

that her chief and most notable product is that which is Old Scotland's proudest boast—her men. Is it that a seafaring folk are always superior to those who are bred far inland? Is it that there is a wider outlook, a sense of vicissitude and adventure for the people who are in touch with that vast, restless flood, itself touching far-off climes and changing zones? Who if they do not sail a ship themselves or battle with storm and breaker, mix with the men who do, who know what it is to grapple with a wreck, what the cry of the widows and orphans of a lost crew is like? Surely this must breed a stronger soul: or is it, as a Manitoban hinted to me when acknowledging the intellectual superiority of the Nova Scotians, that to a fish diet must be ascribed that which for a century has been so manifest in the history of British North America?

Proud is New Scotland of the men who have sprung from her loins. This cherishing of the memory of their worthy forerunners is perhaps the most marked characteristic of Nova Scotians to-day, the one in which this people differs in spirit from their neighbours.

The term "Blue-nose," long a current one applied to the Nova Scotians, brings me to the New York and New England irruption into the Province at the period of the American Revolution. As is now widely conceded, the best blood of the American Colonies—the oldest, the wealthiest, and the best educated—were United Empire Loyalists.

Amongst the "True Blues," the pioneers of Shelburne, was Gideon White, of Salem, descended from the first white child, Peregrine White, born in New England. To-day, Gideon's grandson, an able lawyer of charming