

the Province, and Mr. Dawson's services retained as its principal, in place of allowing him to leave the Province in order that he might develop the latent resources of his mind.

However, if Nova Scotia has forgotten him, he has not forgotten it, for we find him at the late Burns' Anniversary, giving as his motto:—

‘NOVA SCOTIA—THERE IS VIRTUE IN EVERY LAND—OUR NATION'S MISSION—BURNS' ERA.—I regard it as no small honor to be called on, upon this occasion, to represent the land of Burns, more especially as, though by parentage a Scot, the place of my birth is not Old Scotia, but that little British American peninsula which has the boldness to call itself the New Scotland of this western world; and since I have but few opportunities of speaking on behalf of the country dear to me as the land of my birth, I may be permitted to say that Nova Scotia is not unworthy of its name. It is a province full of the same intelligence and energy and manly virtue that distinguish old Scotland, possessing nearly the same natural resources; and it now holds forth its hand to grasp that of its great brother Canada, in friendly union.—a country worthy to be one in the brotherhood of British American nations. But though not by birth a Scotsman, I am a Scot in nearly everything else—my nearest friends and dearest connexions are of that land. I would not, however, be led away by the narrow-minded disposition to exalt Scotland, or any land indeed, above others. In every country and among every people there is something to be admired. The old Egyptians, three or four thousand years ago, so venerated the remains of their prophet Mizraim, whom they worshipped under the name of Osiris, that they hacked his body in pieces, and distributed these relics to be laid up in state in every city in Egypt. It is just so now with the common stock of beauties and virtues that once graced perfect man. They are to be found scattered among every people under heaven—every one has a share, none has all—and they cannot be reunited, except by the spirit of Christianity, raising in the kingdom that is to come. I hold, too, that the great nation of which Scotchmen form no small part has much of this to accomplish. Penetrating with its influence nearly the whole earth—

mighty with the people of every clime—it seeks everywhere to free them from the shackles in which they have been bound—to invite them to stand upon their feet and exercise freely whatever good gifts God has given them. This is the genius of British freedom, and it has nothing in common with that proud and ignorant exclusiveness or fancied superiority which has often been, I am sure, unjustly attributed to it. But every nation has still its peculiarities, and Scotland is no exception. The ultimate causes of these we may find partly in the origin of the people, uniting the warmth and enthusiasm of the Celt with the steady energy of the Teuton; partly in the natural features of the country, so wild and varied; and in its resources, valuable in themselves, but requiring the utmost exertion of labour and skill for their development. We may find it, too, in the influences of education and religion. Burns lived, unhappily for himself, in one of those ebbs of the spirit of his country in which it is difficult for the bark of a great mind to find depth to float. The fire and enthusiasm of the Covenanter had died away. The more chastened religious zeal of modern times had not arisen; and the poet fell too much into the hands of scoffing and careless men, who little represented the true genius of his country. Had he lived a hundred years earlier or a hundred years later, he would have been a still greater poet. But, like all true works of genius, his poetry rose above his time, and he has succeeded so well in expressing the mind of his countrymen, that his spirit, now a century after his birth, in a far better time than that in which he lived, that Scotsmen are stirred up everywhere as by a spontaneous impulse to honour his name.”

**SOCIAL AND POLITICAL IMPROVEMENT.**  
—Wherever two or more human beings exist, recognizing some relations or duties to each other, there is society; and when those relations extend to customs, laws written or unwritten, duties, and obligations, society may be said to be more elevated in its sphere, and more progressive in its nature, than those living in savagism and barbarity,—who when necessitated, have been known to eat their own offspring or abandon their aged and decrepit members to perish by