

# THE JOURNAL

## OF THE ST. ANDREW'S SOCIETY OF MONTREAL

May 2014

### Upcoming Events

#### Summer BBQ, 17 June 2014

Terrace St Ambroise, McAuslan  
Brewery (Tentative)  
Tuesday, June 17<sup>th</sup>, 2014



#### Activities Committee Meeting

Society Office, Sherbrook Street West  
Monday, July 7<sup>th</sup>, 2014



#### Glengarry Highland Games

Maxville, Ontario  
Saturday, August 2, 2014

#### Montreal Highland Games (Tentative)

Sunday, August 3<sup>rd</sup>, 2014



#### Tee Off in Tartan – 9 Hole Golf Tourney

Saturday, August 23<sup>rd</sup>, 2014  
Caughnawaga Golf Club, Roussillon  
Regional County Municipality

#### Taste of Scotland

Officer's Mess, Black Watch of  
Montreal

Friday, October 17<sup>th</sup>, 2014



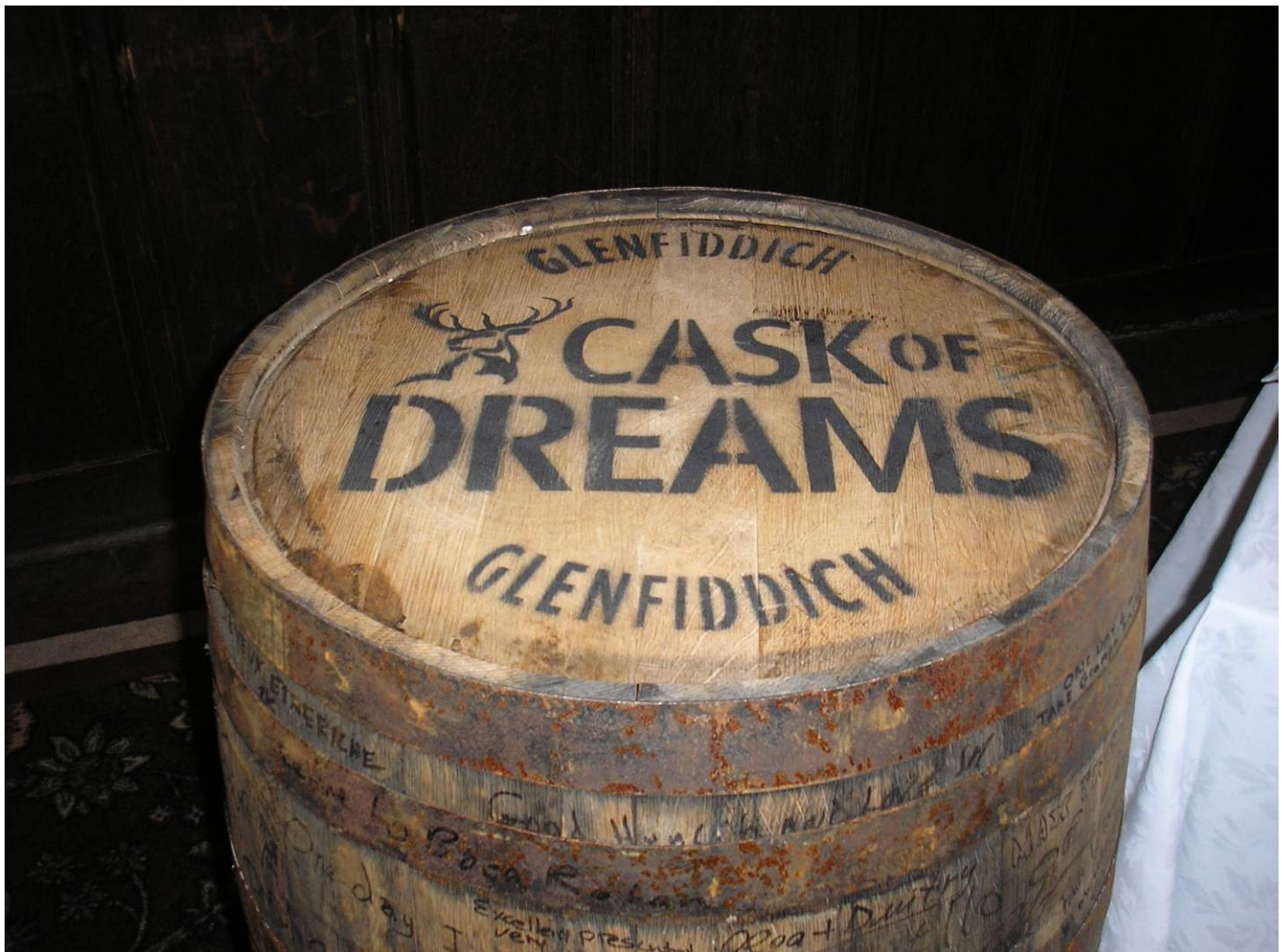
#### St Andrew's Ball

Friday, November 28<sup>th</sup>, 2014  
Marriott Château Champlain,  
Rue de la Gauchetière Ouest



#### Children's Christmas Party

Sunday, December 7<sup>th</sup>, 2014  
Officer's Mess, Black Watch  
Armoury (Tentative)



WhiskyFête 2014! I suspect there are many kinds of dreams within this cask!

## President's Letter – Uncle Duncan Needs You!

While we are working furiously on the Highland Games, the Membership and Activities' committee is planning its summer barbecue and a brand new golf event and the Ball committee is gearing up for 2015.

The Ball's silent auction has become such an important part of the fund raising effort that it has grown too big for just one person. At the Annual General Meeting we made a particular appeal for volunteers to help with this sub-event. Nicole Hughes and Sean Smith of the Welfare Committee (soon to be renamed the Community Assistance Committee) immediately stepped forward to solicit items. Congratulations are in order since, at the time of writing, I understand they already have 15 items! There are other aspects of the silent auction that remain to be staffed so we are still looking for help. Items need to be picked up, stored temporarily and brought to the Chateau Champlain, description pages need to be prepared, minimum prices must be set, the items need to be arranged on the tables, payments must be collected, thank you letters must be prepared and, in some cases, tax receipts must be sent. If we have a team of people, all this work can be parcelled out and it is manageable. If we don't, next year, we will be no further advanced.

For the Highland Games, we estimate we will need over 75 volunteers. Examples of the tasks to fill are placing tables and chairs, taking and selling tickets, serving in the beer tent, setting up temporary fencing, directing traffic and helping concessionaires find where to set up their tents and taking everything down again after the event. Whatever your skills are, there is probably something you can do to help. For example, if you are an advanced photographer or videographer, good quality photos and video footage will allow people to remember the event and allow us to promote it in future years. Volunteers get free admission to the event, a t-shirt and lunch. Volunteer opportunities can also be recognized to meet high school and post-secondary volunteer program requirements.

All this to say, the Society is composed of its members. If we all pull together we can put on great events, raise funds and keep Scottish culture and traditions alive. There is no shortage of opportunities. Please contact us to let us know how you can be part of these events.

Thank you.

Scot Diamond  
President

## The St George's Society of Montreal Archives: A Discovery

By Gillian I Leitch

When I began the task of organising my research plan for my PhD thesis, I was faced with the difficult task of finding material which originated from the various British 'National' or ethnic voluntary associations in Montreal, for the period leading up to 1850. The Archives of the St Andrew's Society were easy to trace, as the society continues to operate, and had fortunately kept a lot of its material. Unfortunately the archivist at the time was unwilling to allow researchers any access to them.<sup>1</sup> The St Patrick's Society likewise continued to operate, but unfortunately, due to a fire in the late nineteenth century, lost their earliest archives.<sup>2</sup> I was left with the question of the location of the St George's Society's archives.

<sup>1</sup> This is no longer an issue, as the archives have been opened to researcher. Ironically, I am now the archivist for the Society.

<sup>2</sup> Dorothy Suzanne Cross, "The Irish in Montreal, 1867-1896" MA Thesis, McGill University, 1969, p. 158.

I had already deduced that the St George's Society no longer existed, but I had no idea as to when it had disbanded. Conversations with those involved in Montreal's rich community life gave no further clues; just that it had been quite a while since they had folded. No archival repository in Montreal

appeared to have their records, and searches at Library and Archives Canada and Bibliothèque et



Figure 1: Chain of Office, St George's Society, St George's Anglican Church, Montreal.

Archives Nationales du Québec failed to produce anything. I had to rely on newspapers and other contemporary accounts to fill in the void. For the Irish and the Scots this was relatively easy, as there were a number of good archival and newspaper sources that surmounted the gap in associational material, for the English, apart from newspapers there was much less to go from. One book, by Atherton probably had the most information about the St George's Society, and from the way it was written in comparison to the other societies in Montreal, it is clear that he was a member, or had access to their records when he wrote in 1914.<sup>3</sup> I think that despite the obvious challenges of source material, that I did a creditable job on my thesis, and it was completed in 2007, and successfully defended.<sup>4</sup>

Fast forward several years, and I was attending the annual St Andrew's Ball. I was assisting at the table for the President's reception when Past President Peter McAuslan introduced me to Rev Gray of St George's Church. Peter pointed to the large chain Rev Gray was wearing, and said that it was the chain of office from the St George's Society. I was stunned, excited and the historian in me almost fainted. Over the years I had kept my ears open to any chances to access other sources. Sure the thesis was done, but the interest continued. And here it was- an answer, or partial answer to the questions surrounding the end of the St George's Society. The church had a box of some of their papers in their archives. A former member of the society, and member of their congregation had left these things there, believing the church to be an appropriate place for them.

And so I arranged with Rev Gray to see what he had. Now I must first state that these papers are not the complete archives of the Society, rather they are a box of materials held by someone in the Society, who held office. It is not clear who the person was, although a great deal of the material appears to deal with the financial life of the society, so he was probably its Treasurer.

I have divided the contents into several subject groups. Probably the most interesting of the material deals with the question of when the

Society folded. The Archives contain a great deal of correspondence which deals with the dissolution. It appears that in 1976 the Society had seen the writing on the wall, and transferred half of their assets to the Montreal Diocese of the Anglican Church.<sup>5</sup> They made an agreement with giving the Diocese these funds that their charitable works would be continued and the pensions for their social worker and their secretary continue to be paid. There appears not to have been enough interest or members to deal with their obligations, although there were certainly the funds. In 1987 the rest of the funds of the Society were disbursed to various charities and the Society closed out.<sup>6</sup>

Included in one of the charitable groups to receive part of the remains of the funds of the St George's Society was the Canadian Grenadier Guards. The St George's Society gave them \$3000, and said in their letter accompanying their gift:

We realised that the Canadian Grenadier Guards have been continuing the commemoration of St George's Day by holding a Dinner Dance close to that date. We congratulate you for your efforts in this respect and hope that you will be able to continue your celebration of this Day in the future.<sup>7</sup>

Here is an avenue to explore in the future. Do the Guards continue to honour St George? Did they have a strong relationship with the Society, much like that of the Black Watch with Montreal's St Andrew's Society? Do they have archives which contain material relevant to the St George's Society?

These papers also cover the matter of finances. With the dissolution of the society in 1987, over \$11,000,000 was disbursed to several charitable organisations, which represented the last half of their assets.<sup>8</sup> The Society appears to have been very able at investing their funds in both



Figure 1: The Archives, St George's Church, Montreal.

<sup>3</sup> William Henry Atherton, *Montreal, 1535-1914*, 3 volumes, Montreal: SJ Clarke Publishing Co, 1914.

<sup>4</sup> Gillian I Leitch, "The Importance of Being English?: Identity and Social Organisation in British Montreal, 1800-1850," PhD Thesis, Université de Montréal, 2007.

<sup>5</sup> Letter to Ms Henderson, *Montreal Gazette* from A Herman Cole, 13 Jan 1988, St George's Society, St George's Anglican Church, Montreal.

<sup>6</sup> Ibid.

<sup>7</sup> Letter to the Commanding Officer, Canadian Grenadier Guards, Montreal, from A Herman Cole, 23 Feb 1987, St George's Society, St George's Anglican Church, Montreal.

<sup>8</sup> Minutes of the Director's Meeting, 1 Dec 1986, St George's Society, St George's Anglican Church, Montreal.



shares and land. In 1909 the Society took the CPR to court to contest the valuation of land that they held close to the present St George's Church, and the site of the Windsor Station. The society was greatly upset at the price being offered for land that was being expropriated by the rail company. The court action appears to have lasted a number of years, as attested by the number of different court documents present in the archives. It was settled in 1924, when the Society received a large sum of money, on appropriately the 23 April. This is a far cry from the Society which in 1848 held a special St George's Day Ball in order raise money for their charitable works, as they hadn't sufficient funds to cover their expenses.<sup>9</sup>

In 1895 the St George's Society bought a plot in Mount Royal Cemetery for the burial of those of English descent who could not afford funeral costs. The archives contained the original deeds. The Society was not the first to obtain such a site, as the St Andrew's Society obtained one in 1857 and the Irish Protestant Benevolent Society in 1886.<sup>10</sup> This burial plot was turned over to the Montreal Diocese of the Anglican Church in 1987, for the burial of those of English descent, at the Bishop's discretion.<sup>11</sup>

The chain of office which Rev Gray wore at the St Andrew's Society Ball was dated through its hallmarks as being from the 1830s, and made in London.<sup>12</sup> It is not clear if this was the President's chain, or that created for another officer of the Society. There was also another chain of office in the collection. It was enamelled and made by a Montreal firm. It is also unclear as to who was to wear this chain, or if it was a chain designed for less formal occasions, being as it was less valuable than the other.

<sup>9</sup> Leitch, "The Importance of Being English," 223.

<sup>10</sup> Brian Young, *Respectable Burial: Montreal's Mount Royal Cemetery*, Montreal and Kingston, McGill-Queen's University Press, 2003, p. 56.

<sup>11</sup> Minutes of the Director's Meeting, 1 Dec 1986, St George's Society, St George's Anglican Church, Montreal.

<sup>12</sup> Frederick Bradbury, *Bradbury's Book of Hallmarks*, Sheffield, JW Northend, 1988, p. 42-3. Thanks to Peter McAuslan for assistance in dating the chain of office.

And then there were two annual reports, one from 1942 and one from 1961. The report from 1942 included a complete list of its members, including George Cadbury from Bourneville, England.<sup>13</sup> These reports are a rich source of information on how the Society operated and their charitable priorities. It is clear that they were heavily involved with their support of the poor, and employed a full-time social worker from the 1940s to the 1970s when they dissolved (when they guaranteed their social worker's pension). Other like societies did not employ a social worker, but rather depended on the work of professionals associated with government institutions and volunteers. This is an aspect of the Society which deserves more investigation. Hopefully more archival material can be found to provide more information on the St George's Society charitable work in the 20<sup>th</sup> Century.

While this discovery of these documents has been wonderful, they clearly show that there is still more to learn about the Montreal St George's Society. I want to thank Rev Gray for this marvellous opportunity to take a look at the material, and the continued preservation of them.

## New Members

The Society is very pleased to welcome new annual members: Maxime

Langevin, Alexander Patrick McGuckin, Alexandre John McCormack, Darren Beattie Smith, Marisa Sutherland. We also have a new Life Member: Kevin Rochford.

## Flowers of the Forest



We would like to extend condolences to the families of the following former members:

Jeannie Brodie, life member 2005, wife of Dr. Hugh Brodie, a life member since 1973. Their two daughters and three grandchildren are also life members of the Society.

Mary Cecile Culver, life member 1971

Peter G. Little, annual member, 2009

Leonard Arthur Seton, QC, annual member 1967

<sup>13</sup> St George's Society Annual Report 1942, St George's Society, St George's Church, Montreal, p 14.

## Robbie Burns' Dinner: January 25<sup>th</sup> at the University Club, Montreal

By Michael Harris

Mr President .....

I'll wager you can no longer tell by my accent – I have for over 60 years studied Canadian long and hard – but I was once Scottish; I'd like to approach this appreciation of Auld Reekie's national bard through the lens of the Scottish boyhood I still remember well, if not as fondly as I ought, given the fact that I was a skinny wee thing enduring perpetually miserable weather, in terribly itchy woolen short pants.

My father once told me that by the time I was born, in November of 1944, a sufficient tonnage of bombs had fallen on Glasgow over the years of the war, that some 15 - 20,000 tenements had been reduced to rubble, thus, in his opinion, saving Glaswegians the expense of doing it themselves. I didn't recognize it at the time, but that story was my first introduction to, if not Scottish, then at least Glaswegian humour.

On an equal footing with the joys of being bombed, along with some 100,000 other children, I was sent out of town, in my case to board with my aunt and grandmother in Troon, a small town where they play golf, just south along the coast. The tenements were soon enough replaced by "social housing", which was meant to be different from the rows upon rows of tenements; and soon enough, too, some 80% of the children and their families scrambled to go home, citing "fresh air" as a troubling predicament, inimical to any satisfactory survival, evidently preferring to live in the smog, soot and smoke of what we would call nowadays, an environmental disaster.

Glasgow did get cleaned regularly, of course, by the driving, viciously cold rain which fell from the heavens upon that place beneath, without mercy. But at least it fell straight down. In Troon, rain came off the sea horizontally. No upturned collar, wool cap or Macintosh could prevent the trickle of icy rain down one's neck. Everything smelled like wet sheep. We stayed in Troon for several years, particularly as Glasgow in 1946 suffered the worst plague of rats since the Black Death -- they, too, missed their tenements, though thankfully they carried none of the usually attendant diseases. My grandmother, a well-bred lady from Aberdeen, was never convinced that one might with impunity send human beings back to live in Glasgow; she spent her remaining days inhaling the cathartic iodine of the coast, having a wee glass of sherry before sleep, and being regularly visited by the sorts of coastal storms that would drive sceptics to re-read John Knox. That was some of the Scotland I was born into.

A few minutes down the road in Alloway, in 1759, on the very day he was born, Robert Burns and his mum had to spend the night with a neighbour, as a gale had blown the front wall of their house off. Now, I'm not suggesting that trauma and hardship produce the urge to write poetry – if that were the case, we'd all be versifying feverishly – but misery and disaster do provide one of the poles of poetic matter. Burns knew the other pole, too – joy and wonder at the beauty of the world – both natural beauty and those with make-up on – knew them all too well. His father died when Robbie was a teenager, leaving him to run a hard-scrabble farm at which he labored up to 17 hours a day. (They didn't have CEGEPs in those days: there was very little alternative to actual, hard work.)

Neither did they have central heating in their houses, so Robbie had to keep a weather eye open for barmails, maidservants, various travelling acquaintances and, finally, a wife with whom he might survive the long winters warmly. Fifteen children from those aforementioned citizens: that's one big tub of porridge to stir for brekkie.

His first poem was to a girl, effusively praising her beauty. As it might not have achieved the desired effect immediately, given the pressing need for warmth, as a fellow poet once in a similar position, I speculate he would shortly have written a second poem, a new and improved version, thus beginning his career as a real poet. Once bitten by the bug (or the girl), Burns wrote steadily for 20 years, producing over a 1000 poems, a fine output for any poet, but astounding for one who died far too early, at the age of 37. Here is a sampling of short verse to attest to the range of his takes upon the world.

### ON ANDREW TURNER

In Se'ventein Hunder'n Forty Nine  
The Deil gat stuff to mak a swine,  
An' coost it in a corner;  
But willy he chang'd his plan,  
An' shap'd it something like a man,  
An' ca'd it Andrew Turner.

### ON A NOISY POLEMIC

Below thir stans lie Jamie's banes:  
O Death, it's my opinion,  
Thou ne'er took such a bleth'rin bitch  
Into thy dark dominion.

### ON JAMES GRIEVE, LAIRD OF BOGHEAD, TARBOLTON

Here lies Boghead among the dead  
In hopes to get salvation;  
But if such as he in Heav'n may be,  
Then welcome – hail! damnation.

*WM. MUIR IN TARBOLTON MILL*

An honest man here lies at rest,  
 As e'er God with His image blest:  
 The friend of man, the friend of truth,  
 The friend of age, and guide of youth:  
 Few hearts like his – with virtue warm'd,  
 Few heads with knowledge so inform'd:  
 If there's another world, he lives in bliss;  
 If there is none, he made the best of this.

*ON MARRIAGE*

That hackney'd judge of human life,  
 The Preacher and the King,  
 Observes: - "The man that gets a wife  
 He gets a noble thing."  
 But how capricious are mankind,  
 Now loathing, now desirous!  
 We married men, how oft we find  
 The best of things will tire us!

*ON A WAG IN MAUCHLINE*

1 Lament him, Mauchline husband a',  
 He aften did assist ye;  
 For had ye staid hale weeks awa',  
 Your wives they ne'er had missed ye!

2 Ye Mauchline bairns, as on ye pass  
 To school in bands thegither,  
 O, tread ye lightly on his grass –  
 Perhaps he was your father!

These observations were, of course, very pre-Facebook, pre-twitter, but you can be assured they'd have gone viral at the time.

## Lost and Found



The sweater in the attached photograph was left by one of the guests at our curling event last Saturday evening. If you recognise it please contact me at the St. Andrew's Society office – 514 842-2030.

As can be said of any poet's work – from Shakespeare to Seamus Heaney -- some of the poems Burns wrote are less than stellar, some are the less-inspired output of a sort of local poet laureate commenting on the news of the day– but many are magnificent, brilliant, insightful, lovingly tender, memorable on first reading, and will last forever. There is, however, an elephant in the room of Robbie Burns' oeuvre. Depending on one's sensibilities, it is an amusing little poetic pachyderm – or a huge, blundering, rank and hairy mammoth of a beast.

As an excise-man, he travelled from the Borders to the Highlands, from West to East, gathering taxes to be sure, but also both the lyrics and tunes to hundreds of songs and ballads, some quite proper and some quite of the other kind; this latter sort he cobbled into a collection which appeared in 1800, just after his death, and which then essentially vanished until 1959. What sort of book vanishes for 159 years? A licentious, lascivious, vulgar volume, a terrible tome, the book of Burns' bawdry, *The Merry Muses of Caledonia*. Some poems Burns collected, some Burns wrote; but all of it is entirely toxic in the classroom or the polite parlour. Still, many similar bits of such literary matter have survived even without the resurrection of this particular collection. The editor James Barke reports the following in his fine introduction to *The Merry Muses* (p. 34):

"It is typical of the Scots that when the Highland Division entered Tripoli after the success of the North African campaign, they paraded before Winston Churchill singing verses from "The Ball o' Kirriemuir" in their lustiest voice. The broadcast recording of this historic event had subsequently to be scrapped. It is reported that, at first, Churchill was slightly puzzled by the song but soon broke into "a broad grin".

Barke adds that Lord Byron commented in his journal on a selection of Burns' more energetic pieces: "What an antithetical mind! – tenderness, roughness –delicacy, coarseness –sentiment, sensuality – soaring and groveling, dirt and deity – all mixed up in that one compound of inspired clay!" And, finally, Barke quotes Tallulah Bankhead's "deathless words": (we are all of us merely) "pure as (the) driven slush".

I came upon Burns' bawdry honestly, as it were. Before I left Troon to come to Canada, my aunt brought me to the so-called Cruising Club (for small boats, ladies and gentlemen, some with sails and some with engines), a modest pub-and-bar enterprise run by a large man in a kilt my aunt introduced to me as my uncle. I didn't know I had an uncle, but I was six and didn't know as much then as I did later. It was either Burns Day or

Hogmanay or some other excuse for much drinking and singing, but what I learned that day was that the pub was on one side of the building and contained mostly navvies, the men who worked down at the harbour and who drank large pints of bitter and heavy. The saloon side featured the ladies and gentlemen of the town who enjoyed gin and lemonade or glasses of blended whisky-and-soda. As the evening ripened, the navvies let loose with songs my aunt covered my ears for; seemingly oblivious to that deepening vulgarity, several of the ladies in the saloon warbled happily "My Love is like a red, red rose", "Charlie is my darling;" some of the gentlemen actually recited poems. And in the middle of it all my so-called uncle served drinks from a narrow bar accessible at once to both sides of his enterprise and, at the right moment, bade everyone sing Auld Lang Syne and some other parting songs, which everybody did, holding hands and getting quite properly misty-eyed. How many of the songs and poems that evening were Burns', I can't say, but some few indeed, and those and others would have been sung on that day in every pub in Scotland.

So there you have it: the raucous and the refined, the lovely and the louche. And all of them resounding throughout Scotland, and wherever Scots find themselves gathered in the world.

Ladies and gentlemen, Caledonians all: To the immortal Robbie Burns!



ST. ANDREW'S SOCIETY OF MONTREAL

SERVING MONTREAL'S SCOTS SINCE 1835

**"Tee Off in Tartan"**  
**9-Hole Golf Tournament**  
**Saturday, August 23, 2014**  
**Tee-Off Time: 2:00 p.m.**  
**Buffet Dinner: 6:00 p.m.**  
**Caughnawaga Golf Club**



*Get a foursome together today!*

**Golf & 4 Course Buffet Dinner: \$75.00 per person**

**9 Holes of Golf (no dinner): \$35 per person**

*(golf carts are not included but can be rented at the course for \$16 each)*

**Don't golf? Join us for dinner!**

**4 Course Buffet Dinner (no golf): \$40 per person**

*All alcoholic beverages at attendee's own expense*

**RSVP & Payments by: August 13**



Our guest, Angela Yeo-West, at the Burns' Night Supper has written a poem about the evening...

## Tae Burns Nicht 2014 at University Club.

*T'was a' evening fu' o' splendour,  
 Dins increase wi' flowing wine,  
 Waiters dash in relays serving,  
 Hungry folk for haggis pine!*

*Manly men wi' kilts a-swaying,  
 Pleats a' art in movement seen,  
 Ladies, vivid sparkle gently  
 Rabbie's nicht, remembered keen.*

*The hour's seen, and so the moment,  
 Eyes, focus on the thrill, a's still.  
 Howling like a banshee wakened,  
 Pipe haggis in, wi' right good will.*

*The words o' Burns flow with panache,  
 Gracing haggis wi' 'style, wi' praise,  
 To, tickling wi' a skean dhu blithely,  
 The toast! A' silver tassies raise!*

*As the eve gangs on fu' gallop,  
 N'anes feeling pain in ony rate,  
 Toast tae lassies, wild wi' whimsy,  
 Toast tae laddies, more sedate.*

*Here's tae a' for sic an evening,  
 Here's tae memories new found,  
 As we gang tae nichts dark city,  
 Piper sends us homeward bound.*

(c)a.yeo-west-- jan.2014

Angela Yeo-West is an artist who lives in Montreal. She is also a Scottish Country dancer who's ranting roving pen does rhymes ---oftentimes---och aye-



## Annual General Meeting 2014



The images are from both the annual general meeting and the members' reception. At the meeting, the Society presented the Hutchinson award to Master Corporal Maxime Langevin of the Black Watch.

### What's On! At the Atwater Library

By Lynn Verge, Directrice générale / Executive Director of the Atwater Library and Computer Centre

#### Atwater Library talk on Scottish architect who left his mark on Montreal...

On Thursday, June 5 at 12:30 pm the Atwater Library Lunchtime Series features an illustrated talk by architectural historian Susan Wagg on her book [\*The Architecture of Andrew Thomas Taylor: Montreal's Square Mile and Beyond\*](#).<sup>14</sup> The book has been described as "a groundbreaking study of the life and work of a major figure in nineteenth-century Canadian architecture".

Andrew Thomas Taylor was born in Edinburgh in 1850 and did the first years of his architectural training and practice in Scotland before moving to London and then, in 1883, to Montreal where his Drummond and Redpath relatives were business and community leaders. He designed several McGill University buildings, including the Redpath Museum, did extensive work for the Bank of Montreal and made a major contribution to the development of the profession of architecture in Canada.

Admission to the talk is free and everyone is welcome.

#### Scottish Collection of Books and DVDs

Susan Wagg's book on Andrew Thomas Taylor is in the Atwater Library's Scottish Collection that has been developed with funding from the St. Andrew's

Society of Montreal. The collection now numbers some 1,600 items – books, eBooks and DVDs. The Atwater Library, located close to the Atwater métro, is open to all people regardless of their municipal address.

#### Quebec Thistle Council Award

The Quebec Thistle Council presented its Scottish Cultural Activities Award to the Atwater Library and Computer Centre at the 2014 Auld Alliance Awards Ceremony on April 26. The award trophy is now included in a Scottish Collection display in the Library's atrium.

### Members of Council, Officers and Committee of Management of the Society – 2014

The Members of Council for 2014, duly elected by the members of the Society attending the Annual General Meeting on 12th May, are: Mr. G. Scot Diamond, Mr. Alexander Highet, Mr. Jason W. R. MacCallum, P/M (Ret'd) Brian S. MacKenzie, Mr. Michael G. McMurray, Ms. Helen P. Meredith, Mr. W. Campbell Oliver, P/M Cameron W. Stevens, Mrs. Susan Stevenson.

At the meeting of the newly elected Council, held following the Annual General Meeting, Mr. Malcolm McLeod, Society President from 1994-1996 and senior Past President in attendance, installed for a one year term of office Mr. G. Scot Diamond as President of the Society, P/ M Ret'd Brian S. MacKenzie as 1st Vice President and Mr. Jason W. MacCallum as 2nd Vice President. LCol (Ret'd) Bruce B. Bolton is Immediate Past President.

<sup>14</sup> [http://www.mqup.ca/architecture-of-andrew-thomas-taylor-the-products-9780773541184.php?page\\_id=73&](http://www.mqup.ca/architecture-of-andrew-thomas-taylor-the-products-9780773541184.php?page_id=73&)



The following appointments were then made for a one year term: Mr. Iain Batchen, Honorary Treasurer; Mrs. Susan Stevenson, Honorary Secretary, Mr. Thomas E. F. Brady, Honorary Solicitor; Dr. William M. Buckett, Honorary Physician; Mrs. Mary Johnston Cox, Honorary Historian, Mr. Peter McAuslan, Chair, St. Andrew's Society/McEuen Foundation Fundraising Committee for the establishment of a Chair in Canadian Scottish Studies at McGill University, Mr. Michael G. McMurray, Chair; Finance Committee, Mr. Alexander Hight, Chair, Education Committee, Mr. Peter W. R. Hogan, Chair, Welfare Committee, Mr. Jason W.R. MacCallum, Chair, Scottish Culture Committee, Dr. Gillian I. Leitch, Chair, Activities & Membership Committee, Ms. Helen P. Meredith, Chair, Heritage Committee, Ms. Kate Arthur, Chair, Communications Committee, P/M (Ret'd) Brian S. MacKenzie, Chair, St. Andrew's Ball Committee; P/M Cameron W. Stevens, Liaison, Black Watch Cadet Pipes & Drums.

The Honorary Chaplains appointed are: Rev. Dr. Barry Mack, Presbyterian Church, Rev. Arlen J. Bonnar, United Church; Rev Bill Gray, Anglican Church, Father Lawrence MacEachan, Catholic Diocese of Montreal.

## THE SCOTTISH DIASPORA TAPESTRY

By Moira Barclay-Fernie

The group in Prestonpans Scotland, which was responsible for creating the now world famous Prestonpans Tapestry 1745 (2010) were also responsible for creating The Tapestry of the History of Scotland, The Making of a Masterpiece (2013), and subsequently for The Scottish Diaspora Tapestry to be inaugurated in Scotland later this month

The Prestonpans Tapestry is 104 meters long and The History of Scotland Tapestry 143 meters with The Scottish Diaspora Tapestry likely to be as long, if not longer, than either of the first two. If you wish to know more about the tapestries e.g. the number of hours worked, stitches sewn, embroiderers involved, panels incorporated in the final tapestry, etc we suggest that you use the appropriate websites where many interesting facts and historical information can be found.

Recently the Society received photographs of the 23 panels representing Canada from coast to coast and all were pleased to see the Montreal panel featured in this grouping. Those who attended the AGM in mid-May were able to see

these images as they were projected in a slide show so very well produced by our President Mr. Scot Diamond.

We have been informed that the completed tapestry is almost ready for its first public viewing on May 31<sup>st</sup> in Prestonpans. From there it will travel throughout Scotland until the end of this year after which it will be available as an exhibit in all countries that contributed to the final tapestry. Canada contributed approximately 23 panels and the latest information available is that approximately 17 countries took part in the project.

The exhibiting of the tapestry in 2014 will form an important part of the Scottish Homecoming celebrations taking place during this year. Dates and places where the tapestries will be exhibited are listed on the appropriate websites.

This has been an exciting venture for the Society and we are proud that we have been able to contribute to this unique project which has allowed many Scots who have made their homes in far off places to participate in this tapestry. This will become part of Scotland's history and will allow a creative way of teaching the contribution of Scots to their new homelands throughout the world over many years.

Although the demands of having the sewing done within a strict time frame became somewhat nerve wracking for the sewers, Suni Hope-Johnston and Moira Barclay-Fernie, both were very happy to have made this contribution on behalf of the Society to The Scottish Diaspora Tapestry. These two ladies would be the first to admit that they had no idea of what they were getting themselves into, but they committed themselves to a tremendous

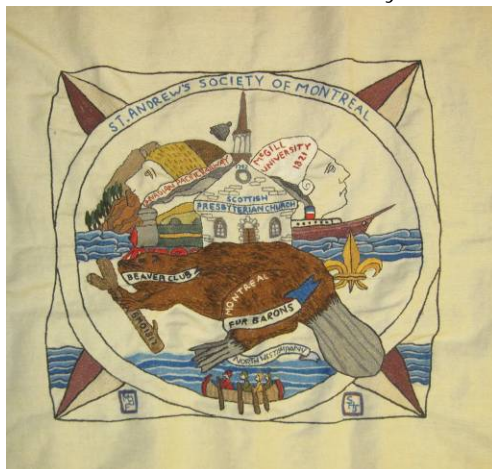
gift of time and certainly learned fast just what had to be done. And they did it! They were well supported by Past President Bruce Bolton who took on the responsibility of finding suitable images to portray some of the important contributions that Scots made to Montreal over the years and of which we are still aware as we see the names of institutions, streets and avenues in our daily life in our adopted city. As a Society we are also grateful to the support given by the organizing team in

Prestonpans, which included Andrew Crummy, artist, who created the final design for Montreal's panel from the images submitted by Bruce.

Websites of interest:

[www.scottishdiasporatapestry.org/exhibitions](http://www.scottishdiasporatapestry.org/exhibitions)

[www.scottishdiaspora.org](http://www.scottishdiaspora.org)



[www.prestonpanstapestry.org](http://www.prestonpanstapestry.org)

[www.scotlandstapestry.com](http://www.scotlandstapestry.com)

### 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.

### 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.

## Pot Luck Dinner / Tartan Day Supper

Saturday April 5, 2014

By Campbell Oliver

It was held in the Kildonan Hall of St Andrew's and St Pauls Church and was attended by 43 people. The choice of food as usual was very good, even if I did manage to enter the Hall wearing the Gravy from my steak and Kidney pie and the cream sank on my Trifle and managed to get some of that on my clothes as well. But it did get eaten so it must have tasted ok.

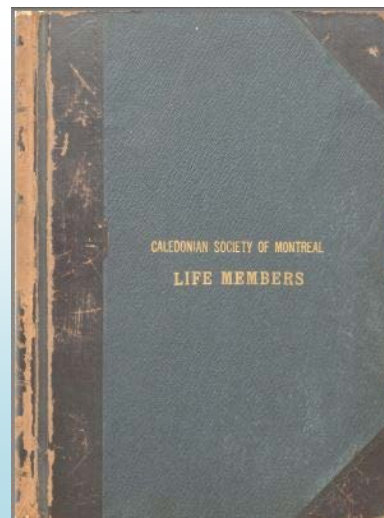
We had hoped to have some dancing, but that did not work out. So maybe next year!! Cameron Stevens came and played his pipes and then delighted the children and some of the adults by taking his pipes apart and showing how they worked and I took some pictures which should be on the website. Go take a look!



### Historical Tidbit!

Ms Leitch has just transcribed the life members list from the Caledonian Society of Montreal. You can find it on the St Andrew's Website at:

<http://standrews.qc.ca/society-archives-history/>





# MacRae Farm 21-24 August

## Introduction to Survey and Landscape

# ARCHAEOLOGY



MacRae Farm, Harrington, Laurentides, was settled in 1836 by John 'Henny' MacRae and his wife Mary Jane Campbell from Isle of Skye Scotland. The cabin they built and the lay of the dry stone walls they erected still stand as testimony not only of their own tenacity to succeed, but also of the crofting culture of their native Scotland. This 3 day training camp has been specifically designed to introduce you to practical archaeology survey, from plane table and tape offset to total station and GPS recording, with the aim of capturing data for a comparison study of this site and MacRae's originating croft in the Highlands of Scotland.



Under the guidance of our guest archaeologists, Scotland's **David Connolly** MIFA FSA Scot, Director of Connolly Heritage Consultancy, you will carry out hands-on archaeology survey and interpretation of MacRae's 1830's building's and cultural landscape.



Open to students or volunteers with any level of experience. Participation fee is \$250 which includes tented accommodation and three meals per day. The programme will be conducted over three days, arriving Thursday morning and departing lunchtime Sunday after presentation of certificates and Scottish Shindig on the Saturday evening. (Early arrival for Wednesday can be arranged but please expect to be living in field conditions for the duration).

Contact: U.K. [macrae.farm@aol.com](mailto:macrae.farm@aol.com)

Or visit [www.rampartscotland.co.uk](http://www.rampartscotland.co.uk) and take part on a live dig in Scotland 

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# WhiskyFête



Photos by: Brian McQueenie and Gillian Leitch

## Curling for Dummies... St. Andrew's Society Curling Night

