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Electric Scotland's Weekly Newsletter for July 27th, 2018

To see what we've added to the Electric Scotland site view our What's New page at:
<http://www.electricscotland.com/whatsnew.htm>

To see what we've added to the Electric Canadian site view our What's New page at:
<http://www.electriccanadian.com/whatsnew.htm>

For the latest news from Scotland see our ScotNews feed at:
<http://www.electricscotland.com/>

Electric Scotland News

Any clans looking to have an event in Scotland can apply for funding from the Scottish Government so see below for details.

Sorry to hear of yet another shooting in Toronto where 2 were killed and some 14 injured. Just around the corner from my friend Nola and a place I've visited myself.

Here is the video introduction to this newsletter...

<https://youtu.be/TVctXtsnR0Y>

Scottish News from this weeks newspapers

Note that this is a selection and more can be read in our ScotNews feed on our index page where we list news from the past 1-2 weeks. I am partly doing this to build an archive of modern news from and about Scotland as all the newsletters are archived and also indexed on Google and other search engines. I might also add that in newspapers such as the Guardian, Scotsman, Courier, etc. you will find many comments which can be just as interesting as the news story itself and of course you can also add your own comments if you wish.

Australia, Britain ready to agree free trade deal

Australia and Britain are ready to agree a free trade deal as soon as circumstances allow, Australian minister for foreign affairs Julie Bishop said on Friday.

Read more at:

<https://uk.reuters.com/article/uk-britain-australia/australia-britain-ready-to-agree-free-trade-deal-minister-idUKKBN1KA1SZ>

Mass gathering of golden retrievers in Highlands

The 150th anniversary of the founding of the golden retriever has been celebrated at the breed's ancestral home in the Highlands..

Read more at:

<https://www.bbc.co.uk/news/uk-scotland-highlands-islands-44898115>

From balti to bhuna: the ultimate guide to curry

Spicy or mild? Sweet or sour? Overflowing with almonds or nut-free? Telling curry dishes apart and choosing which to order can be an almighty challenge for the curry novice.

Read more at:

<http://www.bbc.co.uk/programmes/articles/3jPY8xvk41DrT93Lw4XPk1w/from-balti-to-bhuna-the-ultimate-guide-to-curry>

Tory member support for May's Brexit plan falls. Two in three are now opposed to it. In short, the Prime Minister's backing has actually gone backwards since she stepped up her efforts to sell her new position.

Read more at:

<https://www.conservativehome.com/thetorydiary/2018/07/our-snap-survey-tory-member-support-for-mays-brexit-plan-falls-two-in-three-are-now-opposed-to-it.html>

Busting the Remain-inspired myths about trade on WTO terms

The EU is also a member of the WTO, as are most countries in the world, meaning that it is bound by the WTO's rules. Several of these render the infamous lorry-queue scenario highly implausible.

Read more at:

<https://brexitcentral.com/busting-remain-inspired-myths-trade-wto-terms/>

Growth Commission Response

In a major new paper, These Islands offers a detailed response to the SNP's Sustainable Growth Commission report.

Read more at:

http://www.these-islands.co.uk/publications/i312/growth_commission_response.aspx

The SNP's economic case for independence is incoherent

So why won't anyone say so?

Read more at:

<https://www.newstatesman.com/politics/staggers/2018/07/snp-s-economic-case-independence-incoherent-so-why-won-t-anyone-say-so>

Don't know, don't care

The crisis of confidence in British politics

Read more at:

<https://capx.co/dont-know-dont-care-the-crisis-of-confidence-in-british-politics>

Britain and EU formally start splitting WTO membership agreements

Britain and the European Union formally filed for divorce at the World Trade Organization on Tuesday, following many months of diplomatic preparations to smooth the way for the historic move.

Read more at:

<https://uk.reuters.com/article/uk-britain-eu-wto/britain-and-eu-formally-start-splitting-wto-membership-agreements-idUKKBN1KE2LJ>

Ukip is back thanks to the Chequers backlash

Theresa May's approach to Brexit is providing the ideal conditions for the party's revival

Read more at:

<https://www.archyworldys.com/ukip-is-back-thanks-to-the-checkers-backlash/>

Scottish Clan Event Fund - now open for applications!

The fund supports the growth of clan and clan-related events which take place across Scotland

Read more at:

<http://www.eventscotland.org/development/our-key-publications/downloads/get/157.pdf/>

Electric Canadian

Engineering Journal

I discovered a lot of volumes of these transaction which are very detailed and note that they are very popular downloads so assume civil engineers are enjoying the details given in these transactions.

I've added the 1948 volume and will add others each week. You can view these at

<http://www.electriccanadian.com/transport/industrial/index.htm>

Some of the topics discussed include Architects vs. Engineers, Asbestos Mines, Bark Removal, Campbell Fellowship, Circuit Breakers, Cold Weather Problems, Culture, Defence, Drilling, Engineering Education , Collective Bargaining, Ferry Boats, Flood Control, Fuels, Highway Transportation, Hydro-electric Power, Hydrogen Peroxide, Irrigation, Lightning, McGill University, Motor Vehicles, National Defence, Nomography, Nuclear Research, Obituaries, Oil Production, Petroleum, Prairie Water Problems, Pressure Vessels, Pulp and Paper Research Institute of Canada, Radar, Railroad Transportation, Rockets, Rotary Drilling, Safety Measures, Structural Steel, Synchrotron, Telephones, Town Planning, Trans-Canada Air Lines, Transportation , Wartime Research, Welding, Wharves, Zoning, etc.

Canada and its Provinces

A History of the Canadian People and their Institutions by one hundred Associates. General Editors: Adam Shorty and Arthur G. Doughty. Edinburgh Edition (1914) in 23 volumes. I will be adding a volume each week until completed.

Added Volume VIII. The Dominion: Political Evolution Part III.

You can read this at: <http://www.electriccanadian.com/history/canadaprovinces.htm>

Mining Journal

The Official Organ of the Gold Miners Association of Nova Scotia and the Representative Exponent of the Canadian Mining & Mechanical Industry.

Found several copies of this publication and you can read the volume for 1895 which starts with a full table of contents at: <http://www.electriccanadian.com/transport/mines/mining.htm>

Report of the Committee of the General Assembly of the Church of Scotland for Promoting the Religious Interests of Scottish Presbyterians in the British Colonies, 23d May 1839, and Deliverance of the Assembly with Appendix containing correspondence with the Colonial Office, and other documents (pdf)

You can read this at:

<http://www.electriccanadian.com/Religion/reportofcommitt00chur1.pdf>

Views of Canada and the Colonists

Embracing the experience of a residence; views of the present state of progress, and prospects of the colony; with detailed and practical information for intending emigrants by a four year resident. (1844) (pdf)

You can read this at:

<http://www.electriccanadian.com/history/viewsofcanada.pdf>

Three Boys in the Wild North Land

By Egerton Ryerson Young (1896) (pdf)

Boys are from Scotland, England and Ireland and this is a good read and you can get to it at:

http://www.electriccanadian.com/lifestyle/Three_Boys_in_the_Wild_North_Land.pdf

Conrad Black

The West is a mess ... but Europe is where the real troubles are

<http://www.conradblack.com/1411/the-west-is-a-mess-but-europe-is-where-the-real>

A Ghastly and Tasteless Escalation of Tensions...With Ourselves

<http://www.conradblack.com/1413/a-ghastly-and-tasteless-escalation>

Electric Scotland

Commonwealth of Australia

Historical Records of Australia published in 1914 in 19 volumes. Intending to put up 1 volume a week until complete.

Added Volume 18 - July, 1835 - June, 1837

You can get to this at: <http://www.electricscotland.com/history/australia/commonwealth.htm>

Domestic Medicine

A Treatise on the Prevention and Cure of Diseases, by Regimen and Simple Medicines by William Buchan, M. D. (1839) (pdf)

You can read this at: <http://www.electricscotland.com/history/other/domesticmedicine.pdf>

Ebenezer Henderson

Minister and Missionary to Russia, Denmark and Iceland. Added this person to our Significant Scots section. Also added links to a memoir of him and a book about his year in Iceland where modern DNA tells us 65% of Icelandic women can trace their roots to Scotland.

You can read all this at: http://www.electricscotland.com/history/other/henderson_ebenezer.htm

Sustainable Growth Commission

Added this report to our Economy & Taxation section under Scottish Independence. which is some 354 pages. Under that we've added a link to a report in response to it. You can get those links at the foot of the page

You can read this at: http://www.electricscotland.com/independence/economy_taxations.htm

The Phoenician Origin Of Britons, Scots & Anglo-Saxons

By Laurence Austine Waddell (1924)

Interesting case made here which is worth a read and can be read at:

<http://www.electricscotland.com/history/phoenician.htm>

Egypt and the Egyptian Question

By D. MacKenzie Wallace (1888) (pdf)

You can read this at: <http://www.electricscotland.com/history/egyptegyptian.pdf>

Egypt and the English

Showing British Public Opinion in Egypt upon the Egyptian Question with Chapters on the success of the Sudan and the Delights of Travel in Egypt and the Sudan by Douglas Sladen (1908) (pdf)

You can read this at: <http://www.electricscotland.com/history/egyptandenglish.pdf>

Iraq: An Illustrated History and Guide

By Gilles Munier (2004) (pdf)

You can read this at: <http://www.electricscotland.com/history/iraqillustrated.pdf>

Flight & Aircraft Engineer

First Aero Weekly in the World. May 8th, 1919 (pdf)

Lots of issues available on the Internet archive but thought I'd bring you one issue to read here at:

<https://tinyurl.com/ybgzjbgof>

The Rigging Maintenance and Inspection of Aircraft

A Licence by W. J. C. Speller (1935) (pdf)

You can read this at:

<https://tinyurl.com/yckduld6>

The Works of The Duke of Argyll

Containing "The Reign of Law", "The Unity of Nature" and "Primeval Man" (1834) (pdf)

You can read these at: <http://www.electricscotland.com/books/pdf/worksdukeargyll.pdf>

Naval History of Great Britain

Including the History and Lives of the British Admirals by Dr. John Campbell with a continuation to the close of the year 1812; comprising biographical sketches of the Admirals omitted by Dr. Campbell, likewise of Naval Captains and other Officers who have distinguished themselves in their country's cause in eight volumes (1813)

You can these volumes at: http://www.electricscotland.com/history/scotreg/naval_history.htm

The Falklands War

A compilation of videos and research on the war.

You can view this at: <http://www.electricscotland.com/history/scotreg/falklands.htm>

The Story

This is a critical look at the Scottish Highlander from a Scot in Canada where some 15% of the population claims Scottish descent. There are more folk of Scottish descent in Canada than there are in Scotland and in some respects they are more true to Scottishness than the Scots that remained in Scotland.

The Scottish Highlander

B J. L. Morison, Professor of History, Queen's University, Kingston, Ont., Canada

Part I.

"Everything," wrote Macculloch, in his critical volumes on the Highlands, "whisky, courage, ghosts, virtue or Beltain, is alike peculiar to the Highlands among those who know no country but the Highlands"; and the essayist who takes the Scottish Highlands as his subject must justify his choice by avoiding the ignorant flattery and weakly acquiescence which makes so much of the occasional literature on the subject worthless. Yet Macculloch himself found in the North material sufficient to fill four stout volumes; and the century which has intervened since he wrote has been rich in new collections of Highland folklore and ancient customs. And now there is a peculiar fitness in suggesting Highland life as a subject for careful study; for a century of depopulation has culminated in the melancholy figures of the latest census. A generation ago it was the decay of Highland manners which distressed the patriot; to-day it is the actual disappearance of the Highland stock from Scotland. A few years hence the historian of the North and West may take as his most appropriate motto:

"I come to bury Caesar, not to praise him."

Without undue pessimism, it must be confessed that, in the Scottish Highlander, as the representative of a coherent people, dwelling in a fixed abode, we are dealing with a survival, the term of whose existence along the old lines cannot be prolonged far into the twentieth century. With relentless precision, modern civilisation has chosen other centres on which to mass her forces; and nothing marks the old positions now but ruined cots and the decay of ancient modes of life. I shall deal, then, in my lecture, with the psychology of a lost cause, a nation based on principles, and living under physical conditions which seem to have contradicted the laws of modern national evolution; and my problem is to represent the virtues and picturesque qualities which have made the Highland name famous, and at the same time to trace, even in the very virtues, the elements of dissolution. It must be an essay on the decline and fall of the Highland people.

To find these virtues faithfully and sympathetically portrayed, the modern reader may safely place himself in the hands of three men of the last generation, Norman Macleod, J. F. Campbell, and Alexander Carmichael, all of them Highlanders of the Highlanders, all of them with a touch of Celtic genius, and two of them among the most notable collectors of folklore whom Britain has produced. Norman Macleod's *Reminiscences of a Highland Parish*, Carmichael's *Carmina Gadelica*, and J. F. Campbell's four volumes of Highland tales furnish admirable material for a panegyric on the last days of the Highland community. It is a rude, but sound, Utopia to which Norman Macleod introduces us in his parish of Morven. Hill, stream, and sea furnish a fitting background for a race, if not of heroes, at least of men. Society has not completely hardened and formalised its relationships, and the chief or laird presides over something even yet recognisable as a clan. He still takes a paternal care of the education of his young men, and still receives payment in commodities not recognised in modern political economy. Religion in the parish, following the apostolic precept of poverty, attains apostolic purity and something more than apostolic peace. Schism has not yet set Presbyterianism against Presbyterianism; and the primitive soundness which in the parish minister has combined the farmer with the cleric, saves religion alike from the mawkishness of modern town evangelicism, and the effeminacy of modern ritualism. In simple farm and humble cot there is bred such a race of men and women as have no superiors in the world; and the sneer at "Scottish manners, Scottish religion, and Scottish drink," which the grossness of Burns and his world enabled Arnold to justify, falls harmlessly to the ground where men have, in Campbell's words, "the bearing of Nature's own gentlemen," and the religious imagination of the folk stands out in high contrast from the stolid flatness of the English peasant world. Nor can any doubt as to the virility of the race be entertained in face of these astonishing facts: "It is not a little remarkable" (I quote from Norman Macleod) "that the one island of Skye should have, sent forth from her wild shores, since the beginning of the last wars of the French Revolution, 21 lieutenant-generals and major-generals, 48 lieutenant-colonels, 4 governors of colonies, 1 governor-general, 1 adjutant-general, 1 chief baron of England, and 1 judge of the Supreme Court of Scotland." Crime there is, for human nature is errant, but astonishingly little; and tragedies and sorrows, when they come, have something of the simplicity and directness of the little world which they assail, and affect the reader with something of the awe, religious quiet, and purification with which a Greek tragedy cleanses the imagination.

It is given to few books so to quieten and elevate their readers as does this little half-forgotten tribute of a great Highlander to his own people. Something there may be in it over-idealised; rude facts veiled or softened by a gentle haze of West Highland romance; for even the most austere of patriots softens as he tells of the land he loves. But how little real exaggeration there is, the casual notes and prefatory references in the great collections of Highland story and custom prove beyond reasonable doubt. "I have wandered among the peasantry of many countries," says J. F. Campbell in his most admirable introduction, "there are few peasants that I think so highly of; none that I love so well. . . The poorest is ever the readiest to share the best he has with the stranger; a kind word kindly meant is never thrown away, and whatever may be the faults of this people, I have never found a boor or a churl in a Highland bothy." In similar fashion, Alexander Carmichael, in an introductory essay, which is a miracle of simple, poetic description: "The people of the Outer Isles, like the people of the Highlands and Islands generally, are simple and law-abiding, common crime being rare, and serious crime unknown amongst them.... During all the years that I lived and travelled among them, night and day, I never met with incivility, never with rudeness, never with vulgarity, never with aught but courtesy. I never entered a house without the inmates offering me food or apologising for their want of it." My evidence may have proved nothing more than that Highlanders are enthusiastic in praise of themselves. But when men praise valour and courtesy as the chief virtues, one judges that valour and courtesy have made their way into the heart of the national life; and we know enough to know the right of the Highlander to claim these as his own. .

Yet the Highland eulogists have failed to explain the fact that, in spite of virtue, valour, and courtesy, the Highland world is vanishing; that the Utopia, in which they have forced us to believe, is now a fallen empire. It is perhaps an invidious, enquiry, but the real interest of the subject seems to me to lie in the connection between the very best in Highland culture and this decline and fall, so that, if we can only form a true conception of the Highlander, we shall have arrived at an understanding of the weakness of the social fabric of which he was the centre.

Abundant sources of information offer themselves for an impartial account of the Highlander in modern history; whether they be in the form of folk-collections, or of description by interested if generally biased explorers, from Martin, in the seventeenth century, down to Macculloch, Walter Scott, and Alexander Smith in the nineteenth. Using these as guides to the secret of the fate of the Highlands, the reader is first affected by an impression of defect, incapacity, even of the repulsiveness which incapacity usually involves. Apparently the old Highland world knew little of the leverage of skilled instruments, and scientific modes of action. Partly, it may be, through poverty, but also, I think, because their culture assumed that hands and feet, and the ordinary modes of nature were sufficient, Highland society possessed none of the artificial conveniences of life. Even in sea-girt St. Kilda, if Martin is to be believed, there was, at the time when he wrote, only one boat. In many parts of the Highlands implements were made entirely of wood; and the scarcity of supplies was intensified by the absence of mills and the smaller necessities of agriculture. "I saw a woman," says Burt, "cutting green barley in a little plot before her hut; this induced me to turn aside, and ask her what use she intended it for, and she told me it was to make bread for her family." Mention of Burt suggests the most amusing volume in evidence of this failure in the instruments of civilisation. Burt, who was one of Wade's officers, and engaged on the construction of Scottish roads, wrote a series of very racy letters somewhere about 1725-6; and if he found exaggeration a very convenient literary instrument, his exaggerations do not conceal the real facts which interested him. Prejudice, frankly acknowledged, is by no means the greatest foe to truth. The Highland country, as Burt saw it, was essentially a land, the inhabitants of which had not yet appreciated the value of modern inventions. Inverness, if Burt's Inverness be not a parody, owed its filthy housing conditions, its unwashed inhabitants, to simple lack of modern skill; and what was true of city life was still truer of the country. Our author records one humorous episode when, as he travelled, he found the stable door of the inn too low to receive his horses—"so the frame was taken out, and a small part of the roof pulled down for their admittance; for which damage I had a shilling to pay the next morning." Difficulty, and remedy, and compensation, all of them proclaim a people wedded to the most primitive ways; and such attempts at style or show as were made, merely emphasised the aloofness of the Highlander from civilised methods. Everyone remembers Johnson's "elegant bed of Indian cotton" which he approached on a floor of soft mud. It was life according to nature, lived in days when the future lay with those who could improve on nature. They sang their reaping songs, using instruments unchanged from those which Ossian's Celts and Homer's Greeks had employed in the old days; they sought not doctors, but incantations; the very music which accompanied their weaving, their milling, and the routine actions of their domestic life, bears unconscious witness to their ignorance of more rapid and efficient methods of work. Happy ignorance, the dreamer may exclaim; but foolishly, for nations fall or rise according as they learn to be wise in trifles. Man is a tool-using animal and progresses only when he realises the fact.

Rooted far deeper in the Highland character than this incapacity in externals, was the failure to comprehend the rules of civilised society. With the central fact here—the clan system—I shall deal below. But their attitude towards law and justice is illuminating. Nothing in English history is so impressive as the process whereby primitive justice hardened into law, and law grew into institutions. Out of rude revenge and compensation came the laws of Aethelberht and Alfred; and Cnut followed Alfred; and Norman and Plantagenet deepened, strengthened, made practical the earlier codes, until at last law evolved into a living power in the existence of a legislature. But in the Highlands there was never any promise of this development Scott was well within the truth when he made Evan, in Waverley, contradict the ordinary usages of the courts, and offer with princely but barbaric generosity that, "if the court would let Vich Ian Vohr go free just this once, . . . only six o' the very best of the clan will be willing to be justified in his stead." It was common to talk of honest men who died for the law, that is, who were hanged for theft. As for the Highland capacity for misusing the modern organisation of justice, I do not know that a more splendid, or a less conscious, confession of sin exists, than in Argyle's address in the famous Appin murder case: "If you had been successful in that rebellion. . ." he said to the man whose death he was securing for reasons of state, and to placate clan feeling, "you might have been giving the law where you now have received the

judgment of it,-and we, who are this day your judges, might have been tried before one of your mock courts of judicature, and then you might have been satiated with the blood of any name or clan to which you had an aversion."But in this land, where law remained custom, and courts depended on an individual's whim, and no legislature outside that individual's will threatened to add to the complexity of life, there is no confession of aloofness from the legal point of view so picturesque as the incantation given by Carmichael, whereby the litigant sought to interpose a buffer of magic, which he understood; between him and the law which was assailing him with its mysterious terrors." The litigant went at morning dawn to a place where three streams met. And as the rising sun gilded the mountain crests, the man placed his two palms edgeways together, and filled them with water from the junction of the streams. Dipping his face into this improvised basin, he fervently repeated the prayer....

I will wash my face
In the nine rays of the sun,
As Mary washed her Son
In the rich fermented milk.

Love be in my countenance,
Benevolence in my mind,
Dew of honey in my tongue,
My breath as the incense.

Black is yonder town,
Black are those therein,
I am the white swan, '
Queen above them.

I will travel in the name of God,
In likeness of deer, in likeness of horse,
In likeness of serpent, in likeness of King,
Stronger will it be with me than with all persons."

I do not know that, even in stories, magic and witchcraft ever carried their privileged possessors into real prosperity.

But the central fact in Highland society and ethics was the clan, and the influence of the clan system, more than any other single phenomenon, reveals how deeply intertwined with Highland virtues were the roots of destruction. It would be foolish to deny the obvious splendours and barbaric virtues of the old clan organisation. Readers of the Waverley novels are not likely to forget the Highland chapters in Waverley, where the splendid ostentation of Scott's scenes marks the clan at its highest. In many cases chiefs exercised the patriarchal authority with a grave sense of responsibility and with admirable effect; and where this was the case, the combined humanity and romance of the personal relationship raised Highland society to a plane far more elevated than that of Lowland commercialism. "Government," said Macleod to Boswell, "has deprived us of our ancient power, but it cannot deprive us of our domestic satisfactions. I would rather drink punch in one of their houses (meaning the houses of his people) than be enabled by their hardships to have claret in my own." By ennobling the office of lordship, the clan organisation also idealised the office of service. Filial piety is too weak a phrase in which to describe the relation of the true clansman to his chief. Even in the time of Johnson's tour, when degeneration had set in, that critical observer found, in Col and many others, Highland chieftains not unworthy of the ancient traditions. "Wherever we roved," he wrote of Col, "we were pleased to see the reverence with which his subjects regarded him. He did not endeavour to dazzle them by any magnificence of dress; his only distinction was a feather in his bonnet; but as soon as he appeared, they forsook their work, and clustered about him: he took them by the hand and they seemed mutually delighted." But in the heroic days, no old Germanic tribesman ever flung away his life with so enthusiastic an abandon as did the clansman to save his chief, or to avenge him. Culloden is no happy memory, nor did the Macdonalds on that stricken field sustain their traditional prestige, yet it was one of Keppoch's clansmen there, who bade his son "put him down, as he was gone anyway," and help to save the body of the chief. Highland courage, at its highest, was the courage of clan devotion. And in the same way Highland courtesy was also clan courtesy. Even to this day, it is impossible to hesitate between the certain, kindly, picturesque manners of the Highlands, and the dour, ill-trained, if sincere, independence of the Lowlander. It may be that the connection with France had had its due effect, but a more obvious reason is simply that where society is so planned that men of all classes are thrown into the most intimate contact, the meanest gain some slight social air, and, even if caste is stereotyped, the whole character of society is raised nearer the tone of the highest.

Whatever, then, may be said in criticism, here, in the paternal care of the chief, and the unflinching loyalty of the man, Highland society may fairly claim something rare and distinguished; and the author of the Reminiscences was justly proud when he could speak of his clan leaders in these terms: "They were looked up to and respected by the people. Their names were mingled with all the traditions of the country; they were as old as its history, practically as old, indeed, as the hills themselves. They mingled freely with the peasantry, spoke their language, shared their feelings, treated them with sympathy, kindness, and, except in outward circumstances, were in all respects one of themselves."

But gracious as the old world seemed, its grace and distinction could no more save it from wreck, than the courtesies and honour of feudal France could prevent the great Revolution. In both societies, the most distinguished virtues presupposed the absence of the spirit of progress. Not every castle was so romantically perfect as the home of Flora and Fergus MTvor. Burt, who may act as our advocatus diaboli, visited some minor chieftain at his castle, and found it all "inelegant and ostentatious plenty," with the future mortgaged to meet present extravagances. "I make little doubt," he says, "that his family must starve for a month to retrieve the profusion." The criticism might be ignored as unimportant, were it not that the whole fabric of Highland show and courtliness was based on similar uneconomic uses of men and material. The chieftain's following was possible only where labour was unreasonably cheap, or altogether neglected; and there were many occasions on which the glory of the chief, and the material good of the clansman came into direct opposition. Burt, who in this matter at least knew his subject, gives an instance of clansmen called from sixteenpence a day to sixpence, to suit the needs of the chief. "They said he injured them in calling them from sixteenpence a day to sixpence; and I very well remember he then told me, that if any of those people had formerly said as much to their chief, they would have been carried to the next rock, and precipitated." Laudatores temporis acti may proclaim, if they like, the blessing of such primitive poverty and obedience; but poverty is a national evil, the more so when it is the natural consequences of uneconomic, that is, unnatural conditions. It was no question of preserving primitive innocence and simplicity. Change had to come, and the clan system complicated the disasters of change. IX must be remembered, too, that the clan chiefs were among the first to surrender to the profitable temptations of the modern world, and, while the minds and customs of their followers very slowly readapted themselves to meet the change, the highest Highland aristocracy signed a surrender which spelt disaster to their men. The personal bond was exchanged for territorial feudalism; feudalism made way for sheep-farming, and sheep-farming for deer-forests, and the end of the process came in the ruin of the people.

Even the romantic glamour of the Highland gift for rebellion, and the prestige of the hot courage of the Highland band tends to dissipate under cool observation. Twenty years before the '45, Burt noticed that, "were it not for their fond attachment to their chiefs, and the advantages these gentlemen take... I verily believe there are but few among them that would engage in an enterprise so dangerous to them as rebellion." More than half the gallant failures, on which the Highland name for desperate fighting powers is based, were schemes of the Highland leaders supported by the natural obedience of their liegemen. That the clansmen loved war is true; that their gallantry has found* no superior, the history of Highland warfare from 1745, through Wellington's campaigns, down to the Crimea and the Mutiny, is the steadfast witness. Yet it has been too little noticed¹ that when the former sanctions of the clan authority were removed, Highlanders showed little eagerness to join either the army or the navy. Macculloch was often perversely disillusionising in his comments, but on this point he is assuredly correct, and he is equally convincing in his refusal to be swept away by effusive eulogiums of clan warfare. "The military organisation appears to be very imperfect, because deficient in what is the basis of everything, obedience... It is well known that the ancient Highlanders could seldom be rallied in the field, and that it was impossible to detain them from home, when disgust, the acquisition of plunder, or other causes, induced them to disband."

The natural inference from all these facts is that the Highland character, moulded by clan loyalty and responsibility, fair in its antique quixotisms and ostentations, was actually contradictory to the ways of what we call the world; and that world, being always right, has a warning word for its opponents—*Vae victis*.

This stiffness in the face of change became something more than disaster to the Highlands in the hands of what men call Chance; for the Highlanders throughout their history were, like the dynasty they defended so loyally, peculiarly subject to the strokes of fortune, and peculiarly badly fortified against them. It is a curious, romantic, and unfortunate fact, that the place of Fate — that is, something independent of, and overruling, the human will — is abnormally great in Highland history. The most direct illustration may be found in the large share which nature has had in moulding the Highland character. By natural conditions the Highlander has been kept remote from the European world, has had his communities broken up into clans, has dwelt on the loose and sliding slopes of the world, beaten on and conquered by sun, wind, and¹ rain. Nature has dictated to him his remoteness from modern civilisation, and given him but a slender hold on the operations of his life; and¹ the very indolence and fitful energy, which are his characteristic in the world of affairs, are the fruit of the inevitable laws of a tyrannous Nature. Unlike the Stoic or the English Puritan, he has accepted religion, not from the revelations of God to his will and conscience, but from the fancies and fears imposed on his imagination from without. His poetry and songs are not merely artistic descriptions of the minor pleasures on which men's senses dwell in ease and at leisure. They arose at the dictation of "mightier movements"; and while the Englishman has written his dramas to please a crowd, and taught even love to flow gently along sonnet channels, the Highlander has sung and composed to meet the exigencies of life and death, and¹ found charms and magic spells more suitable expressions of feeling, than less potent, if more literary, modes of poetry. As with nature, so with events. When we associate a people with lost causes, we mean that the balance between human initiative and the force of circumstances has been upset, and that its folk are no longer masters of their fate. It was instinct (which is nature), not policy, which drove the Highlands into Jacobitism, and when once that cardinal error had been made, nothing remained but to submit to all the consequences. It is pitiful to see the ancient fabric of the clans prostrate after Culloden, so that a circumstance so trivial as the making of roads, was sufficient to threaten fundamental change. Then when political failure had reached¹ its natural culmination, great economic changes smote the land, and again there was nothing for it but endurance. As I have hinted above, chiefs became landlords, and rents had to rise. Then landlords found sheep better tenants than men, and the men had to go. And later still the comparative humanity of sheep-farming had¹ to vanish before men's selfish pleasures, in the form of sport. Stroke after stroke beat on this ancient people, loosened the old ties, and finally broke it. "There seems now," says Johnson, in 1773, "to be, through a great part of the Highlands, a general discontent. That adherence which was lately professed by every man to the chief of his name has

now little prevalence"; and he speaks of "this epidemic desire of wandering, which spread's its contagion from valley to valley." So the Gael, fighting the new world with old weapons, found his discomfiture completed when nature and chance attacked him on flank and rear; with the end—destruction, not indeed of the individuals, but of the organised nation. It is seldom that any national type has so completely changed his moods, as the Scottish Highlander seems to have done; still seldomer that one may watch the changes come under the operation of historic and calculable causes — Reformation, and Calvinistic revival; misplaced loyalty, and war, and the sickening hardships of defeat and exile. The real Highlander, with whose nobler traits the sentimental Philistine has made such melancholy sport, the man abroad with his hopes and longings, and his unquenchable ambition to remain Highlander, is the creature of the Fates. Torn from his land, he attempts to preserve something of the old reality by creating a curious little fatherland within his imagination—a place, memorial, coloured with traditions, and preserved through a racial home-sickness. But even in this last retreat; fortune must still pursue him, and the Highlander, citizen of the land within his heart, watches the natural forces of separation and exile change his children, until the Highland name becomes the memory of a memory.

In the historic and external world then, the old Highland community stands out as the creature, rather of circumstances than of its own will; of virtues distinguished chiefly for their lack of contact with present utilities; of defects, the regular and inevitable concomitants of failure. There is a struggle for existence among peoples as among individuals, and this is one of the failures.

And that's it for this week and hope you have a great weekend.

Alastair