
CHAPTER II

THE SCOTSMAN IN SCOTLAND

*This is my creed, in face of cynic sneer,
The cavilling doubt, and pessimistic fear ;
We come from some far greatness ; and we go
Back to a greatness, spite of all our woe.*

BEFORE dealing with the Scottish settlements in Ulster and the New World, we will take a short survey of the Old Land and its several communities, of the Lowlands and Highlands and their different characteristics, which have, through a thousand years, guided the fate and evolved the spirit of this great people whose migrations and settlements are the subject of this work.

It has been in the past, however, a weakness of many chroniclers of New World history to begin their account somewhere about the period of the Flood or the Roman Conquest of Britain, and devote so much of their volume to this ancient and much overdone portion of the story as to leave little or no room for the real subject supposed to be dealt with.

Now, no such mistaken course will mar or curtail

The Scotsman in Canada

this work, which will be solely an account, however imperfect, of the Scottish origins and settlements in Canada. But it will add much to the value of the story of these settlements if a brief picture of the people under consideration and their history and environment in the Old Land be given at the outset.

The northern half of the Island of Great Britain has been called North Britain, Scotland, and Caledonia. The latter was the ancient name of the country, when Scotia comprised what is now the province of Ulster in the North of Ireland. This

Caledonia stern and wild,
Meet nurse for a poetic child,
Land of brown heath and shaggy wood,

was the ancient home of the Caledonians who kept the Roman cohorts at bay. But when we go back to the kingdom of Dalriada in Northern Ireland, South-Western Scotland, and Northern England, we feel that the origins of these ancient peoples, who were the ancestors of the northern Celts, are wrapped in a mystery, out of which looms the certainty of a tremendous civilisation coeval with, if not anterior to, the greatest civilisation of remotest antiquity.

Without doubt, the history of the ancient Britons would show, if all the facts were known, that they had been one of the three or four great kindred races reaching back to Noah and the Deluge. The others are without doubt the

The Scotsman in Scotland

Egyptian, Hebrew, Greek, and Carthaginian peoples.

Those who in a superficial spirit sneer at the old British chroniclers, who assert this high origin, have no single proof upon which to base their doubts. If a study of all the evidence is carefully made, there is but one conclusion to arrive at with regard to this subject. Everything points to the fact that the so-called Darwinian theory of evolution is but a partial truth, and not the complete truth. That a portion of mankind evolved through the ape from the lower species may be true. But there is much stronger evidence to prove that a portion of mankind has come down a long way in the scale of human greatness. Indeed, the proof of the fall of man is as plainly written in the pages of human history as is that of the evolution from the primordial germ. Accepting this theory, which is here proclaimed for the first time in modern history as a solution of the mystery of the human origin, we can easily come to a conclusion as to the strong kinship in civilisation and ideal between the few great races already mentioned.

Not only is the evidence of the Fall, as it is plainly and tersely stated in the sacred Scriptures, deeply graven in the whole history and existence of mankind, but there is also, as all scientists admit, abundant evidence of the fact of the Deluge and the Garden of Eden. There is no space here to consider this important subject. Sufficient is it to assert, as a well-authenticated fact,

The Scotsman in Canada

the Divine origin of man, which the present writer hopes to deal with in a future volume.

That the ancient history of Britain goes away back coeval with that of the Jewish, and beyond, is without doubt ; and that the four or five great stocks—such as the Egyptian, Jewish, Norse, Greek, Carthaginian, and British—are of a common ancestry and descended from colonies existing anterior to or at the time of the Deluge, is also, beyond dispute, verified by the facts.

Much harm to the truth has been caused by a wrong conception of what is called mythology, which is, after all, largely decadent history. The simpler an account, the greater proof there is that it goes a long way back in the annals of time.

It has been said of the old British historians that they dealt with their eras of a thousand years with a magnificent assurance, and marshalled kings and dynasties of kings in complete chronology and exact succession. They carried their genealogy so far beyond the Olympiads that, by the side of it, Greek and Roman history seem but a thing of yesterday. British antiquity is made to run parallel with Egypt's ancient lore and with the prophets and kings and judges of Israel. It stops with the Deluge and is everything but antediluvian. The old Welsh-British pedigree goes back to Brute, who is the great-grandson of Æneas the Trojan—who lands on the shores of Albion in the time of the Prophets Eli and Samuel B.C. 1136.

The pedigree is as follows : Ap-Brutus, Ap-

The Scotsman in Scotland

Silvius, Ap-Ascanius, Ap-Æneas, Ap-Anchises, Ap-Lapsius, Ap-Anarachus, Ap-Troas, Ap-Erichthonias, Ap-Darden, Ap-Jupiter, Ap-Saturnus, Ap-Cœlus, Ap-Ciprinus, Ap-Chetim, Ap-Javan, Ap-Japheth, Ap-Noachen, Ap-Lamech, Ap-Methusalem, Ap-Enos, Ap-Seth, Ap-Adda (Adam), Ap-Duw (God).

This tree agrees with that of Genesis, which records (chap. x. 2-5): "The sons of Japheth were Gomer and Javan, and the sons of Javan were Elishah and Tarshish, Kittim [Chetim], and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

From Brute to Chetim (Kittim) the manuscript follows and agrees with the accepted record of (so-called) mythological history, Silvius, or, as sometimes written, Iulus, being the son of Ascanius, the son of Æneas, the son of Anchises. Thus it goes on through Erichthonias and Darden to Ciprius, the father of Cœlus. Here what has been called sacred and profane history are inter-linked. In other words, they substantiate each other, and prove the great historical earthly line of the Divine race. To those old historians, to quote the words of a modern historian, Æneas the Trojan, from whom the Britons came, was no more the creation of Virgil than, to us, Richard III. is a mere fancy of Shakespeare. Also Dardan, Jupiter, and Saturn were not regarded as deities, but once living men, who were of Divine origin.

The Scotsman in Canada

Surely the ancient traditions of a great people, like the British, are preferable to any mere modern speculation based upon baseless doubt.

In the face of this pedigree, it is clearly evident that nowhere in the history of any people is proof of a primal aristocracy in the race more plainly present or hinted at in a thousand witnesses to a great and tremendous past than in Northern Britain.

Coming down to the more recent stages of the Scottish and Caledonian peoples, we find a region divided into two portions by a range of mountains called the Grampians. This vast natural rampart was a place where a great race at different periods stood for liberty and independence. It is broken by noted passes or glens, through which, at certain times, the tide of invasion flowed north or south in the stress of the force of the peoples upon either verge. North of this line, which stretches in a north-easterly direction diagonally across the country, was the region of the Gaelic speech and the wild imagination and almost lawless spirit of the Highlands, and south of it and east was the Lowland tongue and the more careful ways of men and communities. The northern localities—common to the Gaelic and the tartan—were Argyll, Bute, the Western Isles, or Hebrides, Nairn, Inverness, Ross, Cromarty, Caithness, and Sutherland, and portions of Moray, Stirling, Banff, Perthshire, Dunbarton, Aberdeen, and Angus. There is throughout all this region, especially in the west and north, a great strain of the Norse blood and

The Scotsman in Scotland

influence, while even in Caithness and largely in the east the Lowland dialect is spoken by most of the inhabitants.

There is no space here to dwell upon the many attempts to unravel or explain the mystery of the Celtic peoples, or to explain the personality of the Picts and the Scots. But there is no doubt that from the ancient kingdom of Argyll there flowed out a civilisation that influenced the culture and ethics of all Europe. There at some remote period flourished the purest religion and the noblest poetry and arts, together with a type of human ideal towards life only dreamed of now in the twentieth century.

With such a great past, can we wonder that not only the people but also the very environs of Scotland are enfolded in a garment of mystery and lofty tradition, which have set the place and the race among the rarest and most hallowed in the history of the world?

It is a significant fact with regard to Scotland that the people still dwelling there, even down to the close of the eighteenth century, could look back to a tradition of occupancy and race association with the local glen and mountain through many centuries into the mists of antiquity.

Lost in this long vista of historic perspective is the origin of the various famous clan communities, with their noble and, in some cases, regal feudal rulers, whose claims to hereditary kingship went back to remote ages. Very significant are the famous earldoms of Ross, Mar, Fife, Orkney, Strathearn, and

The Scotsman in Canada

Caithness, which were in truth *ab initio*, or from the beginning of time. In the days of Queen Mary the Earls of Argyll lived in regality, and the Earls of Huntley and Orkney assumed regal state, while the chief of the Mackays, with 5,000 men behind him in the fastnesses of Strathnaver and Farr, forced even Queen Mary herself to make a treaty with him. No wonder that even to this day there is yet an atmosphere of an unconquered pride that permeates this country and its peoples, as it has no other land or race in modern times.

The present Castle of Inveraray, the seat of the Duke of Argyll, is but a model on a much smaller scale of the ancient Castle of Inverlochy, which in very early times was the centre of a great capital of Caledonian or Scottish civilisation.

Twenty-one Highland chiefs fought under Bruce at Bannockburn. They were—Stewart, Campbell, Macdonald, Mackay, MacIntosh, Cameron, MacPherson, Sinclair, Drummond, Menzie, Sutherland, McLean, Ross, McGregor, MacFarlane, Munro, McKenzie, Cuming, MacNab, McGuarrie, Macdougall, and Robertson. Other old families were those of Rose of Kilravock, Bannatyne of Kames, Buchanan of Buchanan, which were all of ancient lineage.

In 1745 a memorial was drawn up by the Lord President Forbes and transmitted to the Government, showing at that time the force of every clan, and the number of retainers the chieftains could bring into the field.

The Scotsman in Scotland

It was, in brief, as follows :—

Campbells—in Gaelic, Clan O-Duine ; Chief, the Duke of Argyll ; called in Highlands MacCallean Mor. And his kinsmen can raise 5,000 men ; that is, Argyll, 3,000 ; Breadalbane, 1,000 ; and the Barons named Campbell, Arkinglas, Auchinbreck, Lochnell, Inverair, and others, 1,000. In addition, there is Campbell of Calder, and others of the name in Dunbarton, Stirling, and Perthshire. They are the richest and most numerous clan in Scotland.

Maclean—in Gaelic, Clan Lein ; Chief, Sir Hector Maclean of Dewart, lands under Argyll ; 500 men.

Maclachlan—Gaelic, Clan Lachlan ; Chief, the Laird ; 300 men.

Stewart of Appin—Chief, the Laird ; 300 men.

Mcdougall of Lorn—Chief, the Laird ; 200 men.

Macdonalds of Sleat—Chieftain, Sir Alexander Macdonald, in Skye and Uist ; 700 men.

Macdonald of Clanronald—Captain of Clanronald, in Moidart and Arnaig and Uist, Benbecula and Rum ; 700 men.

Macdonald of Glengarry—Chieftain, the Laird, in Glengarry and Knoidart ; 500 men.

Macdonald of Keppoch—Chief, the Laird. He is a tacksman ; 300 men his followers.

Macdonald of Glencoe—Chieftain, the Laird ; 150 men.

These five chieftains of the Macdonalds all claim a lineal descent from Alexander Macdonald,

The Scotsman in Canada

Earl of Ross ; but none of them have any clear document to vouch the same, so that that great and aspiring family, who waged frequent wars with our Scotch kings, and who acted as sovereigns themselves, and obliged most of the clans to swear fealty to them, is now utterly extinct. The last Earl of Ross had no sons, nor any near male relation to succeed him. (The female descent in several lines exists to-day in a north of Scotland family, and with it the right to the Earldom of Ross, both through, and anterior to, the Macdonald succession.)

Cameron—A very potent clan in Lochaber ; Chief, the Laird of Lochiel ; has a good estate, but most of it holds of the Duke of Argyll, and the rest of the Duke of Gordon ; 800 men.

Macleods—Two distinct and very potent families of old, Macleod of Lewis and Macleod of Harris, both extinct and their lands possessed by the Mackenzie ; Chief, the Laird of Macleod ; he has a considerable estate in Glenelg and Skye ; 700 men. (The representative of the Macleods of Lewis was living some years ago in the village of Inchnadamph, Assynt, Sutherland. He was in poor circumstances, but bore himself with the dignity of a gentleman, though living as a mere crofter. He is descended from a brother of Neil of Assynt.)

Mackinnons—The Laird is chief ; lands in Skye and Mull, 200 men.

There are several persons of rank, and gentlemen who are chieftains, commanding many

The Scotsman in Scotland

Highlanders in Argyll, Monteith, Dunbarton, Stirling, and Perthshire, such as the Duke of Montrose (Graham), the Earl of Moray (Murray), and Bute (Stewart); also the Macfarlane, McNeill of Barra, MacNab of MacNab, and Buchanan and Colquhouns of Luss, Macnaughtons, Lamont of Lamont, who can raise among them 5,000 men. There are Border families, Kilravock (Rose), Brodie of Brodie, Innis of Innis, Irvine of Drum, Lord Forbes and the Earl of Airlie, all loyal except the Ogilvie. Few or none have any followers except Lord Airlie from his Highland estate.

Duke of Perth—Is no clan family; the Duke is chief of the barons and gentlemen called Drummond in the Low Country; commands 300 Highlanders in Perthshire.

Robertsons—Strowan is chief; lands in Rannock and Braes of Athole, Perthshire; 200 men; 500 Robertsons follow the Duke of Athole.

Menzies—Sir Robert of Weem is chief; a handsome estate in Rannock and Appin, Dule, Athole; 300 men.

Stewart of Grandtully—Lands in Strathbane and Strathay in Athole; 300 men.

Clan Gregor—Name called down by Act of Parliament. Clan dispersed under name of Drummond, Murray, Graham, and Campbell, living in Perthshire, Stirlingshire, and Dunbartonshire; chief (none); 700 men.

Duke of Athole—The Murrays are no clan family; the Duke is chief, head of a number of barons and gentlemen of the name in the Low-

The Scotsman in Canada

lands ; 3,000 men from his estate and other followings, such as, Stewarts of Athole, 1,000 ; Robertsons, 500, Fergusons, Smalls, Spaldings, Ratrays, Mackintoshes in Athole, and Maclarens in Balquidder.

Farquharsons—The only clan family in Aberdeenshire ; chief, Laird of Invercauld ; several barons of same name, such as Monaltrie, Inverey, Finzean ; 500 men.

Duke of Gordon—No clan family ; the Duke is chief of a powerful name in the Lowlands ; following in Strathaven and Glenlivet ; 300 men.

Grant—Chief, Laird of Grant ; in Strathspey, 700 men ; in Urquhart ; 150 men.

Mackintoshes—Chief, Laird of Mackintosh ; 800 men, including McQueens, McBeans, and McGillivrays.

Macphersons—Chief, Laird of Cluny ; 400 men ; has lands in Badenoch from the Duke of Gordon.

Frasers—Of Aird and Stratherrick in Inverness ; chief is Lord Lovat ; 900 men.

Grant of Glenmoriston—A chieftain of the Grants ; 150 men.

Chisholms—Chief, Chisholm of Strathglass ; 200 men.

Mackenzies—Next to Campbells one of the most considerable clans ; Chief, the Earl of Seaforth ; in Kintail, Lochbroom, Lochcarron, and in the Isle of Lewis, all in Ross-shire, 1,000 men ; the Earl of Cromartie, with the Lairds of Gairloch,

The Scotsman in Scotland

Scatwell, Killcowie, Redcastle, Comrie, 1,500 men more.

Monro—Sir Henry of Fowlis is chief ; 300 men.

Rosses—Chief, Lord Ross ; 500 men.

Sutherlands—Chief, Earl of Sutherland ; 2,000 men.

Mackays—Chief, Lord Reay ; 800 men. (Mac-kay of Strathy was a leading cadet.)

Sinclairs — Chief, Earl of Caithness ; 1,000 men ; many of them are under May, Dunbeath, Ulbster, Freswick, &c.

This was the condition of the Scottish clans at the middle of the eighteenth century. Since then many thousands of kilted children of strath and glen have been dispersed to the ends of the earth. To-day they are an important element in many of the great colonies of the Empire, and, as will be shown in this work, have been largely, with the United Empire Loyalists, the founders and makers of British Canada.

This short sketch of the Scottish race in the Old Land is given here to show from what a great stock the larger portion of our people have come, and through what iron strife of the centuries they have achieved their fame as a race.

With such a past, such an origin, such great traditions and ideals, the Scottish peoples in Canada, if they do not forget their high origin and their race responsibilities, should yet carry out in the New World the best ideals of the Old. This will be so if they are loyal to the Old Land, to the old Flag, to the Crown and the Constitution.

The Scotsman in Canada

This they must achieve as a community, here, as in Scotland. May we be true to the past :—

We of the ancient people,
We of the lion line,
Will a shoulder of earth-hills hold us apart,
Or billowy leagues of brine?

The hearts of the far-swept children
To the ancient mother turn ;—
When the day breaks ! when the hour comes !
The world will waken and learn.