also became a keen hiker and enjoyed scaling the heights of Glencoe, an area that he loved.

In the early fifties, his family moved to Canada and Bill was now a resident of Hamilton where the adjustment had to be made to living among jeans clad, ducktail haired, rolled sleeved, tee shirted, motorcycle booted teenagers. Bill claimed that by then, he was the most adaptable kid in creation. His stay in Hamilton, he said, was mercifully short.

After Hamilton, Bill's home was Lachine where he made many of the friends who were close to him all his life. No one was closer to Bill, though, than his beloved wife Marilyn. Together, and later accompanied by their children, Colin and Sarah, they spent many happy times at "The Dome" Marilyn's family's geodesic house in Eastman. If Bill didn't feel like driving to The Dome, he loved to shanghai a few friends for a relaxing sail aboard his 22 foot Tanser, "Kelpie" on Lac St. Louis. For Bill, a relaxing sail seemed always to be in a wind which was off the Beaufort Scale and which raised

mountainous Cape Horn seas on the lake. After such days, Bill delighted in inviting a group of friends to his home for one of his "spontaneous" dinners. These were always pleasant, laugh filled evenings of too much good food, invariably laced with curry in memory of his days under the Raj, and copious amounts of wine.

Rugby, hiking, cross country skiing, canoeing, camping, writing, painting and anything requiring intensity and concentration became Bill's focus. Of the myriad interests he had, none received more attention than his love of military history. Bill and I had endless discussions, sometimes rather heated, on the fathomless topic of uniforms. I could always corner him by referring to the pelisses of the lesser known of Napoleon's hussar regiments. He never surrendered and his fighting withdrawals were positively Spartan in tenacity. I am sure many people will remember having seen his fine watercolour illustrations of Frasers which he donated for the silent auction at past Dinners Under the Stars.

Bill Campbell was a good man, a good husband, a good father and a fine, proud Fraser. He was my friend. I will miss him.

Fare ye weel,
Wullie, Denis.

Portrait of the Pastor: Rev. Henry Esson

First chaplain of St. Andrew's Society

Founder of the Montreal Mechanics' Institution

Susan McGuire

[Revised from an article in *Quebec Heritage News*, November/December 2008]

In early 1817, a letter was received at Marischal College in Aberdeen from the Scotch Presbyterian Church in Montreal, asking that a clergyman ordained in the Church of Scotland be sent to Canada to assist in the Montreal church, known popularly as the St. Gabriel Street Church. The salary offered was £400, a goodly sum at the time.

The man chosen for the job was Henry Esson, born in 1793, son of a respected Aberdeenshire farmer. In 1807, he had entered Marischal College in Aberdeen, winning prizes for academic excellence and graduating in 1811. He earned an MA. He was ordained in the Church of Scotland in May 1817, arriving in Canada in the fall of 1817 at the age of 24. After a few years, he replaced the incumbent minister, and in all remained at the St. Gabriel Street Church for 27 years.

One of the intellectual leaders of Montreal,

idealist, scholar and sparkling conversationalist, the Rev. Esson was not afraid of controversy. He was a vocal proponent for recognition of the Presbyterian Church as an established church in Canada, in order to gain for the Presbyterians a share in the revenues from the extensive lands called Clergy Reserves in Upper and Lower Canada that had been established in 1791.

Of major importance in the development of education in Canada were his efforts over a period of years against the continuation of McGill College as an exclusively Anglican preserve, and he stood up for the rights of the Church of Scotland to share in directing the schools in the province and in furnishing them with teachers. The Rev. J. S. S. Armour, minister emeritus at the Church of St. Andrew and St. Paul, comments: "Without Esson, there would have been no William Dawson at McGill nor, I think, the highly successful High School of Montreal. The fact that both institutions were decidedly Scottish in outlook might also be to Esson's credit."

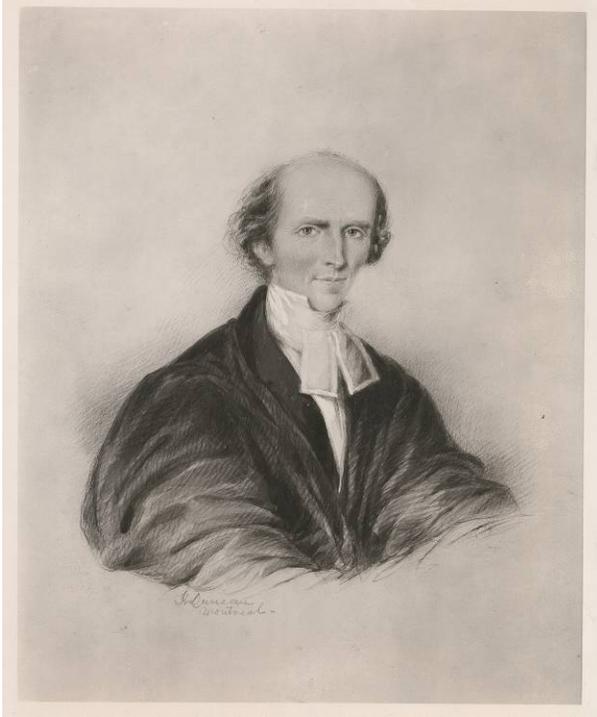
A School

One of his projects was the establishment in 1822 of the Montreal Academical Institution. In this he was assisted between 1822 and 1827 by the Rev. Hugh Urquhart, and it became a successful private school catering mainly to the English-speaking Montreal establishment. By the end of 1823, the school had 79 pupils, 58 of them studying the classics. Among the pupils in the school were Henry Starnes who was mayor of Montreal in the 1850s; and Aaron Phillip Hart, who became a prominent lawyer. Another pupil for a time was Amédée Papineau, son of Louis -Joseph Papineau, who attended the school in 1828. He noted in *Souvenirs de jeunesse 1822-1837* that it was at the Rev. Esson school that he took his first lessons in French --studying Fenelon's *Télémaque*. (Amédée had previously gone to Miss Waller's school until she died.)

In 1829, Esson published a "A sketch of the system of education and course of study pursued in the Montreal Academical Institution." Rev Esson's school closed in 1832, the year of the first cholera epidemic and also of a controversial riot that was a precursor to the 1837-38 Rebellions.

Montreal Mechanics' Institution

In 1828, the Rev. Esson was the founder and guiding light of another learning institution, one which subsequently had a profound and lasting impact on adult education in Montreal: the Montreal Mechanics' Institution, which continues to thrive today, 180 years later, as the Atwater Library



Rev. Henry Esson. Portrait by Irish-born artist James Duncan, c 1825 (Photo credit: The Presbyterian Church in Canada Archives G-16-FC)

and Computer Centre.

Esson's vision for the institute was formed by his sense of Canada's need to progress into the future. He perceived that the apprenticeship system was breaking down in Montreal as it was in Scotland and England, and that there was a resulting need to educate young Canadian-born workers, as well as the young immigrants flooding into Montreal. At that time, there was no educational facility in Montreal where young men could learn the arithmetic, geometry and drawing skills needed to work effectively in the evolving building trades and in the newly emerging factories.

Henry Esson based his proposed model on ideas that had evolved in Scotland in the early 19th century and which had become formalized in the Mechanics' Institute established in London in 1823. He called a meeting at his home on November 21, 1828 to explore the idea of establishing a mechanics' institute in Montreal, the first of its kind in Canada. The goal of the proposed new organization would be "to instruct the members in the principles of the Arts and in the various branches of Science and useful knowledge." And he described how this goal would be achieved:

1. The voluntary association of mechanics and others and the payment of a small sum annually or half-yearly each.

2. Donations of money, books, specimens, implements, models, apparatus.
3. Library of reference and reading room.
4. Museum of machinery and models, minerals and natural history.
5. Academy or school for teaching arithmetic, algebra, geometry and trigonometry, and their different applications, particularly to perspective, architecture, mensuration and navigation, to which might be added ancient and modern language.
6. Lectures on natural and experimental philosophy, practical mechanics, astronomy, chemistry, civil history, political economy, philosophy of the human mind, literature and the arts.
7. An experimental workshop and laboratory.

At least twelve men paid a \$2 membership, and were appointed at that first meeting to draw up a constitution and laws for the governing of the new Institution. These were the Rev. Esson; John Henderson, civil engineer; Thomas Cliff, cabinetmaker; William Shand, cabinetmaker & builder; Teavill Appleton, builder; P. H. Ogilvy, teacher; William Farquhar, jeweller; William Boston, painter; James Poet, turner; and Messrs Savage, Clarke and Walker

After several intervening meetings, Esson chaired a meeting on December 9, 1828, at which the constitution of the new organization was adopted, and a Committee of Management elected. As expressed in the documents surrounding the development of the London Mechanics' Institute, and in the Montreal institution's constitution which also closely followed that of the London organization, the founding officers were leading citizens in the community who would provide preliminary funding and direction, but the actual running of the organization would be by men in the trades and professions. It was to be non-political and non-religious.

First president was the Swiss-born sheriff of Montreal, the Hon. Louis Gagy, who was a member of Rev. Esson's church, but whose family in Trois-Rivières were Anglicans. Vice-presidents were Canadian-born lawyer and politician Louis-Joseph Papineau; American-born merchant Horatio Gates and English-born industrialist John Molson, both former members of Rev. Esson's church; and Esson. Treasurer was William Shand, a member of St. Gabriel's Church; and P. H. Ogilvy, teacher in the Rev. Esson's school, was secretary. In addition

***** VOLUNTEERS NEEDED – ST. ANDREW'S BALL *****

A change of President of the Society brings with it a change of Chairmanship for the St. Andrew's Ball. For the next two years (unless he is fired) Bruce Bolton will be Ball Chairman and he is eager to take up his new role. The Ball Committee is about to start meeting and is looking for new volunteers. There are a myriad of tasks to be undertaken and the spreading out of these tasks amongst volunteers makes the event that much more enjoyable for all. Help is most needed with decorations, reservations and the table plan. Someone with graphics and printing experience would also be appreciated.

The efficient meetings are held downtown at lunch hour, usually once a month through to September and then twice monthly until the Ball. Volunteers are asked to contact Bruce Bolton at bbolton@msfoundation.org or 514-284-0723.

there were elected 32 committeemen representing a wide cross-section of trades and professions in the city.

At the December 16, 1828 meeting, the Rev. Esson delivered an introductory lecture entitled, "Object & Advantages of Mechanics Institutions." He chaired most of the weekly meetings in the first year of operation. Others who chaired the weekly meetings during the first year were Robert Cleghorn, garden nursery owner; teacher and surveyor Alexander Stevenson, ordnance officer William Holwell, lawyer Acheson Clarke, immigration officer and land agent James Allison; tobacconist Samuel Joseph, British & Canadian School teacher John Minshall, builder Joseph Bronsdon; and Messrs Savage, Shand, Boston, Poet, Francis Howson and L. M. Janes. The two semi-annual meetings were chaired by the president, the Hon. Louis Gogy.

On May 5, 1829, the Rev. Esson appears to have been thinking about adapting the original ideas that came from England to the realities of the situation in Montreal. He suggested a discussion be held at the next meeting to seeking answers to "What are the peculiar advantages to be obtained from a Mechanics' Institute in the existing state of society in this part of the world?" Adaptations to the format and programs of the meetings were made often during the first months and years.

Henry Esson served as vice-president of the Mechanics' Institution in 1828, 1829, 1830, 1834 and 1835.

Community involvement

Rev. Esson was a founder of the Montreal Auxiliary Bible Society in 1820, and of the Protestant Orphan Asylum in 1822. He was a founder of the Natural History Society in 1827, a group of mainly physicians and educators whose chief activity was to sponsor lectures on scientific topics. He was a founding member of the St. Andrew's Society in 1835, and was its chaplain from 1835 to 1844. Rev.

Esson was elected to the committee of management of the École Normale de Montréal in 1836, a two-denominational, teacher-training school that was open to both Catholics and Protestants until 1842. He was a founder of the High School of Montreal in 1844.

In one of the more bizarre happenings in his life, in 1936 he testified, along with architect John Ostell and others, in front of Justice of the Peace Benjamin Holmes, against one Maria Monk, who had made salacious and sensational accusations against some Catholic clergy. His statements helped to debunk the story she had told in the booklet published as "The Awful Disclosures of Maria Monk."

The early 1800s saw struggles between moderates and evangelicals in the Church of Scotland. This division was mirrored within the St. Gabriel Street Church, where the moderates sided with Henry Esson; while the evangelicals—including early Mechanics' Institution members Robert Armour, William Dow and John Redpath—favoured the second minister at St. Gabriel's, the Rev. Edward Black (who had arrived in Montreal in 1823). This evangelical group separated from St. Gabriel's and formed a new church. A few years later there were more changing loyalties among the Presbyterians, not the least of which were Henry Esson becoming an evangelical Presbyterian shortly after his second marriage in 1842, and Edward Black becoming a traditionalist.

Toronto beckoned

The struggles among various factions within the Presbyterian community in Montreal led in 1844 to the Rev. Esson's departure for Toronto, where he accepted an offer to teach history, literature and philosophy at what later became Knox College for the training of Presbyterian clergy. While in Toronto he published works, including *A Plain and Popular Exposition on the Principles of Voluntaryism* (1849); and *Strictures on the Present Method of Teaching the English Language and Suggestions for its Improvement* (1852). Sharon A. Rogers

BATTING ON THE BOSPHORUS – ANGUS BELL

Angus Bell, one of our fellow members has currently released a new novel titled *Batting On the Bosphorus: A Liquor-Fueled Cricket Through Eastern Europe*. As he has indicated the story goes, Angus is innocently working for the MONTREAL MAFIA when a PSYCHIC tells him an infant ghost is feeding him ideas.

He's told he'll be leaving North America to embark on a travelling media project. When the words "Cricket" and "Ukraine" pop into his head, he uncovers a cricketing world across Central and Eastern Europe.

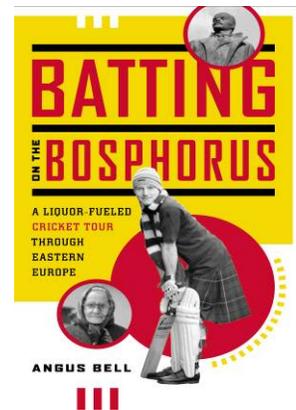
From tournaments on ICE in Estonia to University Leagues in the crumbling Crimea; from a Croatian military island to communist Belarus, Slavs are playing the Englishman's game. Angus sets off in his Škoda to SMACK THEM ALL FOR SIX.

With FINGERLESS 'TAMIL TIGERS' in Prague, a bomb plotter in the Austrian Alps, mafiosos and an MI6 SECRET AGENT making the teamsheets, Angus soon discovers a shadowy side of Eastern European cricket.

He becomes the first man to hit a ball between continents, and ends up captain of an international team. Between games, he is pursued by KGB, becomes embroiled in a drug bust on the Midnight Express and seeks emergency treatment from a Romanian dentist.

His passengers include a Guatemalan anarchist, a Ukrainian chicken and an Irish tobacco farmer who played cricket and rugby for Rhodesia.

If the above tickles your fancy, then you should head over to the following websites for more information: <http://www.angusjbell.com/30101.html>, <http://www.amazon.ca> (search for Angus Bell or Batting-Bosphorus).



Hepburn, in her new book *Crossing the Border*, notes that, "Rev. Esson, a professor at Knox...possessed strong abolitionist sentiments."

Family

The Rev. Esson was married first to Maria Sweeney, from a prominent Montreal family headed by Campbell Sweeney; she died in 1826 at the age of 24, and both their children died in infancy. He married Elizabeth Campbell in 1842

before moving to Toronto.

Henry Esson died in Toronto in 1853 at age 60. His friend George Brown, editor of the *Globe* and later a Father of Confederation, wrote, "He was a man of studious habits and of varied learning; of unquestionable logical powers and of fertile imagination; and into all that he did, he carried with him a noble enthusiasm, which enabled him to triumph over many obstacles...Of most agreeable manners and amiable temper, in his private life he was respected and beloved." The Rev. Principal Willis, DD, of Knox College said in a sermon, "Mr. Esson was one whom it was impossible to know and not to love."

He is buried in Mount Royal Cemetery near his first wife and sons.

The Bible that Belonged to Robert Burns and Highland Mary

Mary Johnston Cox - Historian St. Andrew's Society of Montreal

On Sunday morning, May 14th, 1786, in a secluded spot close to the River Ayr in Scotland, Robert Burns and Mary Campbell, the poet's beloved Highland Mary, pledged their vows of marriage to each other. According to various accounts, the ceremony was performed on the banks of a small stream which flowed into the Ayr. Holding a Bible between them, the lovers stood on each side of the stream and solemnly made their pledge of fidelity to one another "across the surety of running water". At that time in history, an openly declared betrothal, such as that between a

The St. Andrew's Journal via E-mail

The St. Andrew's Communication's Committee is looking to establish regular and current communications with its membership via the electronic medium. Part of this initial effort is to establish an e-mailing list of those members who wish to receive The Journal via e-mail. Not only will this be more environmentally friendly, but it will also allow the Society to save on postage; putting the saved money to charitable use!

For those of the membership who are weary of signing up and sending their e-mail addresses, the mailing list will only be used for Society purposes: delivering The Journal, providing information on upcoming Society events and other necessary Society communication. It is not the intent of the Society to share this list outside of this purpose.

The Communications Committee urges you to join up: a well informed membership is an active membership! So, if you are interested in joining the mailing list, please send an email to the following: journal@standrews.qc.ca.

consenting man and woman of lawful age, was considered by Scottish Law, to be legally acceptable.

While some references state that there was also an exchange of bibles between the two of them, others do not mention this fact. We do know, however, that Robert Burns most certainly gave Mary Campbell his own calf-skin, gilt-edged bible which consists of two small volumes. On the fly-leaf of Volume 1, there are hand-written traces of the names Robert Burns and Mary; also the poet's Masonic mark. On the opposite page, in Burns' hand-writing, is a quotation from Leviticus, Chapter 19.12 - "*And ye shall not swear by my name falsely - I am the Lord*". A lock of Mary's blonde hair is also attached to the same page. In Volume 2, again in Burns' writing and beside his Masonic mark, is written "Robert Burns, Mossgiel". On the opposite blank leaf there is a quotation from Matthew, Chapter 5.33 - "*Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths*". Each one of the two small volumes measures 3" x 5 1/8" and when placed one on top of the other, the overall depth is 2". Could this small two-volume Bible have been the one on which the two lovers pledged their troth or was the Bible mentioned the one that Highland Mary exchanged with Burns?

For some time Robert Burns had been seriously planning to go to the West Indies and now he wanted Mary Campbell to accompany him as his wife. Their vows having been pledged, the lovers parted - Mary leaving to visit her friends and family to make plans for her marriage and also her anticipated return to Greenock for the planned voyage to the West Indies. Sadly, it was to be their last meeting - they would never meet again. Although Burns sent letters to Mary, initially advising her of their proposed travel plans, replies were never received and it would not be until over a year later that he finally learned that his beloved Highland Mary had died on October 20th, 1786. As fervently as he had loved her, so also did he grieve for her - "the warm-hearted, charming young

creature as ever blessed a man with generous love". His numerous entreaties to her parents for news of her death and place of burial were completely ignored. A century later, on July 21st, 1896 - the 5th Earl of Rosebery (ancestor of the present Lord Dalmeny, the Society's Guest of Honour at last year's Ball) gave an Address in Appreciation of Robert Burns at Dumfries on the 100th anniversary of the poet's death; at which time he mentioned that "*the only obscure passage in Burns' life is the love passage with Highland Mary and as to that he was silent, not from shame, but because it was a sealed and sacred episode in his life*".

Burns had been very serious in his desire to travel to the West Indies and had even booked passage on the first ship ready to sail from the Clyde. While he was making preparations for embarkation, however, he received encouraging news regarding a second edition of his poems. His ambitions aroused, he decided to seek his fortune in Edinburgh where he did indeed find fame and prosperity at that time.

Of the five or perhaps six of the poems written by Burns in memory of Highland Mary, one in particular was written on the third anniversary of her death. During that evening, his ever-faithful and understanding wife, Jean Armour, noticed that a look of deep sadness had fallen upon her husband who then went outside to the barnyard where "he strode restlessly up and down for some hours". When he eventually returned to the house, he immediately sat down and wrote what has been described by Lockhart as "the noblest of all his ballads", namely - "To Mary in Heaven".

Apart from two brief visits over the Scottish border into Northern England during his tours of the Lowlands and the Highlands, Burns never ventured beyond his native land. On his first venture, however, after crossing the River Tweed over the Coldstream Bridge, he knelt down on the English side of the Border and "poured forth with strong emotion, the prayer for Scotland contained in the

*** VOLUNTEERS NEEDED – HOGMANAY ***

A new and exciting idea is brewing within the Society: Hogmanay. For those of us who might not know what it is... All over Scotland, cities hold a huge party celebrating New Year's. It is often the hardest ticket to get! The Society wants to bring this event to Montreal. However in order to do this, we need some volunteers to organize the festivities.

This event isn't intended to be formal in any manner. We want all those who miss this Scottish event, new inductees to the night and those who just want to be out having a great time at New Year's to come and join the party. If you are great at organizing, have contacts for organizing an event such as this, have an imagination and can spare some time we would love to hear from you! Please contact the Society at 514-842-2030.

Scholarship to The College of Piping

The St. Andrew's Society of Montreal is pleased to announce the Society's Scholarship to The College of Piping, in Prince Edward Island for Montreal area pipers, drummers and highland dancers who clearly demonstrate a desire to improve themselves in these Scottish arts.

The Scholarship covers 1 week of tuition, an allowance for accommodations, meals and transport to a total of \$1,500. Although the School operates year round the summer season provides more of a group learning experience. See their site: www.collegeofpiping.com.

Applications must be received before 15 June and should include a short CV of musical experience, a recording of up to 3 minutes or video of highland dancers, a recommendation or reference from 2 teachers or senior players. The scholarship is limited to players/dancers in the greater Montreal area.

Applications should be addressed to: College of Piping Scholarship Committee, The St. Andrew's Society of Montreal, 1195 Sherbrooke Street West, Montreal, QC, H3A 1H9 (Tel: 514-842-2030).

last two stanzas of "*The Cotter's Saturday Nigh* ."
The last three lines of which read:

"O never, never, Scotia's realm desert,
But still the patriot, and the patriot-bard,
In bright succession raise, her ornament and
guard!"

Following Mary Campbell's death, her mother became custodian of the Bible that her daughter had received from Robert Burns. Obviously the Bible was of interest to many, including a schoolmaster in a neighbouring town who being aware of the fact that since the now impoverished and aged Mrs. Campbell was receiving Parish support, all that she owned when she died would be legally claimed by the Parish authorities. With this in mind, he persuaded the said authorities to sign a legal agreement that on the death of Mrs. Campbell they would sell the Bible to him for the sum of £10. His scheme, however, did not come to fruition because Mrs. Campbell had already given the Bible to her daughter, Ann before she had commenced receiving Parish support. Ann, married to James Anderson, had six children, four sons and two daughters. Which one should inherit the Bible? Their mother finally decided to give her daughters one volume each. Her youngest son, William Anderson, however, was not pleased with this decision and convinced his sisters that it would be much better to keep the two-volume Bible intact and in his keeping.

In 1834, the same William Anderson, Mary's nephew, set sail from Greenock to New York, bound for Upper Canada, with the Bible in his possession. He first settled in the township of Caledon but six years later he was living in Toronto in poor circumstances. Subsequently, he offered the Bible for sale in Montreal, hoping that the two small volumes would be purchased by an appropriate buyer and safely secured - in keeping with their historical and sentimental value.

In accordance with its Constitution, the St.

Andrew's Society of Montreal could not officially participate in raising the money for the purchase of the Bible but it could suggest that a subscription fund should be established to which the Scots in Montreal, including the members of the Society, could donate. Out of the 70 subscribers, 50 were members of the Society who had personally subscribed to the fund for the purchase of what to admirers of Scotland's National Bard was, and is, a highly valued historical item. The Subscription Committee was chaired by a Society member, Robert Weir, Jr., Editor and Proprietor of the "*Montreal Herald*". At a meeting of all the subscribers, it was resolved that the Bible should be sent to Scotland and deposited in the Burns' Monument in Alloway. Mr. Weir, as Chairman, arranged for its transportation, including the accompanying documents and the list of subscribers, by the Sailing Ship "*Mohawk*" in the care of Captain Millar. The shipment was addressed to Mr. Weir's father, Robert Weir, Sr., in Glasgow who handed the total consignment over to the Provost of Ayr. The Bible was deposited in the Monument but, surprisingly, the accompanying documents were later offered for sale by a bookseller in Edinburgh. Through the energetic efforts of Provost Goudie of Ayr, and Mr. W. H. Dunlop of Doonside, Secretary to the Burns' Monument Trustees, they were purchased by the Trustees and placed in the Monument beside the Bible.

The list of subscribers, handwritten by one of the Society's members, James M. Millar, commenced with the names of: the Hon. Peter McGill, President and Mayor of Montreal, Rev. Henry Esson, Chaplain, Dr. McCulloch, J.C. Becket, Charitable Chairman, John Boston, Vice President - all of them officers of the St. Andrew's Society of Montreal.

In 1985, to commemorate the Society's Sesquicentennial Year, this historical Bible

would again cross the Atlantic 145 years later. It would be on display for one year at the McCord Museum's exhibition, entitled "A Celebration-St. Andrew's Society of Montreal (1835-1985)" and had been graciously loaned by the Burns Monument Trustees. One year later, I considered it a great honour when I was invited to be custodian of this memorable part of Scottish history on its fourth Atlantic crossing and to personally return it to the Curator, Mr. Glenn Croft Smith at the Museum in Alloway on October 20th, 1986, the 200th anniversary of Highland Mary's death. The Bible was purchased in 1840 by the Scots in Montreal for £25 – the official documents that I carried with me in 1986 showed its estimated value to be £25,000.

*Ask why God made the gem so small,
An' why so huge the granite?
Because God meant mankind should set
That higher value on it.
Robert Burns*

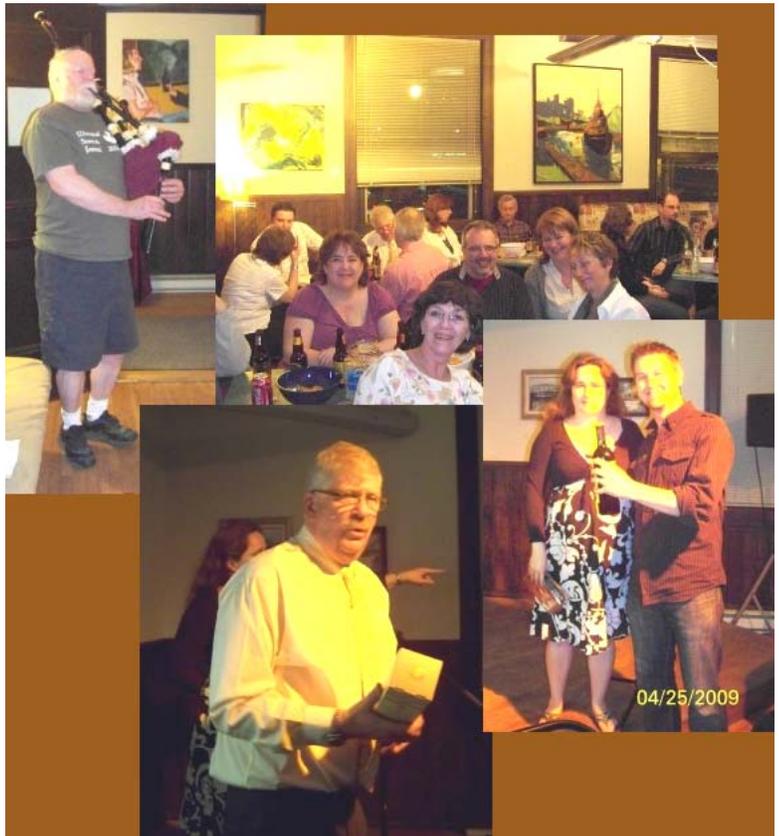
St. Andrew's Society Pub Night

J. Cassar

The fun filled evening was held April 25th, 2009 at the McAuslan Brewery right next to the Lachine Canal. An eclectic group of members and non-members alike joined in drink and trivia.

What event would be complete without some bag piping; a brilliant tune was played before the evening really took shape. Between the drinks and the munchies varied questions were put to the room. Topics ranged from sports, history, literature and a section about the Society and Montreal. Those smarty pants in the house were awarded prizes; first prize being a bottle of Scotch.

The Society is hoping to have more events like this in the future. All are encouraged to join in, mingle with fellow members and of course to bring along your friends and family to enjoy in the culture of Scotland and of the Society.



Private Rental Spaces: 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. Telephone is: 514 934-0386.

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

Society Ties

Society ties 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 the logo is larger and they are made of silk. The price, including taxes and delivery, is only \$20. If you are interested in purchasing one, please contact the Society's office.

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