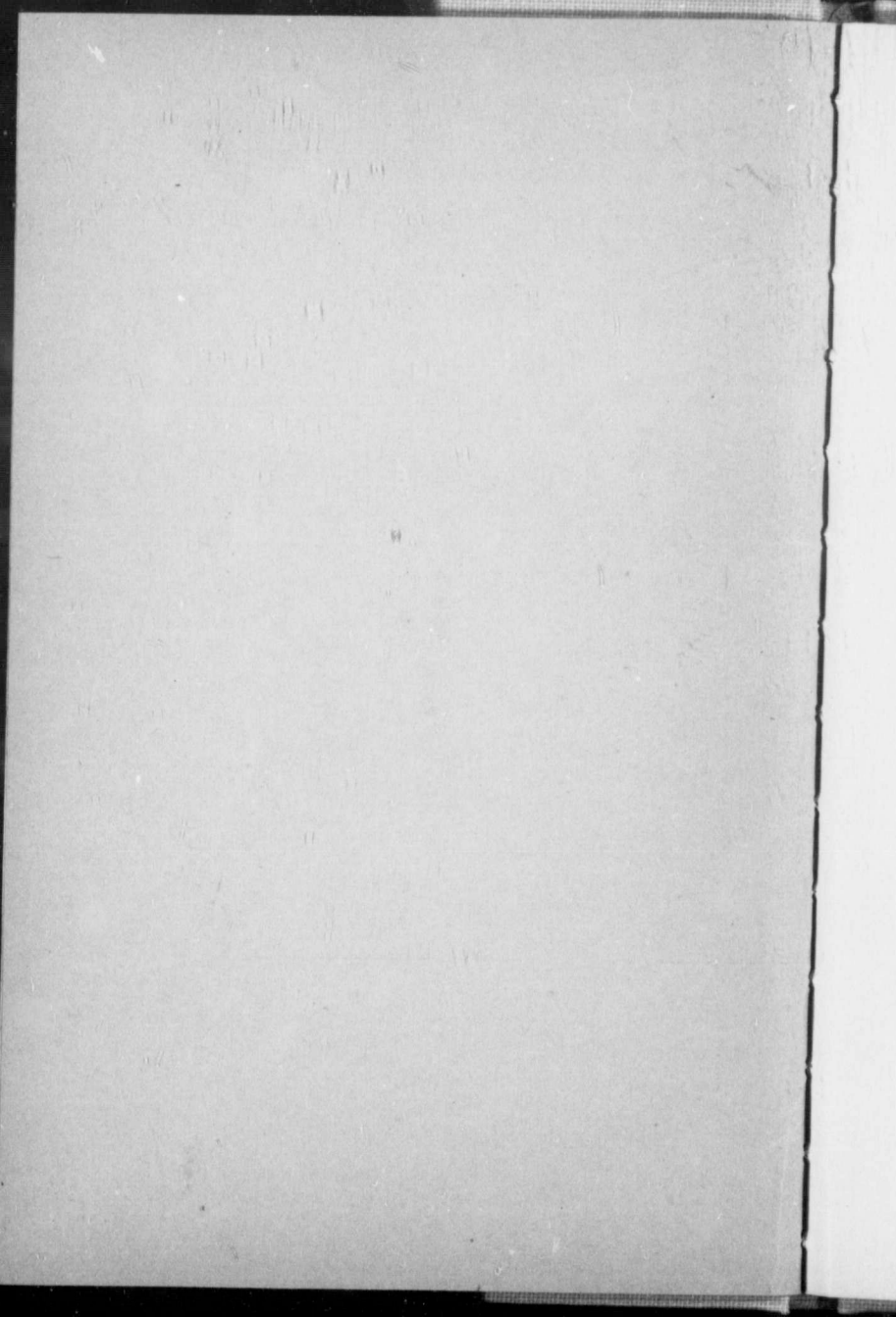


*The Mission
of
The Scot in Canada.*



Fraser.



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Alexander Fraser,
Toronto.



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The Mission of the Scot in Canada.*	ALEXANDER FRASER, TORONTO.
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MR. PRESIDENT :

I need not assure you, sir, that I esteem the honor you have conferred upon me by having included me in this series of lectures, very highly indeed, and for more reasons than one. Time was when many prominent Scots of Montreal were well known to Toronto Scots because of the friendly intercourse which existed between the Scots of the two cities, and it was no strange sight to see a Montrealer at a Highland gathering in the summer, or a Hollowe'en supper or St. Andrew's ball in the winter, in Toronto. Of the old guard Col. Stevenson alone seems to have survived. To him we still extend a welcome greeting on rare occasions, and our earnest wish is that his bow may long abide in its strength. Of the younger generation, you, Mr. President (Mr. J. T. Mitchell), alone have made a visiting connection with our Scottish societies in Toronto, and it would have become me very ill indeed did I not respond most cordially to an invitation from your society during the year you have the honor to preside over it. I take the opportunity of congratulating you on the important position you have been called upon

*Lecture delivered before the Caledonian Society of Montreal, 5th December, 1902.

to occupy. So far as the Caledonian Society of Montreal is concerned you stand in this proud city as the representative of the Scottish cult, as the young man among all others available this year most worthy to be entrusted with the honor of the Society and the good name of the Scot at home and abroad. I doubt not that you realize your responsibilities, and that having kept the faith, you will discover some means of leaving behind you when your term of office shall have expired some monument of your tenure of it in the form of extended usefulness on the lines laid down by your worthy predecessors. But there is a better reason than any personal one why I feel honored by your invitation. We are both of us, each in his own capacity, captains in one and the same cause; and the cause must ever be greater than the man. Our cause is the same in which this great Society, as a corporate body and by the individual efforts of its members is so grandly engaged—the cause of our people, our race and our adopted country. I bear with me the greetings of the Scots of Toronto to those of Montreal, and I wish to convey them to you in a setting of good-will unalloyed as the gold of true fellowship, and sparkling as Scotland's own topaz. Sprung from the same soil, with emotions, sentiments and feelings in common, may we know each other better in the future than in the immediate past, and may opportunities be provided whereby the spirit of brotherhood can be extended and our common sympathies obtain a

common outlet for this expression. I am permitted this evening to say some things to you which I hope will work, ultimately in this direction.

In the course of my correspondence with your committee I came to understand that a discussion of the subject of my paper and of the views expressed upon it would be a welcome, as it has been a usual feature of the evening's proceedings. I shaped my remarks accordingly. You will find them bristling with points requiring, and I hope, deserving, discussion, for I wish to build on a rock, not on sand. But I desire to build. I have been fairly long in the fight and mere pleasure now jades. "Life is real, life is earnest and the grave is not its goal." Year by year that truth makes a deeper impression. There is so much to do, and sad to say the laborers are comparatively few. We have many orators, but oratory without substance becomes wearisome. It may be likened to a glass of good Scotch whiskey; it exhilarates in the evening, with the morning the effect has passed away. Ours is an age of haste and hurry; the lotus eater on the enchanted shore is an anachronism; we understand better the ambition of the Village Blacksmith to have "something attempted, something done."

My subject then is, the form of service which the Scot can best render to Canada, keeping in view his true attitude to his own native type, or as stated in the syllabus "The Mission of the Scot in Canada."

There are some things which, while not apparently springing from this subject, serve as a necessary foundation to it, and will, therefore, be taken at the beginning of this address.

We are assailed because we have organized Scottish societies in Canada. I have noticed an objection to our organizations in the press of this city, but I do not know whether or not public attention has been aroused here. With us in the West a good deal has been said against national societies and more is felt than has been expressed. The position which has been taken is that our societies tend to keep alive racial divisions, that they hark back to the Old Land, and consequently are serious obstacles in the way of and a menace to Canadian national sentiment and national unity. The boy and girl born in Canada are taught in the schools, and sometimes in the home, to underrate the term Scotch, English or Irish, and to take a pride in being a Canadian. As this crusade is persistent and is becoming widespread, its character and object cannot be overlooked by any member of a Caledonian or other Scottish society in Canada. The question can be considered calmly and without exciting strong feeling, for there can be no doubt the motives inspiring those who are ranged on opposite sides are praiseworthy and honorable. On the side of young Canada this has to be said that the object is not to repudiate the sources whence Canadians have come; there is a strong and probably a growing feeling of

pride in Great Britain's history, and in our own political connection with so glorious a people. The efforts to establish a Canadian nationality independent in itself, as every nationality must be, is the outcome, doubtless, of a laudable desire to imbue our young citizens with a love for this land of their birth. With that sentiment no people can be in closer accord than the Scots, a people, as a whole, characterized by their perfervid love for the land of Wallace and of Scott. But what must be pointed out is that there is a vast and fundamental difference between the embodiment of a desire such as might be exemplified in love of country on the one hand, and on the other, any effort in the direction of creating a nationality. The distinction here suggested must needs be emphasized, otherwise there is apt to be confusion, a mis-use of terms, and unsatisfactory results.

Canadian nationality! What is it? There is no answer forthcoming. It is a question without an answer, for Canadian nationality has as yet no existence, and I propose to show in a few words that it were idle to speculate on what it may be, in the future. As yet we have not even the material on which to base a fair calculation.

Oftentimes you hear a young man or woman of Scottish descent say proudly, "I am not Scotch; I am a Canadian." On the same principle, that of birth, a young man born in Glasgow of Russian parents could say, "I am not a Russian; I am a simon pure Scot."

So could the Chinese baby born in Vancouver, but it needs no argument to show that the young in each case is a Scot, a Russian and a Chinese still. Nor is the case settled by the number of generations that may intervene, it is settled only by a change of type. There are dalesmen in Yorkshire descended from the Danish invaders in the time of Alfred the Great. They have their original characteristics, and a different dialect to that common among Yorkshiremen. Their neighbors still call them the "Danes"—a thousand years have not made Englishmen of them. In fact there is no English in the same sense as there is a Scottish nation. The name of a country such as Canada, for instance, does not confer nationality. The English are not named after England, nor the Scots after Scotland, nor the Irish after Ireland. The Angles as a people gave their name to Britain, so did the Scots to ancient Alba, so did the sons of Eire to Erin or Ireland. Canadians as we know the name, did not give their name to Canada. But the name Canada is likely to designate our country for many centuries. When her vast prairies shall have been filled, her mineral lands peopled, her rivers and waterways become the loci of busy ports, and when this population shall have assumed stability; when the landscapes, the climates, and the exigencies of life shall have impressed their image on the heterogeneous peoples who then shall flourish under the Canadian flag, then, and then only, shall we have the amalgam from which we may begin to speculate

upon the form and character of the embryo Canadian nation. The cry at present is "for one harmonious whole." Of course, harmony there ought to be and must be now and always; homogeneity, only after the national peculiarities have vanished in a fusion of nature's own leisurely process. The granite of the Cairngorm mountains, the chalk of the Dover cliffs, and the marble of Connemara may be conceived of as forming a conglomerate in Canadian sandstone, but not by the will or power of man. So with a fusion of race. Let us not force nature. Nature is vast in her sweep; in her grasp man is of little more power than the seedling from which grows the sturdy oak. Nature works slowly, but surely, and it will take many generations, many centuries, to eliminate the divergent and numerous racial characteristics which shall mark the people of Canada, when the time comes to build up a nation, and to substitute for these racial differences other qualities, racy of the soil and congenial to the civilization of that day, and so produce a national type. The thoughtful observer of the facts and history of human life finds an interesting differentiation; each member differs from all the other members of the same family; each family differs from all the other families of the same tribe; each tribe differs from all the other tribes of the same nation; each has a special character, even when bound together by such ties as common origin and blood; each with its capacities and tendencies, and each fulfilling the law of its being and

its destiny. Much greater is the difference between races and peoples who have no such bond, who have diverged far from the original stock and whose racial sympathies are the legacy of long ages of heredity; and the difference may be illustrated thus: To the Scot, "Annie Laurie," or "Scots Wha Hae," appeals with much greater force than would "My Pretty Jane," or "The Marseillaise Hymn," not merely because of the sacred associations which surround the former two, but chiefly because these two, voicing as they do, the feelings of our people, strike a responsive chord in the Scottish heart, as the latter two songs cannot do. What we understand best we appreciate most. We are created with, or if you prefer to say it so, we have inherited a certain disposition, certain tastes, certain sympathies. These we know and appreciate. When they are touched we quickly respond; we wish to communicate them to the world so that the world may be the better for it. Other nations are in exactly the same condition. The crossing, the ingrafting, the interweaving of these divergent qualities is a work of delicacy, a slow process of nature. Let us not spoil the effect by premature, hot-bed forcing. If patience ever be a virtue it is in the erecting of a national structure from such complex material as is embraced in our population.

One has only to consider the elements which are likely to enter into the population of Canada, to understand the difficulties which must be overcome ere the goal of the enthusi-

astic young Canadian can be reached. Yet he is to be encouraged in his desire, to be upheld in his dream of a grand future; his aspirations are in every way commendable and his indulgence in them will help forward the cause he has at heart. Meantime, the practical man will look at conditions as they exist and will shape his course accordingly. Broadly speaking our duty as Canadian citizens, and as citizens, in full standing, of the British Empire, is clear—it is to do what in us lies to advance the common weal, to strengthen the ties which bind us to the land we left and the land we live in, by every worthy means available, and in this way hold up a national ideal which our offspring can pursue. In this work the Scot has not only a place, and an important one, but also a peculiar one; indeed, every race and people has its own peculiar work to do. It can do it better itself than if helped by others. The native tendency is directed more than it is controlled by environment; the native tendency of the Scot finds expression in the exercise of his characteristics, and it is surely his duty to infuse his character into the life of the people of Canada. Broadly speaking, I take it this is the mission of the Scot in Canada.

Having thus laid what I believe to be a solid foundation, it remains to consider what means are at the disposal of the Scot to carry out this mission, and what material lies to his hand with which to operate. It needs no great search to find in the many Scottish

societies which are scattered over the land machinery with which to produce the results aimed at. These societies, so far as I am aware, set forth as their main object just such principles as would be considered most desirable by anyone having a true appreciation of Scottish character. There are still a number of Caledonian societies with us; there are more St. Andrew societies, and the local camps of the Sons of Scotland are still more numerous in the land. There are also Gaelic societies, Clan societies, and societies which confine themselves to the special interests of the Scottish counties whence their membership has been derived. Here indeed, there is no lack of machinery, yet it seems to me that in a practical age, when combination is a conspicuous feature in every day life, our numerous Scottish societies in Canada might have done more than they have done to improve their organization. At the present they work as separate units, or practically so, each unit having its own special object in view, in many cases regardless of or unaware of the kindred interests of its neighbors. Taking your own city of Montreal as an example, although here I, a stranger, must tread warily, you have the Caledonian Society, St. Andrew Society, two branches of the Sons of Scotland, two branches of the Scottish Clans, and a Celtic Society—perhaps more. With all these the Scottish element in Montreal must be well organized. No doubt there must be considerable over-lapping in the membership, but I am not aware that be-

tween these bodies there exists any bond or agreement by which their united resources can at any time, or for any purpose, be cast together. What is presumably true here, is certainly true of the country as a whole. We have in Toronto even a more striking example of this lack of system; not only have we St. Andrew, Caledonian, Gaelic, Caithness, Orkney and Shetland, Borderers, and Burns' Literary Societies, but we have in addition within our city eight camps of the Sons of Scotland and a newly-formed Sir Walter Scott society. All of these are more or less interested in the broader work of each other, for they all center on the distinctive features of Scottish nationality, yet with us as here, there is no connecting link, and in consequence there is not only a dissipation of energy, but oftentimes a considerable inconvenience. As for the inconvenience, that may be endured; for one may suffer much in peace for his country's sake, but as to the waste of power in a cause such as ours, which requires so much from us at considerable personal sacrifice, our segregated condition does not seem wise. In the larger towns and cities of the West, you will frequently find one, two or three Scottish societies similarly situated. I venture to make the suggestion, and I know of no more opportune time, or more suitable place at which to make it than here, under the auspices of the largest, and I believe the most enterprising and successful Caledonian Society in Canada. It would seem quite

natural that a plan for the general organization of the Scottish societies in Canada should emanate from Montreal, and as what seems to me might be a practical basis for such a plan, I would propose that the various societies throughout the land having for their object generally the healthy growth of Scottish sentiment and characteristics in this country, should be invited to form one federation, so that while each would maintain its separate and distinct existence, doing its own particular work in its own way, there would still go forth from an accredited executive body direction, inspiration and guidance, in the attainment of their common aims. If it be said that the attempt to work out a plan of this kind has been tried in the case of the North American United Caledonian Association without commensurate results, I think the answer is obvious. That organization, well-meaning in its purpose, sought to cover too great and divided a territory to be of great practical value in its work. Other reasons might also be given why it did not fulfill the sanguine expectations formed of it, but these need not be stated here. I cannot see why a federation of Scottish societies should not work satisfactorily in Canada; at least until the population became large enough to warrant two such bodies, which might sometime be practicable through the rapid filling up of the great West. The articles and ordinances of federation would have to be so elastic as to stretch out to every variety of Scottish society. Yet such a tie

could be made very real and strong. The function of the representative body would be such as would not interfere with the activities of the unit. It would be rather in the form of counsel and suggestion, at the same time giving coherence and entity to the societies concerned. Its operations could be carried on without burdensome expense and its conventions could be so arranged that a minimum of time, labor and money might reasonably be expected to yield maximum results. I should like very much that some such scheme should be taken up by this society, and I should be glad either to submit a detailed working plan, or to confer with a committee of your society on the subject. What moves me in this direction is the urgent need that exists for a revival of Scottish sentiment in Canada. It is rapidly dying out. Every year shows a deplorable difference, and only pensive thoughts arise in the contemplation of a vanishing influence. That things are better in Montreal is due to two main and one subsidiary cause. In the first place you are on the seaboard. The newcomer from Scotland reaches you first, and the welcome you give him is such that if he be a desirable citizen you keep him here; your shipping maintains a closer connection with the Old Land in the matter of intercourse, than can be the case with places situated inland. In the second place your own society is doing an exceptionally good work, reaching out to the family and to the young people, leading the mothers and the children

to take an interest in the songs and books of Scotland. I have this information from an open letter to Earl Dundonald, which appeared in THE SCOTTISH CANADIAN of October last, and I presume it is correct. The last reason why you are still fresh-hearted and successful is that local conditions throw you on your mettle. You feel the pressure of another race, and the tendency is to draw together, one Scot to the other, to make a united showing to the world. But these causes of prosperity do not exist generally, and Scottish sentiment consequently languishes. This is true in Ontario, Manitoba and westward to the coast. I refer to what I know personally in making this statement, and I feel that every opportunity I have of addressing my fellow-countrymen in Canada, is important in as much as it gives me the privilege of raising a note of warning and of urging my compatriots to intelligent and decisive action.

There are at least five main lines to which the energies of such a federation, as I have suggested, be devoted.

First, the instilling into the minds and hearts of young Scottish Canadians of a love for the history, literature, music and songs of Scotland.

Second, the encouragement of the athletic sports, games, amusements and customs of the Old Land.

Third, the dispensing of benevolence, the propagation of that good-will and fellowship

which have so endeared the name of St. Andrew to every leal Scot.

Fourth, the cultivation of brotherhood and fraternal feeling in which is involved an interest in the material welfare of our countrymen in this Dominion.

Fifth, the preservation of the records of Scottish pioneer settlers in Canada.

On a broad basis with an organization such as I have hinted at, which would command the intelligence, the energy, the combined effort of the Scot in Canada, no work founded in righteousness and worthy the support of men, would be impossible. There would be a mighty force in the land working quietly, incessantly, and invincibly to a triumphant end. I am impressed with the need of some such power in our generation.

The Canadian is not a reader in the same sense as his father and grandfather in Scotland were; perhaps it would be expecting too much for him to be so, the conditions of life differing so greatly. In the strenuous life of the early settler there was not the opportunity or inducement that the more leisurely artisan or tiller of the soil enjoyed in the old home, but this lack of opportunity has resulted in a lack of knowledge of Scottish history and of the elements which so largely enter into the making of Scottish character. Our societies are called upon to do what they can to repair this defect. If we aim at reproducing the Scottish virtues in Canada it must be on a basis of knowledge. People must know what they believe in; they must understand what

they feel in order to indulge that feeling and to give it reasonable development. If we believe in the value of Scottish religious opinion, moral sense, and the national ambition of our forefathers, we shall seek to have such qualities grow up in our midst; leavening our thought and elevating us as a people; and we can best do so by exemplifying them in our lives, and informing the children of our people as to their sources. Scottish ideals are broader than Scotland; they have inspired the thoughtful in many lands. It is surely our duty to see that they are not neglected among our own kith and kin in this land. One Scottish ideal which stands eminently forth among others is that of public conscience—high honor in public life. Hence it was that a people as freedom-loving as any known to history, and as free in their religious opinions as any nation we know of, could still maintain as a vital principle not only of their ecclesiastical system, but of their religious creed, the duty of the state to support the church. It was one phase of their national ideal; they looked upon the state as the body corporate representing the people, and viewed it in relation to its responsibilities as they did the individual person. "The nation that shall not serve Thee shall perish" might be termed a national motto in Scotland. This fact shows that their idea of national honor was a very high one. Could we do better than aiming at such a high standard for our country here? The other day a member of the British House of Commons, whose knowledge of the world and

whose statesmanship have been acknowledged as perhaps second to none, namely, Sir Charles Dilke, was asked this question:—

“Do you think the example set by the United States in various lines—government, industry and the like—will have any influence in Britain or bring about any changes or political modifications?”

To which he answered:—

“Just at present the example of the United States cannot have a very wide influence on other countries. The United States and Canada are working on individualistic lines; engaged in a national materialism; each man seeking to build up his own fortune. The almighty dollar seems to be everyone’s pursuit. Where all the citizens of a nation are engaged in seeking their individual gain, their example on other nations will amount to nothing. Materialistic civilization never will have much influence on thought, for the whole idea is to get rich. The Americans used to influence people at one time, but in the last few years has ceased to do so, because the development of materialism has nullified their high moral power.”

If Canada is to resist the influence so strongly portrayed here, and of which she is in danger not only by the tendencies of the age, but especially on account of her contiguity to the great country to the south of us, what better means can she avail herself of than that which she already possesses in the Scottish element of her population. Burns has it:—

“If happiness has not her seat
And centre in the breast;
We may be wise and rich and great,
But never can be blest.”

One other thought drawn from Scottish character—the intense love of the Scot for his native soil. We know it not in Canada. Curious that alongside a fervent desire for a Canadian nationality there should exist a growing disposition to abandon the homestead for the town; the town for the city; the city for the larger New York or Chicago; each new place in its turn demanding such love, loyalty and allegiance as Canada demands, and demands justly from every Briton, German or Doukhobor to which her friendly shores are open. Patriotism, it seems to me, must spring from and live on a love for the spot where one was born. It must not be diffusive. It is this idea which is expressed by the poet in the words:—

“And how can man die better than facing
fearful odds,
For the ashes of his fathers and the temples of
his Gods?”

and in that sacred anthem, the product of a Celtic mind:—

“Be it ever so humble, there’s no place like
home.”

I believe that the anchor of national stability is love for the homestead, for the spot on which one was born. The Scotsman fought for his home, for the home of his fathers, and it would be difficult to suggest a higher ser-

vice for the Scot in Canada than to inculcate similar devotion to home and family.

This subject is closely allied to the Scot's profound respect for the SANCTITY OF THE FAMILY RELATION. It is, perhaps, the most beautiful picture in Scottish life, and has naturally been the theme of the tenderest of our lyric gems. Baroness Nairne's "Auld Hoose," and "The Rowan Tree" are examples of how this aspect of Scottish character entwined itself around the hearts of the purest and noblest of Scotland's bards. Says Allan Ramsay:—

"But we'll grow auld together, and ne'er find
The loss of youth, where love grows on the
mind,

Bairns and their bairns make sure a firmer tie
Than aught in love the like of us can spy.
See yon twa elms that grow up side by side,
Suppose them some years syne bridegroom and
bride;

Nearer and nearer ilka year they've prest,
Till wide their spreading branches are in-
creas'd,

And in their mixture now are fully blest;
This shields the other frae the eastlin' blast,
That in return defends it frae the wast.
Sic as stand single (a state sae liked by you).
Beneath ilk storm frae every art maun bow."

To the Canadian of Scottish birth or descent we can appeal in these things as we cannot to others, for he can understand them as none others can. It is ours to familiarize our

own people here with the wealth of such material as lies unknown to them in the treasury of our history and literature.

It is obvious that there are many great qualities, other than those mentioned, bound up in the Scottish character, which are revealed in Scottish history and literature. Love for the home, respect for the family, are placed by me in the forefront here because I am convinced of their importance as virtues the exercise of which are sorely needed in this land, and which we can do a great deal to promote. The Scottish love for literature is almost as strong as that for the home. This is true historically. Before England had her writings, Scotland had her parchments; her bards ante-dated those of the south, and were at least contemporary with the early minstrels of Wales and the artistic illuminators of Ireland. She has not much to show for those days, for, as Iona fell a prey to the sea-roving Vikings, so did the inland houses of learning to the ravages of marauding Saxons and Danes. Yet down the centuries of struggle the literary traditions were maintained. Nigel Bruce sang ballads to the fugitive ladies of the royal household, Blind Harry immortalized Wallace, Fordoun laureated the Bruce, and the Stuart dynasty gave poets from among its crowned kings, not to mention the lays of Ossian, of Carrol and Diarmid, which furnished the mental pabulum in the days when history is lost in the mists of romance—the heroic age of Scottish tradition. This same spirit has descended to the present day, and

probably no one of the nations which stand forth conspicuously in history has shown equal responsiveness to the muse, to the romantic tale, the weird legend, and the dramatic incident as has Scotland.

No nation has been more deeply influenced by her minstrelsy, which, indeed, reflects the character of the people just as the clear waters of Loch Maree mirror the ragged peaks of Ben Slioch. Her bards and litterateurs, her teachers and preachers, were honored because they bore a message of love, or of hate, for our countrymen were no emotionless jellyfish, they were positive in their likes and dislikes as the bardess of my own clan has put it:—

“A Fraser! a Fraser forever, my friends,
While he lives how he hates, how he loves,
till life ends.”

If I have not in this division of my address alluded to the music of Scotland, to the songs and melodies, it is not because they are the least worthy part of our heritage; but because most people, naturally, turn to music and song without being counselled by others to do so, and therefore that field is not neglected as much as others. The lyrics of our native land are unique in character; so are our native melodies. They are tuned to the feelings of the Scottish heart, and you can read the thought and the tastes of our kindred in them. When all that can be said in favor of Scottish music and song has been said, as much, at least, can be said of the music and song of the Gael—the piobrachd, march and strathspey, the love songs of William Ross and MacLach-

lan of Rahoy; and these, I need not remind you, are an integral, as they are the most ancient part of Scotland's aesthetic heritage.

The manly qualities as exemplified in their sports and amusements, have their own peculiar significance and value, and I believe would be found a worthy means of helping on the higher objects outlined. "A sound body in a sound mind" is an old proverb. The Scot has always taken a pride in his perfect physique, and the world owes much to the physical endurance of the Scot, not only on the field of battle, but particularly in the fields of industrial and agricultural pursuits. What strikes one most vividly in Canada is the strength and patience required by the past generation in order to hew down the lords of the forest, to underdrain the land, to rear structures from the rough logs, in which to house family and stock—in other words, to reduce the wilds to a state of modern civilization. When these sturdy sons of Scotia went up to possess the land they were unaware of the lumberman's art. They coped with nature by their untutored strength, and until experience sharpened their wits, the broad edge of their axe had only muscle behind it. Yet they were equal to the task. Well, indeed, have they accomplished it. Their sons of to-day could not do a similar thing. They have neither the strength nor the stamina their fathers had. They have degenerated physically and unless conditions change the stalwarts of fifty years ago will not be reproduced in our race. The question ought to be looked into. I believe athletics, which mean

physical exercise scientifically directed, could do much to counteract the tendency to laxity and lethargy produced by a careless or by a sedentary life. And the athletic sports of Scotland have this in their favor: they are clean, manly, robust, and lend themselves to generous rivalry in the field or ring. Putting the stone, tossing the caber, throwing the hammer, are feats of strength worthy of men, young or old, while the curler, the bowler, and the golfer have pleasant means of recreation healthful as they are inspiring. But our Scottish exercises give us more than these: What can equal the dances of our land? the dances of the family circle, the ingleside pastime of young and old, of man and woman? The HIGHLAND FLING, designed for agility and tautness of tendon and muscle, the points and conditions of which require the dexterity of a Grimaldi and the grace of a Castilian donna; the SWORD DANCE, requiring accuracy of execution and correct carriage amid the intricacies of steps and movements; the SEANN TRIUBHAS, the dance of grace and beauty, which must have been composed by some such gentle genius as fair Helen Douglas, or a chieftainess of high degree, for it appeals to the eye which delights in curves and softness. Its object is to display gracefulness of movement while executing difficult steps. Then we have the SCOTCH REEL, with its fascinating glide, its hearty quick time and grand finale like the closing notes of an oratorio; the REEL OF TULLOCH—Ruidhle Mhor Straspè, in which the vivacity of the Celt, the masterfulness of

the dour Scot, the playfulness of the Irishman seem to be combined. These exercises are more than amusements. They furnish the Scot with indoor and domestic pastimes unrivalled by those of any other nation, as health-giving and social means. We ought not to allow a love for them to die among us, but to cultivate them in this land as our forefathers long ago did in our original homes. They are no dangerous exercises such as you have in some of the foreign dances described by Burns:—

“Nae cotillions brent new frae France,,
But hornpipes, jigs, strathspeys and reels
Put life and mettle in their heels.”

The quality of mercy so aptly illustrated by the work of St. Andrew's Societies is so characteristic of the Scot at home and abroad as to have passed into a proverb. Scot will meet with Scottish hospitality wherever he may be. The associations of early life in this respect have a charm which loses not its power as years and generations roll on, and there does not seem to be any danger of it diminishing in our beloved Canada.

“Shoulder to shoulder” has been a motto of the Scot in adversity and in prosperity. I would not have it that the Scot is more clanish than other nationalities—the Englishman for example. My own experience has been that while there is a kindly interest betwixt Scot and Scot, it is expected that the Scot shall prove worthy of such interest, and it is on account of the Scot's conviction that his fellow-countryman is reliable, honest and worthy

of consideration that he stands by him as he does, not merely—as the Englishman and his friend would do—because they were “both born within sound of Bow Bells.” I believe the general experience has been that this trust of Scot in Scot has not been misplaced. Therefore there is encouragement in doing for our fellow-countrymen what in us lies towards their material as well as their moral welfare. An organization such as I have referred to, could be the means of advancing the prosperity of the Scot in Canada, and that in itself would be no unworthy object. In doing so, no other nationality would be unjustly dealt with, for that would be by no means the object of any counsel or help accorded to the Scot, or of any arrangement by which the principle of co-operation could be taken advantage of. I see in it only a splendid opportunity for the bettering of one’s position, the improving of one’s circumstances, by legitimate and ordinary means, but these means would be provided to the Scot in Canada by an organization such as I hope will materialize at a not distant day.

Although I have left the collection of the records of the Scottish pioneer settlers to the last, it is by no means the least part of our mission here. I take it that this is our very special duty. What Scotland has done in Canada from the day on which her kilted soldiers scaled the Height and led to victory on the Plains of Abraham to the present day; how she fought at Chateauguay and at Queenston Heights, at Ridgeway, Chrysler’s Farm, and in the North-West; how in the days of the

fur trader her Highland sons, with the instincts of statesmen, held a vast empire of territories for a hundred years for the British Crown, how her peasants, driven from the land they loved so well, settled in the forests and reduced the wilderness to be a land of Goshen, how she reared up merchant princes, captains of industry, leaders of thought, and rulers of men for this great Dominion, should be engraved on Canada's tablets by Scotland's sons. The pioneer settlers made history; volumes of it have been lost through the neglect of sons whose fathers deserved better at their hands. The county history, "The Man from Glengarry," the magazine article, are well enough in their way, but they are in many ways defective, and in every way inadequate. The Scottish societies should lose no time in undertaking a statistical account of every Scottish settlement in Canada, with the experience of those who left us our land as a marvellous legacy, experiences in many cases still reclaimable, but which soon will pass into the limbo of oblivion unless the public spirit and patriotism of the Scot in Canada should come to their speedy rescue.

To illustrate how much may be done by small means you will perhaps pardon me if I tell you of the result of one effort of my own. I succeeded in inducing a school teacher to collect information concerning the original settlement of each farm in the school section. The facts, once obtained, were easily tabulated on a schedule which I provided. This made a beginning and it was not long until the whole

township was similarly surveyed. If this much can be done by one man, how easy it would be for a strong society, or for a federation of societies, with a well-fashioned plan in hand, to cover the entire field!

My contention then is that the Scot having done what he has done for Canada, occupying the position which he occupies, has a peculiar duty to discharge to the country and to himself, which he can perform better than any other nationality; that other nationalities have their peculiar duties which they can best discharge, and that co-operation among the Scottish societies, such as I have referred to, would result in high service to the Scot himself and to this land of his adoption.