THE DALHOUSE SAINT ANDREW'S SOCIETY

First in Ontario

It is axiomatic to observe that Scots are 'Clannish'. Clans were the glue of Highland society and Scots of the lowlands and borders adhered to equally binding traditions of family and fermtoun. That culture of mutual support and collective action travelled with them in the holds of 18th and 19th century immigrant ships, and wherever Scots settled, in Canada, Australia, America and beyond, the imperative to act as one soon appeared in the form of a St. Andrew's Society. The first of these in Ontario was established two centuries ago, at Granny Cummings Corners in Dalhousie Township, now part of the Township of Lanark Highlands, Lanark County.

The North British Society of Halifax fixed St. Andrew's Day (November 30th)[1] for their annual celebration in 1768, and a St. Andrew's Dinner was staged at Saint John, New Brunswick, in 1795. The first St. Andrew's Society of the name in what is now Canada was formed at Saint John in 1798[2]. A quarter century later, in the backwoods settlement of Dalhousie Township, District of Bathurst, a group of Lanark Society Settlers drew up the constitution for the first St. Andrew's Society in Upper Canada.[3]

Cross of St. Andrew

In the crushing economic collapse that followed the Napoleonic Wars, Scotland's once prosperous weavers, factory workers, tradesmen and farmers found themselves suddenly made destitute, hungry and homeless. When, in April 1819, the radical 'Committee for Organizing a Provisional Government' posted its cry for justice on Glasgow's shuttered factory gates, prompting John Baird (1788-1820) and Andrew Hardie (1792-1820) to lead their doomed march on the arms depot at Falkirk, the ruling classes could not fail to take notice[4]. With the guillotine still within living memory, fears of revolution quickly produced a scheme for sponsored emigration to the colonies as a means of placing radicals and troublemakers at a safe distance, while perhaps giving the starving unemployed a new start. Government funds were found to supplement the meagre resources of 45 emigration societies already formed in the poverty-stricken slums and augmented by an offer of free land in Upper Canada. In 1820 and 1821, 2,850 men women and children from Glasgow and its Clyde-side suburbs boarded ships at Greenock and sailed with hope for a new life in the District of Bathurst.

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[1] St. Andrew, patron saint of Scotland, born at Copernicum, the brother of Simon Peter, was an early disciple of St. John the Baptist before joining the inner circle of Christ's apostles. He traveled great distances spreading the word and one legend claims that he came to Scotland and built a church in Fife. Another holds that sometime in the 4th century several of his relics where brought from Constantinople to Fife. St. Andrew is supposed to have been martyred on November 30th, AD 60, crucified on an X-shaped cross. That 'St Andrew's Cross', depicted in white on a blue background, became the symbol of Scotland and forms a central component of the 'Union Jack' of Great Britain. St. Andrew is also the patron saint of Greece, Russia and Barbados.

[2] Earlier St. Andrew's Societies were organized in the American colonies at Charleston (1729), Philadelphia (1757) and New York (1756).

[3] The Dalhousie St. Andrew's Society dating to c1825 was followed by the emergence of societies in Montreal, Hamilton and St. Catharines in 1835, Toronto 1836, Quebec City 1837, Kingston 1840 and Ottawa 1846.

[4] Baird and Hardie were convicted of treason and hanged and beheaded at Sterling Castle on September 8, 1820.

George Ramsay (1770-1838), 9th Earl of Dalhousie

Provincial Surveyor Rueben Sherwood (1774-1851) and his axemen had hardly completed the survey of Dalhousie Township when Governor General George Ramsay (1770-1838), 9th Earl of Dalhousie, appeared to witness the arrival of the first settlers in the late summer of 1820. Struggling through primal forest, rock and swamp, the former weavers, millers and factory hands somehow found their assigned lots, ***"backed in"***[5] their supplies and threw up the best shanty they could against the rapidly approaching winter. Joined by a second wave of settlers the following year, within a season or two they created nascent farms in the narrow strips of tillable land that lay between marsh and stony hillside, built comfortable homes, put up barns to house their produce and livestock, and soon began aspiring to achievements beyond their own clearing.

Apart from work bees raising log buildings or other survival related tasks, the first collective undertaking of the Dalhousie Township settlers was construction of a small log schoolhouse, built in 1823 or 1824 at Concession-3, Lot-12 East, C-3/L-12(E). The dominie (schoolteacher), George Richmond Jr., had been hired before they left Scotland and came to Dalhousie with his parents and nine siblings[6] as one of the Lesmahagow Society immigrants. Richmond actually took up his assignment aboard ship, teaching classes as the *Prompt* made her north Atlantic passage in 1820, but he never taught in the Dalhousie schoolhouse. He died that first winter, killed by a falling tree as he worked to clear the family land grant. Richmond's place as dominie was taken by a man named John Brown, ***"the son of a Glasgow elder"***[7]. For a year or two the schoolhouse saw additional service as a Presbyterian church, on those occasions when the aging Reverend Dr. John Gemmill (1760–1844)[8] could manage the nearly 10 mile trek from Lanark Village.

The schoolhouse also met the need for a general gathering place and over the winter of 1825-1826 it was the venue for community meetings that brought into being one of the earliest St. Andrew's Societies organized in Canada,

> *… to promote a friendly intercourse and a mutual assistance in case of sickness or misfortune … also, to take the earliest opportunity of forming a library in order that the rising generation might be blest with the means of acquiring that useful knowledge which we so highly value.*[9]

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[5] *"Backed in",* i.e. carried '*in'* to the settlement on their '*backs'* from Perth and Lanark.

[6] Son of George Richmond Sr. who located on Dalhousie C-2/L-3 in 1820 but, as the lot was a worthless beaver meadow, soon moved to Drummond Township.

[7] *Pioneer Sketches In The District of Bathurst*, by Andrew Haydon (1925).

[8] Gemmill arrived with the Glasgow Trongate Emigration Society on the *David of London* in 1820. Educated at the University of Glasgow he was ordained a Presbyterian minister in 1786 and earned his MD in 1818. He served the Lanark Society settlement as both minister and doctor during its first years.

[9] Letter from the Dalhousie St. Andrew's Society executive to the Earl of Dalhousie, Governor of the Canadas, September 1, 1828.

The first executive of the Dalhousie St. Andrew's Society was comprised of;

- Thomas D. Scott (1792-c1860) – Lesmahagow Society, *Prompt* 1820, Dalhousie C-4/L-12(W);
- Charles Baillie (1799-1831) – Lesmahagow Society, *Prompt* 1820, Dalhousie C-4/L-12(E);
- James Muir (1779-1867) – Lesmahagow Society*, Prompt* 1820, Dalhousie C-3/L-10(W);
- John S. McIntyre - Mile End (Lesmahagow-2) Society, *Earl of Buckinghamshire* 1821, Dalhousie C-2/L-6;
- William Lambie - Paisley Townhead Society, *Earl of Buckinghamshire* 1821, Dalhousie C-1/L-13(E);
- James Robertson (1786-1870) - Anderston & Rutherglen Society, *Prompt* 1820, Dalhousie C-1/L-18(E).

Thomas D. Scott, elected Secretary of the Society, had been President of the Lesmahagow Emigration Society through which more than 40 families had come to Dalhousie and Lanark Townships in 1820 and 1821. As demonstrated by the executive board, Society membership was exclusively male. Wives and daughters would play an indispensable role in its activities and achievement of its objectives, and would benefit from its accomplishments, but actual membership was an exclusively male prerogative.

Establishment of the Society was not sponsored or assisted in any way by a larger St. Andrew's organization, nor was it a branch or subsidiary of any international, national or provincial body. Unlike organizations such as the Masonic Lodge or cultural groups like the Ancient Order of Hibernians (AOG), St. Andrew's Societies were, and are, always local grassroots groups called into existence to meet unique local objectives. Local Societies were created to serve similar aims, used similar means to organize and operated under similar rules, but they were always independent of each other. There has never been a higher St. Andrew's Society governing body. In any case, the Dalhousie Society was only the second formed in Canada and the first in Upper Canada (Ontario).

The Dalhousie Society held its first meetings in the schoolhouse but at their gathering on St. Andrew's Day 1827, a decision was taken to create a dedicated St. Andrew's Hall.

> *The Society's anniversary meetings, on the 30th November, have hitherto been held in a schoolhouse* [but] *at our last meeting a number of gentlemen from Lanark and Perth, approving of the spirit of the institution, favored us with their presence … The propriety of building a house for the use of the Society and other laudable purposes was suggested and agreed to, to which they have liberally subscribed.*[10]

By St. Andrew's Day 1828 the hall had been completed, near the schoolhouse which it would soon replace with its larger and better equipped facilities. It stood on C-3/L-12(E), about a mile north of the intersection of Concession-3 and the road connecting the Dalhousie-Lanark Township line with McDonald's Corners (now County Road # 8). That crossroads was then known as Granny Cumming's Corners, taking its name from an elderly woman[11] who had come from

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[10] Ibid.

[11] 'Granny Cumming' was probably the matriarch of the Cumming family that settled in the neighborhood of the 'Corners' - John Cumming Sr., *Commerce* 1820, on C-3/L-11(E); John Cumming Jr, *Commerce* 1820, on C-3/L-11(W); Paul Cumming, *Commerce*

Glasgow among the Society Settler immigrants. The village that grew up at the junction was later renamed Watson's Corners, in honor of its first innkeeper and postmaster, William Watson[12]. The completed St. Andrew's Hall project was a fit-for-purpose structure, lacking any pretention.

> *… a log building covered with shingles. The library room is a hall 32 feet by 22 feet within, and is occasionally occupied as a place of worship, holding township meetings and is heated by a stove. It has a good stone chimney.*[13]

The following year part of the *"ground given for the use of St. Andrew's Hall … was converted into a public or Society burying-ground".*[14] Noting the development, the *Bathurst Independent Examiner* commented that,

> *… every member is to have a lair* [plot] *of nine square yards, and everyone not a member can purchase a lair for 7/6*[15]*. As there was no place in the township set apart for the purpose of burying the dead, we reckon this among the number of praiseworthy deeds of this excellent society, and we trust it will put a stop to the uncivilized method too prevalent in this county of making every farm a sepulcher.*[16]

Among the earliest aspirations of the Dalhousie St. Andrew's Society, and an impetus to construction of their hall, was the creation of a public lending library.

> *The people are convinced of its prosperity and utility, as they conceive that it will tend to encourage learning amongst the young, excite emulation and promote the general good of the community.*[17]

Nineteenth century Scots were a literate people. John Knox's 'First Book of Discipline' (1560) called for a school in every parish and a campaign promoted by the Presbyterian Church, combined with a series of government Education Acts in 1616, 1633 and 1696, is credited with producing the most literate population in the early modern world. As the Society Settlers sailed for Upper Canada in the 1820s, the overall literacy rate in Scotland was about 88% for men and not much lower for women. As historian Lucille H. Campey has observed, *"since virtually every town in Scotland had a lending library, a good many came* [to Canada] *with a healthy appetite for reading"*[18].

Many, even most, of the Society Settler immigrants gave over a part of their baggage allowance on the ships of 1820 and 1821 to transporting such books and tracts as they owned personally and these, pooled together, became the first volumes of their library at Granny Cumming's Corners. However, those books, combined with their volunteer labor, represented the sum total of St. Andrew's Society resources, so they launched a fund-raising campaign seeking patronage and donations.

1820, on C-3/L-19(W); Robert Cumming, *David of London* 1821, on C-2/L-11(E). There were also settlers named Cumming in Lanark township.

[12] Probably a son of James Watson & Janet Gurwood – Dalhousie C-3/L-15, *Prompt* 1820.

[13] John McIntyre, Secretary of the Dalhousie Library Society, to Alexander Morris of Brockville re applying for insurance, April 16, 1832.

[14] *Bathurst Independent Examiner*, November 23, 1829.

[15] 7 shillings & 6 pence.

[16] *Bathurst Independent Examiner*, November 23, 1829.

[17] Library Committee man Charles Baillie's letter to Settlement Superintendent Colonel William Marshall, July 15, 1828.

[18] *The Scottish Pioneers of Upper Canada 1784-1855,* by Lucile H. Campey (2005).

Their most prominent target was Governor General George Ramsay, 9th Earl of Dalhousie, for whom their Township (and nearby Ramsay Township) had been named and who had already demonstrated his personal interest in the immigration scheme by visiting the settlement during its first year. Dalhousie was also known to have founded a library for the officers of the Quebec garrison and to be patron of the Quebec Library and Historical Society. Writing to Dalhousie the Society's library committee focused their appeal upon the importance of educating their children.

> *Your lordship is aware that the greater part of the settlers in this township have emigrated from Scotland, where they had the opportunity of acquiring education and a considerable share of general intelligence. Duly appreciating these invaluable blessings, it was with painful feelings that we often reflected that our offspring were too likely to be deprived of the like opportunity of improving their mind.*[19]

Their plea to Dalhousie for financial aid, and that he should serve as library patron, reached him as he was packing to leave Canada to take up a new post as Commander-in-Chief of the British Army in India. Nevertheless, replying through Settlement Superintendent Colonel William Marshall (1774-1864), he responded with concrete assurance of his interest and support.

> *… I have pleasure in contributing to an object so likely to do good. I beg my name may be put upon the list, and as for my subscription … 100 dollars to the funds of the library. I shall send you two boxes of books of various matters, chiefly agriculture, with a copy of the Encyclopedia Britannica as a foundation-stone to future less bulky works. Do me the favour to assure the settlers in Ramsay, Lanark and Dalhousie that, though distant, I shall never lose sight of these new settlements and always feel a warm interest in their future prosperity.*[20]

In all, the Earl of Dalhousie sent the library 116 titles and, to signify his patronage, provided a bundle of book plates printed with his coat of arms *"… to be pasted on the books, as a cognizance of the Township which, I beg, may be adopted as my own".* He also sent his portrait, which the Society proudly hung in the library room.

When the 9th Earl died in 1838 the Library Committee solicited the continued patronage of his son, James Andrew Broun-Ramsay (1812-1860, 10th Earl. Dalhousie the younger replied that he "*acceded with pride and satisfaction and place heartily at your service the use of the arms of my family".* Like his father, he also sent a portrait of himself for display at the library and further promised to send a copy of *Tyler's History of Scotland*[21]*.* He urged the library managers to always,

> *… adhere to the system of admitting to it none but such works of solid instruction and sound piety as will make your children both useful and upright – men of right-based integrity, as well as men of useful knowledge.*[22]

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[19] Letter from Dalhousie Library Committee to Earl of Dalhousie September 1, 1828.

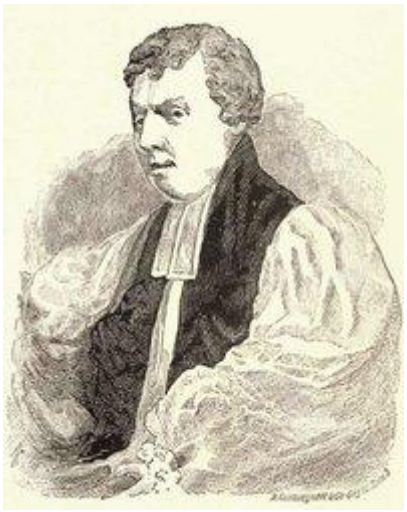
[20] Earl of Dalhousie to Colonel William Marshall, August 14, 1828.

[21] *Tyler's History of Scotland,* by Patrick Fraser Tyler (1791-1849), was published in nine volumes between 1828 and 1843. Whether the Dalhousie Library ever received the full set is unknown.

[22] Earl of Dalhousie to George Easton, President, Dalhousie Library Society, March 29, 1839.

Casting a broad net, the Dalhousie St. Andrew's Society also reached out to Reverend Charles Stewart (1775-1837), the Anglican Bishop of Quebec. As historian Andrew Haydon[23] observed, it might not be expected that,

> *Radicals and Presbyterians would have any affiliation with an Anglican missionary. But the bond of race is nearly always stronger than the bond of faith, and as Scotsmen the kinship of blood was never to be forgotten … their requests met with a ready and most willing response".*



Reverend Charles Steward (1775-1837)

Reverend Stewart, the son of John Stewart, 7th Earl of Galloway, contributed 37 titles in 1829 and another 12 in 1839.

Likewise, the leading Anglican in Upper Canada, Archdeacon John Strachan (1778-1867), soon to be the first Church of England Bishop of Toronto, was solicited. While the Presbyterians of Dalhousie Township had no sympathy with Strachan's campaign to establish an Anglican supremacy in Canada, and would, in years to come, vote unfailingly to dissolve the Clergy Reserves he needed to achieve that aim, a Scotsman calling upon a fellow Scotsman for aid could not be denied. A son of Aberdeen and a former Presbyterian himself, Strachan responded, that he was,

Reverend John Strachan (1778-1867)

… sending my small mite – £1 5s – for the benefit of your meritorious institution … in no country are the advantages of education more felt and appreciated than in Scotland … If the Scotch are a moral and religious people, it is because the truths of Christianity are made the basis of all their knowledge … In learning the letters of the alphabet, they learn their duty of god and man … A library of well-selected books must prove of inestimable advantage to your neighborhood … I know no greater object of pity than a man who cannot read …[24]

The library committee also sought help from the Glasgow North American Society[25], pleading that, "*… though we have expatriated ourselves, and are now obscured in interminable forests in Canada, we are still anxious to keep the intellectual machinery in motion …*[26]*.* The Glasgow Society sent 46 volumes.

Robert Brown, lawyer and factor to the Duke of Hamilton[27], was also solicited for contributions but, as most early records of the institution have been lost, the results are unknown. Other donors recorded as contributing in cash or in kind were,

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[23] Andrew Haydon (1867-1932), lawyer, historian, senator 1924-1932, author of *Pioneer Sketches in the District of Bathurst* (1925) and *Mackenzie King and the Liberal Party* (1930).

[24] As quoted in *Pioneer Sketches in the District of Bathurst*, by Andrew Haydon (1925)

[25] Officially named 'The Society for Promoting the Religious Interests of Scottish Settlers in British North America', a voluntary missionary society, formed in 1825, for the purpose of providing Presbyterian clergy for the British North American colonies.

[26] Dalhousie Library committeeman John McIntyre, to Rev. John Burns, Glasgow North American Society, October 23, 1828.

[27] As Member of Parliament for Lanarkshire, Archibald Hamilton (1767-1852), 10th Duke of Hamilton, had been instrumental in securing British Government support in 1819 for the Society Settler emigration scheme.

- Henry J. Boulton (1790-1870), Attorney General of Upper Canada
- Robert Baldwin Sullivan (1802-1853), Legislative Councillor, Surveyor General
- John Dougall (1808-1886), merchant, owner of book & stationary shop, Montreal
- Colonel William Marshall (1774-1864), Lanark Settlement Superintendent
- William Morris (1786-1858)[28], Perth Merchant
- Roderick Matheson (1793-1873), Perth Merchant
- Malcolm Cameron (1808-1876), Perth Merchant
- Alexander Morris (1782-1851) Brockville merchant (brother of William Morris)
- Alexander McInnes Jr. (b.1801), shoemaker, Lanark[29]
- Rev. William McAllister (b.1802), Presbyterian clergyman, Lanark 1831-1842
- Rev. Dr. John Gemmill (1760-1844), Doctor and Presbyterian clergyman, Lanark 1820-1840

All of the donors were Scots excepting Boulton (English) and Sullivan (Irish).

Officially instituted on April 1, 1828, a few excerpts from the library's constitution provide an insight to its operation and sense of purpose.

> *… to invigorate and improve the moral department of our nature …. it shall be open to all, without preference to country or religious profession, provided that such persons maintain a good moral character and conform to all rules and regulations of the said Society … That each and every member pay the sum of five shillings upon their entry and three shillings annually for the use and benefit of the library … That the site of the library shall be on the east half of lot No. 12 in the third concession of Dalhousie, and in no case shall the library be removed to a greater distance than three-fourths of a mile, unless by consent of at least three-fourths of the reading members resident in the township of Dalhousie …*[30]

By 1832 the Dalhousie St. Andrew's Society Library boasted a collection of 500 books and 20 years later it reached its peak at 890 volumes. The catalogue skewed heavily toward self-improvement and contained few novels or other light reading. On its earliest shelves were found the Earl of Dalhousie's *Encyclopedia Britannica* – 20 volumes, *Dr. Cumming's Scripture Readings & Lectures on the Parables, etc*. – 16 volumes, *Hume's History of England* – 8 volumes, *Gibbon's Rise and Fall of the Roman Empire* – 6 volumes, *Popular Encyclopedia* – 5 volumes, *Domestic Encyclopedia* – 5 volumes, *Daubigny's History of the Reformation* – 5 volumes, *Hales Contemplations* - 4 volumes, *Josephus' Works* – 2 volumes, *Dwight's Theology* – 2 volumes, *Wilson's Sermons* – 2 volumes, and single volume editions of titles ranging from *The Antiquities of Greece,* to William Howett's *Priestcraft and Kingcraft*, to the *Book of Common Prayer* (surely a gift of Reverend Strachan or Stewart). But there were also 17 volumes of the *Edinburgh Almanack*, the poems of Robert Burns and Walter Scott, the essays of Macaulay and Carlyle, a wide range of biographies, a selection of books on agriculture, horticulture, astronomy and even *The Phrenological Journal*[31].

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[28] William Morris was also the local member of the Legislative Assembly of Upper Canada, having been first elected in 1820.

[29] Alternately his father, Alexander McInnes Sr. (b.1769), Bridgeton Canadian Society, *Commerce* 1820, Lanark Township C-3-L-13(W).

[30] From a copy that was provided when the library was it was legally incorporated in 1852, in compliance with the *Act to Provide for the Incorporation and Better Management of Library Associations and Mechanics Institutes* enacted that year by the government of the United Province of Canada.

[31] Phrenology involved feeling the configuration of the skull to determine an individual's psychological attributes.

The library collection was stored and displayed in purpose-built bookcases constructed by carpenter and cabinet maker James Park[32] who had settled in 1820 on nearby Dalhousie C-2/L-12.

> *The planks or boards were made out of the great pine trees from neighboring hills and manufactured in a sawpit in the forest. Two wooden cases were constructed, each nine feet high and six feet wide, by about eighteen inches deep – after the idea of the old-fashioned clothespress. The workmanship is excellent … John Douglas[33], the blacksmith … fashioned the hooks that held … the wide-opening doors together.[34]*

In establishing their pioneer library, the Dalhousie settlers were once again in the vanguard. The earliest libraries in what is now Canada were found in Quebec City, a Jesuit Library set up c1750 and a subscription library established in 1779. Legislative collections were established in 1791 in Upper Canada and in 1792 in Lower Canada, but the first truly public libraries were founded in Montreal in 1796 and Niagara in 1800. Following closely behind these, the Dalhousie St. Andrew's Society Library represented the first public library in Bathurst District and the first rural library in Upper Canada (Ontario). It was operational four years before Reverend William Bell (1780-1857) and *"40 responsible citizens"* proposed the first library at Perth in 1832 and that undertaking did not truly get off the ground until it became part of the Perth Mechanic's Institute in 1844.

Over its first decades the Society Library was open only one day every two weeks. On 'issue day' library members trekked up to 10 or 15 miles, carrying bags of books on their back, over bush trails across Dalhousie and adjoining townships, to borrow and return books; but also, to meet relatives, friends and neighbors who had not been seen for two months or more, and catch up on community news. On library day St. Andrew's Hall was packed from first to last light, the scene described by one client as being *"like fair day"*.

Subscribers paid an annual membership fee, except in the case of donors giving £5 pounds or more who were exempted. Anyone losing or damaging a volume was required to either replace it or pay the price of the book. Those keeping a book beyond the two-month limit were fined one shilling for each outstanding month. Subscribers were prohibited from loaning books to non-subscribers and those caught doing so were penalized five shillings.

In addition to housing the library, St. Andrew's Hall at Granny Cumming's Corners met a wide range of other community needs. Its facilities, the stove in particular, proved a great improvement over the schoolhouses where the township faithful had previously gathered for prayer. One congregant wrote,

> *As none of the school houses which has as yet been our 'Kirk' has a stove, I have seen poor old Dr. Gemmill, who is now above 80 years of age[35] and who traveled above 8 miles of a very indifferent road once a month for the last three years to preach to us, so shivering with (the cold) that he could hardly articulate. Now, thank God, through the persevering*

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[32] James Park, Anderston & Rutherglen Society, *Prompt* 1820, Dalhousie C-2/L-12, arrived with wife Jean Maxwell and children.

[33] John Douglas, Independent Settler, *Commerce* 1820, Dalhousie township C-3/L-11.

[34] *Pioneer Sketches in the District of Bathurst*, by Andrew Haydon (1925).

[35] Rev. Dr. Gemmill was actually 68 years of age when this letter was written in 1828.

energy of our Society - the St. Andrew's Society - and the liberality of our respectable neighbours this difficulty is removed as our new house can contain a congregation of at least 200 and be comfortable in the most inclement weather."[36]

As early as 1821 Dalhousie residents also organized a Township Council to manage their civic affairs, although it was an unofficial body until 1841 when legislation created the first municipal government in what is now Ontario. Nonetheless, from 1828 the Dalhousie Council met regularly at St. Andrew's Hall to established and enforce basic rules dealing with local issues ranging from road construction and repair to impounding wandering livestock, and levied property taxes to meet its costs. Thomas Scott, President of the Lesmaghow Immigration Society, Secretary of the St. Andrew's Society and Chairman of the Library Board, acted as the first Township Clerk[37] and John Virtue[38] served as the first collector of revenue.

Auctions were held at the hall when the Bathurst District Sheriff sold the lands and goods of debtors, or the District Treasurer put property on the block for tax arrears. The hall was the venue for dances, for celebrations related to marriages or baptisms, for political meetings and a for range of other community events. Located as it was at a more-or-less central location in the eastern part of the township, St. Andrew's Hall was also a convenient point of rendezvous for a wide variety of purposes. In the spring of 1839 Alex Montgomery of Bathurst Township advertised the services of his stud horse in the *Bathurst Courier*,

Flying Chelders

The subscriber, with a view to improving the breed of horses in Perth and the adjoining country, has procured the above named, well known and highly superior horse. The horse will stand for mares during the season as follows: -

Every Monday, at St. Andrew's Hall Dalhousie
Every Tuesday, at Lanark
Every Wednesday, at the subscriber's stables
Friday and Saturday, at William Hogg's Stables, Perth

Terms

15s a single leap
20s for the season
30s to ensure a foal[39]

Every November 30th, of course, the community gathered at the hall to mark St. Andrew's Day. In 1829 a notice in the *Bathurst Independent Examiner* told subscribers,

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[36] A representative of the Dalhousie Presbyterian congregation writing to the Glasgow Colonial Society in November 1828. Quoted from *Early Settlement in Lanark County and the Glasgow Colonial Society*, by E.A. McDougall, The Canadian Society of Presbyterian History Papers (1976).

[37] The dynamic Thomas D. Scott was born in 1792 in `Lanarkshire, Scotland, to James Scott and Jean Gardner. He married c1805 Margaret Todd (1778-1854), and was the father of James (1806-1841), Jacobina (1809-1881), John (1812-1860), Thomas (1813-1860), Margaret (1818-1853), Helen (b.1819) and Isabella (b.1820). Most of the Scott family moved from Dalhousie Township to Western Ontario in about 1854. Thomas Scott died 1867, probably at Fullarton, Perth County.

[38] John Virtue, Hopetown Bathgate Society, *Earl of Buckinghamshire* 1821, Dalhousie C-3/L-4.

[39] *Bathurst Courier*, May 3, 1839.

It is particularly requested that those members or friends who intend to Prie[40] a Haggis at Dalhousie on St. Andrew's Day will give notice to the Committee a fortnight prior to that Day[41].

In his 1925 book, *Pioneer Sketches in the District of Bathurst*, Andrew Haydon wrote of St. Andrew's Night at Granny Cumming's Corners, that,

> *… many an hour of jovial delight was spent in this old hall. The cellar was not without its element of cheer. Old half-pay officers from Perth, coming on horseback over the rough bush roads, never begrudged the distances or the time and often braved an inclement evening "to hae' a nicht o't".*

By the time Haydon wrote *Pioneer Sketches*, however, there were no more "*nichts o't"* to "*Prie a Haggis"* at the Dalhousie St. Andrew's Hall, and there had not been for some time.

The cairn marking the site of St. Andrew's Hall (Photo by Keith Thompson)

Although used with decreasing frequency, St. Andrew's Hall Cemetery was operational until 1900 when a new St. Andrew's Cemetery opened across the road. Today, only one gravestone in the original cemetery survives, marking the resting place of Reverend James Robb who, according to the engraving, was *"pastor here about 1850"*.

In 1906 the St. Andrew's Society Hall was sold, dismantled and removed to the purchaser's property to be used for other purposes. Some stone from the foundation and its fireplace have been assembled in a cairn to mark the site.

The library served its community for a half century, but in the 1880s interest began to fade as newspapers, magazines and other periodicals became more readily available to rural readers. By 1900 membership had fallen to only 12 and the number of books available had been reduced to about 350.

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[40] Taste.

[41] *Bathurst Independent Examiner*, October 16, 1829.

Watson's Corners Temperance Hall c1925

When the hall was demolished, the remaining books of the library were moved to the Watson's Corners Temperance Society Hall, located a short distance south along concession-3, where they were housed in a room above a horse shed. An attempt to revitalize and relaunch the library in 1915 failed, but when a new Temperance (Community) Hall was constructed in 1947, space was provided for what remained of its collection. Those books, including about two dozen of the volumes originally donated by the Earl of Dalhousie, displayed on the original shelves built by James Park in 1828, survive today as part of a small museum of pioneer artifacts housed in the Watson's Corners Community Hall. That collection includes portraits of both the 9th and 10th Earls of Dalhousie, but that they are the originals sent in 1828 and 1838 seems doubtful.

The surviving volumes of the Dalhousie St. Andrew's Society Library are stored and cared for by the volunteers at Watson's Corners Community Hall Museum.

- ***Ron W. Shaw (2020)***