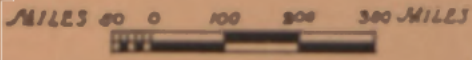




A Map of
The DOMINION
of CANADA



UNIT

CANADIAN MOSAIC

The Making of a Northern Nation

By JOHN MURRAY GIBBON

AUTHOR OF

"STEEL OF EMPIRE," "SCOTS IN CANADA," "CANADIAN FOLK
SONGS OLD AND NEW," "MELODY AND THE LYRIC," ETC.

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Handicrafts Guild and the many
other organizations helping to
cement this
Canadian Mosaic.*

PREFACE

"Know Thyself."

Plutarch's translation of the Greek motto
inscribed upon the Delphic Oracle.

Changes in international boundaries in Europe, due to racial problems, are of vital concern to Canada, since so large a proportion of the Canadian population has originated in disturbed areas, and has crossed the Atlantic to escape from the effects of changes in past years. It seems, therefore, only right that Canadians should make themselves familiar with the countries from which they have come and the reasons why their forebears have taken up Canadian citizenship. They should examine the progress being made in the amalgamation of their own and other racial groups in the new democracy of the Dominion. The old Greek motto of "Know Thyself" was never so *a propos* as it is today. "Make it thy business to know thyself, which is the most difficult business in the world" wrote Cervantes in *Don Quixote*.

While in the first instance many of the settlers in this country have crossed the Atlantic as exiles seeking sanctuary from social or political distress, they have found their sanctuary in Canada not merely a temporary refuge but a home, and in that new home they have acquired a feeling of solidarity which without doubt is moulding a new nation. As is indicated by the quotation heading the chapter on "Germany and Canada," the Canadians of German descent are turning their eyes not to Berlin but to Ottawa for political guidance and leadership. But each racial group has brought with it some qualities which are worth-while contributions to Canadian culture—as for instance the national proverb of the Czechs "Not by might but by the spirit shall ye conquer."

The War of 1812, the defence of the frontier against Fenian raids in 1866, the Great War of 1914-1918, all served

as unifying forces cementing different racial elements of the population, and this supports the belief that in any world-conflict Canadians of every racial origin and creed will stand together. In the pages of this volume the reader will find the general acceptance of Canadian citizenship made by each racial group and the desire to contribute to the building up of this new northern nation.

The pact concluded between the four great powers, France, England, Germany and Italy, to revise the boundaries of Czechoslovakia, will inevitably result in migration of dispossessed citizens of that Republic to other countries, and judging by past experience, Canada will receive a quota of such as are considered suitable settlers. The chapter dealing with the Czechoslovaks indicates the contribution made to Canada by previous settlers from this racial group, and may well serve to guide public opinion as to the welcome they should receive.

In studying the character of any people, we should consider first the physical background, the kind of country in which that people lives—whether forested or open country, whether mountainous or level, whether any or much of it is lake or river country, whether its climate is temperate or subject to great heat or cold, whether it lends itself to grain or fruit farming, so that it can grow sufficient food, whether it is served by roads, waterways or railways providing easy communication between its different areas. With a basis of such knowledge, it becomes easier to understand the social qualities of this people, since human beings are so much the creatures of their environment.

As for the social and political conditions, we should ask ourselves—how did the people get there?—are their neighbours friendly?—have they been troubled much by wars with other peoples or by civil wars?—what are their religious beliefs?—are they a home-loving people, or are they restless and inclined to be on the move?—are the women expected to do hard manual labour?—do they have large families?—what sort of schools do they have?—are they music lovers?—what are their sports?—do they like to work together, or

are they inclined to act and get things for themselves?—are they the kind of people who do just what they are told?—or do they like to criticise and think the world should be reformed?

If you can give the answer to these questions, you have at least made a start. But, even then, you have only an outsider's view of your people—a casual or superficial acquaintance.

To know a people, you must know its history and origins, just as to know an individual person requires knowledge of his parents, his upbringing and his career, as well as the house he lives in and his surroundings.

That is why, if we are to understand the Canadian people, we must know more than just the geography and scenery of Canada, and the customs and habits of the Canadians. We must also study their racial origins.

This we are fortunately able to do, because the Canadian people have not lived long enough together to be set in their ways. They are made up of European racial groups, the members of which are only beginning to get acquainted with each other, and have not yet been blended into one type. Possibly, in another two hundred years, Canadians may be fused together and standardized so that you can recognize them anywhere in a crowd. But, even then, the writers of the future will understand them better if they know what they were like when Canada was younger.

The Canadian race of the future is being superimposed on the original native Indian races and is being made up of over thirty European racial groups, each of which has its own history, customs and traditions. Some politicians want to see these merged as quickly as possible into one standard type, just as our neighbours in the United States are hurrying to make every citizen a 100 per cent. American. Others believe in trying to preserve for the future Canadian race the most worthwhile qualities and traditions that each racial group has brought with it.

While there is still time, let us make a survey of these racial groups,—see where they came from, what relationship, if any, they had with each other in Europe, what culture they enjoyed and how much of that culture they have been able to bring with them.

In the Administrative Report of the Dominion Statistician prefacing the Canadian Census of 1931, an outline is given of the plan according to which the racial origins have been decided, and from this the following are extracts:—

“The term ‘origin’, as used by the census, has a combined biological, cultural and geographical significance. It suggests whence our people come and the implied biological strain and cultural background; following popular usage, the terms, ‘English stock’, ‘French stock’, ‘Italian stock’, etc., are employed to describe the sum total of the biological and cultural characteristics which distinguish such groups from others.

“In tracing origin in the case of those of European descent, the line is through the father. By applying this rule rigorously, those of mixed family origin are (by the law of large numbers) resolved with a fair degree of accuracy into their constituent elements.

“The language spoken by the people of a country has a distinct bearing upon its problems of nationality and assimilation. With the exception of religion, no individual right or heritage is more highly prized or more jealously guarded. In Canada, French as well as English has been an official language from the earliest times. By mother tongue is meant the language commonly spoken in the home; in the case of immigrants it is usually the language spoken before coming to Canada.

“Finally, the census requires each person to state what is the religious denomination or community to which he or she adheres or belongs, which he or she favours.”

The Canadian people today presents itself as a decorated surface, bright with inlays of separate coloured pieces, not painted in colours blended with brush on palette. The original background in which the inlays are set is still visible, but these inlays cover more space than that background, and so the ensemble may truly be called a mosaic.

The use of the word “mosaic” in connection with the Canadian people was used for the first time, so far as I know, by

an American writer, Victoria Hayward, who used to come every summer to Canada with her friend, Edith Watson, to write about and photograph the country folk, both in the East and in the West. These two collaborated on a book, published in 1922, and this is how Victoria Hayward introduces the word:—

“The New Canadians, representing many lands and widely separated sections of Old Europe, have contributed to the Prairie Provinces a variety in the way of Church architecture. Cupolas and domes distinctly Eastern, almost Turkish, startle one above the tops of Manitoba maples or the bush of the river banks. These architectural figures of the landscape, apart altogether from their religious significance, are centres where, crossing the threshold on Sundays, one has an opportunity of hearing Swedish music or the rich, deep chanting of the Russian responses; and of viewing at close hand the artistry that goes to make up the interior appointments of these churches transplanted from the East to the West. Here, too, silhouetted against the sky, is the little separate bell-tower and perhaps the three-barred Cross of the Eastern Christian Church. Here and there in the corner of a wheat-field, at the cross-section of a Prairie highway, one sees, as in Quebec, the tall, uplifted Crucifix set up. It is indeed a mosaic of vast dimensions and great breadth, essayed of the Prairie.”

—Victoria Hayward in *“Romantic Canada.”* (Macmillan & Company.)

The second writer to use the simile of “mosaic” was Kate A. Foster (Mrs. Percival Foster of Toronto) who made an extensive survey of the foreign-born, or “New Canadians,” as they were coming to be called, for the Dominion Council of the Y.W.C.A., and this was published under the title of “Our Canadian Mosaic” in 1926. It is an excellent survey, running to 150 pages, and must have proved of great value for the purpose for which it was intended, namely, a manual of information for social workers. I did not know of this publication till I had almost completed my own book, and offered to change my title, as she had priority. However, Mrs. Foster and the Dominion Council of the Y.W.C.A. generously agreed to let it stand, considering that the figures in this 1926 survey were in many cases out of date, and there was no immediate intention of reprinting it.

My own book is an elaboration of the talks incidental to a series of ten musical radio programs which I organized and delivered early in 1938 over the transcontinental network of the Canadian Broadcasting Corporation.

Ever since first I came to Canada thirty years ago, I have been intrigued by the variety of racial types. On the day of my first arrival, I saw a member of the Dominion Cabinet, the Hon. Jacques Bureau, on a Government tugboat at Quebec, serving ginger ale in his shirtsleeves to a party of newspaper men, and singing the French-Canadian folksong "En roulant ma boule roulant", and I imagined the kind of letter that some English Colonel would write from his Club to the London *Times* if a British Cabinet Minister were to have done anything of the kind. Ten years after the Armistice, Sir Edward Beatty, Chairman and President of the Canadian Pacific Railway, authorized me to organize a series of folksong, folkdance and handicraft festivals, starting with Quebec and going west to Winnipeg, Regina and Calgary, for the New Canadians of the Western prairies; then some Scottish Music Festivals and Highland Games at Banff, as well as a Sea Music Festival at Vancouver, and a Christmas Music Festival at Victoria, B.C. These gave me the opportunity of getting to know more about the talent in music and handicraft brought to Canada by the Europeans, and also convinced me that in music these racial groups found contacts which helped greatly in making them understand each other, and in creating good will for themselves among Canadians of British stock.

When, therefore, Mr. Leonard W. Brockington, the Chairman, and Major Gladstone Murray, the General Manager, of the Canadian Broadcasting Corporation, both asked me to suggest an idea for their network, it seemed to me that a series of programs which would illustrate the contribution of music brought by the different European Continental groups to Canada could convey a message and an opportunity of mutual understanding to a large audience of listeners scat-

tered from Coast to Coast over the nine Provinces of Canada.

The music identified with these European races is of two kinds, (1) the folksong and folkdance tunes of the people; (2) composed instrumental music or art song. As for the songs, the language sung should be the language most widely understood, and the Census lists proved that language to be English, most of the Continental immigrants having learned to speak English rather than French. Since English words had to be found, I undertook to write new words on Canadian themes adapted to the spirit of the music and fitting into the general idea of the accompanying talk. This was perhaps a bold innovation, but it worked, judging by the response from a very large number of listeners. Among those listeners were the partners of the publishing firm which asked me to elaborate these talks into a book.

For various reasons, it was decided to confine this survey to the European racial groups in Canada (including those that have come by way of the United States).

In order to avoid making this volume too bulky, the national melodies to which so many of the lyrics printed were written have also been omitted. Most of these, however, are being published in musical albums or in separate sheet form by Gordon V. Thompson Ltd., of Toronto, under the general title of Northland Songs.

Patriotic Canadians have lamented the drain of population into the United States, but such movements are governed by economic laws which Nature has established for the health of mankind. Just as a human body can digest only the amount of food that it needs, so there is a limit to the immigration that a country can absorb. The intervals between meals enable the body to digest what has been eaten, and the intervals between the waves of immigration have enabled Canada to assimilate its new citizens. The health of a country should not be measured by the size of its population. During the depression following the financial crisis of 1932, there were nearly twice as many Americans in receipt of relief as there were inhabitants of Canada. Those who have the ambition

to live only in a country with a large population had better go to China.

No Province in Canada has shown more stable prosperity than the Province of Quebec, and yet we find in the Census of the United States for 1930, the foreign white stock includes 1,106,159 from French Canada, or nearly half as many as remained in the Province of Quebec (2,290,169). The turn of the political wheel is shown in the fact that 743,219 of these French-Canadians are in New England, the one-time Puritan Colony which at the time of the Declaration of Independence considered the French as in league with the Pope and the Devil. In the same Census we find listed in the Foreign White Stock of the United States:

From England	2,522,261
From Scotland	899,591
From Wales	236,667
From Northern Ireland	695,999
From Irish Free State	3,086,522
	<hr/>
Total from British Isles	7,441,040

as compared to 5,381,071 of the same racial stocks that are shown in the Canadian Census for 1931. All these British and Irish in the United States might have come to Canada, but could we have absorbed them at the time when they entered the United States? Some are coming now, with the proviso that they intend to farm and have sufficient capital to tide them over, and the lists show over four thousand returning Canadians for the years 1931-36, but they are coming only to occupations where they can be readily absorbed.

The large proportion of British stock in the United States, supplemented by the small though substantial quota of French-Canadians, adds to the probability of continued good feeling between the two peoples of North America.

The temporary embargo on immigration resulting from the depression of 1932-37 gave breathing space in which Canada could absorb and assimilate the post-war immigrants.

Now there are indications that Canada is ready for more, although this time it will be under some plan of judicious selection.

The revival of the demand for "self-determination" by racial groups along the Danube Valley, together with the pressure of the Great Powers adjoining, cannot but result in dislocation of the peoples concerned, to whom the stories of the freedom enjoyed and the success achieved by relatives who have settled in Canada must prove a strong incentive to cross the Atlantic.

Thirty years ago, the name given to the Continental European immigrant into Canada was "foreign born." With the great increase of families born in Canada to parents of European stock, this title is, in many cases, misleading. A happy solution seems to have been found by the *Winnipeg Tribune* in the title "Today's Canadians", and with that title in mind, I have made the survey which follows.

The plan I have adopted is to trace the history of each racial group from its original home in Europe, accentuating those incidents that show relationships between such races in Europe previous to their coming to Canada. The history has been documented so far as possible with quotations from contemporary records. These records in recent Canadian history may consist of newspaper items, which the reporter wrote without in the least thinking that he was writing history. In the same way a piece of stone or enamel may eventually provide an interesting note of colour in a mosaic.

Thanks are due to Macmillan & Co.
Ltd., and the author's representatives
for permission to quote the sonnet
"Montenegro" by Lord Tennyson.

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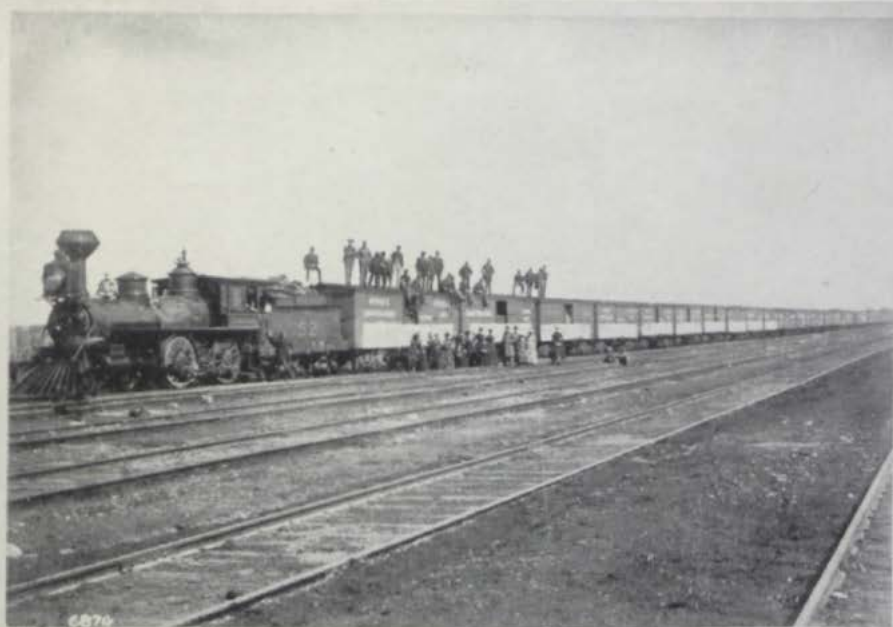
CANADIAN MOSAIC



Moving to the new homestead on the Canadian prairies.



A trainload for Canada from Minnesota at Bassano, Alberta.



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TRAIN LOAD OF SETTLERS AND THEIR EFFECTS

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Good Bye South Dakota. Demand for the Canadian North West. Five Lard. Fifty of Timber. Five of Iron.
 An acre of Timber per Acre. An acre of Lard per Acre. An acre of Little Water Head.

No more Grinding Machine Agents.

HURRAH FOR CANADA.

South Dakota sends a Contingent for Canada.



Calgary Station in pre-war days.

CHAPTER ONE

EUROPE, UNITED STATES AND CANADA

"They call it *America*. Each of the couples after the common *involutions* and *evolutions*, successively whirls round in a circle, till all are in motion; and the dance seems intended to show how emigration catches till a whole neighbourhood is set afloat."

—From Boswell's "Journal of a Tour to the Hebrides."

THE Man of the Old Stone Age had grown to be more or less like ourselves, at least in outward appearance, about twenty-five thousand years ago, so that our survey may as well begin with him. People who write learned books about him call him the Crô-Magnon Man or Crô-Magnard, and an attractive reconstruction of his head and face has been modelled by a sculptor, J. H. McGregor. He looks very much like a Stoney Indian, and whenever I meet one particular Stoney Chief at the time of the Indian Days at Banff, I think of this Crô-Magnard and feel tempted to say "Hello, old man, here we are again!"

The skull and skeleton of the Crô-Magnard, however, differ so much from that of the American Indian that this is merely a facial resemblance. There are experts who are prepared to argue that the Basques of the borderland between France and Spain may be direct descendants of the Crô-Magnards, and if they are right, this provides a link with Canada, for Basque fishermen plied their calling off the Coast of Nova Scotia before there was any settlement of the Acadian French there. The Acadian French differed from the French Canadians of the St. Lawrence by having Bretons and Basques among them. Marc Lescarbot, who spent a year at Port Royal in 1606, mentions "four ships of Baskques or men of Saint John de Luz, that did truck with the savages" at Campseau Port, on the South-west coast of Nova Scotia,

"where a good old man of Saint John de Luz, called Captain Savalet, received us with all the kindness in the world—This good honest man

told us that the same voyage was the 42nd voyage that he had made into these parts—He was marvelously pleased with his fishing—He paid wages to 16 men, and his vessel was of 80 tons, which would carry 100,000 dry fishes.”

—From the translation by P. Erondelle.

So far the scientific experts who have been digging up the Crô-Magnards do not seem to have found enough of them to be able to divide them up into races, although some Museums are now showing a good many specimens of their art, depicting the animals they played with and fought with and hunted and sometimes ate.

The next stage in our survey is to take the later white-skinned Europeans known as Caucasians, and classify them by their size, the shape of their heads, faces and noses, and the colour of their hair and eyes. This has given us the division into three classes:

- (1) Nordic—tall, long-headed with narrow skull, long face and narrow nose inclined to be acquiline; with fair hair and blue eyes.
- (2) Mediterranean—medium sized and slender, long skull'd and narrow faced; nose inclined to be broad; with dark brown or black hair and dark eyes.
- (3) Alpine—medium sized and stocky, with round skull, broad face and nose rather broad and heavy; chestnut hair and hazel grey eyes.

We do not know the colour of hair or eyes of the Crô-Magnard, but we do know he was tall, and comes nearest to the Nordic type, except that his face was broad.

We still have not brought our survey down to the European races as we know them in history and in our own time, for the three classifications above named are familiar mostly to scientists or to the Nazis, whose plan is to make all Germans Nordic. This plan is not so easy to carry out, since at least fifty per cent. of the known Germans were born Alpines.

A Race is defined in the Encyclopaedia Britannica (11th Edition) as “a tribe, breed or group of individuals descended from a common ancestor,” but this seems hardly sufficient. The other day I was shown a photograph of one thousand

eight hundred and thirty-four Canadians of the name of Snider, Snyder or Schneider, all of whom were descended from a certain Christian Schneider, who had arrived in Waterloo County, Ontario, a hundred and three years before. These come within the definition of the Encyclopaedia, but they can hardly be called a Race.

In the Census Monograph No. 4, entitled "Racial Origins and Nativity of the Canadian People" (Ottawa, 1937), it is stated that:

"In a strictly biological sense, the term 'race' signifies a sub-group of the human species by ties of physical kinship. . . .

"Most modern national groups are composed of widely varying racial strains. The English type, if such exists in the biological sense, is the product of the commingling of perhaps half a dozen primitive stocks. The same applies to the French, Italian and indeed to any European group. Whether these peoples, during the past thousand years, have evolved biological types which could appropriately be termed 'races' is a matter for debate. . . .

"The significant fact is this . . . the combined biological and cultural effect on Canada of the infiltration of a group of English is clearly different from that produced by a similar number of, say, Ukrainians."

One worth-while definition of Man is that he is an animal that uses tools. The tools he uses to get along with his fellow-men are chiefly language, customs, costumes, art and music. If people live long enough together, say five hundred years, in family groups that intermarry, and if they use the same kind of such tools, they begin to become recognizable as a Race.

The racial spirit seems to be held together best among the common people by a common mother tongue, by folk songs and dances, folklore and folk arts (such as spinning, weaving and embroidery). Religion is sometimes a cementing and sometimes a disturbing element.

The nationalist movements among subject races in Europe, for instance, in the Ukraine, in Poland, among the Czechs and Slovaks, among the Hungarians and Finns, have all been marked by a demand for the use of the mother tongue in

schools and in their books. Europe has over 60 languages, of which 24 with their dialects are still spoken by twenty thousand or more people in Canada.

CHIEF EUROPEAN LANGUAGES STILL SPOKEN IN CANADA:

Teutonic—		Celtic—	
	English (Scots dialect)		Gaelic Welsh
	German	Slav—	
	Dutch		Russian
	Flemish		Ukrainian
	Swedish		Polish
	Norwegian		Serbo-Croatian
	Danish		Czech
	Icelandic		Slovak
Romance—			Lithuanian
	French	Ugro-Altaic—	
	Italian		Hungarian
	Roumanian		Finnish
Hellenic—		Semitic—	
	Greek		Yiddish

The language test for a race is, however, complicated in the case of nations that are bi-lingual, or tri-lingual, such as the Swiss, who have the three languages of French, German and Italian. There are thirty thousand Scots in Canada whose mother tongue is Gaelic, not English. A number of the Finns in Canada speak Swedish as their mother tongue. When a group of Welsh settlers who had formed a Colony in Patagonia decided to pull up stakes and seek fortune again in Canada, arriving in Saskatchewan in 1899, the children could speak only Spanish. Of the 25,585 Belgians who were in Canada in 1931, there were 16,500 who spoke Flemish as their mother tongue, and 6,900 whose mother tongue was French.

The Belgians who have formed one united group for nearly five hundred years come of two stocks, Flemish and Walloon, and recognize two official languages, Flemish and French, most of the Walloons speaking French, although in the district round Liège there are still many who speak Walloon in their homes.

In France itself, according to the Canadian historian, Benjamin Sulte (*Transactions of the Royal Society of Canada, Section II, 1905*), eight languages were current as late as the year 1860, namely:

French	— spoken by	19,000,000	in Northern and Central Provinces.
Provençal	— spoken by	14,000,000	in Provence-Languedoc and South.
German	— spoken by	1,100,000	in Alsace-Lorraine.
Celtic	— spoken by	1,070,000	in Brittany.
Italian	— spoken by	200,000	in Savoie.
Flemish	— spoken by	200,000	in Flanders-Artois.
Basque	— spoken by	100,000	in Gascogne.
Catalan	— spoken by	100,000	in Roussillon.

It is fortunate for mutual understanding in Canada that the French-Canadian population was drawn almost entirely from the French-speaking provinces of France—namely, Normandy, Picardy, Isle de France, Maine, Anjou, Orleanais, Touraine, Poitou, Annis and Saintonge—the Norman element providing the great majority. (See map on p. 21, Chapter II).

In the domain of religion, while bloody civil wars have been fought on account of religious beliefs, a common religious faith in certain races has acted as a cement. The survival of the French-Canadians as a distinct racial group in Canada is undoubtedly due largely to the Roman Catholic faith, to which the vast majority of them belong. So, too, the Flemish and Walloons of Belgium, although speaking a different mother tongue, have remained one race through their common adherence to the Roman Catholic Church.

Yet the complications created by religious beliefs in analyzing racial groups is evidenced by inter-marriages. The Roman Catholic Church insists that the children of a mixed marriage shall be brought up as Roman Catholics. Thus the eighteen children of Bandmaster Frederic Glackemeyer, the Protestant Brunswicker who came to Quebec in 1776, became Roman Catholics, as indeed did Glackmeyer himself before he died—because the two French-Canadians whom he married were Roman Catholic.

The folk-arts provide identification of races through their native costumes, which in turn serve as invitation to the dance, and the folkdance is so often tied up with folksong. If our scholars gave as much study to comparative folkmusic as they do to comparative philology, we should live in a wiser world.

When we examine closely the exodus of races from Europe to North America, we find it is a backwash following the inter-racial invasions and religious feuds of the Middle Ages.

Here we may start our survey with the incoming of the Slavs from Asia into the Balkan Peninsula from the third to the sixth century. Their original home in Asia is hinted at in folklore, such as the Serbian legend about the nightingale.

"The small-leafed Sweet Basil complains, 'Silent dew, why fallest thou not on me?' 'For two mornings,' answers the dew, 'I fell on thee; this morning I amused myself by watching a great marvel. A vila (a mountain spirit) quarrelled with an eagle over yonder mountain. Said the vila, 'The mountain is mine.' 'No,' said the eagle, 'it is mine.' The vila broke the eagle's wing, and the young eaglets moaned bitterly, for great was their peril. Then a swallow comforted them: 'Make no moan, young eaglets. I will carry you to the land of Ind, where the amaranth grows up to the horses' knees, where the clover reaches their shoulders, where the sun never sets'."

—From "The Study of Folksongs", by the Countess Martinengo-Cesaresco (J. M. Dent & Sons Ltd.).

By the seventh century the Slavs held the upper hand even in the mountainous districts of the Balkans, and in the eighth century were overflowing eastward into the Ukraine and north-east into Great Russia.

Then at the end of the ninth century the Magyars (Hungarians) swarmed into the Valley of the Danube from Asia, and though they crushed the Moravians, they were held back by those other Alpine Slavs, the Czechs. In the 10th and 11th centuries the Nordic Norsemen were on the rampage, and by the 12th century those of them who had become Norman in France and then had overrun England had made London the largest French-speaking city in Europe. In that

same 12th century, the Ukraine was at its peak of prosperity and culture, only to be overcome in the next century by the Mongol army of Genghis Khan. Then another swarm of Mongol Tartars overran and retired from Poland and the now Hungarian plains. In the fifteenth and first half of the sixteenth century, the mongrel but militant race of Ottoman Turks, bound together by a common language, occupied the Valley of the Danube as far West as the gates of Vienna.

Christianity seemed to produce more wars and persecutions than peace. Slaughters followed the territorial ambition of the Holy Roman Empire, the fanaticism of the Crusades and the uprisings of the Reformation, in which the teachings of John Wycliffe (1320-1384), John Huss (1393-1415), Martin Luther (1485-1546) and John Calvin (1509-1564) inspired the Protestant forces to challenge the traditions of Rome. Boundaries changed, kingdoms rose and were disrupted, massacres were mingled with Holy Wars, yet, somehow, through all the turmoil, the separate races survived.

And now the scene shifts to the Western Continent. The exodus to North America, starting in the seventeenth century, was inspired largely by the desire of harassed Europeans to find religious freedom in the New World.

The Pilgrim Fathers were followed by Puritans and Protestants of various sects and races—Quakers, German, Dutch and Swiss Mennonites, Tunkers, Pietist Schwenkfelders, Members of the Reformed and Lutheran Churches, French Huguenots, etc. Some of them had been persecuted for centuries, but not by Roman Catholics alone. Mennonites, Tunkers and Schwenkfelders all refused to take oaths or bear arms at a time when Europe was an armed camp. In Germany the Mennonites had been persecuted by Lutherans and by those of the Reformed Faith, and in Switzerland by the Calvinists. The Schwenkfelders from Silesia had also been persecuted by Protestants as well as Catholics. Germans flocked over to America in such numbers that the Provisional Council of Pennsylvania had to declare at Philadelphia:—

"As these People pretended at first that they fly hither on the Score of their religious Liberties, and come under the Protection of His Majesty, it is requisite in the first Place they should take the Oath of Allegiance, or some equivalent to it to His Majesty, and promise Fidelity to the Proprietor and Obedience to an established Constitution."

The Huguenots for a time had thought that they would be allowed by France to colonize the St. Lawrence. In 1622 the trade of New France (Canada) was conferred on two of their faith, William and Emery de Caen, who manned their ships for Quebec with Huguenot sailors. According to the Catholic priests of Quebec, the sailors "roared their heretical psalmody with such vigour from their ships in the river that the unhallowed strains polluted the ears of the Indians on shore." Eventually the Viceroy had to yield to protests and Emery de Caen—

"was ordered thenceforth to prohibit his crews from all praying and psalm-singing on the river St. Lawrence. The crews revolted, and a compromise was made. It was agreed that for the present they might pray but not sing."

—From "The Pioneers of France in the New World," by Francis Parkman.

Within a few years, the Huguenots were absolutely barred by France from Canada, and had to escape from the dragoons of Louis XIV by removing to Switzerland, Germany, Holland, England or the American Colonies.

A large percentage of the emigration from the British Isles to North America in the seventeenth and early eighteenth century consisted of Ulster-Scot Presbyterians who were dissatisfied with the domination of the Anglican Church established by the English Government in those Northern Counties of Ireland which they themselves had colonized. Conservative historians have estimated that at the time of the Declaration of Independence (1776) one-fifth or 410,000 of the 2,100,000 white population of the Thirteen Colonies were of Scottish origin. In Pennsylvania they comprised no less than one-

third of the population, another third being of German stock. Here are the figures for the Scots:—

Pensylvania	100,000	New England	25,000
Virginia	75,000	New York	25,000
North Carolina	65,000	New Jersey	25,000
South Carolina	45,000	Delaware	10,000
Maryland	30,000	Georgia	10,000

The French-speaking population of Canada at this time did not exceed 80,000, so that the Scots alone had contributed to the American Colonies five times the population contributed to Canada by France.

Few of these Ulster Scots, or Scotch-Irish as they liked to be called, shared in the exodus of United Empire Loyalists who decided to settle in new homes in Canada under the British flag. They had come to America to get away from the English, and they saw no reason why they should put their necks into the noose again in Canada. The exodus consisted mostly of families of English origin, who, as a matter of fact, could be most easily spared, since the Anglo-Americans numbered over a million of the population. These Loyalists of English stock were mostly American born—the increase in the Anglo-American population during the past fifty years having been due rather to large families than to immigration. These English Loyalists were supplemented by a considerable number of naturalized Germans and Swiss opposed to military service; also by a sprinkling of Catholic Scots, with whom the Puritan New Englanders and Presbyterian Scotch-Irish were not popular.

Human nature is such that some of those who had emigrated to America to secure religious freedom became themselves bigoted oppressors. In an address to the Edinburgh Philosophical Institution in November, 1911, Whitelaw Reid, the American Ambassador to Great Britain of that day, said:—

“The Puritan did not seek a new world to establish liberty of conscience—far from it. He only sought a world where he could impose his own conscience on everybody else—The Puritans drove Roger Williams out, because he was a Baptist. They tried Quakers for

heresy, bored holes in their tongues with hot irons, and if after this any confiding Quaker trusted himself again to the liberal institutions of the Colony (Massachusetts) they hung him. They tried old women for witchcraft and hung them. As late as 1692 Cotton Mather himself rode from Boston to Salem to witness the hanging of another minister, George Burroughs, for the crime of not believing in witchcraft, and according to most authorities, not only approved, but actively encouraged the atrocity."

Rhode Island was founded by colonists from Massachusetts desiring to escape from such tyranny. Benjamin Franklin preferred Philadelphia to Boston for the same reason. Quakers fled from Virginia to North Carolina to escape from the oppression of the Anglican Church, and quite a number of the Anglicans came North to Canada to escape from the Presbyterian revengefulness of the Scotch-Irish. Apart from Pennsylvania, which still maintained a comparatively open door to freedom of thought, the American Colony allowing most religious liberty appears to have been Maryland, founded by Lord Baltimore, a Catholic nobleman. Under the Toleration Act of 1649, passed by the Maryland Assembly, fines and public whippings were prescribed for those who spoke reproachfully of the Virgin Mary or any of the several Sects — Puritans, Presbyterians, Independents, Catholics, Jesuits, Lutherans, Calvinists, Anabaptists, Brownists, Antinomians, Barrowists, Roundheads or Separatists. The members of this last sect were reputed to have chanted as they sailed from England "Farewell, Babylon! Farewell, Rome!"

The coming of the United Empire Loyalists made possible the Canada that we know. Previous to their arrival, Nova Scotia had a population of only 14,000, of whom 2,000 were German. The addition of 35,000 Loyalists in 1783-84 from south of the line, made it necessary to create out of the old Nova Scotia a new Province of New Brunswick, to take care of 10,000 of these in the Valley of the Saint John River.

Upper Canada (now Ontario), on the north bank of the St. Lawrence, received another fifteen thousand, of whom perhaps half were virtually deported from their old homes,

and the other half came as "Late Loyalists" when they heard that the land up north was good. Great Britain at that time was too deeply involved in conflict with France to encourage any direct emigration from the British Isles, but the Lieutenant-Governor, Colonel Simcoe, held out the hand of welcome to any who cared to come out of the Republic to "Good King George's Government."

Lord Rosebery, who moved the vote of thanks to Mr. Whitelaw Reid at the meeting in Edinburgh already referred to, expressed an opinion which is now generally accepted:—

"Some of the success of the Revolution was due to a motive not entirely connected with the liberty of the subject in the United States, or entirely with the excellence of the various State Constitutions, but with a fixed and rooted animosity against the reigning dynasty in England, which assisted very considerably the force of arms directed against our troops in that great war."

In addition to the migration of United Empire Loyalists to Nova Scotia and Upper Canada, there was a later and smaller movement from New England to the Eastern Townships in Southern Quebec. The Puritans of Cotton Mather's day had become more human as time went on, and though it was the Boston Tea Party that started the trouble with the American Colonies, there were quite a number, particularly in Vermont, who became dissatisfied with the new Republic and moved up North of the international boundary. When Madison decided on the War of 1812, many of the New England militamen refused to sign up for service—they had too many relatives in Canada to think of this as anything else than a civil war. The main attack, therefore, was made on Upper Canada.

After the Treaty of Ghent was ratified in 1815, friendship returned. Giving up the idea of grabbing Canada, the Americans pushed westward over the Alleghanies into the plains. Writing in 1817, an English traveller said:

"The old America seems to be breaking up and moving westward. We are seldom out of sight, as we travel on this grand track towards the Ohio, of family groups behind and before us."

There were plenty of immigrants to fill the vacant places, for Europe filled the westbound ships with refugees from political and industrial revolutions, on the top of which came the potato famine in Ireland. Canada also received its quota of immigrants, but a number of those landing at Quebec were really on their way to the United States, where the development was much more rapid, and wages were higher.

Lord Durham in his celebrated Report, issued in January, 1839, drew a rather unflattering comparison between the two countries, his remarks being almost an incentive to Canadians to cross the border:—

“On the American side all is activity and bustle. The forest has been widely cleared; every year numerous settlements are formed, and thousands of farms are created out of the waste; the country is intersected by common roads; canals and railroads are finished, or in the course of formation; the ways of communication and transport are crowded with people, and enlivened by numerous carriages and large steam-boats. The observer is surprised at the number of harbours on the lakes, and the number of vessels they contain; while bridges, artificial landing-places, and commodious wharfs are formed in all directions as soon as required. Good houses, warehouses, mills, inns, villages, towns, and even great cities, are almost seen to spring up out of the desert. Every village has its schoolhouse and place of public worship. Every town has many of both, with its township buildings, its book stores, and probably one or two banks and newspapers; and the cities, with their fine churches, their great hotels, their exchanges, court-houses, and municipal halls, of stone or marble, so new and fresh as to mark the recent existence of the forest where they now stand, would be admired in any part of the Old World. On the British side of the line, with the exception of a few favoured spots, where some approach to American prosperity is apparent, all seems waste and desolate. There is but one railroad in all British America, and that, running between the St. Lawrence and Lake Champlain, is only 15 miles long. The ancient city of Montreal, which is naturally the commercial capital of the Canadas, will not bear the least comparison, in any respect, with Buffalo, which is a creation of yesterday. But it is not in the difference between the larger towns on the two sides that we shall find the best evidence of our own inferiority. That painful but undeniable truth is most manifest in the country districts through which the line of national separation

passes for 1,000 miles. There, on the side of both the Canadas, and also of New Brunswick and Nova Scotia, a widely scattered population, poor, and apparently unenterprising, though hardy and industrious, separated from each other by tracts of intervening forest, without towns and markets, almost without roads, living in mean houses, drawing little more than a rude subsistence from ill-cultivated land, and seemingly incapable of improving their condition, present the most instructive contrast to their enterprising and thriving neighbours on the American side. I was assured that in the Eastern Townships of Lower Canada, bordering upon the line, it is a common practice for settlers, when they wish to meet, to enter the State of Vermont, and make use of the roads there for the purpose of reaching their destination in the British Province."

This unflattering contrast, however, must have been overdrawn, for Charles Dickens, who did not travel, as Lord Durham did, with a staff of twenty-two, but sauntered in and out among the people, seeing things for himself, concluded his account of a visit to the United States and Canada in 1842 with a very different picture:—

"But Canada has held, and always will retain, a foremost place in my remembrance. Few Englishmen are prepared to find it what it is. Advancing quietly; old differences settling down, and being fast forgotten; public feeling and private enterprise alike in a sound and wholesome state; nothing of flush or fever in its system, but health and vigour throbbing in its steady pulse: it is full of hope and promise. To me—who had been accustomed to think of it as something left behind in the strides of advancing society, as something neglected and forgotten, slumbering and wasting in its sleep — the demand for labour and the rates of wages; the busy quays of Montreal; the vessels taking in their cargoes, and discharging them; the amount of shipping in the different ports; the commerce, roads, and public works, all made to last; the respectability and character of the public journals; and the amount of rational comfort and happiness which honest industry may earn: were very great surprises. The steamboats on the lakes, in their conveniences, cleanliness, and safety; in the gentlemanly character and bearing of their captains; and in the politeness and perfect comfort of their social regulations; are unsurpassed even by the famous Scotch vessels, deservedly so much esteemed at home."

—From "American Notes" by Charles Dickens.

Fortunately, Canada was considered in Great Britain as a natural outlet for the surplus population of England, for disbanded soldiers, for agricultural labourers and small farmers, for the unemployed in cities and parishes. One English bishop, giving evidence before a Select Committee on Emigration in 1826, said:

"Emigration is what bleeding would be to an apoplectic patient."

Until 1832, English parish authorities under the Poor Law could level up the wages of labourers with money derived from rates. Whereupon landlords found it paid them to clear their estates of all likely to seek relief, eject surplus tenants and raze their houses to the ground. Small farmers emigrated in large numbers to Canada to avoid the burden of taxation.

William Lyon Mackenzie describes a visit he paid to an emigrant ship on its arrival at Quebec in 1832:—

"The passengers were in number 254, all in the hold or steerage, all English, from about Bristol, Bath, Frome, Warminster, Maiden Bradley, etc. I went below, and truly it was a curious sight. About 200 human beings, male and female, young and old and middle aged; talking, singing, laughing, crying, eating, drinking, shaving, washing. . . . Here a grave matron chanting selections from the last edition of the last new hymn book, there a brawny ploughman pouring forth the sweetest melody of 'Robin Adair.' These settlers were poor, but in general they were fine looking people, and such as I am glad to see come to America."

—From "Sketches of Canada and the United States,"
published 1833).

While Canada received many emigrants from Ireland, a much larger number went to the United States. The first census of the foreign born made by the Federal Government was in 1850 and showed 1,000,000 Irish out of a total of 2,380,000, increasing to 1,500,000 when the second census was taken in 1860. There was a corresponding flood of German immigration into the United States following the democratic uprisings of the 40's. Between 1847 and 1860 over a million German immigrants were added to the American population.

The opening of the American West for settlement attracted many young Canadians, particularly from Ontario, and the discovery of gold in California added to the trek across the border. The terminus of the Grand Trunk Railway was at Chicago, and the immigrants from Europe who had chosen the St. Lawrence gateway for their travel to Iowa, Illinois, Wisconsin, Minnesota and points further west, suggested to many Canadians the thought that there was more money to be earned across the line. Many went and a few came back, such as Henry Beatty, the father of Sir Edward Beatty.

The American Civil War to some extent complicated the relations between Canada and the United States. Great Britain's political associations were with the South, whereas the Canadians as a whole were strongly in favor of the North, and many actually enlisted in the Northern Armies. Agitators from the South of Ireland stirred up an anti-Canadian feeling in the United States, resulting in the Fenian Raids of 1866 and 1870, which, however, the Government at Washington discountenanced and prevented so far as possible.

The great railway and industrial development of the United States, following the close of the Civil War, attracted an ever-growing immigration from Europe, particularly as it coincided with the social unrest resulting from the Freedom of the Serfs and from great European wars. While most of the migration to North America was directed in the first place to the United States, there followed an overflow into the Canadian West, fostered particularly by the Canadian-born J. J. Hill, who operated steamers on the Red River in association with the St. Paul and Pacific Railroad, which he developed into the St. Paul, Minneapolis and Manitoba Railroad, the nucleus of the Great Northern. The Mennonites fleeing from Russia in the early seventies went partly to the Western States and partly to Southern Manitoba. Canada received the larger number because the Canadian Government was willing to grant freedom from military service.

The contract for construction of the prairie section of the Canadian Pacific Railway was allotted to a St. Paul, Min-

nesota, firm, which recruited a large proportion of its labour from the United States, and incidentally advertised Western Canada. The immigration from the United States to Canada in the decade 1881-1890 numbered 526,974, and as the total population of Canada in 1891 was only 4,833,239, the American colour added to the Canadian Mosaic was noticeable. There was, of course, a counter-movement in the other direction, and all of the immigrants from the United States did not stay, but those who went for land were mostly satisfied to make new homes. The decade 1891-1900 was a period of depression in Canada, and the migration from the United States dropped to less than a hundred thousand, but the British kept coming, and there was also the beginning of the later heavy influx direct from Europe.

During the last fifty years of the 19th Century, the migration of Canadians into the United States can best be gauged by the Census figures:

Canadian-born Residents in the United States

1850	147,711	1880	717,157
1860	249,970	1890	980,938
1870	493,464	1900	1,179,807

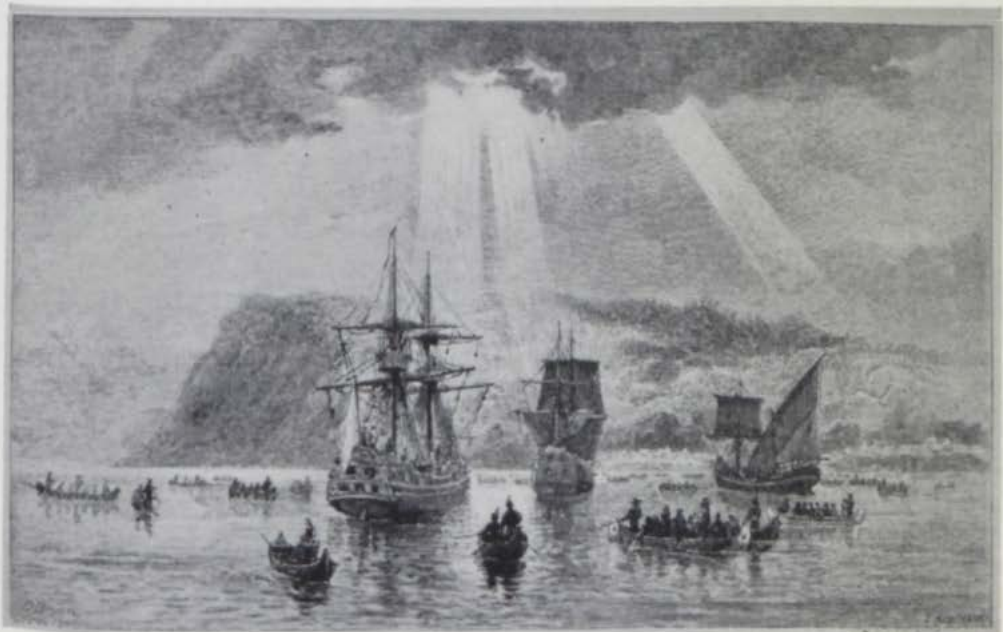
Goldwin Smith, an English political writer resident in Canada (from 1871 to 1910), took an alarmist view of the situation, which is expressed in the following letter to Lord Rosebery, dated October 26, 1904:—

"The populations are mixed. Hardly anything remains to separate them but the political and fiscal line. There are 1,200,000 Canadians in the States, and Americans are pouring into our North-West. There are in Canada 2,429 men in receipt of American pensions. Churches and Societies of all kinds join hands across the line. Inter-marriage is frequent. You might find, as Sir Richard Cartwright said, whole tracts of Canada in which there would be few who had not a connexion in the United States. American capital is being largely invested here. The periodical literature of the United States is ours. The customs line is a pure nuisance, and some day must go, though Protectionists and Imperialists together may hold out long. As to the political line,



From the painting by Maurice Greiffenhagen, R.A.

Champlain brings his bride to Quebec.



From the drawing by Lucius R. O'Brien, P.R.C.A.

Arrival of Jacques Cartier at Stadacona (Quebec), 1534.



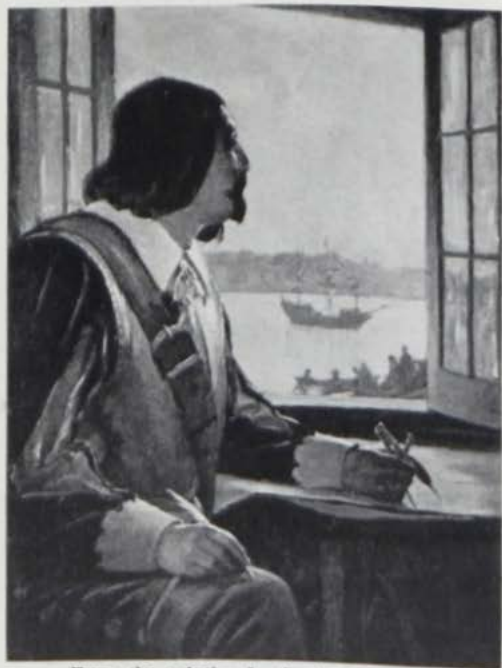
From an engraving by Waltner, Paris.
Robert Cavalier de la Salle.



(John Ross Robertson Collection).
Pierre Le Moyne, Sieur d'Iberville.



From the painting by A. Dickson
(Public Archives of Canada)
Lt.-Col. Charles de Salaberry.



From the painting by G. A. Reid, R.C.A.,
in the Ontario Agricultural College.
Champlain dreams of Quebec.

nature has probably made up her mind; and if she has, she will have her way."

—Goldwin Smith's Correspondence (1846-1910).
McClelland & Goodchild.

Since then, the number of Canadians in the United States has grown to over two million, while the number of settlers in Canada whose parents were born in the United States has grown to 344,574. In addition to these, there are large numbers of Europeans who have tried their luck in the United States and then moved north into Canada.

It was in the first years of the new Century that migration from Europe to the United States and from the United States to Canada once more grew to large volume.

Immigrants from Europe were landing in hundreds of thousands at the port of New York, providing labour for Eastern industries, adding new consumers to the home market and giving impetus to the westward trend.

"America! It was the promised land to us Czechs who were crushed down by the Austrians. My uncle came once to Varta and told us tales of New York, of buildings eighty stories high, of underground trains running a hundred miles an hour, of ships as big as Prag itself, of stores with ten thousand employees—everything on a scale of giants. He wore American shoes and clothes, with diamonds flashing on his fingers, and wrote with a fountain pen, and laughed at our cottage with its floor of trodden straw and furniture all home-made, though it was scrubbed and polished till it shone. I dreamed of the days when I could wear American shoes and have diamond rings and write with a fountain pen and work in an office eighty stories high with ten thousand other employees."

—From "Pagan Love," by John Murray Gibbon.
McClelland and Stewart.

With demand for farms by new immigrants, the Europeans who had settled in the Western States were beginning to find that land there was becoming costly, and that their sons would do better for themselves if they went North to the virgin wheat lands of the Canadian prairies. Hence the considerable numbers of settlers of Scandinavian and German racial origin included in the American emigration to Canada of that period.

The cowboys of Texas and Montana found the ranches of Alberta to their liking, and for them there was no international boundary. So far from there being any ill-feeling against them, they were very welcome, adding a definite and valuable note of colour to the Canadian Mosaic.

In an analysis of the Settlement of Saskatchewan covering the period preceding the Great War, the late Dr. E. H. Oliver gave an estimate of the sources of the so-called American immigration into Canada which may be extended to all three prairie provinces:

"About one-third of the volume of the American immigration is North-European of the second generation. The fathers came from North Europe to the northern Central States, and the children in the next generation pushed northward to the Prairies. In this way came many Norwegians and Swedes, but not Icelanders, who, for the most part, came directly to Canada. A second third of the American immigration is of Yankee stock. They belong to the westward American movement that came from New England and other eastern sections of the United States by way of Ohio and the Mississippi to the American North-West and thence to Canada. This journey in most cases probably required about three generations to complete. The other third of the American immigration consists of British and Eastern Canadian folk who are repatriating themselves, sometimes in the first, sometimes in the second, generation."

—From "Transactions of the Royal Society of Canada,"
Section II, 1926.

Typical of the friendly feeling is the bronze plaque set up in 1937 on a panel at the Peace Bridge between Fort Erie, Canada, and Buffalo, New York, by the Associated Countrywomen of the World, and dedicated to the rural women of Canada and the United States.

The Minister of Railways and Canals in the Mackenzie King Government, the Hon. C. D. Howe, is a naturalized American. It is of special interest to note that he is a family connection of Julia Ward Howe, author of "The Battle Hymn of the Republic."

CHAPTER TWO
FRANCE AND CANADA
TO FRANCE

"You must make an alliance, dear Mother, in imitation of the course of the Sun. For as he daily carries his light hence to New France, so let your civilization, your justice, your piety, in a word your light, be also carried thither by your children. . . This province will be worthy to be called your daughter, the colony of men of courage, the Academy of Arts, and the retreat of those of your children who are not contented with their lot."

—Marc Lescarbot in the dedicatory letter prefacing his
Nova Francia or History of New France.

SINCE there are nearly three million Canadians of French descent in Canada, and the French were the first to settle in Canada, there is particular interest in the contribution of France to Canadian life and in the relations of the French-Canadians to the other races that came to settle alongside.

The original hope of the early French explorers in Canada was to find a short, direct route to the fabled riches of China, but the wealth they found lay in the fur-bearing animals of the St. Lawrence basin.

The hankering for China started with the account brought back to Europe in the 13th Century by Marco Polo, a Venetian jewel merchant, who dictated in a Genoese prison to a French translator the story of his sojourn at the Court of Kubla Khan, a Mongol Emperor, near the present Peiping in China. Christopher Columbus, two hundred and fifty years later, was inspired by that story to set sail for this El Dorado, which he thought he had found when he reached the West Indies. Columbus' exploration was continued further West by the Spanish conquistadores, such as Cortez and Pizzaro, who discovered in the gold and silver of Mexico and Peru treasure enough to satisfy even a Spanish King. The French, also looking for China, swung up to the North and found in the

St. Lawrence River a waterway into the interior of the unexpected Continent.

We have in the name *Lachine* an echo of the rumour that the St. Lawrence was on the road to China, and we read that when Jean Nicolet early in the seventeenth century was sent by Samuel de Champlain on an Embassy to the Winnibagoe Indians on Lake Michigan, he equipped himself with a robe of Chinese damask, decorated with flowers and birds of many colours, thinking that these Winnebagoes might be subjects of the great Khan of Tartary, and that this costume might be to their taste.

Henry IV, of Navarre, was a merchant at heart and looked on fur as something more than a token of rank. His patronage of the fur traders Sieur de Pont-Gravé, the Sieur de Monts, of the Sieur de Poutrincourt and of Samuel de Champlain paved the way with beaver skins to fortune. Louis XIII kept his eye on this traffic under the guidance of Cardinal Richelieu. When that practical Prince of the Church organized, in 1627, the Company of a Hundred Associates, giving it a monopoly of the fur-trade in Canada, he had the pick of the French nobility as his fellow shareholders.

France of the seventeenth century was overrun with landless nobles and soldiers of fortune, to whom the prospect of a Seigneury in the New World made up for the unpleasant thought of the long, rough voyage across the Atlantic. The adventure of fur-hunting offered sport such as even the royal forests of France could not provide, with fortunes in sight which might well make possible a brave show on future visits to Paris and the Court at Versailles.

Benjamin Sulte, keenest of historians, in an analysis of the French-Canadian population, showed that population to be for the most part descended from the settlers who came from France between the years 1633 and 1673. These originated in Northern and Central France, chiefly Normandy.

"The bulk of the men who came during 1633-1673 were from the rural districts, and took land immediately on their arrival here. It is

noticeable that a large number of them had, besides, a trade of their own, such as carpenter, cooper, blacksmith, so that a small community of twenty families possessed among themselves all the requirements of that kind that could be useful.

"No land was given to those who did not show qualification for agricul-



The settlers in French Canada came from the provinces enclosed in the line - - - - -

tural pursuits, and they placed for three years in the hands of an old farmer before the title of any property was assigned to them.

"A few, discharged soldiers from the Carignan Regiment, in 1670, swelled the number, and as these, together with many of the men from Poitou and Rochelle, came out single, they married the daughters of the previously settled Normans. This accounts for the marked absence at the present time throughout the French speaking communities of Canada of any but the Norman accent and forms of speech.

"After 1674, very few immigrants settled on the banks of the St. Lawrence. There were at most not more than thirty or forty a year, which were absorbed in the same manner into the general population. The wars which prevailed from 1684 to 1713 depleted this annual immigration, so that the Census of 1681 is taken as the basis for all French Canadian genealogical computation even up to our own time.

"In 1685 the population of New France was 11,000 souls. From that year until 1713 the colony passed through a succession of wars without a moment of rest: 1st, against the Iroquois; 2nd, the Wisconsin Indians; 3rd, Massachusetts, New Hampshire, Maine; 4th, Newfoundland and Hudson's Bay. When peace was signed in 1713 the Canadians were 19,000 in number.

"Then followed thirty years of quietness during which period a certain number of immigrants settled in Lower Canada. At the beginning of hostilities in 1744 the French population (not including the Acadians) amounted to 39,000 souls."

If there is one characteristic typical of the French-Canadians, it is the respect for tradition. He is steeped in the history of his race, a history alive with picturesque and romantic figures—take, for instance, Jacques Cartier, the master pilot of St. Malo, about whom I have written this ballad:—

JACQUES CARTIER MASTER PILOT

(Tune — "La Bastringue")

Did you anchor at Cathay
 Master Pilot, Master Pilot?
 Were the streets of gold so gay
 As in Marco Polo's day?
 "Stranger than streets of gold I found,
 Rocks where a million birds flew around;
 Then a country warm as Spain,
 Rich in berries, trees and grain."

Were there princes in the land,
 Master Pilot, Master Pilot,
 Ruling this delightful strand
 In a palace wide and grand?
 "Nothing but savage Indians there
 Wearing the skins of deer and bear.
 All his robes a Chief would sell
 For a knife or tinkling bell."

Were there mountain peaks that soar,
 Master Pilot, Master Pilot?
 Were there rivers to explore,
 Sailing inland from the shore?
 "Far up a river wide and strong
 There is a height where Indians throng;
 This for King of France we claimed
 Now Mount Royal duly named."

As the world around you scanned,
 Master Pilot, Master Pilot,
 Was there any Indian hand
 Pointing out the Promised Land?
 "No one can tell how far Cathay
 Back of beyond to westward lay.
 High above their palisade
 We all Canada surveyed."

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 Gordon V. Thompson Ltd., Toronto.)

Then among the heroic figures, you find Samuel de Champlain, who founded the Order of Good Cheer to keep up the spirits and health of a garrison through a bitter winter; Maisonneuve, the missionary soldier; martyrs such as Brébeuf; Frontenac, the gallant, swaggering Governor of Quebec; the tragic figure of the explorer La Salle; brave women such as Mère Marie de l'Incarnation (Mother Marie of the Ursulines); Madame La Tour and Madeleine de Verchères. These all belonged to a heroic age, for it required a heroic spirit to brave the Atlantic in a small sailing ship and to penetrate a Continent of virgin forest in the teeth of savage and hostile Iroquois.

As we stand on Dufferin Terrace at Quebec, it needs but a little imagination to fancy we hear the strains of a Pavane or Court Dance of the Old Regime.

QUEBEC

(Tune—17th Century Pavane "Ma belle si ton ame")

With battlements surrounded
 And gates in crannied wall,
 Long years ago was founded
 This Old World capital,

Seigneur, priest and nun,
 Came here, alike in daring,
 Nor Iroquois ensnaring
 Could halt the work begun.

Another race prevailing
 Laid low the oriflamme,
 Brave Highland soldiers scaling
 The Heights of Abraham.
 Yet above the tide,
 With ever growing radiance
 Among the new Canadians,
 Quebec retained her pride.

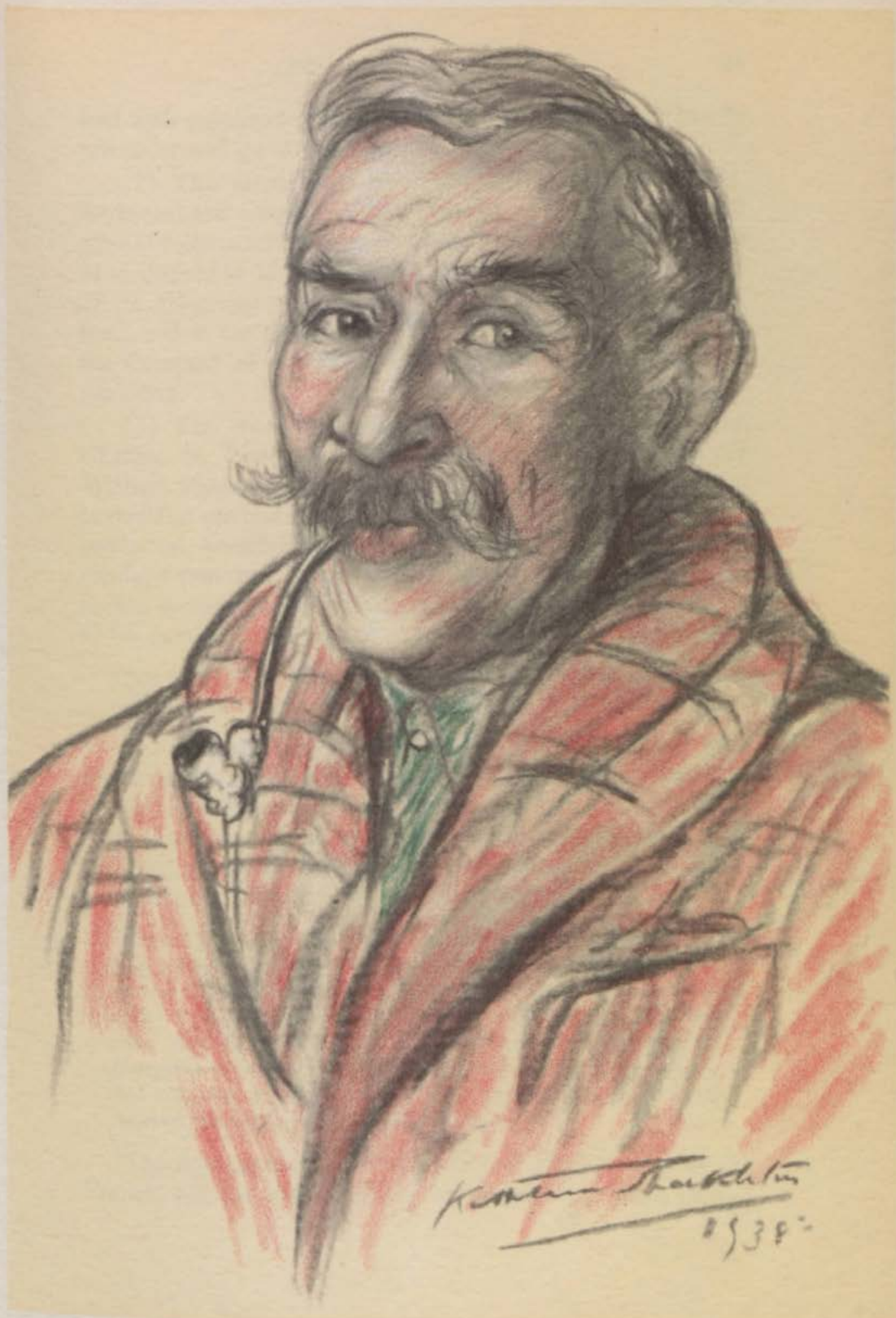
The slope of gardens flowering,
 The steep and narrow street;
 The Chateau overtowering
 The terrace at its feet;
 Spires that upward rise,
 In rare and lovely fountain,
 Blue-rimmed by distant mountain,
 Bring wonder to the eyes.

From "Northland Songs No. 2"
 (Gordon V. Thompson Ltd., Toronto).

In the country districts and in Montreal and Quebec there are old Manors and houses with shelving roofs and gables to remind us of the Seigneuries. In his folksong, the French Canadian as a rule is singing tunes and words that were brought to Canada three hundred years ago. The Church has encouraged him to be a believer in authority, and his instinct is to be conservative and thrifty. This conservative instinct has kept alive through tradition the folk-tunes of Old France.

The French of the Old Regime in Canada had little or no contact with the English except as hereditary enemies, and had still less desire to have anything to do with the New England Colonials, since these were mostly Protestants. Four meetings which stand out in the history of New France were:

(1) The meeting between Champlain and David Kirke at Quebec in 1628, after Kirke had captured the French fleet



FRENCH-CANADIAN TYPE

Drawn by KATHLEEN SHACKLETON

sent with supplies to relieve Quebec, when Champlain had to surrender and go as a prisoner to England.

(2) The astonishing meeting between Radisson (Mr. Radishes) and Groseillers (Mr. Gooseberry), two of the most romantic characters in French-Canadian history, with Charles II at Oxford in 1665, a meeting which resulted in the transfer of the allegiance of these two worthies from France to England, and in the granting to Prince Rupert of the Charter of the Company of Adventurers of England trading into Hudson's Bay.

(3) The meeting between Governor Frontenac in the Chateau St. Louis at Quebec with the Officer sent by Sir William Phips, commanding thirty-four ships and 2,300 men to demand surrender. When the British officer, who had been conducted blindfolded to the Council Chamber, had the bandage removed from his eyes, he faced Frontenac on his throne surrounded by a brilliant guard and heard in response to his demand of surrender,

"Tell Sir William Phips that the answer of the Governor of Canada will come from the mouths of his cannon in the citadel of Quebec."

(4) The meeting between Le Moyne d'Iberville, commanding the *Pelican*, with Captain John Fletcher, commanding the *Hampshire*, off York Factory in Hudson Bay in 1697 just before the *Hampshire*, after four hours of fighting, sank with two hundred and ninety men on board. Captain Fletcher, according to the records of the Admiralty:

"Just before he gave his last broadside, called to the said Mons. d'Iberville, bidding him strike, which he refusing to do Captain Fletcher took a glass and drank to him, telling him he should dine with him immediately. Upon which the said French Captain pledged him in another glass. And thereupon his men fired a volley of small shot upon the *Hampshire* which was returned with a like volley to the Frenchman. And after that the said Captain Fletcher was not seen, so that it was supposed the said Captain Fletcher was then killed."

The fighting ended in the capture of York Factory by the French, but the English Navy prevented them from getting

any trade, and in 1713 the Treaty of Utrecht restored Hudson Bay to the English.

Radisson and Groseillers were really glorified *coureurs de bois*, or bush rangers, who had been victimized by a rapacious system of monopoly. They were not the only members of this adventurous class that made contact with the English on their fur-hunting and fur-trading ventures.

When we go fishing today, or hunting, in Quebec or Northern Ontario, we find in our French-Canadian guides a reminiscence of this roving race, the forerunners of the *voyageurs* of later days.

Nicolas Perrot, himself a *coureur de bois*, describes his profession as consisting of:—

“Young men in their prime—some of good family, others simple inhabitants or their children—others who had no professions and call themselves ‘volunteers’—the desire for profit is common to them all—some carry their own merchandise to the savage—others rent it from merchants. Some carry on this business for individuals, others take a share of the risk with merchants. All their victuals consist of some biscuit, peas, corn, and some small barrels of brandy. They are soon reduced to living off the hunting and fishing they find along their route— When that gives out, they are reduced to eating a kind of moss which they call ‘tripe de roche’.”

It was, therefore, the lure of adventure rather than the prospect of rich living that enticed them from the settlements.

In 1645 the *habitants* or peasant-settlers themselves took over the whole fur-trading business of New France as a co-operative concern known as the *Compagnie des Habitants*. They undertook to deliver 1,000 lbs. weight of beaver-skins a year, with the result that virtually all the able-bodied men in Canada spent the winter in the woods. In order to regulate abuses, the Council, in 1648, enacted that:—

“Such settlers as were accustomed to the country might, if they chose, go to the districts inhabited by the Hurons under the leadership of a Captain appointed by the Council. They should serve as escorts for the themselves who wished to come down to the French posts to trade their Missionaries going to the Indian countries, as also for the Indians furs.”

In 1671, Intendant Talon wrote to Colbert that the number of *coureurs de bois* must be reduced. Fur-bearing animals were too much hunted, the market for beaver was glutted, and the price of fur in consequence was decreasing. On that account, when Frontenac came to Quebec as Governor, in 1672, he had instructions from King Louis to suppress the *coureurs de bois* and transform the Colony into a farming community, protected by a few strategic forts. His first injunction forbade the Canadians to leave their settlement with merchandise under any pretext whatever, unless protected by formal authority. Limits were set within which those absent might return. All goods held in contravention of these orders would be held as contraband, and severe penalties inflicted.

A lover of pageantry and display, Frontenac found conveyance by canoe hardly worthy of the King's representative in Canada, and conceived the idea, among other things, of condemning offending *coureurs de bois* to the galleys, the galleys in mind being a ship of state in which the governor could travel with dignity through his domain.

While fulminating against the *coureurs de bois*, Frontenac helped to add to their number through the establishment of a Canadian militia. King Louis had too many wars in Europe to ship more soldiers to Canada. Colbert wrote in June, 1673:

"His Majesty cannot give any assistance to Canada this year on account of the great and prodigious expense that he has been obliged to incur for the maintenance of more than 200,000 men and 100 ships and 25 galleys."

Frontenac, therefore, created soldiers on the spot out of the *habitants*, whom he organized as a militia under local Captains. These were armed at their own expense with muskets, which they paid for in monthly instalments, with permission to use them for hunting till they were required for military service. No wonder that many of them became *coureurs de bois*.

Emigration from France to Canada ceased in this year, and in 1674 Colbert advised the Intendant not to count any

more on assistance from the King. The distress throughout France became so great that Madame de Sevigné wrote from Brittany, in 1680:

"I see only people who owe me money, who sleep upon straw, and who weep."

Lawless and half-savage the *coureur de bois* might have become, yet not wholly "fit for treason, stratagems and spoils," for he had the saving grace of "music in himself," and more than any other kept alive the folksong of the seventeenth century. As he paddled his canoe through the forested waterways, he sang the chansons of his time, songs which were passed on to his successors, the *voyageur* and the raftsmen. These songs had little apparent relation to his own life. They were songs of princes and princesses, of well-saddled cavaliers, of prisoners in far-off Nantes, of roses which he never saw in the depth of the woods, of gardens with orange trees, of shepherdesses guarding sheep—not of beaver, or moose, or deer. But the melodies were rhythmic and helped to keep oars and paddles in time.

PIONEERS OF CANADA

(Tune—"l'Age Futur", used by Rameau and Béranger)

Into a land of fur and beaver,
 Out where the painted Indian roam'd
 Threading maze of lake and river
 Racing with death where rapid foam'd,
 Ardent of soul, China their goal,
 Ventur'd the Norman soldier traders,
 Pioneers of Canada.

Mocassin-shod and deerskin-coated,
 Ranging they set to westward forth,
 Through the untracked forest floated,
 Master'd and bargained with the North.
 Muskets and knives, trinkets for wives,
 Beads they exchanged for pelt and ermine,
 Pioneers of Canada.

Buffalo hunting, rode with Indian
Over the knee-high prairie grass;
Charted river, crag and canyon,
Blazing the trail through mountain pass.
Mushing their way, dogteam for sleigh,
Over sub-arctic waste they wander'd,
Pioneers of Canada.

Steamer and train have now supplanted
Birchbark canoe and fur brigade.
Landing-grounds for planes are granted
Nearby an ancient palisade.
Children may change—naught can estrange
Love for the North their fathers conquered,
Pioneers of Canada.

From "Northland Songs No. 2"
(Gordon V. Thompson Ltd., Toronto).

Frontenac eventually realized that these western *coureurs de bois* could be organized as a legion of frontiersmen, skilled in Indian ways and Indian warfare, able to live off the land without draining the public treasury, adventurous spirits willing to fight so long as they were not forced to farm. As a matter of fact, by the year 1681, according to Henri Lorin, the sanest of the French historians,

"the country had as many farm workers as it needed, and the over-production of grain explains the number of *coureurs de bois* as much as the supposed dislike of the colonists for sedentary life."

In reviewing the history of Canada during the eighteenth century, one realizes that the French-speaking fur-traders were now Canadians rather than French, and in this growth of a new nationality the *coureur de bois* played a notable part. Inter-marriage with Indians made the bushranger indifferent to Europe, particularly as his ancestral France had been so step-fatherly. As merchants and as employers, the British provided him with a better living, and under British rule he did not have to work so many days for his Seigneur without pay, while he was allowed liberty of religion.

In the expansion of the white man's fur-trade towards the West, the half-breed offspring of those *coureurs de bois* who had taken Indian wives served as a *liaison* with the Indian tribes. To that *liaison* is due the more peaceful penetration of the West in British North America than in the United States. To so many Americans, the only good Indian was a dead Indian, and this brutal attitude had its boomerang in the Indian massacres which stain with blood the pages of American history.

The mentality of the *coureur de bois* was inherited by his successor, the *voyageur*, and what that mentality was can best be illustrated from the account of his life given to Alexander Ross by one whom he calls a "superannuated son of the wilderness." This was a *voyageur* over seventy years of age who worked his passage by convoying Ross from Norway House to the Red River Settlement.

"I have now been forty-two years in this country. For twenty-four I was a light canoe-man; I required but little sleep, but sometimes got less than I required. No portage was too long for me; all portages were alike. My end of the canoe never touched the ground till I saw the end of it. Fifty songs a day were nothing to me. I could carry, paddle, walk and sing with any man I ever saw. During that period, I saved the lives of ten *Bourgeois*, and was always the favourite, because when others stopped to carry at a bad step and lost time, I pushed on—over rapids, over cascades, over chutes; all were the same to me. No water, no weather, ever stopped the paddle or the song. I was once possessed of fifty horses, and six running dogs, trimmed in the first style. I was then like a *Bourgeois*, rich and happy; no *Bourgeois* had better-dressed wives than I; no Indian Chief finer horses; no white man better-harnessed or swifter dogs. I beat all the Indians at the race, and no white man ever passed me in the chase. I wanted for nothing; and I spent all my earnings in the enjoyment of pleasure. Five hundred pounds, twice told, have passed through my hands; although now I have not a spare shirt to my back, nor a penny to buy one. Yet, were I young again, I should glory in commencing the same career again. I would willingly spend another half century in the same fields of enjoyment. There is no life so happy as a *voyageur's* life; none so independent; no place where a man enjoys so much variety and freedom as in the Indian country. Huzza! huzza! *pour le pays sau-
age!*"

THE VOYAGEUR

(Tune—"La Rose Blanche"—French Canadian Folksong)

Ho! for the life of a voyageur!
Ho! for the haunts of game and fur!
We drive along the old canoe,
And comb the bank for beaver.

Ho! for the tumbling rapid's roar!
Ho! for the rest on lone lake shore!
We lie beneath the old canoe,
And sleep beside the river.

Ho! for the land of the Indian brave,
Hunter and trapper and no man's slave;
His squaw is in his bark canoe,
His arrows in his quiver.

Hard is our labour and low the wage;
Heavy the pack on the long portage;
But overhead we swing canoe
With brawny arm as lever.

From "Northland Songs No. 1"
(Gordon V. Thompson Ltd., Toronto).

In 1936 the descendants of Jean-Baptiste Lagimodière, a celebrated *coureur de bois*, and his wife, Marie-Anne Gaboury, the first white woman known to have reached the Canadian prairies—a honeymoon trip of 1807—met and formed at Winnipeg *La Lignée Lagimodière-Gaboury*, comprising the 1,868 living offspring now scattered throughout Canada, the United States and even France. All the descendants have not yet been traced, but it is believed that there are 4,000 actually living. The father of this clan carried despatches from old Fort Douglas on the Red River to Lord Selkirk in Montreal in 1815, travelling in the heart of winter this distance of 1,800 miles, equipped only with snowshoes, a gun, an axe and a blanket, in order to warn Lord Selkirk of the conflict between the Hudson's Bay Company men and the Nor-Westers. On being asked what recompense he wished for this journey, he is said to have answered:

"Priests for our country—give us priests as soon as possible."

Although the Treaty of Utrecht (1713) was supposed to settle outstanding disputes between French and English in North America, a problem arose in the Province known to the French as Acadia and to the English as Nova Scotia. While the pretext for the expulsion of the Acadians was their lack of loyalty to the British throne, the attitude towards the Acadians was undoubtedly coloured by religious feeling—the handling of these contumacious French Catholics being left to the Protestant New Englanders.

William Shirley, Governor of Massachusetts, directed the policy, which led to the replacing of French with British and German settlers in Nova Scotia. Lieutenant-Colonel John Winslow, who carried out the deportation, used transports from Boston.

A century later, a New England poet, Henry W. Longfellow, made a sentimental *amende honorable* in his poem "Evangeline," in which he drew tears from the eyes of countless readers with his description of the Great Banishment. What the world is apt to forget is that the blame for the Great Banishment lies at the door not of the brutal English, but of the brutal New Englanders, although Governor Lawrence may have done what he did with the tacit approval of the British Government of that time. The ultimate effect was eventually to create a revulsion of feeling in sympathy with the banished Acadians, and to create a friendliness towards these victims of political and religious antagonisms which otherwise might never have arisen.

SONG OF ACADIA

(Tune—Tweedside)

O bring me again to the dykelands
 That still of Acadians tell;
 Where never rose moon without side-glance
 At tides that are drawn by her spell;
 Where floods up from Fundy are roll'd
 And Blomidon looms over bay,
 And nearby are found as of old
 The willows and well of Grand Pré.



Photo by Nicholas Morant.

Crosses at St. Boniface, Manitoba.



From the bronze by Alfred Laliberté, R.C.A. (National Gallery of Canada).

La Repas du Veau (Feeding the Calf).



Sir Georges Etienne Cartier.



Sir Louis H. Lafontaine.



Sir Wilfrid Laurier.



Photo by J. E. Livernois.

Father Lacombe.

There orchards of apple and cherry
 Entice you to gay carnival;
 Wild flowers in meadow make merry
 From Spring to the fragrance of Fall.
 Untramell'd in clover, the bees
 Take plunder of honey away,
 And oxen grow fat as they please
 Where grass is knee-high in Grand Pré.

Yet down by the path over yonder,
 Where sweetbriar is petal'd in bloom,
 Old ghosts of Acadia wander
 Retracing the haunts of their doom;
 And there in her kirtle of blue
 And Normandy cap of her day
 Evangeline saunters a-new
 By willows and well of Grand Pré.

From "Northland Songs No. 2"
 (Gordon V. Thompson Ltd., Toronto).

While most, though not all, of those belonging to the official governing classes in Quebec and Montreal returned to France after the Capitulation in 1760, the population of between forty to fifty thousand inhabitants who remained had to be placated. The policy of deporting the Acadian French, which had been carried out with such doubtful success in Nova Scotia, was not repeated. Now there was a new King George, and the British Secretary of State endorsed the conciliatory instructions of General Amherst to his officers, who were asked to see that they employed the most vigilant attention:

"and take the most effectual care that the French inhabitants . . . be humanely and kindly treated, and that they do enjoy the full benefit of that indulgent and benign government which already characterizes His Majesty's auspicious reign and constitutes the peculiar happiness of all who are subjects to the British Empire."

The Governors were asked to give the strictest orders:—

"to prevent all soldiers, mariners and others . . . from insulting or reviling any of the French inhabitants, now their fellow subjects, either by ungenerous insinuation of that inferiority which the fate of

War has decided, or by harsh and provoking observations on their language, dress, manners, customs, or country."

The general orders enjoined all officers, on meeting religious processions, to:—

"pay them the compliment of the hat, because it is a civility due to the people who have chosen to live under the protection of our laws."

Placards were posted at the doors of churches indicating some of the benefits offered by the British occupation, with the message:

"As it is specially enjoined on the troops to live with the *inhabitants* in harmony and good fellowship, we likewise recommend the *inhabitants* to receive and treat the troops as brothers and fellow citizens."

General Murray, Governor-in-Chief of the Province of Quebec, although himself a convinced Protestant, was on terms of close friendship with Monseigneur Jean Olivier Briand, Vicar-General of Quebec, and persuaded the British Government to agree to his consecration as Bishop of Quebec, on condition that he was to be subject to no foreign power and have no relation with Rome or the Court of France. Article 27 of the Capitulation of Montreal, signed September 8th, 1760, declared:

"The free exercise of the Catholic, Apostolic and Roman religion, shall subsist entire, in such manner that all the States and the people of the towns and countries, places and distant posts, shall continue to assemble in the Churches, and to frequent the Sacraments as heretofore, without being molested in any manner, directly or indirectly."

The communities of nuns serving in the General Hospital, the Hotel Dieu, and the Ursuline Convent at Quebec, received particularly favoured treatment, and reciprocated by taking special care of the numerous casualties of the late conflict. They received free provisions and fuel, while the nuns of the General Hospital received an additional cash grant of £400.

This considerate treatment was far from agreeable to the militant Protestants in the Thirteen Colonies, but undoubtedly prevented Quebec from adding a fourteenth star to the American Revolutionary Flag. Bishop Briand's advice was undoubtedly taken by the British Government in framing those clauses of the Quebec Act of 1774 which rendered Catholics eligible for public offices.

All the French of the Old Regime did not return to France, particularly those who were Seigneurs and had a stake in the land. To these the return of Sir Guy Carleton as Governor-in-Chief to Quebec in 1774 was very welcome, since he brought with him a bride, Lady Maria Howard, who had been brought up at Versailles, and at once took upon herself the pleasant duty of acting as hostess to the ladies of Quebec, and reviving to some extent the atmosphere of a Court which they had sadly missed since the days of Montcalm. The feeling towards the British grew friendlier, and the evidently genuine desire to maintain religious freedom made possible the *Mandement* issued at Quebec by Bishop Briand on May 22nd, 1778, of which the following is a translation:—

"A body of subjects in revolt against their rightful Sovereign, who is also ours, has just made an inroad into this Province, less in the hope of being able to continue it than with the idea of leading us into revolt; or at least of withdrawing your opposition to their pernicious design. The singular favour and kindness with which we have been governed by His Most Gracious Majesty, George III, since by the fortune of war, we have been subject to his rule; the recent favours which he has just shown us in granting us the use of our own laws and the free exercise of our religion, and in allowing us to share in all the privileges and advantages of British subjects, should assuredly suffice to excite your gratitude and your zeal to sustain the interests of the Crown of Great Britain.—Your vows, your religion, impose on you a strong obligation to defend with all your power your country and your King.—It is not a question of carrying the war into the remote Provinces; you are simply asked to strike a blow to repulse the enemy, and to prevent the invasion with which the Province is menaced. The voices of religion and of your own interests become united in this, and assure us of your zeal to defend our frontiers and our possessions."

Following the system adopted in the Canadian Census of 1931 under which those of Swiss origin are classified according to their mother tongue, namely, French, German or Italian, General Haldimand, the Franco-Swiss soldier of fortune who served as Governor-in-Chief of Quebec from 1777 to 1784, takes his place in this chapter. He came of a Huguenot family which had been forced out of France and found refuge at Berne. To him there was a grim satisfaction in taking part in the campaign which deprived the French Kings, whom he regarded as oppressors, of their Empire in the New World. French was the language he always preferred to use—indeed his English is said to have been hard to understand. Before accepting a commission in the Royal American Regiment of the British Army, he had fought under Frederick the Great of Prussia, with whom Great Britain was allied against France, and then served in the Swiss Guards at the Hague. His American command gave him a knowledge of the Upper St. Lawrence, which he turned to good account when that region was claimed by the British as belonging to Canada. It was to Governor Haldimand that Canada owes its first public library, founded at Quebec in 1779 and stocked with several thousand volumes purchased in England. This is the nucleus of the library of the Quebec Literary and Historical Society.

He had much to do with the framing of the Quebec Act of 1774, and befriended the Ursuline nuns by securing exemption from certain dues in return for their care of the sick. The Ursuline Convents were popular with the British in Canada, who wished their girls to learn French. Haldimand's greatest achievement was the successful organization of settlements in Upper Canada for United Empire Loyalists driven out by the American revolutionaries.

As military Governor of a country recently conquered, he was forced to maintain rigid discipline, and on that account was never popular, but the consensus of opinion among historians is that he was a just administrator during a difficult time of transition.

The rank paganism of the leaders of the French Revolu-

tion brought the deeply religious French-Canadians into closer sympathy with the tolerant British. News brought by *émigrés* such as that the Convention in Paris had decreed the abolition of Christmas, Easter and all Saints' days, had replaced Sunday with a Tenth Day, had actually abolished the worship of God and replaced it with the worship of a Goddess of Reason—such news made every bishop, every *curé*, every simple parishioner feel that France henceforth was an alien country.

The Duke de la Rochefoucault-Liancourt, a French nobleman driven from France by the Reign of Terror, paid a visit of observation to North America, and wrote in his volume of "Travels" (published in English in 1799) the opinions he gathered from contact with French-Canadians in Upper Canada—Carleton refused him permission to visit Quebec.

"No Canadian has just grounds of complaint against the British Government; the inhabitants of Canada acknowledge unanimously that they are better treated than under the ancient French Government, but they love the French, forget them not, long after them, and betray these feelings too frequently and in too frank a manner not to incur the displeasure of the English."

Naturally it was too much to expect that a race so conservative as the French should cast aside their traditions in a few years. But the threat of invasion from the Americans helped to cement their friendship with the British, and in this further support came from the Roman Catholic Church. Monseigneur Plessis in a *Mandement* of 1807 declared to the faithful:

"You have not waited until this Province should be menaced by an invasion, nor even until war should be declared, to give proofs of your zeal and of your goodwill in the public service. At a suspicion even, at the first appearance of a rupture with the neighbouring States, you have acted as it was your duty to do—ready to undertake anything, to sacrifice anything, rather than expose yourselves to a change of Government, or to lose the inestimable advantage that your present condition assures to you."

Practical evidence of the new loyalty of the French-Canadian to British rule was given in the raising of a Corps of

Canadian Voltigeurs by Colonel Charles Michel d'Irumbery de Salaberry in 1812. With these at his command, Colonel de Salaberry won his famous victory in 1813 over the Americans at Chateauguay.

With the westward expansion of Canada, the French missionaries followed the *voyageurs* to the Red River, and this movement brought them in contact with German-speaking Swiss soldiers who had been brought by Lord Selkirk to protect the Settlement of Highland Scots whom he had induced to come by way of Hudson Bay to take up land in his Red River Colony. Abbé Joseph Norbert Provencher was sent as a missionary to the North-West in 1818 and built a Chapel on the banks of the Red River which he dedicated to St. Boniface "to draw God's blessing on the Swiss-German Roman Catholic settlers of his parish." St. Boniface, curiously enough, was an Englishman by birth who was sent to Germany towards the end of the 7th Century to convert that Pagan country to Christianity. The Swiss mercenaries were supplemented in 1821 by a group of their compatriots who included mechanics, including watch and clock makers, pastry cooks and musicians. Most of them, moreover, were Protestants, so that the friendly gesture by Abbé Provencher, was without effect, and before very long they decided to cross the line into the country of larger population and warmer climate to the South. St. Boniface, however, still remained the patron saint of the Red River Settlement.

A number of the histories of Canada leave the impression that the Papineau Rebellion of 1837 was a rebellion of the French-Canadians against British rule, but it is now being generally recognized that, while there was a considerable French-Canadian element in the rising, this was rather a republican movement in sympathy with a similar movement for Reform in Upper Canada, the object of which was to break down the oppressive bureaucracy known as the Family Compact. Dr. Wolfred Nelson, Papineau's lieutenant, was a prominent English-speaking doctor who, after temporary banishment, returned to Montreal and became Chairman of the Board of Prison Inspectors. Papineau himself was an

irresponsible though eloquent firebrand, and was anti-clerical—therefore had not the support of the Church, without which the rising was doomed to failure.

The French-Canadian has shown particular talent in the legal profession, and that profession is a natural stepping stone to the Parliament where laws are made. The part played in the political history of Canada by French-Canadians during the last hundred years deserves special attention. Let us commence with Louis Hippolyte Lafontaine, born in 1807, whose grandfather Antoine Ménard Lafontaine had been a member of the Legislative Assembly of Lower Canada from 1796 to 1804. Entering a law firm, Louis Lafontaine was elected member for Terrebonne in 1830 and became a follower of the agitator Papineau in a campaign for Constitutional reform, but differed from his leader in opposing armed rebellion. On his return from France, in 1838, he was arrested and imprisoned, but for lack of evidence was released without trial, whereupon he became the recognized leader of the National Reform party of Lower Canada.

Sir Charles Bagot, an Englishman, who became Governor-in-Chief of Canada early in 1842, decided that "the discontent and distrust of the French-Canadian population" must be removed, and that "the Union is capable of being administered for their happiness and advantage." Lafontaine was appointed Attorney-General for Lower Canada, and A. N. Morin, another French-Canadian, Crown Land Commissioner, Robert Baldwin, a Protestant Irish-Canadian, being Attorney-General for Upper Canada. This Lafontaine-Baldwin Ministry is a landmark in the political history of this country. Sir Charles Bagot was bitterly denounced for his policy and did not live to see its success. Sir Charles Metcalfe, his successor, was more of an autocrat, and the Lafontaine-Baldwin Ministry resigned when it was discovered that the Governor was making appointments which they considered were within their jurisdiction.

Lord Elgin, a Scot who was appointed Governor-in-Chief in 1847, was a firm believer in Constitutional Government, and

as the General Election at the close of that year resulted in a complete victory for the Reform Party, Lafontaine and Baldwin were asked to return to power in a Ministry which lasted three years and proved that French and British could co-operate in complete harmony for the common good. Lafontaine, who resigned office in October, 1851, was appointed Chief Justice for Lower Canada two years later, and in 1854 was created a baronet in recognition of his services. As his second wife he married an English lady, in 1860. The Ministry which followed was also led by a French-Canadian (A. N. Morin) and an Irish-Canadian Francis Hincks), the former holding the portfolio of Provincial Secretary.

Emile Vaillancourt, an eminent French-Canadian author, draws attention to an incident in the history of immigration which coincides with this period:

“Every Irishman in Canada should remember what the French-Canadians did for his grandparents and great-grandparents ninety-one years ago, when they landed on our shores the year after the Irish potato famine, packed like sardines in sailing-ships, and many of them died of typhus during the crossing after their arrival. Who ministered to them first at Grosse-Ile and then the Montreal waterfront, if not French-Canadian priests, brothers, nuns, doctors, nurses, and stretcher-bearers? Who adopted and cared for their orphans, if not French-Canadians? How can you account otherwise for so many French-Canadians with such names as O’Leary, Quinn, Donahue, Manning, O’Flaherty, Flanagan, O’Brennan?”

Both Lafontaine and A. N. Morin had been accused of sympathy with the Papineau rebels of 1837, and Georges Etienne Cartier, who took office in the MacNab-Taché Ministry in 1856, had actually fought on the rebel side at St. Denis in 1837. Yet under a Constitutional Government he became the firm ally of the Conservative, Sir John A. Macdonald, and was the most powerful and effective advocate of Confederation among the French-Canadians, being created a baronet in 1868 for his patriotic services to the Empire. As Sir John A. Macdonald said—“Cartier had the courage of a lion. Without him, Confederation would have been impossible.”



CATHEDRAL OF ST. BONIFACE, WINNIPEG
Drawn by W. J. PHILLIPS, R. C. A.



St. ANDREWS ON THE RED

ST. ANDREWS ON THE RED RIVER
Drawn by W. J. PHILLIPS, R. C. A.

The construction of the Canadian Pacific Railway created problems affecting law and order, as the labour was recruited from Europeans of many races and, partly on that account, was difficult to keep under discipline. The Archbishop at St. Boniface was asked by the railway contractors to do what he could for the French-Canadians, who constituted one-third of the labourers working on the section between Fort William and Winnipeg, and the priest selected for this mission was the Oblate Father Lacombe, "the Black-Robe Voyageur," who hitherto had been working only among the prairie Indians. Rat Portage, afterwards re-named Kenora, was his headquarters, with an old box car for his temporary chapel. Katherine Hughes tells the story:—

"The routine of his ministry was similar in each camp. At dusk when the men came in from work to the lights and rude cheer of the log eating-houses, they would find this sturdy little man in the black cassock waiting for them. He was welcomed and treated reverently by all the men. To the French-Canadians his coming was that of a beloved and benevolent relative.

"A hearty supper soon disappeared before the attack of the men upon the rough fare in tin bowls and plates on rough-board tables. Then over their pipes as they lounged against their bunks there was the blessed interchange of news and comment which makes the visit of an outsider to a woodland camp memorable.

"After the pipe those who would attend the evening service remained in the cook-house, while hymns were sung and Father Lacombe in his picturesque manner talked to them in both languages. Then confessions were heard—a blanket across a corner forming a confessional-screen—and it was rarely before midnight that the tired missionary could roll himself up in his blanket and find rest in one of the bunks."

—From "Father Lacombe: the Black-Robe Voyageur."
(McClelland and Stewart).

Of deep significance was the decision of the Société Saint-Jean Baptiste to substitute a new French-Canadian national hymn for the old folksong "A la Claire Fontaine." After the Capture of Quebec this folksong, which tells of a lover separated from his mistress, had been sung with a symbolical meaning as signifying the separation of New France from Old

France. In 1880 the leaders of this nationalistic society decided that the pact of Confederation had altered circumstances. Sir Adolphe Basile Routhier, an accomplished author, wrote the words of "O Canada", to which the French-Canadian composer, Calixte Lavallée, adapted a melody by Mozart. The French words were in turn adapted to an English version by Judge R. Stanley Weir, and today "O Canada" is sung together by French and English speaking Canadians with equal fervour. Other racial groups have followed suit, and there are versions sung today in their mother tongues by Ukrainian and German-Canadians.

The first French-Canadian Premier of the Dominion Government, Sir Wilfrid Laurier, held power from 1896 to 1911—the cause of his eventual defeat being his advocacy of Reciprocity with the United States. Born at St. Lin, in the County of l'Assomption, he attended a Protestant school in the near-by village of New Glasgow, so that he could learn English, boarding with a Catholic Irish family, and serving in his spare time in the grocery store of a Presbyterian Scot, John Murray, so that he could obtain practice in English conversation. He graduated in the law course at McGill University, and delivered the Valedictorian address at the Convention of 1864. In this he said, speaking in French:—

"Race hatreds are finished on our Canadian soil. There is no longer any family here but the human family. It matters not what language the people speak, or the altars at which they kneel.—The mission of the man of law in Canada embraces—the union between the peoples."

Laurier read widely, and was particularly fond of the poetry of Robert Burns. Some of his critics accused him of speaking French with an English accent. Speaking to the Toronto Board of Trade, in 1893, he said that if he were not French he would choose to be Scotch. Entering Parliament in 1874 as Member for Arthabasca, a constituency comprising Canadians of French, English, Irish, Scotch and American origin, he was given, in 1877, the Portfolio of Inland Revenue in the Mackenzie Administration. With the return to power of Sir John A. Macdonald, Laurier as a Liberal was naturally

in Opposition, being selected as Leader in 1887. During the next nine years his skill made the Liberals feel that at last they had a Leader who could storm the hitherto impregnable Conservative bulwarks. The deciding battle with Sir Charles Tupper centred round the question of teaching religion and language in Manitoba schools. O. D. Skelton indicates the Leader's strategy:—

"The House sat day and night. Relays of Ministers and back benchers were organized to hold the fort.—The North of Ireland insurgents in the Conservative ranks, aided by a few Ontario Liberals, blocked progress. It was in vain that Tupper read this man and that out of the party.—Dr. Sproule read the Nova Scotia school law, John Charlton read the Bible passages prescribed in the Ontario schools, Colonel Tyrwhitt went through Mark Twain and Bibaud's *History of Canada*, always promising to come to the point, and barely a clause went through."*

—From 'Life and Letters of Sir Wilfrid Laurier' by O. D. Skelton (Oxford University Press).

For lack of time the Bill was withdrawn, and in the ensuing General Election the Liberals returned to power. Laurier became Premier, with two other French-Canadian Ministers in a Cabinet of seventeen.

His first achievement was the settlement of this Manitoba schools dispute. His new law permitted religious teaching by either Roman Catholic or Protestant teachers for half an hour at the end of the school day, and wherever ten pupils in a school spoke French or some other language other than English as their native tongue, they were to be taught on a bilingual system. This arrangement was made to meet the needs of the immigrants of various racial origins who were pouring into the Canadian West, and served its purpose for twenty years. Then the complications arising in communities composed of many racial groups necessitated a new law.

Under the Laurier Regime, immigration was encouraged by a propaganda, not only in Great Britain, but also in conti-

*This filibuster shows interesting racial origins. Dr. Sproule's people came from Tyrone. John Charlton's father was English. Colonel Tyrwhitt's grandfather was Welsh.

mental Europe, and among the farmers of the Middle Western United States, who came mostly from Continental Europe. Laurier agreed with his Minister, Sir Clifford Sifton, Canadian-born son of an Irish father, that the West must be open to any white man willing and able to homestead, provided he had no criminal record.

The immigration of many thousand Ukrainians resulted in a social problem which once more called for the services of Father Lacombe, the Black Robe Voyageur. Again we draw upon the biography written by Katherine Hughes for the story:

"Practically all of these were Greek Catholics in full adherence to Rome and the Pontiff there, although in the form of their ceremonials they followed the Ruthenian rite and their services were conducted in their own language. They consequently found themselves in a country without spiritual directors of their own language and rite, suddenly transplanted from the surveillance of a too-paternal feudal government to a new land of few restraints—to freedom in such a large measure that it was intoxicating and apt to be unwisely used. The transplanted Slavs were now more than ever in need of moral guidance. Proselytising forces at work in their ranks were producing a religious indifference and scepticism which Father Lacombe and his confrères viewed with indignation and alarm. It was felt that an appeal for Ruthenian Catholic priests and funds to support them must be made to Rome and to Austria. Father Lacombe, in accordance with his mission of *Daturomnibus*, was selected as the most suitable ambassador."

In the year 1900, therefore, Father Lacombe made his pilgrimage to Vienna, where he interviewed Premier M. Golowkowski, "a handsome, amiable man who spoke French, and in whose office I feel perfectly at home," and also was presented to the melancholy old Emperor, Franz Joseph. With the co-operation of the Austrian Government, he paid a visit to the Province of Galicia from which most of the Ukrainians had emigrated, and with the help of the Mother Provincial of the Franciscan Nuns secured several nuns for orphanages in Canada.

Of the 170,269 Continental European foreign-born who came to Canada between 1901 and 1910, 145,308, or 85.34%, are listed in the Canadian Census of 1931 as having become

naturalized Canadian citizens, although no obligation to take up citizenship was made on these immigrants when they entered Canada.

Today the memory of Sir Wilfrid Laurier is cherished by Canadians of British as well as French origin as that of one of the great men of Canada.

Education has done much to make the French-Canadian of today, and the heart of the whole structure for higher education in Quebec is the system of Classical Colleges. There are twenty-five of these with almost 1,000 instructors—nearly all members of religious orders. The technical and commercial education is also well fitted to prepare students for business life and industry. The teaching of girls is in the hands of orders of Nuns who specialize in education, and in their case higher education is mostly conducted in convent schools. There art and particularly music are encouraged, with the result that the taste and musical standard of French-Canadian women are very high. Every French-Canadian can sing—boys and girls—men and women. The history of the French-Canadian is the history of a race of singers.

The intellectual and artistic French-Canadians keep in touch with what is going on in Paris, and in this way help to keep Canada *au fait* with the movements in Old France. That is why all Canadians have become so familiar with the music of moderns, such as Claude Debussy.

The Canadian Student's House or *Maison des Etudiants* in Paris with accommodation for forty guests is always full—This is not limited to French-Canadians, but accepts graduates from any Canadian University who wish to study in Paris. A few rooms are always retained for native Frenchmen who serve as a liaison between the Canadians and the Parisians. It should be remembered also that Scholarships are given to Canadian students for travel and study in France by the French as well as by the Quebec Government.

Very important is the work done by the *Institut Franco-Canadien*, founded ten years ago, which arranges to send outstanding French Professors to lecture for a month each in Canada, and also arranges with the Sorbonne to invite promin-

ent French-Canadians to deliver lectures at that great institute of learning.

In the domain of Church music, the influence of French musicians is found in the acceptance of the rendering of plain-song according to rules of the Benedictines of Solesmes, whose method was authorized in 1904 by Pope Pius X, himself a musician. This introduces free rhythm as the basis of plain-song instead of syllabic plainsong in which each syllable is virtually confined to a single note. Although the Benedictines were established at Solesmes by Dom Prosper Guéranger in 1833, they were expelled from France in 1901, and at the time of the edict of Pope Pius X, had found sanctuary in England at Appuldurcombe in the Isle of Wight, and at Quarr Abbey near Ryde, although in 1926 most of the monks returned to Solesmes under a new regime in France. In 1912 Dom Joseph Pothier was sent to Canada to establish a daughter-house in the Priory of Saint-Benoît-du-Lac, near Lake Memphramagog, in the Eastern Townships.

In the fields of painting and sculpture, the French-Canadian has won high distinction. Governments have encouraged the portrayal of historic incidents and characters in statues and monuments, hence the display of sculptures in the squares and public spaces of Quebec and Montreal by artists such as Alfred Laliberté, Philip and Henri Hébert. Among the painters of note are Clarence Gagnon, M.A. Suzor-Coté, and Charles Huot. The romantic history and landscape of Quebec has inspired many Canadian artists of other than French racial origin. In architecture, Eugene Taché, J. O. Marchand and Ernest Cormier are recognized as outstanding.

French-Canadian authors have excelled chiefly in poetry and history, the poets and poetesses being as the leaves of Vallambrosa.

The greatest contribution to the literature of Canada in the French language was made by a novelist who came from France to secure local colour and wrote a book which the world has recognized as a classic—*Maria Chapdelaine* by Louis Hémon. Curiously enough it secured recognition in Canada

chiefly through two English translations, although in France itself the book passed through many editions.

Good farming is inculcated by agricultural institutes, and the women of the farms are encouraged to keep up the handicrafts which are so characteristic of the Province of Quebec. Here is a ballad which I have written to a tune which was a favourite with the late Charles Marchand, foremost folksinger of his day:

SPINNING SONG

(Tune—French-Canadian Folksong "En revenant des nocés")

Under a window spinning
 Into my wheel I sing,
 So for my labour winning
 Craft that the old songs bring;
 Singing of princes and folk oversea
 Nightingales, fountains, shepherds on mountains,
 Kind-hearted maids who set prisoners free,
 Into my wheel so let me sing.

Under a window spinning
 Birds in the wood I hear,
 Nested in branches, winning
 Cover for brood they rear.
 So from my yarn will the weaving be done,
 Coverlet cosy pattern'd with posy;
 Homely the skill, yet our heart it has won,
 Just like the old song that I sing.

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 Toronto.)

The French-Canadian housewife is a born cook. Her daughters are tastefully dressed and models of courtesy and good breeding. The large families which are proverbial in Quebec provide one reason for the preservation of the folk songs. The mother rocks her babies to sleep singing a song, and if she has had a family of twelve she is not likely to forget the songs she has sung to twelve babies.

Contentment with his lot, devotion to his job, friendliness to his neighbour, a high moral standard and a happy disposition make the French-Canadian the best kind of citizen that Canada could desire.

CHAPTER THREE

ENGLAND AND CANADA

The Romans first with Julius Caesar came
Including all the Nations of that name,
Gauls, Greeks and Lombards, and, by computation,
Auxiliaries or slaves of ev'ry Nation.
With Hengist, Saxons; Danes with Sueno came,
In search of plunder, not in search of fame.
Scots, Picts and Irish from the Hibernian shore,
And conqu'ring William brought the Normans o'er.
All these their barb'rous offspring left behind,
Their dregs of armies, they of all mankind;
Blended with Britons, who before were here,
Of whom the Welsh ha' bless'd the character.
From this amphibious ill-born mob began
That vain, ill-natur'd thing, an Englishman.
The customs, surnames, languages and manners
Of all these Nations are their own explainers:
Whose relics are so lasting and so strong,
They ha' left a shibboleth upon our tongue,
By which with easy search you may distinguish
Your Roman-Saxon-Danish-Norman English.

Dutch, Walloons, Flemings, Irishmen and Scots,
Vaudois and Valtelins, and Huguenots,
In good Queen Bess's charitable reign,
Supplied us with three hundred thousand men.
Religion—God, we thank Thee!—sent them hither,
Priests, Protestants, the Devil and all together,
Of all professions and of ev'ry trade,
All that were persecuted or afraid.

Scots from the Northern frozen banks of Tay,
With packs and plods came whigging all away;
Thick as the locusts which in Egypt swarm'd,
With pride and hungry hopes completely arm'd;
With native truth, diseases and no money,
Plunder'd our Canaan of the milk and honey.
Here they grew quickly lords and gentlemen,
And all their race are true born Englishmen.

—From Part I of "The True-born Englishman—A Satire" by Daniel Defoe—1701—an answer to John Tutchin's "The Foreigners a Poem" (1700)—criticizing William III as a foreign Sovereign ruling England with Dutch appointees.



From the painting by C. W. Jefferys, R.C.A. (Ontario Art Gallery).
The Founding of Halifax.



From the painting by J. D. Kelly in the possession of Aemilius Jarvis, Esq.
Governor Simcoe in his office, Navy Hall, Niagara.



(Public Archives of Canada).

Maria Howard, Lady Dorchester, from a miniature.



(John Ross Robertson Collection).

Major General James Wolfe.

Drawn in Camp at Montmorency, near Quebec, Sept. 1, 1759,
by Captain John Montresor.

DANIEL DEFOE was prouder of having written *The Trueborn Englishman* than he was of being the author of *Robinson Crusoe*. The volume had an enormous circulation in its day, and over 80,000 pirated copies are said to have been sold. Yet all he did was to remind his fellow countrymen that they were of mixed origin. The Englishman is really a composite of many races, but that composite has become a fairly recognizable type, and so he finds a legitimate place in the Canadian Census lists.

While many writers have tried to portray the Englishman, none has drawn a better likeness than the American, Ralph Waldo Emerson, in his volume *English Traits*, from which here are some extracts:—

“The Roman came, disembarked his legions, erected his camps and towers,—presently he heard bad news from Italy, and worse and worse, every year; at last, he made a handsome compliment of roads and walls, and departed. But the Saxon seriously settled in the land, builded, tilled, fished, and traded, with German truth and adhesive-ness. The Dane came, and divided with him. Last of all, the Norman, or French-Dane, arrived, and formally conquered, harried, and ruled the kingdom. A century later it came out that the Saxon had the most bottom and longevity, had managed to make the victor speak the language and accept the law and usage of the victim; forced the baron to dictate Saxon terms to Norman kings; and, step by step, got all the essential securities of civil liberty invented and confirmed. . . .

“They hate craft and subtlety. They neither poison, nor waylay, nor assassinate; and, when they have pounded each other to a poultice, they will shake hands and be friends for the remainder of their lives. . . .

“They have approved their Saxon blood, by their sea-going qualities; their descent from Odin’s smiths, by their hereditary skill in working in iron; their British birth, by husbandry and immense wheat harvests; and justified their occupancy of the centre of habitable land, by their supreme ability and cosmopolitan spirit. They have tilled, builded, forged, spun, and woven. They have made the island a thoroughfare; and London a shop, a law-court, a record-office, and scientific bureau, inviting to strangers; a sanctuary to refugees of every political and religious opinion. . . .

"One secret of their power is their mutual good understanding. An electric touch by any of their national ideas, melts them into one family, and brings the hoards of power which their individuality is always hiving, into use and play for all. Is it the smallness of the country, or is it the pride and affection of race,—they have solidarity, or responsibility, and trust in each other."

Since John Cabot was a Genoese, the first true-born Englishman to land on what is now Canadian soil was Martin Frobisher, who in the year 1576 took possession of Frobisher Bay, just across the Strait from Greenland, in the name of Queen Elizabeth. Henry Hudson reached the shores of James Bay in 1610, never to return. Baffin Island recalls in its name William Baffin, English explorer and navigator, and Fox Channel commemorates another English navigator, Luke Fox, who explored Hudson Bay. Here we are still in the age of Shakespeare and Ben Jonson, an age so wonderful that every Canadian is filled with pride to think that this is his heritage.

In virtue of John Cabot's resurrected discovery of the North American Coast, James First of England had granted, in 1606, the plantations of Virginia, to the Company of London, and to the Company of Plymouth the more northerly territories now known as Maine, New Brunswick and Nova Scotia. Sir Thomas Dale, Governor of Virginia, commissioned Samuel Argall, in 1613, to demolish any previous settlement of the French in their so-called Acadia, and so the ruins of the de Monts fort at St. Croix and the still standing fort of Port Royal were burn and razed.

In the meanwhile venturesome Captains were threading the ice floes west of Greenland in search of the North West Passage. Henry Hudson sailed in the *Discovery* from Gravesend with a crew of twenty-three, outfitted by Sir John Wolstenholme, Sir Dudley Digges and Sir Thomas Smith. He reached James Bay and did winter trade with Indians, but his men mutinied and cast him adrift, the ship returning with only four of a crew.

HENRY HUDSON

(Tune—"Lord Gregory")

O he looked North and he looked West
 Across the storm-bound sea;
 "Give me a stout-built oaken brig
 That I my weird may dree.
 Three times I've sailed to polar ice,
 And twice by Muscovy.
 Now I would win by North and West
 The strait to far Cathay."

God speed you, Master Mariner,
 That fears not polar sea!
 They've manned for you an oaken brig
 Well-named "Discovery."
 Fair set from London you have met
 The furious overfall,
 And in that great and whirling sea
 With Death you play at ball.

"Desire Provoketh" marks your chart,
 An island grim and wild;
 A headland "Hold with Hope" you turned
 By pale mock suns beguiled.
 With grappling irons skirting floes
 You won to open sea,
 But, winterbound, were left maroon'd,
 That weird that you would dree.

God help you, Henry Hudson, now
 To traitor crew a sport!
 The hearts of men are cold as ice
 When food at sea runs short.
 Yet sailor folk in Hudson Bay
 Now all three hundred years
 Still see your ghost upon a brig,
 And North by West it steers.

—From "Northland Songs, No. 2"

(Gordon V. Thompson Ltd., Toronto).

The undaunted promoters formed a larger enterprise with Henry, Prince of Wales, as patron, "The Company of the Merchants of London, Discoverers of the North West Pas-

sage," and sent out the Welsh Captain Thomas Button, in 1612, with the "Discovery" and the "Resolution." He was followed, in 1614, by Captain Gibbons, who reached Labrador, and by Robert Bylot and William Baffin in 1615.

Sandwiched between Hudson Bay and the English Colonies south of Acadia, the French concentrated on the fur-lined route of the St. Lawrence, numbering at the date of the Capture of Quebec in 1759 about 60,000. In that same year the officers and servants of the Hudson's Bay Company totalled a mere hundred and twenty, while the population of the State of Pennsylvania, which dated from a charter granted eleven years later than that of the Hudson's Bay Company, alone amounted to 250,000.

The English were little interested in the more frozen North until Sir George Carteret met two French-Canadian adventurers at Boston, Radisson and Groseillers, and heard from them a tale of the fur-trade which led him to bring them over to England. A tentative trading expedition to Hudson's Bay proved so profitable that a Royal Charter was obtained for Prince Rupert and his associates, giving the Hudson's Bay Company monopoly of trade and commerce in that region

"together with all the lands, countries and territories upon the coasts and confines of the seas, straits, bays, lakes, rivers, creeks and sounds aforesaid which are not now actually possessed by any of our subjects, or by the subjects of any other Prince or State."

The first Governor was Prince Rupert, the second Duke of York until he was crowned James II, and the third John, Lord Churchill, afterwards Duke of Marlborough.

The Governor and Company had no love of their French neighbours, whom they referred to in an address to King William III as "those common enemies of mankind." Raids from Quebec interfered with the English traders until the Treaty of Utrecht, signed in 1713, confirmed the British in their possession of Hudson Bay.

Although Orkneymen were recruited as apprentices, the

Hudson's Bay Company was definitely ruled from London. The policy followed was to make the Indians come to the Coast forts to trade. Yet Henry Kelsey, still just a youth, ventured, in 1690, as far as the prairies east of Saskatoon, which he was the first white man to visit, and Anthony Henday, another English servant of the Company, was the first white man to see the Canadian Rockies in 1754, from a point that is considered to be near Stettler, Alberta, on the Red Deer River. Sixty inland voyages were made between 1754-1774, all single-handed, and all except one by English employees. It was not till the Montreal merchants cut into the Saskatchewan and Athabaska fur territories that the chain of inland forts was extended, and, as Douglas MacKay wrote:—

"Names of English flavour dotted the new maps of Mr. Arrowsmith, that illustrious cartographer."

Cumberland House was built in 1774 by Samuel Hearne, whose discovery, in 1771, of the outlet of the Coppermine River into the Arctic Sea with confirmation of the North-West Passage stands high in the annals of English exploration. By the year 1821, the date of the merger with the North West Company, the Hudson's Bay Company had 76 forts.

When Acadia was transferred to British rule under the Treaty of Utrecht, in 1713, the territory was re-named Nova Scotia and administered from Annapolis Royal by a military Governor with an Advisory Council. As the Acadians declined to take the oath of allegiance, and the French-speaking population grew by natural increase much faster than the English, the Governor of Massachusetts, then an English Colony, recommended that for military reasons the Acadian population should be deported. A new military post named Halifax, in tribute to the then First Lord of Trade, was established in 1749. The Hon. Edward Cornwallis, who was appointed Governor and Captain General, brought out 2,576 colonists, drawn from disbanded soldiers and sailors. Beamish Murdoch in his *History of Nova Scotia* pictures the Halifax of that year:

"The Englishman in the costume of the day, cocked hat, wig, knee breeches, shoes with large glittering buckles, his lady with her hoops and brocades—the soldiers and sailors of the late war, now in civilian dress as settlers—the shrewd, keen commercial Bostonian, tall, thin, wiry, supple in body, bold and persevering in mind . . . the unlucky *habitant* from Grand Pré or Piziquid, in home-spun garb, looking with dismay at the numbers, discipline and earnestness of the new settlers."

St. Paul's, the first Anglican Church, was built in this year.

This original nucleus of English settlers was followed by groups of others, mostly Protestant Germans, the King of England being himself a Hanoverian with a shrewd knowledge of where continental emigrants could be obtained. The banishment of the Acadians was effected in 1755 under the direction of Lieutenant Governor Charles Lawrence, following a resolution by the Council:—

"As it has been before determined to send all the French inhabitants out of the Province if they refused to take the Oaths—it was unanimously agreed that to prevent as much as possible their attempting to return and molest the settlers that may be set down in their lands, it would be most proper to send them to be distributed amongst the several Colonies on the Continent."

This was done, and eventually six thousand removed, but gradually a considerable number returned to take the oath of allegiance, and their descendants may be found today along what is known as the "French shore" between Digby and Yarmouth. While most of them are still French-speaking, they also have learnt English in school to a greater extent than the French-Canadians of the St. Lawrence Valley.

Time is a great healer, and the tribute paid to the Acadians by the New England poet, Longfellow, in his poem *Evangeline* has done much to assuage the bitterness that may have rankled between the two races over the Great Banishment. The statue of *Evangeline* in the Park at Grand Pré is a place of pilgrimage for thousands of both races every year.

Among the settlers from New England to take up vacated Acadian lands was the grandfather of Sir Charles Tupper,

whose influence did so much to convert Nova Scotia to the idea of Confederation, and who made possible the necessary Government support in the early difficult years of the Canadian Pacific Railway.

The clash between French and British in North America was not confined to Nova Scotia, but extended far into the interior. Montcalm was sent to Canada, in 1756, and out-generalled the British, capturing Oswego and Fort William Henry, and defeating Abercrombie at Ticonderoga. Great Britain, however, virtually commanded the seas, and sent across the Atlantic the largest combination of fleet and army hitherto known. In the Spring of 1759 there assembled at Halifax for the attack on Louisbourg twenty-three ships of 50 guns and over, supported by 18 frigates, with an army of 12,000 and heavy artillery under General Amherst, the fleet being commanded by Admiral Edward Boscawen. Although it was the strongest fort in North America, Louisbourg capitulated after a siege of 48 days. General Wolfe, who served at Louisbourg, then proceeded up the St. Lawrence to attack Quebec. With the fleet was the celebrated navigator Captain Cook, whose duty it was to procure accurate soundings of the channel between the Island of Orleans and the shore of Beauport,

a service of great danger which could only be performed in the night-time. He had scarcely finished when he was discovered, and a number of Indians in canoes started to cut him off. The pursuit was so close that they jumped in at the boat's stern as Cook leaped out to gain the protection of the English sentinel.

The chart of the channel and soundings proved invaluable to Admiral Saunders, who was in command of the English fleet carrying Wolfe to the Plains of Abraham and Quebec.

On the night before the battle, Wolfe is said to have sung a song "How Stands the Glass Around", to the tune of which I have written the following ballad:—

THE PLAINS OF ABRAHAM

(Tune—"How Stands the Glass Around")

The Plains of Abraham
 With French and Scottish blood were red,
 The Plains of Abraham
 Where Wolfe outfought Montcalm;
 For, mountain bred,
 The Frasers climbed the rocky steep
 And swiftly they sped,
 Dark fate in their tread;
 And half the Frenchmen, still asleep,
 Might well have been dead.

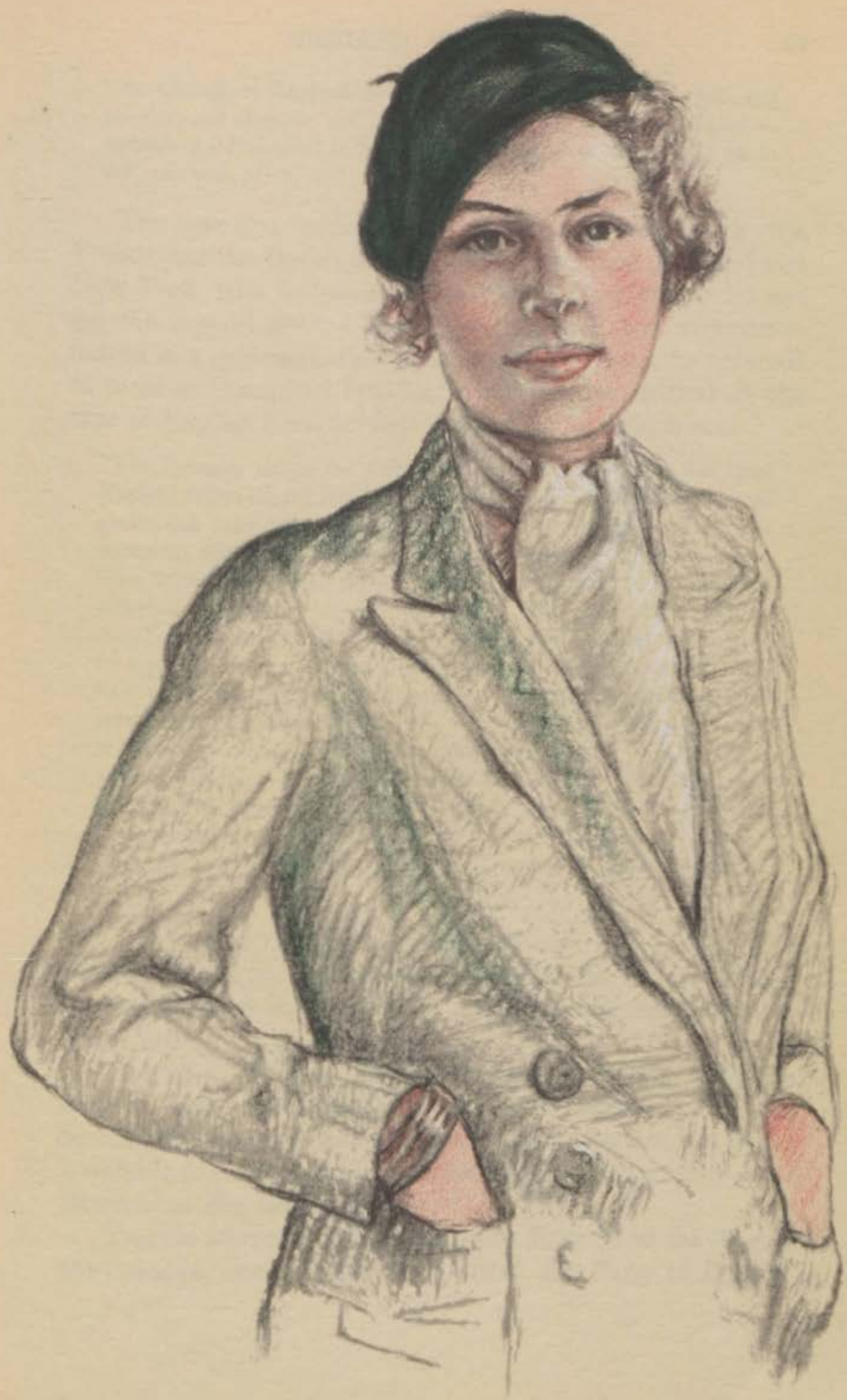
Too late, when it was dawn,
 Montcalm observed his foes arrayed;
 Too late when it was dawn
 Let fly his fusilade.
 With mortal wound
 Wolfe fell victorious in the field;
 Montcalm, too, was downed,
 For Death held the ground,
 And so King Louis had to yield
 A fortress renowned.

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Vaudreuil surrendered Montreal to Amherst in the following year.

With the Peace of Paris signed in 1763, Canada was ceded by France, and under the Royal Proclamation the Colony was granted "the enjoyment of the benefit of the laws of our realm of England."

A period of military rule naturally followed, the Captain General and Governor-in-Chief of the Province of Quebec being General Murray. The royal proclamation, dated October 7th, 1763, outlining the new order of things, was followed on December 7th by instructions which stated, among other things, lands were to be set aside for the support of Protestant clergymen, to the end that



ENGLISH-CANADIAN TYPE
Drawn by N. de GRANDMAISON

"the Church of England may be established both in principles and practice, and that the said inhabitants may by degrees be induced to embrace the Protestant religion, and their children be brought up in the principles of it."

The garrison maintained excellent relations with the French, but the British traders, large from New England and New York, who followed on the heels of the army, did not get the support from General Murray that they expected—indeed in a communication to the Lords of Trade he referred to them as "licentious fanatics." He was also critical of the type of English Civil Servant shipped out to assist him—

"The improper choice and number of the civil officers sent out from England increased the inquietude of the Colony. Instead of men of genius and untainted morals, the very reverse were appointed to most important offices, and it was impossible to communicate through them those impressions of the dignity of the Government, by which alone mankind can be held together in society. The Judge fixed upon to conciliate the minds of 75,000 foreigners to the laws and government of Great Britain, was taken from a gaol, entirely ignorant of Civil Law, and of the language of the people. The Attorney-General, with regard to the language of the people, was no better qualified; the offices of Secretary of the Province, Registrar, Clerk of the Council, Commissary of Stores and Provinces, Prevost Marshal, etc., etc., were given by patent to men of interest in England, who let them out to the highest bidders, and so little did they consider the capacity of their representatives, that not one of them understood the language of the natives."

The traders thought Governor Murray too lenient with the French and too sympathetic to the Catholic Church. Their protests resulted in his recall in 1766, his successor being Sir Guy Carleton.

The new Governor had more tact in dealing with the traders, whose ranks now included highly respected English, Scotch and Irish merchants of Montreal, although he too found it difficult to hold the balance between the different races, and returned to England in 1770.

Trouble was brewing between Great Britain and the American Colonies, emphasized by the Boston Tea Party of Decem-

ber, 1773. After taking advice from the Acting Governor, Cramahé, in Quebec, and from Carleton and others in England, the two British Houses of Parliament passed the Quebec Act of 1774, and Carleton returned to his former post as Governor-in-Chief. This Act introduced into Canada English criminal law, which was considered more humane than that which it superseded.

By this time the English merchants of Montreal included Benjamin Joseph and Thomas Frobisher, Yorkshiremen, who became leaders in the fur-trade and helped to organize the celebrated North-West Company. Joseph was an adventurous spirit, and penetrated the interior as far as the Saskatchewan River in 1774. He married a French-Canadian, Charlotte Joubert, of Montreal, in 1779.

At Quebec, however, the chief thought was to prepare against threatened invasion. The rebelling American Colonials, who resented the extension of Quebec's boundaries to the Ohio River, could think of no better way to retaliate against their declared wrongs than by grabbing England's new Province on the St. Lawrence.

The invasion failed, and Montgomery died in the vain attack on Quebec. General Burgoyne arrived at Quebec with reinforcements of six thousand British and four thousand German troops just before the final defeat of the Americans at Three Rivers, and motley Quebec celebrated a wonderful *Jour de l'An*, bringing in the New Year with a ball, followed next morning with a Grand Mass in the Cathedral, at which those who had openly shown sympathy with the invaders were made to do equally open penance.

The thirteen Colonies declared for and won their Independence, but fifty thousand Loyalists decided to stay by the old flag, even if this meant giving up their homes and, in many cases, sacrificing large estates. Thirty-five thousand of them came to Nova Scotia which, for convenience of Government, was subdivided so as to make a new Province of New Brunswick, while another stream of exiles trekked north into Upper Canada.

They were not all English, but the cost of transport and the compensation for lost estates fell upon the British Government to the extent of about six million pounds sterling. Grind-stones, axes, ploughs and hoes and other implements were brought from England for the Loyalist settlers, who were given free land, fed and clothed at the expense of the Government for three years, or till able to support themselves.

THROUGH THE FOAM OF FUNDY'S TIDE

(Tune—"Daphne"—William Defesch)

Through the foam of Fundy's tide
 Came the Loyalists to shore,
 Made new homes in sturdy pride,
 Holding flag they prized before;
 Brought with them their chinaware,
 Old mahogany and plate,
 Studded trunks with coat of hair,
 Heirlooms drawn from old estate.

Clearing forest, driving plough,
 Never once from work they stayed.
 Intervale and upland now
 Show the pleasant farms they made.
 In the timber, brain and brawn
 Proved a fortune waiting there.
 Round their landing in Saint John
 Grew a city, rich and fair.

Where the Micmac Indian ranged,
 Spearing salmon, calling moose,
 Grows the forest, still unchanged,
 Hemlock, cedar, pine and spruce.
 Wooden ships have taken toll;
 Yet the log-drive rules the Spring;
 Still the giant timbers fall;
 Still the lumberjack is king!

From "Northland Songs, No. 2"
 (Gordon V. Thompson Ltd., Toronto.)

Among these United Empire Loyalists were ancestors of some of the Fathers of Confederation—for instance Lemuel

Wilmot, grandfather of Sir Lemuel Allan Wilmot, descended from Benjamin Wilmot, an Englishman who came to America prior to 1640 and settled at New Haven, Connecticut.

(2) John Howe, father of Joseph Howe, also of English descent. In a speech delivered at Southampton, Joseph Howe said of his father:

"His bones rest in Halifax Churchyard. I am his only surviving son, and whatever the future may have in store, I want when I stand beside his grave to feel that I have done my best to preserve the connection he valued, that the British flag may wave above the soil in which he sleeps."

(3) Sir Samuel Leonard Tilley, grandson of a Loyalist who arrived at Saint John from Brooklyn in 1783. There were Tilleys in Massachusetts Bay in 1640.

So large an influx of population created new problems of Government, and the Quebec Act was obviously no longer adequate. Carleton, who in 1786 returned to Canada as Governor-in-Chief with the title of Lord Dorchester, made suggestions, but the English statesmen at Westminster had their own views, and the Constitutional or Canada Act of 1791 was the creation of Lord Grenville, although the Act was introduced into the House of Commons by William Pitt. Under this measure, Quebec was divided into two Provinces, each with an elective assembly and with a legislative council, the names of the Provinces being Upper and Lower Canada, each with a Lieutenant-Governor.

Of importance to improved relations between the racial groups in Quebec, both of which were royalist, was the presence at Quebec of two members of the Royal Family, Prince William Henry (afterwards William IV) in 1787, and Prince Edward, Duke of Kent, as Colonel of the 7th Fusiliers from 1791 to 1793. As they were both sons of the decidedly Hanoverian George III, they belong rather to the German chapter in this volume, but their presence in Quebec was no doubt governed by English-policy.

Canada continued to be ruled from London, the so-called

Governor-in-Chief taking instructions from the Colonial Office. The Legislative Council nominated by the Governor could veto any measures passed by the Elective Assembly which were not considered suitable. The first Lieutenant-Governor of Upper Canada, John Graves Simcoe, was appointed from England without consulting Lord Dorchester. One of his biographers, Duncan Campbell Scott, says of him:—

“He was no Statesman; not even a shrewd politician; he was a soldier first, last and always, with a military love of fixed orders and implicit faith in duty as the one law needful.”

—From ‘John Graves Simcoe’ (Oxford University Press.)

A more favourable opinion is given by William Kirby, author of *Annals of Niagara* and *The Golden Dog*, himself an Englishman, who says:—

“He possessed broad, clear opinions and was thoroughly grounded in the principles of the English Constitution. His writings and letters— are models of English style and composition.”

Of one thing Governor Simcoe was sure, and that was that the Church for Upper Canada was the Church of England. Writing to Henry Dundas, he said:—

“The best Security that all just Government has for its existence is founded on the Morality of the People, and that such Morality has no true Basis but when placed upon Religious Principles. It is therefore I have always been extremely anxious, from political as well as more worthy motives, that the Church of England should be established in Upper Canada.”

It is open to question whether any one in five years' time has left a greater impress on Canada than did John Graves Simcoe, an Englishman of exceptional ability. As the Parliamentary representative for a Cornish constituency (St. Mawes), he took part in the debates on the Canada Bill when Pitt introduced it into the House of Commons, and his forcible arguments contributed to its successful passage. When he eventually came to Upper Canada as Lieutenant-Governor, his first legislative councillors consisted of an Englishman, William Osgoode, the first Chief Justice of the Province; Peter

Russell, an Irishman, Inspector-General; a Scot, Alexander Grant, and Aeneas Shaw, Captain in Simcoe's own regiment of the Queen's Rangers, also a Scot. To these were added local members in July, 1793.

Simcoe's policy was to build up an aristocracy out of those whom he thought likely to be leaders in their respective communities, and this governed his appointment of county lieutenants and magistrates.

The first meeting of the Assembly was held at Niagara on September 17, 1792, with all the pomp that Simcoe could muster in this outpost of Empire. As Duncan Campbell Scott says:—

"It was a miniature Westminster on the breast of the wilderness: the brilliancy of the infantry uniforms, leagues from the Horse Guards, yet burnished as if to meet the eye of the Commander-in-Chief, every strap and every button in place; the dark green of the Queen's Rangers, who had taken a name and uniform already tried and famous; from the fort the roar of guns answered by the sloops in the harbour."

—From 'John Graves Simcoe' (Oxford University Press.)

In his speech from the Throne, the Lieutenant-Governor said:—

"The natural advantages of the Province of Upper Canada are inferior to none on this side of the Atlantic. There can be no separate interest through its whole extent. The British form of Government has prepared the way for its speedy colonization, and I trust that your fostering care will improve the favourable situation, and that a numerous and agricultural people will speedily take possession of a soil and climate which, under British laws and the munificence with which His Majesty has granted the lands of the Crown, offer such manifest and peculiar encouragements."

Within a month trial by jury was established, French civil law was replaced by that of English, and British rules of evidence were applied in courts. In the second session, held in the Spring of 1793, an Act was passed validating marriages which had under pioneer conditions been hitherto made without legal formality, municipal government was organized, and the in-

roduction of negro slaves was forbidden. I have written the following ballad on Simcoe.

GOVERNOR SIMCOE

(Tune—"Per Alaw"—Welsh)

In seventeen hundred and ninety-two
To Upper Canada
Came Simcoe with his retinue,
And laid down British law;
And first he set up Parliament
With proper pomp and state;
The Loyalists were well content,
For this meant fair debate—
The Governor was well beloved,
And so too was his lady!

And trial by jury first they gave,
And bountied wolf and bear,
And freedom granted to the slave—
Which made the Yankees stare!—
And then they open'd wide the door
To all who settled down,
And land was free for those who swore
Allegiance to the Crown—
The Governor was well beloved,
And so too was his lady!

The Governor in long canoe
Survey'd each settlement.
The roads were bad, the houses few,
At times he slept in tent,
And Mrs. Simcoe, gentle soul,
Went with him, hot or cold,
And painted scenes from nearby knoll,
That none can buy for gold—
The Governor was well beloved,
And so too was his lady.

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The four governors who succeeded Lord Dorchester were all military men—Major General Robert Prescott (1797-

1807); Lieut.-General Sir James Henry Craig (1807-1811); Lieut.-General Sir George Prevost (1812-1815), and General Sir John C. Sherbrooke (1816-1818), who had served as Second-in-Command to Wellesley in the Peninsular War. So too the Lieut.-Governors of Upper Canada had won distinction in the Army—Simcoe had been Colonel of the Queen's Rangers, Lieut.-General Peter Hunter had commanded the 60th Rifle Regiment, Francis Gore had been a Major in the 17th Lancers, Sir Peregrine Maitland commanded the 1st Brigade of the 1st Division at the Battle of Waterloo. While two of these were of Scottish origin, all were officers in English regiments and represented English traditions.

On Major-General Prescott a sidelight is thrown by a Lieutenant Landmann, who attended a Vice-Regal Ball at the Chateau St. Louis, Quebec, in 1797:—

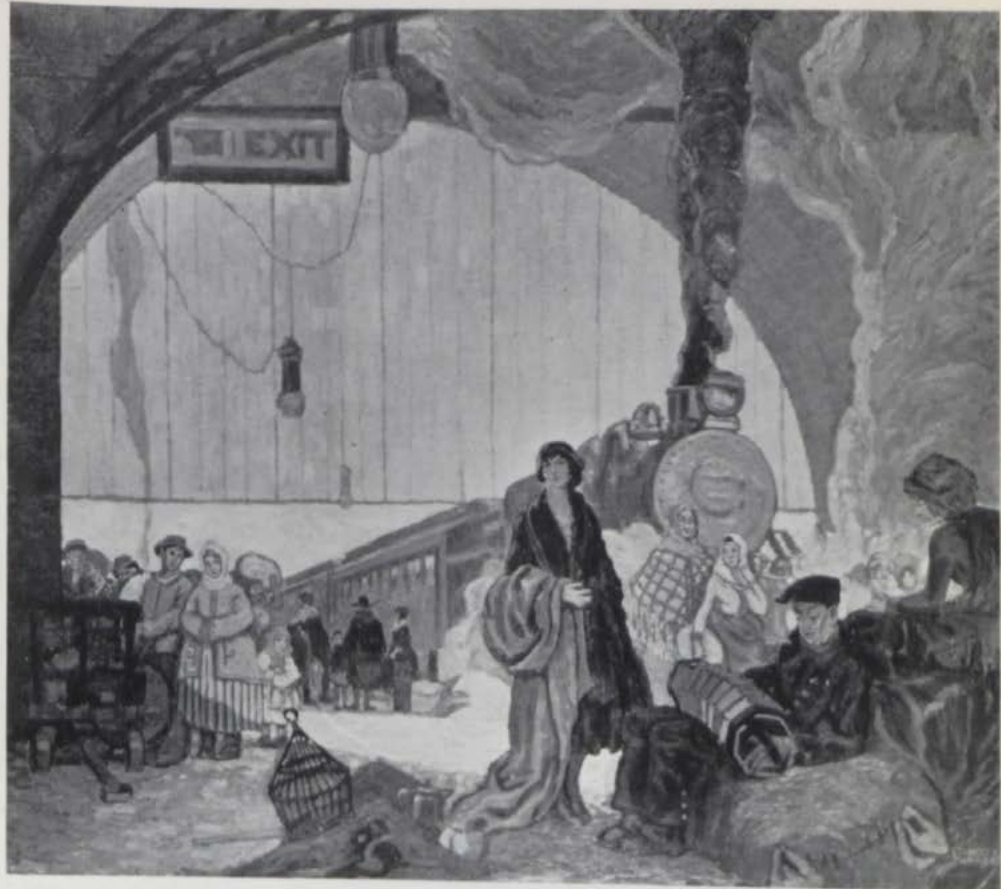
"At length the General and his lady, Mrs. Prescott, attended by the Aide-de-Camp, the Deputy Adjutant General, Deputy Quarter Master General, etc., and a number of other officers on the staff made their *entrée*, and being led up to the Captain-General, each lady made a very low courtesy, her knees almost touching the carpet, and regained an erect posture. Immediately on rising, His Excellency kissed her, and although eighty winters at least had passed their chills through his blood, it was remarked that he performed that agreeable part of his official duties with the warmth of his most youthful days."

(Quoted in Sir J. M. Le Moine's "Maple Leaves"—6th series.)

Lieut.-Governor Gore wrote in 1807:—

"I have had the King's interest only at heart, and I have and ever will contend against Democratic Principles."

It was only natural that the Administration should have had this military character, in view of the constant threat of war with the United States. In spite of the drain on England's army caused by the Napoleonic wars, the garrison of regular troops in British North America from 1804-1809 remained as high as 9,000 soldiers. At the outbreak of the War of 1812, the number of the regulars in both the Canadas had dropped to less than 5,000, of whom only 1,450 were in Upper Canada.



From the painting by Stanley F. Turner.
Immigrants at the Old Union Station, Toronto.



From the drawing by W. H. Bartlett.
Citadel of Kingston in 1841.



(Canadian Pacific Photo).

British Immigrants (Post-War) arriving at Montreal.



English boys being trained for Canadian farming at Macdonald College,
St. Anne de Bellevue, Quebec, 1927.

but when Brock took command, he lost no time in organizing the militia, and by his brilliant strategy saved the day for British North America.

The attack on Canada was by no means popular with the Northern States, but the Administration at Washington conceived this as an opportunity to retrieve a lost Colony, now that Great Britain was absorbed in the titanic struggle with Napoleon. Henry Clay declared:—

“We have the Canadas as much under our command as Great Britain has the Ocean; and the way to conquer her on the ocean is to drive her from the land. I am not for stopping at Quebec or anywhere else, but I would take the Continent from them.”

General Hull's proclamation was hardly calculated to appeal to the United Empire Loyalists who constituted probably half of the population of Upper Canada:—

“You will be emancipated from tyranny and oppression, and restored to the dignified station of free men.”

Brock's answer rallied Canadians of all races to the Union Jack:—

“Where is the Canadian subject who can truly affirm to himself that he has been injured by the Government of Great Britain in his person, his liberty or his property? Where is to be found in any part of the world a growth so rapid in wealth and prosperity as this Colony exhibits, settled not thirty years ago by a band of veterans exiled from their former possession on account of their loyalty?”

Here is a ballad I have written about this gallant Canadian soldier:—

SIR ISAAC BROCK

(Tune—“Captain Morgan's March”—Welsh)

Sing of a soldier come of Channel stock,
Tough eighteen-twelve, Isaac Brock,
None could be bolder, steady as a rock,
Canada's hero, Isaac Brock.

Outbluffed Yankees found him too adroit;
With his little force he took Fort Detroit. (bis)

Up through Lake Erie, giving Hull a shock,
 Swept into Sandwich Isaac Brock.
 Helped by Tecumseh, dared the guns to mock,
 Stormed over ramparts Isaac Brock.
 Outbluffed Yankees found him too adroit;
 With his little force he took Fort Detroit. (bis)

Yankee invaders surely had a check,
 Met with their match in Isaac Brock;
 Three thousand Yankees marched to old Quebec,
 One had their muskets, Isaac Brock—
 Named Sir Isaac for his great exploit;
 Guns were fired in England and Fort Detroit. (bis)

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In Lower Canada, Colonel de Salaberry with his French Canadian Voltigeurs, supported by Captain George Macdonell with his Glengarry Light Infantry, defeated an American force five times more numerous at Chateauguay, and General Boyd suffered another reverse at Chrysler's Farm at the hands of a small composite force recruited from the marine, regular army, Voltigeurs, Loyalist militia and Indians.

Following the Abdication of Napoleon, Great Britain was faced with the problem of re-establishing her disbanded soldiers, while there was already a surplus of labour owing to the industrial revolution. Emigration to the Colonies came to be considered as one measure of relief, and grants in aid were made by Parliament. In 1831 the British Government circulated facts about Canada in leaflets which gave current wages, opportunities for taking up land, cost of living and prices for produce.

Since the army was for the time being in the discard, opportunities for settlement, such as were offered by the Canada Company, appealed to many who otherwise would have been soldiering. Two young officers of the 21st Fusiliers, Lieutenant Thomas Traill and Lieutenant J. W. D. Moodie married two sisters, Catherine Parr Strickland and Susanna Strickland, who followed in the footsteps of their brother, Major Samuel Strickland, to the bush of Upper Canada. All three

wrote books about their experiences, and Emigration was a constant topic in the magazines. While some found the life too hard, others thrived in their new surroundings.

The influence of a new environment is noticed by Dr. William Dunlop, Warden of the Forests for the Canada Company:—

"If any one doubted the doctrine of original sin and innate perverseness of mankind, the conduct of the English Emigrants arriving in this country would go a good way to convert him to a more orthodox way of thinking. There have arrived in the province within these last three years, perhaps fifteen thousand English agricultural labourers; and it is no very great stretch of the imagination to suppose that every twentieth of them, when at home, was a poacher, or at least had some practical knowledge of a fowling piece, and had in his days infringed on the laws of the land, in defiance of the wrath and displeasures of the Squire, the denunciation of the parson, the terrors of the gaol, the treadmill, the hulks and Botany Bay, and the disgrace which attaches to one whose life is an habitual war with the laws. Yet when these fellows have been a few months in Canada, they no more think of shooting than if they were Cockneys. And why? Because here it would not only be a harmless amusement, but an honest, respectable and useful mode of making the two ends of the year meet; while there it was fraught with danger to both life and character."

—From "In the Days of the Canada Company," by R. and K. M. Lizars (William Briggs and Ryerson Press.)

When George IV was succeeded by William IV, Major Strickland and his colleague in the Canada Company, decided to celebrate the occasion:—

"On the appointed day, everyone within a radius of ten miles gathered to do honour to the new King.—The party formed a circle by joining hands and sang 'God Save the King', accompanied by the Goderich band, which was composed of two fiddles and a tambourine . . . 'Rule Britannia' followed as appropriate to the Sailor King. Then came a pail of whiskey with a teacup floating in it; and another pail filled with water for those 'weaker brethren' who diluted their toasts, if not their loyalty. . . . They danced that day under the shade country dances and reels to 'The Wind that Shakes the Barley'; there were good old English games and ball playing for those who did not care to dance the old King out and the new King in."

—From "Twenty-Seven Years in Canada West,"
by Major Strickland.

The form of Government created by the Canada Act of 1791 lent itself to the growth of a clique or oligarchy, and this oligarchy came to be identified with the Church of England. Since the Army Chaplains were Anglican and the officials, whether army or civilian, were so largely English, the forms of religion that had no state recognition in England were belittled by the clique known as the Family Compact. Marriages solemnized by Methodist and other Non-Conformist ministers did not count in law, and a bill passed by the Assembly of Upper Canada in 1824 removing this disability was disallowed by Governor Peregrine Maitland's puppets on the Legislative Council. The Presbyterians, Lutherans, Calvinists, Methodists and Tunkers who formed so substantial a proportion of the population might secure official power and advancement, like Dr. John Strachan, if they joined the Anglican Church, but otherwise they were in outer darkness. Bishop Mountain in 1793 expressed the Anglican point of view when he called the Methodists:—

“a set of ignorant enthusiasts, whose preaching is calculated only to perplex the understanding, to corrupt the morals, to relax the nerves of industry, and dissolve the bands of Society.”

The resulting Reform Movement leading to the brief rebellion of 1837, centred in opposition to this Family Compact, and when Lord Durham came to investigate he was frank in his criticism of this clique:—

“Fortified by family connection and the common interest felt by all who held, and all who desired, subordinate offices, the party was thus erected into a solid and permanent power, controlled by no responsibility, subject to no serious change, exercising over the whole Government of the Province an authority utterly independent of the people, or its representatives, and possessing the only means of influencing either the Government at home or the Colonial representative of the Crown.”

During the Rebellion of 1837, Mrs. Moodie's ballads were circulated throughout Upper Canada and were effective in stirring up patriotic feeling. She prints in *Roughing It In The Bush* a specimen of these loyal staves:—

THE OATH OF THE CANADIAN VOLUNTEERS

Huzza for England!—may she claim
Our fond devotion ever,
And by the glory of her name,
Our brave forefathers' honest fame,
We swear—no foe shall sever
Her children from their parents' side;
Though parted by the wave,
In weal or woe, whate'er betide,
We swear to die, or save
Her honour from the rebel band
Whose crimes pollute our injured land!

Then courage, loyal volunteers!
God will defend the right;
That thought will banish slavish fears,
That blessed consciousness still cheers
The soldier in the fight.
The stars for us shall never burn,
The stripes may frighten slaves,
The Briton's eye will proudly turn
Where Britain's standard waves;
Beneath its folds, if Heaven requires,
We'll die, as died of old our sires!

The Rebellion fizzled out, but as is well said by the authors of *In the Days of the Canada Company*, it "had served to draw temporarily together in a common cause those otherwise antagonistic."

Lord Durham's report is a mine of information on social conditions in Upper Canada:—

"I have said that in Upper Canada there is no animosity of races; there is nevertheless a distinction of origin, which has exercised a very important influence on the composition of parties, and appears likely, sooner or later, to become the prominent and absorbing element of political division. The official and reforming parties which I have described, were both composed, for the most part, and were almost entirely led, by native-born Canadians, American settlers, or emigrants

of a very ancient date; and as one section of this more ancient population possessed, so another was the only body of persons that claimed the management of affairs, and the enjoyment of offices conferring emolument or power, until the extensive emigration from Great Britain, which followed the disastrous period of 1825 and 1826, changed the state of things, by suddenly doubling the population, and introducing among the ancient disputants for power, an entirely new class of persons. The newcomers, however, did not for a long time appear as a distinct party in the politics of Upper Canada. A large number of the higher class of emigrants, particularly the half-pay officers, who were induced to settle in this Province, had belonged to the Tory party in England, and in conformity with their ancient predilections, naturally arrayed themselves on the side of the official party, contending with the representatives of the people. The mass of the humbler order of emigrants, accustomed in the Mother Country to complain of the corruption and profusion of the Government, and to seek for a reform of abuses by increasing the popular influence in the representative body, arrayed themselves on the side of those who represented the people, and attacked oligarchical power and abuses."

Lord Durham's criticism of the carelessness with which the migration movement was handled was severe:—

"For instance, parish emigrants from England receive rations of biscuit and beef, or pork, often of bad quality (of this I am aware from personal inspection); they are incapable from sea sickness of using this solid food at the beginning of the passage . . . more particularly the women and children. . . . The most striking example, however, of the want of system and precaution on the part of Government is that of the old soldiers, termed Commuted Pensioners, of whom nearly 3,000 reached the colonies in the year 1832 and 1833. Many of them landed in Quebec before the instructions had been received in the colony to pay them the sums to which they were to be entitled on their arrival, and even before the Provincial Government knew of their departure from England. Many of them spent the amount of their commutation money in debauchery, or were robbed of it when intoxicated. Many never attempted to settle upon the land awarded to them; and of those who made the attempt, several were unable to discover whereabouts in the wilderness their grants were situated. Many of them sold their right to the land for a mere trifle, and were left, within a few weeks of their arrival, in a state of absolute want.

Of the whole number who landed in the colony, probably not one in three attempted to establish themselves on their grants, and not one in six remain settled there at the present time."

With Napoleon in St. Helena, Britannia very definitely ruled the waves, particularly those of the Atlantic Ocean. Peaceful expansion was now the program of the Government at Westminster. Australia and New Zealand were found to be lands suitable for white settlers, and the Pacific was explored for purposes of trade. The charts of the North Pacific Coast made by George Vancouver were studied, and the trade developed by the East India Company drew renewed attention to China. Once more the North West Passage came into the limelight, and naval officers were commissioned by the Admiralty in a succession of voyages to discover if there were really a navigable passage through the Arctic Seas round North America to the fabled riches of Cathay. Captain John Franklin, who took part in the battle of Trafalgar, made three of those voyages, the first of which, starting in 1818, went through Hudson's Bay territory overland, following the trail blazed by Samuel Hearne to the Arctic shores, and charting the hitherto unknown Northern Coast. The third, in which he sailed with Captain Crozier in the "Erebus" and the "Terror," ended with his death in 1847, but the inspiration of his heroic onslaught on the Polar North fired the whole world, and brought imperishable glory to the name of Englishman. The last that was seen of him was by some Eskimos who told Dr. Rae of the Hudson's Bay Company that a few years before they had seen a party of white men on the ice. "They were dragging sledges and a boat, and they all looked thin" was their report, to which an old Eskimo woman added "One by one they fell down and died as they walked along."

Incidentally, the Franklin Expedition spurred on the Hudson's Bay Company to greater activity in exploring the North West Territories and the Barren Lands, and prepared the way for the recent development of Northern Canada which the aeroplane prospector has intensified.

SIR JOHN FRANKLIN

(Tune—"Blow, Ye Winds, in the Morning")

1. O, Franklin crossed the Barren Lands along the Coppermine
To find the North West Passage, for his thoughts did so incline,
Singing

Blow, ye winds of the North Pole,
Blow, ye winds, hi ho!
Blow away the polar night,
Blow, ye winds, hi ho!
2. So danced the first canoe brigade upon the Arctic waves;
Between the cliffs and grinding floes they all but found their graves,
Singing

Blow, ye winds of the North Pole,
etc., etc.
3. And when they left Point Turnagain, not more than half came
back,
For all they ate was moss and bones they found along the track,
Singing

Blow, ye winds of the North Pole,
etc., etc.
4. Then Franklin took his voyageurs the way Mackenzie went
To find the North West Passage, for he still had that intent,
Singing

Blow, ye winds of the North Pole,
etc., etc.
5. And, barred by hostile Eskimos and threat of drifting pack,
He failed to make Point Barrow, though his men came safely back,
Singing

Blow, ye winds of the North Pole,
etc., etc.
6. Then Franklin took some sailormen up nearer to the Pole,
And thought to find a Passage where the icebergs keep patrol,
Singing

Blow, ye winds of the North Pole,
etc., etc.
7. Two ships he manned, well primed with food, equipped to steam
and sail,



LOWER FORT GARRY, MANITOBA

Drawn by W. J. PHILLIPS, R.C.A.



MENNONITE FARM AT PLUM COULEE,
MANITOBA

Drawn by W. J. PHILLIPS, R.C.A.

The *Terror* and the *Erebus*—he thought he could not fail,
Singing

Blow, ye winds of the North Pole,
etc., etc.

8. The *Terror* and the *Erebus* were never seen again,
And Franklin and his sailormen met death with this refrain,
Singing

Blow, ye winds of the North Pole,
etc., etc.

—From a Ballad by John Murray Gibbon.

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Gordon V. Thompson Ltd., Toronto.)

In the political history of Canada leading up to Confederation, the English Governors played an important part. Mention has already been made of Lord Durham. Then there were Lord Sydenham (1839-41), under whose regime Upper and Lower Canada were united; Sir Charles Bagot (1843-3), who did much to conciliate the French; Sir Edmund Walker Head, Governor from 1854 to 1861, a poet and patron of the Arts.

The discovery of gold on the North Pacific Coast gave a new interest in the Colony of Vancouver Island and the Colonel Secretary, Sir Edward Bulwer Lytton, offered Governor Douglas jurisdiction over the mainland as well, with Judge Mathew Begbie to administer justice, sending out a detachment of the Royal Engineers under Colonel R. C. Moody to build a road into the interior. New Westminster was the name given by Queen Victoria to the new mainland Colony of British Columbia, which amalgamated with Vancouver Island in 1866, the Capital being transferred to Victoria. Over a million dollars was spent upon the construction of the Cariboo road, an investment which made possible the development of a great mining industry, as well as justifying British possession of the territory north of the 49th parallel.

When the Eastern Provinces decided to enter Confederation, and the Hudson's Bay Company gave up its sovereignty

over the North West to the new Dominion, negotiations were conducted by Governor Anthony Musgrove with Sir John A. Macdonald, and terms of Union were agreed upon which included the extension of the Canadian Pacific Railway across the Canadian Rockies to a terminal on the Pacific Coast. Governor Musgrove was succeeded in 1871 by an English-born engineer, Joseph W. Trutch, whose excellent administration earned for him a Knighthood.

Among the engineers engaged in the surveys for the Canadian Pacific Railway in British Columbia, the most outstanding was the English-born Walter E. Moberly, who discovered Eagle Pass and indicated to Major Rogers the probable existence of the pass over the Selkirks, which was eventually located and used for the transcontinental line. As a boyhood friend of Lady Macdonald, Walter Moberly had the ear of Sir John, and when the latter returned to power after a temporary eclipse, it was Moberly who made Sir John realize that the terms of Union specifying the construction of the Canadian Pacific Railway must be adhered to, if British Columbia was to remain within the Dominion. The compromise terms offered in 1874 by the English arbitrator, the Earl of Carnarvon, were not carried out, and all the persuasive diplomacy of the Earl of Dufferin failed to conciliate the British Columbians. "Carnarvon Terms or Separation" was a slogan that had to be recognized. The railway was built, and in our own day British Columbia has continued to remain the most English of all the Provinces of the Dominion of Canada.

The construction of that railway brought a new army of settlers into the prairies. Here is a ballad—

SWEET NELLY, MY PRAIRIE FLOWER

(Tune—"The Farmer's Son")

Sweet Nelly, my prairie flower,
As welcome in sun or shower,
You come as a maid
In garland array'd,

You rogue with your elfin power.
You follow the herd
As gay as a bird,
And whistle a country air;
The notes are high
As fairy can fly;
The blue of the sky
Is held in your eye,
The sun in your golden hair.

Sweet Nelly, my prairie queen,
You rule in a wide demesne;
We all must obey
Your whimsical sway
No rebel to intervene.
With magical art
You drive ev'ry heart
For you all alone to beat;
We plough and sow,
For threshing we mow
The grain that we grow,
And loyally throw
Our harvest beneath your feet.

—From "Northland Songs, No. 1."

(Gordon V. Thompson Ltd., Toronto)

Towards the end of the 19th Century, over-population in England and agricultural distress due to Free Trade resulted in a heavy emigration through the port of Liverpool. One of the most publicized movements from England was that under the direction of Archdeacon Lloyd and the Rev. I. M. Barr, when 2,000 English folk, at their own expense, emigrated and took up one block of 378 homesteads in Saskatchewan. After suffering hardships, due to inexperience, they developed into a prosperous community. Most of the English migration, however, was more scattered, with the result that the Anglo-Canadians are sprinkled all over the prairies. The largest number of English immigrants to come to Canada in any one year totalled 96,806 (these including Welsh).

In Robert England's study of Western Canada, he states:

"It is remarkable the preponderating influence which the settlers from Great Britain in particular and Ontario have had upon all other settlers. Farm practice, business methods, local Governments, all show even in European Communities the impress of British institutions, the English language and Anglo-Saxon methods and ideals. The Anglo-Saxons are scattered more uniformly over the prairies than any other origin group. If anything, they show a greater concentration in Manitoba."

—From "The Colonization of Western Canada"
(P. S. King and Sons)

A SONG OF MANITOBA

(Tune—"The Ploughboy")

My father was a farmer
Who sailed across the sea,
And came to Manitoba
Because the land was free.
A quarter section was good enough
To grow the wheat and the garden stuff,
And though the winter he found was tough,
He made good, did he!

My mother was another
Who sailed the same as he,
And came to Manitoba
To find what she could see.
A handsome farmer was good enough,
So when he asked he got no rebuff,
And though the work made her hands all rough,
She made good, did she!

And now they're growing older,
With children just like me,
And here in Manitoba
Is where we like to be.
We love the life in the Golden West
Where prairie folk are the very best,
And if you try us, we'll stand the test—
We'll make good, will we!

From "Northland Songs No. 2"
(Gordon V. Thompson, Ltd., Toronto).

English influence permeates all Canadian life. We find representative English-born Canadians in every walk of life—in the Church, in the professions, in the Universities, in the schools, in industry and commerce, in mining, on the farm.

The Hon. C. A. Dunning, P.C., Minister of Finance in the Mackenzie King Cabinet, came to Western Canada to work on a farm in 1902. Taking a leading part in the movement for co-operative grain marketing, he became active in provincial politics, and became Premier of Saskatchewan in 1922. Four years later he entered the Dominion field in politics, with a temporary incursion into business life when the Liberals were in Opposition.

The late Marjorie Pickthall, a lyrical writer of great charm, represents a typical English note in Canadian literature.

Our leading humorist, Stephen Leacock, was born in England. That other Canadian humorist, Bob Edwards of Calgary, who was himself a Scot, paid tribute to the English remittance man when he said: "He might have been green, but he never was yellow." We are almost as well read in the English authors of today as those who live in London, and follow English politics as closely as if we were English taxpayers.

The Rhodes Scholarship Fund provides an intellectual link between Canadian and English life. The pick of the graduates in Canadian Universities are offered by this Fund the opportunity of studying in the most English of Universities, and of making contacts with what is best in English thought and custom.

CHAPTER FOUR

SCOTLAND AND CANADA

"O Lord, we do not ask You to give us wealth, but show us where it is."

—Prayer attributed to a Scot.

IN his introduction to "A Legend of Montrose," Sir Walter Scott gives his reasons for the appearance of so many Scottish soldiers of fortune in Europe.

"The contempt of commerce entertained by young men having some pretence to gentility, the poverty of the country of Scotland, the national disposition to wandering and adventure, all conduced to lead the Scots abroad into the military service of countries which were at war with each other."

In the days when Europe was in a state of perpetual war, the easiest way to emigrate was to go as a soldier. So you find Scots fighting in the armies, for instance, of France, of Sweden, of Poland and of Russia. William Lithgow, writing in the year 1632, says that about that time there were 30,000 Scots families in Poland. Scots were used to populate the North of Ireland, following the suppression of the Ulster Rebellion of 1607, and numbered 40,000 of the Ulster population by the year 1640.

The coming of the Stuarts to the English throne drew a number of proverbially needy Scots to London. The Stuarts were perhaps the neediest of them all, hence the troubles of that luckless century. They stepped into the inheritance of Elizabethan England—England the mistress of the seas and full of the pride of Empire.

The Plantations of Virginia celebrated the virtues of the Virgin Queen. The Plymouth Company had secured, in 1620, a charter for New England. And so in 1621 Sir William Alexander, a learned and poetic Scot, easily won King James's assent to the scheme of a Nova Scotia which at first was to bring renown and then considerable profit to

the throne. Sir William was the tutor of the King's son Henry, and thus had the ear of the Court. He secured a charter granting him the territory roughly covered now by the provinces of Nova Scotia and New Brunswick, and of this he was to be Lieutenant-General for James, who made the grant an appanage of his Kingdom of Scotland. Sir William Alexander hoped to colonize New Scotland with his fellow-countrymen, but these did not come forward in such numbers as expected.

The lack of any war in sight may account in part for the failure of Sir William Alexander to divert the stream of Scottish emigration from Europe to North America, although his Charter offered a truly generous choice of benefits to those whom he hoped to induce to take up land, namely:

"Free towns, free ports, towns, baronial villages, seaports, roadsteads, machines, mills, offices and jurisdiction; . . . bogs, plains, and moors; marshes, roads, paths, waters, malthouses and their refuse; hawking, hunting, fisheries, peat-mosses, turf bogs, coal, coal-pits, coneys, warrens, doves, dove-cotes, workshops, malt-kilns, breweries and broom; woods, groves and thickets; wood, timber, quarries of stone and lime, with courts, fines, pleas, heriots, outlaws, . . . and with work, foss, sac, theme, infangtheiff, outfangtheiff, wrak, wair, veth, vert, venison, pit and gallows . . ."

Sir William Alexander's New Scotland was on paper subdivided into two chief districts:

1. Caledonia, representing the present Nova Scotia.
2. Alexandria, roughly corresponding to New Brunswick.

In order to complete the link with the original Scotland, the River St. Croix was renamed the Tweed, the St. John was renamed the Clyde, and another river was renamed the Forth. Even so, the Colony failed to draw its complement of settlers, and its sponsors, therefore, suggested a new Order of Baronets, who should earn their title by purchasing six thousand acres and contributing £150 to King James's Privy Purse. James died, but Charles the First took up the scheme and confirmed the Order.

In the year in which Sir William Alexander obtained from King James his Charter for Nova Scotia, the registers of Quebec show the first record of another historic name, Abraham Martin, *dit l'Ecossais* (called the Scot), after whom the Plains of Abraham were named. He was the earliest pilot known on the St. Lawrence, and had a daughter who was the first wife of Medard Chouart Groseillers, the Mr. Gooseberry who helped to make possible the Hudson's Bay Company, as already indicated in the chapter dealing with France and Canada.

Richelieu, who knew Nova Scotia as Acadia, claimed that it was already French, and sent a squadron to uphold the rights of his own King and the Company in which he happened to be interested. By a strange chain of circumstance, the destruction of this squadron was achieved by a Franco-Scot. David Kirke was the son of a Scot married to the daughter of a merchant of Dieppe, and naturalized as a French citizen. The father, however, was a Huguenot, and was driven in exile to England. Here he entered into partnership with Sir William Alexander in his Company of Adventurers to Canada, and in 1628, with the authority of King Charles, fitted out ships under his son David to attack French ships and settlements in New France. David first seized Tadousac, then captured seventeen of the eighteen ships that Richelieu had sent, and in the following year, on July 22nd, he forced Champlain to surrender at Quebec. Charles, however, had more use for cash than for such new possessions, and only three years later he restored New France to its old owners in consideration of their remitting the unpaid half of his marriage settlement.

The Scots who had been induced to emigrate to Nova Scotia either came back or were absorbed by their French-speaking neighbours. Sir William died, not of a broken heart, but as the Earl of Stirling, while Sir David Kirke became the Governor of Newfoundland.

Acadia was recaptured by one of Cromwell's expeditions in 1654, but was handed back to France by Charles II in 1667.



From the painting by J. H. Maenaughton (Chateau de Ramezay, Montreal).
Bringing in logs for the Garrison at Quebec (1762).



From the painting by Charles Sheldon.
Scots arriving at the Red River, in 1813, for Lord Selkirk's Settlement.



From the painting by Charles Sheldon.

Scots settlers landing from the brig Hector at Pictou, Nova Scotia, in 1773.



From the painting by Cyrus C. Cuneo.

Simon Fraser shooting the rapids of the Fraser River.

It remained a more or less possession of the French till 1713, when most of it was ceded back to England by the Treaty of Utrecht. The name of Nova Scotia was restored, and the first Governor was Colonel Vetch, formerly a Councillor in the ill-fated Scots' Colony at Darien.

The Hudson's Bay Company was at first an English Company, acquiring its Scottish complexion only in later stages. The first contact with Scotland was through the Orkney Islands.

In the Hudson's Bay Company's Order Book for the month of February, 1710, we find this minute:—

"Captain John Merry is desired to speak with Captain Moody, who has a nephew in the Orkneys, to write to him to provide fifteen or sixteen young men, about twenty years old, to be entertained by the company, to serve them for four years in Hudson Bay, at the rate of £6. per annum, the wages formerly given by the company."

In the following year higher wages had to be offered—namely, £8 for the first year, £10 for the second, £12 for the third, and £14 for the last two on a five years' contract. From that time a large proportion of the Hudson's Bay officials were drawn from the Orkneys and the Highlands. "They are a close, prudent, quiet people, strictly faithful to their employers," is a description of the Orkneymen quoted by Douglas MacKay, in his history of the Hudson's Bay Company, "The Honourable Company". On retiring from service, the Orkneymen tended to reside in the Red River Settlement, and their descendants may be found in many of the old Winnipeg families today.

In order to understand the part taken by the Scots in the development of the fur-trade by the St. Lawrence route, following the cession of New France to Great Britain under the Treaty of Paris, we must remember that there had been a steady migration of Scots to the American plantations and Colonies for over a hundred years previous to the final clash between French and British on the St. Lawrence. At the time of the Declaration of Independence, according to the

historian Bancroft, there were 500 Scottish Settlements in the thirteen Colonies, representing 410,000 out of 2,100,000, or roughly one-fifth of the white population.

What made Scotland riper than ever for emigration was the decay of the old Highland chieftainship and system of land tenure, a decay due to the union with the English. In the old days, Macdonell of Glengarry maintained a noble retinue, not because his land could well support such followers, but because his life was otherwise hardly quite his own. These were fighting days, and the Scot lived by the broad claymore. But when the English way of life came over the Border, the chief began to count his chickens. There were red-coat soldiers now to see that life was safe, and swords were less the fashion than the ploughshare. Those Flemish weavers who had come to England had made Yorkshire one huge factory crying out for wool; so out went the black cattle and the army of retainers, and in came the sheep to the wide and profitable pastures. When Pitt demanded Highland regiments, these chiefs were glad of the excuse to find the men, and the men were glad to do some soldiering. Otherwise they had naught to look for save some wretched labour in some Lowland city. Culloden was the last stand made for the Highland clans.

As for the Lowlands, war had made there many a bitter circumstance. The Covenanters were mostly Lowlanders, hailing from round Dumfries or Ayr, or else Kirkcudbright. When the West sent out the call, they were glad to listen. And who can blame them?

When Queen Anne gave her assent to the Treaty of Union between England and Scotland, in 1707, she gave this word of blessing:

"I desire and expect from my subjects of both nations that from henceforth they act with all possible respect and kindness to one another, so that it may appear to all the world they have hearts to become one people."

But the memory of the Massacre of Glencoe still rankled, and the hereditary feud between so many Scots and English could not be easily laid aside. Hardly had Anne been laid in her grave when the Old Pretender raised his flag, and thirty years later Prince Charlie set the Highlands in revolt. The antagonism between Scot and English dissolved more readily overseas in Canada than in the Old Country.

The Rebellion of 1745 left many a bare estate in Scotland, and many a well-born Scot set sail for Canada, hoping there to found a new fortune, either as fur-trader, or perhaps fighting the English, who were in the Colonies farther South, and had not yet set certain foot on the St. Lawrence. When Wolfe came to Quebec, he found it garrisoned not only by Franco-Scots, such as the Commandant de Ramezay, but also by good Jacobites, whose hearts must have been sore to have to fight the Frasers that Wolfe brought with him. But before Wolfe came to Quebec, Louisbourg, on Cape Breton, must be captured, and the outposts of the Canadian French destroyed.

Cape Breton was the refuge for the French driven out of Newfoundland by the Treaty of Utrecht, and Louisbourg was its chief citadel. It had been captured by an expedition of New Englanders from Boston in 1745, but four years after was restored to the French. Then came the Seven Years' War, when France and England fought to the death for the Empire of the West.

It was Duncan Forbes of Culloden who suggested to the elder Pitt to draft the Highlanders into military service.

"When all England went mad in its hatred of the Scots, Pitt haughtily declared his esteem for a people whose courage he had been the first to enlist on the side of loyalty."

—From J. R. Green's "Short History of the English People."

Simon Fraser raised the 78th Regiment, which in 1758 saw its first service at Louisbourg. Here, too, fought the Black Watch, or 42nd, while the 77th Montgomeries, who

shipped out with the Frasers, were sent on to attack Fort du Quesne, the site of the present Pittsburgh.

In June of 1758 Wolfe landed his men under the guns of Louisbourg, and by July 27th the fortress had surrendered. In the following year he was sent to capture Quebec. The story of that memorable siege and assault has been told too often to repeat here. It was the Fraser Highlanders who scaled the Heights and showed the path to victory.

That path was shown to Wolfe by Major Stobo, a native of Glasgow, who in 1754 had been a prisoner of war in Quebec. He escaped with two compatriots, Lieutenant Stevenson, of Roger's Rangers, a Virginian Corps, and Clarke, a carpenter of Leith. They met under a windmill:

"probably the old windmill on the grounds of the General Hospital Convent. Having stolen a birch canoe, the party paddled it all night, and, after incredible fatigue and danger, they passed Isle-aux-Coudres, Kamouraska, and landed below this spot, shooting two Indians in self-defence, whom Clarke buried after having scalped them, saying to the Major: 'Good sir, by your permission these same two scalps when I come to New York, will sell for twenty-four good pounds; with this I'll be right merry, and my wife right beau.' They then murdered the Indians' faithful dog because he howled, and buried him with his masters."

—From the *Memoirs of Major Robert Stobo*, Pittsburgh, 1854.

Then, commandeering various boats by the way, they ended by capturing a French sloop, in which they landed at Louisbourg.

When Montcalm died and Wolfe had fallen victorious on the Plains of Abraham, it was a Franco-Scot, Major de Ramezay, who handed the keys of the citadel of Quebec to General James Murray.

The Fraser Highlanders were popularly known to the French-Canadians as "Les Petites Jupes," or, alternatively, as "Les Sauvages d'Ecosse." Joseph Trahan, an eye-witness of the great encounter, has said:—

"I can remember the Scotch Highlanders flying after us with streaming plaids, bonnets, and large swords—like so many infuriated demons—over the brow of the hill."

The Frasers wore the full Highland dress, with musket and broadsword. Many of the soldiers at their own expense added the dirk and the purse of otter's skin. According to Browne's *History of the Highland Clans*, some of these dirks are still preserved, notably one carried by Sergeant James Thompson, of Tain, which on the blade shows seven heads of kings wearing crowns, while on the hilt are carved on the woodwork emblems of the Masonic craft. The bonnet was cocked on one side, with a slight bend inclining down to the right ear, over which were suspended two or more black feathers. The feathers worn by the officers were those of the eagle or the hawk.

During the winter following the siege and capture, a number of the Frasers were quartered in the Ursuline's Convent. The nuns were so distressed at the bare knees of the Highlanders that they begged General Murray to be allowed to provide the poor fellows with raiment.

General Murray's considerate treatment of the French-Canadian subjects was what might be expected of a Scottish Governor. In a memorable dispatch, he referred to them as

"a race who, could they be indulged with a few privileges which the laws of England deny to Roman Catholics at home, would soon get the better of every national antipathy to their conquerors, and become the most faithful and most useful set of men in this 'American Empire'."

After the Peace of 1763, the Frasers and Montgomeries were offered grants of land to settle in the newly conquered country. Many agreed, and from their settlements in years to come Canada was able to raise regiments of vounteers whose loyalty and valour proved her salvation in her hour of need.

Typical of these soldier settlements was that at Murray Bay, where Lieutenant Fraser and Major Nairn farmed their well-won seigneuries. It was from such settlements that the first battalion of the so-called Royal Highland Emigrants, the 84th, was raised in 1775 under Colonel Allan Maclean

to repel the American invaders. Quebec was largely garrisoned by Scots against the assault of Montgomery in that year. Such a Scot was Hugh M'Quarters, the gunner who slew Montgomery himself together with his A.D.C.s in the assault, when, fearing God and keeping his powder dry, he fired his cannon down the fatal path. But all the Scots who garrisoned Quebec were not Pitt's soldiers. Some were such as Cameron, a follower of Prince Charlie, who emigrated after '45 and became a true Canadian. When offered pay for his services in the defence, he refused to take it. "I will help," he said, "to defend the country from our invaders, but I will not take service under the House of Hanover."

During the war which culminated in the capture of Quebec, the fur trade naturally suffered; but British rule brought a new element that made for still greater activity, namely, the Scots merchants of Montreal. At this date the American tobacco trade was already in the hands of the so-called "Virginia merchants" of Glasgow, and as the British supremacy extended north into Canada, the enterprising Scot naturally coveted the still more profitable fur trade, some taste of which he had already known in Albany. The traders who followed in the wake of the British army seem to have lost no time, for we find one of them on the scene before hostilities were actually concluded. Alexander Henry — a native of the Scottish Colony of New Jersey—who has left a vivid account of his adventures, accompanied General Amherst in his advance on Montreal and saw the possibilities in this fur-trade. Whereupon, he says, "I hastened to Albany, where my commercial connections were, and where I procured a quantity of goods with which I set out." He came to Michilimackinac, the centre of the Western fur-trade, in 1761, and joined forces with the old fur-trader, Jean Baptiste Cadotte, of Sault Ste. Marie. Discarding his British clothes, and assuming those of a French-Canadian voyageur, Henry met with more adventure than success. However, in 1765, he obtained from the commandant at Michilimackinac a license for the trade of Lake Superior, and, with M. Cadotte and the

brothers Frobisher, formed an alliance which was the nucleus of the famous North-West Company.

Following the trail of La Vérendrye to Lake of the Woods and Lake Winnipeg, he navigated the Saskatchewan River into the Hudson's Bay Company territory of Rupert's Land, from which he detoured through the prairies and joined a tribe of Stoney Indians in a buffalo hunt. One of the founders of the celebrated Beaver Club in Montreal, Alexander Henry played a notable part in the development of the St. Lawrence route to the fur-bearing country of the North West. The story of his "Travels and Adventures," published in 1807, tempted many another to follow his example. Mrs. Jameson, Irish author of one of the classics of early Canadian travel, wrote:—

"Plain, unaffected, telling what he has to tell in few and simple words, and without comment—the internal evidence of truth—render not only the narrative, but the man himself, his personal character, unspeakably interesting . . . He is the Ulysses of these parts, and to cruise among the shores, rocks and islands of Lake Huron without Henry's *Travels* were like coasting Calabria and Sicily without the *Odyssey* in your head or hand."

James Finlay and Thomas Corry were two other Scots who had already wintered on the Saskatchewan, but neither of them travelled so far or wrote a book. So much did the fur-trade prosper through the enterprise of the merchants of Montreal, and so little was it affected by the War of Independence, that in 1783 there were five hundred men engaged at Grand Portage, at the head of Lake Superior.

The success of those already mentioned had induced others to enter this business, and, to prevent undue competition, most of the traders came to agreements and formed the joint Stock Company known as the North-West Company, in 1779. This was reconstructed in 1783 with Simon McTavish and the Frobishers holding control.

In his history of St. Gabriel Church, Montreal, the Rev. Robert Campbell wrote:

"When the North West Company was organized, several of the retired Officers of the 42nd and 78th joined it. This service suited the adventurous spirit of the Gael, not less than the Army or Navy."

James McGill (born 1744) emigrated originally to Virginia and came North with his brothers, John and Andrew, in 1774, to engage in the fur-trade. He was one of the original partners in the North-West Company.

Simon McTavish was a Scot engaged in the fur-trade at Albany who had moved to Montreal when the Quebec Act of 1774 annexed the fur-bearing Indian territory to Canada. Another group of Scots fur-traders was absorbed in 1787, namely, Gregory, McLeod & Company, to whose firm belonged Alexander Mackenzie, his cousin Roderick Mackenzie, James Finlay, son of the Finlay already mentioned, and William McGillivray, nephew of Simon McTavish himself. By the end of the century the North-West Company had an annual turnover of £120,000, employing 50 clerks, 71 interpreters and clerks, 1,120 canoemen, and 35 guides.

Alexander Mackenzie emigrated from Stornoway to America, as he wrote "with commercial views," and came North from New York to Montreal in 1776, under pressure of the American Revolution. Working for a while in the fur-trading firm of Gregory, McLeod & Company, he was sent in 1784 to Detroit, where he became a partner of the firm and was put in charge of the Churchill River district in the North-West. When this firm joined forces with the North-West Company, he was transferred to Fort Chipewyan on Lake Athabaska.

"For secrecy of action, hard shrewd efficiency and complete unity of purpose," writes Chester Martin, "the North-West Company was perhaps the most effective commercial organization that had arisen in the New World."

It was while representing the North-West Company in Athabaska that Alexander Mackenzie made his two historic



SCOTS-CANADIAN TYPE
Drawn by KATHLEEN SHACKLETON

voyages to the Arctic Sea and to the Pacific Ocean. On June 3rd, 1789, with some French-Canadian voyageurs and an Indian guide as companions, he set out on the first of these, skirting Slave Lake, and reaching the river which now bears his name. Within forty days of his first start he was floating on the Arctic Sea, and two months later he was back again in Athabaska.

During this expedition Alexander Mackenzie had opportunity to discover his lack of astronomical knowledge. That was no great obstacle to a Scot. He journeyed to London, pored for a winter over books on mathematics and the stars, bought up-to-date instruments, and returned for further explorations.

His second expedition left Fort Chipewyan, on Lake Athabaska, in October, 1792, for the Peace River, which he had designed as his starting place. On May 9th, 1793, together with Alexander Mackay, son of a U.E.L. Scot of Glengarry, with voyageurs and Indians, he once more set forth. Driving through or portaging round the rapids of unexplored rivers, deserted by his guide, facing death at the hands of Indians, he forced his way towards the West. At last he crossed the watershed of the Rockies. Amid the maze of unexplored rivers, it was difficult to choose the right one. But after hard travel he came upon an arm of the Pacific, and looked upon that great Western sea which had been the dream of every pioneer from the days of Champlain and La Salle. The record that he made of this great achievement was as modest as its author.

"I now mixed up some vermilion in melted grease, and inscribed in large characters on the south-east of the rock on which we had slept last night, this brief memorial:

ALEXANDER MACKENZIE,

FROM CANADA, BY LAND, THE TWENTY-SECOND OF JULY,
ONE THOUSAND SEVEN HUNDRED AND NINETY-THREE.

Here is a ballad that I have written to a Scots tune:—

SIR ALEXANDER MACKENZIE

(Tune—"Glenlogie")

Come, gather around while a tale I unfold
 Of wilderness conquer'd, of rivers unrolled,
 Of one from the land of the bonny blue bell,
 Of the Scot, Alexander Mackenzie, I tell.

Fur-trader, explorer, so daring was he,
 He drove bark canoes to the dread Frozen Sea;
 Then hunted for canyons in mountains recess'd
 And the Great River rolling in flood to the West.

Through gorges where high-foaming cataracts roar'd
 And snowy-clad peaks with the eagle upsoar'd,
 There Alexander Mackenzie, the first over land,
 Attain'd the Pacific, and Canada spann'd.

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NEW BRUNSWICK

Settlement of the Saint John Valley on the Atlantic seaboard under British rule commenced in 1762, when land was offered to the neighbouring New Englanders, and more particularly to disbanded soldiers who had served in North America during the late war, and to retired officers of the Navy who had fought at Louisbourg and at Quebec. The Government was inundated with demand for land. These, however, led to little settlement, and many grants were declared forfeit in 1783, on the arrival of the Loyalists.

Of more real benefit were such colonists as William Davidson, of Inverness, the pioneer of the great lumber industry, who came to Miramichi in 1765 and obtained a grant of 100,000 acres, traded in furs, and developed the fisheries. Four years later Davidson undertook to deliver at Fort Howe, in Nova Scotia, masts for the British Navy. Masts at this time fetched £136 sterling if they could measure a diameter of 3 ft. and a length of 108 ft. His success was the foundation of an industry which for a century has been the chief source of revenue to the Province of New Brunswick.

The great settlement of the Saint John Valley dates, however, from the coming of the United Empire Loyalists in 1783. Saint John, indeed, is still known as the City of the Loyalists. Nearly twelve thousand souls arrived at the river mouth in this historic year, and many of these were Scots. One group of lots in Parrtown, as Saint John was then called, fell to men of the 42nd Highlanders.

UPPER CANADA (ONTARIO)

In the Loyalist migration to Upper Canada were a number of Highland families which had only recently settled in the Colony of New York — Macdonells, Chisholms, Grants, Camerons, M'Intyres, Fergusons, and the like, already only too well acquainted with war in their native Scotland.

Prominent among these Highland families were the Macdonells, Roman Catholics from Glengarry, in Inverness, who in 1773 had settled in the Mohawk Valley, Tryon County (afterwards called Montgomery). When the movement for Independence set in throughout the New England Colonies, Sir John Johnson received a commission to raise on the Frontier a battalion to be called the King's Royal Regiment of New York. In this battalion there were five captains of the name of Macdonell, not to mention a lieutenant and an ensign, and twenty-two of the officers were born in Scotland. The claymores "dented by blows on the bayonets of Cumberland's Grenadiers," laid waste the settlements of Albany and Tryon, and protected the Loyalists trekking north to Canada. When the war was over, large numbers of this regiment colonized the uncleared country on the north bank of the St. Lawrence west of the French Settlements. The officers and men of the First Battalion of the King's Royal Regiment, numbering, with their women and children, 1,462 souls, were grouped together in one body. The Glengarry families chose what is now known as the County of Glengarry, in Ontario, while others filled up the Counties of Stormont and Dundas. Many families of men belonging to the Royal Highland Emigrants also settled in

this neighbourhood. In his history of the County of Gleggarry, J. A. Macdonell gave the list of the Scots in this county who were entitled to the name of United Empire Loyalist—588 in all, of whom 84 were Macdonells, 35 Grants, 28 Campbells, 27 Frasers, 25 Camerons, 23 Andersons, and 20 Rosses. From their farms they must have grown familiar with the sight of the voyageurs coming and going on the broad St. Lawrence to and from the great mart at Montreal. Some such as Duncan Cameron, of whom more later, cast in their lot with the fur-traders, or articed their sons with the North-West Company.

The method of settlement was as follows:—

“When they arrived at their destination the soldiers found the Governmen Land Agent, and thereupon drew lots for the lands that had been granted to them. The townships in which the different corps were to settle being first arranged, the lots were numbered on small slips of paper and placed in a hat, when each soldier in turn drew his own. By exercising a spirit of mutual accommodation, it frequently resulted that old comrades who had stood side by side in the ranks now sat down side by side on the banks of the St. Lawrence.

“The first operation of the new settler was to erect a shanty. Each, with his axe on his shoulder, turned out to help the other, and in a short time everyone in the little colony was provided with a snug log cabin. All were evidently planned by the same architect, differing only in size, which was regulated by the requirements of the family, the largest not exceeding twenty feet by fifteen feet inside, and of one storey in height. They were built somewhat similar to the modern backwoodsman's shanty. Round logs, roughly notched together at the corner, and piled one above the other to the height of seven or eight feet, constituted the walls. Openings for a door, and one small window, designed for four lights of glass seven by nine, were cut out, the spaces between the logs were chinked with small splinters, and carefully plastered outside and inside, with clay for mortar. Smooth straight poles were laid lengthways of the building, on the walls, to serve as supports for the roof. This was composed of strips of elm bark, 4 feet in length, by 2 feet or 3 feet in width, in layers, overlapping each other, and fastened to the poles by widths. With a sufficient slope to the back this formed a roof which was proof against wind and weather. An ample hearth, made of flat stones, was then laid out,

and a fire-back of field stone or small boulders, rudely built, was carried up as high as the walls. Above this the chimney was formed of round poles notched together, and plastered with mud. The floor was of the same material as the walls, only that the logs were split in two, and flattened so as to make a tolerably even surface.

"The settlers were provided by Government with everything that their situation rendered necessary—food and clothes for three years, or until they were able to provide these for themselves; besides seed to sow on their new clearances, and such implements of husbandry as were required. Each received an axe, a hoe, and a spade; a plough and one cow were allotted to the families; a whip and cross-cut saw to every fourth family, and even boats were provided for their use and placed at convenient points on the river. Even portable corn-mills, consisting of steel plates, turned by hand like a coffee-mill, were distributed amongst the settlers. The operation of grinding in this way was of necessity very slow, it came besides to be considered a menial and degrading employment, and, as the men were all occupied out of doors, it usually fell to the lot of the women . . . Pork was then, as now, the staple article of animal food, and it was usual for the settlers, as soon as they had received their rations, to smoke their bacon, and then hang it up to dry."

These Loyalist settlers found the French tenure of land burdensome. They asked for the same laws and tenure of land as Nova Scotia and New Brunswick. The request was granted in the Constitutional Act of 1791.

The Glengarrys, who came from the Mohawk Valley, were supplemented by a later migration from Scotland following the disbanding of the Glengarry Fencibles in 1802. The Reverend Alexander Macdonell, their Chaplain, secured a grant of 200 acres for every family he introduced, and managed to get them out of Scotland before the embargo on emigrant ships occasioned by the alarm at such wholesale exodus could be put into effect.

Among the Scots who came North into Canada from the Mohawk Valley was Simon Fraser, whose father, Captain in the King's Royal Regiment, had died a prisoner at Albany. Entering the service of the North-West Company in 1792, he rose to be a wintering partner, and in 1805 took charge of the

Company's operations West of the Rockies. This region he named "New Caledonia," erecting the fort of New Caledonia, on a river which he discovered and named the Stuart River. In 1807 came an order from Montreal to explore the River Tacouche Tesse, on which Alexander Mackenzie had nearly lost his way, and which was supposed to be an upper reach of the Columbia. Four canoes therefore started out, carrying Fraser and his companions, John Stuart, Jules Quesnel, nineteen voyageurs, and two Indians. The descent was one long succession of miraculous escapes. On the ninth day they came to what he called the *rapide couvert*:—

"Here the channel contracts to about forty yards, and is enclosed by two precipices of immense height which, bending towards each other, make it narrower above and below. The water which rolls down this extraordinary passage in tumultuous waves and with great velocity had a frightful appearance. However, it being absolutely impossible to carry the canoes by land, all hands without hesitation embarked, as it were, *à corps perdu* upon the mercy of this awful tide. Once engaged, the die was cast. Our great difficulty consisted in keeping the canoes within the medium, or *fil d'eau*; that is, clear of the precipice on the one side and from the gulfs formed by the waves on the other. Thus, skimming along as fast as lightning, the crews, cool and determined, following each other in awful silence, and when we arrived at the end we stood gazing at each other in silent congratulation at our narrow escape from total destruction."

The descent of the Fraser River took forty-two days, and though Simon Fraser was disappointed that the river turned out not to be the Columbia, its identification was of importance. Here is a ballad I have written to be sung about him:—

OLD SIMON FRASER

Tune—"Auld Joe Nicholson's Bonnie Annie)

A love of the wild,
 Red blood of the clan,
 And will that was strong, old Simon Fraser,
 Were yours as a child
 Since ever you ran,
 And yours when forging along as trail-blazer.

Simon Fraser, you're famous for ever
As king of the rapids in perilous river.
Furtrader and guide
That crossed the Divide
Said, "Never yet was bolder trail-blazer."

With swift-moving blade
You paddled canoe
On resolute quest, old Simon Fraser;
Through foaming cascade
Down river you flew
To find the tide of the West as trail-blazer.
Simon Fraser, you're famous for ever,
etc., etc.

In canyon when stall'd
On ledges begrimed
With drift newly flung, old Simon Fraser,
On cliff-wall you crawled,
Up ladders you climbed
That Indians hung as an aid to trail-blazers.
Simon Fraser, you're famous for ever,
etc., etc.

Then when you had traced
The flood to its mouth,
Returned when you came, old Simon Fraser,
Not vainly you raced,
For still North to South
The river carries your name as trail-blazer.
Simon Fraser, you're famous for ever,
etc., etc.

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In 1811 Simon Fraser took charge of the Red River Department and was accused by Lord Selkirk as accessory to the massacre at Seven Oaks which formed a tragic incident in the struggle between the North-West and Hudson's Bay Companies. To explain this contest we must retrace our steps to the settlement of Prince Edward Island.

PRINCE EDWARD ISLAND

In 1767 a number of grants of land were made in Prince Edward Island, of which, however, only a few were put into immediate use. Judge Stewart, in 1771, brought his family from Cantyre, in Argylshire, followed next year by a further batch of Highland settlers under Captain Macdonald of Glenalladale. In 1774 another settlement of Lowlanders from Dumfries, under Wellwood Waugh of Lockerbie, was discouraged by a pest of locusts, and migrated to Pictou. A more successful colony was planted in 1803 by Thomas Douglas, Earl of Selkirk. In his own words:—

“Of these settlers, the greatest proportion were from the Isle of Skye, a district which had so decided a connection with North Carolina that no emigrants had ever gone from it to any other quarter. There were a few from Ross-shire, from the North part of Argylshire, and from some interior districts of Inverness-shire, all of whose connections lay in some parts of the United States. There were some also from a part of the Island of Uist, where the emigration had not taken a decided direction.”

Three ships were chartered to convey the colonists to their destination, containing altogether eight hundred souls, and reaching the island on the 7th, 9th, and 27th of August, 1803. Lord Selkirk had intended to precede them and make preparations for their arrival, but in this he was prevented, and when he did make his appearance, the first ship had already disembarked her passengers.

“I lost no time in proceeding to the spot, where I found that the people had already lodged themselves in temporary wigwams, constructed after the fashion of the Indians, by setting up a number of poles in a conical form, tied together with boughs of trees. Those of the spruce fir were preferred, and, when disposed in regular layers of sufficient thickness, formed a very substantial thatch, giving a shelter not inferior to that of a tent.

“The settlers had spread themselves along the shore for the distance of about half a mile, upon the site of an old French village, which had been destroyed and abandoned after the capture of the island by the British forces in 1758. The land, which had formerly been cleared of

wood, was overgrown again with thickets of young trees, interspersed with grassy glades.

"I arrived at the place late in the evening, and it had then a very striking appearance. Each family had kindled a large fire near their wigwams, and round these were assembled groups of figures, whose peculiar national dress added to the singularity of the surrounding scene. Confused heaps of baggage were everywhere piled together beside their wild habitations; and by the number of fires the whole woods were illuminated. At the end of this line of encampment I pitched my own tent, and was surrounded in the morning by a numerous assemblage of people whose behaviour indicated that they looked to nothing less than a restoration of the happy days of Clanship.

"Provisions, adequate to the whole demand, were purchased by an agent; he procured some cattle for beef in distant parts of the island, and also a large quantity of potatoes, which were brought by water carriage into the centre of the settlement, and each family received their share within a short distance of their own residence . . .

"To obviate the terrors which the woods were calculated to inspire, the settlement was not dispersed, as those of the Americans usually are, over a large tract of country, but concentrated within a moderate space. The lots were laid out in such a manner that there were generally four or five families, and sometimes more, who built their houses in a little knot together; the distance between the adjacent hamlets seldom exceeded a mile. Each of them was inhabited by persons nearly related, who sometimes carried on their work in common, or, at least, were always at hand to come to each other's assistance . . .

"The settlers had every inducement to vigorous exertion from the nature of their tenures. They were allowed to purchase a fee simple, and to a certain extent on credit; from fifty to one hundred acres were allotted to each family at a very moderate price, but none was given gratuitously. To accommodate those who had no superfluity of capital, they were not required to pay the price in full till the third or fourth year of their possession.

"I left the island in September, 1803; and after an extensive tour on the Continent, returned in the end of the same month the following year. It was with the utmost satisfaction I then found that my plans had been followed up with attention and judgment.

"I found the settlers engaged in securing the harvest which their industry had produced. They had a small proportion of grain of various kinds, but potatoes were the principal crop; these were of excellent quality, and would have been alone sufficient for the entire support of the settlement . . . The extent of land in cultivation at the different hamlets I found to be in the general in a proportion of two acres or

thereabouts to each able working hand; in many cases from three to four. Several boats had also been built, by means of which a considerable supply of fish had been obtained, and formed no trifling addition to the stock of provisions. Thus, in little more than a year, one year from the date of their landing on the island, had these people made themselves independent of any supply that did not arise from their own labour . . .

"Having secured the first great object, subsistence, most of them are now proceeding to improve their habitations, and some are already lodged in a manner superior to the utmost wishes they would have formed in their native country. . . . The commencement of improvement to be seen in some of these habitations is, I believe, not so much of a personal wish for better accommodation as of the pride of landed property, a feeling natural to the human breast, and particularly consonant to the ancient habits of the Highlanders. . . . One of a very moderate property, who had held a small possession in the Isle of Skye, traces his lineage to a family which had once possessed an estate in Ross-shire, but had lost it in the turbulence of the feudal times. He had given to his new property the name of the ancient seat of his family; has selected a situation with more taste than might have been expected from a mere peasant; and to render the house of Auchtertyre worthy of its name, is doing more than would otherwise have been thought of by a man of his station."

ALONG THE LOW-HILL'D FARMLAND

(Tune—The Hard Bargain—Gaelic)

Along the low-hill'd farmland the dewy wind is blowing,
And green the grass, and red the soil, and crystal is the well;
And here a grove of maple, and there the pine is growing,—
So fair Prince Edward Island shows beside the Brudenelle.

The tide in sapphire inlets on sandy beach is crawling,
And fisher folk are finding what the oyster-lovers crave,
And all around the Island you hear the sea-mews calling,
The Island that the Indians say is anchor'd in the wave.

From "Northland Songs No. 2"

(Gordon V. Thompson Ltd., Toronto.)

These were the tragic days of the Highland clearances, when chiefs were willing to betray their clans, claiming the sole right to estates which belonged just as truly to the clansmen they evicted. The chief, as Sismondi says, was a chief, not a

proprietor, and "had no more right to expel from their homes the inhabitants of his county than a King the inhabitants of his kingdom."

The most notorious eviction was that due to the Duchess of Sutherland, recorded in the "Gloomy Memories" of Donald MacLeod. A more restrained account is that of Hugh Miller, from whom this extract:

"In the month of March, 1814, a large proportion of the Highlanders of Farr and Kildonan, two parishes in Sutherland, were summoned to quit their farms in the following May. In a few days after, the surrounding heaths on which they pastured their cattle, and from which at that season the sole supply of herbage is derived (for in those Northern districts the grass springs late, and the cattle-feeder in the Spring months depends chiefly on the heather), were set on fire and burnt up. There was that sort of policy in the stroke which men deem allowable in a state of war. The starving cattle went roaming over the burnt pastures, and found nothing to eat. Many of them perished, and the greater part of what remained, though in miserable condition, the Highlanders had to sell perforce. Most of the able-bodied men were engaged in this latter business at a distance from home when the dreaded term-day came on. The pasturage had been destroyed before the legal term, and while even in the eye of the law it was still the property of the poor Highlanders; but ere disturbing them in their dwellings, term-day was suffered to pass. The work of demolition then began. A numerous party of men, with a factor at their head, entered the district, and commenced pulling down the houses over the heads of the inhabitants. In an extensive tract of country not a human dwelling was left standing, and then, the more effectually to prevent their temporary erection, the destroyers set fire to the wreck. In one day were the people deprived of home and shelter, and left exposed to the elements."

This was only carrying on the black work which had been going on for half a century. No wonder that Lord Selkirk found a country ripe for emigration. He tried to persuade the British Government to direct this emigration to the Western prairies, and failing in this he bought in 1810 a controlling interest in the Hudson's Bay Company, intending to use that organization to establish a settlement on the banks of the Red River.

According to its charter, the Hudson's Bay Company owned the land watered by the rivers flowing into Hudson Bay, and in virtue of that technical possession Lord Selkirk purchased a strip of land two hundred thousand square miles in extent, or four times the size of Scotland, stretching down through Manitoba into Minnesota. To this strip of land he commenced in 1811 to send out shiploads of settlers, mostly evicted Highlanders.

One cannot blame the Nor'-Westers for supposing that, as the chief stockholder in the Hudson's Bay Company, he designed a settlement which should throw a bar across their path to the fur country of the north-west.

Lord Selkirk had never been to Hudson Bay, and never further west than Montreal. He sent his settlers out with insufficient tools for agriculture and without a notion of the difficulties they must face. The Hudson's Bay Company factors gave the settlers only lukewarm welcome and assistance. After wintering in quarters that were grudged them outside the Fort at York Factory on the shores of the inhospitable bay, the first batch of the Selkirk settlers travelled the difficult route of fifty-five days to their destined home on the Red River near the present site of Winnipeg, landing under the guns of the Nor'-Westers' Fort Gibraltar.

To conduct his colonists and govern his settlement, Lord Selkirk had chosen Miles Macdonell, a United Empire Loyalist from Glengarry in Upper Canada, whom he had met in Scotland. Miles lost no time in asserting the authority of the Hudson's Bay Company over this territory, and added fuel to the wrath of the Nor'-Westers by forcibly impounding pemmican stored for the use of Nor'-West traders at their Souris River post, and transferring it to the Hudson's Bay Company post at Brandon House.

Strangely enough, the man selected by the Nor'-Westers to thwart this enterprise was also a United Empire Loyalist from Glengarry—Duncan Cameron by name—who had joined the fur-trading company in 1786, and had worked the Nipigon district north of Lake Superior in rivalry with a Hudson's Bay

Company post at Osnaburgh, on Lake St. Joseph. Duncan Cameron talked in Gaelic to the settlers, offering to transport them free of charge to Upper Canada, promising free lands of two hundred acres to each family near market towns and provisions for a year free of cost. He made Miles Macdonell his prisoner and transported him to Montreal. On June 15th, 1815, 140 out of the 200 colonists agreed to his proposals, and were settled three months later near the present towns of London and St. Thomas, in Ontario. The remaining settlers were now served with a notice by Cuthbert Grant, the leader of the half-breeds who favoured the Nor'-Westers.

"All settlers to retire immediately from Red River, and no trace of a settlement to remain."

In two days the last of Lord Selkirk's settlers had departed for Norway House.

But in the small Hudson's Bay trading post remained John Macleod, a bold-hearted Highlander, who resolved to defy the Nor'-Westers. In a neighbouring blacksmith's forge he cut up lengths of chain into shot for his three-pounder, and when the half-breeds came to clear him out, he used his weapon to such purpose that they retired precipitously. Macleod, with the aid of three men who had stayed with him and a few friendly free-men in the neighbourhood, rebuilt the colonists' huts, and erected a fort which he called Fort Douglas. The settlers were recalled from Norway House, and a further batch from Kildonan, in Sutherland, arrived under Governor Semple. They seized the Nor'-Westers' post of Fort Gibraltar, which they pulled down, using the materials to strengthen Fort Douglas, and when Duncan Cameron came back he was in turn made prisoner. Pembina House, to the South, was seized by Sheriff Macdonell, who was in charge of the Hudson's Bay post at Fort Daer, and its stores were confiscated for the use of the Red River colony.

Very soon further shots were fired. Cuthbert Grant, at the head of his half-breeds, came into conflict with Governor Semple at Seven Oaks. The Governor, five of his officers, and

twenty-two of his men were killed. Fort Douglas was occupied, and the settlers once more driven up north to Norway House.

By this time the philanthropic nobleman was now at Montreal. Spending the winter there, he secured for himself an appointment as Justice of the Peace. Also he engaged over a hundred disbanded men of two Swiss mercenary regiments, the "De Meurons," and the "de Wattevilles," to be his soldier colonists and protect his Red River settlement. On his way west through the lakes he met Miles Macdonell, who told him of Governor Semple's death. Seizing Fort William, the summer meeting place of the Nor'-Westers, he used his commission of Justice of the Peace to imprison the Nor'-Westers' partners he found there—William McGillivray, John McDonald, Kenneth McKenzie, and Simon Fraser, and sent them under guard to York (Toronto). Then he despatched his mercenaries to Fort Douglas, which of course could not hold out against such a force. It was not, however, till June 1st, 1817, that Lord Selkirk reached his Colonists, once more reassembled at the Red River from their refuge at Norway House.

A commission was appointed by the Governor-General of Canada to investigate the whole matter. Numerous cases were tried at York (Toronto), and eventually Lord Selkirk had to pay a fine of £500. for damage to the North-West Company's trade, and £1,500 for falsely imprisoning McKenzie. Cuthbert Grant and the Nor'-West partners were acquitted on the charge of having been principals and accessories in the murder of Governor Semple. In 1820 Lord Selkirk died, a broken man.

The death of Lord Selkirk opened the gate of reconciliation, and on March 26th, 1821, the two opposing groups joined forces under the name of the Hudson's Bay Company. Nicholas Garry, Vice-Governor of the old Hudson's Bay Company, and Simon McGillivray, of the Nor'-Westers, came to settle all difficulties at the Red River, and a new fort, called Fort Garry, was erected near the site of Fort Gibraltar. Norway House on Lake Winnipeg became the centre for the annual meeting of the fur-traders instead of Fort William on

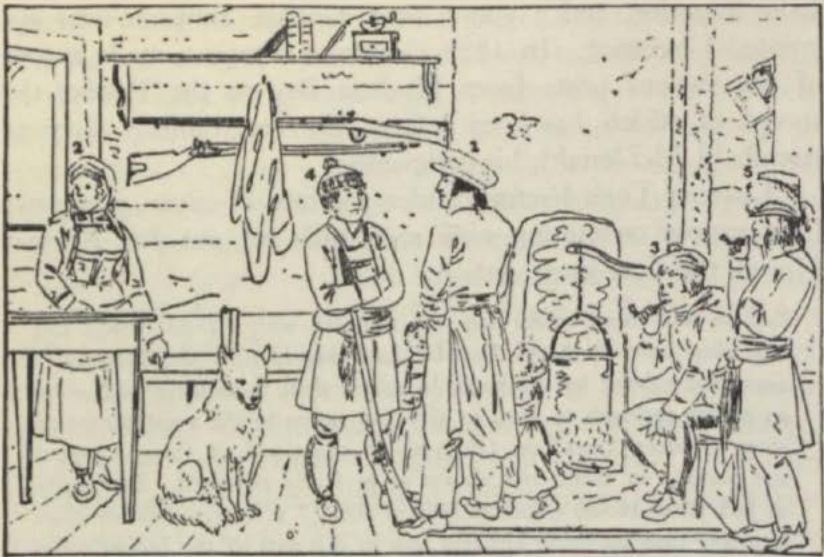
Lake Superior, and a young Scot, George Simpson, was appointed Governor. In 1828 Governor Simpson made a tour of the various posts from Hudson Bay to the Pacific, the record of which has been left in the entertaining diary of Archibald McDonald, his companion.

Leaving York Factory under a salute of seven guns, two light canoes containing nine men each set out for Norway House, the first great station.

"As we waft along under easy sail, the men with a clean change and mounting new feathers, the Highland bagpipes in the Governor's canoe was echoed by the bugle in mine; then these were laid aside, on nearer approach to port, to give free scope to the vocal organs of about eighteen Canadians (French) to chant one of those *voyageur* airs peculiar to them, and always so perfectly rendered. Our entry to Jack River House (Norway House) about 7 P.M. was certainly more imposing than anything hitherto seen in this part of the Indian country. Immediately on landing, his Excellency was preceded by the piper from the water to the Fort, while we were received with all welcome by Messrs. Chief Trader McLeod and Dease, Mr. Robert Clouston, and a whole host of ladies."

Crossing the Rocky Mountains by the Peace River Pass, the Governor's party approached Fort St. James, the principal depot for the country north of the forks of the Fraser River. The account of their entry into the Fort is interesting:

"The day as yet being fine, the flag was put up, the piper in full Highland costume, and every arrangement was made to arrive at Fort James in the most imposing manner we could for the sake of the Indians. Accordingly, when within about a thousand yards of the establishment, descending a gentle hill, a gun was fired, the bugle sounded, and soon after the piper commenced the celebrated march of the clans—'Si coma leum cogadh na shea'—('Peace: or war, if you will it otherwise'). The guide, with the British ensign, led the van, followed by the band; then the Governor on horse-back, supported behind by Doctor Hamlyn and myself on our charges, two deep; twenty men with their burdens next formed the line, then one loaded horse, and lastly Mr. McGillivray (with his wife and light infantry) closed the rear. During a brisk discharge of small arms and wall pieces from the Fort. Mr. Douglas met us a short distance in advance, and in this order we made our entree into the capital of Western Caledonia."



(Courtesy of the Public Archives of Canada).

TYPES OF COLONISTS IN THE SELKIRK SETTLEMENT, RED RIVER

- 1 and 2, Swiss Colonist with wife, dog and children.
 3, German from disbanded Meuron Regiment,
 4, Scottish Highlander. 5, French-Canadian.

Mr. Douglas, the trader at Fort St. James, who shortly after was transferred to Fort Vancouver, became a power in this country west of the Rockies. John McLeod, the hero of the fight with the half-breeds at the Red River, was the first officer of the old Hudson's Bay Company to be sent across the Rockies to New Caledonia, and did good service there, but the chief fame falls to Douglas.

James Douglas, born of Scots parents, entered the service of the North-West Company at an early age, and, on the fusion of the companies, was taken by Chief Factor McLoughlin to New Caledonia, where at Fort St. James he checked with iron hand the lawlessness of the Indians. Transferred to Fort Vancouver, at the mouth of the Columbia River, he established, in 1827, a trading post at Fort Langley, on the Lower Fraser. In 1830, in view of impending boundary troubles, it was decided to vacate Fort Vancouver for a new fort on Van-

couver Island, and the Fort soon after, known as Victoria, was founded. Forced to withdraw from the Oregon in 1846, the Hudson's Bay Company determined to open up communication with the east by way of the Fraser River, and laid out a road from Fort Langley up to Kamloops. Vancouver Island was granted to the Company on condition that they encouraged settlement, and two years later Douglas was appointed Governor. But it was not till the gold rush of 1856 that British Columbia received any considerable increase of population. In 1858 no less than twenty thousand people landed at Victoria on their way to the gold diggings. A Government was organized on the British Columbia mainland, and Governor Douglas was selected as the best man to deal with the situation. Roads and bridges were essential to bring food to the miners and to maintain order, and by 1863 Governor Douglas had built them, with the result that settlement was encouraged and mining became a permanent industry.

TWO SCOTTISH PROPAGANDISTS

The close of the Napoleonic wars reduced many officers to half pay and forced the upgrowing younger sons to look for some other field of activity than the battlefield. One such other field seemed to lie in the virgin country North of the St. Lawrence in Upper Canada, and the alluring pamphlets and propaganda of the Canada Company fell on fertile ground, resulting in a crop of settlers with perhaps more culture and capital than skill in farming, but at the same time with the true spirit of adventure. Two Scots guided this propaganda, namely, John Galt, a popular author of the day, who was the founder and first Superintendent of the Canada Company, and Dr. William nicknamed "Tiger" Dunlop, Warden of the Forests in the Huron Tract which the Canada Company opened up for settlement, author of a guide to emigrants, *The Backwoodsman*, and of alluring articles in Blackwood's and Frazer's Magazine. John Galt has been credited (and no better claimant has been found) with the exquisite verses

"From the lone sheiling and the misty island
Mountains divide us and the waste of seas—
Yet still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides."

Galt got little enough credit in his day, and his "Auto-biography" indicates that he was pursued by malice, but the success of the Settlements he established for the Canada Company are vindication of his policy.

He realized there was a place for religion and education. In planning the town of Guelph, he wrote:—

"I had, like the lawyers in establishing their fees, an eye to futurity in the magnitude of their parts. A beautiful central hill was reserved for the Catholics, in compliment to my friend, Bishop Macdonnell, for his advice in the formation of the Company; the centre of a rising ground, destined to be hereafter a square, was appropriated to the Episcopal Church for Archdeacon Strachan; and another rising ground was reserved for the Presbyterian."

As regards education:—

"In planting the town, I stipulated that the half of the price of the building sites should be appropriated to endow a school, undertaking that the Company in the first instance should sustain the expense of the building, and be gradually repaid by the sale of the town lots."

In a document dated 1837 vindicating the Canada Company against its critics, Dr. Dunlop wrote:—

"It is not the working classes alone that the Company have been instrumental in bringing to this country; men of capital and, what was of even greater consequence to the Colony, of education and intelligence."

The social pot-pourri of Scots, Irish, English, Welsh, Belgian and German that were found between Galt and Gode- rich is vivaciously described in the pages of *In the Days of the Canada Company* where Dr. Dunlop appears as a giant.

"who assumed a Canadian aspect by wearing homespun garments, grey, with a large check; the big Scotch-featured headpiece, covered with a shock of red hair, was guarded by the broadest of bonnets, or on occasion with a toque, red-tasselled, as Canadian as the homespun. Round his huge shoulders he wore a plaid."

—From 'In the Days of the Canada Company' by R. and K. M. Lizars (William Briggs—The Ryerson Press.)

As for *The Backwoodsman*:—

“The little book did great work in its day, and was instrumental in bringing out settlers of a different stamp from those then on the way or in the humour for emigrating. It had been said that no man had a greater talent for throwing an air of romance over the stern realities of settlement-founding than had Galt; that with his genius and spirit the reality seemed a romance. But it was reserved for the pen of the ‘Backwoodsman’ to put upon paper an accurate, even if sometimes a highly coloured account of life as he had found it, a tabulated statement of the resources and appearance of the Tract, and a list of minute directions as to the *modus operandi* necessary in transferring families, capital and brains, energy and industry from one hemisphere to the other.”

The Scottish families near Goderich in the Huron tract became the nucleus of a revolt against the autocratic rule of the Canada Company after Galt had been deposed, and came to be known as the Colborne Clique. The spirit which animated them is described in this passage:—

“The Scottish Highlanders had brought from the old to the new wilds the loyal ardour, fervour and devotion which distinguished them where-soever destiny drew them. The restlessness which urged them into forest recesses in quest of independence, their love of freedom and enterprise, their capacity for industry, all marked these Canadian pioneers as forces controlled by that spirit of democracy which impels civilization to seek new homes amid strange surroundings.”

Meadowlands was the home of the Lizars, a Scottish family from which came the authors of *In the Days of the Canada Company*. Here the members of the Colborne Clique would meet in social gathering:—

“Then came musical evenings, when Brewster, and Daw Don with his flute, and Dr. Hamilton with his wonderful voice, made the hours pass quickly in snatches of Opera, ballads of the day and Jacobite songs, all memories of London and Edinburgh. Helen Lizars sat at the small rosewood upright piano, the green flutings of which, with its delicate arabesque, survive the beautiful fingers which brought so much melody from the ivories.”

In the year 1820, two Scots landed in Canada who were to play very different parts in the drama of Canadian history,

namely, William Lyon Mackenzie and John A. Macdonald. Four years after he arrived, Mackenzie established the *Colonial Advocate* as the organ of the Reform Party, which had arisen in opposition to the Family Compact. This oligarchy is described as follows in Mackenzie's own *Sketches of Canada and the United States*:—

"This family compact surround the Lieutenant-Governor, and mould him like wax to their will; they fill every office with their relatives, dependants, and partisans; by them justices of the peace and officers of the militia are made and unmade; they have increased the number of the Legislative Council by recommending, through the Governor, half a dozen of nobodies and a few placemen, pensioners, and individuals of well-known narrow and bigoted principles; the whole of the revenues of Upper Canada are in reality at their mercy;—they are Paymasters, Receivers, Auditors, King, Lords, and Commons!"

One of the stalwarts of the Family Compact was Dr. John Strachan, who although originally a Presbyterian Scot had transferred his allegiance to the Anglican Church. William Lyon Mackenzie in the *Colonial Advocate* retailed the current story of a meeting in the streets of York (Toronto) between Dr. Strachan and the Rev. William Jenkins, Presbyterian Minister of Markham, whom he had known in his younger days in Aberdeen, Scotland. Jenkins was wearing a rather shabby coat, and when Dr. Strachan drew attention to this, the true-blue Presbyterian replied, "Ah, weel, Jock, I hae na turned it yet".

Largely owing to the tactless dictatorship of Sir Francis Bond Head, whom Lord Glenelg, the Colonial Minister, is said to have appointed Lieutenant-Governor of Upper Canada, through mistaken identity, instead of Sir Edmund Head, William Lyon Mackenzie and some of the more headstrong Reformers were driven into open Rebellion in 1837, and though this Rebellion failed, it resulted eventually in Responsible Government for the Canadian people.

The establishment of Responsible Government in the United Canada was due largely to the Scot, Lord Elgin, who served as Governor-General during a critical seven years not-

able for the tact and diplomacy with which he conciliated French and English, Scots and Irish, Tories and Reformers. The climax of Lord Elgin's regime came in the successful negotiation of a Reciprocity Treaty with the United States, one American statesman declaring "If he were on our side, we'd make him President".

While the Irish led the movement for the Union of Upper and Lower Canada, it was the Scots who were the dominating figures in the blending of the various Provinces in Confederation. John A. Macdonald and his political opponent George Brown sank their own lifelong differences in the common cause and were backed in the Conferences by such influential Scots as Oliver Mowatt and Alexander T. Galt, youngest son of the John Galt who founded the Canada Company. John A. had the true Highland spirit, and when Lord Sydenham came to Kingston in 1841 to open the first Parliament of the United Canadas, he represented the St. Andrews Society and was dressed in a kilt. That costume seems somehow more appropriate than the costume of a Roman toga in which he is represented by the sculptor of a memorial plaque in Charlottetown, Prince Edward Island. His policy from the first was to work in harmony with the French, without whose support it would have been impossible for him to remain so long in power. Indeed he seems to have had more sympathy for the French-Canadian than for the Old Country Englishman—due perhaps to an instinct inherited from ancestors in the days of the Ancient League between France and Scotland against England. Here, for instance, is a letter written to the Aberdonian Scot, Sir John Rose, at the time when Louis Riel was making trouble in the Red River Settlement:—

SIR JOHN MACDONALD TO SIR JOHN ROSE.

Private.

Ottawa, February 23rd, 1870.

"Bishop Taché has been here and has left for the Red River, after exceedingly full and unreserved communication with him as to our policy and requirements, all of which he approves. He is strongly

opposed to the idea of an Imperial Commission, believing, as indeed we all do, that to send out an overwashed Englishman, utterly ignorant of the country and full of crotchets, as all Englishmen are, would be a mistake. He would be certain to make propositions and consent to arrangements which Canada could not possibly accept."

It was through the diplomacy and far-seeing statesmanship of Sir John A. Macdonald that the British North America Act was framed and passed by the Imperial Parliament and the Dominion of Canada became a reality. Caution won him the nickname of "Old Tomorrow" which *Punch* immortalized in the epitaph

"Canada's 'Old Tomorrow' lives today
In unforgetting hearts, and nothing fears
The long tomorrow of the coming years."

SIR JOHN MACDONALD

(Tune—"Argyle is My Name")

Now over the sea came a canny young Scot,
'Twas John A. Macdonald, and fortune he sought.
He mastered the law and, as Kingston's M.P.,
He soon climbed his way to the top of the tree.
With Canada caged from the Lakes to Quebec,
And Fenians preparing to raid and to wreck,
"If the Maritime Provinces meet us half-way
Let's unite—we are under one flag—" said John A.

They met and together to Westminster sent;
Became a Dominion with Britain's consent.
And Ottawa's Star as the Capital shone,
And John A. Macdonald was Knighted Sir John.
The Fenians were check'd, but with Louis Riel
The tribes in the West were in mood to rebel
Until Wolseley's Brigade brought the Red River peace
And Sir John gave the prairie the Mounted Police.

Now South of the line was a country so strong,
It drained half the trade that to us should belong.
Sir John with his Tariff to Parliament came
And there won his National Policy fame

When British Columbia, all in a fret,
Demanded the railway it never could get,
Then Sir John flung the gates of the Rockies ajar,
And crowned his career with the great C.P.R.

—From "Northland Songs No. 2"
(Gordon V. Thompson Ltd., Toronto).

What has been the influence of the Scots in Canada?

Education, particularly in the Universities, has been strongly influenced by Scottish models. The Universities of McGill, Toronto, Queen's, Dalhousie, St. Francis Xavier, all own their foundation to Scots.

One of the outstanding figures in the history of Canadian education is Dr. John Strachan, first Anglican Bishop of Toronto, native of Aberdeen (born in 1778), who came to Canada in 1799 to be a teacher at Kingston and Cornwall. Being a realist, he saw that if much was to be accomplished it would be through the machinery of the State Church, so in 1803 he took orders in the Church of England. Appointed a member of the Executive Council of Upper Canada in 1818, he became a mouthpiece of the Family Compact, dividing his activities between political, religious and educational interests. In 1827 he secured a charter and subsidy of 500,000 acres for King's College, Toronto, of which he occupied the Presidency for twenty-one years. Then when that College was divorced from the Anglican Church and absorbed into the University of Toronto, he founded the Anglican Trinity College in 1851.

McGill University also owes much to the influence of Dr. Strachan (then Rector of Cornwall) upon its founder James McGill, who appointed Dr. Strachan as one of the original trustees. The first Principal of McGill, the Rev. John Bethune, was the son of the first Presbyterian Minister in Canada, who had been Chaplain to the King's Royal Regiment and came with his flock to Williamstown, Glengarry. Two of his sons, John and Alexander Neil were persuaded by Dr. Strachan to change their allegiance to the then State Church of Upper Canada, so John became the Principal of McGill and Alexander Neil eventually became the second Bishop of Toronto.

Queen's University was founded by local effort at Kingston, the name of John A. Macdonald appearing on the charter granted in 1841 along with twenty-five others, mostly Scots. The School of Medicine connected with the University was organized at a meeting held in John A. Macdonald's residence. The first Principal, Dr. Thomas Liddell and his assistant Rev. Peter Colin Campbell were both Scots, but the great era of Queen's University was the era of Dr. George Munro Grant, born in Nova Scotia, graduate of Glasgow University and ordained a Minister of the Church of Scotland in 1860. Principal Grant's major effort was to persuade his fellow Presbyterians to give to Queen's an adequate endowment, and this he did.

Dalhousie College was founded by Lord Dalhousie, a veteran of the Peninsular War, who was appointed Lieutenant-Governor of Nova Scotia in 1816 and from 1819 to 1828 served as Governor-in-Chief of Canada. During the war of 1812-15, the post of Customs of Maine was held by the British and the revenues were held at the discretion of the Governor. His interest in education led Lord Dalhousie to devote the money to the foundation of the College which bears his name, the original plan of which followed that of the Edinburgh Academy and was non-sectarian. After a precarious existence, it was re-established as a University in 1863, and since then has grown to be a great educational force in the Maritimes.

The Roman Catholics of Nova Scotia are proud of the College of St. François Xavier, founded in 1853, at Arichat, and transferred in 1855 to Antigonish by the Right Reverend Dr. McKinnon, Bishop of Arichat. This was created a University in 1866. Of recent years it has done a remarkable work among fishermen and miners through the development of Co-operative Societies. Archbishop Neil MacNeil, of Toronto, is a distinguished graduate of this University, which is now affiliated with the Universities of Oxford and Cambridge.

High among the records of Scottish-Canadians stands the name of Alexander Graham Bell, born in Edinburgh in 1847,

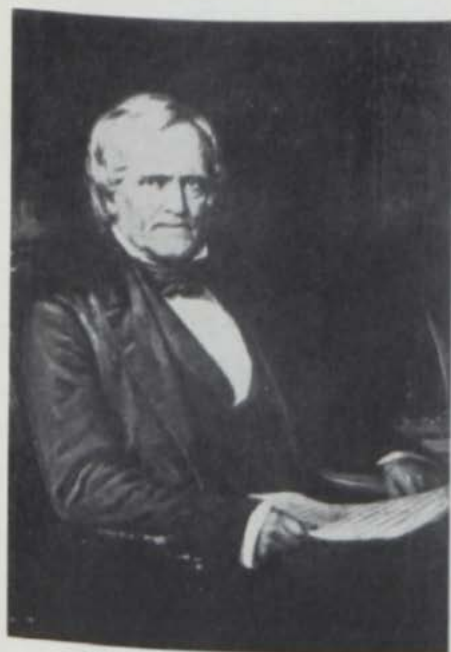


(Public Archives of Canada).

General James Murray.



Sir John A. Macdonald in 1842—
aged 27.



From the painting by J. W. L. Forster
(John Ross Robertson Collection).

William Lyon Mackenzie.



(Public Archives of Canada).

Lord Elgin, Governor General of
Canada (1847-1854).



2,000 Scots attend an open-air Service at the Devil's Cauldron, Banff, in the Canadian Rockies, conducted by "Ralph Connor" (the Rev. Dr. C. W. Gordon), author of *The Sky Pilot*, etc., etc. The Service was conducted partly in English, and partly in Gaelic.

and settling at Brantford, Ontario, in 1870. Young Bell applied himself to invention and was the first to succeed in transmitting speech over a telephone wire. The Bell Telephone Company was the result. He also invented the graphophone. Curiously enough, although he studied both at Edinburgh and at University College, London, he never graduated, his first degree being an honorary degree granted by the University of Würzburg, in Bavaria, in 1882. Heidelberg, Harvard, Illinois, Amherst, St. Andrews (Scotland), and Oxford (England), followed suit, and a Canadian University, Queen's, gave him an honorary D.Sc. in the year 1909.

In the Mackenzie King Cabinet, the Scots are well represented, first by the Premier himself, who is the grandson of William Lyon Mackenzie. Among the Cabinet Ministers, the Hon. Ian Mackenzie, P.C., Minister of Defence, is a Gaelic-speaking Highlander by birth, who graduated at Edinburgh University as triple gold medallist and won his L.L.B. in 1914 *summa cum laude* in 1914, specializing in Celtic languages. The Hon. James G. Gardiner, P.C., Minister of Agriculture, is also of Scotch extraction, while the Hon. T. A. Crerar, Minister of Mines, Immigration and Colonization and Interior, is Scotch-Irish.

In business life the Scots have spread from the fur trade to every form of industrial and commercial enterprise. One could fill a volume with the names of those Scots who have distinguished themselves in this field—it must suffice to cite three that are outstanding—Lord Mount Stephen, who came to Canada as plain George Stephen and grew to be President of the Bank of Montreal and the financial genius of the Canadian Pacific Railway; Lord Strathcona, originally Donald Smith, graduating from the service of the Hudson's Bay Company to be Canada's High Commissioner in London—generous of his great wealth and donor of Strathcona's Horse to the cause of Empire in the Boer War; and the Allan family, pioneers of Atlantic shipping, whose stout, seaworthy ships made the Allan Line the chief carriers of emigrants to Canada for seventy years.

Canadian sport owes at least two games to Scotland—golf in summer and curling in winter.

In the sphere of the arts, the development of musical training in Canada owes much to Sir Alexander Campbell Mackenzie, who undertook a tour of Canada in 1903, as a result of which eleven choral societies were formed. Sir Ernest MacMillan, Principal of the Toronto Conservatory of Music, is the outstanding figure in Canadian music today.

Bagpipe music is still the most stirring martial music to be heard anywhere, and the bagpipes have been selected as the official musical instrument for the Canadian Air Force.

Among those of Scottish blood who have made notable contributions to Canadian literature are Robert Service, Duncan Campbell Scott, Wilfred Campbell, Dr. Charles W. Gordon (Ralph Connor), Agnes Laut, and Frederick Niven.

Among outstanding Canadian artists of Scottish descent are George A. Reid, William Brymner, William Cruikshank, G. Horne Russell, and J. W. Morrice.

From the April-May issue of *The Torch*, the magazine for leaders of Canadian Girls in Training, I take a news item showing how a Scottish tradition can reveal itself in an unexpected way in a Church service organized by the C.G.I.T. (Canadian Girls in Training) at Verdun First Presbyterian Church, Montreal:—

“This year their large department has been organized in clans, with tartan colours. They decided to have their church service take the form used by the Covenanters in the old Scottish churches. Of course, no such worldly frill as an organ could find a place! They gathered in solemn silence. The hymns were the grand old paraphrases of the Psalms, lined by the minister, and keyed with a tuning-fork. Dr. Hill, their pastor and Chairman of the Leadership Training Committee of the Quebec Religious Education Council, addressed them, telling stories of the heroic devotion of the Covenanters to their religious convictions, their willingness to suffer that they might pass on to future generations a strong and free church. The girls entertained the congregation afterward in the Sunday School, and, so much had they been pleased with the fine old psalms, that many more were sung during the evening.”

CHAPTER FIVE

IRELAND AND CANADA

"Lord, have compassion upon me, a poor unfortunate sinner, three thousand miles from my own country, and seventy-five from anywhere else."

—An Irish emigrant's prayer of 1784.

THERE were more Irish in the population of Canada at the time of Confederation than there were English or Scots, although that ratio is no longer the case today, except in the provinces of New Brunswick, Quebec and Ontario. Previous to Confederation more than 70% of the immigrants into New Brunswick came from Ireland.

The first large migration of Irish settlers to the country now known as Canada was promoted by Colonel Alexander MacNutt, himself an Irishman, who had been granted considerable areas for colonization. Three hundred settlers from the North of Ireland arrived at Halifax in 1761, followed by others, all forebears of the Protestant Irish population in Nova Scotia of today. Truro is one Irish centre, and from Truro came the family of Archibalds, notable for Sir Adams George Archibald, one of the Fathers of Confederation, who afterwards organized the civil institutions of Manitoba and the North West Territories while serving as Lieutenant-Governor from 1870 to 1873. David, the first of the Archibalds, arrived from Ireland in 1762, and represented Truro in Parliament four years later. He was the first Justice of the Peace in Truro and made life hard for delinquents. One of his judgments was that a thief "should be tied to a cart and driven from the hill across the river dam round the parade and back to the hill again, and that the driver should use the whip more freely on the thief than on the horse."

Ten years after the foundation of Halifax, the City is described as divided into Halifax proper, Irishtown or the Southern, and Dutchtown or the Northern Suburbs—the Irish

numbering 1,000, or one-third of the population. In 1827, according to Nicholas Flood Davin, "the Irish, including both Presbyterians and Catholics, formed a full half of the population."

The Irish are a prolific breed. One immigrant, Fisher by name, who arrived in 1760, had nine hundred and fifteen descendants by 1850, four of his own children living to an average age of ninety-one years.

On the St. Lawrence, the transfer of the fur-trade to British hands was taken advantage of by Irish as well as Scottish traders—two at least of whom became merchant princes, namely, Isaac Todd and William Holmes. But outstanding among the Irish names in the development of Quebec is that of Guy Carleton, afterwards Lord Dorchester, sometimes termed the Father of British Canada, who came to Quebec as Quartermaster-General and Superintendent of Supply and Transport for General Wolfe. In 1766 he was appointed Lieutenant-Governor of Quebec, and secured the passage of the Quebec Act in 1774, which gave to Canada the Indian Territories, allowed Roman Catholics the free exercise of their religion, and while recognizing French civil law, gave to Canada the criminal code of England.

In defending Quebec against the Americans under General Richard Montgomery, Carleton was pitted against and defeated an Ulster Scot who had been his fellow officer under Wolfe on the Plains of Abraham. In his garrison,

"there were Frenchmen and French-Canadians, there were Englishmen, Irishmen, Scotsmen, Welshmen, Orcadians and Channel Islanders, there were a few Newfoundlanders, and there were a good many of those steadfast Royal Emigrants who may fitly be called the fore-runners of the United Empire Loyalists."

—From 'The Heart of French Canada' by William Wood
(William Briggs-Ryerson Press.)

In 1778, Carleton was appointed General and Commander-in-Chief of the British forces in North America, a position in which he had to supervise the transfer of fifty thousand United Empire Loyalists to British territory. In 1780 he re-

turned to Quebec as Lord Dorchester, and did much to conciliate French and English-speaking Canadians particularly through the Canada Act of 1791, otherwise known as the Constitutional Act, under which Lower Canada was differentiated from Upper Canada, each with its own Parliament.

Among the United Empire Loyalists who came North at the time of the American Revolution were a number of Irish families. But one of the most interesting results of this migration is that it brought Methodism to Canada, for, according to Nicholas Flood Davin, the Methodist Church of Canada is traceable to the Irish Methodist Church as child to parent.

"In 1766, Embury and Barbara Heck emigrated from Ireland, and founded Methodism in the States. Embury died in 1773. His widow married John Lawrence, who, like herself, had emigrated from Ireland. On the breaking out of the revolutionary war, this couple, together with David Embury, Paul Heck, and Barbara Heck, and many more of the Irish Palatines, removed to 'Lower' Canada, settling first about Montreal, whence they afterwards removed to Augusta, in 'Upper' Canada. Here they pursued their work with zeal. In the house of John and Catherine Lawrence, the first 'class' of Augusta was held. They thus anticipated and prepared the way for the itinerant Methodist preachers, and, as some think, for the ultimate universality of Methodism in the Dominion."

—From 'The Irishman in Canada'—Nicholas Flood Davin
(George Maclear, Toronto, 1877.)

At Augusta there is a bas-relief with portrait of Barbara Heck and the following inscription:—

"Paul and Barbara Heck put her brave soul against the rugged possibilities of the future, and under God brought into existence American and Canadian Methodism, and between these her memory will ever form a most hallowed link."

Continuing his record of Irish names in the history of Canadian Methodism, Nicholas Flood Davin writes:—

"Another man whose name, at this period, should not be forgotten, was George Neal. George Neal wielded not only the sword of truth, but the sword of steel. He belonged to that curious race of soldiers who unite fervent religious feeling to a warlike instinct, such as Havelock,

Hedley Vicars, and hundreds of others whose names will readily occur. A major of a cavalry regiment in the British army, he was a local Methodist preacher. He crossed the Niagara river at Queenston, and commenced preaching. The same results followed as have always followed the preaching of the Gospel by warm-hearted men. The story of immortal love, of purity, and rectitude, that had no harsher word for impurity and error than 'sin no more'; of that mysterious person who went through the world, like a breeze of balm and healing through a fever-stricken town; of one so great that the power of empire seems trifling compared with His; of one so tender, and withal so sorrowful, that He seemed the incarnate sigh of Heaven over human woe; this divine tale, when told with the Irish warmth of Major Neal, was, says Dr. Bangs, 'blessed to the awakening and conversion of many souls', and the bluff Christian soldier, whose house became afterwards a home for the preachers, and who lived to see large and flourishing societies established throughout all the district where he lived, 'was always spoken of by the people with great affection and veneration as the pioneer of Methodism in that country'."

The first Anglican Bishop of Nova Scotia was an Irishman, Charles Inglis, who was born in Glen and Kilcarr, and educated in Ireland before emigrating to Pennsylvania. Returning to England to take Orders, he was sent out to Dover, Delaware, and in 1765 became Assistant to the Rector of Trinity Church, New York. Owing to his outspoken loyalty to the British Crown, his church was burnt and his property confiscated, he himself going North with the United Empire Loyalists to Nova Scotia. When consecrated Bishop in 1787, he had at first under his charge Newfoundland, Prince Edward Island and Quebec, as well as Nova Scotia. The Church Academy which he founded at Windsor, Nova Scotia, in 1788, was granted a Royal Charter as the University of King's College in 1802. His son, John Inglis, third Anglican Bishop of Nova Scotia, was another outstanding theologian.

Strangely enough the introduction of the Church of England into Upper Canada is also claimed for a priest of Irish origin with a Scottish name, the Reverend John Stuart, who was born a Presbyterian but changed over to the Anglican Church in 1770, and was sent as a missionary to the Mohawks at Fort Hunter, New York, translating the New Testament

into their language. At the time of the American Revolution he came up to Montreal, where he taught school till he was appointed missionary in the "Western Settlements" in 1785. Six foot four inches in height, he was nicknamed by some "the little gentleman", and was referred to by many as the Father of the Church of England in Upper Canada.

Historians of the Loyalist movement to Upper Canada agree that one of the most important figures was that of Sir John Johnson, son of an equally eminent father, Sir William Johnson, who was born in County Meath, and is therefore claimed as being Irish, although of Scottish ancestry. On the death of his father, Sir John inherited large estates in the Mohawk Valley which were farmed partly by German settlers and partly by Highland Scots. When the Revolution broke out, Sir John at first temporized, and then decided to sacrifice his holdings and throw in his lot with the Loyalists. Arriving in Montreal the day after Sir Guy Carleton made his triumphant return in 1776, he raised the King's Royal Regiment in two battalions, mostly from refugees from his Mohawk estates. When the regiment was disbanded, Sir John secured Settlements for his soldiers along the St. Lawrence River from Charlottenburgh, in Glengarry County, westward, grouping them by their respective religious denominations. The land for the Settlements was drawn by lot, but friends who wished to live near each other were allowed to make exchanges. Other regiments disbanded at this period were happily distributed in similar fashion.

Such grievance as was voiced by these soldier settlers centred on the distance from the Courts at Quebec and the desire to enjoy British and not French Civil Law. Sir John Johnson headed a petition to this effect dated April 11, 1785, stating:—

"The Inhabitants of this Territory, already amounting to several thousands . . . were born British subjects and have ever been accustomed to the Government and Laws of England. It was to restore that Government, to to be restored to these Laws, for which from Husbandmen they became Soldiers animated with the Hope . . . that should they fail

in their attempts to recover their former Habitations by a Restoration of Your Majesty's Government, they would still find a Resource in Some Parts of the British Dominions, where they might enjoy the Blessings of British Laws and of the British Government; and they still possess the greatest Confidence, that by Your Majesty's Gracious Interposition they will be exempted from the Burthens of French Tenures, which, however congenial they may be to Men born and bred under them, would be in the highest Degree exceptionable to Englishmen."

This was followed up by a further petition in December, 1786, and undoubtedly contributed to the establishment of an Upper Canada separate from Lower Canada in the Constitutional Act of 1791.

Col. Thomas Carleton, brother of the more famous Guy, was appointed the first Governor of the newly created Province of New Brunswick in 1784.

The disturbed conditions in Ireland caused by Wolfe Tone and his United Irishmen resulted in a considerable emigration to Canada. Among the newcomers in 1799 was Robert Baldwin of Knockmore near Cork, with six children, one of whom became the father of Robert Baldwin, himself one of the chief creators of Responsible Government in Canada.

One of the most widely sung lyrics is the *Canadian Boat Song*, written by the Irish poet, Tom Moore, about a hundred and thirty years ago. He wrote it under the inspiration of a French-Canadian chanson sung by boatmen who rowed him down the St. Lawrence, and although he changed the melody from the original air, it still is very lovely.

A CANADIAN BOAT SONG

Written on the River St. Lawrence.

Faintly as tolls the evening chime
 Our voices keep tune and our oars keep time.
 Soon as the woods on shore look dim,
 We'll sing at St. Ann's our parting hymn.
 Row, brothers, row, the stream runs fast,
 The rapids are near, and the daylight's past.



IRISH-CANADIAN TYPE

Drawn by KATHLEEN SHACKLETON

Why should we yet our sail unfurl?
 There is not a breath the blue wave to curl!
 But when the wind blows off the shore,
 Oh! sweetly we'll rest our weary oar.
 Blow, breezes blow, the stream runs fast,
 The rapids are near, and the daylight's past.

Utawa's tide! this trembling moon
 Shall see us float over thy surges soon.
 Saint of this green isle! hear our prayers,
 Oh! grant us cool heavens and favouring airs!
 Blow, breezes blow, the stream runs fast,
 The rapids are near, and the daylight's past.

—Thomas Moore.

Of Tom Moore and his *Canadian Boat Song* written in 1804, Nicholas Flood Davin writes in *The Irishman in Canada*:

"At an early period an Irishman visited, or rather flitted by, our shores, who made a brief stay lower down the St. Lawrence, but whose name—such is the power of genius—is inextricably bound up with the thought and history of Canada. Nor is it possible to write about Toronto's early days without mentioning his name and musing over his words. Indeed, Moore is not only the laureate of Ireland, but of Canada. His 'Canadian Boat Song' has as yet found no successful rival. Dr. Scadding and Dr. Wilson declare that it has 'become alike in words and air a national anthem for the Dominion.' You cannot produce poetry as you produce fat oxen, by offering a prize. The verses of Moore are known to every Canadian school-boy, and echo every summer along our lakes and rivers. Sometimes the voice is that of the captain of a raft, sometimes the notes are those of a lady who would be equal to a selection from Mozart. 'It could scarcely be heard,' says Dr. Wilson, 'by any Canadian wanderer, when far away among strangers, without a thrill as tender and acute as ever the 'Ranz des Vaches' awoke on the ear of the exiled Switzer, or 'Lochaber No More', on that of the Highlander languishing for his native glen."

"I wrote these words," says Moore, "to an air which our boatmen sang to us frequently."

"The wind was so unfavourable that they were obliged to row all the way, and we were five days in descending the river from Kingston to Montreal . . . Our *voyageurs* had good voices and sung perfectly in

tune together. The original words of the air, to which I adapted these stanzas, appeared to be a long, incoherent story, of which I could understand but little, from the barbarous pronunciation of these Canadians. It begins

'Dans mon chemin j'ai rencontré,
Deux cavaliers très-bien montés

and the *refrain* to every verse was

A l'ombre d'un bois je m'en vais jouer
A l'ombre d'un bois je m'en vais danser.'

I ventured to harmonize this air and have published it . . . I have heard this simple air with a pleasure which the finest compositions of the first masters have never given me."

In later years Moore came to think that perhaps the melody he heard merely suggested the melody he composed, and this may explain why that melody is not to be found in the very large selection of recorded French-Canadian folksongs at Ottawa. Yet it must have appealed to some at least of the French-Canadians, for in a song book published at Montreal in 1858, "Nouvelle Lyre Canadienne," I find a translation which fits the tune—

La cloche tinte au vieux clocher,
Et l'aviron suit la voix du nocher,
Sur le rivage il se fait tard
Chantons, chantons, l'air du départ:
Nagez, rameurs, car l'onde fuit
Le rapide est proche et le jour finit.

Pourquoi donner la voile au vent?
Pas un zéphir ne ride le courant.
Quand du bord les vents souffleront
Vous dormirez sur l'aviron.
Nagez, rameurs, car l'onde fuit
Le rapide est proche et le jour finit.

Fier Ottawa, les feux du soir
Nous guideront sur ton image noir!
Patrone de ces verts îlots,
St. Anne, aide-nous sur les flots!
Soufflez, zéphirs, car l'onde fuit,
Le rapide est proche et le jour finit.

The Irishman is a born fighter and it is not surprising to find the name of many an Irish soldier in the armies fighting for Canada. One such was Lieutenant James Fitzgibbon, commanding a detachment of fifty of the 49th Regiment of Foot, hero of the Battle in the Beechwoods at Beaver Dams, in which he bluffed the American Colonel Boerstler to surrender with his force of twenty-five officers, four hundred and eighty-seven non-commissioned officers and men of the regular army, as well as thirty militiamen. Nicholas Flood Davin grows lyrical in his enthusiasm about this victory which he claims as:

"Among the master feats of the world, with that of the Huguenot Captain Normand and the Soldier Barbot when the Duke of Anjou was besieging Rochelle, with the gallantry of Elizabeth's great Admiral attacking a whole Spanish fleet with a single ship . . . of course the exploit was on a small scale, but it was in the grand manner. Fitzgibbon was as much outnumbered as Miltiades was at Marathon."

The effect of the War of 1812-15 on the Canadians is summed up by this Irish historian:

"There can be no dispute that morally the war was beneficial to Canada. Irishmen, Scotchmen, Englishmen, Frenchmen, Germans, and men of these great races born on Canadian soil, fought side by side, and learned to love more intensely the beautiful country for which they bled. The budding national life took a deeper and more beautiful tint, and gathered a more splendid promise, because its root-soil was enriched with blood. If peace was pale from mourning over precious lives wasted, the light of victory was in her eye, the rhythm of triumph gave stateliness to her step, and all her form was instinct with the ennobling consciousness of duty."

Twenty-four years after the affair at Beaver Dams, when Fitzgibbon was now a Colonel, he appears in the journal of a remarkable Irish writer, Mrs. Anna Jameson, author of *Shakespeare's Heroines* and *Sacred and Legendary Art*, who spent two years in Canada and recorded in *Winter Studies and Summer Rambles* her impressions of the country. Like many another Irishman, Fitzgibbon was a poet at heart, and confessed to Mrs. Jameson his emotions one day when he heard in Toronto the song of an "Emigrant" lark:

"So, ma'am, when I heard the voice of the bird in the air, I looked, by the natural instinct, up to the heavens, though I knew it could not be there, and then on this side, and then on that, and sure enough at last I saw the little creature perched on its sod of turf in a little cage, and there it kept trilling and warbling away, and there I stood stock-still—listening with all my heart. Well, I don't know what it was at all that came over me, but everything seemed to change before my eyes, and it was in poor Ireland I was again, and my home all about me, and I was again a wild slip of a boy, lying on my back on the hill-side above my mother's cabin, and watching, as I used to do, the lark singing and soaring over my head, and I straining my eye to follow her till she melted into the blue sky—and there, ma'am—would you believe it?—I stood like an old fool listening to the bird's song, lost, as in a dream, and there I think I could have stood till this day."

Not very long after the meeting with Mrs. Jameson, Colonel Fitzgibbon came into prominence again as Commander of the Irish Regiment of Toronto Militia, who more than any one else may be credited with the overthrow of William Lyon Mackenzie's Rebellion in December, 1837. The Loyalists were called to arms, and according to Egerton Ryerson's *Autobiography*:—

"We saw the Lieutenant-Governor in his every-day suit, with one double-barrelled gun in his hand, another leaning against his breast, and a brace of pistols in his leathern belt. Also Chief Justice Robinson, Judges Macaulay, Jones and McLean, the Attorney General and the Solicitor-General with their muskets, all standing in the ranks as private soldiers, under the command of Colonel Fitzgibbon."

The gallant Colonel retired to England in 1846 and four years later was appointed a military Knight of Windsor, a position which gave him leisure to grow a long patriarchal beard.

Another Irishman in Canada, of whom Mrs. Jameson has left a vivid pen picture, was:—

"Mr. M., a Protestant clergyman of good family who had held a considerable living in Ireland; but such as the disturbed state of the country in which he resided, that he was not only unable to collect his tithes, but for several years neither his own life nor that of any of his

family was safe. They never went out unarmed, and never went to rest at night without having barricaded their house like a fortress. The health of his wife began to fail under this anxiety, and at length, after a severe struggle with old feelings and old habits, he came to the determination to convert his Irish property into ready money and emigrate to Canada, with four fine sons from seven to seventeen years old, and one little daughter. Thus you see that Canada has become an asylum, not only for those who cannot pay tithes, but for those who cannot get them.

"Soon after his arrival, he purchased eight hundred acres of land along the banks of the Credit. With the assistance of his sons and a few laborers, he soon cleared a space of ground for a house, in a situation of great natural beauty, but then a perfect wilderness; and with no other aid designed and built it in very pretty taste. Being thus secure of lodging and shelter, they proceeded in their toilsome work—toilsome, most laborious, he allowed it to be, but not unrewarded; and they have now one hundred and fifty acres of land cleared and in cultivation; a noble barn, entirely constructed by his sons, measuring sixty feet long by forty in width; a carpenter's shop, a turning-lathe, in the use of which the old gentleman and one of his sons are very ingenious and effective; a forge; extensive outhouses; a farmyard well stocked; and a house comfortably furnished, much of the ornamental furniture being contrived, carved, turned, by the father and his sons. These young men, who had received in Ireland the rudiments of a classical education, had all a mechanical genius; and here, with all their energies awakened, and all their physical and mental powers in full occupation, they are a striking example of what may be done by activity and perseverance; they are their own architects, masons, smiths, carpenters, farmers, gardeners."

—From 'Winter Studies and Summer Rambles,'

by Mrs. Anna Jameson.

The British Government tried to relieve the distress caused by over-population in Ireland through emigration to British North America. This increased from a few thousand a year to 106,000 in 1847, the year of the great potato famine. In this year over 17,000 Irish emigrants died of ship fever, and the poverty of those who survived the Atlantic crossing severely taxed the resources of those among whom they came. But most of these Irish had willing hands, and helped clear the forests or worked as navvies on roads or canals, or loading timber for export—"rough, powerful men" they were called

"who could work like horses through the heat of a Canadian Summer day, and drink and fight with equal ability." And they brought with them their Irish reels.

Ontario received a great number of Irish immigrants, some direct, some from the United States. The colonization of Elgin County was due largely to an Irish Officer, Col. Thomas Talbot, who claimed to have added 50,000 Canadians by his Settlement. Not all of these were Irish, but a substantial Irish group settled on a future site of London, Ontario. Tom Talbot ruled his domain from his castle at Malahide, and had his capital in the town which was named St. Thomas in his honor, although his biographers admit that he himself was no Saint.

Colonel Thomas Talbot was an Irishman, with lineage going back to William the Conqueror, who certainly left his mark on the history of Ontario. Nicholas Flood Davin takes up the tale when he joined the 24th Regiment as Lieutenant at Quebec. Three years afterwards he received his majority. In 1796 he became Lieutenant-Colonel of the 5th Regiment of Foot, and did good service on the Continent, commanding two battalions.

Following the Peace of Amiens, Talbot, now a Colonel, returned from Europe to Canada in 1803, landing at a point afterwards known as Port Talbot:—

"With characteristic eagerness, the dashing Irish soldier immediately set to work with his axe, and cut down a tree. Where now stands the settlement which should always bear his name, was the primeval forest. To the west was unbroken and undisturbed wilderness; to the east there was no sign of civilization nearer than sixty miles. Where London now sits, like a queen, in the midst of the finest agricultural region of Canada; rich in branch banks, telegraph agencies, and daily papers; and where there is now the busy hum of commerce, the tap of the wood-pecker broke the solemn silence, and echoed down the wooded aisles. Where the corn-fields and orchards of the most favoured townships of Middlesex, Elgin, and Bothwell, on the side of Erie, flourish—there, in 1803, the forest, in all the richness of Canadian vegetation, reigned supreme.

"As with all early settlers, one of their difficulties was to get their

corn ground. They were obliged to hollow out with fire the stump of a large tree, until it was converted into a serviceable mortar; a wooden beetle being used as a pestle, the corn was rendered fit for use. But this was a clumsy method, and in 1808, Col. Talbot built a mill at Dunwich. He seems also to have made an effort to supply them with religion. He assembled them on Sunday for religious worship, and like a patriarch read divine service to them. He ensured punctuality and a large congregation by sending the whiskey-bottle round after the service. Not only did he thus seek to lead their minds to heaven, he united them in the bonds of matrimony. He also, it is said, baptized the children.

"His mode of transferring land was peculiar. He was accustomed to pencil down the name of the settler, and this rough-and-ready way of giving a title was aided by his memory. A transfer was effected, not by elaborate conveyance, but by a piece of india-rubber and a stroke of the pencil.

"Colonel Talbot was a man of liberal views, and gave the land to any good settler, whether English, Scotch, or Irish. To avoid personal encounters, he had one of the panes of glass in his window made to open and shut, and here all negotiations took place. He did not like being disturbed after dinner, and devoted of late years the forenoon of each day to business.

"The Castle of Malahide, at Port Talbot, where the first men in Canada, and noble and distinguished men from the Old Country, were frequently entertained, was built like an eagle's nest on a bold high cliff overhanging the lake. It was a long range of low buildings, formed of rough logs and shingles. The main building consisted of three principal apartments, of which the dining-room was a really handsome room. The kitchen was large, and the fire-place designed by a man on hospitable thoughts intent. Under ground were cellars for storing wine, milk, and provisions. To the east was the granary and store-rooms, on the west the dining-room, and between these two an audience-room. In front of the building was a Dutch piazza, where poultry of all kinds sunned themselves and dozed. The rafters had never been touched with any implement but the axe. In the audience chamber, where visitors were received and business transacted, the furniture was very plain. A solid deal table, a few chairs with skin bottoms, a cupboard, a couple of chests—that was all. The only thing imparting an air of comfort to the room was the ample fire-place. The Colonel drank good wine, and if his fare was homely, it was of the best."

—From 'The Irishman in Canada' by Nicholas Flood Davin.

Here is a ballad that I have written on this character:

TOM TALBOT

(Tune from Sheridan's "The Duenna")

Tom Talbot was a Col'nel bold,
Of Irish blood was he;
King George, who did as he was told,
Gave him a township free;
And, settled in Ontario,
He worked from morn to night.
Some call'd him "Fool!" but some said "No!
The Col'nel's in the right!"

From Pennsylvania Irish folk
Came up across the line,
And one of them stood out and spoke
"This Col'nel's doing fine."
They settled too, and soon they throve
For they were folk to farm.
The men they worked, the women wove
And kept their children warm.

Tom Talbot ruled his settlement
With kind but iron hand.
To him all folk for work were sent,
No idler held his land.
The Scots who joined the Irish soon
Were sure a stubborn brood:
But, once they sang the Talbot tune,
He saw that they made good.

The generations come and go,
Yet still, in changing years,
We find in old Ontario
The heart of pioneers,
Good folk who like Tom Talbot still
Their duties never shirk,
But face the future with a will
And love of honest work.

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From the painting by Lucius R. O'Brien, P.R.C.A. (Ontario Art Gallery).
Prospector's Camp in the Canadian Rockies.



From the painting by Paul Kane (Royal Ontario Museum).
Encampment on Winnipeg River.



(John Ross Robertson Collection).

Mrs. Anna Jameson.



(John Ross Robertson Collection).

Sir John Johnson, Bt.



(Public Archives of Canada).

Sir Guy Carleton (Lord Dorchester).



(John Ross Robertson Collection).

Colonel Thomas Talbot.

According to Mrs. Anna Jameson, who paid him a visit in the summer of 1837:—

"Col. Talbot's life has been one of persevering, heroic self-devotion to the completion of a magnificent plan, laid down in the first instance, and followed up with unflinching tenacity of purpose. For sixteen years he saw scarce a human being, except the few boors and blacks employed in clearing and logging his land: he himself assumed the blanket-coat and axe, slept upon the bare earth, cooked three meals a day for twenty woodsmen, cleaned his own boots, washed his own linen, milked his cows, churned the butter, and made and baked the bread. In this latter branch of household economy he became very expert, and still piques himself on it.

"The territory now under Colonel Talbot's management, and bearing the general name of the Talbot Country, contains, according to the list I have in his own handwriting, twenty-eight townships, and about 650,000 acres of land, of which 98,700 are cleared and cultivated. The inhabitants, including the population of the towns, amount to about 50,000. 'You see,' said he gaily, 'I may boast, like the Irishman in the farce, of having peopled a whole country with my own hands'."

Describing Colonel Talbot's library and hall of audience at his Castle of Malahide, Mrs. Jameson writes:—

"On leaving my apartment in the morning, I used to find groups of strange figures lounging round the door, ragged, black-bearded, gaunt, travel-worn and toil-worn emigrants, Irish, Scotch and American, come to offer themselves as settlers. These he used to call his land-pirates; and curious, and characteristic, and dramatic beyond description, were the scenes which used to take place between this grand bashaw of the wilderness and his hungry, importunate clients and petitioners."

Not all the Irish who came to Canada were of the peasant class. Dublin provided many lecturers for Canadian Universities. In law and politics the Irishmen quickly rose to eminence, as we see from the roll of names such as Robert Baldwin, Sir Francis Hincks and Edward Blake; McMaster University owes its foundation to an Irishman from County Tyrone. The Orangemen from the North of Ireland were fairly evenly balanced with the Catholics of the South.

It was through reading Moore's verses written on the St. Lawrence that Francis Hincks, who had made a detour from the West Indies to Montreal in 1830, decided to return to Canada, and two years later made it his home. Here in Toronto he was a neighbour of Robert Baldwin, with whom he fought side by side in his political battle for Responsible Government. When Lord Sydenham proclaimed the Union of the Canadas on February 10th, 1841, Baldwin and Hincks were successful candidates with similar election addresses in which they maintained that Responsible Government would strengthen the connection between Great Britain and its dependencies. Baldwin served for a brief period as Solicitor-General of Upper Canada in the first Executive Council appointed by Lord Sydenham. Francis Hincks was appointed Inspector-General of finances by Sir Charles Bagot. Both Baldwin and Hincks were members of the Ministry in which French and English-speaking Canadians for the first time sat side by side—the Lafontaine-Baldwin Ministry, in which there were eight members either Irish born or of Irish parentage, two French and two English. This Ministry resigned office fourteen months later in protest against appointments made by Bagot's successor, Sir Charles Metcalfe, without reference to the Executive Council. The election of December, 1847, resulted in a landslide for the Reform Party. Baldwin's address advocated that the Governor-General should no longer be the head of a party but "a living spirit and the connecting link which binds this great colony to the parent State in affectionate and prosperous Union."

The second Lafontaine-Baldwin Ministry, which held office from 1848 to 1851, settled the school system, organized Municipal Government under the Municipal Corporations Act, contributed largely to railway development and, above all, reconciled French Canada. Four out of the six Ministers for Upper Canada were Irish, as the following list shows:

ROBERT BALDWIN	Attorney General
ROBERT BALDWIN SULLIVAN	Provincial Secretary
FRANCIS HINCKS	Inspector General

W. H. BLAKE.....	Solicitor General
MALCOLM CAMERON.....	Assistant Commissioner of Public Works (Scot)
J. H. PRICE.....	Commissioner of Crown Lands (English, probably of Welsh Ancestry)

The Hincks-Morin Administration followed on the resignation of Lafontaine and Baldwin, and with this, as Nicholas Flood Davin remarks in "The Irishman in Canada", what may be called the Irish period began to decline.

"The Irish period, that period during which the foundation of our present Constitution was laid, during which nearly all the great reforms were passed, was about to pass away, to give place to what may be not inappropriately termed the Scotch period, during which the leading forces have been the Hon. George Brown and Sir John A. Macdonald. The former was now swelling the ranks of Opposition and, with sleepless activity, leading a charge against the Government, in which Hincks alone represented the genius and energy which had within a few years achieved so much."

Both Robert Baldwin and Francis Hincks were Protestants, but it was not only the Protestant Irish who were loyal to Great Britain. Sir Richard Bonnycastle, who commanded the Royal Engineers in Upper Canada from 1837 to 1839, and was Knighted for the services in helping to suppress the Rebellion of 1837, wrote of the Irish:

"If they be Orangemen, they defy the Pope and the devil as heartily in Canada as in Londonderry, and are loyal to the backbone. If they are Repealers, they come here sure of immediate wealth, to kick up a deuce of a row, for two shillings and sixpence was a hopeless week's fortune in Ireland; yet the Catholic Irish who have been long settled in the country are by no means the worst subjects in this Trans-Atlantic realm, as I can personally testify, having had the command of large bodies of them during the border troubles of 1837-8. They are all loyal and true. In the event of a war, the Catholic Irish to a man will be on the side of England."

Thomas D'Arcy McGee is one of the most fascinating figures in Canadian history. Born in 1825, his father was in the Coastguard Service in County Louth. According to Nicholas Flood Davin—

"His mother, Dorcas Catherine, who was the daughter of Mr. Morgan, a Dublin bookseller, was an educated woman. His father excepted, all the men of his family on both sides had belonged to the United Irishmen, and McGee in his childhood not only drank in poetry from the grand and lovely scenery of the Rosstrevor Coast, but imbibed national aspirations which, at that time, were only too natural for those of his class and creed. When he was eight years old the family removed to Wexford, where the elder McGee had received a more lucrative appointment from that Government, his son was to seek to overturn. His mother, a good musician and singer, loved the sweet old Gaelic melodies which, in the writings of Moore and Burns, have added so much imperishable wealth to English literature; she was also of a devout spirit; and her love for Gaelic song, her enthusiasm for Ireland, her religious sentiment, she transmitted to her favourite child."

Emigrating to Boston in 1842, he returned three years later to an Ireland that was indeed a "most distressful country." Emigration, fever and famine were decimating its overcrowded population, which in the decade following the year 1841 dropped from eight to six and a half million souls. 1847 was the worst year of all, with the failure of the potato crop. James Mahoney, an artist sent by the *Illustrated London News* to investigate, wrote about one place he visited in February of that year:

"I can now with perfect confidence say that neither pen nor pencil could ever portray the misery and horror, at this moment, to be witnessed at Skibereen. We first proceeded to Bridgetown . . . and there I saw the dying, the living and the dead, lying indiscriminately on the same floor, without anything between them on the cold earth, save a few miserable rags upon them. To point to any particular house as a proof of this would be a waste of time, as all were in the same state, and not a single house out of 500 could boast of being free from death and fever."

Conditions were ripe for revolution and D'Arcy McGee got so deeply involved with the "Young Ireland" party that he found it wise to leave the country again for New York.

D'Arcy McGee had lived a strenuous life, both in Ireland and in the United States before he came to Canada in 1857

on the invitation of a group of Irish-Canadians of Montreal. He had already visited the country in the footsteps of Tom Moore. Tom Moore was his favourite poet—he had been President of the Tom Moore Club in Boston, and paid his tribute to that song-writer in the verses—

“He came a stranger summer-bird,
And quickly passed, but as he flew
Our river’s glorious song he heard,
His tongue was loosed—he warbled too.

And mark the moral, ye who dream
To be the poets of the land:
He nowhere found a nobler theme
Than you, ye favor’d, have at hand.

Not in the storied Summer Isles,
Not ’mid the classic Cyclades,
Not where the Persian sun-god smiles,
Found he more fitting theme than these.

So while the boat glides swift along,
Behold above there looketh forth
The star that lights the path of song,
The constant star that loves the North.”

Although in Ireland D’Arcy McGee had been an ardent revolutionary, in Canada he decided to be a Canadian and give up his hostility to Great Britain. Speaking to a Montreal audience, he said:

“I hold we have no right to intrude our Irish patriotism on this soil; for our first duty is to the land where we live and have fixed our homes, and where, while we live, we must find the true sphere of our duties. While always ready therefore to say the right word, and do the right act for the land of my forefathers, I am bound above all to the land where I reside; and . . . to put down . . . the insensate spread of a strife which can only tend to prolong our period of provincialism and make the country an undesirable home for those who would otherwise cast in their lot among us.”

Elected to the Parliament of Lower Canada, he had taken a keen interest in immigration and was member of a Com-

mittee which recommended the appointment of emigration agents, not only in Ireland and at Liverpool, but also at Christiania, Hamburg and New York.

An orator of magnetic personality, he was courted by John A. Macdonald, who found here a powerful ally in the fight for Confederation. Sir George Ross, Prime Minister of Ontario, who heard D'Arcy McGee speak in 1865, has left a memorable pen picture of this truly great Irish-Canadian:

"The mellow richness of Mr. McGee's voice, and the rhythm and cadence of the Queen's English as it flowed from his lips, greatly impressed me. I noticed also the finish of his sentences, coupled with a poetical glow which awakened emotions of feelings never before touched by the human voice. Of course argument and fact and history were there, all beautifully blended. But it was not by these I was affected so much as by the white heat of the mental crucible from which they issued, and the cadence—never monotonous—of the lofty rhetoric with which they were adorned."

The Fenian movement found in D'Arcy McGee its most formidable opponent. In the election campaign for the first Parliament under the Dominion of Canada, he had to be provided with police protection, and in April, 1868, after late Session at Ottawa, he was fatally shot by a Fenian assassin.

D'ARCY MCGEE

(Tune—"He Came From the North")

'Twas an up-coming lad from the County of Louth,
And the fire in his heart lit the words in his mouth.
He sought a new home in the Land of the Free
Like so many Irish, did D'Arcy McGee.

O but Dublin was calling, so back there he went,
And joined with Young Ireland in fighting the rent;
But the rebels fell down, and again oversea
Disguised as a padre went D'Arcy McGee.

Ten years made him famous, and now Montreal
Looked over the border and sent him a call.
He came there and saw there with wondering eyes
The New Nation Canada starting to rise.

Then, no more for Reform, he joined hands with John A.
 Who was glad of an Irishman coming his way,
 And preached a Dominion from Sea unto Sea,—
 The Fenians were angry with D'Arcy McGee.

Dominion was won, and to Ottawa came
 The new chosen members their creeds to proclaim;
 And there an assassin, by Fenian decree,
 Brought death in a bullet to D'Arcy McGee.

—From a ballad by John Murray Gibbon.
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 Gordon V. Thompson Ltd., Toronto.)

Others of Irish stock who appear in the list of the Fathers of Confederation are Edward Whelan (Prince Edward Island), Jonathan McCully, Adams G. Archibald and W. A. Henry, of Nova Scotia. Another Irishman who worked hard for Confederation and for a better feeling between Catholics and Protestants in this country was Archbishop Connelly, of Halifax.

The Fenian Raids of 1866 and 1870 were planned by Irish in the United States as revenge for the British suppression of the 1865 rising in Ireland. The program announced in March 1866 outlined an invasion of the Provinces of British North America.

"With the reduction of Montreal, a demand will be made upon the United States for a formal recognition of Canada, whose name will be changed at once to New Ireland."

Coming at a time when Canadians, both French and English and the Colonists of the Maritime Provinces, were being stirred with enthusiasm for Confederation, the Raids met with immediate and united opposition from the vast majority of those North of the international boundary.

The Fenian song ran—

"We are a Fenian Brotherhood, skilled in the arts of war,
 And we're going to fight for Ireland, the land that we adore.
 Many battles we have won, along with the boys in blue,
 And we'll go and capture Canada, for we've nothing else to do."

The Canadian militiamen countered with this battle song:

"Tramp, tramp, tramp our boys are marching,
Cheer up, let the Fenians come!
For beneath the Union Jack we'll drive the rabble back,
And we'll fight for our belov'd Canadian home."

By a curious coincidence, the officers commanding the Canadian forces in the suppression of the two rebellions of Louis Riel were in both cases Irish, Col. Garnet Wolseley heading the Red River Expedition of 1870, and General Frederick Middleton commanding the Canadian Militia in the suppression of the North-West Rebellion of 1885. Both came to Canada after extensive military experience elsewhere.

Colonel Wolseley, afterwards the Viscount Wolseley who was Commander-in-Chief of the British Army, arrived in Canada in 1862 to supervise the transport and supplies of British troops sent in view of possible war with the United States following the Trent affair. General Middleton (afterwards Sir Frederick Middleton, K.C.M.G., Keeper of Crown Jewels at the Tower of London), acted as deputy for Col. Wolseley during the Red River Expedition and returned to Canada in 1884 to command the Canadian Militia, a position which he held for six years. His considerate treatment of the misguided rebels was acknowledged by Monsigneur Grandin of St. Albert, who wrote:

"I was rejoiced by hearing what one rarely hears under such circumstances. . . . To hear the priest praise your moderation in victory, praise the officers in general, speak of your kindness in relieving the starving conquered, did not surprise, but I have heard the people in general. I tender you special thanks, General, because, at the entreaty of good Father Moulin, you spared the Church of St. Antoine and the Missionaries' house, although these buildings were an obstacle to you in battle."

Lieut.-Col. George T. Denison recorded his recollections of Col. Garnet Wolseley when in command of a training camp for militia officers at the time of the Fenian Raids in 1866.

"He was dressed in undress staff uniform, a blue frock, a cap with a straight peak of the French pattern, then in use, and wore his moustache and imperial in the style adopted by the late Emperor Napoleon. I was impressed at once with the sharp, alert look which nothing seemed to escape. . . . It was astonishing the confidence the Commander inspired in everyone. Our men believed that no one was equal to him. The stories of his leading forlorn hopes, of his gallantry in Burmah, in India, and in the Crimea, were told in every tent and around every camp fire; while his wonderful tact, his charming manner and magnetic influence affected everyone who came near him."

—*Canadian Magazine*, October, 1895.

On the advice of Lord Wolseley, the Imperial Military authorities enlisted a corps of Canadian *voyageurs* to help in the navigation of the Nile in the Expedition of 1884 to relieve General Gordon at Khartoum. In his report to Lord Lansdowne, Governor-General of Canada, Lord Wolseley paid this interesting tribute:

"They have earned for themselves a high reputation among the troops of the Nile. It was, moreover, a source of much satisfaction to these troops to find the Canadians represented on this Expedition, and sharing with them their privations and risks. At a time when English, Scottish and Irish soldiers were employed, the presence with them of Canadians shows in a marked manner the bonds which united all points of our great Empire."

It was a Canadian poet of Irish birth, Dr. W. H. Drummond, who immortalized the Canadian *Voyageurs'* share in the Nile Expedition. More perhaps than any other writer, Dr. Drummond created a sympathy for the French-Canadian *habitant* in the English speaking world. Some of the educated French were less enthusiastic about the dialect which Dr. Drummond put into the mouth of his *habitant*, contending that while this might be the language spoken by an illiterate French-Canadian to an Englishman, it was not the language that the French spoke among themselves. But Louis Fréchette, himself one of the greatest of the poets of French Canada, did not hesitate to pay tribute to Dr. Drummond's own sincerity and the truth and skill of his portraiture, calling it the work

of a poet and an artist, and saying that such work could only cement the union of heart and spirit which should exist between all the parts comprising the great Canadian family which had been called upon to live and prosper under the same law and the same flag.

Here are some verses of Dr. Drummond's poem on "A Canadian Voyageur's Account of the Nile Expedition":

Victoriaw: she have beeg war, E-gyp's de nam' de place—
An' neeger peep dat's leev 'im dere, got very black de face,
An' so she's write Joseph Mercier, he's stop on Trois Rivières—
"Please come right off, an' bring wit' you t'ree honder voyageurs.

"I got de plaintee sojer, me, beeg feller six foot tall—
Dat's Englishman, an' Scotch also, don't wear no pant at all;
Of course, de Irishman's de bes', raise all de row he can,
But nobody can pull bateau lak good Canadian man."

But w'ere's de war? I can't mak' out, don't see no fight at all!
She's not'ing but une Grande Piquique, dat's las' in all de fall!
Mebbe de neeger King he's scare, an' skip anoder place,
An' pour la Reine Victoriaw! I never see de face.

But dat's not ma beez-ness, ma frien', I'm ready pull bateau
So long she pay two dollar day, wit' pork an' bean also;
An' if she geev me steady job, for mak' some more l'argent,
I say, "Hooraw! for all de tam, on Queen Victoria!"

—From Dr. W. H. Drummond's Complete Poems
(McClelland and Stewart.)

As links with the British Crown, three Governor-Generals with Irish blood came as birds of passage to Canada between 1861 and 1878—Sir Charles Monck, created Baron Monck of Ballytrammion in 1866; Sir John Young, created Baron Lisgar of Lisgar and Baillieborough in 1870, and the Marquess of Dufferin and Ava. Lord Monck is given credit for diplomatic handling of relations between Great Britain and the United States during and after the Civil War which might have flared up into hostilities had not the Fenians been kept in hand by Washington. Lord Lisgar was Governor-General of Canada during the anxious period of the first Riel Rebellion. But the

Governor-General, who in Nicholas Flood Davin's opinion reflects most distinction on his Irish origin, was Lord Dufferin, whom he calls the greatest since Guy Carleton, Lord Dorchester.

Sir John A. Macdonald found his match in one who had been Under-Secretary of State in two important offices of the Imperial Government. Canadian audiences also were thrilled by the eloquence and entertained by the Irish humour which Lord Dufferin always displayed.

In the chapter dealing with the contribution made by France to Canada I have referred to the folksongs which are so characteristic of the French-Canadian habitant and give such delight to all who hear them. With changing conditions these might have disappeared had not Ernest Gagnon, organist at the Quebec Basilica, issued his now classic collection of *Chansons Populaires du Canada* in 1865, which has formed the source of inspiration for a considerable number of later books and folksong festivals. Lord Dufferin helped in the good work by arranging for a performance of these folksongs at his farewell ball held at Ottawa on February 28th, 1878. Here is a letter from the Archives of the City of Montreal, addressed by Lord Dufferin to Colonel Robert de Lotbinière Harwood, of Vaudreuil:

"My dear Colonel Harwood:

"Ever since I came to Canada, I have been wanting to do something to revive the popularity of the old Canadian boat songs and their national ditties, and in consultation with Lady Dufferin, I have thought that something to this end might be accomplished by our arranging for a chorus of French singers, dressed in voyageur or snowshoeing costume, being planted in the supper room to perform a program while my guests are at supper at the ball on the 27th instant.

"There is, however, great difficulty in getting hold of any persons who have cultivated this species of music in this neighbourhood. It seems to have fallen completely into oblivion, even among the French population, and I am told that Quebec perhaps would be the nearest place where we could obtain recruits.

"Do you think you could help us with your advice and counsel

in this matter, for I am sure you will sympathize with the object I have in view?

"The matter would, of course, have to be arranged upon a business footing, but I would willingly spend £20 or £30 in forwarding the object which, in the first place, would be agreeable to my guests, and in the second, aid so desirable an object as the revivification of our characteristic Canadian romances.

"Believe me, my dear Colonel,

"Ever yours sincerely,

"DUFFERIN."

In a farewell address to the Senate delivered in April, 1878, Lord Dufferin said:

"I found you men of various nationalities—of English, French, Irish, Scotch and German descent—working out the problems of Constitutional Government with admirable success."

Again, in speaking to the Montreal Brigade, Lord Dufferin said:

"During my various progresses through the country I have come into contact with hundreds and hundreds of kindly Irishmen, labouring in the field, the forest, by the river side, or in the mine, and never did I meet one who did not give me a hearty welcome, both as a fellow-countryman and as a representative of the Queen. (*Loud cheers.*) Happily for Canada, these Irishmen are sown broadcast through the land, and are intimately associated with their fellow-citizens of French, English and Scotch descent. They are contented, prosperous and loyal.

"Half the population of Glengarry, I believe, fled to this country, if not from Culloden, at all events from their Highland homes, to avoid the tyranny of him whom they called a usurper, whose great-granddaughter now sits upon the throne; yet where is there to be found a more loyal people in the world than the people of Glengarry. In considering, therefore, the possible occasions on which we may have to rely upon the valour of our gallant troops, I reject with horror from my thoughts the idea that they should ever be called upon to shed the blood of even the most inconsiderate or irreconcilable of our Irish fellow-countrymen. Nay, on a day of peril, if in the Canadian line of battle I could find a regiment more essentially Irish in its composition than the rest, it would be to the keeping of that regiment I

would by preference entrust the standard of the Queen and the flag of the Dominion."

Later in the year before joining his ship at Quebec, Lord Dufferin referred to his successor, the Marquis of Lorne, in quips which delighted his audience:—

"Lord Lorne has, as I have said, a multitude of merits, but even spots will be discovered on the sun, and unfortunately an irreparable, and as I may call it, a congenital defect attaches to this appointment. Lord Lorne is not an Irishman! (Great laughter.) It is not his fault—he did the best he could for himself—(renewed laughter)—he came as near the right thing as possible by being born a Celtic Highlander. (Continued laughter.) There is no doubt the world is best administered by Irishmen. (Hear, hear.) Things never went better with us either at home or abroad than when Lord Palmerston ruled Great Britain—(cheers) — Lord Mayo governed India—(cheers) — Lord Monck directed the destinies of Canada—(cheer)—and the Robinsons, the Kennedys, the Laffans, the Callaghans, the Gores, the Hennesys administered the affairs of our Australian colonies and West Indian possessions. (Loud applause.) Have not even the French at last made the same discovery in the person of Marshal MacMahon? (Laughter and applause.) But still we must be generous, and it is right Scotchmen should have a turn. (Laughter.) After all, Scotland only got her name because she was conquered by the Irish—(great laughter)—and if the real truth were known, it is probable the House of Inverary owes most of its glory to an Irish origin. (Applause.) Nay, I will go a step further—I would even let the poor Englishman take an occasional turn at the helm—(great laughter)—if for no better reason than to make him aware how much better we manage the business."

One of the most vivid pictures of social life in Canada during the 'seventies will be found in "My Canadian Journal" by the Marchioness of Dufferin and Ava, which rivals Mrs. Simcoe's Diary in historical interest. Lord Dufferin himself was no mean author, his best known book, descriptive of a visit to Iceland, being "Letters from High Latitudes."

It would be easy to make an imposing catalogue of Irish names in Canadian history, supplementing those already mentioned with Church leaders such as Archbishop Cleary, who

re-opened Regiopolis College, at Kingston, for the training of a native Canadian clergy, pioneers in commerce such as Timothy Eaton, railway giants such as Lord Shaughnessy and Sir Edward Beatty.

Nicholas Flood Davin devotes several pages of his book, "The Irishman in Canada", to the Beatty family, of which there are several branches in Ontario. Some of them came by way of the United States, some direct to Canada, but all apparently originate in the County Cavan. The success of one no doubt proved a magnet for others. While Henry Beatty, the father of Sir Edward, did not settle in Thorold till 1843, William Beatty obtained a mill privilege at Thorold from the directors of the Welland Canal in 1834, built a Methodist Church and organized a Sabbath School. His sons James and William colonized Parry Sound and established the Beatty line of steamers on the Great Lakes, in which Henry Beatty later took a partnership.

Lord Shaughnessy's father came from the County of Kerry, and when he arrived at Milwaukee had to start all over again, as his purse had been stolen on the way across. However, he built a little home on the land he cleared, and Thomas G. Shaughnessy, his son, became General Storekeeper in the Chicago, Milwaukee and St. Paul Railroad. Van Horne asked him to join the service of the new Canadian Pacific Railway, of which he rose to be Chairman and President and "the Peer that made Milwaukee famous."

Dr. R. J. Manion, the leader of the Conservative Party in Canada, comes of an Irish Catholic Canadian family and married a French-Canadian, yet had considerable support from Orangemen when the question of leadership came up—a tribute to his personality. He had a fine record during the Great War, being awarded the Military Cross for his service at Vimy Ridge.

In the history of Canadian art, we find such memorable names as Paul Kane and Lucius R. O'Brien. Canadian poets with an Irish lilt are Isabella Valancy Crawford, S. Francis

Harrison, better known as Seranus, Norah Holland, Father Dollard and Arthur Stringer. A popular song-writer is Geoffrey O'Hara, while one of the foremost musicians in Canada today is Dr. Healey Willan, so long identified with Toronto. Here is a Canadian lyric which I wrote to a tune attributed to Rory dal O'Cahan, an Irish harper of the 17th Century, and arranged by Dr. Healey Willan:

MY HEART IS IN THE WOODLAND

(Tune—"The Lame Yellow Beggar")

1. My heart is in the woodland when the sap begins to flow,
And maple grove is calling and a-sugaring we go;
And when along in April the buds begin to stir;
The bird songs in the branches set my pulses all awhirr.
2. My heart is in the woodland where the sugar maple grows,
With grey old bark all rugged from the winter that it knows.
In trim serrated pattern the shapely leaves are spread,
And green and gold the drooping flow'rs are cluster'd in their shade.
3. My heart is in the woodland when the birds are flying South,
And nights are cool, and rainy days come after Summer drought.
For then the leaves are turning, and flaming overhead
The maple reigns the queen of all in panoply of red.

(International Copyright secured by
Gordon V. Thompson Ltd., Toronto.)

Any chapter on the Irish which made no reference to the humour they have contributed to Canada would surely be inadequate. In this connection, let me instance an Ottawa merchant, the late R. J. Devlin, who enlivened the advertising columns of the local newspapers seventy years ago with items such as the following:

"I have a lot of Grey Goat Sleigh Robes at \$6.00 each. They are grey, and they are goat, and they are six dollars, and that is about all I can truthfully say for them.

"They are probably about the average of such things . . . neither better nor worse. They are lined and trimmed, which is a circumstance, but if there is any worse lining or trimming in the country I should be pleased to see it. Of course, with a raging Protectionist

Government in power, people can't expect much for six dollars, and in this case I think their expectations will be realized, though they *will* get a good six dollars' worth.

"In the meantime, I should like to realize six dollars a piece for about 75 robes. Terms cash."

"I have some very handsome Black Bear Robes made from Goat skins. I say this in no spirit of derision. It is not the fault of the goats that they are goats. It is simply their misfortune. But if the Public will purchase them for Bear, believing them to be Bear, just as much benefit will be derived from them as though they really were Bear. And the economical citizen will save money, and the enterprising furrier will make more profit and everything will be lovely."

"One coonskin coat. Price Fifteen Dollars. It is not a good-looking coat. It is not even a good coat unless it possesses some hidden virtues of which the undersigned is unaware. It is good enough, however, to keep out fifteen dollars' worth of cold, which, from present appearances, is about all we are likely to get this winter."

"I have two cloth coats, lined and trimmed with fur, which I am anxious to sell. At a fair valuation they would be worth forty dollars each. That is, provided you were B, and I were A. Measured by the Golden Rule, they might be squeezed down to thirty. Measured by the state of my bank account, I offer them for fifteen dollars each, and no question asked."

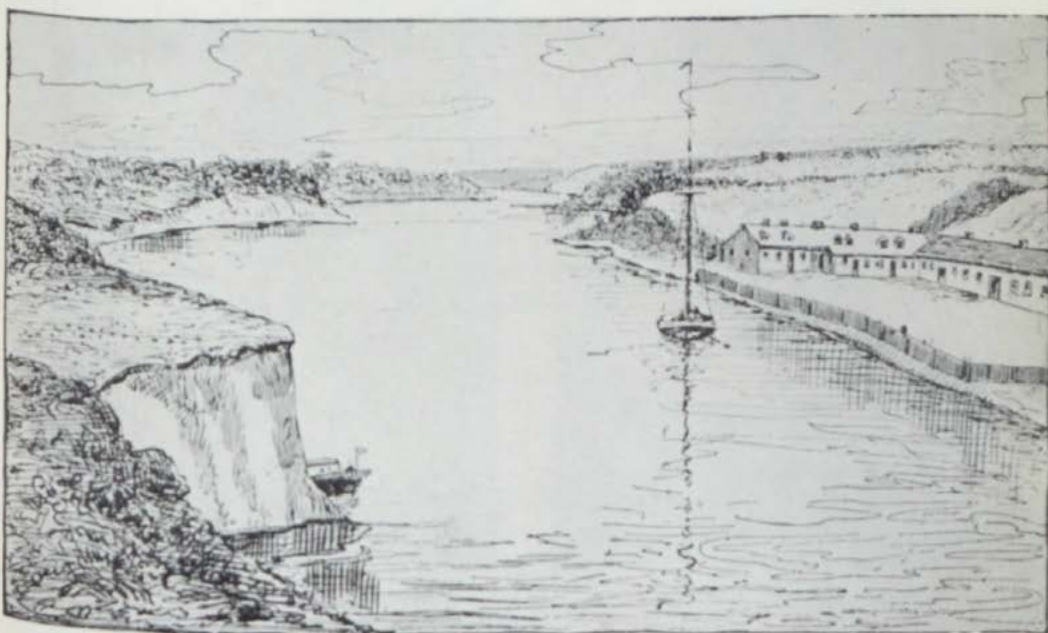
It would be wrong also not to mention the warm-hearted humanity which is so characteristic of the Irish-Canadian. To illustrate this I cannot do better than quote from a note written in 1917 by Mrs. Nellie McClung, herself of Irish stock, about an Irish girl in Winnipeg, Dolly Maguire:—

"The missionary spirit in our Churches is changing, evolving, advancing. Not so very long ago, old clothes were considered the most acceptable offering to place upon the missionary altar; at Christmas time, missionary ladies, with the kindest intentions, packed barrels of broken toys and soiled party dresses for the missionaries on the frontiers of civilization, fully believing that these would bring light and cheer and spiritual enthusiasm to them and their families. By this plan many an attic was kept tidier, and many a conscience was relieved, and no great harm done to the missionaries. In like manner, ugly but durable garments, bestowed on orphans, may be a little hard on the orphan, but are wonderfully soothing to the conscience of the giver.

"A great change has gradually come about. To clothe the poor has



From the painting by Robert Harris, R.C.A. (National Gallery of Canada).
A Meeting of School Trustees.



From a drawing by Mrs. John Graves Simcoe (John Ross Robertson Collection).

Navy Hall, Niagara—1792.



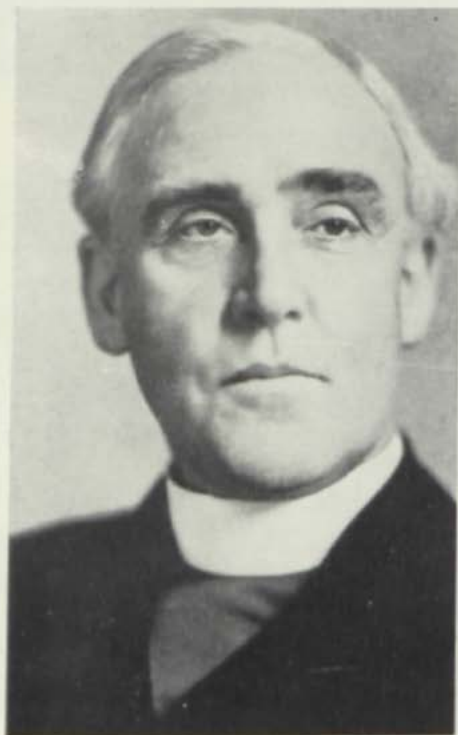
(John Ross Robertson Collection).

Peter Jones,
Missionary to the Chippeway Indians.



(John Ross Robertson Collection).

Mrs. Simcoe in Welsh dress.



Most Rev. Derwyn Trevor Owen,
Primate of All Canada
(Anglican).



Rev. Dr. Richard Roberts,
Ex-Moderator, United Church of
Canada.

ceased to be our highest conception of our duty to our neighbor, for somehow the idea has been borne in upon us that our neighbor, poor though he may be and ignorant and 'foreign', is a man of like passions as ourselves, and that old clothes alone will never satisfy the hunger of his heart, nor clear us of our responsibility. What he needs is just what we need—it is understanding, fellowship, companionship—the human touch. Absent treatment and long-distance methods cannot be effectively used in missionary work.

"All Peoples' Mission began in the right spirit. It was not solemnly planned and deliberately undertaken by a body of directors, with pens behind their ears, and a genius for drafting resolutions. It grew itself—it sprang up—it began.

"The presiding angel of All Peoples' Mission was a little grey-eyed Irish girl with a heart full of love—a Sunday School teacher in the old McDougall Church. Pitying the little foreign children who at that time were running the streets without anyone to care for them, she asked permission of her Superintendent to give up her class and organize one specially for the little strangers. Whether it was the charm of her personality or the vital interest of her teaching or something of both, her class grew; children gathered in from all over the district. The class was given a separate room, but this they overflowed. Then a large lean-to was put up outside the church, but that was soon too small, for the children began to bring their big sisters, mothers, and brothers.

"Then some friends rented a tent, put it up on Saturday evenings and took it down on Monday mornings, and the work went on. When winter came, they rented a building near the C.P.R. station. This soon became a gathering place for all the people in the neighborhood. There the weary found rest, the sad found encouragement, and the erring guidance.

"A huge sign was printed in eight languages on the side of the little mission. It read 'A House of Prayer for all People'. Friends of the Mission spoke familiarly of it as 'Dolly Maguire's Mission'; people passing called it 'All Peoples' Mission'."

Cited in "Thirty Years in the Canadian North-West,"

by the Rev. James Woodsworth.

(McClelland & Stewart)

CHAPTER SIX

WALES AND CANADA

A voice, from time departed, yet floats thy hills among ;
O Cambria! thus the prophet bard, thy Taliesin, sung—
'The path of unborn ages is traced upon my soul,
The clouds, which mantle things unseen, away before me roll,
A light, the depths revealing, hath o'er my spirit passed,
A rushing sound from days to be swells fitful on the blast,
And tells me that forever shall live the lofty tongue,
To which the harp of Mona's words by Freedom's hand was strung.'

—Felicia Hemans.

ALTHOUGH the number of Welsh ship-captains indicates that this is no race of landlubbers, the English, Scots and Irish have shown a greater tendency to seek fortune overseas than those of this Celtic Principality. There is, indeed, a mythical tribe of Welsh Indians identified by some with the Tuscarora, a tribe affiliated with the Iroquois, speaking Welsh and supposed to be descendants of the followers of a Prince Madoc who landed in America in the year 1170. Following the American War of Independence, some of the Tuscarora Indians joined the Grand River Reservation in Ontario. Catlin thought he found traces of Welsh among the Mandan Indians, but science is apt to classify this myth with that of the Lost Tribes of Israel.

A Welsh King of England, Henry VII, was responsible for a discovery of North America to which historians give more authenticity, namely, that of John Cabot, who sailed from Bristol in 1496. But John Cabot was a Genoese, and we deal with him in our Italian chapter.

An American Colonial of Welsh origin, Thomas Jefferson incidentally added fifty thousand to the population of British North America at a time when population was needed, by drawing up the Declaration of Independence. It was he also who later on, as President, acquired the State of Louisiana by purchase from the French.

A prominent Canadian who came to Western Canada from Aberystwith ascribes the stay-at-home habit of the Welsh to their pastoral character. They have grown to love their own hills and dales so dearly that they find it hard to think of any other homeland. One of the few instances of mass migration in their history was the movement of Quaker and Baptist Welsh to William Penn's Colony at the end of the 17th Century, and the Tract which they selected for their settlement is a hill-and-dale country, not unlike their own.

The prospect of mining has drawn more Welshmen across the seas than the prospect of farming, hence no doubt the comparatively large proportion of Welsh people in the Provinces of Ontario (22,680), British Columbia (10,772) and Alberta (10,084), out of the total of 62,494 shown in the Census of 1931, where they are listed with the Manx under the classification of British races as "Others".

The atmosphere of Wales has been happily conveyed in a recent volume by Frederick Niven, the Scots-Canadian writer:—

"The Welsh speech is spoken in all the upland farms and in the villages in the valleys; and in the little old towns the people are bilingual. That feeling of being abroad there doubtless comes as a surprise to the visitor from over its borders, and has its charm; but for all, native and visitor, there is that impression of antiquity. It dwells there like the scent of lavender and mint in old gardens.

"It must always have been a countryside thickly inhabited. It is dappled with ruins of historic and prehistoric homes, burial mounds from battles or from long settled occupancies. A little butterfly, green and brown, like the grass and the soil, sits pulsing its wings on a monolith. . . . The stone is warm to my palm, and I wonder what the hands were like that raised it, and what thoughts were in the minds of the toilers here.

"I answer myself that they were thoughts very much like mine: they too saw the sun in the blue sky and were grateful for its warmth, for the white and gold of clouds. They, too, knew the smell of summer-scorched bracken and found it good. They saw, as we see today, the flying arrow of mallard duck overhead and the shadow of the covey skim the hills. When they lit a fire, the smell of wood-smoke gave them a sense of home, and a sense also of unrest. They, too, wondered

as the smoke was dissipated in the summer air what life was for (apart from the feuds of kings and the lust for lead, or tin, or gold), where they had come from, where they were going."

—From "Coloured Spectacles," by Frederick Niven.
(William Collins).

The first known Welshman to come to Canada was Thomas Button, who, after serving in the West Indies and Irish Wars, became, in 1610, one of the "Incorporated Discoverers of the North West Passage." Prince Henry was a patron of the Discoverers, so when Thomas Button set sail in *The Discovery* (Henry Hudson's ship), accompanied by *The Resolution* two years later, he bore a letter from King James to the Emperor of Japan or China, there evidently being some uncertainty as to which he should meet first. He sailed through Hudson Straits to Digges Island, finding "Carey's Swan's Nest" and the Coast of "Hope Deceived"—then entered Nelson's River which he named after his ship's master. Scurvy decimated his crew that winter, but next Spring he explored the bay into which the Nelson River flowed, raising on the shore a cross and board with inscription claiming the territory in the name of the King of England and calling it *New Wales*, while he named the bay itself "*Button's Bay*". The nearest approach to the North West Passage that he could find was a current flowing in from the West which he called "Hubbart's Hope".

Thomas Button had evidently the serious mind of the true Welshman, for he afterwards wrote to Viscount Dorchester on the quality required of those who should essay the Passage:—

"He must not look back for fear of the danger of either unknown coasts, hideous storms, dark and long continued mists to lie amongst, and always to see more lands and islands of ice than he can see of sea, and oftentimes rocks under him in sight, when he shall within thrice his ship's length find twenty fathom water."

The next Welshman to be recorded is Major Gwillim of the 50th Foot, one of the three commanding Brigades under General Wolfe at the Battle of the Plains of Abraham. Major

Gwillim was the father of that fascinating diarist and artist, Elizabeth Posthuma Gwillim, wife of Colonel John Graves Simcoe, Lieutenant-Governor of Upper Canada.

Mrs. Simcoe was described as follows by the Duke de la Rochefoucauld-Liancourt, an *émigré* from France who was her guest at Navy Hall, Niagara:—

“bashful and speaks little, but she is a woman of sense, handsome and amiable, and fulfils all the duties of a mother and a wife with the most scrupulous exactness. The performance of the latter she carried so far as to act the part of a private secretary to her husband. Her talent for drawing . . . enables her to be extremely useful to the Governor.”

Some idea of this entertaining Welsh lady may be gained from a few extracts from her Diary. Here is an entry made at Quebec on April 15th, 1792:—

“Coll. Simcoe—finds few men of learning or information, literary society not being necessary to the amusement of ladies. I am very well off amongst the women, and really find this a delightful place. The morning Coll. Simcoe and I spend together in reading, walking, etc. In the evening I go to balls, concerts, suppers, and when I am with French families, *je fais la conversation d'une façon à peu près parisienne* (I speak almost like a Parisian)—as Monsieur Baby is pleased to say.”

Travelling up the river St. Lawrence, she was fascinated by the songs of the French-Canadian boatmen:—

“The evening calm and so very pleasant as almost to persuade me it is worth while to cross the Atlantic for the pleasure of voyaging on this delightful lake-like river, the setting sun reflecting the deepest shades from the shores and throwing rich tints on the water. This repose is finely accompanied by the songs of the *batteau* men, which accord in time to the regular stroke of the oars and have the best effect imaginable. . . . We admired one of their songs—*Trois filles d'un Prince*—so much that we desired it to be often repeated.”

Life at Navy Hall, Niagara, was enlivened by a visit from Prince Edward Augustus and by the constant stream of traffic. Here is part of an entry dated November 4th, 1792:—

"A great many settlers come daily from the United States, some even from the Carolinas, about 2,000 miles. Five or six hundred miles is no more considered by an American than moving to the next parish is by an Englishman."

"Wed., 28th: Mrs. Macaulay drank tea with me, and I had a party at whist in the evening. The partition was put in the canvas houses today, by which means I have a bedroom in it as well as a sitting room. These rooms are very comfortable, about thirty feet long."

"Sat., March 1st, 1793: The news received of the death of the Queen of France. Orders given out for mourning, in which everybody appeared this evening, and the dance postponed."

"Mon., Sept. 8th, 1793: Mr. Mackenzie, who has made his way from the Grand Portage to the Pacific Ocean, is just returned from thence, and brought the Governor a sea-otter skin as proof of his having reached that coast."

—From 'The Diary of Mrs. John Graves Simcoe'—Edited by
John Ross Robertson (The Ontario Publishing Co.)

But the greatest of the Welshmen at this period of Canada's history was David Thompson (his father's name was Ap-Thomas), mapmaker for the North West Company, whose *Narrative of His Explorations in Western America*, edited by J. B. Tyrrell for the Champlain Society, are a mine of information, not only on the geography, but also on the fauna and flora of a vast and hitherto unknown domain, and on the manners, customs and folklore of the tribes of Indians who therein roamed. David Thompson had something of the character as well as the appearance of John Bunyan, with black hair "worn long all round and cut square, as if by one stroke of the sheers, just above the eyebrows." J. J. Bigsby, author of *Shoe and Canoe*, who had travelled with him, wrote:—

"Many a time have I seen these uneducated Canadians (voyageurs) most attentively and thankfully listen, as they sat upon some bank of shingle, to Mr. Thompson, while he read to them, in most extraordinarily pronounced French, three chapters out of the Old Testament, and as many out of the New, adding such explanations as seemed to him suitable."

David Thompson was strongly opposed to the practice

common among the fur traders, of priming the Indians with grog.

With all his religion, he had a pleasant sense of humour not always found among the Welsh, which adds a cheerful note to *Narrative*. His first chapter closes with the comment, based on experience, that "Hudson's Bay is certainly a country that Sinbad the Sailor never saw, as he makes no mention of mosquitoes." Bigsby sums up this remarkable Welshman:—

"Never mind his Bunyan-like face and cropped hair; he has a very powerful mind, and a singular faculty of picture-making. He can create a wilderness and people it with warring savages, or climb the Rocky Mountains with you in a snow-storm, so clearly and palpably, that only shut your eyes and you hear the crack of the rifle, or feel the snowflakes on your cheeks as he talks."

Being left an orphan, David Thompson was educated at the Gray Coat School in Westminster, emigrating in 1784 as an apprentice to the Hudson's Bay Company. In that service he seized every possible opportunity to practise surveying, and was encouraged in this and coached in astronomy by Philip Turnor, one of the compilers of the *Nautical Almanac*, sent out by the Company in 1790 to certify the latitude and longitude of Lake Athabaska. Disheartened, however, by the indifference of his superiors, David Thompson decided not to renew his engagement with the Hudson's Bay Company, whose policy he termed "mean selfish", and to join "the Company Merchants of Canada, carrying on the Fur Trade, under the name of the North West Company." These promptly sent him out on a survey of the International Boundary, fitting him out with "a sextant of ten inches radius, with Quicksilver and parallel glasses, an excellent Achromatic Telescope; a lesser for common use; drawing instruments, and two thermometers; all made by Dolland." With these he carried out the surveys which are the basis of all later maps of Western Canada. The Indians among whom he sojourned gave him the name of Koo-Koo-Sint, "the man who looks at the stars." Here is my ballad about him:

DAVID THOMPSON

(Tune—"Yn Nyffryn Clwyd")

Far off in Rupert's Land,
 Out beyond Hudson Bay,
 Roam'd many an Indian band
 Hunting their way.
 To them a Welshman came,
 David Thompson was his name;
 A sextant and a telescope he bore in his hand.

The Pole Star was his guide,
 Out beyond Hudson Bay.
 Across the Great Divide
 Finding his way,
 He charted as he went
 Half an unknown Continent,
 And mapped a mighty river to the warm Western tide.

Up in the heav'nly dome,
 Out beyond Hudson Bay,
 You see his spirit roam,
 So legends say,
 With Indian friends he found
 In the Happy Hunting Ground
 With sextant and a telescope, and still on survey.

(International Copyright secured by
 Gordon V. Thompson Ltd., Toronto.)

Among the Welsh holding civilian positions in the earlier days of British rule in Canada were Jenkin Williams (arriving in 1767), who, as Secretary of the Council of Lower Canada, applied for a grant of land in the Eastern Townships; and William Dummer Powell, forced to leave Boston owing to the American Revolution, who became a prominent lawyer in Quebec and helped the United Empire Loyalists to obtain the Constitutional Act of 1791. In Quebec he was Commissioner of Oyer et Terminer and Jail Delivery, and in 1792 was appointed to the same office for Upper Canada. During the War of 1812, Judge Powell acted as Confidential Agent of the Governor while the latter was in England, and in 1815 was appointed Chief Justice.



WELSH-CANADIAN TYPE

Drawn by KATHLEEN SHACKLETON

Like so many Welshmen, Judge Powell was very religious. Before his death he built a brick burial vault for himself in Simcoe Street at York (the present Toronto) where he used to go to pray.

An early Welsh surveyor less celebrated than David Thompson, yet of considerable note in his day, was Augustus Jones, Provincial Land Surveyor of Upper Canada, who marked out the site of York, the future Toronto, and transformed many of the old Indian trails into highways. Among the roads which he graded under instructions from Governor Simcoe was Yonge Street, from York to Simcoe, much of the work on which was actually done by Berczy's German settlers.

Road making in these days was handicapped by pioneer conditions. A letter from Augustus Jones to his superior is on record:—

"In opening the road that I am now at, I find it is actually necessary to have two yoke of oxen for hauling timber for the bridges, as the men cannot move timber of a sufficient size. A plough will also be of great use in levelling off the small hills. Should it be in your power to procure the above mentioned, you will do much to forward the work."

—Quoted in "The Valley of the Humber," by K. M. Lizars
(McClelland & Stewart).

Augustus Jones took a bride from the Mohawk Indians, and his son, Peter Jones, became a celebrated Wesleyan Indian Missionary. The Mohawks called him "Sacred Waving Feather". Major Samuel Strickland in "Twenty-Seven Years in Canada West" has left a vivid picture of this dusky Welshman:—

"It was in the autumn of 1830 that the Indian missionary, Peter Jones, visited the Chippewas (who were at that time encamped on their old and familiar camping ground between Goderich harbour and Lake Huron) with the intention of preaching the gospel amongst them. He stayed all night at my house, and the next morning, being the Sabbath, he preached to a large congregation of his red and white brethren.

"His sermon was delivered extempore and, in my opinion, was both

eloquent and instructive. He addressed the assembly first in English, and then in his native tongue.

"The Indians listened to him with the deepest attention, while he set forth, in the most forcible manner, the sin of drunkenness. He told them 'And Jesus Christ came to save the red man as well as the white, and earnestly entreated them to repent of their sins, and be saved through Him'. His similes were beautiful and well chosen; his language powerful and impressive. At the conclusion of his discourse, he gave out a hymn in the Chippewa tongue, in which he was joined by the Indians present, who all have excellent ears for music; indeed it would be difficult to find one who has not. The squaws sang very sweetly and much more naturally than the overstrained voices of many of our fair cantatrices in Old England and the Colonies.

"Much praise is due to Peter Jones for his untiring energy and perseverance in his good work."

—From "Twenty-Seven Years in Canada West"—published 1853.

Peter Jones made translations from the Scriptures into the Chippewa language which Sir John Colbourne, Lieutenant-Governor of Upper Canada, undertook to have printed at his own expense. The Anglican Bishop of Quebec complained about the intrusion of Methodists on Church Mission Grounds, but the Governor contended that "the main point was to get the Indians converted and reformed". Archdeacon Strachan also took an interest in these translations and offered to loan Peter books which might help him. But, says Peter in his *Journal*:

"He also asked me if I had given up going to Camp meeting. I told him I had not. He then asked if I had found anything in Scripture to sanction such meetings. I said that I found nothing in the Bible against such meetings. He replied, that he thought I could. Upon this our talk ended."

Another notable Welsh missionary was the Rev. James Evans, General Superintendent of the North West Indian Missions for the Methodist Church, sometimes called The Apostle of the North. James Evans was the son of a sea captain who emigrated to Canada with his brother Ephraim after receiving a good education. The two brothers became

school teachers, and both of them had commenced to write a novel when they were converted by a Methodist preacher "and put away such folly". James Evans studied native languages at the Indian School at Rice Lake, Ontario, to such good purpose that he made translation part of his life work. In the year 1841, at Norway House, he made the first printing press in use in the North-West, melting his type from the lead lining of tea chests which he poured into wooden moulds carved with a jack-knife. Instead of paper, he used strips of birchbark, and for ink he used a mixture of soot, oil and grease. He also invented the system of syllabic characters for the Cree Indians, for whom he printed their first hymn book. The system is very simple and is reproduced on a single page of Dr. George Bryce's volume "The Remarkable History of the Hudson's Bay Company". It has been adopted by the other Churches in their Indian manuals. Lord Dufferin was so much impressed by the value of this invention of James Evans that he remarked:—

"The nation has given many a man a title and a pension and a resting-place in Westminster Abbey who never did half so much for his fellow creatures."

It is not surprising to find a large number of Welsh preachers in Canadian pulpits, for the members of this race seem to have a natural gift of eloquence. Today one of the most distinguished Welshmen in Canada is the Most Reverend Derwyn Trevor Owen, Archbishop of Toronto and Primate of All Canada in the Anglican Church. Another is the Right Rev. Richard Roberts, Ex-Moderator of the United Church of Canada.

As the Methodist Church has become part of the United Church, it is natural to find that this is the Church to which most of the Welsh in Canada belong. The following is the record of the chief religious tenets of this race as listed in the Census of 1931:—

United Church	22,301	Anglican	21,667
Baptists	6,773	Presbyterian	5,828
Roman Catholic	2,591	Other Sects	3,334

It is for the gift of musical talent that we owe most to the Welsh race, the race that produced such singers as Edward Lloyd, Ben Davies, Tudor Davies and Frangcon Davies. The Welsh seem to be in the majority among the choir conductors in Canada, including such as Evan Walters of Vancouver, Glyndwyr Jones of Calgary, Rhys Thomas of Winnipeg, Merlin Davies and Thomas Edmunds of Montreal. Wherever there is a Welsh Community in Canada, there St. David's Day (March 1st) is celebrated, and there a Welsh choir sings such traditional songs as the March of the Men of Harlech.

Among the sopranos of Welsh descent in Canada must be counted Frances James, directly descended from Robert James, a sailor who married Anne Faucght, the first girl-baby born at Saint John, New Brunswick, after the landing of the United Empire Loyalists.

The Welsh excel as hymn writers, and the Hymnary adopted by the United Church of Canada shows a larger number of melodies attributed to Welsh than to any other racial source. Church music today is greatly influenced by a notable Welshman, Sir Henry Walford Davies.

The Canadian cities showing over 1,000 of Welsh origin are as follows:—

Toronto	5,415	Hamilton	1,488
Vancouver	3,978	Calgary	1,422
Winnipeg	2,084	Edmonton	1,416
and Montreal.....		1,078	

On looking over the record of Welshmen who have made a name for themselves in Canada, one is struck by the variety of their interests. Chemical and mining engineers, professors of languages and sciences, manufacturers, merchants, editors, lawyers are numerous, while there are many clergymen of various denominations.

An administrator who has done a great deal for farming in

the West is James Evans, Deputy Minister of Agriculture for the Province of Manitoba. In the West there are several Welsh farm settlements, notably round Ponoka and Wood River in Central Alberta, and at Bangor and Llewellyn in Saskatchewan.

In response to the question "What do you consider the chief qualities of the Welsh", Mr. Evans said:—

"After love of country the outstanding trait of Welsh people is their deeply religious character. The Church is the living and moving force in the community. If you are not a regular attendant at a Welsh Church, you are not usually regarded as a good citizen. Wales sponsored the first Sunday School in Great Britain.

"They are serious-minded people. You seldom find much reference made to Welsh wit, or Welsh humor. Life is a serious business. No doubt they may have had their Sir Harry Lauders and their Dan Lenos, which is the proud boast of Scotland and England.

"No doubt you have been wondering why I did not commence my list of Welsh attributes by first mentioning that Wales is essentially the land of song. My reason for placing music third on my list is that Welsh music is the result of a product of the two attributes, viz.: love of country and religious worship. The National songs of Wales tell the story of Welsh life in its ampler form. They are not merely so many words written to music, but they carry a message or a story. Welsh people seriously regard themselves as the custodians of good music and they have made a real contribution to the music of the world."

In the field of authorship, the New Brunswick family of Roberts is, according to Sir Charles Roberts, proud of its Welsh extraction. The literary output of this family represents a notable contribution to Canadian culture.

Sir Charles Roberts is not only one of the foremost of Canadian poets, but as a writer of stories of wild life stands pre-eminent—his animals have the mentality of animals and not of human beings. Elizabeth Roberts Macdonald, his sister, wrote lyrics of great beauty in *Dream Verses and Others*. Theodore Goodridge Roberts, a younger brother, is a skilful writer of adventure stories, and Lloyd Roberts, his son, has written poetry of undoubted distinction.

In the Arts, the late Robert Harris was for many years the dean of Canadian painters, represented in the National Gallery at Ottawa by six pictures, including the well known "A Meeting of School Trustees." His historic painting of "The Fathers of Confederation" was destroyed by fire in 1916, but the original charcoal cartoon is, fortunately, still preserved.

W. J. Phillips, R.C.A., some of whose pastels of Canadian scenery are reproduced in this volume, is of Welsh origin. Mr. Phillips has won widespread reputation with his woodcuts, colour etchings and watercolours, numbers of which are to be found in the great museums and galleries of the world. He has won honours and medals at several international exhibitions.

Another well-known Canadian artist of Welsh extraction is Owen Staples, whose paintings have been shown at many Exhibitions in Canada and the United States, a master of pen and ink.

CHAPTER SEVEN

GERMANY AND CANADA

"We Canadians of German descent, of one mind in the general principles of democracy, stand politically in support of our lawful Government. Towards Ottawa, and not towards Berlin, our eyes are directed for political guidance and leadership."

—Editorial in "Der Courier"—a German Catholic newspaper published in Regina, Saskatchewan.

THE German immigrants who came to British North America in the eighteenth century had no reason to feel that they were foreigners, for the Kings of England, to whom they gave allegiance, were also Electors of Hanover, and Hanover was not separated from the English throne till the accession of Queen Victoria in 1837. In that century, the Protestant German peasants might think their souls their own, but surely not their bodies—"being sold" as Thackeray puts it "in thousands by lords and masters, who gaily dealt in soldiers, staked a regiment upon the red at a gambling table; swapped a battalion against a dancing girl's diamond necklace; and, as it were, pocketed their people."

The wars of the time were mostly Catholic versus Protestant, with the Catholics laying waste and depopulating the countries they overran. Hence the migration of 15,000 Palatines from the Valleys of the Rhine and Neckar to England in the reign of Queen Anne. Five thousand of them had been offered sanctuary, and an Act was passed enabling them to be naturalized on taking the oath of allegiance and the Sacrament, but fifteen thousand came and had to be disposed of.

Queen Anne was partly responsible for the unanticipated size of the migration, for she had allowed books to be prepared for circulation among the Palatines with a picture of her own handsome self as frontispiece and a title page in gold letters, known as the Golden Books of Queen Anne.



From the painting in the Legislative Building, at Halifax, Nova Scotia.

Prince Edward Augustus, Duke of Kent, as Colonel of the 7th Royal Fusiliers.



From a drawing by James Peachey (Public Archives of Canada).
Encampment of Loyalists including Palatines at Johnston, 1784.



From the drawing by W. T. Smudley (Picturesque Canada).
Interior and Exterior of Memnonite Church, S. Manitoba, 1876.

The invitation to come to England had been extended only to the Protestants, so there was an excuse for sending back the several thousand Roman Catholics who had crashed the gates as refugees. Some were absorbed in various industries, or enlisted in the Army, some were drafted to the North of Ireland, and then came the idea of shipping the surplus to the British Colonies in America. Four thousand sailed in ten vessels to New York under an agreement that they should pay for their passage by making tar and raising hemp for the Government stores on their arrival on the other side. However, seventeen hundred of them evaded this obligation by dying at sea. Those who found their way to the Mohawk Valley in New York prospered, in spite of French and Indian raids, and their pride and comfort in belonging to a British Colony was all the greater when New France came under British rule.

George the Second conceived the idea of filling the Nova Scotia regained from France with settlers from the still distressed Palatinate and Upper Rhine, and appointed an Emigration Agent at Rotterdam, John Dick by name, to put up proclamations throughout Germany, offering free land and twelve months' maintenance to settlers who were willing to become British subjects. So in the year 1750 three hundred Germans arrived at Halifax in the ship *Ann*, followed in the next year by a thousand more, and again in 1752 by yet another thousand. They were housed in barracks in the area still known as Dutch Village. Then seventeen vessels carried most of them, along with some French Protestants, to Lunenburg, each head of a family drawing lots for land with playing cards, which must have been lucky, for the Settlement grew and prospered with farming and fishing, in spite of raids by Indians and privateers. Although they came from inland Germany, they had good carpenters among them, and developed a skill in shipbuilding which has produced among other craft the celebrated schooner "Bluenose." As farmers, they specialize in cabbages for sauerkraut.

A
SERMON

Preached at HALIFAX, July 3^d, 1770,

At the ORDINATION
OF THE

Rev. Bruin Romcas Comingoe,

To the Dutch Calvinistic Presby-
terian Congregation at Lunen-
burg,

By JOHN SECCOMBE,
of Chester, A. M.

Being the First preached in the Province of No-
va-Scotia, on such an Occasion.

To which is added.

An APPENDIX.

We find no Evil in this Man: but if a Spirit or an
Angel hath spoken to him, let us not fight
against GOD. *Ab* 23. 9.

I have appear'd unto thee to make thee a Minister.
Ab 26. 16

Would GOD, that all the Lords People were Pro-
phets, and that the Lord would put his Spirit
upon them. *Nam.* 41, 29.

Halifax: Printed by A. HENRY, 1770.
(Price One Shilling.)

Those who remained in Halifax were called "the most industrious and useful settlers amongst us." The Government put up a Church for Anglican services in 1754, and the first Lutheran Church was built at Halifax in 1761.

A sidelight on the character of these German settlers is thrown by a brochure on "The Old Dutch Church", written by L. Weldon Mosher, of St. George's Church, Halifax:—

"What was known as The Friendly Society finding that its services were no longer required ceased to function. With the consent of all concerned, the fees of the society amounting to 11 pounds, 10 shilling and 10 pence were paid over to the 'German Evangelical Church of St. George.' This money was handed over with the stipulation that a special funeral pall was to be purchased and become the property of St. George's. If the amount paid was not sufficient, the church was expected to make up the necessary amount. All those who were *bona fide* members of the Friendly Society were entitled to the use of the pall for themselves and their families without charge. For all others there was to be a set fee.

Writing in 1829, Thomas Chandler Haliburton, author of *Sam Slick*, said:—

"A number of Germans were settled at Halifax, Lunenburg and Clements, in each of which places they have made extensive improvements by their unremitting industry. Their descendants, who are numerous, have had a tendency to mix with the general mass of inhabitants, and do not preserve the distinctive character of a separate people."

When the American Colonies broke loose on account of taxation without representation, George the Third, following the custom of his day, hired 16,900 mercenaries from neighbouring German States to dragoon the stiff-necked rebels into obedience. These came from Hesse-Cassel, Hesse-Nassau, Brunswick, Anhalt, Ansbach and Weldeck, but so far as many of the American Colonists were concerned, they might have been drawn from the nether regions. The German princelings who supplied the mercenaries received as bounty just 30 thalers, of \$22.50, a head, so George the Third cannot be accused of

extravagance. The Brunswickers, 4,000 in number, were sent to strengthen the British forces on the St. Lawrence, consisting of:—

- (1) A regiment of dismounted dragoons under Colonel Baum;
- (2) Prince Frederick's regiment of infantry under Lt.-Col. Pretorius;
- (3) Rhet's regiment of infantry under Lt.-Col. von Ehrenrook;
- (4) General Riedesel's former regiment of infantry under Lt.-Col. von Specht;
- (5) A Battalion of Grenadiers under Lt.-Col. Brayman;
- (6) A Rifle Battalion (Jagers) under Col. von Barner.

All were under the command of Baron Riedesel, who was nicknamed Red Hazel by a Cockney English soldier in the garrison of Quebec.

Ill luck seemed to be with them from the start. When the first division called at England on its way to Canada, the uniforms were found to be so inadequate that the English Government had to advance £5,000 to make good the deficiencies. The outfitters at Portsmouth took advantage of the situation by filling an order for boots with ladies' slippers, not discovered till a case was opened when they were already half across the Atlantic. Overcoats had also been omitted.

From December, 1776, to January, 1777, General Riedesel and his Brunswickers were quartered at (Trois-Rivières) Three Rivers, giving a supper and ball every week, as he says:

"Partly to gain the affection of the inhabitants of this place, and partly also, to provide innocent pleasures for the officers, and thus keep them from visiting public houses and bad company."

On January 20th the birthday of Queen Charlotte of England was celebrated with bumpers of champagne, a flourish of trumpets and ordnance shot off at every toast.

A writer in the *Canadian Antiquarian and Numismatic Journal* of April, 1892, quotes an eye-witness who said:—

"You must know that the Canadian fair ones sing French and Italian songs at the table, and that several songs have already been written and composed in honour of General Riedesel and that they are often sung at Trois-Rivières."

An Expedition against the Americans, under the supreme command of General Burgoyne, ended in disaster. The English blamed its ill success on German equipment, saying that the hats and swords of the dragoons were as heavy as the whole outfit of a British soldier. The officers' wives followed in carriages a day's march behind the army, and as they knew in advance what their husbands were supposed to do, it was not difficult for the Americans to anticipate their opponents' moves. Following four years of idleness as a prisoner on parole, Baron Riedesel returned to Canada and took command of 2,520 Brunswickers at Sorel, where he was quartered until peace was declared in the Fall of 1783. A few years later, Prince William Henry, the sailor son of George the Third, afterwards to be crowned William IV, spent three rather gay weeks in Quebec as a Lieutenant on the *Albemarle*, commanded by Horatio Nelson. On a trip to Montreal, he paid a visit to Sorel. The friendly feeling towards Riedesel and his Brunswickers, who were no doubt good spenders, may have contributed to the decision of the citizens of Sorel to change the name of "Sorel," if only for the time being, to "William Henry." At Sorel, Riedesel's first Christmas was spent, according to his biographer, partly in the German and partly in the English manner, with a German Christmas tree and an English Christmas pie.

These Brunswickers would have made excellent settlers, judging by the account that Baroness Riedesel gives of the time they spent in barracks:—

"This was truly the promised land to the soldiers, for their barracks were prettily fitted up, and attached to each was a garden. My husband gave them seeds; and it afforded us great satisfaction to see their house-keeping, especially their kitchen arrangements; a pleasure we often indulged in when we were out walking. . . . There was also considerable rivalry among the soldiers as to which of them could prepare the best meal. They divided regularly among each other all their work. Some worked in the garden; others attended to the cooking; some kept the barracks clean; and others again went out into the forest and cut wood, which they brought in on little carts made especially

for that purpose. My husband also had fishing nets, and each company went fishing in turn."

Yet there were drawbacks in this Canadian Canaan. Baron Riedesel writes on August 5th, 1782, to General Haldimand:

"All the barracks in Sorel are at present full of bed bugs, and other insects, so that the soldiers, in order to sleep at all, are obliged to sit in front of them the entire night."

There was tragedy also, for the Riedesel's daughter, whom they called "Little Canada," died in March, 1783, and by courtesy of the French was buried in the Catholic cemetery at Sorel.

The garrison at Quebec gave their German allies a friendly send-off with a "theatrical piece specially written for the occasion.—At the close of the performance the actors sang a song in praise of the German troops, after which one of them addressed the General in a formal speech which spoke highly of his friendly treatment of the British troops."

It does not appear that any of the Brunswick mercenaries took up farms, but several of the officers bought their discharge and remained in Quebec. Bandmaster Frederick Glackemeyer, a Hanoverian, also remained, and married in turn two French-Canadian wives who between them had eighteen children. Pierre Georges Roy, Archivist for the Province of Quebec, has a letter from this musician, which reads:—

"I was teacher of music to the family of Riedesel in the winter of 1783, was lodged and treated with the greatest politeness and civility. My two pupils were Misses Augusta and Frederika, who would have made great progress, had they had a better instrument, a miserable old spinet which they had bought of the Reverend Mons. Noiseaux, curé at Beloeil, at present Grand Vicaire at Three Rivers; there being only one piano at Quebec. I have yet in my possession an excellent recommendation from General Riedesel, who granted me my discharge from the army, accompanied with a considerable present in guineas, and an offer, if I would go with them to Germany, I should have the place of an organist in the city of Lauterhack, of which he had the gifts, but I declined the offer, having no inclination to return to Germany."

Frederick Glackemeyer belonged originally to the reformed faith, but through his marriages and his friendships with those connected with the Basilika at Quebec, he became a Catholic, dying at the good old age of 85, in 1836. His daughter Angelique married Theodore Frederic Molt, organist of the Basilika, also of German origin and also converted to the Catholic faith. A descendant of some note was Frederick T. Glackemeyer, Sergeant-at-Arms in the Ontario Legislature.

Frederick Glackemeyer was a composer as well as an accomplished performer and wrote a musical march of welcome for Prince Edward Augustus when he arrived at Quebec as Colonel of the 7th Fusiliers in 1791. As this was in slow tempo, it served also as a suitable number for the Trooping of the Colours. This composition was recovered from the garrison files at Quebec shortly before the Great War, and a copy was sent to the Royal Fusiliers in England. The regimental band played it on several occasions, and King George V, the Honorary Colonel of the Regiment, gave orders that it should be recognized as the official music of the Royal Fusiliers.

A distinguished Canadian of today who traces his descent from a Captain in Baron Riedesel's Dragoons is the Most Rev. Adam Urias de Pencier, O.B.E., Anglican Archbishop and Metropolitan of British Columbia. The tobacco industry of Canada owes much to the descendants of another of Baron Riedesel's officers, Major Christian Grothe, of the Brunswick Regiment, who settled in Montreal after the exchange of prisoners which followed the battle of Saratoga.

Owing to Riedesel's advice that the fortifications at l'Île aux Noix on the Richelieu River should be strengthened in view of possible American invasion, a battalion of the Kings' Royal Regiment of New York, consisting largely of descendants of the Palatines, who had found their way to the Mohawk Valley early in the century, was busy building ramparts and digging trenches at that strategic point, just when the Brunswickers sailed away.

Sir John Johnson, who had raised the regiment, secured land

for his Palatines in Dundas County, Upper Canada (now Ontario), and there at last they found the end of their wanderings. They were United Empire Loyalists now, and as such each soldier was entitled to 100 acres of river frontage plus 200 acres of back land, with fifty acres more for his wife, if he were married or about to be married, and yet another fifty for each child. Each son or daughter on coming of age or at marriage was entitled to a further 200 acres. Food and clothes were guaranteed for three years, as well as a modicum of agricultural implements.

The reason given by James Croil, the historian of Dundas County, for the location of these Protestant Palatines at this particular point, was so that they might serve as a buffer state between the Scottish and French Roman Catholics and the English Protestants. The contention was that these neighbours "neither speaking nor understanding each other's language for some time after the settlements were made, much dispute was avoided among the early settlers."

We get a glimpse of these German immigrants in Mrs. Simcoe's Diary:—

"Wed., June 27th.—We passed Captain Duncan's house a mile before we came to the Rapid Plat.—His wife is a Dutch woman and the house was excessively clean and neat."

"Thursday, June 28th.—There are many Dutch and German farmers about here, whose houses and grounds have a neater and better appearance than those of any other people."

—From 'The Diary of Mrs. John Graves Simcoe',
 Edited by John Ross Robertson.

An instance of a Palatine who became a good Canadian may be cited in the case of Henry Markley (or Merkle, to give the German spelling). While at work one day in the harvest field on his New York farm in the year of the Declaration of Independence, young Markley was shot without warning by an anti-British neighbour. Recovering from his wound in gaol, he escaped to Canadian soil at Niagara and joined the King's Royal Regiment of New York, which Sir John Johnson was



GERMAN-CANADIAN TYPE
Drawn by KATHLEEN SHACKLETON

raising. In that Corps he served till the end of the war in 1783, when he took up land at Williamsburg in Dundas County after wintering in Montreal. Here follows his later biography as given by James Croil:—

“A U.E. Loyalist—a German of Lutheran creed, and a blunt, honest farmer; possessed of limited education, and speaking very broken English. His homespun suit of Canadian gray and his oft-times ludicrous pronunciation of the English language, added to the energetic and at times vehement style of his delivery, frequently elicited bursts of mingled laughter and applause from the House (in which he represented Dundas County from 1804-1808). He was one, however, neither to be laughed down, nor easily intimidated. He knew nothing of the art of ‘*chiselling*’, but in his own honest and independent way, he spoke as he thought. His sentiments were always plainly expressed and to the point. Respected by all parties as a man of sterling integrity, he was also of jovial as well as humorous disposition, and was a frequent guest at the Governor’s table.”

It was by these Palatines of Dundas County that the first Protestant Church was built at Williamsburg in the winter of 1789-90. The English neighbours called it the Dutch Church. In 1787 the settlers had sent a messenger to Philadelphia for a “Book of Sermons” and a hymn book, both of which were used under the direction of a lay reader, and then, with a real church in sight, the congregation sent to Albany for a pastor, the Reverend Samuel Schwerdfeger, who himself had suffered imprisonment during the Revolutionary War. He preached his sermons in German. So too did the Rev. J. G. Weagant, who took the call for this Church in 1807. Although he was secretly ordained in the Church of England four years later, Weagant continued to preach in German, but was suspected by his congregation when he began to use the English Book of Common Prayer and occasionally use a surplice—whereupon some of them refused to go to church “to hear a man who preached in his shirtsleeves”.

The outlook of the German Lutherans in Canada has evidently broadened since these days, through the influence of organizations such as the Luther League of the Evangelical

Lutheran Synod of Canada, which among other activities encourages discussion groups, reading courses, public speaking and amateur theatricals among its members. Hence an item such as the following taken from an account of the Convention of the Eastern Ontario district of this League as printed in the *Ottawa Journal* of May 26, 1938:

"The Ottawa Luther League was awarded first place in the finals of the drama contest which occupied the evening session. The Ottawa presentation, 'Suppressed Desires,' was directed by Miss Stella Waddell, and the cast included Miss Iona Holtz, Miss Norma Shrader and Elden Poulsen.

"The defeated play, 'The Tithing Box,' was presented by St. John's Luther League, of Arnprior, and was directed by Miss Freda Ludolph. The cast included Miss Marguerite Rohm, Miss Clara Kumm, John Yode, Walter Ludolph and Cecil Wolff.

"Judges were Mrs. Milford Schwerdtfeger, of Williamsburg, Rev. Carl Cronmiller, of Williamsburg, and Rev. Arthur Buehlow, Morrisburg."

The Palatines from the Mohawk Valley were not the only German speaking immigrants who came North after 1783.

The Germans and Hollanders down in Pennsylvania had more sympathy with Great Britain than with the rebellious Colonists, and so we find a substantial migration of Germans and their Dutch cousins into Canada, coincident with the movement of the United Empire Loyalists. 1786 marks the first settlement of Mennonites at Vineland, in Lincoln County, forerunners of a great migration of others of their faith. They came because the British Government offered exemption from military service and allowed them to make an affirmation instead of taking an oath in the Courts.

These were followers of the gospel preached by a sixteenth century itinerant preacher, Menno Simons, who started a new sect spread over Holland, North Germany and Switzerland. They were what we now term Pacificists, declaring:—

"We should not provoke or do violence to any man — even, when necessary, to flee for the Lord's sake from one country to another, and take patiently the spoiling of our goods, but to do violence to no man."

Their first migration to William Penn's newly founded Colony in North America, where Germantown became their centre, started in 1683. Disturbed by the call to arms in the American War of Independence, numbers of them trekked North in "Conestoga" wagons to Upper Canada.



CENTRAL EUROPE AS AT MID-OCTOBER 1938.

Everchanging boundaries result in Emigration, much of which has come to Canada. Compare maps on pages 287 and 353.

They followed three leaders of religious opinion, Sauer, who was sympathetic to the Quakers; Schlatter, the head of the Reformed Church; and Muhlenberg, the head of the Lutherans. Schlatter and Muhlenberg encouraged their flocks to learn the English language, so that they might become

Americanized as quickly as possible, but Sauer's followers kept to German, particularly in their church services, developing the dialect which came to be known as Pennsylvania Dutch. Those who landed at Philadelphia after 1742 had to swear allegiance to the British Government, for Pennsylvania was still a British Colony, and many of them obtained naturalization from the Assembly only after years of petitioning.

Sixty-four Lutheran German families were brought to settle near Toronto by William von Moll Berczy in 1794. These were originally destined for the Genessee Valley, New York, but with the co-operation of Governor Simcoe they were induced to come to Upper Canada and were engaged in the building of Yonge Street. They travelled in wagons, the bodies of which could be lifted off the wheels and used as boats. Berczy claimed to have lost money in settling them, and reverted in Montreal to his original calling of artist. Here he painted a number of religious pictures for the Cathedral of Notre Dame. His son, Charles Albert, who was born at Niagara in the year of their migration to Canada (1794), eventually became Postmaster at Toronto. Mrs. Simcoe in her diary for this year mentions a visit to the Berczy Settlement where, she says, "there are some comfortable cabins inhabited by Germans." She also speaks of a German bandmaster "who boasts of having performed before the King of Prussia in the great Church at Strassburg".

George the Third may very well have heard something of his German subjects in Canada from his son, Prince Edward, afterwards Duke of Kent, and eventually the father of Queen Victoria. Prince Edward came to Quebec in 1791 as Colonel of the 7th Fusiliers with a German "Kultur" which was eminently suited to the occasion. There are many evidences of this in Mrs. Simcoe's Diary. Lady Dorchester, wife of the Governor-General, had been brought up at Versailles and cherished the desire to run a Court at Quebec that would compare with the Chateau of the Old Regime. But Court musicians were lacking until, as if from Heaven, there dropped Prince Ed-

ward and the band of the 7th Fusiliers. Here are some excerpts from the Diary:—

“November 21st.—I went to a subscription concert. Prince Edward’s Band of the 7th Fusiliers played, and some of the Officers of the Fusiliers. The music was thought excellent. The band costs the Prince eight hundred pounds a year.”

Seeing that his total income was five thousand pounds, the Prince was certainly generous in this contribution to music.

“November 27th.—I went to Church. The Service is performed in a room occasionally used as Council Chamber. Prince Edward always goes to Church and his band plays during the Service.”

March 2nd, 1792.—The Fusiliers are the best dancers, well dressed, and the best looking figures in a ballroom that I ever saw. They are all musical and like dancing, and bestow as much money as other regiments usually spend on wine and in giving balls and concerts, which make them very popular in this place.”

“Thursday, 15th.—Went to a musical party and a dance at the barracks which is very pleasant.”

—From ‘The Diary of Mrs. John Graves Simcoe’,
Edited by John Ross Robertson.

Dr. W. J. Anderson, one of the Prince’s biographers, says that:—

“he joined in the society of the place with gracious and engaging condescension, showing marked courtesy on all occasions to the French-Canadians, with several of whom he associated on terms of the most kindly intimacy. He delighted in musical re-unions and organized a society of amateurs of which the late Chief Justice Sewell, an accomplished violinist, was leader.”

Following the custom of the Guelphs, Prince Edward had contracted a morganatic marriage with an attractive widow, Madame Alphonsine Thérésie Bernardine Julie de Montgenet de St. Laurent, Baronne de Fortisson, known as Julie de St. Laurent for short, the Mrs. Simpson of her day, who could give him unlimited practice in French conversation. One of his particular male friends was Count Ignace Michel Louis Antoine d’Irumberry da Salaberry, father of the victor at Chateauguay,

who had accepted the British suzerainty and had fought under General Burgoyne at Saratoga.

Another was the genial Recollet Father de Berry. Another was Captain Samuel Holland, Surveyor General, who shared a manor house on the St. Foye Road with an attractive French-Canadian wife.

Holland House was a favourite meeting place for French and English, and there friendships were cemented between the better-class French and the officers of the British garrison.

Prince Edward's residence in Quebec coincided with the execution of Louis XVI and Marie Antoinette, the horror of which created a revulsion of feeling against the bloodstained Republicans of France.

Prince Edward's knowledge of French helped him in dealing with some rioters at the general election held after the passing of the Constitutional Act of 1791. For it was in their own language that he addressed them to this effect:—

"Can there be a man among you who does not consider the King to be the father of his people? Is there a man among you who does not look upon the new Constitution as the best possible one for the subject and the Government? Part then in peace; I urge you to unanimity and concord. Let me hear no more of the odious distinctions of French and English. You are all his Britannic Majesty's beloved Canadian subjects."

This "King my father" attitude appears in another anecdote told of his meeting with a delegation of German settlers who waited on the Prince during a visit that he paid to Niagara. It was a period of poor harvest, and the Government had instructed the Commissariat officers to supply rations from their stores. Some of these officers were exacting payment, hence the grievance of this delegation headed by one David Schultz, who spoke in Platt Deutch (Low German). The Prince called in the offending officers and ordered them to cancel the debts, saying:—

"My father is not a merchant to deal in bread and ask payment for food granted for relief of his loyal subjects."

On this trip Prince Edward came to Niagara on the schooner Onondaga, and was welcomed by a Royal Salute from the forts. He reviewed the 5th Regiment and paraded all the soldiers who were over five feet nine inches in height, with an offer to draft any of this stature into his own Regiment of Fusiliers. Prince Edward County, in Ontario, was named in commemoration of a brief visit paid by the Prince to Marysburg on the way back, and the three original townships in this County were named after his sisters, Mary, Sophia and Amelia. Marysburg qualified for its German name with a Settlement of disbanded Hessians.

Curiously enough, our German Prince appears as a patron of the first Sunday School in Quebec, established on September 5th, 1793, one of the rules of which read:—

“Reading, writing and the various branches of arithmetic shall be constantly taught in both languages, and particular care taken to render the acquisition of the English language as easy as possible, to His Majesty’s Canadian subjects.”

After a brief interval of service in the West Indies, Prince Edward took over command of the military forces in Nova Scotia in 1794. At Halifax he found a Lieutenant-Governor thoroughly loyal to the Hanoverian dynasty, for the address of welcome hailed him as:—

“Heroic offspring of highly revered parents!—of a King, the undoubted father of his people—of a Queen, the unrivalled pattern of her sex.”

Taking over the summer lodge, “Friar Lawrence’s Cell”, from Governor Wentworth, our Prince transformed it into the kind of miniature *Sans Souci* which a German petty ruler of that day would fancy, with formal gardens and paths cut through the woods in the shape of letters of the alphabet, and a heartshaped artificial pool. Wherever there was a “Schöne Aussicht” (pretty view), there was a Chinese pagoda with bells tinkling in the wind, and for music there was a rotunda, still to be seen, surmounted by a gilded ball. A two storey house of Italian architecture contained a mirror’d ball room and was

connected by a subterranean passage with Gothic offices and kitchen. A bowling green, kitchen garden, stables and blacksmith's forge were supplemented by a barracks, an observatory and a signal station. Madame de St. Laurent was his fair and stately hostess, and Halifax society was never so gay. The Prince encouraged theatrical performances—*The Mock Doctor*, for instance, was advertised at the Halifax Theatre as "by desire of H.R.H. Prince Edward", and plays were put on once a fortnight in the winter months.

That did not mean an idle life. Prince Edward was a glutton for work, commencing with a parade at five in the morning and using six secretaries. He extended the fortifications and introduced the Martello tower which Admiral Hood had found effective in Corsica. The officers' quarters now used as a Museum at Annapolis Royal were built under his instructions.

At this time privateering was an honourable profession, so it is not surprising that one of the Nova Scotia privateers of the day was called "The Duke of Kent", the title to which Prince Edward was elevated during his residence at Halifax.

Lancaster County, Pennsylvania, has the reputation of being the best farming district in the United States, and from this nursery came the migration of Mennonites, early in the nineteenth century, to the present County of Waterloo. The story of their exodus has been admirably told by Mabel Dunham in her novel *The Trail of the Conestoga*—this being the name of the type of wagon in which the settlers travelled. These were followed by Tunkers, another Sect of German non-conformists, and others came direct from Germany with the approval of the British Government. For a time these formed "block communities" sufficient unto themselves, but in later generations they have become assimilated, retaining virtues of conservatism which have made them a stabilizing element in a world of change.

W. H. G. Kingston, the writer of boys' books, who travelled through North America in the 40's, describes the people of this area:—

"We met a group which from their antique appearance might have come out of some painting of Holbein's, an old Dutchman and his frau, driving in his little cart. A broad straw hat shaded his flat, rugged face, grizzled all round with a huge beard which fell, or rather stuck, down over his breast. The frau wore a close quilted blue hood which covered every hair in her head, and only showed a quaint, wrinkled face with clear little eyes twinkling out of it."

Between 1800-1820 there came 2,000 Mennonite immigrants into Upper Canada, one group settling in the Niagara district in the present counties of Lincoln, Haldimand and Welland, another in York County at Markham and Whitchurch, and the third, the most important, on the Grand River. This became the nucleus of the large German-speaking district of Waterloo County, as the original settlers in Waterloo County absorbed new German immigrants as farm hands or welcomed them as neighbours.

Among these Mennonite immigrants were Christian Schneider and his family, who migrated from Lancaster County to Canada in 1806. Christian Schneider could trace his family tree back to Hannes Schneider, born in the Canton of Berne in 1534, and brought with him an old family bible of that date. This bible served its purpose at a memorial service held in the Strasburg Mennonite Church on October 15th, 1922, when the Rev. Jonas Snider of Waterloo read from its pages the 103rd Psalm. A reunion of the direct descendants of Christian Schneider was held in 1909 on the original homestead at Doone, the attendance numbering 1,834 souls.

During the War of 1812, Christian Schneider Jr. was relieved from the obligation of military service, but the Mennonites had to furnish their horses or oxen and serve as teamsters. During the battle at Moraviantown, the Waterloo boys had taken shelter in a swamp. Seeing that defeat was in sight, a British officer called out "Boys, all is lost, clear out and make the best you can"—whereupon young Schneider unhitched his horses, leaving the wagon with its contents behind.

There was a great exodus from Germany to the Western States of America between 1830 and 1870, and as part of this

movement came by way of Montreal and Ontario, there was a temptation to stop off in the evidently prosperous Upper Canada. Some 50,000 German-speaking immigrants were added in this way to the population of Ontario during this period, taking jobs either on farms or in workshops till they



could afford to buy land for themselves, if farming was their intent. They spread over from Waterloo into the Counties of Perth, Huron, Bruce, Grey and Renfrew County in the Ottawa Valley. Thus the Census of 1871 shows 158,000 Germans in Ontario, or 10% of the population.

The Germans who came overseas directly to Canada arrived in better physical condition than the half-starved Irish, and quickly adapted themselves to their new way of life. In a volume entitled *A Cabin Passage*, published in 1848, and descriptive of the tragic conditions on board the emigrant vessels at that time, the Irish author contrasts the lot of German immigrants whom he noticed under inspection at Grosse Ile, below Quebec:—

“All of them without a single exception, comfortably and neatly clad, clean and happy. There was no sickness among them, and each comely fair-haired girl laughed as she passed the doctor, to join the group of robust young men who had undergone the ordeal.

“As we repassed the German ship, the deck was covered with emigrants, who were singing a charming hymn, in whose beautiful harmony all took part; spreading the music of their five hundred voices upon the calm, still air that wafted it around. As the distance between us increased, the anthem died away until it became inaudible. It was the finest chorus I ever heard—pleasing to see so many joyous beings, it made me sad when I thought of the very, very different state of my unfortunate compatriots.”

Speaking at Berlin (the present Kitchener), Ontario, on August 22nd, 1874, Lord Dufferin, as Governor-General, paid tribute to the settlers of Germanic stock who had come to make their homes in the ninety preceding years:—

“It is needless for me to assure you that I, in common with all your other British fellow-subjects, am prepared to recognize you as fellow-citizens with the utmost cordiality and affection. I believe that in saying this I am accurately expressing the general feeling of the British section and of every other section of the Canadian people, who all recognize in the German element a contribution of strength to our national Constitution, and a population who, by their thrifty habits, by their hereditary intelligence, by their industry, sobriety and general good conduct, are likely to aid most powerfully in furthering the prosperity of our common country.”

A report made by three Commissioners appointed by the Ontario Government to investigate bilingual schools indicates the steady assimilation of these German-speaking immigrants:

"As the surrounding districts became occupied by English-speaking people, the German language gradually gave way to the English, so that now the schools, though attended by German children and making some use of German, are practically English schools, and the German language is no longer used as a medium of instruction in any of them, except in so far as it may be necessary to give explanations to those pupils who on coming to school know but little English. . . . There are others in which German is sometimes taught and sometimes omitted, according to the prevailing desire of the people. There are also many schools, especially in Waterloo County, in which large numbers of German pupils are found, but in which the German language is not taught. While the people retain their attachment to their mother tongue, and in many cases desire it to be taught to their children, they recognize the necessity of an English education in this country, and give every encouragement to the obtaining of it. . . . The earnestness and attention of the pupils was very noticeable, and their general proficiency was very satisfactory."

German remained the language of the home and of church services for several generations after settlement in Canada. This conservative instinct, which after all has been a stabilizing factor in Canadian life, is indicated in the description of a service in the old German Evangelical Church (Lutheran) in Bond Street appearing in a March, 1886, issue of the *Toronto Telegram*, from which the following is an extract:—

"The hymns sung in this church were written in the 16th Century, and consequently are devoid of that superficial, vapid character pertaining to the majority of modern hymns—There is no rollicking, namby-pamby waltzing up and down the scale, but harmonious and truly musical progression with soul in it—The contrast between the slow, dignified, rich music and the modern lightning-express rate heard in many churches, was refreshing and agreeable. Everybody sang; even the little children followed the hymns and sang, and and there were twenty-five there."

When the Duke of Connaught as Governor-General, accompanied by Princess Patricia, visited the City Hall at Berlin (now Kitchener), on May 9th, 1914, he gave his address in German.

From the German Settlements in Waterloo County have

come many outstanding Canadian citizens in commercial, in industrial, in professional and in educational circles. As instance one may take Sir Adam Beck, for many years Minister without portfolio in the Ontario Legislature, the father of the development and distribution of power from Niagara Falls and the creator of the Hydro-Electric Power Commission, which has done so much for the development of industry and agriculture in the Province of Ontario.

OLD ONTARIO

Tune—"Der Vogelfänger" (written by W. A. Mozart about the time when German settlers were beginning to come into Ontario).

I come from old Ontario,
 Where grapes and pears and peaches grow,
 And apples and tobacco, too,
 And fragrant flowers of fairest hue.
 Cool rivers flow on ev'ry hand
 By forest, rock and meadowland,
 With wonderworld of mines below,
 Enriching old Ontario.

Niagara, our waterfall,
 Unchains a giant power from thrall,
 And wheels in busy cities whirr
 To keep our working folk astir;
 A thousand miles from East to West,
 And every mile with beauty blest—
 There is no fairer land I know
 Than lovely old Ontario.

—From "Northland Songs, No. 2."
 (Gordon V. Thompson Ltd., Toronto.)

Here is a characteristic newspaper story of Waterloo County today, taken from *The Canadian Countryman* of March 19th, 1938:—

"When Waterloo people tackle something, they usually go through with it in a big way. In the early 'twenties, the farmers of the County set out to improve their hogs and last year Waterloo hog marketings showed 41.8 per cent. selects . . . the highest average in the Province.

"Recently they set another new high, when the Galt Businessmen's Association entertained farmers from the surrounding district at the local armories . . . 800 men gathering for the largest euchre party yet held 'in the history of these famous winter events' . . . as the *Galt Reporter* described the urban-rural party.

"An index of the evening is provided by the official count of refreshments served—1,200 loaves of bread, 50 limberger cheeses, 40 pounds of less fragrant cheese, 1,000 ice cream cups, 8 gallons of pickles, 1 baby beef, 8 barrels of coffee . . . and innumerable crates of soft drinks.

"The world needs more of such get-togethers."

A number of German-Canadians from Ontario were making their way to Fort Garry, Capital of the Red River Settlement, even before the Dominion Government took over the North West Territories from the Hudson's Bay Company. Among these was Dr. John Christian Schultz, born at Amherstburg, in Essex County, who practiced medicine at Fort Garry, and led the political opposition to Hudson's Bay Company rule. At the same time he was a Loyalist, and was imprisoned and sentenced to death by Louis Riel in the abortive rebellion of 1870. Escaping to Ontario, he was active in Dominion politics, returning in 1888 as Lieutenant-Governor to Manitoba where he did excellent work for seven years.

Three years after the suppression of the first Riel Rebellion, a large Settlement of German speaking Mennonites was inaugurated in Southern Manitoba in the Red River Valley. These were directed to Canada by William Hespeler, a Canadian of German origin from Waterloo County, Ontario, who was on a visit to his family home in Baden in 1872. There he heard that the German speaking settlers, mostly from Holland and the Lower Rhine, who had been encouraged to form colonies near the Sea of Azov by Catherine II of Russia, were preparing to migrate elsewhere rather than submit to the Russification with which they were threatened by Czar Alexander II. Six thousand of these were transported to the Red River in Southern Manitoba with the help of loans from sympathizers in Germantown, Pennsylvania, in Waterloo County, Ontario,

and from the Dominion Government. Although these came direct from Russia soil and Hespeler bore the title of Commissioner of Russian Immigration, they were essentially a Germanic group, speaking Low German and pinning their faith to High German sermons and Bibles. Their favourite hymn is still Martin Luther's "Ein Feste Burg ist Unser Gott". Dissatisfied with their treatment in Polish Prussia, where they were threatened with the loss of privileges which they had long enjoyed, they had welcomed an invitation from Catherine II of Russia to colonize the lower Dneiper. In 1870, however, there was another Pharaoh in the land, and Czar Alexander thought he might make up for the man-power he had lost in the Crimean War by Russifying these prosperous Pacifist farmers.

Some of the Mennonites decided to try their fortunes in the Western States, but a large contingent followed Hespeler's advice and came to Manitoba during the years 1874 to 1876. Travelling by Allan Line, the first party went by way of Toronto, (where they received supplies from their Ontario brethren) and Collingwood to Duluth, where they went by rail to Moorhead, the head of navigation on the Red River. There they travelled on the Red River steamer "International" to Winnipeg, landing their goods at the mouth of the Rat River, but themselves proceeding first to Winnipeg to replenish their supplies and purchase agricultural implements.

In 1871 the white population of Manitoba was only about 12,000, so that this large accession meant much to encourage settlement in the West. While they came well-equipped with clothing suitable for Manitoba winters, they brought with them gold Russian roubles which were a godsend to the Winnipeg merchants, who saw little enough cash in these pioneer days. *The Manitoban*, a Winnipeg paper, said that one hardware store (Ashdown's) sold four thousand dollars' worth of implements in one day, and previously the immigrants had already bought large quantities of stoves and waggon. The Mennonites brought with them the seeds of flax (a new crop for the

prairies), and also seeds of early muskmelons and of watermelons such as the Volga, and the Sweet Siberian, which are now widely cultivated through the West. They also are credited with introducing groves of trees as windbreaks on hitherto tree-less prairie.

When Lord Dufferin visited Manitoba in the Summer of 1877, he paid these Mennonites a visit and gave them a gracious welcome which they never forgot. The Viceregal party was escorted by a cavalcade of young Mennonites to a platform covered with an arbour of evergreen trees, with the word "Wilkommen" written in red letters on a white background. German and Canadian flags were displayed side by side. The only Russian feature about the reception was that a group of young girls served to each member of the party a glass of tea with lemon. Lord Dufferin's welcome read in part:—

"I have come here today in the name of the Queen of England to bid you welcome to Canadian soil. You have come to a land where you will find the people with whom you are to associate engaged, indeed, in a great struggle, and contending with foes whom it requires their best energies to encounter. But those foes are not your fellow-men, nor will you be called upon in the struggle to stain your hands with human blood—a task which is so abhorrent to your religious feelings. The war to which we invite you as recruits and comrades is a war waged against the brute forces of nature; but those forces will welcome our domination, and reward our attack by placing their treasures at our disposal. It is a war of ambition,—for we intend to annex territory,—but neither blazing villages nor devastated fields will mark our ruthless track; our battalions will march across the illimitable plains which stretch before us as sunshine steals athwart the ocean; the rolling prairie will blossom in our wake, and corn and peace and plenty will spring where we have trod."

A month later, speaking at Winnipeg, Lord Dufferin paid his personal tribute to the progress of this Settlement:—

"Although I have witnessed many sights to cause me pleasure during my various progresses through the Dominion, seldom have I beheld any spectacle more pregnant with prophecy, more fraught with promise of a successful future than the Mennonite Settlement. (Applause.) When I visited these interesting people, they had only been two years in the

Province, and yet in a long ride I took across many miles of prairie, which but yesterday was absolutely bare, desolate, and untenanted, the home of the wolf, the badger, and the eagle, I passed village after village, homestead after homestead, furnished forth with all the conveniences and incidents of European comfort, and a scientific agriculture, while on either side of the road corn fields already ripe for harvest, and pastures populous with herds of cattle stretched away to the horizon. (Applause.) Even on this Continent—the peculiar theatre of rapid change and progress—there has nowhere, I imagine, taken place so marvellous a transformation—(cheers)—and yet when in your name, and in the name of the Queen of England, I bade these people welcome to their new homes, it was not the improvement in their material fortunes that pre-occupied my thoughts. Glad as I was to have the power of applotting them so ample a portion of our teeming soil—a soil which seems to blossom at a touch—(cheering)—and which they were cultivating to such manifest advantage—I felt infinitely prouder in being able to throw over them the aegis of the British Constitution—(loud cheering)—and in bidding them freely share with us our unrivalled political institutions, our untrammelled personal liberty.”

In 1892 the Manitoba Mennonites paid back the \$100,000 advanced to them by the Canadian Government for their transport. In announcing this, the Minister of the Interior said:—

“In all the history of our Country, there is not to be found a case in which a Company or individual has more faithfully met his obligation to the Government than has been the case here.—Not a single instance is known where one of the settlers or of the men who had given security made any attempt to withdraw from his obligations.”

In 1893, when there was no more land available on the reserves in Manitoba, daughter Colonies of Mennonites were established in Saskatchewan and Alberta.

Describing a Mennonite Community of today, Cora Hind, the well known agricultural writer, says:—

“A village of these houses, seen when flooded with mellow October sunshine and against a background of yellow stubble fields, presents a wonderful harmony of color, and is more suggestive of Holland in the sixteenth, than Manitoba in the nineteenth century.”

Although dissatisfaction with the revision of the Manitoba School Act resulted in the exodus of some 5,500 Mennonites to Mexico and 1,500 to Paraguay, the lands vacated were quickly taken up by Hutterites and other Mennonites more willing to conform to modern conditions. Today in the Mennonite Villages one finds branches of the Junior Red Cross, the Boy Scouts, Tuxis, Canadian Girls in Training, the Women's Institute and the Manitoba Teachers' Federation, etc. Many attend the provincial normal schools so that they can qualify as teachers, and a considerable number have attended the Universities of Manitoba and Saskatchewan.

Writing in the *Family Herald and Weekly Star* of June 22nd, 1938, Miriam Green Ellis said:—

"It is estimated that 96 per cent. of Mennonite sons have stayed on the farm, and that has not just happened. It has been by definite intent and training.

"The other four per cent. are the exceptions. You will find a Mennonite doctor in Golden, British Columbia, an extension worker in Brandon, an interpreter in Winnipeg, a University professor in British Columbia and another at Oxford. The latter went over in the first place as Rhodes Scholar from Manitoba, and remained to become head of the department of Romance languages.

"But Mennonite boys and girls are by tradition and training 'of the soil', and the problem which worries the Mennonite fathers today is what is going to happen when the surplus is forced away from the Community. Undoubtedly it will weaken the church, but it will also hasten their absorption into Canadian life."

While the free homesteads on the Canadian prairies offered by the Dominion Government served as a magnet for many individual German-speaking settlers, special interest attaches to the establishment of two large Group Settlements of German Catholics in Saskatchewan, commencing about the years 1902-3. One of these, the St. Peter's Colony, north-east of Saskatoon, was organized under the auspices of the Benedictine Order, while the St. Joseph's Colony, west of Saskatoon, came under the wing of the Oblates. The settlers themselves came chiefly from Minnesota, the Dakotas, Wisconsin, and Kansas, some

being American-born Germans of the second generation; and as they were somewhat scattered throughout the United States, their desire was to be established in a new neighbourhood where they would have more facility for attending services of their own denomination. Moreover, the good free homestead land in the United States was no longer so accessible.

The monks from the Benedictine Monastery at Cluny, Illinois, were transferred to Saskatchewan, parochial schools were established, a large College and Cathedral were built in Muenster, and a homogeneous Colony was organized in a very few years. The guiding spirit in this movement was Father Bruno Doerfler.

The Settlement of the St. Joseph's Colony came several years later, and contained more Old Country Germans, some of whom had previously made their homes in Hungary and Russia. The Settlement has grown so as to take in farms outside the original boundaries.

The construction of railways to serve these communities has prevented the Settlements from becoming a solid non-Canadian block, and there is a considerable element of British extraction, particularly in the urban centres. In his survey, Professor C. A. Dawson, of McGill University, writing in 1936, sums up with the phrase: "On the whole, the evidence suggests that the German families have become adjusted to Canadian modes of living."

When the doors of the Canadian prairies were thrown wide open to European and American settlers under the Sifton regime, many of these settlers were German speaking, although that does not mean that they came from the German Empire. Dr. Heinz Lehmann, who has made an exhaustive study, considers that half of the German speaking immigrants in Western Canada came from Russia and a large proportion of the balance from the old Austro-Hungarian Empire.

Those who came from Russia were settlers who had been invited in the second half of the eighteenth century to colonize vacant lands in South Russia by Catherine the Great, whose wel-

come was not limited only to Mennonites. At the Folksong and Handicraft Festival held in Regina in 1929, a group of German-Canadians sang a song which they stated was traditional among the descendants of Catherine the Great's settlers in Canada. It begins:

"Nach der Heimat möcht ich wieder
Nach dem teuren Vater-Ort—"

Here is the translation which I made at the time:—

Would that homeward I were going
Back to dear old Fatherland,
Where the jolly songs are flowing,
Where the given word will stand,
Take, dear home land, this salute,
From afar off this salute,
This salute however far off,
Dear old home land, this salute!

All your valleys, all your highlands
Green with woods that hallow'd grow,
Oh, to see again as my lands,
Thither, thither would I go!
Take, dear home land, this salute,
From afar off this salute,
This salute however far off,
Dear old home land, this salute!

During the period up to the World War, Dr. Lehmann would reckon the Germans from Germany itself to be about 10% of the total German speaking immigrants. This immigration was renewed after the War, particularly from Slavic areas in Europe outside Germany, where German settlers were no longer welcome. Approximately 60,000 came into Canada between the years 1923 to 1930, when Canada decided to call a halt on European immigration. Of these Dr. Lehmann considers three-fourths originated in Eastern Europe outside Germany proper. This is true also of the German-speaking immigrants who came to Western Canada from the United States.

After the disturbance created by the Great War had to some

extent died down, it became evident that many of the German-speaking Mennonites still remaining in Russia were living in a state of terror and desired to join those who had preceded them to Canada. Remembering the sterling character of the earlier Mennonite immigrants, the Canadian Pacific Railway agreed to advance \$2,000,000 on loan to facilitate a further migration, and under this plan during the period 1924-1929 there came 4,228 families, comprising 20,201 souls, now happily placed near their friends in Manitoba, Saskatchewan and Alberta. 267 families, comprising 1,398 persons, were placed at Coaldale, near Lethbridge, on an area of 17,000 acres, of which 4,500 are planted in beets. These were visited in September, 1937, by Sir Edward Beatty, Chairman and President of the Canadian Pacific Railway, accompanied by Lt. Col. J. S. Dennis, formerly Commissioner of Colonization and Development for the Company. Twelve girls, all born in Russia, came to greet the visitors with bouquets of flowers, laying them at their feet with the simple words:—

“You saved our lives. We thank you.”

In an address of welcome, the Rev. B. B. Janz said:—

“Faithful prayers of thousands of our people in Russia have knocked at the gate of our Heavenly Father, who transferred these knocks to the Office of Sir Edward Beatty and Colonel Dennis, who in turn allowed their Offices to become a house of God, where the resolution to save so many lives was passed and carried out, an act of Christian charity unequalled in the history of today.”

An illuminated address was presented to commemorate the occasion with the following message:—

“It will be recorded in the pages of history and engraved on 20,000 living, grateful hearts that the association with the Canadian Pacific Railway was an essential and indispensable link in the chain of circumstances by which our people were saved from spiritual and moral ruin. Under the guidance of Divine Providence, a door of escape was opened for our people by the Canadian Pacific Railway, and subsequently by the Government and people of Canada. In this land of adoption we have found peace, security, daily bread and a home.

"All this was accomplished on a basis of good faith. We on our part shall always endeavour to do all in our power to justify the confidence placed in us, and we hope that the Canadian Pacific Railway and the Government and people of Canada will never have reason to withdraw their confidence. Our people, men of faith and conscience, will guarantee this.

"Your personal decision favourable to this movement, esteemed Sir Edward Beatty, was a determining factor in the deliverance of our people. Neither the present nor future generation of our people will ever forget. God be with you.

The Mennonite Settlers

at Coaldale, Alberta.

September 19, 1937."

Already a considerable proportion of the loan has been refunded, and Canada has surely no reason to regret the sanctuary offered to immigrants of such fine quality and character.

The Germans in Canada have shown themselves hard-working, self-reliant and good citizens. In a Mennonite village, nearly every house has a flower and vegetable garden. As farmers, the Germans are careful and thrifty. Hermann Trelle, who has five times won the international Wheat Championship at Chicago, is partly German. M. Ueberrhein established at Medicine Hat the largest green-houses in the Canadian West.

At the time when Lord Dufferin gave his address at Berlin, Ontario, Augustus Stephen Vogt, who was afterwards to do such wonderful work in securing an international reputation for the Mendelssohn Choir of Toronto, was the thirteen year old organist of St. James' Lutheran Church of Elmira, in Waterloo County. His father, George Vogt, was an organ builder, who made a comfortable living supplying instruments for the numerous small churches in this community.

In the biographical dictionary *Canadian Who Was Who* the wide culture of Dr. Vogt is emphasized:—

"Germans said there was no suggestion of an English accent when he conversed in their language, and certainly there was no trace of a German accent when he spoke English . . . No matter how subtle

the idea, he always contrived to find without apparent effort the inevitable word or an apt descriptive phrase."

Joseph Hecker organized the Philharmonic Society in Winnipeg in 1880, and laid the foundations for Winnipeg's musical development. Good music in Canada owes much to the German element of the population, such as the Lunenburg Glee Club, one of the outstanding choral groups.

In the art of painting, we find that the German contribution to Canadian culture has been substantial. William von Moll Berczy, the colonizer of York County, was an artist of some note. O. R. Jacobi, who had been Court painter at Wiesbaden for twenty years, migrated to Canada and became an outstanding member of the Royal Canadian Academy. Other prominent artists of German descent are Carl Ahrens, Carl J. Schaefer, Laura Muntz, and Emmanuel and Gustav Hahn. Homer Watson had a mother of Pennsylvania German descent and a grandmother on his father's side who was a Mennonite.

Nearly four hundred thousand Canadians guide their spiritual lives according to the doctrines of the German Martin Luther. Here are the figures of the Lutherans for 1931:—

Germanic Races (German, Austrian, Dutch).....	157,906
Scandinavian Races (Swedish, Norwegian, Danish and Icelandic)	153,225
Finnish	52,641
Slavic Races (Russian, Polish, Czech and Ukrainian)	22,410
British	14,448
Hungarian	2,171
French (Swiss?)	1,977

Less than half of the German immigrants who have come to Canada this century were actually born in Germany. Of those listed as foreign born (97,731) those born in the United States numbered 44,998, as compared to:

37,322 — born in Germany
28,416 — born in Russia
10,344 — born in Poland
5,302 — born in Roumania

4,869 — born in Austria
2,821 — born in Jugoslavia
2,072 — born in Hungary.

The American-born German was already adapted to conditions on this Continent before he came north to Canada, and in most cases already spoke English. Those who came from other European countries were in most cases crowded out by changing political conditions, and had no particular reason for loving the German Fatherland.

Those German settlers who came direct to Canada after the War were naturally nervous as to the welcome they might expect, and were inclined to keep to themselves. This I found when organizing a Folksong and Handicraft Festival at Winnipeg for the Canadian Pacific Railway in 1930. I had heard of a new Colony of settlers from the Black Forest who were farming at a place called Little Britain, about twenty miles from Winnipeg, so thither we drove one cool Spring morning to interview Dr. Schneider, the leader of the Colony. He was a doctor of laws and his wife was a doctor of chemistry, while the fifty or so men and women working on the farm were of sturdy peasant build. When I asked Dr. Schneider if he would arrange to put on a group of Black Forest folksongs and dances, he hesitated saying: "We were fighting against Canada only a few years ago. Would they welcome us at your Festival?" I assured him that any group singing Black Forest folksongs would be welcome anywhere, for instance "Muss i' denn, muss i' denn", which happened to be one of my own favourites. It is the song of a young fellow leaving his village for the town, thereby causing alarm to his lady love, who fears he may not return. But he assures her he will come back.

"Why, that is the song we sang at the station at Freiburg when we were leaving for Canada," said Frau Doctor Schneider. "We could sing that—if only we could get the costumes."

We were able to get the costumes, and the Black Foresters came to the Walker Theatre in Winnipeg in their farm truck. Their singing and their dancing was a joy, but what brought



From the painting by Adolphe Vogt (National Gallery of Canada).

Calling the Horses.



From the painting by Otto R. Jacobi, R.C.A. (National Gallery of Canada).

A Forest Stream.



Edouard Feuz, Swiss Guide at Lake Louise, blowing Alpenhorn.



A Gathering of the Schneiders in Waterloo County, Ontario, 1907.

down the house was an unrehearsed piece of comedy. In one of the dances there were four couples facing inwards, and at one point in the dance the male partner lifted up his lady and dropped her with a thud upon the floor. One of the couples consisted of a little man with a very large stout partner, and every time they came to this point in the dance, one could see the members of the audience gripping their seats, afraid that he could not lift her. At the last time of lifting, the strain was too much for his pants, which split up the back.

Needless to say the house rocked with laughter, and the curtain fell to huge applause.

Next day I had a delegation from the Black Foresters with the sorrowful complaint that they were being left out of the closing night of the Festival. It appeared that our musical director had arranged for a Grand Finale in which the massed New Canadian groups were to assemble at the close of the performance to sing "O Canada" and "God Save the King". He had left out the Germans, thinking they might not know or care to sing either of these national hymns. But they said they would if they were only taught the words, and, sure enough, for the closing concert they drove up in their farm truck and joined in lustily with the eighteen other racial groups.

The welcome they won for themselves through their folk-songs and dances gave them a new spirit. Manitoba had more than its share of dry weather in the following years, and they found that pioneering was not all picnic. But they kept on and encouraged others from their old homes to come out and join them. Today the German Colony of Little Britain has grown to a population of 225; the children attend the Selkirk High School and on several occasions have won the Governor-General's Medal.

Among the German-born scientists who have made their mark in Canada are Professor J. Horst Oertel, director of the Pathological Institute at McGill University, and Hans Theodor Gussov, Dominion Botanist at Ottawa, whose horticultural work is internationally recognized.

An insight into the mentality of the German-Canadian of Western Canada is given by Dr. Henry Oelkers, born in Manitoba of German parents, who came to Canada in the 90's. Dr. Oelkers' remarks are taken from one of the "Today's Canadians" series of articles in the *Winnipeg Tribune* (issue of March 1, 1938):

"Most of the Germans here, especially in the city are Russian Germans, or from Poland. They mostly came in the '90's—a large percentage from Russia, where they had been settled since the time of Catherine the Great, who encouraged them to enter Russia in order to get artisans.

"Then there are the German-Hungarians. They were originally from Hungary, but that part is now split up between Jugoslavia and Roumania.

"The chief organizations among the Germans were their churches—Lutheran and Catholic—and their clubs. Around these two kinds of centres their social and community life was organized, each church or club being the centre of a group.

"There are three chief clubs. Two were founded nearly 40 years ago by the then new arrivals. The other was founded about 10 years ago, by those who came in a post-war wave of immigration. These last are considered by the pre-war settlers to be sympathetic to Nazi Germany.

"The older societies feel independent, and don't wish to mix in politics.

"I know of a number of families who have gone back to Germany since the depression, but these were post-war immigrants who could not adapt themselves here. Take it on the whole, they seem to be quite satisfied.

"Of course there's more freedom, much more freedom. With most of them that weighs heavily. An individual may call down the country and say it's no good, but take the majority of them—they'd never think of going back. The majority have got on pretty well, and feel themselves pretty well established. To the old-timers, this is home. They're established here. Their children consider themselves Canadians. The majority of them don't speak German, though they understand it.

"Of the generation born here, very few speak German. Those on the farms seem to keep the language better than those in the city. But they are so scattered. They have no large settlements, like some

of the other stocks, so that their folk ways have disappeared. Those who keep up much reading in German literature among the younger generation are very few.

"A few years ago, the majority were Liberally inclined. Now their views are changing and becoming more split up. Years ago, the Germans mostly always voted Liberal. Now it is different. A lot have become more conservative, especially those who have done well or who are established in business. Of course those who haven't done so well are more radically inclined.

"The tastes of the younger generation are pretty well the tastes of the country. Anything distinctively German has pretty well disappeared, except for the German social atmosphere kept up in the German societies."

What we should remember in connection with the Canadians of German origin is that they come of families which left Europe to escape from oppression or the misery resulting from war, and came to Canada as to a sanctuary. In the democracy of this Dominion they have found a freedom which they have good reason to appreciate.

As already mentioned, the Canadian Census of 1931 classifies as German those Swiss-Canadians whose mother tongue is German, although Switzerland has been a Republic since 1848. In this chapter, therefore, comes reference to the Swiss Guides imported by the Canadian Pacific Railway to promote Alpine climbing in the Canadian Rockies, and now happily established in the picturesque village of Edelweiss near Golden, B.C.

They have been followed to British Columbia in recent years by a number of Swiss settlers, to whom a mountain setting seems to appeal more than the flat prairies.

CHAPTER EIGHT

THE NETHERLANDS, BELGIUM AND CANADA

"There is a sure way never to see my country lost, and that is to die in the last ditch."

—Saying attributed to Prince William of Orange, afterwards William III of England, quoted in J. R. Green's *Short History of the English People*.

WHILE the Gospel of the Dutch Menno Simmons governs the lives and thoughts of ninety thousand of the population of Canada, this number including the German and Swiss, we must not overlook the large number of Dutch racial origin shown in the Canadian Census of 1931, amounting to 148,962, of whom the Dutch Mennonites are listed as only 37,555, being outnumbered by those who are members of the United Church, namely 47,799. The other sects showing a considerable number of worshippers of Dutch origin are:—

Anglicans	16,275	Presbyterians	11,032
Baptists	13,029	Catholics	8,892
Lutherans	3,692	Other Sects	10,888

A United Church Minister at a Dutch Church in Toronto is an Afrikander.

An echo of the ancient feud between Dutch and French is found in the canoe song sung by the voyageurs of the fur-trading companies in the North-West—the satirical ballad entitled *Le Prince d'Orange*. While this has been traced in France so far back as 1544, it acquired a new sting when William Prince of Orange became William III of England, the chief antagonist of the French King Louis XIV. Whether the *voyageurs* thought much of the words they sang is an open question, and it was probably the rhythm of a good paddling song that preserved the *Le Prince d'Orange* into the nineteenth century. Here is a translation that I wrote of the ballad in question:—

THE PRINCE OF ORANGE

A Prince there was of Orange, la!

Rose early in the day,

Madondaine, madonday.

His hand he set on bridle, la!

His feet on stirrup stay.

Madondaine, madonday.

And started on Sunday, la!

On Monday wounded lay.

Madondaine, madonday.

Three times with lance was wounded, la!

By English in the fray.

Madondaine, madonday.

The one was in the thighbone, la!

Two side wounds, well a day!

Madondaine, madonday.

The father they must bring him, la!

His sin to take away.

Madondaine, madonday.

"No need have I of father, la!

Nor sinned I any day,"

Madondaine, madonday.

—From "The Order of Good Cheer"

(J. M. Dent and Sons, Ltd.).

The Dutch were early in the field of exploration, and Henry Hudson, who afterwards discovered Hudson Bay, was in the service of the Dutch when he explored the Hudson River. That territory was claimed and colonized by the Dutch Trading Company under the name of New Amsterdam, Peter Minuit, the first Dutch Governor-General, buying Manhattan Island, the site of New York, from the Indians in 1626 for the equivalent of twenty-five dollars.

New Amsterdam remained Dutch till 1664, when it was seized by Charles II, and from the old Knickerbocker families of that period originated many great names in the history of the American Continent. Among these were some who came as Loyalists to Canada so that they might continue to live under

the British flag. One such family was that of the Ryersons, who traced their ancestry back to a Sheriff of Amsterdam living in the year 1330. The first of the family to come to North America was Martin Reyerzoon, who settled in New Amsterdam in 1647.



Joseph Ryerson, the father of Egerton Ryerson, fought through the American Revolutionary War as an officer in the Prince of Wales Regiment, New Jersey, and came North with the United Empire Loyalists first to the Saint John Valley in 1783. Migrating to Upper Canada from New Brunswick, he was appointed High Sheriff of the London District in 1800, and served with his three eldest sons in the War of 1812. George, the eldest, was wounded at the battle of Lundy's Lane—was ordained a minister of the Methodist Church in 1819, took orders in the Anglican Church, and finally become a minister of the Catholic Apostolic Church, of which he became the head, dying a centenarian in 1882.

John Ryerson, another son, became a pillar of the Wesleyan Methodist Church, visiting Rupert's Land on a missionary tour in 1854.

Most influential of all was Adolphus Egerton Ryerson, Colonel Joseph's fourth son, an opponent of the Family Compact, but at the same time a supporter of the loyal party in condemning William Lyon Mackenzie for his recourse to armed rebellion. Appointed the first President of Victoria College at Cobourgh, in 1841, he became Chief Superintendent of Education for Upper Canada three years later, and through his wise administration the foundations were laid for the educational system of Ontario.

Although the early seventeenth century ancestors of Major Samuel Holland, Surveyor General of Quebec in 1764, had been English, his family had been over a hundred years in Holland when he joined the Dutch Army, and his first wife was Dutch. Under a law which permitted foreign officers of Protestant faith to serve under the British flag, he joined the British Army in 1754, and he was at the side of the dying Wolfe on the Plains of Abraham. General Murray described him as "unwearied in his endeavours for the King's service, a brave industrious officer and an intelligent engineer," and to him was entrusted the charting of Prince Edward Island and the laying out of the settlements in Upper Canada for the

United Empire Loyalists. His second wife was a French-Canadian, Marie-Josephte Rolette, and his son Frederick Braham married a sister of the celebrated Julie de St. Laurent, morganatic wife of Prince Edward Augustus.

Dutch money helped to finance the construction of the Canadian Pacific Railway, the dynamic spirit of which was William Cornelius Van Horne, afterwards to become its Chairman and President. On the British Columbia section, working under contract with the Canadian Government, was an American engineer from an old Knickerbocker family, Andrew Onderdonk.

Van Horne took a particular interest in sea captains, especially if they had Dutch blood in them, and it was he who suggested transferring the name of Vancouver from Vancouver Island to the City at the Western terminal of the Canadian Pacific Railway, thereby reminding the Canadian people that they owed their charts of the Pacific Coast to one of the greatest of the world's navigators.

GEORGE VANCOUVER

(Tune—Dutch Student Song, "Io vivat")

Come sing of George Vancouver and the Island that he named;
'Twas he that rounded Africa to hold the land that England claimed—
Her flag had been insulted, and the Spaniards must be tamed.

Vancouver came to Nootka in a bay called Friendly Cove.
The Spaniards said "This is no place for you to look for treasure
trove."

Vancouver said—"We're here to stay. It's time for you to move."

Don Quadra was a Commandant of countenance benign.
"We'll talk that over, Sir," he said, "but first of all we two will dine,
Come be my guest within the fort and taste our Spanish wine."

Vancouver and Don Quadra found they could not quite agree.
The English had not bought the land the Nootka Indians held in fee.
Referring this to London, George Vancouver put to sea.

And now in charting channels George Vancouver was engrossed.
He mapped the shores and islands to Alaska on that Northern Coast;
Then coming back to Nootka found the Don a perfect host.



DUTCH-CANADIAN TYPES

Drawn by R. H. PALENSKE

They took their time in London their decision to convey.
 Don Quadra and the Indian Chief Maquinna tried to make him stay,
 But, when his mapping work was done, Vancouver sailed away.

—From a ballad by John Murray Gibbon.
 (International copyright secured by
 Gordon V. Thompson Ltd., Toronto.)

Since George Vancouver's day the population of British Columbia has grown vastly, and now includes about 20,000 inhabitants of German and Dutch origin. A contemporary of George Vancouver named Frederich Heinrich Himmel composed a lovely melody to which I have written a lyric about the City of Vancouver.

DOWN VANCOUVER WAY

(Tune — "Kennst du das Land" — F. H. Himmel)

I know a garden down Vancouver way
 All gold with broom and white with English May,
 And where so red the pillar'd roses grow
 That all the winds a thousand kisses blow—
 Would I were there!—so gay, so gay
 The flow'rs are blooming down Vancouver way.

I know a harbour down Vancouver way
 Where tea and silk come in from far Cathay,
 Where ranks of mast and funnel top the tide,
 With scent of timber from the mountain side—
 Would I were there!—so gay, so gay
 The tide is flowing down Vancouver way.

I heard a skylark down Vancouver way
 In rapture sing how lovely was the day,
 If lifted up my heart so that I knew
 That heav'n was there above me in the blue—
 Would I were there!—so gay, so gay
 Is lilt of skylark down Vancouver way.

—From "Northland Songs No. 2"
 (Gordon V. Thompson Ltd., Toronto).

Some one has described the American as a galvanized European, and that may account for the transformation of the

phlegmatic Dutch into some of the most aggressive citizens in the history of the Republic—Theodore Roosevelt being a typical example. Van Horne was just such another, according to J. H. E. Secretan, one of his Engineers on construction:—

“If you want anything done,” said Van Horne, “name the day when it must be finished. If I order a thing done in a specified time, and the man to whom I give that order says it is impossible to carry it out—then he must go.”

Some one of this spirit was needed in his time in Canada, where the tendency of leaving everything to be done by the Government was slowing the progress of the new Dominion.

A Dutch soldier who played an interesting though tragic part in the history of Upper Canada was Colonel Anthony Van Egmond. As an officer in the Dutch contingent of Napoleon's army, he took part in the invasion of Russia and retreat from Moscow. Then under Blucher, he served with Prussians who joined in the battle of Waterloo, where he was severely wounded. Emigrating to Pennsylvania, he decided after spending eight years in the United States to settle in the Huron Tract of the Canada Company, taking on a contract to build the Huron Road. He imported horses for this construction, and built wayside inns for the convenience of the settlers, bringing in Dutch and German innkeepers from Pennsylvania. The first sheaf of wheat in Huron County is said to have been cut by Madame Van Egmond in 1829, the event being celebrated by a dinner party. The guests walked to the party from Goderich on a hot August day:—

“Eighteen miles through the bush, their hats in their hands and their coats over their arms, pausing every now and then to rest in the shadiest spots. The dinner was cooked and served in Madame Van Egmond's best manner and amply enjoyed by her not too particular guests.”

—From “In the Days of the Canada Company”

R. and K. M. Lizars (William Briggs—Ryerson Press).

Colonel Van Egmond became dissatisfied with the Canada Company's rule over the Huron Tract, and, unfortunately for himself, was persuaded to join William Lyon Mackenzie's Re-

bellion, although his son Edouard joined Captain Lizars' Company in the defense of the existing regime. Colonel Van Egmond was captured and died of a chill caught in prison, but his sons remained staunch Canadian citizens who played a notable part in the later settlement of Western Ontario.

The Dutch migration to Canada belongs mostly to this century, a large number coming in 1909.

While the Dutch-Canadians have a preference for farming, one-third of them are living in towns or cities, the largest number being in Toronto (5,222), Hamilton (2,312), Vancouver (1,936), Winnipeg (1,256), Halifax, Nova Scotia (1,256), Edmonton (1,098), and Calgary (1,035). In the Prairie Provinces, however, the Dutch are mostly farmers, Manitoba having 21,047; Saskatchewan 18,726, and Alberta 9,572. Even so, Manitoba has to yield place to Nova Scotia, where the rural Dutch population is given as 9,443. In Ancaster, Ontario, there is a cemetery about an acre and a half in size, entirely devoted to people of the name of Shaver. These are descendants of a settler of Dutch origin who came to Upper Canada towards the end of the 18th Century, with nothing else but an axe, a blanket and a wife.

The Dutch-Canadians are notably proficient in two forms of agriculture—dairy farming and market gardening—their fine herds of cattle being well known to stock-breeders. They are known to their neighbours as being good neighbours, anxious to help others in building up farm or home, and their own homes are always models of neatness and cleanliness.

An analysis of the Census lists shows that the great majority are Canadian-born—namely, 119,006, while 10,330 were born in Holland and 9,731 in the United States. They have taken to the English language rather than the French. Of the 115,432 who are ten years old or over, 110,917 speak English and 1,936 speak French.

In the field of Canadian poetry, no name stands higher than that of Archibald Lampman (1861-1899), whose lyrics of the Canadian scene have never been surpassed. He was proud of

his Dutch descent, and also of the fact that his grandparents on both sides were United Empire Loyalists.

The Dutch in Canada do not forget their traditional folk-songs. Those who attended the Folk Festival held on Dominion Day, 1938, at Exhibition Park, Toronto, were charmed by several songs rendered by a Dutch choral group.

In considering the Dutch contribution to our Canadian Mosaic, we must not overlook the artists. In this connection the name of Cornelius Kreighoff must be included, as it is now known that his mother, Charlotte Wauters, came from Holland and that while the racial origin of his father is not quite certain, although he is known to have lived at Amsterdam, Cornelius himself studied art at Rotterdam. A number of his paintings are strongly influenced by the homely style of Dutch artists such as Jan Steen; in fact one sometimes feels that his paintings of scenes in Quebec might almost pass for paintings of Holland. These paintings, however, have great historical value as they depict the life of the habitant in the first half of the 19th Century, and they are much sought after by museums and private collectors.

One of the foremost Canadian painters of the present generation is Frank Panabaker, who claims Dutch descent. Here is his own brief note on the subject:—

"The Panabakers originally came to Waterloo County where the name was spelled to sound like Panebakker. The Pennsylvania Pennypacker, Panabecker and other forms are corruptions, as my own form is, shortened to the minimum by my great-grandfather when he came to Waterloo County. They were Mennonites originally, but some branches became Methodist, including my own. The Dutch meaning of the name is tilebaker, and tiles are in the family crest. I fancy it was a fairly humble calling, although a Pennypacker became a judge and governor of Pennsylvania, and had superior qualities as writer and speaker. Another, Talusha Pennypacker, was the youngest general in the Civil War, at least on the Union side.

"The first of my ancestors came from Holland to Pennsylvania in 1699—Hendrik Pannebecker. He was a surveyor for William Penn, and acquired about 6,000 acres of land. His wife was a Dutch girl, and they were married in the new land.

"The first member of the family to settle in Waterloo County came in 1810. My father was born and raised on a farm on the Speed River, a mile from Hespeler, and has lived in Hespeler (where I was born) from the time he entered the woollen mill of the R. Forbes Company as a boy."

Frank Panabaker was awarded the Dow prize of the Montreal Art Association in 1930; is a regular exhibitor at the Royal Canadian Academy, and is represented in the Toronto Art Gallery and many private collections.

BELGIANS

"The future is a world limited by ourselves; in it we discover only what concerns us and sometimes, by chance, what interests those whom we love the most."

—Maurice Maeterlinck in "Toyzelle."

The Belgians in Canada comprise not one, but two racial groups, whose differences are marked, even though they have been politically united for nearly five hundred years. These are the Flemings and the Walloons, the former of Germanic and the latter of Celtic stock, the former speaking Flemish and the latter mostly French. In spite of the difference in physique, language and temperament, these two racial groups reveal a remarkable cohesion in national spirit. What held them together was the love of the land in which they had lived so long. Moreover, they had the advantage of not being disrupted by religious feud, the vast majority of both Flemings and Walloons having always adhered to the Roman Catholic faith.

The listing of the Belgians as a Germanic race in the Canadian Census of 1931 is apparently governed by the figures for language spoken, which show 59.5% of the Belgo-Canadians as having declared their mother tongue (the language spoken in the home) to be Flemish, as compared with the 25.2% who declared their mother tongue to be French. Flemish is classified as a Germanic language, though the Flemish Belgians

have been constantly at war with the Germans and the Dutch. Their tendency appears to be to speak English rather than French in Canada, for of the 21,508 who in 1931 were ten years old and over, 19,616 were listed as able to speak English, as compared to 11,710 who could speak French.

The first Belgian I have been able to trace in Canada was a wig-maker of the name of Tison who came from Hainault to Montreal in 1760 and appears to have been a jovial soul with a repertoire of folksongs which were traditionally preserved by his descendants.

Under the Constitution of 1831, complete freedom of religious belief was allowed to the Belgians, but in the Census of 1904 it was calculated that out of a population of 7,074,910 there were only 10,000 Protestants and 5,000 Jews, the rest being Roman Catholics. The three clergies are supported by the Government. Among the Belgo-Canadians, the Roman Catholics still comprise the large majority, although the proportion of Protestants has increased, the figures for 1931 showing:

<i>Roman Catholic</i>	<i>United Church</i>	<i>Anglican</i>	<i>Presbyterian</i>	<i>Others</i>
24,673	1,066	796	516	534

Between Belgium and Canada there is a bond of sentiment, for it was in Flanders that half a million Canadians served in the Great War. To many of these the Canadian Expeditionary Force was a Crusade, for they had enlisted under the inspiration of a great cause, the desire to preserve a gallant little nation over whose country the invading Hun was riding roughshod. Such was the inspiration which moved Lieutenant John McCrae, himself a casualty of the war, to write the most memorable poem of that great conflict:—

"In Flanders Fields the poppies grow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the years below."

To Canadians no place-names stir more heart-throbs than names such as Mons, Ypres, Passchendaele, St. Julien and Langemarck, and no day in the year means more than Poppy Day.

The separation from Holland resulting in the Independence of Belgium was established after the Revolution of 1830 through a guarantee given in London at a Congress of the five Great Powers (France, Great Britain, Austria, Prussia and Russia), but it needed a show of force by France, supported by the British fleet, to get the Dutch out of Antwerp in 1838. Then there was peace until Kaiser Wilhelm tore up the scrap of paper which guaranteed immunity to Belgium from invasion.

Proverbially known as the battlefield of Europe, Belgium had drawn Canadians to its warring armies more than two hundred years before, among them Pierre Gaultier de la Vérendrye from Trois-Rivières, who crossed the seas to fight for France in Flanders against the Allied Dutch and English. There he found that the soldier song of the day was the satirical ditty on the Duke of Marlborough, "Malbrouck s'en va t'en guerre", and this he brought back with him to pass on to the *voyageurs* as their paddling song en route to the West.

Malbrouck

Mal-brouck s'en va-t en guer-re, Mi-ron-ton, mi-ron-ton, mi-ron ton, mi-ron ton.

ne Mal-brouck s'en va-t-en guer-re Ne sail quand

re vien-dra Ne sail quand re-vien-dra Ne sail quand reviendra. oc

The result of Marlborough's victories in Flanders was the Peace of Utrecht (1713), which restored Nova Scotia to British rule.

Blenheim in Oxford County, Ontario, commemorates an earlier battle (1704) in which the Duke of Marlborough defeated the French. This historic association has been revived by a settlement of 250 Belgian farmers, for whose spiritual comfort Bishop Fallon invited the Capuchin Friars to establish a Mission. In the organization of this Order, Canada appears as belonging to the *Province Belge*, two other Missions serving Belgians at Saint Boniface and Toutes-Aides, Manitoba.

Waterloo County, in Ontario, commemorates the name of another famous battlefield in Belgium which has a bearing on Canadian history, for it was the issue of that battle that brought peace between Canada and the United States. Moreover, it was at the ball in Brussels on the eve of the Battle of Waterloo that Lady Sarah, the "lovely Lennox", met Sir Peregrine Maitland, whom she afterwards married and so became the Queen Regent of Society in Upper Canada while her husband was Lieutenant-Governor (1818-1828). While in this country she bore him six children, and therefore surely deserves to be remembered.

Belgium was prosperous in the forty years preceding the war, and the total number of Belgian immigrants into Canada up to 1915 was only 7,943. From 1920 to 1930 there was a greater urge to seek fortune in a new land, and 12,658 Belgian immigrants arrived in Canada. Some at least of the post-war immigrants were Belgian brides brought by returning Canadian soldiers. Five hundred and forty-three came as domestic servants.

Except in the Provinces of Nova Scotia, Quebec and British Columbia, most of the Belgians have come here to farm. They have been particularly successful in market gardening. Montreal has received the largest number of city workers (2,603), while Ontario has been the favourite Province for the farmers (7,310), Kent County getting 2,367, Essex County 1,308 and Norfolk County 1,282.

There is a large Belgian population around Winnipeg, most of the dairies in that vicinity being run or owned by Belgians.



From the painting by Wyatt Eaton.

Sir William Van Horne,
K.C.M.G.



From the painting by J. W. L. Forster.

Rev. Egerton Ryerson,
D.D.
Superintendent of Education,
Upper Canada (1844-76).



From the painting by Frank S. Panabaker.
The Hunters' Departure.



From the painting by Cornelius Krieghof.
Merrymakers at Jolifou's Inn, near Quebec.

St. Boniface also has a large Belgian population, mostly workmen, and actually has a Belgian Club on Provencher Avenue.

There are 110 Belgian families at Bruxelles, about the same number in St. Alphonse and Swan Lake, about 45 at Mariapolis, about 25 scattered through Somerset, St. Lupicin and Lourdes, about 50 families around Grande Clairière, and 200 in the district of Deloraine, Whitewater, Boissevain, Goodlands, Turtle Mountain—all in Manitoba. At Bruxelles, St. Alphonse and Swan Lake the Belgians comprise 90% of the population."

There has been an active trade between Belgium and Canada, so that Antwerp has remained the chief Continental European port for the Atlantic service of the Canadian Pacific Steamships.

The pioneer in the promotion of this trade was Ferdinand van Bruyssel, appointed Consul-General for Belgium in 1865. Mr. van Bruyssel made an exhaustive study of Canada which was published in 1895 by the King's Printer in Brussels and was circulated among French speaking peoples in Europe. Mr. Van Bruyssel was the original promoter of the Belgo-Pulp and Paper Company, now absorbed into the Consolidated Paper Company, and afterwards organized the Belgian Syndicate which established a considerable import of Belgian goods into Canada, such as window glass and lace. Another Belgian whose name will always be associated with the promotion of the friendliest relations with Canada is Colonel J. Chaballe, at one time Consul-General, who went over as Staff Captain with the 4th Infantry Brigade in the First Canadian Contingent, and then served with the 22nd Battalion, C.E.F. He was awarded the Military Cross for conspicuous gallantry at Courcellette. He was attached to the Canadian Military Mission in Paris and as Liaison officer to the French Army before returning to business life in Montreal. On returning to Canada, he was promoted Lieut.-Colonel and Officer Commanding the Quebec Garrison, and in 1930 was Commanding Officer of the 11th Infantry Brigade.

An interesting recent extension of Belgian enterprise to Canada is that directed by Baron Louis Empain, who has taken over a large block of farm land from the Gentlemen of St. Sulpice, near Oka, which will be settled with Belgian families, and who is also developing an all-year-round tourist centre in the Laurentian Mountains at Ste. Marguerite, on Lake Masson, called *Domaine d'Estere*. Here there is a central hotel with adjoining log cabins, a sports Club House and a large commercial building serving as a shopping centre and a moving picture house.

Belgians have shown particular aptitude in the development of tourist resorts. One of the best known of such resorts in British Columbia, Harrison Hot Springs, owes its popularity to a highly talented Belgian lady, Margaret de Gussemé.

Recently some Flemish tobacco-growers from Norfolk County, Ontario, have come to Quebec, where they are developing flue-cured Virginian tobacco on sandy ridge soil, which hitherto had been left uncultivated. Their settlements are at St. Thomas, near Joliette.

From Belgium came to make her home in Montreal a notable singer and *diseuse*, Madame Maubourg-Roberval, at one time an opera star in Brussels and Paris, and now, in Canada, distinguished for her work in broadcasting.

Symbol of friendship between Belgian and Canada is a monument erected at Winnipeg on October 1st, 1938, to Belgian-Canadian soldiers killed in the Great War. This bears but the single word "Belgium", but as Baron R. Silvercruys, Belgian Minister to Canada, said at the unveiling, "it will remind generations to come that Belgians are free men, devoted to ideals of human happiness, faithful to their word."

CHAPTER NINE

SCANDINAVIA AND CANADA

Sea-King's daughter from over the sea, Alexandra!

Saxon and Norman and Dane are we,

But all of us Danes in our welcome of thee, Alexandra!

—From Tennyson's "A Welcome to Alexandra"—March 7, 1863.

THE Scandinavians never have been looked upon by Canadians of British stock quite as aliens, but rather as cousins. Between Norway and Scotland there was an age-old connection with exchange of Queens, such as Margaret, daughter of King Christian I, who married James III. Iona in the Hebrides holds the tombs of eight Norwegian Kings. Both Edward Grieg and Ole Bull were descended from Scots emigrants who settled in Norway. Shakespeare made Hamlet, Prince of Denmark, so much part and parcel of English thought that he seems almost a figure in English history. When a Danish Princess in the graceful person of Alexandra came over to marry Queen Victoria's eldest son, this was considered to be a national family affair. She was not the first Queen of England, for Anne of Denmark forestalled her by marrying the Scottish King who became James I of England.

A further royal link was forged in the marriage of Prince Charles of Denmark, afterwards to become King Haakon VII of Norway, to Princess Maud, the youngest daughter of King Edward VII of England.

No fairy tales are dearer to the hearts of Canadian children than *The Ugly Duckling*, *The Tin Soldier* or *The Tinder Box* of Hans Christian Anderson.

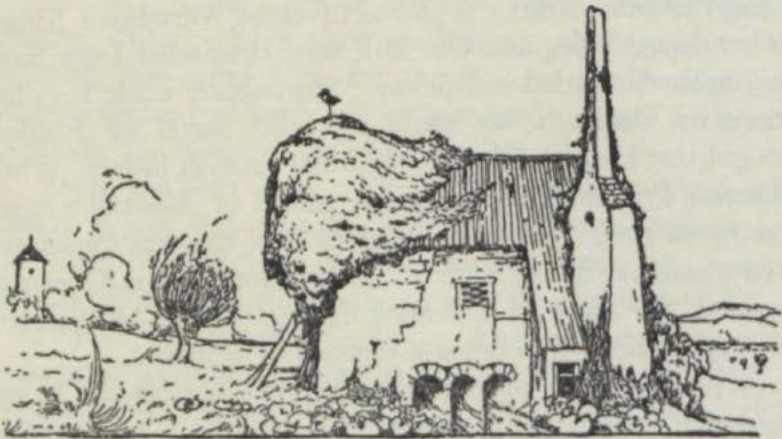
The friendly feeling towards our Northland cousins has been heightened by admiration for those hardy Norse explorers—Otto Sverdrup, whose charting of the West Coast of Ellesmere Island, in 1898-99, won recognition from a Canadian Government; Roald Amundsen, the first to actually make

the North-West Passage in the *Gjoa*, a small herring boat of 47 tons, proving in his three years' voyage that the Passage skirted the barren lands of Northern Canada; and Fridtjof Nansen, pioneer of the polar drift.

The Scandinavians are listed in the Census of 1931 as totalling 226,049 souls, namely:—

Norwegians	93,243	Danish	34,118
Swedish	81,306	Icelandic	19,382

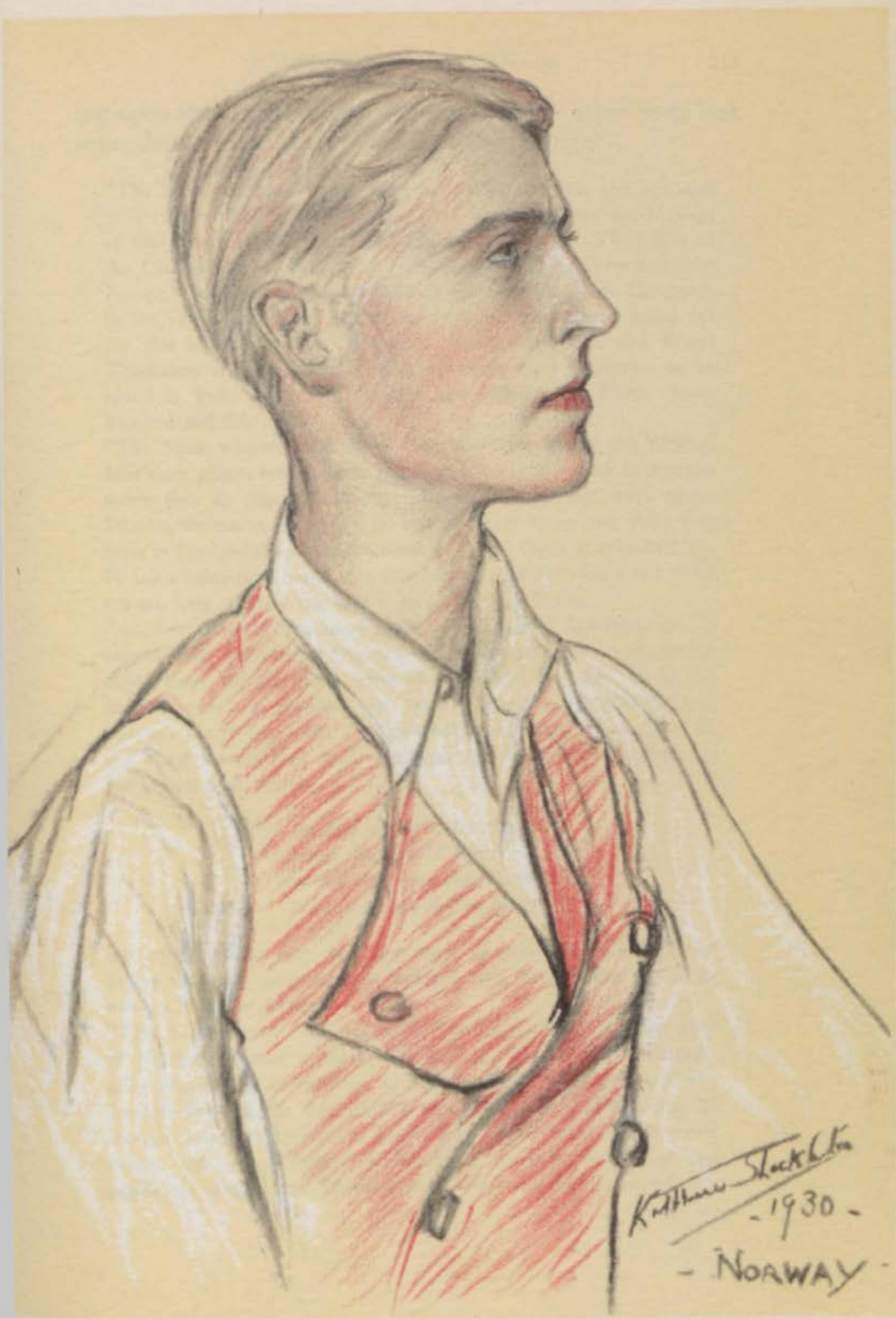
Supplementing these, we must remember that other racial groups have Scandinavian ancestry, such as the Orkneymen of the Hudson's Bay Company. The York boats, adopted for the Northern waterways instead of the birchbark canoe, were said to have been designed on the model of Viking galleys.



VIKING'S TIMBERED HOUSE

From the drawing by Maxwell Armfield in the illustrated edition of Anderson's *Fairy Tales* published by J. M. Dent and Sons Ltd.

These Orkneymen are descendants of the Norsemen who more than a thousand years ago fell upon the islands of the Orkneys, where they harried and married a Celtic folk. Many a Yarl found home in these Islands and down the coasts of Scotland and England. In the Orkneys and in the Hebrides we find his children still, half fishermen, half farmers, look-



NORWEGIAN-CANADIAN TYPE
Drawn by KATHLEEN SHACKLETON

ing upon the other Scots as aliens, just as the other Scots look upon the Orkneys as the Islands of the Stranger.

"The Norseman was a pagan when he first came to the Orkneys, and to Greenland, and to Labrador, but on his faring he met the Message of the Cross, and the Cross came also up to Norway. The Light of the Cross lit up all Europe, and the Shadow of the Cross fell over Europe. It was to bring the Light of the Cross that Eric Gnuþsson, in the year of our Lord eleven hundred and twenty-one, sailed out for that almost visionary Vineland. Erling Sighvatson and Bjarni Thorharson and Eindrid Oddson carved their stone inscription on an island in Baffin's Bay, 'on Saturday before Ascension Week, eleven hundred and thirty-five.'

"The Norse who swooped down upon the Orkneys and the Western Isles were pirates sure enough, but they were pirates more by circumstance than by inherent villainy. Up in Norway they were tenant farmers, driven to emigration because of heavy taxes, and when they came to Scotland they were homemakers just as much as homebreakers. So fair a home they found that they became guid Scots lords and roved the sea, only to harry the land from which they hailed.

"Another wave of Northmen came to the Scottish Lowlands by the eastern coast and eastern England. The English called them Danes, doing them homage under stress of battleaxe. But the Danes, too, harried as well as married, and came to speak the English tongue, adding a lilt of their own. On the eastern coast they swept and settled, and along the southern coast of Devon and the Bristol Channel. It was not all plain sailing.

See you the windy levels spread
About the gates of Rye?
O that was where the Northmen fled
When Alfred's ships came by.

But on the whole they won, and some of them remained seafarers, fishing up from Scarborough to Scotland, and trading with the Baltic and the North of Europe.

"This Anglo-Danish stock had rested but a little before another wave of Northmen swung up from that part of Gaul named Normandy. King Harold fell at Hastings, and as the Normans fought their way through England the Anglo-Danes were pushed back closer into the Scottish Lowlands, where in truth they found many a Northman cousin. Malcolm Canmore, Celtic King of Scotland, married first Ingebiorge, daughter of Thorfinn of the Isles, and then as second wife

took Margaret, sister of the exiled Eadgar Aetheling. 'Thus did two waves meet again.'

—From "Scots in Canada" by John Murray Gibbon.

In this chapter, however, we shall confine ourselves to the Norwegians, Swedes, Danes and Icelanders, commencing with Leif Ericson, who in the year 999 A.D., according to the *Heimskringla*, was sent to Greenland by King Olaf I of Norway:—

"to proclaim Christianity there. In the Ocean he took up the crew of a ship which had been lost and who were clinging to the wreck. He also found Vinland the Good."

Christianity was introduced into Norway in the 10th Century by this King Olaf, and we get some idea of the civilization of his date from the Urnes Church, dating back to the year 1050, one of the oldest of Norway's wooden churches, built with four gigantic corner logs and constructed without the use of a single iron nail. According to an article written on the development of Norwegian handicrafts by Mitzi Anderson for the Canadian Handicrafts Guild, Winnipeg:—

"The depth of the relief on the Urnes Church is something over three inches, and the ornaments at each side of the door are about one yard and a half wide, and cut out of one piece of heavy log. This ornament symbolizes the people of that time—they were strong, powerful, and their greatest joy was fighting and war; but at the same time they had a strong feeling for beauty, and had rich creative minds."

Leif Ericson sailed in the year 1000 A.D. from Greenland to Vinland, following in the track of Bjarni Herjulfson, who, fourteen years before, had caught a brief vision of a new land of high mountains and snowy peaks, yet never had reached it on account of contrary winds. Leif himself was more lucky, and after touching Labrador and Newfoundland, found a bay where a river fell into the sea from a lake.

"They cast their anchor and brought their feather bags ashore and made booths. They decided afterwards to stay there for that winter

and made a large house . . . The land was so good that it seemed to them that they might need no fodder in winter time."

(From the Norroena Society translation of the Flatey Book).

Here is a ballad telling the story of Leif Ericson, which I have written to a Norwegian folktune:—

LEIF ERICSON

(Norwegian Folktune — "At slynger haeves til aereus top")

Leif Ericson pointed his dragon-prow
To South by West, and the wind it was singing;
No hardier viking the seas did plough
With ship long-oar'd and a furrow up-flinging.
For over the ocean was fabulous high land
More warm than Greenland, or Iceland's island,
And so he sail'd,
Away he sail'd!

The first land he came to was Labrador
With flat-stone ground, and the wind it was sighing;
Then anchor'd off Newfoundland's timber'd shore
With wide, white sands, where the beach was low-lying.
But further beyond was the fabulous high land
More warm than Greenland, or Iceland's island,
And so he sail'd,
Away he sail'd!

Leif Ericson ventur'd from day to day,
And found a bay with a wind soft-blowing,
And honey-sweet dew on the greensward lay,
And grape-vine cluster'd, and wild wheat was growing.
So Lucky Leif Ericson winter'd in Wineland,
Then left to tell it was truly fine land;
And home he sail'd,
Away he sail'd!

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Vinland is now generally identified with Nova Scotia, and in Yarmouth there is a runic stone which is supposed to commemorate this landing. In 1937 the Danish Community in

Vancouver erected a Lutheran Church patterned after the Leif Ericson Church in Greenland, the ruins of which have recently been discovered.

Relics have recently been discovered at Beardmore, in Northern Ontario, indicating that adventurous Norsemen explored the country south of James Bay about 1100 A.D.

In 1619 Christian IV of Denmark fitted out two ships, the Unicorn (*Enhiörnigen*) and the Lamprey (*Lamprenen*) with Jens Munck, a Captain in the Danish Navy, in command, accompanied by a Danish nobleman, Mauritz Stygge, sixty-four men and two Scots pilots, William Gordon and John Watson. They arrived at the mouth of the Churchill River in Hudson Bay late that Summer, and named the West Coast of the Bay Nova Dania, or New Denmark. There they wintered, but being overtaken by scurvy, they all died except Munck and two of his crew, who scuttled the Unicorn and returned in the Lamprey. Never expecting to survive, Jens Munck wrote one of the most moving farewells recorded in the history of exploration:

"I penned a writing as follows. Inasmuch as I have now no more hold of life in this world, I request for the sake of God, if any Christian men should happen to come here, that they will bury in the earth my poor body, together with the others which are found here, expecting their reward from God in Heaven; and furthermore, that this my journal may be forwarded to my most gracious Lord and King (for every word that is found herein is altogether truthful) in order that my poor wife and children may obtain some benefit from my great distress and miserable death. Herewith, goodnight to all the world; and my poor soul into the hand of God, etc.

JENS MUNCK."

—From the translation by C. C. A. Gosch in "Danish Expeditions," published by the Hakluyt Society.

Some Indians found the deserted fort with cannon left behind. Inadvertently they set the gunpowder on fire, and blew up this relic of Danish exploration.

Norway House, at the North of Lake Winnipeg, was built



Kathleen Shackleton
1936

Sweden -

SWEDISH-CANADIAN TYPE

Drawn by KATHLEEN SHACKLETON

by Norwegians brought in 1817 by Lord Selkirk to establish a portage overland for the settlers of his Selkirk Colony on the Red River. One at least of these, Peter Dahl by name, decided to stay and farm. In the middle of the 19th Century, the Hudson's Bay Company supplemented the regular supply of boatmen from the Orkneys with recruits from Norway.

But the present settlement of Scandinavians in Canada started rather as an overflow from a great migration into Minnesota, Wisconsin and the Dakotas.

Norway and Sweden, like the Highlands of Scotland, provided but a scanty living to their folk, and, being folk with large families, they came to think that the best way out was by emigrating to where land was cheap and fertile. Between 1871 and 1895 more than 660,000 Swedes, 330,000 Norwegians and 160,000 Danes had entered the United States, most of them bound for the Middle West. Many of them travelled by Allan Line to Montreal and caught a glimpse of Canada on their way.

They were not the only Europeans in the human flood that poured into the United States. The price of land began to rise, and when the Canadian Government spread the news of free homesteads in Manitoba and the Canadian North-West, numbers of them sold out to come North, or sent some of the younger generation to prepare the way. That way had already been suggested by the success of the Icelanders, who started to settle North of Winnipeg in 1876, and by the demand for husky Swedes able to wield a hammer or an axe in the construction of the Canadian Pacific Railway.

The first wave of the overflow of settlers from the United States seems to have consisted of Swedes who came to Minnedosa (Manitoba) and Stockholm (Saskatchewan) in the eighties, and of Norwegians who came to Numedal in Southern Manitoba. The Norwegians were attracted at first more to Alberta, where, in 1893 and 1894, were formed the Colonies known as New Norway, Bardo, Scandia, Camrose and Crooked Lake. At Camrose there is now a Lutheran College.

DOWN IN THE COULEE

(Tune — "Astri, my Astri" — Norwegian Folksong)

Down in the coulee all under a willow,
 Hid in the gloaming that gathers so still,
 Dreamily lying with prairie for pillow
 Clear I hear calling the lone whip-poor-will.
 Bring me a rose from the garden at home,
 Apples from orchard and grape from the vine;
 Bring me a path that again I may roam,
 Soft underfoot, on the needles of pine.

Down in the coulee the grasses are growing
 Green in the sun when the harvest is gold;
 Tansy and yarrow and milkweed are blowing,
 Late purple asters their honey uphold.
 Bring me bouquet that the antelope knew,
 Scent from the bloom where no plow can prevail,
 Wild hyacinth with its bellcup of blue,
 Goldenrod swaying by buffalo trail.

—From "Northland Songs No. 1"
 (Gordon V. Thompson Ltd., Toronto).

One group of Norwegians found their way, in 1893, from Minnesota to the fiord of Bella Coola, on the Coast of British Columbia, where they have grown into a flourishing Colony of fishermen. Fifty-eight out of 300 at Hagensborg served with the Canadian Expeditionary Force in the Great War.

Commencing with the new century, there was a renewed emigration from Scandinavia to this Continent, from which Canadian steamship lines substantially benefitted. Following a rate war with the German lines, the Canadian Pacific steamships were limited to Scandinavian passengers in the emigration traffic, and made the best of the situation by adopting the slogan "No foreigners carried except Scandinavians." This slogan appealed both to British emigrants and to the Scandinavians, who began to look more closely into the possibilities offered by Canada itself as compared with the United States.

Saskatchewan was the Province which benefitted most from this twentieth century movement of Scandinavians. Among

the Norwegian Settlements in this Province are those at Glen Mary, near Prince Albert, and the extensive settlements in the Outlook district, where Outlook College was established in 1916. Extensive Swedish settlement followed railway construction to Norquay and the Carrot River Valley and to Wetaskiwin and other Scandinavian neighbourhoods in Alberta.

The practical experience of pioneer farming in the Middle Western States was admirable preparation for settlement in the wheat belt of Canada.



British Columbia with its lumber industry has drawn more Swedes, while the Icelanders still find their chief home in Manitoba, the Province that gave them their first welcome. The Icelandic-Canadians have been longer in the country and their use of English is more general.

An analysis of the distribution by racial origin and sex shows a considerable majority of males over females, a disproportion which should encourage mixed marriages and still

closer assimilation of the Scandinavian with other racial groups. Here are the figures taken from the Census of 1931:—

RACIAL ORIGIN BY PROVINCES.

	<i>British Columbia</i>	<i>Alberta</i>	<i>Saskatchewan</i>	<i>Manitoba</i>
Swedish: Male	10,434	11,525	12,732	5,282
Female	5,674	8,303	9,726	4,167
Norwegian: Male	8,258	15,568	22,236	2,965
Female	4,685	11,792	17,519	2,298
Danish: Male	2,509	6,957	4,086	1,944
Female	1,436	4,446	2,544	1,291
Icelandic: Male	877	462	2,008	6,784
Female	429	408	1,883	6,666

In one respect the four Scandinavian groups show a more general similarity, and that is in the domain of religious belief where the Lutheran Church has maintained its position in spite of the tendency to be associated with services more identified with the British.

RELIGIOUS TENETS (CHIEF SECTS)—CENSUS OF 1931.

	<i>Lutheran</i>	<i>United Church</i>	<i>Anglicans</i>	<i>Presby- terians</i>	<i>Baptists</i>	<i>Roman Catholic</i>
Norwegian	68,665	11,089	3,643	2,664	1,490	2,094
Swedish	50,678	12,295	4,448	3,205	2,608	1,911
Danish	18,910	5,535	3,148	1,734	919	1,197
Icelandic	14,972	1,634	619	250	25	172
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	153,225	30,553	11,858	7,853	5,042	5,374

In a survey conducted by R. W. Murchie and Professor H. C. Grant, of the Manitoba Agricultural College, for the Manitoba Government in 1926, the following is an excerpt referring to the Scandinavian Settlements in the Clanwilliam Municipality, South of the Riding Mountains:

"The district has ample educational facilities, as there are eight rural schools and a fine town school at Erickson. There are three churches in the area, meeting the needs of the following denominations: Swedish Baptist, Norwegian Lutheran, Swedish Lutheran. The nearest hospital is at Minnedosa, 15 miles south. There is a municipal doctor who covers all this entire area. There is a Community Hall at Erickson and also one at Scandinavia post office.

"Erickson, Clanwilliam and Scandinavia are the social centres. There are moving picture theatres at Erickson and Clanwilliam and both these points have locals of the United Farmers of Manitoba. Socials and dances are held throughout the rural communities in the winter time and picnics in the summer time. Football and baseball are the principal sports in the summer and skating in the winter.

"This district was settled about 25 years ago, the early pioneers being Scandinavians from the States. The later settlement consists principally of Scandinavians direct from Norway, Sweden and Denmark. While there is a sprinkling of Anglo-Saxon settlement, yet the majority of the farmers are Scandinavians. They are proving to be good citizens and their children are growing up into good Canadians. They have a very high reputation for industry and thrift. While the old timers have not gone in for elaborate buildings, and have been content to live very moderately, still they have comfortable homes and are in a good financial position."

NORWEGIANS

The poorest Norwegian immigrant in Canada has brought with him a love of reading. To illustrate this, let me quote from Johann Bojer's novel "The Last of the Vikings", in which he gives a vivid picture of the life of the fisher folk at Lofoten:—

"The library at the Fisherman's Home was filled with weather-beaten men, who held out their hands long before their turn came. What did these storm-birds want with books? Did they want to escape from the perpetual thinking about fish and money by throwing themselves into an intoxication brighter than that which brandy causes?

"'What do you want, my boy?' asked the priest when Lars came forward.

"'Please, sir, a book,' said Lars.

"'Yes, but there are many books here, as you see. Do you want a story or a devotional book of history or travels?'

“ ‘Will you please give me what you think best, sir,’ said Lars.

“ ‘Only don’t lend him Shakespeare, sir, for it ought to be my turn to have him now,’ said a young fellow in Nordland dialect.”

—From ‘The Last of the Vikings’ by Johann Bojer.

(D. Appleton—Century Company).

Norway itself has had compulsory education for over one hundred years. Norwegian-Canadians are listed on the teaching staffs of several Canadian Universities—for instance, T. Larsen, Norwegian-born graduate of Toronto who is Lecturer on English at the University of British Columbia and is a Fellow of the Royal Society of Canada, and Professor Ansten Anstensen, Head of the Department of German at the University of Saskatchewan. Martha Ostenso is a well-known novelist, born of Norwegian parents and educated in Manitoba schools. *Hansen* by Augustus Bridle gives a sympathetic picture of a Norwegian immigrant in Canada.

Norwegians have done much to create the present enthusiasm for ski-ing in Canada. Nels Nelsen, Ivind Nelsen, Orrice Higgs, Hans and Gunnar Gunnarson are but a few of the names one associated with ski at Revelstoke. Erling Strom is a celebrated skier identified with the Mount Assiniboine country. In this connection, one should give due credit to Mr. H. Smith-Johannsen, of Montreal, who has laid out so many of the ski trails in the Laurentians.

The Montreal Ski Club organized on Mount Royal in 1903 was the first Ski Club started in Canada, and from that small beginning grew the great development of today, which is steadily but surely replacing the snowshoe with the ski. The trappers and the Indians have begun to realize that this provides an easier and faster method of winter travel. The opening up of ski trails for cross-country runs at first did not meet with much encouragement from the conservative French-Canadian farmers, but now that their own youngsters have taken to skis and they themselves realize that the sport is resulting in the establishment of winter ski camps, with a demand for farm produce, they are beginning to march with the times. The

progressive *curés* now travel on skis to visit remote parishioners and make no objection when the young folk come to early Mass in ski-togs. Some, indeed, have introduced the ceremony of the Benediction of the Skis, which is observed in Catholic Europe, followed by the injunction—"Get out into the open air and keep away from the taverns."

Norwegians take a high place in the records of ski sport in Canada. Bob Smith-Johannsen of McGill came out as the best all-round skier in the 1938 Dominion Championships held at Ottawa. Other outstanding Norwegian-Canadians in the ski world are Tom Mobraaten, of Vancouver, and Karl Baadsvik, of Peterborough, both on the Olympic Team of 1936. Nels Nelson made a world's record in ski-jumping at Revelstoke, B.C., in 1928 with a clearance of 234 feet.

The Norwegian type of ski (Telemark) is that which is mostly used. While large quantities are imported, it is also manufactured in Nova Scotia, Montreal, Peterborough, Sudbury and Vancouver.

A Canadian of Norwegian birth who has done invaluable work is Esther Thompson, who is in charge of the Extension work of the Department of Agriculture for the Province of Manitoba. Miss Thompson was persuaded to give her experiences as a youthful immigrant in an address to a Woman's Club, and I have obtained her permission to reproduce this human document in these pages:

"I came to Canada at the age of 10. I had been brought up in an atmosphere where we regarded many things with simple reverence. There was much about us to delight in and wonder at. I knew little of scorn and nothing of being scorned.

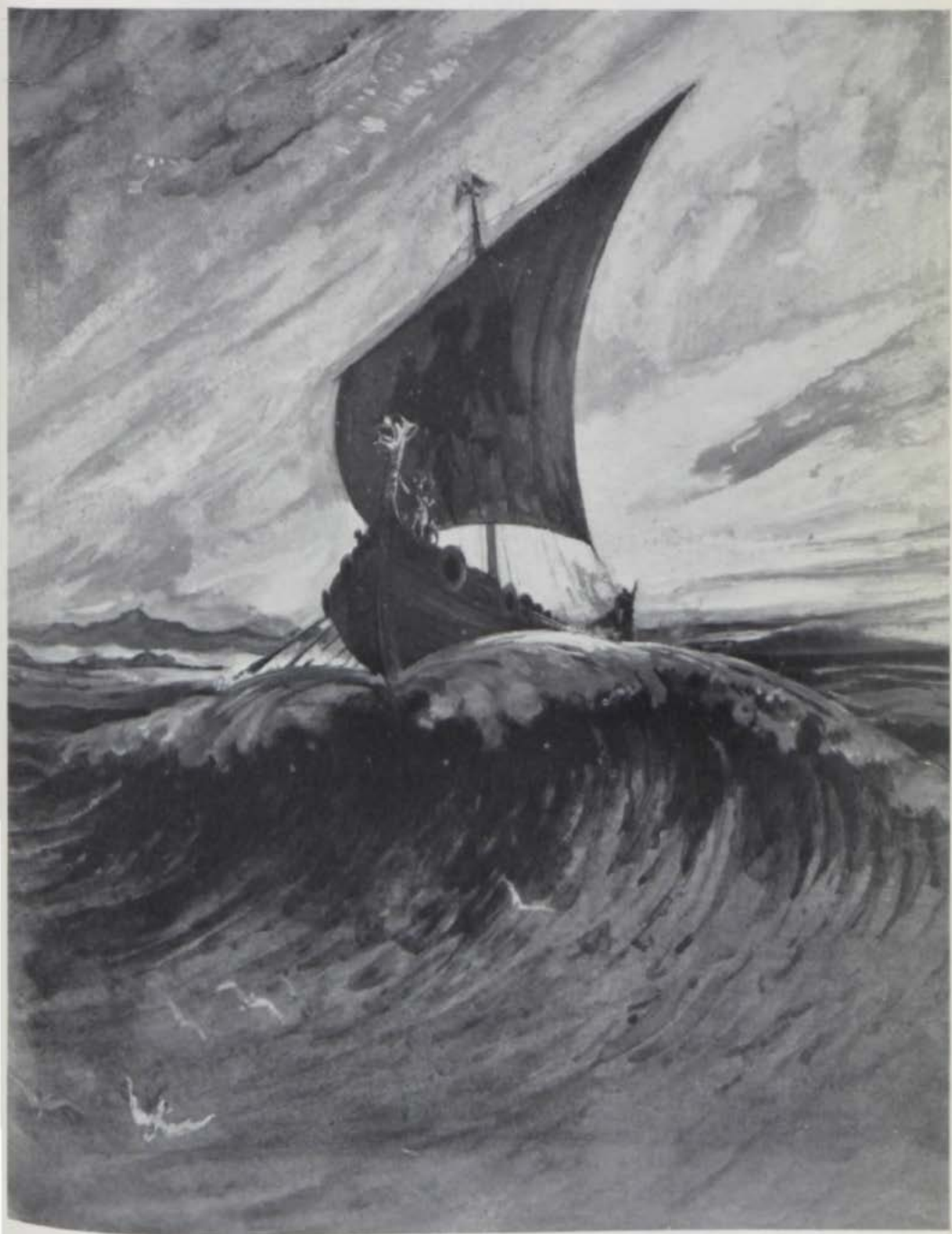
"I had been in Canada but a few months when I heard a neighbor speaking about some laborers. He referred to them as Dagos and Bohunks. The names were strange to me but I realized that the persons spoken of were offensive and to be avoided.

"Later, after being in Canada five years, when I went to the nearby village to write an examination, I heard the lady at whose house I stayed, discuss with other ladies, 'Maids'. It seemed that these ladies felt towards their maids (who were foreign, two of whom were Scandinavian) as the neighbor had felt towards the laborers. I gradually

learned that certain people were not like other people and that they were 'foreigners'. These and other impressions I gathered about the foreigners shocked me and even grieved me. I seemed that one ought to apologize for being a foreigner or conceal it, but that I never did nor even thought of doing, yet the attitude of people around me had its influence on my relationship with my parents and on my attitude to the country from which I had come.

"I was at the difficult age when I doubted even my parents and wished to have my own way. The natural difficulties which my parents had to contend with were multiplied and complicated by the attitude of people around me. My mother and father, nearly 50, were not learning the language. Being lonely, often very lonely, they spoke of the old home, the beauty of the land and the life of the people. I was beginning to learn the language and to get a little contact with the new land. While still a foreigner, my father and mother were 'more foreign' and there was no regard around me for 'the foreigner'. My parents discovered my indifference and tried by various means to remove the indifference and foster regard and affection for that which they treasured. They failed, and I became more silent and aloof.

"I left college. Later, while at the Saskatchewan University, I came under two influences which recalled me. I lived in the house of a woman who was very interested in Scandinavian literature, who surrounded me with an atmosphere of interest and regard. I was asked by the University Women's Club to give a paper on Scandinavia. What I had known about Scandinavia I had forgotten. The contacts I might have cultivated I had lost. I had many evenings to myself and nine months in which to prepare the paper. I started to explore. I quiver now with a kind of intoxication when I recall my discoveries. I shall only mention a few. I found Ibsen again. I had heard of him as far back as I could remember; I had heard his plays and poems read aloud; I had memorized his poems at school, but unconsciously I had classified him with 'the foreigners'. I now learned that he was a really great man whose books were read by thinking people all over the world. Then I found Bjornson again. I had known him much better than Ibsen, but had forgotten about him. I learned that he was a great Norwegian who fostered, with all his fine gifts, the spirit which made Norway demand independence and obtain it in 1905. I continued my search in Denmark, Sweden and Norway, and discovered, without mentioning names, painters, sculptors, musicians, poets, playwrights, novelists, scientists, scholars and statesmen. I also discovered schools, museums, theatres and laws. When I found people like Sigrid Undset of Norway, Selma Lagerlof and Zorn of Sweden, and Brandes of Den-



(From the painting by A. E. Elias.)

Leif Ericson Sails West to Vinland.



Alexandra of
Denmark,
Queen of Eng-
land in the
reign of Edward
VII.



Anne of Den-
mark—Queen
of England in
in the reign of
James I.

(From the portrait
in the National
Portrait Gallery.)



A Swedish-Canadian at the Winnipeg
Folksong and Handicraft Festival, 1929.
(Photo by Associated Screen News.)

mark, I was so distracted with joy that I could not sit still; I had to get up and walk—perhaps run.

"These experiences had a marked influence on my relationship with my parents, and that which they treasured. I found a new point of contact with my father. I asked him about movements, periods and persons. I asked my mother to tell again the charming legends and myths I had heard as a child, and to talk to me about customs, costumes, tapestries, embroideries, and even dishes. My parents must have noted the change and secretly rejoiced to find that they still had contact with their daughter in this strange land where, through no fault of their own, they will never feel quite at home, where their roots will always be bare and on the top of the soil.

"The discoveries I made influenced my attitude to myself. I had not apologized for being a Norwegian nor had I concealed it, but I was gradually forgetting that I was. I was about to lose my inheritance, to neglect to claim it. And this was my only gift to Canada, the best I could ever give to the land which had adopted me. I now began to dig around my roots, and the digging was like developing the impression on a negative.

"Am I less Canadian, less loyal to Canada, because I remember with affection the country from which I came? Does the English language mean less to me because I speak another and read Norwegian classics in the original? Regard fosters regard. *What I feel for what is Scandinavian is an exact measure of my feeling for what is Canadian.*

"Someone has said (and it must have been a wise person):

"All real joy and power of progress in humanity depend on finding something to reverence and all the baseness and misery of humanity begin in a habit of disdain."

SWEDES

Sweden holds a particular niche in the hearts of Anglo-Saxons all the world over, not so much because of any historical link between Royal families, as through the imperishable memory of a regal singer and great woman, Jenny Lind, who in her later years adopted England as her country and whose features are enshrined in a medallion in Westminster Abbey. The year 1851 was remembered by many Canadians of last century as the year in which Jenny Lind sang at Toronto. Those who were Scots remembered particularly that

she sang as an encore the song "Comin' through the Rye".

Jenny Lind was one of the most brilliant bravura sopranos in history, with a remarkable range and a marvelous upper register, winning for her the title of the Swedish nightingale. She remained a woman of the people with special delight in folksong. I wrote a rendering of her favourite in English verse for a Swedish singer, Selma Johanson (she sang Jenny Lind's version) to put in the printed program of the New Canadian Folksong Festival at Regina, in 1929, and here it is:—

WHEN I WAS SEVENTEEN

Fourteen years I was happy and free,
 Just a gay little maiden like them all;
 No one talked of a sweetheart to me,
 And of a lover I thought not at all—
 La la la, la la la,
 La la la, la la la!

Three years more—I was then seventeen—
 Bright the sun, cuckoo called, and it was Spring;
 All was fair, heav'n was blue, earth was green,
 Yet there was something amiss in everything—
 La la la, la la la,
 La la la, la la la!

Yet the times as they were, now are fled;
 Often gay, often mournful now am I.
 Sometimes white is my cheek, sometimes red;
 I don't care whether I live or I die—
 La la la, la la la,
 La la la, la la la!

There is a tendency among some Canadians to think of the Swede merely as a big, husky axeman or farmer, forgetting that he comes from a country as highly civilized as any in Europe, where education is free from the grammar school to the University. At the New Canadian Folksong and Handicraft Festival, organized by the Canadian Pacific Railway at Winnipeg, in 1928, a group of Swedish folkdancers gave a number which was danced to an air which I seemed to remem-

ber. The dance was described as being a student dance from the University of Upsala as performed by students at the time of Gustavus Adolphus, who reigned over Sweden from 1611 to 1632. Then it came to me that this was the melody used for a Court Masque by the English poet-musician, Thomas Campian, a contemporary of William Shakespeare, and that Campian himself had also used it for a song, "The Peaceful Western Wind". At this time there was undoubtedly a close connection between Sweden and Scotland, and after all, King James I of England was a Scot. With the permission of King James the Marquis of Hamilton raised 6,200 Scots to fight for Gustavus Adolphus. In 1627 the Scots soldiers in the Swedish Army numbered 2,400 out of a total of 22,800. Six thousand more Scots followed in 1628, and in the following year 2,400 more.

The tune suggested to me the following words :

SHADOWY FOOTPATH

(Swedish Folkdance Tune—"Oxdansen")

Through leagues of golden wheat
 Are highways in the West,
 But brown with mocassin'd feet
 Are trails that some love best—
 The shadowy footpath through the maze
 Where pine and hemlock grow,
 And winding portage follows blaze
 From creek to lake below.

Where tawny deer slip by,
 And anglers find their pool,
 And trout swirl up to fly,
 From caverns deep and cool;
 Where bluebells tempt the bee in flight
 To browse with folded wing,
 And golden-toned from dawn to night
 The hermit thrushes sing.

(International copyright secured by
 Gordon V. Thompson Ltd., Toronto).

An intriguing programme of folkdances in costume from four districts of Sweden was also presented by a group of forty Swedish dancers, accordion and violin players.

At this same festival a group of Swedish singers dressed in eighteenth Century costumes and calling themselves the Bellman Quartet sang with great charm a succession of songs by the Robert Burns of Sweden, C. W. Bellman, in whose honour one day in the Swedish calendar is devoted each year. Here is a description of Bellman Day in Stockholm by O. G. Van Heidenstam:

"All Stockholm, that is, the Stockholm which is not out of town for the Summer, at chateau, manor, or villa, the Stockholm of simple and hardworking folk, the small functionary and employee, the shop-keeper, the clerk and the seamstress, the petit bourgeois and the workman, with their families, women in gay summer dress, men in their Sunday turn-out; these are all moving towards the park, bent on an evening's amusement, for it is the celebration of a national high-day. It is 'Bellman's day'; a day the true Stockholmer never forgets. Hence the crowds which are gathering round the poet's monument, in the centre of the park, to celebrate the anniversary of his birth, a century and a half ago.

"Bellman, the national poet, is dear to the heart of the Swede, and doubly so to the heart of the Stockholmer. His songs are as household words throughout the land. To the Stockholm-born they speak of their daily life and surroundings, of the green isles and the shady banks of the Malar, the flowery woods of Haga, the smiling park of Djurgarden. Burlesque scenes of the life of the people, street tragedies, drinking bouts, and country junketings; broad humour and Nature's philosophy; lively fancies and exquisite landscape painting—such are the themes of his song, which from one generation to another has held the heart of the people spellbound. Every man, woman, and child knows his favourite ditties by heart, has sung or hummed them in moments of joy or of sorrow."

(From "Swedish Life in Town and Country"—George Newnes.)

The melody of one of these Bellman songs suggested to me this lyric of the Canadian prairies:—

ON A DAY WHEN BEES WERE HUMMING

(Tune — "Om Haga," by C. W. Bellman)

On a day when bees were humming,
And the lark was singing gay,
I could see a maiden coming,
And I knew she came my way.
Oh! her lips were red as clover,
And her hair was shining gold,
And I whisper'd ten times over
What a maid in love is told.

On a night when moon was beaming,
Like a silver lamp on high,
And the ripen'd wheat was gleaming,
I could see her flutter by.
Was it then a time to linger,
Or to look for friendlier sign?
With a ring upon her finger
I had made that maiden mine!

(International copyright secured by
Gordon V. Thompson Ltd., Toronto).

In a paper read to the Royal Society of Canada on *The Settlement of Saskatchewan*, the late Dr. Edmund H. Oliver quoted a simple but eloquent letter written by a young lad, just ten months out from Sweden:

East Mount School,
21st December, 1914.

"Dear Sir:

I was born in Sweden on the first of February, 1903. I came to Canada the 28th of February this year. My name is Olov Albin Norlander. I live with my uncle, Andrew Olson, on a farm near Earl Grey, half a mile from East Mount School. When I came to school first I started in the first class, so I have gone right through the primer, First and Second Readers and am now in the Third. I did not know any English at all when I arrived in Canada. I had learned what Yes and No meant on board the ship we came by. My mother and three brothers and I sailed with the Alsatian from Liverpool. I did not like Canada very well at first, but now that I can speak English I would not care to go back to Sweden. We lived in the North of

Sweden, but it was never so cold as here, though we had sleighs and snowshoes and skies in winter. If you want any carving in wood, early in 1915, I think I can do one or two little things. I will close,

Yours respectfully,

OLE NORLANDER."

In the *Winnipeg Tribune* of April 9, 1938, there was an entertaining account of a Swedish Sugar Box by Lillian Gibbons, which gives such a sympathetic picture of a Swedish-Canadian home that I quote it just as it stands:—

"Among the keepsakes and treasures shown at the Swedish Mission Church last week was a flat silver box rather like a cigarette case. It was 'a box for carrying lump sugar in during the war,' explained the owner, Mrs. John Fryxell, 'when sugar was so scarce that you had to take your own to a restaurant.'

"Certainly you could write a story about her sugar box! The fair-headed Swedish woman was all smiles as she nodded 'Ja, Ja!' to the request.

"She was standing on the back steps of her home out on Haig Street, St. Vital, when the reporter arrived. Her white cream and orange kitchen shone with copper pots and pans 'like my mother has in her kitchen in Stockholm.'

"In the dining-room the silver box and other treasures were ready on the table. Sunshine lay over the polished walnut furniture and made amber pools on the carpet. The small sideboard fitted into a space made for it—'my husband is a carpenter, he built the house.' On the polished board stood three copper pieces that looked down into the wood as the wood in turn gazed up at them.

"Oh, copper have to shine!" Mrs. Fryxell told the visitor.

"The middle piece of copper, urn-shaped, was used on Christmas morning for making glugg, a hot wine drink. Fire was put under the urn and even in the drink 'to burn out the strength'. A little Santa Claus fashioned the lid knob.

"The barrel-shaped piece on the end was engraved kaffe. 'My friends laugh: they know it should be in the kitchen.' The fascinating little pot that swung from a handle was 'for cream. We get our cream measured out, not in bottles.'

"Now the silver! The box was made by a friend, Engman, 'who gave it to me in 1928 when I was home.' He used it in Sweden during the war. Altogether unadorned, it had beautiful lines, bevelled edges and a little triangle clasp. Inside it was fitted with a copper grill to

hold nine lumps of sugar. Sugar was so scarce that 'when you went to a restaurant—and Swedish people love to go out, you had to take your own sugar for your coffee.' Though Sweden was not in the war, foods were scarce and had to be rationed. Mrs. Fryxell treasured the cards issued weekly for potatoes, bread, coffee, fuel. 'A half a liter of skim milk for a boy each day,' was the amount specified on one. A liter was like a quart: she measured out four cups of water.

"'Father's snuff box,' engraved with his initials, fitted nicely into the palm of the hand. A silver plate inscribed 'Till Elsa av Mamma, Julen, 1937' was a Christmas present sent out to the only daughter in Canada. The bon bon dish, with a bead rim, had a little naked boy sucking grapes growing up out of the centre. It too was hand-made by Engman.

"The daffodil cake was ready now, six inches deep. While it cooled the coffee was made in the hinged copper pot kept on the living-room hearth. After the water was beginning to simmer, Mrs. Fryxell broke an egg into her bowl of coffee and just wet it with cold water. The fragrance soon filled the kitchen. It was a cheery spot with the copper pots mounting high up the walls. The curtains were handwoven, horizontal bars of cream and orange. The teacloth spread corner-wise on the porcelain table was embroidered with hardangar work.

"The baker was at the door, the Swedish baker from Elmwood. Oh, the reporter must taste the steamed rye bread, the coffee ring, the thin brittle bread 'rolled out with a rolling pin like this.' It was covered with wooden spikes!

"The reporter went home laden with bread and buns and the rest of the daffodil cake."

In his anthology of verse written by New Canadians, entitled *Canadian Overtones*, Watson Kirkconnell cites verses by Justus B. Linderholm, a Lutheran Clergyman now resident in Port Arthur, whose studies in philology have brought him an honorary membership in the Royal Swedish Academy; also by Gerhard Hilarius Silver, son of a labourer, who has spent most of his time as a pioneer farmer in the Rainy River district of Ontario. Mr. Silver was already of age when he came to Canada, and shows in his verse evidence of the educational facilities enjoyed by the humblest of his fellow countrymen in Sweden. Take, for instance, the following two verses of his poem, "My Son," in Watson Kirkconnell's translation:

A sea of sunlight pours its golden tide
 In through the window, and its surges run
 About the room, where, mute and thoughtful-eyed,
 I sit and gaze on this, my little son,
 Sleeping in peace upon his trundle-bed.
 Silent I watch the sunbeams, as in fun,
 Play with his rosy cheeks and boyish head,
 Sport through the yellow tangles of his hair
 Or wanton at his half-shut eyes instead.
 And still I gaze, unable to forbear . . .
 An under-current of warm feelings glows
 Within my heart; but sorrow mingles too
 Its minor key with their adagios
 As, tender with delight, my glances view
 My son, thus caught in calm and peaceful sleep.
 Uneasy musings soon beget a crew
 Of crowding thoughts, whose batlike shadows sweep
 Across the glory of that sunlit face.
 How fortunate his childish heart to keep
 No dark account as yet of earth's disgrace,
 Knowing, through years of childish innocence,
 No harm from the malevolent and base!
 His boyish mind is spotless of offence,
 Blest with the noble instincts of his years.

Other literary Swedish-Canadians are Arthur Antonius Anderson, son of a miner, now a steamship agent; Sten Wiktor Goerwell, son of a sea-captain, who won honours at Brandon College and Manitoba Law School and is now a barrister; and Gustav Stohle, of whom Watson Kirkconnell writes that biographical data about this poet is hard to come by as he is busy working with a fishing gang on Rivers Inlet, B.C. Here are two verses of a poem by Sten Wiktor Goerwell, translated by Watson Kirkconnell under the title *Fifteen Cents in my Pocket*:

FIFTEEN CENTS IN MY POCKET

Limitless snowy prairies,
 And a shack all frost and rime,—
 There in the wintry silence
 I'll celebrate Christmas-time:



DANISH-CANADIAN AT HANDICRAFT

Drawn by R. H. PALENSE

Alone with my pain and sorrow,
Alone with my hopes and dreads,
And still in my heart the fragrance
The rose of remembrance sheds.

Fifteen cents in my pocket,
Merriment in my heart,
A loving maid in remembrance,—
Grief is a world apart.
Soon shall the joys of Yuletide
Echo the wide world through;
Soon shall the peace of Christmas
Sit at my table too.

It was an 18th Century Swedish chemist, Torbern Bergman, who discovered the process of separation of nickel, and thus made Sudbury a future Eldorado. Swedish miners and prospectors were prominent in the early pioneering days of the Yukon, and are just as prominent in the newer developments in the North-West Territories. Outstanding among these is Hans Lundberg, who came to Canada in 1923, and now heads a company engaged in geophysical prospecting which employs 25 engineers and technicians. With modern methods and apparatus such as Hans Lundberg has introduced into Canada, the depth of the overburden concealing deposits of nickel, copper, lead, graphite, gold, oil and gas can be determined. These methods do not replace the prospector, but provide a scientific system of rapid subterranean investigation of territory where mineral is indicated.

The Swede is keenly interested in gymnastics, and wherever there is a Swedish Community of any size in Canada, there is a gymnasium. The Swede takes naturally to handicraft and painting. On the farms, most of the Swedes do their own blacksmithing and carpentry. They take a lively interest in community life and have been represented in the legislature by such as

(1) Olof Hanson, Swedish born, twice elected to the Dominion Parliament as Member for Skeena, British Columbia. His

war service is indicated in his membership in the Canadian Legion;

(2) Rolf Wallgren Bruhn, another lumber magnate, also Swedish born, who engaged in homesteading and lumbering when he first came to British Columbia in 1896 and became one of the largest holders of lumber interests in the Province. For three years he held the portfolio of Public Works in the Tolmie Cabinet;

(3) H. P. Albert Hermanson, Swedish Consul for Manitoba, twice elected Member for Canora in the provincial legislature of Saskatchewan, although only a small percentage of the electors in this constituency are of Scandinavian origin.

DANES

The settler coming up into Canada after pioneering on the Western prairie of the United States knows what to do and quickly makes himself at home. It is no great hardship for him to live in a tent or in his covered wagon till there is time to build a regular house for the coming winter:

IN COVERED WAGON

(Danish Wedding Song — C. E. F. Weyse)

In cover'd wagon we crossed the line
 To look for where we could live contented,
 And saw the sun of Alberta shine
 On loam that never a plough had dented.
 "My dear," said Mary,
 "Though crops may vary,
 Give me the prairie
 For ranche or dairy;
 Why further roam
 To find our home?"

From cover'd wagon we heard the call
 Of untill'd acres around us lying,
 And felt the rain of Alberta fall
 From cloud that came from the mountains flying.

"My dear," said Mary,
 "There's no good fairy
 Like rain on prairie
 For ranche or dairy;
 Why further roam
 To find our home?"

From cover'd wagon we settled down
 On homestead waiting and freely granted,
 And found our market in railway town
 For cream or cattle or crop we planted.

"My dear," said Mary,
 "My heart's so airy;
 No ranche or dairy
 On all the prairie
 Can touch our home.
 No more we'll roam!"

—From "Northland Songs No. 2"
 (Gordon V. Thompson Ltd., Toronto).

In contrast with the settler with American experience, the British and particularly the English immigrant, hails from a long established community, where as often as not he has occupied a century-old stone cottage. On finding himself on the baldheaded prairie, he is at a loss how to start, expecting much to be done for him. It was a Dane who met this problem of the British farm settler by persuading the Canadian Pacific Railway to adopt a Ready-Made Farm plan, under which a small house and barn are built, the land is fenced and ten acres at least are ploughed in advance of the settler's arrival. This Danish-born Canadian, Charles W. Petersen, is now Editor of the *Farm and Ranch Review* of Calgary, whose opinion carries great weight in the West. I asked him to say in a few words what he thought could be considered the chief contribution of the Danes to Canada, and this is his answer:

"Denmark is the 'cradle' of agricultural co-operation. Canada and other countries have built their co-operative organizations very largely after the Danish pattern.

"It is a fact that the majority of managers of Western co-operative

creameries are Danes who have had experience in Denmark in a similar capacity.

"Dr. C. E. Marker is a man who has been a leader in dairying organizations in Western Canada. He was formerly Dairy Commissioner under Professor James Robertson, while Alberta and Saskatchewan were under the Territorial Administration. He was afterwards Dairy Commissioner for Alberta and later on Professor of Dairying in the University of Alberta. He is undoubtedly the greatest figure in co-operative dairying in Western Canada.

"The high school system of Denmark is the admiration of all countries. It is based on taking in young men, after they have been practically engaged in agriculture for some years. The curriculum consists of History, Geography, Literature, and so forth, and is not *technical* as respects agriculture. It is supposed to give the young farmer a cultural training. The fee is very small and some contribution is made by the State. This branch of popular education in Denmark is generally supposed to have laid the sound and firm foundation for co-operative development.

"It is interesting that three such high schools are operating in Western Canada with Danish teachers."

The Folk High Schools to which Mr. Petersen refers were started in Denmark in 1844 by Bishop N. F. S. Grundtwig, now considered one of the national heroes by his countrymen. There are seventy-five of them now in country districts, and their educational aim is (to use their founder's words) to give

"clear notions of the civic community and the conditions of its welfare, an appreciation of the national character, and the ability to express one's thoughts with ease and vigour, freedom and propriety."

According to a publication issued by the Danish Ministry of Foreign Affairs:

"Admission to the High School is open to all; the Winter term, 5 to 6 months from November 1st, is generally for men only, the Summer term, 3 to 4 months from May 1st, for women only. The fee is 70 to 80 kroner (about \$35) a month for tuition, board and residence. Most schools are equipped with laboratories, libraries, playgrounds, etc. Scholarships can be obtained on application to the local education authorities.

"The high educational and cultural standard prevailing in Denmark, and also to some extent its remarkable success in co-operative farming, is ascribed to the influence of the Folk High Schools."

It has been estimated that one-third of the present farmers of Denmark have taken courses at one or other of these Folk High Schools during the past thirty years.

With this cultural background it is no wonder that the Danes have made their mark in Western Canada. This interest in schooling is carried by the Dane wherever he goes. Thus we find that Kris Klengenber, a Danish whaler and trader, who became a naturalized Canadian in our own day (he died in 1931), established and equipped the first school in the Canadian Arctic, with sixteen children in an ice-locker schooner. His adventurous story is told by Tom MacInnes in *Klengenber of the Arctic*.

With their knowledge of the value of cooperative marketing in their country of origin, the Danish settlers in Canada have been leaders in promoting cooperative enterprise in the land of their adoption. An instance in case is the successful cooperative marketing planned by Danes at Edgewater, B.C., for the farmers and fruitgrowers of the Upper Columbia Valley.

Shaw Desmond, author of *The Soul of Denmark*, writes:—

"Large buildings in England mean factories, in Germany barracks, in Denmark schools. So, at least, they say in the latter country . . . Here is a little nation of some three millions which turns out painters, and good painters at that, by the hundred, poets by the dozen, and writers galore—a nation which also produces certainly more than its proportionate share of the bigger men, whether painters or writers. It is also not too much to say you fall over a new writer in every newspaper column, a new singer in every concert-hall, a fresh painter at every street corner, as he is to be found in every meadow, on every strand of Denmark. The number of men who can write, whether journalists or novelists or both, is bewildering.

"Here is a country with so high an artistic standard that the working classes sometimes actually take over the finest theatre in Copenhagen for the evening, where they see Ibsen, or Shakespeare, or Strindberg,

or hear an opera by Tchaikowsky or Wagner—pieces which in Great Britain would not draw five hundred people from the working classes—not a hundred.”

—From ‘The Soul of Denmark’ (Fisher Unwin—Ernest Benn, Ltd.).

In his Presidential Report to the Canadian Handicrafts Guild for 1937, Mr. E. A. Corbett tells of the contribution to the Canadian Mosaic made by some Danes in New Brunswick:—

“It was an exciting experience also to visit the pottery establishment of the Deichmanns near Saint John, New Brunswick. These young people came from Denmark a few years ago intent upon chicken-farming. They bought a badly run-down farm at Moss Glen, about ten miles from Saint John, at the mouth of the Kennebecasis River. It is a lovely spot, very secluded because it can only be reached by ferry. While digging a new cellar for their house, the Deichmanns found they were excavating potters’ clay. They went home to Denmark and spent a year studying pottery and weaving. Then they came back and started to work. At first, for over a year they destroyed everything they made, but during the last two years their product has been exhibited all through Eastern Canada and in the United States. They now have a market for all they can produce, but are not yet satisfied that their work is as good as it should be, and are saving up for trips abroad to study further their respective arts.”

The Danish immigrants brought with them an inexhaustible fund of folksongs and folkdances. Their favourite is a gay little song “Roselil og Hendes Moder”, of which Professor Watson Kirkconnell, of Winnipeg, has made the following translation:—

PRETTY ROSE AND HER MOTHER

Pretty Rose and her mother by the table did rest;
They laughed over many words of jest,
Ho, ho, ho, so, so, so, so,
Ho, ho, ho, so, so, so, so,
They laughed over many words of jest.

“When each tree in the garden grows flowers of gold
Then I shall accept a lover bold.”

Young Peter standing near her o'erheard her with glee,
"Oh, he who laughs last, laughs best," said he.

And when the maid came out to that garden of Spring
She found on each tree a golden ring.

Pretty Rose then turned as red as a heart all a-beat,
And gazed at the grass beneath her feet.

Master Peter quickly kissed her with whispers of glee;
"Ah, he who laughs last, laughs best" quoth he.

There are at least two outstanding Danish musicians in Canada—Poul Bai, baritone of Toronto, and Viggo Kihl, pianist, who is associated with the Toronto Conservatory of Music. Poul Bai has recently organized a Scandinavian Male Voice Choir of 20 voices which is not only discovering latent talent but is also bringing together the various Scandinavian racial groups in Toronto. Augustus Bridle, critic of the *Toronto Star*, writes with enthusiasm about the quality of their performance as shown at a recent concert, given under the auspices of the Scandinavian-Canadian Club of Toronto. A School of Danish folkdancing has been started in Toronto, the pupils of which gave an attractive presentation at the Dominion Day Folk Festival held in 1938 at Exhibition Park.

ICELANDERS

It is now nearly seventy years since Canada began to attract immigrants from Iceland to its shores. Life was hard on that island, whole villages being swept away by volcanic eruptions, and relatives from Norway and Denmark were being drawn across the Atlantic by tales of cheap land and easy living in North America. The authentic story of their migration is told by Captain Sigtryggur Jonasson who owned and operated the steamer *Victoria* on the Red River and for a time was Member of the Manitoba Legislature. His story was given to the Historical and Scientific Society of Manitoba and is printed as Transaction No. 59, March 22nd, 1901.

According to Captain Jonasson, four young men left Ice-

land for North America in the Spring of 1870, landing at Quebec and going through to Wisconsin. These were followed by others in 1871 and 1872. In the latter year Captain Jonasson started out on a voyage of discovery by himself and was induced by a fellow passenger on the steamer to Quebec to try Ontario. Here he spent so pleasant a winter that he persuaded a number of his fellow countrymen to stop off in Canada, instead of going on to Wisconsin. In the year 1874 a party of 365 Icelanders arrived with the vague idea of going to Nova Scotia (Leif Ericson's Vinland), but were persuaded to choose Ontario instead. Indeed the Nova Scotia Government indicated that they had better look elsewhere for land. Kinmount in the Muskoka District was the scene of their first settlement in Ontario, but in 1875 delegates were chosen to investigate the possibilities of the North-West. Captain Jonasson was one of these and gives as the reasons for choosing Gimli on the shores of Lake Winnipeg:—

(1) the grasshoppers would not be as likely to do damage to crops in that region as on the prairie,

(2) there was abundant building timber and fuel in that region,

(3) there was a waterway from that section to Winnipeg,

(4) there was abundance of fine fish in the lake,

(5) a large tract of land could be obtained there as an Icelandic reserve without interfering with other settlers,

(6) the main line of the Canadian Pacific Railway was supposed to cross the Red River at the present site of the town of Selkirk, and would not be far from a Settlement on the South Shore of Lake Winnipeg.

The tract selected was called "New Iceland", and is now included in the Municipality of Gimli—Gimli being, according to Icelandic mythology, the residence of Odin, where all good and brave men go after death.

The Kinmount Icelanders decided to move in a body that



Spirit of the North—Tapestry by Mitzi Anderson. Exhibited at Winnipeg
Folksong and Handicraft Festival, 1929.



(Photo by Associated Screen News.)

Norwegian-Canadian Folk Dancers at Winnipeg.

H. Smith-Johannsen—
Pioneer of Ski Sport
in Canada.



(Photo by Associated Screen News.)

Mrs. Helga Stephanson, Icelandic-
Canadian of Markerville, Alberta.

Fall, travelling by Sarnia and Duluth. They loaded themselves and their supplies on flatboats at Winnipeg, and took four days to sail down to the mouth of the Red River. From there they were towed by the Hudson's Bay Company steamer *Colville* to Willow Harbour. The lake froze up a few days after their arrival, but they had time to build log cabins and came happily through a severe winter.

The decision to settle in Manitoba was encouraged by the Governor General, Lord Dufferin, whose *Letters from High Latitudes* tells the story of his visit to Iceland in 1856. In one of these letters, Lord Dufferin says of the Icelanders:—

"Crime, theft, debauchery, cruelty, are unknown among them; they have neither prison, gallows, nor police, and in the secluded valleys there is something of a patriarchal simplicity that reminds one of the old-world princes of whom it has been said that they were 'upright and perfect, eschewing evil, and in their hearts no guile'."

On his visit to Manitoba in September, 1877, Lord Dufferin went to see the Icelanders at Gimli, and in welcoming them to Canada paid tribute to their enterprise:—

"The homesteads I have visited seem well-built and commodious, and are certainly superior to any of the farm-houses I remember in Iceland; while the gardens and little clearings which have begun to surround them show that you have already tapped the inexhaustible store of wealth in the rich alluvial soil on which we stand—

"You possess, in a far greater degree than is probably imagined, that which is the essence and foundation of all superiority—intelligence, education and intellectual activity. In fact I have not entered a single hut or cottage in the Settlement which did not contain, no matter how bare its walls, or scanty its furniture, a library of twenty or thirty volumes; and I am informed that there is scarcely a child amongst you who cannot read and write.

"I welcome you to this country—a country in which you will find yourselves freemen serving no overlord, and being no man's men but your own; each master of his own farm, like the Udalmen and 'Boenders' of old days; and remember that in coming among us, you will find yourselves associated with a race both kindly hearted and cognate to you own; nor in becoming Englishmen and subjects of Queen Victoria

need you forget your own time-honoured customs of the picturesque annals of your forefathers. On the contrary, I trust you will continue to cherish for all time the heart-stirring literature of your nation, and that from generation to generation your little ones will continue to learn in your ancient Sagas that industry, energy, fortitude, perseverance, and stubborn endurance have ever been the characteristics of the noble Icelandic race."

Laura Goodman Salverson, an Icelandic Canadian who has already made her mark in Canadian literature with two novels—*The Viking Heart* and *The Dark Weaver*—wrote an article recently for the Association of Canadian Bookmen in which she refers to this love of reading among the Icelandic pioneers:—

"They read because they loved to read. Mistress and milkmaid, master and choreboy, all united in the strangest ecstasy. They loved books so well that not to possess a few was to be beggared of life. And the treasure of treasures in any cultured home was the volume transcribed by hand, the loving labour of years."

As to their literature she says:—

"The Icelandic classics were not written when Iceland was an old established country. They were written when the Vikings were New Icelanders, when they had barely founded their little republic, drawn up its code of laws, and forever cast off, as they erroneously believed, the yoke of kingship. They were voluntary exiles in a barren island at the world's end, but, here is the significant point; they were Norsemen still, motivated by a distinct racial consciousness. They thought as Norsemen; they felt as Norsemen; they wrote as Norsemen.

"Their classics are, strictly speaking, not Icelandic at all. They are written in Noraena, and are limited neither to Iceland nor Scandinavia. They are the tales of great men, and great events, ranging throughout the Scandinavian peninsula, the British Isles, parts of Russia, Italy, Spain, America, and not forgetting the colourful Varangian Guard at the courts of the Golden Horn. Time and place little affected the Norse bard. His method never varied. He found his man; he found his situation; and, without elaboration, boldly proceeded with his tale."

The first Icelandic settlers made such good citizens that the Canadian Government decided to encourage more to come, and

B. L. Baldwinson, afterwards Deputy Provincial Secretary of Manitoba, was appointed in 1886 as Government immigration agent for that purpose. Born in Iceland, he had come with the first group to Ontario where he got a job as cobbler's apprentice in Toronto at \$3.50 a week. Then he got the "Red River fever" and started a shoe business in Winnipeg. As immigration agent he brought over 7,000 Icelanders to Manitoba, his largest party being one of 2,000 in the year 1887. Writing to the *Winnipeg Tribune* in 1930, Mr. Baldwinson, at the age of 73, summarized the contribution made by his people to Canada:

"They do have a clearer conception of the duties of citizenship than any other race by reason of being greater readers and students. For that reason they sent a larger proportion of their numbers to help Canada in the War than did the average all-British areas in the Empire."

"As a people they have also set this country a high moral example, being strictly sober, honest and reliable people with a criminal rating which stands at zero."

In an article on the Icelandic Canadians, written thirty years ago by Arthur R. Ford for the *Winnipeg Telegram*, he states:—

"The Icelanders are natural politicians, and a few years after their arrival in this country are to be found actively participating in Canadian elections. Liberal and Conservative Clubs flourish in every large Settlement. Born students, serious-minded as a race, they take their politics in earnest, and can debate and discuss problems of the Dominion with an astonishing amount of intelligence. At the present time there are two Icelandic members in the Manitoba Legislature."

Since Iceland was the birthplace of parliamentary institutions in the Althing over a thousand years ago, we have here an interesting case of the maintenance of traditional culture.

In the Great War, 899 Icelandic-Canadians out of a total of 15,876 volunteered for service before conscription came into effect.

Icelanders organized and control the Co-Operative Fisheries that handle most of the winter catch of Lake Winnipeg.

In business they are to be found in responsible positions as bankers, grain brokers and merchants. They are strong in the field of building construction and own many of the apartment blocks in Winnipeg. But it is in the professions that they have made most notable progress—particularly as doctors, lawyers and teachers. Two Icelandic students have been awarded Rhodes Scholarships.

Vilhjalmur Stefansson, the celebrated explorer, proved to Canadians that they had a great and habitable country in the so-called Frozen North. Vilhjalmur Stefansson, himself an Icelandic-Canadian by birth, carried out in practice his contention that Arctic explorers were only hampered by elaborate supplies and that they could perfectly well live off the land:—

“A small party of white men with one or two sledges to haul scientific equipment, cooking gear, clothing, arms, ammunition and the like, could travel wherever it listed over the polar sea, no matter what the latitude, and remain indefinitely.”

To him the Arctic is “The Friendly Arctic,” and there is no question that he has vastly enlarged the knowledge of Canada’s Northern frontiers.

Mr. B. L. Baldwinson openly stated his belief that by the year 1950 there would be no Icelanders as such in Canada. Barring fresh immigration, there would remain only those who were born Canadians and who were educated and reared according to Canadian standards.

There are many of the young Icelandic-Canadians to whom their ancestral language is a foreign tongue. During the rehearsals of an Icelandic choir for the New Canadian Folksong and Handicraft Festival at Winnipeg in 1928, I was struck by the fact that the conductor of the choir had to give his instructions in English.

The singers in this choir had very sweet voices. The Icelandic language is free from gutturals and excess of sibilants and, according to the *Everyman Encyclopaedia*, is ‘almost precisely the same today as that spoken and written at the date of Iceland’s colonization in the 9th Century.’ The folksongs that

they sang had a very definite individuality and charm. One of the melodies suggested to me the following lyric about one of the most familiar birds of the Western prairies:—

MEADOW LARK

(Tune—Icelandic Folksong, "Olafur og Alfamoer")

Over the prairie Love came by;
Meadow lark, sing your song!
No spring flower so gay as I
As love came riding along.
High above me Sun was hunting cloud away.
High above me Sun was hunting rain-cloud away.

Over the ripe wheat Love came by;
Meadow lark, sing your song!
Reapers whirred and glad was I
For days were sunny and long;
Harvest moon to light us on our homeward way,
Harvest moon to light us on our home-going way.

Over the homestead Love comes by;
Meadow lark, sing last song!
Birds in Fall now south-bound fly
But Love keeps riding along.
Love-song warms my heart on ev'ry winter day,
Love-song warms my heart on ev'ry cold winter day.

—From "Northland Songs No. 1"

(Gordon V. Thompson Ltd., Toronto).

According to Watson Kirkconnell who has made an exhaustive study of Icelandic-Canadian poetry, the high water mark has been reached by Stephan G. Stephansson (1853-1927), a farmer's son who came to Canada by way of Wisconsin and North Dakota, and finally settled on a farm near Red Deer, Alberta. His published verse totals over 1,500 pages in five large volumes, and such fame did he achieve that when he visited Iceland in 1917 "he was given a royal reception by the whole nation as one of the great poets of modern times." The *nuances* of a language are lost in translation so that one has to take for granted the reputation given to this poet by his fellow

Icelanders, but the following two verses from Stephan G. Stephansson's *To Alberta* bear out Watson Kirkconnell's contention that his poetry is a reaction to the Canadian scene:—

TO ALBERTA

Here veils of Northern Light are drawn
 On high as winter closes,
 And hoary dews at summer dawn
 Adorn the wild red roses.
 Sometimes the swelling clouds of rain
 Blot out the sun's caresses;
 But soon the mountains smile again
 And shake their icy tresses.

Young mother, like thy circling hills,
 Watch ever free and tender
 Over an exiled life that thrills
 A foster-love to render;
 But let thy mountain-guards advance,
 Let ice like steel assure thee
 Against the rich man's arrogance
 And poverty's pale fury.

Among the other Icelandic-Canadian poets whose works are cited by Watson Kirkconnell are Sigurbjorn Johannsson, a Manitoba farmer; Kristinn Stefansson, a carpenter by trade; Jon Runolfsson, a school master; Jonas Ari Sigurdsson, a Lutheran Minister; Johann Magnus Bjarnason, a retired school teacher; Sigurdur Julius Johannesson, son of an Icelandic fisherman, now a practising physician; Magnus Markusson, who came to Canada as a labourer and graduated into real estate; Gimli Jonnson, a printer by trade; Guttormur J. Guttormsson, a farmer in the lake district of Manitoba, whose chief hobby is organizing and conducting rural orchestras; Torsteinn Thorsteinsson, painter and editor; Einar P. Jonsson, editor; Jakobina Johnson, a school teacher; Johannes H. Hunfjord, a farm labourer; and Sveinn Eiriksson Bjornson, a physician.

My own personal choice of the poems by these writers which Watson Kirkconnell has translated is "At My Mother's

Grave" by Einar P. Jonsson, of which the following are the first four verses:

AT MY MOTHER'S GRAVE

Here, by my mother's grave, the dusk is still.
Vague shapes are calling from the deeps of thought.
And holy dews are falling, slow and chill,
Upon the silent hillock I have sought.

The living and the dead alike may dream
Here in the graveyard in the failing light;
By the dim bourne of silence, earth may seem
To ripen minds a thing of nobler sight.

White headstone, carved with Viking characters,
In glimmering rows across the darkening plain
Are guarding still the spirit that was hers—
Our mother-land of saga o'er the main.

The tears that joy may shed, or sorrow cast,
Flow to the self-same sea when all is over;
And every soul must slumber here at last
Beneath the prairie rose and four-leafed clover.

Typical of the Icelandic-Canadians of today is Mrs. W. J. Lindal, President of the Women's Canadian Club of Winnipeg, for the season 1937-38, who was born of Icelandic parents at Churchbridge, Saskatchewan; graduated B.A. from the University of Manitoba in 1916; and in 1919 received the degree of LL.B. from the same University. She was married to W. J. Lindal, also of Icelandic parentage, one of the leaders in the Manitoba Liberal-Progressive Association and an authority on currency. She has been on the Executive in the University Women's Club, and is a past President of the Social Science Study Club of Winnipeg. She has been a member of the Executive of the Central Council of Social Agencies of Manitoba, and Convenor of a group of women chosen by that Council to study the situation of the unemployed women in Winnipeg. In November, 1936, she was appointed by the Federal Department of Labor on a Women's Advisory Committee to the National Employment Commission.

Joseph Thorarinn Thorson, who represents Selkirk in the Dominion Parliament, is the son of an Icelandic immigrant. Graduating from Manitoba College, he won a Rhodes Scholarship in 1910, and acted as Dean of the Manitoba Law School, University of Manitoba, from 1921-26. He served with distinction in the World War.

Skuli Sigfusson, a prominent farmer of Mary Hill, Manitoba, has on several occasions been elected to the Provincial Legislature.

Skuli Johnson, Assistant Professor of Classics at Manitoba University, is another Rhodes Scholar. Other Icelandic-Canadians who have achieved distinction in the Academic field are O. T. Anderson, Dean of Arts, Wesley College, Winnipeg, and Thorbergur Thorvaldson, Professor of Chemistry at the University of Saskatchewan.

Here is the translation of a popular song by Sigfus Einare-son which may serve as a fitting close to this chapter:—

"Iceland home of delight,
and bountiful, white-headed Mother,
Where is thy glory of old,
freedom and splendour of deed?"



ICELANDIC-CANADIAN IN TRADITIONAL COSTUME
Drawn by R. H. PALENSKE

CHAPTER TEN

THE EASTERN BALTIC AND CANADA

"Harken to the whisper of the fir tree at whose feet thou hast thy dwelling."

—Finnish proverb.

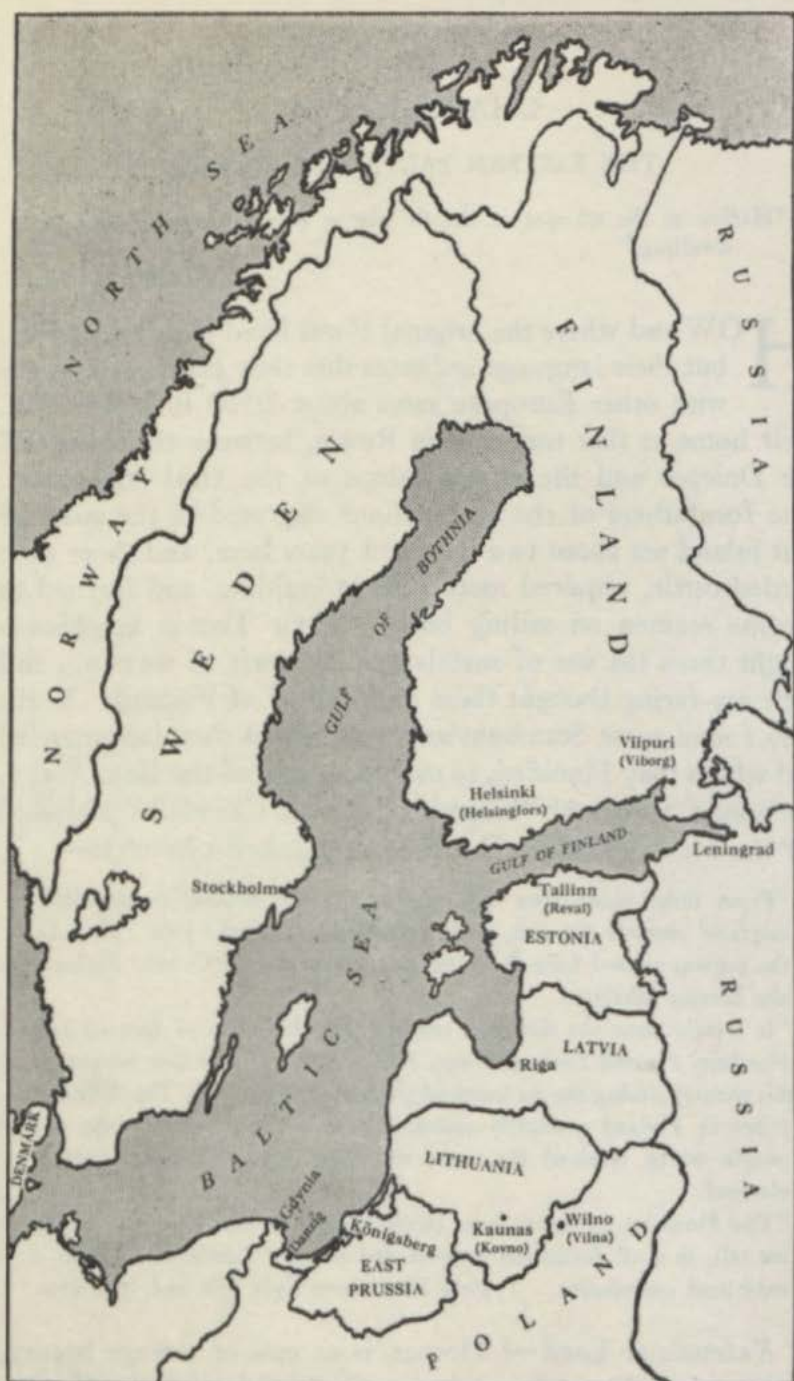
HOW and where the original Finns lived is still uncertain, but their language indicates that they exchanged words with other European races about 2,500 B.C., and that their home at that time was in Russia, between the source of the Dnieper and the western slope of the Ural Mountains. The forefathers of the Baltic Finns migrated to the coast of that inland sea about two thousand years later, and there they herded cattle, acquired more skill in building, and learned to become seamen on sailing boats. Their Teuton neighbours taught them the use of metals and the craft of weaving, and their sea-faring brought them to the Gulf of Finland. There they found some Scandinavians with whom they intermarried and whom they Finnified, to use the phrase of the Rev. Arvi I. Heinonen, author of "Finnish Friends in Canada" (published for the Home Missions Board of the United Church):—

"From these older Iron Age settlements the population gradually migrated towards the east, until somewhere about the year 700 A.D. the regions around Lake Paijanne, the largest lake in Central Finland, also became inhabited.

"It is only since the sixteenth century that the wilds of Central and Northern Finland have been won for civilization. Sweden conquered this country during the six hundred years of Swedish rule. The different tribes in Finland gradually coalesced into a single whole, into one people which received the name of Finns from the most westerly element.

"The Finns are of Aryan race, closely related to the Teutons. They are tall, in skull formation long-headed like the Caucasians, and of a red-blond complexion. Typical Finns have light hair and blue eyes.

Kalevala or Land of Heroes, is an epic of strange beauty, incorporating the traditions and ancient folklore of the Finnish



THE BALTIC

peasants. It was collected by a country doctor, Elias Lonnrot, and through translations found a world-wide public. A German version by Schiefner attracted the attention of Longfellow, who imitated it in his *Hiawatha*, transforming some of the characters into American Indians. The original *Kalevala* indicates the imaginative mind of the Finn. The principal hero, Vainamounen, is the Son of the Wind, who clears and plants the country and sows barley. On his magic journeys, he finds the daughter of Louhi, the Mistress of the North Country, sitting on a rainbow weaving, and makes love to her, though without much success. So the story continues, embroidered with innumerable fantasies, to the extent of nearly twenty-three thousand lines. Here are a few from the Prelude:—

“I will sing the people’s legends,
And the ballads of the nation—
These my father sang aforetime
As he carved his hatchet’s handle,
And my mother taught him likewise
As she turned around her spindle—
Songs I learned of magic import,
Some beside the pathway gathered,
Others broken from the heather;—
Or collected from the by-ways
As I passed along as herd boy,
As a child in cattle-pastures—
Then the Frost his songs recited,
And the rain its legends taught me;
Other songs the winds have wafted
Or the ocean waves have drifted;
And their songs the birds have added,
And the magic spells the tree tops.”

—From “Kalevala”—translated by
W. J. Kirby (J. M. Dent & Sons Ltd.).

It was to an English Bishop of the name of Henry that the Finns owed their conversion to Christianity in or about the year 1157. This was a militant form of Christianity, inspired by the then King of Sweden, and when his royal patron was

busy elsewhere, the ungrateful Finns took the opportunity to murder Bishop Henry. However, another English Bishop named Thomas was found to take his place and carry on the good work.

Those who have read Agnes Strickland's *Life of Queen Elizabeth* may remember another historical point of contact between the Finns and the English in the ceremonial visit of Johann, Duke of Finland, to London, in 1559, when he came to sue for the hand of the Maiden Queen on behalf of his brother, Eric of Sweden. His retinue wore velvet jerkins and rich gold chains, and his guards carried halberds in their hands. Whenever he went in State to Queen Elizabeth's Court, he threw handfuls of silver among the Londoners, saying that when his brother came, it would be gold. His brother never came, but married a beauty of humble degree called Kate the Nut-Girl, with whom Eric fell in love from seeing her occasionally selling her nuts in the square before his palace.

Duke Johann had a number of Scots in his bodyguard, his particular friend being recorded in history by the name of Hans Scott. When Duke Johann eventually dethroned his brother Eric, an enumeration of the Royal troops in Sweden revealed five squadrons of Scottish cavalry, or 1,500 men.

These were the days when Finland was subject to Sweden, and to serve in the Finnish or Swedish Army was much the same thing. This subjection lasted till the year 1808, when Finland was taken over by Russia and was granted a sort of antonomy.

In 1898 when Czar Nicholas II issued the Ukase that the 3,000,000 Finns in the Russian Empire must be prepared for military service outside their own Province, every Finn of every age put on mourning, the theatres were closed and the bells in the churches were tolled. Wreaths were placed at the statue of Czar Alexander II, a liberal monarch whose memory was still green. As the new Czar was adamant, there followed a heavy emigration to North America, chiefly to the United

States, which lists 320,536 as of Finnish stock in the Census of 1930.

Independence was finally won by Finland in 1917. The frontier has been altered many times in the last six hundred years:

"but even now, after the formation of the independent republic of Suomi in 1918, the whole of what is called East Carelia still belongs to the Russian Empire. During the Bolshevist regime the East Carelians have twice taken up arms and tried to get control of their fate. An autonomous position for them was in fact contemplated by the peace between Suomi and Russia, which was concluded at Dorpat in 1920. Their efforts have not yet been crowned with success, but they have been given the position of a kind of Soviet state. The capital of the autonomous Carelian territory is Petrozavodsk, which is said to have 190,000 inhabitants."

—From "Finnish Friends in Canada."

By the Rev. Arvi T. Heinonen (Home Missions Board).

This causes some confusion in the Canadian Census immigration records, particularly as at the outbreak of War in 1914 many of the Finns were listed as Russians.

The Rev. Mr. Heinonen gives Nature credit for some of the mentality of the Finn:—

"The unquenchable, transparent luminance of the northern summer night reveals aspects of nature's mystery and grandeur which the human eye would never perceive in any less fantastic light. The untiring sun never sinks to rest below the horizon.

"These luminous summer nights make full amends for all the darkness of winter. For these, more than for anything else, the Finn feels homesick, when he leaves his native country. Country folk who have emigrated to this continent and perhaps lived here for more than half a lifetime, still remember with longing the clear twilights of the northern summer, and hope to see them once more before they die."

—From "Finnish Friends in Canada."

In spite of the century-old political separation from Sweden, ten per cent. of the Finns in Finland and probably the same percentage of the Finnish-Canadians are of Swedish-

speaking families. These are the ones who assimilate most readily with the Canadians, since the similarity between the Swedish and English tongues is such that the Swede does not take long to learn the new language. The Swedes themselves have a joke on the subject, saying that in six months a Swedish Finn learns to speak a language which is neither Swedish nor English, but which they both can understand. Of 38,145 Finnish-Canadians 10 years old or over listed in the 1931 Census, 31,384 are specified as able to speak English.

"Geographically speaking, it is the most northern provinces of Suomi that furnish the majority of the present Finnish emigrants to Canada, and, incidentally, these have always been considered to have attained the highest moral level among all Finnish people. It is also significant to remember that it was the same northern rural population which started the general White Uprising in Suomi, then under the so-called Red Terror. Their war-cry, 'Against the Devil and the Russians!' soon echoed over the country. When the rest of Suomi heard that the Men of the North had made an uprising, confidence returned to their hearts.

"In the campaign throughout Suomi, these men were the flower of the White Army. Their sound, moral character, their deep sense of justice, their great love of peace, liberty and independence, their absolute honesty and open-mindedness, their unflinching courage in the face of death or danger, have during the past seven centuries of Finnish history always made the Men of the North the backbone of the Finnish people."

—From "Finnish Friends in Canada."

The Finnish immigrant has the advantage of a good education, as well as that of a sturdy physique acquired in a climate much like that of Canada. Schooling is compulsory in Finland, and after six or seven years of elementary education comes the trade school, where technical knowledge is acquired by those who wish to become artisans. This accounts for the presence of so many Finns in skilled trades in Canada, such as tailoring or jewelry. Those who arrive as labourers have probably been brought up on a farm, for two-thirds of the Finns in Finland are rural. They are also handy with car-

penter's tools, for in their original country their father has probably made the furniture as well as built the cabin.

Most of the Finnish girls come as domestics with a reputation for cooking which ensures good wages. In Toronto they are in particular demand as waitresses.

The earliest Finns to come to Canada are supposed to have been brought to work early last century on the construction of the Welland Canal. These are said to have come from Delaware, which was originally settled by Swedish and Finnish colonists.

Another early migration of Finns came to British Columbia from Alaska where they had been in the service of the Russian Government until Alaska was sold to the United States, in 1867. Some of these are said to have come to Vancouver Island as early as 1840, but all trace of them has disappeared.

The first migration in any numbers was due to the construction of the Canadian Pacific Railway, and dates from 1882. These Finns came not direct overseas, but from Michigan and Minnesota in the United States, where they were working either as lumberjacks or on farms. The settlements at Port Arthur and Nipigon originated at this period, and other Finns were recruited at Duluth by the contractors who were shipping husky labourers and axemen by way of Winnipeg to Van Horne's new road across the Canadian Rockies.

Sir Herbert Holt, who was Engineer on construction in the mountain division of the Canadian Pacific, told me that of all the men working there under him in the winter of 1883, the Finns were the best. Mr. A. J. Jalkanen, Consul-General for Finland in Montreal, accounts for this by saying that the Finns, wherever they went, kept up the custom of the *Sauna* or sweatbath, which limbered up their muscles, kept them free from rheumatism, and enabled them to stand up against severe cold better than any other race.

The *Sauna* is a room with a gallery, opposite which is an oven usually built of stones. This is filled with loose stones that are heated red hot, when water is thrown on them, filling

the room with steam. The bather sits or lies on the gallery till he perspires freely, and then whisks himself with birch twigs. Then follows massage, after which comes a douche of water, first warm, then colder, and finally icy cold. Where possible, the sweat bath ends with a plunge. This is a very old custom among the Finns, and is referred to several times in the Kalevala.

The enlargement of the canal at Sault Ste. Marie brought a group of Finns to that part of Ontario, and as they found good farming land in the neighbourhood, some of them settled down. Alan Sullivan, the novelist, who was assistant engineer in the Clergue enterprises and also was engineer on construction during the building of the branch line of the Canadian Pacific Railway from Sudbury to Sault Ste. Marie, had to do with these Finns and tells me that they were great workers, never resting from dawn to sundown. They would take on a contract for specific sections, and usually finished ahead of time. These construction gangs built their own little shacks for the sweatbath, and though he wondered how they could stand it, it certainly seemed to do them good.

Hundreds of Finns who had been employed on the construction of the Mountain division of the Canadian Pacific Railway, settled on the land along the route of the railway, in addition to a large number employed in the coal mines at Wellington and Nanaimo, Vancouver Island, in 1885. Ever since then there has been a steady flow of Finns to British Columbia, where there are now 39 communities of varying sizes.

Of all these Finnish communities in British Columbia, the most interesting is Sointula at Malcolm Island, Vancouver Island. This was started by Finnish coal miners at Nanaimo as a co-operative enterprise in the year 1901, following the arrival from Australia of three Finns who had booklets written by Matti Kurikka on co-operative farming. Kurikka had been exiled from Finland by the Russian authorities, and at that time lived in Australia. Kurikka was invited to come



(Photo by Nicholas Morant.)

Gertie Wepsala—Finnish-Canadian of Vancouver. Holder of the Women's Combined Slalom-Downhill titles for the Dominion, 1938.



Finland's Exhibit at the Canadian National Exhibition, Toronto, 1936.



(Photo by Lovelady Studio.)

Members of the Vapus Society, a Finnish-Canadian Dramatic Organization in Port Arthur, Ontario, 1938.

to Nanaimo, and on his arrival started a Finnish newspaper, in which he could carry on propaganda for a co-operative farming community. In November, 1901, the Provincial Government granted the whole of Malcolm Island, consisting of 28,000 acres, to the Finnish Co-operative Company on condition that the Company brought 350 families to the Island in the next seven years, improve the land to the extent of \$2.50 per acre, and build its own schools, wharfs, roads, etc.

Members of the Co-operative were supposed to contribute \$200 each, but it proved difficult to collect so much, and the Company was soon in financial difficulties. By the following February, however, there were 14 men and a woman all busy building houses and making roads, etc. During the ensuing Spring and Summer new arrivals came with every boat, so that tents had to be put up. At the first annual meeting, the Company had 127 members and there was a debt of only \$1,300. A sawmill was started, a hospital erected, and a fishing industry was inaugurated with a small tugboat and salmon nets. To overcome the shortage of cabins, an apartment house was built. Some of the original settlers left, but their places have been taken by others.

In the East there came a call not only for miners, but also from lumber companies and pulp and paper manufacturers. Sudbury and the International Nickel Company's plant at Copper Cliff have attracted a large community of Finns, some of whom have not only taken to farming, but have organized co-operative dairies. The co-operative movement, originating in Rochdale, Lancashire, has taken a firm hold of the Finns in Canada as well as in Finland. The Northern Ontario Consumers' Co-operative now operates five stores with headquarters at Timmins, Ontario, and in 1937 did over a million dollars' gross business with a dividend of over \$12,000 to their purchasers.

Coming from a land of lake, river and forest, the Finn takes to pioneer farming in bush country almost by preference—it reminds him of his native country, since it is in just such

country that mines are being opened up in Northern Ontario and Quebec. In Canada they are born pioneers, cultivating land that others would pass by:—

"The New Canadians of Finnish origin have dug their canals and ditches through great marshes, dried the swamps, divided the land into straight fields, growing bumper crops while the frost takes the neighbor's crops."

—From "Finnish Friends in Canada."

The mines at Porcupine, Timmins, Kirkland Lake, Noranda, Rouyn and Val d'Or, and the lumber industries at Kenogami, Cochrane and Kapuskasing have led to farm clearings by Finns who are likely to become permanent settlers. With this thought in mind, I have written in lyric to a Finnish folktune:—

HERE BY A LAKE

(Finnish Folktune—"Suomen Salossa")

Here by a lake where the moonlight is gleaming,
Thinking of Finland from whence I came,
Where by the red-burning campfire I'm dreaming,
Come to my calling the folks I name—

"Hello, my mother dear!"

"Hello!"

Her answer faint but clear,

"Hello!"

Sounds as of old in my dream just the same.

Not so far off, as she darns at a stocking,
Sits in our cabin the wife I love;
Singing away as the cradle is rocking;
Soft is her voice as the coo of dove—

"Hello, I'm coming, dear!"

"Hello!"

Her answer soft and clear,

"Hello!"

Just like an angel of heaven above.

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Gordon V. Thompson Ltd., Toronto).

There have been Finnish settlements also in the Prairie Provinces—for instance, New Finland in Saskatchewan and a large Colony of Finns from the United States near Snake Lake. Within these Provinces the Finnish-Canadian population is shown by the Canadian Census of 1931 to be mostly rural, whereas in Ontario the rural and urban are almost equally divided. The peak period of immigration was from 1921 to 1928, the records showing that 26,309 immigrants of Finnish extraction entered Canada during that time. Here are comparative figures from the Census of 1931, which, however, are said to underestimate the real number of Finns, particularly in Ontario:

<i>Province</i>	<i>Rural</i>	<i>Urban</i>
Maritimes	147	88
Quebec	211	2,762
Ontario	13,482	13,655
Manitoba	692	321
Saskatchewan	2,129	184
Alberta	2,859	459
British Columbia	4,242	2,616
Yukon and N.W. Territories.....	24	14

As regards occupation, the Finns in the Maritimes have engaged chiefly in farming and lumbering; in Quebec they are to be found mostly in lumbering and mining, though there is a successful little farming community at Macaza, near Labelle. Many of the summer residences in the Laurentians have been constructed by Finnish carpenters. In Ontario they are strongly represented in Toronto, Sudbury, Coppercliff, Kirkland Lake, Nipigon, and Port Arthur. In Manitoba, chiefly at White-mouth, Elma and Lac Du Bonnet. In Saskatchewan at New Finland, Doublane and Shaunavon. In Alberta at Canmore, Calgary, Olds and Sylvan Lake. In British Columbia at Nanaimo, Wellington, Ladysmith and Sointula, an island where they have their own reeve and postmaster.

Ninety-nine per cent. of the Finns who have come to this country read and write—they were very quick to learn English,

and this has made them all the more ready to become naturalized as soon as possible after they had fulfilled the statutory qualification of five years' residence.

There has been a certain loss of Canadian-Finnish population within the last decade, partly to the United States and partly back to Finland, where the economic situation is good, and the demand for labour has been correspondingly high.

Part of the emigration to Canada was due to the feeling that Russia was an oppressor. Now that Finland enjoys Independence, there is a natural desire among those who felt they were exiles to return. Those who were "Reds" at the time of the Revolution of 1917 are more likely to find their way to Russia. The high wages offered in the United States for domestic servants has also caused a certain migration across the border, the immigration restrictions being less severe in the case of domestic servants than in respect to other classes of labour. Counterbalancing these losses there has been the natural increase in a race in which large families are the rule, so that the estimate of the Consul-General for Finland in Montreal is that the present number of this racial group may fairly be placed at 50,000.

With the exception of those who have inter-married with other races, the vast majority of the Finnish-Canadians are Lutherans — there being seven Finnish churches in Toronto alone.

In thinking of Finns, the name of Paavo Nurmi naturally comes to mind, and the question arises as to the cultivation of athletes by this race.

According to Dr. Martti Jukola, who has written a book about athletics in Finland:—

"While Olympic Games are in progress or a Finland-Sweden contest, Finland resembles nothing so much as a nation at war. Crowds hang tensely expectant before newspaper offices, waiting for the next hastily scrawled bulletin to appear in the window. Newspapers engage relays of extra hands to answer telephone calls for news. In villages all over

the country, wireless sets are tuned in for the benefit of their owners and as many radio-less as rooms will hold."

"Athletics are what horse-racing — minus the betting — are to the British, or baseball to the Americans. . . .

"Every rural parish—and very often the separate villages in a parish—has its own Athletic Club. . . .

"Winter has the effect of bringing nearly the whole Nation into physical training—on skis."

Skiing is the natural method of cross-country travel in winter, and the Finns claim to have been the original inventors of the ski. Dozens of cross-country meets and hundreds of local meets are held in Finland every winter, and the industry of ski-making has become quite large. It is natural, therefore, to find Finnish-Canadians prominent in ski on this side of the water—a typical instance being Miss Gertie Wepsala, of the Tyce Ski Runners, Vancouver, B.C., holder of the Women's Combined Slalom-Downhill titles for the Dominion, Western Canada and the Forbidden Plateau Meets. Miss Wepsala was born in Vancouver of Finnish parents, who came to Canada in 1908. She is an all-round sportswoman, a skilful swimmer and tennis player, as well as a champion on skis.

There are few Canadians who have not been thrilled at some time or other in their lives with the *Valse Triste* of Jan Sibelius, admittedly the greatest of Finnish composers. More recently through the radio we have become almost equally familiar with his great tone poem *Finlandia*, while more gradually the symphony orchestras are giving us the opportunity of hearing his other orchestral compositions.

The recent visit of the Helsinki University Chorus to Montreal and Toronto made those of us who heard them realize the high standard to which choral singing has been developed among the Finns. There is a reason for this, namely, that singing is taught in the schools as part of the curriculum from the lowest grades upwards. There is a vast store of traditional folksong, much of which has been arranged for choral use by the outstanding Finnish composers, who also

delight in creating entirely original compositions. Thus it is that every Finnish immigrant comes to Canada with a love for singing. This was demonstrated in connection with the visit of the Helsinki University Chorus to Toronto, the audience for which included a special train load of Canadian-Finns from Sudbury, 260 miles distant.

"As a people, the Finns are fond of music. The games of the young people are usually played with the accompaniment of song by all. They have a great number of folk songs, and they love to sing them at all times. Every entertainment, even the smallest feast, overflows with music."

—From "Finnish Friends in Canada."

Here is another song with Canadian setting, which I have written to a favourite Finnish folktune:—

IN MY CABIN

(Tune—"Laula Lapista")

The honk of the wild geese southward bound,
 In phalanx cleaving the azure sky,
 And maple in scarlet splendour gowned
 Proclaim to all that the snow is nigh,
 Here in my cabin all is gay,
 Shortening days with laughter fly;
 Soon it will be my wedding day,
 Winter may come, but what care I?

The horn of the moon is rising cold,
 And ice creeps over the night-black lake;
 The pines in the dark green forest hold
 A silence only the wolf may break.
 Yet in my cabin all is gay,
 Warm is the stove and hearts are high;
 Yesterday was our wedding day,
 Winter may come, but what care I?

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Finnish folksong has some very beautiful lullabies:

"Sleep acts the part of the questioner in the lullaby of the Finnish peasant woman, who sings to her child in its bark cradle. 'Sleep, little field bird; sleep sweetly, redbreast. God will wake thee when it is time. Sleep is at the door, and says to me 'Is not there a sweet child here who fain would sleep? A young child wrapped in swaddling clothes, a fair child resting beneath his woollen coverlet.'"

—From "The Study of Folksongs," by the
Countess Martinengo-Cesaresco (J. M. Dent & Sons, Ltd.).

Women have equal rights with men and take active part in community life. Finland led the way in accepting women as University students, the first woman matriculating at the University of Helsingfors (now Helsinki) in 1870. The Finn is a lover of peace, of liberty and of independence, and if treated with sympathy and consideration makes a first-rate Canadian citizen.

OTHER BALTIC RACES — LITHUANIANS

Russia's surrender to the Central Powers during the Great War, and the rise of Communism under the Bolshevist Regime, cost the old Russian Empire its Baltic Provinces as well as its share of Poland. A separate chapter has been allotted in this book to Poland, owing to the large number of Poles who have settled in Canada. The association of Poland with the Baltic has been restored by the so-called Polish Corridor and the port of Gdynia, although the border city of Wilno (Vilna), the old Capital of Lithuania, also comes into the picture, as it is a bone of contention between the Poles and their Lithuanian neighbours.

Wilno has tragic memories of Napoleon's retreat from Moscow. Near it is a stone with two inscriptions and the following is a translation—on the one side "Napoleon Bonaparte passed this way in 1812 with 400,000 men" and on the other "Napoleon Bonaparte passed this way in 1812 with 9,000 men."

In addition to the Finns, the three racial groups which broke away from Russia and are found as independent States

on the map of modern Europe, are the Lithuanians, the Latvians or Letts, and the Esthonians. Of these the Lithuanians added the largest number (5,876) to the Canadian Census of 1931. Compared to the Lithuanian population of the United States (439,195 in 1930) this is very small. The immigration of Lithuanians into Canada is of recent date, the Census of 1921 showing only 1,970, while 1,668 of the Lithuanian-Canadian population of 1931 were Canadian born.

The gold-mining development of the Little Long Lac region in North Western Ontario was largely due to a Lithuanian prospector, Tony Oklend.

These three Baltic races are mostly of farming stock, although in the United States many of them have been diverted into industrial occupations. The Lithuanians are the blue-eyed, fair-haired cousins of the Poles, while the Esthonians are more akin to the Finns and Hungarians. The Latvians, like the Lithuanians, are of Aryan stock.

Folksong and folklore provide a key to the mentality of a race, and the folklore of Lithuania indicates how close this race is to Nature.

Here is a Lithuanian star-legend:

"The morning star lights the fire for the poet to get up by, and the evening star makes his bed. There was a time when sun and moon journeyed together, but the moon fell in love with the morning star, which brought about sad mischief.

"The moon went with the sun in the early Spring; the sun got up early; the moon went away from him. The moon walked alone, fell in love with the morning star. Perkun (the God of Thunder), greatly angered, stabbed her with a sword. "Why wentest thou away from the sun? Why walk alone in the night? Why fall in love with the morning star? Your heart is full of sorrow."

—From "The Study of Folksongs," by the
Countess Martinengo-Cesaresco (J. M. Dent & Sons, Ltd.).

In the Lithuanian National Hymn, the cry is "Let the sun shine overhead, give us light, guide our steps in the law!"

Many of the Lithuanians are Roman Catholics, many of



FINNISH-CANADIAN TYPE
Drawn by ERNEST NEUMANN

the Esthonians and Latvians are Lutheran. In a survey made for the Protestant Committee Council of Public Instruction for the City of Montreal in 1915, the report for one district states:

"Some of the people, especially Lithuanians, send their children to a French school (Frontenac School), where they learn French properly, but very little English. Lithuanians seem to be the most prosperous of all. They have a little money saved up in banks (most of them) and have their own business (grocer, tailor, shoemaker, etc.). They mostly send their children to this French school, or teach them at home. . . .

"When speaking to leading Lithuanian citizens, I noticed that they don't care to preserve their nationality, like the others. . . . The Lithuanians generally seem to become Canadianized rather quickly, so that the second generation does not speak the native tongue."

LATVIANS

The Latvians or Letts, according to Nevin O. Winter, who wrote of them before the separation from Russia,

"are an imaginative people, and many of the leading writers and artists of Russia have come of this race. They possess an immense collection of primitive folksongs and legends. Most of them are short, and are simple outbursts of joy or sorrow over the great events of human life, birth, love, death, spring, winter and harvests. Unlike the Communistic Russians, the Letts live in isolation, and the cottages may be half a mile apart. . . . In general, they are more prosperous than either the Great or Little Russians."

—From "The Russian Empire of Today and Yesterday,"
by Nevin O. Winter (1913—L. C. Page & Company).

The Letts like to celebrate the Feast of St. John:

"Fragrant birch trees and gaily hued flowers are gathered from mountain sides and fashioned into arches before the village houses. Young and old, wreathed with oak leaves and field flowers, walk in vivid procession to the master's house, bearing gifts and singing songs especially composed for the occasion. Immense torches or St. John's

fires, lighted and waved aloft, illumine the merry revel of feasting, dancing and singing."

—From "Folk Festivals and the Foreign Community,"
published for the National Board, Y.W.C.A., by the
Women's Press, New York.

There is a large British Colony in Riga, the Capital of Latvia, with an English Church built in 1857. Professor S. A. Komarov, Research Assistant in Experimental Medicine at McGill University, is a graduate of the University of Riga.

ESTHONIANS

The kinship of the Esthonians with the Finns is confirmed by their ballads. Kullervo, one of the heroes of *Kalevala*, is the chief hero of the Estonian ballads under the name of Kalevipoeg, the son of Kalev. Varnamoinen, who is the Son of the Wind in *Kalevala*, is Vanemoine, the God of Music, in the Esthonian epic. Both Finnish and Esthonian water-heroes are described as being made entirely of copper. It is common in both Finnish and Esthonian tales for persons seeking to hide themselves to be transformed into trees and flowers.

The Esthonians in Toronto have recently decided to join forces with their more numerous cousins of Finnish descent, and the Esthonian Committee is now closely associated with the Finnish Advancement Association in that city.

Esthonia has a University 300 years old at Tartu. The Esthonians are a musical race, the favourite folksongs introducing the harp and the bagpipes.

CHAPTER ELEVEN

POLAND AND CANADA

With aery steps you dance,
With offer'd arm advance,
And in your heart perchance
Revive an old romance.
With aery step you dance,
And break with love a lance;
With sparkling eyes you glance
And so my heart entrance.

—Chopin's "Prelude in A Major," Opus 28—No. 7—written in
Mazurka rhythm—translated into English verse.

A TRAGIC history has resulted in a great migration of Poles to other countries — the United States has received approximately four million citizens from Poland, while Canada has a population of at least 150,000 of Polish racial origin. The Canadian Census of 1931 lists 145,503, and the natural increase has since added considerably to that number. Over 68,000 of those listed are Canadian born, although only 18,500 came to Canada before 1911.

There are historic links between Poland and at least two of the older racial groups in Canada. In the year 1573, when Poland was the largest and most powerful State in Europe, the throne was offered to Henry of Valois, Duke of Anjou, afterwards Henry III of France. Twelve Polish Ambassadors accompanied by 150 young nobles arrived in Paris on August 19th, overwhelming the French citizens with the splendour of their appeal. They occupied fifty carriages, each drawn by four or six richly harnessed horses, and wore loose-flowing robes of Oriental appearance, caps trimmed with fur and scimitars studded with precious stones. When they were presented to Prince Henry in the Louvre, they wore robes of cloth of gold. What amazed the French was that they were able to converse in Latin, French, German and Italian as well as in their own language.

In the year after his accession, King Henry held a reception at Cracow, opened by a processional march known as the Polonaise. From that time the Polonaise was used to inaugurate State balls at many of the Courts of Europe.

The alliance with France was continued with the marriage of Vladislaus IV, in 1645, to Princess Marie Louise, who retained her seat on the throne, when Vladislaus died, by marrying his brother and successor, John Casimir. On the death of Marie Louise, John Casimir retired to become Abbot of a Monastery in France. John Sobieski, his successor, whose military skill saved Vienna from the Turks, took to himself a French wife in Marie Casimire, maid of honour to Queen Marie Louise. The thrones of France and Poland were again united in 1725, when Louis XV married Marie Lesczynska, daughter of King Stanislas.

Poland in the 16th and early 17th centuries dominated Europe from the Baltic on the North to the Carpathians and the Black Sea on the South, and from the Oder on the West to the Dnieper and its tributaries on the East. It included among its cities Posen, Warsaw, Danzig, Riga, Cracow, Lemberg, Vilna, Minsk and Smolensk — nearly all the Russian Provinces drained by the Dnieper acknowledging fealty to the Polish King.

The Poles themselves belonged either to the nobility or were peasants, and this enabled an army of Scots to serve as middlemen. Danzig was their port of entry, and from that the Scots overran the country as peddlers, selling such things as tinware, knives and scissors. Fynes Morison, writing in 1598, said:—

"The Scots flock in great numbers into Poland, abounding in all things for food and yielding many commodities. And in these kingdoms they lived at this time in great multitudes, rather for the poverty of their own kingdom than for any great traffic they exercised there."

Yet some of them became rich merchants, and King Stephen Batory, the Hungarian who ruled Poland from 1576

to 1586, protected "the Scots who always follow our Court," and allotted to them a special district in Cracow.

With the approval of James VI, the Scots in Poland organized a Union regulating their trade. In 1603 this Scottish Brotherhood in Poland had twelve branches with their own elders and judges.

William Lithgow, in 1625, estimated that there were thirty thousand Scots families in the country and called it "A Mother and Nurse for the Youth and Younglings of Scotland, who are yearly sent hither in great numbers."

Mikhail Lermontov, among the greatest of Russian poets, was the descendant of one of these Polish Scots who migrated into Russia. His name is a Russified version of Learmont. Best known of his ballads is *The Song of the Merchant Kalashnikov*, translated into English by E. L. Voynich (Elkin Mathews).

A more sentimental tie between the Scots and the Poles was added when James Stuart, the Old Pretender, married Clementina, the beautiful granddaughter of John Sobieski. Her son, Bonnie Prince Charlie, owed much of his vivacious charm, as well as his good looks, to his Polish mother.

But Poland itself, like the Stuarts, was on the down-grade in this eighteenth century. Its system of elective Kings invited foreign interference, and in 1764 Catherine the Great of Russia secured control by manoeuvring the election of her puppet, Stanislas Poniatowski. The first Partition of Poland followed in 1772, under which Russia took a slice off the east, Austria swallowed the south-east, and Prussia absorbed the Baltic Provinces. Hence the presence of at least three Polish officers in the German regiments hired by the British Government and sent out under Baron Riedesel to join the British forces on the St. Lawrence in 1776—the first Polish names that we meet in Canadian history—Major Balthazar Boguslaus Lucke, Lieutenant Ludwig Casimir Mazell and Maximilien Globenski, Army Surgeon. The Gobenskys became a prominent family in Montreal, Alexander Lacoste, afterwards

Chief Justice of the Province of Quebec, marrying Marie Louise Globensky in 1866.

After the Partition of Poland, the remaining Polish citizens attempted re-organization under a new Constitution in 1791, only to be further reduced by more sweeping Partitions in 1793 and 1795. Napoleon enlisted Polish legions in the French Army by promising Independence, and established a Grand Duchy at Warsaw; but he himself met his Waterloo, and in 1815 the Congress of Vienna handed over the last vestige of control over Poland to Russia. The abortive insurrection of 1830 resulted in still more abject suppression.

The exodus that followed filled Paris with Polish exiles, including Frederick Chopin, a composer unrivalled in the affections both of Anglo-Canadians and French-Canadians. It also brought to Canada two characters who take their place in Canadian history.

One was Colonel Nicolas Von Schultz Nils Sezolteyki, generally known as Von Schultz, who was persuaded that the Family Compact was a form of tyranny comparable to that of Russian Tzars, and took part in the 1837 American invasion of Canada in support of William Lyon Mackenzie. He was captured at the Battle of Windmill Point and was hung at Fort Henry, in spite of having as his advocate the rising young Canadian lawyer, John A. Macdonald. Von Schultz was described by a contemporary as "an elegant scholar—a good military engineer," while D. B. Read calls him "a victim of more designing men who led him to the course which brought him to the gallows." The memory of this Polish patriot is no longer associated with bitter feelings—indeed the practice has been started of decorating the window of his cell at Fort Henry with red and white roses.

The other exile was Casimir Stanislaus Gzowski, who came first to the United States and then joined the Canadian Government's Department of Public Works as an Engineer in 1841. This he left to form a private firm with important Canadian railway contracts. The International Bridge at

Niagara, which recently collapsed through an ice jam, was one of his enterprises. The first President of the Canadian Society of Civil Engineers, he was Knighted in 1890. His grandson of the same name drove the celebrated Spiral Tunnels in the Kicking Horse Pass for the Canadian Pacific Railway.

The insurrection of 1863 deprived the Poles of the last of their privileges in Russia and Germany, so that when the United States opened the gates to immigration after the Civil War, there were many to answer the call.

A large number of these were absorbed by the packing plants and steel industry of the Middle West, but the Pole is more naturally a farmer, so when Canada appeared on the horizon in the nineties with the offer of free homesteads, one current of the Polish tide set towards the more Northern country. Galicia was a particularly rich source of emigration, but it should be kept in mind that the Galicians were not all Poles — for one Pole from this territory there were four Ukrainians.

Between 1890 and 1900 there were large settlements of Poles on the sub-marginal land East of Winnipeg — land which these sturdy workers transformed into a prosperous mixed farming district. Then the immigrant stream flowed westward through Manitoba into Saskatchewan and Alberta.

It is not easy to trace the movement of this racial group very clearly before the Great War, because in the Canadian Census of 1911 they are not listed separately, being merged with the Germans, Austrians and Russians. It is still confusing, since, although those listed as Polish by racial origin number 145,503, we find that the birthplace of 171,169 of the Canadian population is specified as being Poland, while the Mother tongue of 20,992 Canadian-Poles is specified as Ukrainian, of 6,671 as German, and of 1,667 as Russian.

The outbreak of the Great War of 1914 brought new hope to the submerged Poles. Their guiding star was Joseph Pilsudski, who led the Polish Legions from Cracow against

Russia, and was given command of all Polish units in the Army of the Central Powers. When Russia capitulated, in 1917, Pilsudski threw off his allegiance to the Central Powers, was arrested and thrown into the military prison at Magdeburg by the Germans.

In September, 1917, Canada had the opportunity of studying the Poles *en masse*. When a Franco-Polish recruiting Mission came to North America to enlist volunteers for a new Polish Army on the side of the Allies, arrangements were made with the Canadian Government to provide a camp at Niagara-on-the-Lake. Twenty-two thousand Polish recruits answered the call. An account of this camp appeared in *Maclean's Magazine*, from which the following is an extract:—

"It was, however, in unorganized music that the spirit of the Pole, that variable mingling of light-heartedness and melancholy, had its most compelling expression. Whenever and wherever Poles congregates, music in some form or other spontaneously broke forth. It was most effective in their unrehearsed mass singing. That which might well have brought 'idle tears' to the eyes floated across Niagara plain on many a soft summer night. Those who heard it will never forget the haunting charm of that song of happy youth shadowed by forebodings of sorrow to come, 'Jack Szybko Mijaja Chwile' (How Fast the Moments Fly). Then there was the tripping, care-free march of the victorious legions of Dombrowski: 'Jeszcze Polska Nie Zginela' (All is not yet over with Poland) welling up in their merriest moments, as when in great cheering train-loads they began their long journey to France—and to Poland. But from the very depths of hearts saddened with the suffering of their beloved land came the solemn, stately 'Boze Cos Polske' (O God, Protector of Poland), by common consent regarded in Niagara Camp as the National Hymn of Poland. Men and women who have heard all that is most impressive in music have often stood with tear-filled eyes as thousands of Poles poured forth in this sublime hymn the pent-up emotion of a hundred and fifty years of persecution."

The hymn "Boze Cos Polske" was a favourite with the Polish revolutionaries during the Insurrection of 1863. The melody appears in folksongs of other Slavic races and is very



Polish Exhibit at Winnipeg Folksong and Handicraft Festival, 1929.



(Photos by Associated Screen News.)

Polish Handicrafts at Winnipeg.



Dancers at the Annual Polish-Canadian Ball, Royal Alexandra Hotel, Winnipeg, 1937.



Polish-Canadian Dancers of the Mazur at the Winnipeg Folksong and Handicraft Festival, 1929. (Photo by Associated Screen News.)

beautiful. It suggested to me the following lyric applicable to Poles who have settled in this country:

LORD OF THE LONELY

(Tune—Boze Cos Polske)

Lord of the lonely, friend of those that wander,
 We in our exile call on Thee to hear us,
 Hold in Thy keeping those who over yonder
 Far off in Poland can no more be near us.
 May they have Thee to rule as their dictator,
 Leave them the torch of freedom ever burning,—
 So that the world of which Thou wert creator
 May with its flame to brighter days be turning.

Here in the New Land, wide with open spaces,
 Rich is the soil for ploughing and for seeding;
 Here we are welcome, here are kindly faces,
 Token of help, if any we are needing.
 Here we are safe, and with Thy hand to guide us,
 Know we can reach the end of all our roaming,
 Strong in the hope with which Thou dost provide us,
 Glad we have come to where we now are homing.

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On the outbreak of the German Revolution, Pilsudski, who had escaped from Magdeburg, arrived at Warsaw on November 10th, and organized a new Government for Poland which took office on November 11th, the day of Polish Independence. Ignace Paderewski, the statesman-musician, was elected Prime Minister. But Poland's troubles were not all over. The Ukrainian frontier had to be established, and the issue with the Soviets had to be decided in a battle fought near Warsaw on August 15th, 1920. Peace with Russia was signed at Riga on March 18th of the following year, and Pilsudski was elected Field Marshal by the Polish Army. On March 13th, 1923, the Council of Ambassadors at Paris established the Eastern Frontiers. The population at the Census of 1931 was 32,133,500, of whom twenty-two million knew Polish as

their mother tongue, three million two hundred thousand spoke Ukrainian, one million two hundred thousand Ruthenian, one million Russian and seven hundred thousand German. The increase of population from 1921 to 1931 was over 18% in spite of a large emigration.

According to Julian Nowaki, Editor of the *Polish Times*, the Polish immigrants into Canada of recent years "were recruited for the most part from ex-Service men who, after the World War, returned to their own country with new ideas, new aims, and found that they did not fit as well as might be expected into the new conditions of life there. They were lured to Canada first by the respect they learned to give the British Union Jack during the War, secondly, by the magnet of vast tracts of land to till and conquer. They are fighters for life and pioneers first and foremost, and soil becomes dearer to them in proportion to the hardships and privations they have to endure while turning it from its primal wilderness state into the El Dorado of their dream. The Manitoba Government put aside for their use vast wooded tracts of land which they have transformed into prosperous farms."

The Canadian Poles, however, are not all farmers, the Census of 1931 showing more than 46% as urban. The mines in Cape Breton and Ontario, and industrial plants in Montreal, Toronto, Hamilton, Windsor and Kitchener have welcomed this skilful and intelligent race of workers. An analysis of the Census lists shows them distributed through almost every county in Ontario, not only in the older settlements, but also in the Northern and Western counties, such as Nipissing (570), Timiskaming (925), Sudbury (1,302), Algoma (599), Thunder Bay (2,226), Rainy River (572) and Kenora (1,089). They have given Canada some of her best lawyers, doctors, engineers, farmers, teachers and musicians. Unquenched by centuries of oppression, they have retained an individuality all the more notable, now that they have attained freedom.

In spite of the traditional connection between Poland and France, the Poles who have come to Canada show a greater

inclination to learn English than French. Thus of the 112,298 who were 10 years old and over in 1931, 96,567 had learned to speak English, as compared to 3,339 who spoke French, and 15,731 who spoke only their mother tongue.

The Poles are a people who love the Sun, and to them Canada is Our Lady of Sunlight. This I have suggested in the ballad:—

LADY OF SUNLIGHT

(Tune—Polish Folksong, "Stuzytem u pana")

Canada, Canada, Lady of Sunlight,
 Green are your forests and golden are your prairies,
 Laden your orchards, and full of milk your dairies—
 In the mountains,
 On the rivers,
 On the seashore,
 By the lakeside,
 Over all is one light
 North or South,
 East or West,
 Over all is sunlight.

Canada, Canada, Lady of Sunlight,
 Gay are your gardens and flow'rs in meadow springing
 Sweet is your song that the birds in air are singing
 In the Springtime,
 In the Summer,
 When the Fall comes,
 In the Winter,
 All the minutes run light
 All the day,
 Dawn to eve,
 Racing in the sunlight.

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As there are nearly seventeen thousand more males than females in the Polish-Canadian population, there is a natural tendency to intermarry with other races. These are a religious people, 84% of those who have come to Canada being Roman

Catholics. Of the balance, the Census of 1931 showed 6,815 Lutherans, 5,570 Greek Orthodox, 2,711 Anglican, 2,030 United Church and 1,781 as Baptist.

While the Poles are strongly individualistic, they are essentially a sociable people, and every Polish church has its societies and clubs. In the cities there are secular societies with community halls and fraternal aid organizations. The Poles have always loved music and dancing, and the balls of the Polish community held in Winnipeg, for instance, are the most colorful of the season.

While the Poles come here to build homes, to become Canadian citizens, and to bring up their children as law-abiding Canadian citizens, they still rightly take pride in the achievements of their race.

Greatest of all the Poles in the world of music is Frederic Chopin, himself an exile from his native Warsaw, who carried with him wherever he went a silver goblet filled with Polish soil, and above all carried with him the rhythm and spirit of Polish temperament and music. Great also both as composer, pianist, and as statesman is Ignace Paderewski who, when he played on concert tours in Canada, could always count on capacity audiences.

The vivacious and graceful dancing of a Polish group at the New Canadian Folk-Song and Handicraft Festival held in Winnipeg in 1928, had a marked influence on the attitude taken by Anglo-Saxons towards the foreign-born in that city. When that Festival was being organized, I was told quite frankly by a number of those whom I met there that the Canadian Pacific Railway was doing the wrong thing in encouraging these people to retain their old customs. In the course of conversation it usually developed that the critics were influenced by a novel written twenty years before by Ralph Connor, the popular Canadian novelist, entitled *The Foreigner*, a somewhat lurid melodrama of the shack-town which had grown up on the skirts of this mushroom city:—

"With a sprinkling of Germans, Italians and Swiss, it was almost solidly Slav. Slavs of all varieties from all provinces and speaking all dialects were there to be found: Slavs from Little Russia and from Great Russia, the alert Polak, the heavy Croatian, the haughty Magyar, and occasionally the stalwart Dalmatian from the Adriatic, in speech mostly Ruthenian, in religion orthodox Greek Catholic or Uniat and Roman Catholic. By their non-discriminating Anglo-Saxon fellow-citizens they are called Galicians, or by the unlearned, with an echo of Paul's Epistle in their minds, 'Galatians.' There they pack together in their little shacks of boards and tar-paper, with pent roofs of old tobacco tins or of slabs or of that same useful but unsightly tar-paper, crowding each other in close irregular groups as if the whole wide prairie were not there inviting them. From the number of their huts, they seem a colony of no great size, but the census taker, counting ten or twenty to a hut, is surprised to find them run up into hundreds. During the summer months they are found far away in the colonies of their kinsfolk, here and there planted upon the prairie, or out in gangs where new lines of railway are in construction, the joy of the contractor's heart, glad to exchange their steady, uncomplaining toil for the uncertain, spasmodic labour of their English-speaking rivals."

—From 'The Foreigner' by Ralph Connor
(The Westminster Company).

I had attended the rehearsals and knew how much time and trouble these New Canadians had put into their contributions to the programmes, and was therefore disturbed by the slim attendance at the opening afternoon concert. As Ralph Connor was an old friend, I got in touch with him and asked him to come and see the show. It happened that a Polish group danced some measures from the Mazur at the concert he attended. They were beautifully dressed in white satin, trimmed with ermine, and their dancing was as finished as one could expect from the best professionals. At the close of the performance, Ralph Connor went behind to speak to the dancers and found them to be as simple as they were charming.

"This is a revelation to me," he said, when he came back. "I always looked on the Poles as husky, dirty labourers whose chief entertainment was drink, but these are delightful, cultivated people. I feel that I have done them an injustice in my book. What can I do to make amends?"

The penance that I suggested was that he should go home and telephone to all his friends to come and see the remaining Festival performances, and to show a good example by coming himself. This he did, and the result was a noticeable change of attitude. By the fourth and last day, all Winnipeg realized that this New Canadian Festival was well worth while, and at the final performance in the Walker Theatre there was "Standing Room Only".

The change that has come over the scene in Winnipeg since Ralph Connor was inspired to write *The Foreigner* may be visualized from the three column description of a Polish Springtime Ball reported in the *Winnipeg Tribune* of April 22nd, 1938, as having been held at the Royal Alexandra Hotel. His Honour the Lieutenant-Governor of Manitoba and Mrs. Tupper led the Mazurka Grand March which prefaced the Ball, and were followed by the Premier of Manitoba and Mrs. Bracken, Mayor John Queen and other leading citizens:—

"Flags of Poland and Great Britain draped the doorways and the stair entrance to the ballroom. The chandeliers were almost concealed with trailing spring blossoms in delicate pink hues. Shields in vivid coloring were a further mural decoration, representing the various provinces in Poland. Standard of crimson tulips and clustered palms adorned the hallways.

"The window recesses were panelled in woodland scenes and others denoting the peasant life of the country, the vivid coloring and graceful figures breathing life and color into their designs. Above the windows was a dado of white leafage on wedgewood blue. Sapphire velvet curtains draped further panels forming a background for the orchestra.

"A picturesque interval in the program was the presentation of folk dances by a group of young men and girls in national Polish dress."

Out of the hundred or more gowns described by the reporter, I take a few at hazard to indicate the social character of a New Canadian dance in this Western Canadian City:—

"Mrs. Juljusz Szygowski, imported toilette of bleu de France moire, with svelte hip lines. A full back panel of the skirt terminated in a

brief train. The décolletage, high in front, was secured with a diamond clip, the back finished in a low round design.

"Mrs. Peter Taraska, white satin gown, the skirt showing a deep inset border of rounded panels outlined and embroidered in a gold floral design.

"Mrs. Lawrence Palk, white satin gown en traine, with shoulder facings of Regal blue satin forming a back drapery.

"Mrs. Felicia Shepanek (Chicago), black floral print, the design carried out in rose, green and blue. The backless bodice contrasted with the front V line, was secured with a floral ornament.

"Miss Dagmar Von Behr, white crepe girdled in silver blue velvet, the gown worn with a Battenberg lace coatee.

"Mrs. Anthony Kulczycki, lace gown in horizon blue with coatee of the lace showing high puffed sleeves. Corsage of crimson roses.

"Miss Myrna Ottulak, turquoise satin with overdress of matching tulle, the neck finished with crossed-over pleating of the tulle ending in full length shoulder draperies. Bow knots in variegated tones dotted the skirt.

"Miss Wanda Murray, princess gown of pale amber organza with shaped flare flounce bordering the skirt. The décolleté of the bodice outlined with quillings of crimson and jade which crossed at the waist line and formed front full length ties."

In its series of interviews entitled "Today's Canadians," the *Winnipeg Tribune* of March 7th, 1938, elicits the opinions of a Polish-Canadian, Conrad Konarski, born in Winnipeg of parents who came to Manitoba more than forty years ago:—

"This is our country. As soon as the young people began to grow up, they not only took an interest in things themselves, but they interested their parents in things their parents had not been interested in for 30 years—in public affairs, particularly.

"That is showing in the Polish clubs. For instance, the Sokol this winter is having lectures by men from all ranks of life. When the young people do that, they interest the old people at the same time. But you couldn't blame the parents for not taking part before. The language handicapped them. The children are away more educated than their parents. In many cases the parents knew that they were not well educated, and worked hard to give their children a good education.

"Today the national and church clubs of the first generation have changed more to educational lines and sport, dramatics and social

activities. Practically every one of these organizations has its own choir now and some sort of athletic groups, and in many there are Scouts and Cubs, Guides and Brownies."

RACIAL ORIGIN OF POLES (145,503)—Census of 1931

	Canadian born.	Born in British Isles or Posses- sions.	Born in Europe.	Born in United States.	Born Else- where.
Nova Scotia	788	3	691	6	—
New Brunswick	47	—	69	5	—
Quebec	3,316	58	6,267	71	2
Ontario	18,755	79	23,012	530	8
Manitoba	22,000	22	17,935	275	11
Saskatchewan	13,108	7	12,365	473	8
Alberta	8,827	19	11,926	381	4
British Columbia	1,797	12	2,707	81	2
Yukon and N.W. Territories	1	—	12	3	—
TOTAL	68,459	200	74,984	1,825	35

DISTRIBUTION OF URBAN CANADIAN POLES

		<i>Rural</i>
NOVA SCOTIA	1,199	289
Cape Breton	1,215	
NEW BRUNSWICK	36	85
QUEBEC	8,433	1,101
Montreal	7,184	
ONTARIO	28,234	14,150
Toronto	8,483 out of	631,207
Hamilton	4,362 out of	155,547
Kitchener	1,509 out of	30,793
Windsor	1,495 out of	63,108
Brantford	870 out of	30,107
London	688 out of	71,148
Ottawa	355 out of	126,872



Kathleen Shackleton
1930
Poland

POLISH-CANADIAN TYPE

Drawn by KATHLEEN SHACKLETON

		1936	1931	1936
MANITOBA	17,622	14,164	22,621	20,972
Winnipeg	11,228	out of 218,785		
SASKATCHEWAN	5,584	5,509	20,377	20,488
Regina	719	out of 53,209		
Saskatoon	528	out of 43,291		
ALBERTA	4,560	5,589	16,597	18,471
Edmonton	1,643	out of 79,197		
Calgary	807	out of 83,761		
BRITISH COLUMBIA	2,088			
Vancouver	1,222	out of 246,593		

Chopin, himself an exile, expressed in his music, better than anyone else, the spirit of the millions of Poles who have had to leave their country. I have endeavoured to translate into English the intention of his Prelude in F Sharp Major, which Alfred Cortot has interpreted as Chopin's Song of Exile:—

SONG OF EXILE

Here where none know me,
 Footsore and faint I wander,
 And still have found no welcome;
 Here where none knew me,
 Exile in a far away land where I am friendless,
 With no one to guide me, I wander
 Thinking of you alone through long drawn night.
 High overhead is the moon—
 Pale and serene is my love, my fair one.
 I could fancy this her own self
 Bringing me cheer from the land that still
 holds my heart.
 So let me linger awhile unseen in the wonder
 of night
 With you alone, comrade in dream.

CHAPTER TWELVE

UKRAINE AND CANADA

Memories of mine,
Memories of home,
Sole wealth of mine,
Where'er I roam.
When sorrows lower
In evil hour
And griefs o'ertake me,
You'll not forsake me.

—From "Memories of an Exile," translated from the Ukrainian of
of Taras Shevchenko by Alexander Jardine Hunter, O.B.E.

OF THE half million people of Slavic origin who have made their new homes in Canada, over fifty per cent can fairly be classified as Ukrainians. This racial group was virtually unrecognized as such by the compilers of Census lists previous to the Great War, for it was during that War that they emerged after nearly six centuries of suppression. In the Eleventh Edition of the Encyclopaedia Britannica, published in 1910-11, Ukraine is allowed only five lines. Today it appears on the map of Europe covering an area larger than France, and is indicated as one of the Republics in the Soviet Union, although a large proportion of those who call themselves Ukrainians on this side of the Atlantic do not admit that they have ever had reason to claim allegiance to Russia.

The official publication of the Ukrainian Alliance of America, translated from the volume by Dr. Stephen Rudnitsky, provides the material for the brief historical and ethnological account which follows, although I have eliminated from my quotations some of the bitter references to other Slavic groups.

The territory in Eastern Europe from which the Ukrainians come had a total population at the outbreak of the Great War of 45,000,000 people, of whom about 32,500,000 were Ukrainians, the balance being made up mostly of Poles, White Russians, Ruthenians, Great Russians, Roumanians, Hungar-

ians, Czecho-Slovaks and Germans, in addition to several million Hebrews. The land was mostly farm land, the Ukrainians themselves being either peasants or lower middle class burghers.

Their traditions go back to the old Ukrainian Empire of Kiev in the Dnieper Valley, which accepted Christianity according to the Greek-Byzantine rites in 988 A.D. The civilization of that Empire was strongly influenced by Byzantium, which was the chief cultural centre of the Middle Ages.

Harold II, the last of the Saxon Kings of England, who fell at the Battle of Hastings, took a Ukrainian, Princess Gytha, as his Queen.

It was a frontier State, and being weakened by Tartar raids, it fell eventually under the sway of Lithuania and Poland, with which it was incorporated in 1340. Three centuries later the Ukrainian Cossacks replaced Polish rule with a Cossack State, but in 1654 Russian stepped in and under the guise of a treaty divided the Ukraine with Poland, Russia holding the East and Poland the West bank of the Dnieper. The celebrated Mazeppa, hero of a poem by Lord Byron, was a Pole who was tied to a Ukrainian horse on his celebrated ride and became a Ukrainian Hetman. He raised the flag of rebellion against Russia but was defeated at Poltava in 1709, after the death of the great Hetman of Ukraïna, Ivan Skorpudsky.

Mazeppa was a Kobzar or minstrel singer, and one of the songs ascribed to him is translated by the Canadian, Florence Randal Livesay, in her *Songs of Ukraïna*, from which the following verses are extracts:—

“O woeful fate
For unhappy Tchyka!
Which brought up children
Beside the broad road—
Ki-hi! Ki-hi!

Ripe is the rye—
The harvest has come—
The Harvesters reap

And her nestlings take—
Ki-hi! Ki-hi!

And the Harvesters passed
And flung her by,
Flung away Tchyka,
Vain her cry—
Ki-hi! Ki-hi!

Fly to the Meadows, Tchyka, fly!
They took thy brood,
Thy nestlings young
Are the harvesters' food."

Tchyka-Bird is the poetical name for the Ukraine.

—From "Songs of Ukraina," by Florence Randal Livesay.
(J. M. Dent & Sons Ltd.).

With the Partition of Poland, Ukrainian autonomy completely disappeared and the people became serfs. The nobility and upper middle classes were Polonized or Russianized, Russia refusing to admit that the Ukrainians were anything but one of their own tribes, and forbidding any publication in the Ukrainian language. Austria, which took over the Ukrainians with the Poles of Galicia, was more sympathetic, and the Ukrainian traditions flourished in that part of their old domain. The language was allowed to be used in the schools and in the newspapers. In Russia also restrictions were being relaxed in the early years of this century.

Ethnologically they are described by Stephen Rudnitsky as a tall people with slender body and broad shoulders. They are short-headed with a tendency to long thin noses. They are inclined to have dark eyes and hair.

Their literature, which is now considerable, although with only a century to grow in, has been built up out of common language by a group of patriots led by the national hero and poet, Taras Shevchenko, who suffered exile to Siberia from which he returned only to die.

Dr. Alexander Jardine Hunter, a medical missionary from

the United Church among the Ukrainians of Manitoba, and author of *The Kobzar of the Ukraine*, says:—

“What ‘Uncle Tom’s Cabin’ did for the United States of America, the poems of Shevchenko did for the serfs of Russia. They aroused the conscience of the Russian people.”

Florence Randal Livesay, herself an accomplished poet, was the first Anglo-Canadian to make the English-speaking world realize the wonderful beauty of Ukrainian verse. She was fascinated by the old ballads and folksongs she heard from the lips of immigrants in Winnipeg:—

“Hanka on ironing days was a concert in herself. I remember how she told me the song made by a local poet in her old home when a faithless bride was murdered by her conscript lover. Anastasia could not wait three years, but the soldier came to her wedding—so his sweetheart fell between her bridesmaids as a star pales between two sunrise clouds.”

From “Songs of Ukraïna,” translated by Florence Randal Livesay,
(J. M. Dent & Sons Ltd.)

One of her own lyrics published in the New York *Interpreter* is entitled *The Kolomeyki—Dance Song*, and forms part of a sequence interpreting the spirit of the Ukraine:—

“I would sing my Kolomeyki
If I sang them true.
But I dwell in foreign land
Where folk laugh at you.
Since it is a foreign land,
Since the folk are so—
They must only laugh at me—
And my heart shall know.”

Here is her interpretation of the opening lines of Taras Shevchenko’s *Thoughts from a Prison*:—

The Sun sets; mountains fade
Into the darkness; the bird’s note is stilled.
The fields grow silent, for the peasant now
Rejoicing, dreams of rest.

And I look with desire,
 Longing desire—to an orchard dark,
 The Orchard of Ukraine.
 And I pour forth my thoughts
 As though my heart were resting.
 Fields, forests, mountains, darkening still . . .
 And in the shadowy blue appears a star . . .
 O Star! My Star!—and the tears fall . . .
 Hast thou then also risen in Ukraine?

The following are some extracts from Stephen Rudnitsky's volume describing this remarkable people:—

"The Ukrainian peasant is distinguished, above all, by his earnest and sedate appearance. Beside the lively Pole and the active Russian, the Ukrainian seems slow, even lazy. This characteristic, which is in part only superficial, comes from the general view of life of the Ukrainian, life if not merely a terrible struggle for existence, opposing man to hard necessity at every turn; life, in itself, is the object of contemplation, life affords possibilities for pleasure and feeling, life is beautiful, and its esthetic aspect must, at all times and in all places, be highly respected.

"The ultimate foundations of the individualism of the Ukrainian are derived from his historic-political traditions; preference for extreme individualism, liberty, equality and popular government. Proceeding from these fundamentals, all the typical characteristics of the Ukrainians may be logically explained with ease.

"The family relations reflect the peculiarity of the Ukrainian people very clearly. The comparatively high ancient culture, coupled with individualism and a love of liberty, does not permit the development of absolute power in the head of the family. In innumerable cases, the woman is the real head of the household. A daughter is never married off against her will among the Ukrainians; she has human rights in the matter. Grown sons among the Ukrainians, as soon as they are married, are presented by their fathers with a house and an independent farm.

"The capacity for association is very considerable in the Ukrainians. All such association is based on complete equality in the division of labor and profit. A foreman is elected and his orders are obeyed, but he receives an equal share of the profits and works together with the rest.

"The general relation to other people has become a matter of fixed form to the Ukrainians; a form developed in the course of centuries. The ancient culture and the individualistic cult have produced social forms among the Ukrainian peasantry which sometimes remind one of ancient court-forms. The proximity and influence of cities and other centers of 'culture' have, to a great extent, spoiled this peasant ceremonial. But in certain large areas of the Ukraine it may still be observed in its full development. Great delicacy, courtesy and attention to others, coupled with unselfish hospitality, these are the general substance of the social forms of our peasants."



AREA IN EASTERN EUROPE FROM WHICH THE UKRAINIAN AND RUSSIAN IMMIGRATION HAS COME TO CANADA.

The Ukrainians are not Communists, and fought a bitter fight for an Independent State against the Soviets. But between the new Russians and the new Poles they found the only chance

of survival was to accept the constitution of a Ukrainian Republic within the Soviet Union.

The demand for labour in the United States had resulted in a substantial emigration from Galicia and Ruthenia, commencing about the year 1880. This was one of the most densely populated areas in Europe and the Austro-Hungarian Government realized that emigration was the only alternative to starvation. The movement to Canada started later. The story of its inception has been so well told by Margaret McWilliams in *Milestones in Manitoba* (J. M. Dent & Sons, Ltd.), that I reproduce it as it stands:—

“In those days even the name of the country was unknown in Canada, and these people were called either Ruthenians or Galicians—sometimes, indeed, Galatians from the memory of the writings of St. Paul. Away off in the province of Galicia, which is now part of Poland, but in those days was in the Austro-Hungarian Empire, there was a small village called Nebilow, lying next to one of those German villages by means of which the Austrians had sought to make this territory German. Some of these Germans had made their way to Canada, and the tales they sent home reached the people of Nebilow and filled them with a desire to go to the new world. They determined to send three of their number to spy out the land and, in August, 1892, these three, Vasil Leynak, Ivan Pilipiwski and Jurko Panischak, set off in their peasant costumes to journey to Manitoba. Crossing the German border, they were arrested and made to tell whether they were bound and whether they had enough money to reach their destination. As it turned out, Leynak had enough, Pilipiwski was five ‘guldens’ short and Panischak lacked thirty guldens. Among themselves it was decided that Panischak should give some of his money to Pilipiwski and return then to Nebilow to await word from Canada. The two adventurers reached Winnipeg just as there was demand for harvesters. No one could speak to them in their own language, but, falling in with a Mennonite, who remembered a little Russian, which they also understood, they were advised to go to Gretna, where they got work and earned, what was for them, a large sum of money.

“Pilipiwski returned to his village just at Christmas-time with glad tidings from Canada and immediately preparations for the long journey were begun by the families of the three adventurers and by ten other families. Just as they were about to start, the leaders were arrested for sedition and kept three months in prison. But the ten

families came bravely on. Six of them went to Alberta to be near their German friends, two went to Greta, and two remained in Winnipeg, where Panischak and his family still live."

The incoming tide of Ukrainians coincided with a period of great railway expansion, when labour was at a premium. The Canadian Government's homestead regulations made it easy for a man to work on railway construction during the summer, cultivate his necessary ten acres and put in his six months' residence during the winter. The Ukrainian did not care for the tree-less prairie, but was willing to take bush land which provided him with wood both for building and for fuel.

The scores of thousands of Ukrainian families unloaded by the Dominion Government on prairie homesteads under the policy of the Hon. Clifford Sifton, without any adequate arrangement with the Provincial Government for their education, and with no provision for their health or housing, created problems which the Protestant Churches were the first to deal with.

"The coming of the settlers also was arranged for in Napoleonic style. They were hurled at the country by train loads. Little was known of the land they were to occupy, but it was all divided into squares. Big squares, six miles across, were called townships; each township had thirty-six square miles. Each square mile was called a section, and each quarter section was a hundred-and-sixty-acre farm.

"Canada was then advertised as the land of the second chance, and to us came people who had been hunted by poverty from almost every part of Europe and from many parts of the United States. Usually the poorest and most hopeless people landed on the poorest farms."

—From "A Friendly Adventure" issued by the Board of Home Missions, United Church of Canada.

The story of the work done by the Home Mission Committee of the Presbyterian Church of that day is told in *A Friendly Adventure* by Dr. A. J. Hunter, Superintendent of the Mission Hospital at Teulon, Manitoba, whose medical and educational work among the Ukrainians has been recognized by the title O.B.E.

"Just south of Teulon was one of the oldest English-speaking colonies in Manitoba, comprised in part of people who had come in over the Dawson trail in days before the railroad. To the north and west was a considerable and growing settlement of Swedes. Still further north and west was a colony of French, and twenty-eight miles off a colony of Jews, disproving the theory that Jews will not go on the land. To the east and north along the lake, and on the river that bears their name, was already a well-established colony of Icelanders following their ancient occupation of fishing.

"Teulon itself was about three years old when I came to it. Its site, when the railway came in and planted a station, was a swamp, but by the time of my arrival a ditch had been put through, a beginning of drainage. There were one or two stores and a courageous Methodist minister, Mr. Loree, had already built a church and parsonage. A Presbyterian Church, a few years older, was located three miles to the south, and eight miles to the north some enterprising Ukrainians were starting an Independent Greek Church, which they meant to keep separate from all foreign entanglements, whether with Rome or Russia. . . .

"I soon found a ready market for my pills and potions, especially if they were furnished gratis. By degrees, in that way it was possible to get acquainted."

A hospital was built with funds raised locally, aided by help from the Church and the Women's Home Missionary Society, on a site provided for a nominal sum by the Canadian Pacific Railway. The Provincial Government provided the schools which have since grown into handsome, well-equipped buildings.

"The Ukrainians, too, had not altogether forgotten their primitive arts, and this gave them a great advantage over English and Scottish settlers in trying to make homes in the wilderness. In fact, in some ways, they could get along even better than our Canadian backwoodsmen. The first Ukrainian settlers who came to us were mostly very poor people with little money, and what is more to the point, they knew how to get along with little. A man and his wife could go into the bush with an axe and a spade and little more, and make a home for themselves. Trees had to be cut down and shaped into logs for the walls of a house, smaller trees were cut for rafters, and the tall swamp grasses made an excellent thatch. Then clay from the subsoil was mixed with water and chopped straw and puddled together

to make a substance something like that used by the Children of Israel in making bricks for Pharaoh; with this the walls of the house were plastered thickly, outside and in. It was a much warmer house than English folk would build out of sawn lumber, and it cost nothing but the labor. The stove could be built of a framework of willow twigs plastered over with the same composition of clay. Wonderful constructions some of these were, like little houses inside the big houses! Some stoves would have several fireplaces and the tops served as beds for the children."

"A large part of the Ukrainians were determined not to submit to a Church that was a subsidiary of another foreign group, for the Greek Catholic Church was the creation of a deal between Rome and Poland, and in this country its financial backing came from the French-Canadians. So, another group of young men organized a new Independent Greek movement, known as the Ukrainian National Church. This was to be supported by the Ukrainians themselves, and not dependent on Romans or Russians or Poles or Frenchmen or Scotchmen. Ever since the flag of our Independent Greek Church was merged in that of Presbyterianism, this new Ukrainian flag has been flying, and it certainly has been intensely nationalistic. Some of their young and enthusiastic emissaries came to our school at Teulon to make sure that we would not succeed in 'assimilating' our young charges.

"That word 'assimilate' has a terrible significance to the Ukrainian patriot. He understands that the lion assimilates the lamb when he eats him, and is resolved that his people shall not be assimilated in that way."

In spite of all difficulties, the Ukrainian settler proved to be an excellent pioneer, and today is recognized to be a great asset to the Dominion. A typical picture of what happened in many parts of Western Canada is given in the account of Harrison Municipality, appearing in the Report of Survey conducted for the Manitoba Government by R. W. Murchie and H. G. Grant, published in 1926 under the title of *Unused Lands of Manitoba*:—

"The northern two-thirds of the municipality was settled about 1901 by Ruthenians brought in by the Dominion Government. This part of the municipality at that time was considered useless by the settlement to the south for anything except firewood and berry picking. Most of the land was covered by green bush or burnt-over timber. In

addition, it was abruptly rolling and rough and cut up by numerous small lakes and a few large ones.

"The original Ruthenian settlers built themselves small log houses and set out to clear the land. Spring and Fall the men would walk 15 to 50 miles to the south for work. Gradually they got together stock and implements, clearing and breaking a few acres each Summer, between seeding and harvest. The women remained at home and worked at clearing the land, picking roots and clearing stones. By the beginning of the world war the face of the countryside had been completely changed. Much of the land had been cleared, better buildings began to appear. The men no longer went out to work, the younger generation had learned the English language and readily adopted Canadian standards of living. The older generation, however, were still in control and the community was in excellent financial condition.

"The war brought greatly increased prosperity. Operations were expanded, the best modern machinery was installed, cars bought and in every way the community seemed to have come up to Canadian standards.

"The slump in prices caught this community in just the same way as many, if not all, Canadian farming communities. Farm incomes deflated more rapidly than the recently adopted standards of living. Farms were mortgaged and debts contracted for machinery and equipment which soon had the community in an unenviable financial position. With few exceptions, Ruthenians who had moved out on to prairie farms in the Canadian settlement failed and had to give up their farms. Those homes, however, which maintained a fairly plain style of living and the frugal habits of the original settlers are in excellent position today.

"In general, to any one who knew the type of country 20 years ago, the whole community presents a splendid monument to courage, hard work and perseverance. In general, it is a community of good homes, well-tilled, clean fields and fair roads. The schools are well supported and are a credit to the people. Every farmer met with spoke reasonably good English. The young people, in dress and manner, cannot readily be distinguished from any other Canadians."

Emigration, which fell off during the period when the Ukrainians seemed to be on the threshold of independence, came back to its pre-war volume, and between 1925 to 1930 the immigrants into Canada from the Ukraine numbered 25,534. Then came the depression and the necessity to impose restric-

tions, but the Ukrainians are a prolific race, and the Census of the prairie provinces, issued in the year 1936, shows an increase of 17% in the Ukrainian population of these provinces as compared with 1931.

The distribution of Ukrainians throughout Canada as listed in the 1931 Census (225,113) is as follows:—

Nova Scotia	871
New Brunswick	12
Quebec	4,340 (Montreal, 3,510)
Ontario	24,426. including
Thunder Bay	5,156
York County	5,120 (Toronto, 4,434)
Essex County	2,034 (Windsor, 703)
Wentworth County...	1,384 (Hamilton, 1,256)
Sudbury County	1,677
Algoma County.....	1,049
Ontario County	1,081
Kenora County	1,006
Welland County	951
Cochrane County	905
Rainy River County..	710
Manitoba	73,606 (increased to 86,982 by 1936)
Winnipeg	18,358
Saskatchewan	63,400 (increased to 75,984 by 1936)
Regina	1,074
Saskatoon	1,766
Alberta	55,872 (increased to 63,073 by 1936)
Edmonton	4,625
British Columbia	2,583

From these figures of distribution it is evident that the Ukrainians who have come to Canada are not all in the West, and are not all farmers. In the East they are found not only in the ranks of unskilled labour but in railway shops and in automobile factories. The manufacture of scissors in Canada is largely in their hands.

An analysis of the records of language spoken by those for 10 years old and over (157,549) shows a readiness to learn the language of their new country. Here are the figures for 1931:

	Mother Tongue Only	Mother Tongue and English	English	Mother Tongue and English and French	English and French Only	Mother Tongue and French	French Only
Foreign Born	24,911	67,135	365	681	17	38	1
British Born	844	70,522	2,676	1,005	98	10	5
TOTAL	25,795	137,657	3,041	1,686	115	48	6

RELIGIOUS TENETS OF THE UKRAINIAN POPULATION IN CANADA
(CHIEF SECTS)

	Roman Catholic	Greek Orthodox	United Church	Presby- terian	Baptists
Rural	106,599	44,020	2,029	889	756
Urban	49,721	11,366	1,638	934	506
TOTAL	156,320	55,386	3,657	1,823	1,262

At the close of the Great War when the problem of assimilating the immigrant population of the West was once more coming into the limelight, Arthur Hawkes wrote a book entitled *The Birthright—A Search for the Canadian Canadian and the Larger Loyalty*, which attracted much attention. One of the points he dealt with was that of inter-racial marriages, and as illustration he cited a story told by Mr. Thomas MacNutt, first Speaker of the Saskatchewan Legislature. *The Birthright* is now out of print, but the story is too good to be lost:—

"While I was a member of the Assembly, and coroner of the district there was a lively newspaper correspondence on the Foreign Peril. One fellow was always on edge about it. He was a Scotchman, and you would think he could scarcely sleep at night for the danger the country was in, particularly from the Galicians. After awhile the agitation against the people the Government had brought in died down, and I lost track of the wrathful Scotchman. Somebody said he had gone to British Columbia, where, I supposed, the name of the province suited him better.

"A boy was killed, in a peculiar accident, in a Galician settlement, and it was necessary to hold an inquest. I drove out there, and was met by the doctor, who said everything was ready for us.

"How will we handle the witnesses?" I asked him.

"Oh! that's all right," said he, "I have got a first-class interpreter. She won't miss anything."

"Sure enough, he was right. A smart young woman came to the book to be sworn, and said her name was Mary McTavish. 'Goodness,' thinks I, 'you must be pretty clever to pick up these people's tongue; I suppose you've been a school teacher.'

"Well, sir, she went through the business like a house afire. I didn't know which to admire most—her quick grasp of every shade of the story the Galician witnesses told, or the speed with which she translated it into English that might have been spoken by the Governor-General. I complimented her afterwards, and asked where she had got her knowledge of the language.

"In Galicia," she said; and you could have knocked me down with a feather.

"Then she said, 'I should like to introduce you to my husband. He's rather in a hurry to get home because the baby isn't very well—teething, you know.'

"So she took me to Mr. McTavish. He was the Scotchman who used to write to the papers warning us against the Galician peril."

The Ukrainian has a keen sense of drama, as indicated by the number of dramatic performances played by Ukrainian Societies in Canada, and to him the pageantry of ritual plays a large part in his religious observance.

Judge Emily Murphy, who wrote under the name of "Janey Canuck", gave in *Seeds of Pine* a fascinating word picture of the celebration of the Finding of the Holy Cross which she attended at a Ukrainian Church in Alberta:—

"As occasion may demand, an older woman comes forward and snuffs a candle with her fingers and replaces it with a fresh one. The women even carry the candles through the church when the ritual so requires it. They do not appear to have any self-consciousness, but perform their part gladly and naturally.

"And while the women march, they chant a weird harmony, the men's voices coming in at intervals like pedal points. There is no organ, or any tyrannous baton, but only, "They sang one to another," as the Jews did at the building of their temple.

"I am strangely, inexpressibly moved by this tone-sweetness. Sometimes it is massive, triumphal, and inspiring as though the singers carried

naked swords in their upraised hands; or again, it seems to be the sullen angry diapason of distant thunder in the hills.

"But mostly they sing a paeon or lamentation of the cross cross, heavy with unspeakable weariness and the ache of unshed tears. Surely this is the strangest story ever told. It is as though they sing to a dead god in a dead world.

"And, sometimes, sight and sound become blended into one, and the sound is the sobbing urge of the pines . . . the people as they rise and fall to the floor are the trees swayed by the wind. The cross they are lifting is wondrous heavy, so that it takes four strong fellows. It is built of oak beams and the figure of the Nazarene is of bronze. As the lights fall from the windows on the outstretched body, with its pierced hands and thorn-stung brow, it seems as though the tragedy of Golgotha is being re-enacted before my very eyes, here on this far-away edge of the world.

"But I cannot tell you more of this story of the Lord Christ who was crucified, except that in some way it has become a personal thing to these worshippers, and, maybe, a joyful one. It must be joyful, for, at last, they hang a garland of flowers over the upright beams of the cross and from it draw long, long ribbons of scarlet and white and blue, which the women carry to the ends of the church like floating streams of light, and between which the men and children stand to sing Alleluia and Alleluia.

"Good gentlefolk! will you be pleased to stay and eat brown bread with us at the wagons, and cheese and hard-cooked eggs? We shall not give you meat, for we would discourage the beef-trust, and, besides, this is fast day. . . . But you shall eat your food off flaxen towels which we spun and wove with our own hands. Yes! and we have wrought northern flowers and prairie roses into them.

"And further, believe us, Sirs and Mesdames, we sent five towels like unto these to Mary, the English Queen, that she might know that we are now Canadians and no Ruthenians.

"And Michael Laskowicz shall take your picture, Lady, with his picture box, and you may have Hanka's necklace like as if you belonged to us, and Anna's head 'kerchief which is always in this year's style . . . and we shall clap our hands and laugh and say, 'There! There! she belongs to us, this Mees Janey Canuck, now and without end.' . . . They are engaging, these beechwood folk from Austria, and their loving kindness is like honey to my mouth."

—From "Seeds of Pine" by Janey Canuck (Musson Book Company).



UKRAINIAN-CANADIAN TYPE
Drawn by KATHLEEN SHACKLETON

The love of drama among the Ukrainians finds its expression also in amateur theatricals. A. Biberovitch, writing in the Toronto newspaper *The New Canadians* of February 12th, 1938, says that the early Ukrainian settlers, soon after their arrival in Canada, displayed a special predilection for theatricals. As early as 1905 performances took place at Fort William, followed by others in 1907 at Winnipeg, where larger Ukrainian communities were established. However, it was only in 1909 that the dramatic activities were launched on a wider scale. In that year a group of Ukrainian amateurs, of St. Norbert, evidently believing in the stricture of St. Luke with reference to prophets not being honoured in their own country, invaded the strange territory of Winnipeg one evening, and presented at the Socialist hall, Manitoba and Powers, (now a synagogue) a five-act drama by Dr. Ivan Franko.

The Socialist hall soon proved too small for the ever-growing audiences, and a move had to be made to the old Grand Opera Hall on Jarvis and Main Streets, and later to the Queen's Theatre on Selkirk Avenue. In the ensuing period three Ukrainian dramatic societies were founded in Winnipeg and in 1913 the members of these organizations united for the purpose of economy and efficiency, the result of the fusion being the National Home Association.

"During the Great War, when the usual import of theatrical plays from Ukraine was temporarily interrupted, local authors filled the gap, W. Kazaniwsky presenting in 1916 a clever dramatization of I. N. Levitsky's "Mykola Dsheria." Sam Kowbel published a little later an original five-act comedy: 'A Girl's Dreams,' which met at once with great favor. D. Hunkevich wrote a number of plays about the same time which were successfully produced on the stage.

"The real 'boom' of the Ukrainian dramatic activities, however, came only after the Great War, when new and spacious theatrical halls were erected and a number of new players, some of them with genuine talent, settled in Winnipeg. The after-war repertoire of the Ukrainian stage in Winnipeg shows a very great variety of original works by Ukrainian authors.

"It consists generally of historic tragedies portraying the lives of great Ukrainian heroes like Chmelnytsky, Mazeppa, Polubotok, and others;

popular dramas depicting life and love of Cossacks and peasants; special plays dealing with the recent struggle for Ukrainian independence; modern social plays; light comedies; and finally, specifically Ukrainian melodramas with a typical colorful background, like 'The Zaporogian Cossacks,' which was recently successfully staged at the Winnipeg Auditorium."

In a series of character sketches of women prominent in Winnipeg, contributed by Lillian Gibbons to the *Winnipeg Tribune*, there is a vivid story of the experiences of a Ukrainian who came as a refugee in 1920 and now is wife of a prominent physician. Here is part of that story:—

"When I first saw Winnipeg, I felt very happy — there was grass growing up between the street car tracks! The streets were wide and the buildings far apart. It was all very refreshing!"

"It was Mrs. B. Dyma, telling about her first glimpse of Winnipeg, in August, 1920. She was still in her 'teens and she had under her wing a little sister and brother, with whom she had journeyed all the way from Lemberg, in the Ukraine. She was born in what was then Austria; in 1914, there was a Russian invasion that lasted three years, followed by a German occupation, and then one year as a free Ukraine before the Polish came. She remembers being herded into the church for protection, along with other young girls, and bullets whizzing overhead. It was out of this horror that an aunt in Winnipeg brought the three children, their parents dead in the cholera plague that came on the heels of war. That was why Winnipeg looked 'refreshing.'

"Mary was sent to St. Mary's Academy to study in a first-year university class. She stayed after four to learn English with one of the Sisters. In December she wrote all her exams except English literature—chemistry, physics, mathematics, Latin—and passed, and very proud were the Sisters of the young girl who had made such quick strides academically. The second year she went to the University of Manitoba; the next two years she did extra-murally, in one year's time, receiving her B.A. in the spring of 1923, less than three years after she had arrived in Canada, not knowing a word of English.

"In 1923-24, after graduation, she went to Normal school, and became principal of the school at Ethelbert, also a Ukrainian settlement.

"In August, 1925, she was married to a young Winnipeg medical man, Dr. B. Dyma. Now she has two little boys, Boris Bernard, eight—who is in school—and Donald Lawrence, who is still his mother's home companion, coming in for a cookie and a kiss from his play 'out in the yard.'

"'And that's all,' says Mrs. Dyma, like the fairy stories that stop so disappointingly just at the interesting part with a 'and they got married and lived happily ever after.' Pressed a little, she admitted this was her fourth year on the school board as a representative of Ward Three. Yes, she was a member of the University Women's Club, and of the Women's Canadian Club, and of the Manitoba branch of the Canadian Handicrafts Guild, The Ukrainian Handicraft Guild, an off-shoot she founded, and is today its honorary president. Her own home is full of exquisite examples of Ukrainian art, particularly the famous cross-stitch embroidery.

"Because she is a doctor's wife, and because she herself is a member of the school board, people in the district come to her to tell their troubles. Not once a week do they come, but many times a day. She wraps them up some cake, or takes down their address. There is always something she can do to help—if it is only listen!

"How on earth did you find time to go to 156 school board meetings during 1934? she was asked.

"'Oh,' she smiled, 'they're mostly at night.' Then it came out that people called, even after dinner, and often finished their tale in her husband's car as he drove her down town to one more of those sessions that spend themselves in wrestling with finances. Asked how she liked her work as a 'school trustee,' Mrs. Dyma said she thought it a pity so much time was spent in 'trying to make ends meet,' rather than on education. What she likes best is her visits to schools, and meeting the children. 'Because, I was once a teacher myself,' she explained.

"Then came coffee and apple-strudel cake, a Ukrainian pastry she herself had baked earlier in the afternoon. On the table was a beautiful example of Ukrainian embroidery. A bird trilled happily from somewhere in the distance, and Bernard came in from school."

The Ukrainians have been described by Professor Seignobos, of the Sorbonne, as "a race of poets, musicians, artists, who have fixed for all time their national history in the songs of the people which no centuries of oppression could silence—The Ukrainians became the first singers of Europe; the celebrated Russian music is the music of the Ukraine, and it is an Ukrainian, Gogol, who has opened the way to the Russian romancers of genius." Their greatest poet, Taras Shevchenko, wrote the songs they love best to sing. One of the most popular of these is about the river Dnieper. Since so many Ukrainians have made Alberta their home, I have taken the melody which

Micola Lysenko wrote for Shevchenko's song and written a ballad about the Canadian river, the Athabaska.

UP ON THE AMBER ATHABASKA

("The Roaring Dnieper"—Ukrainian tune by Micola Lysenko)

Up on the amber Athabaska
Freighters are floating down the flood.
Sing of the cargo they are bearing,
Piled on the deck so none can stir;
Sing of the land where they are faring,
Muskeg and timber, land of fur.

Up on the amber Athabaska
Sun falls as spangled gold on mud.
Sing of the rapids and the islands,
Canyon, portage and roaring falls,
Tar-oozing cut-bank, silt and dry lands,
Underground oil in crystal halls.

Up on the amber Athabaska
Summering flocks come North for brood.
Sing of the young ones they are rearing,
Mallard and eider, green-wing'd teal,
Trumpeter swan to tundra steering,—
Sing of the wild-goose blue as steel.

Up on the amber Athabaska
Men who are men find living good,
Trapper, canoe man, miner, trader,
Packer and camping pioneer.
Sing of the newcomer sky-invader,
Pilot and airman engineer.

—From "Northland Songs, No. 1."
(Gordon V. Thompson Ltd., Toronto)

The Rev. Paul Crath, author of the preface to Florence Randal Livesay's *Songs of Ukraïna*, is a poet and writer in his own language also. A Ukrainian by birth, he studied theology at the Universities of Manitoba and Saskatchewan. The *Boston Transcript* called his preface "a superprose apostrophe in the best style of Gogol." Here is an extract:—

"Seven feet deep is the black soil of Ukraïna, bringing forth from one seed one hundred and twenty fold. Poles, Turks and Muskovites began to press forward, eager to grasp the land flowing with milk and honey and bind her as a captive. Long centuries the sabre of the Cossack flashed beheading invaders from all part of the world. At last it was shivered and broken. Now naught is left of Ukraïna save her songs—but in that song she still lives, engraved in the heart of her people. Let it be sung, and before your eyes you shall resurrect the dead centuries."

Most of the Ukrainian immigrants who have come to Canada have brought with them, wrapped up perhaps in a handkerchief, a handful of soil from the farm they left. These handfuls of soil from the old home they keep as their greatest treasure, and if they die in Canada, it is reverently thrown into their grave. Surely a beautiful custom! How many Canadian-born have loved their country so much as this?

In considering the cultural conditions of these Ukrainians (Ruthenians and Galicians) in Canada, it must be remembered that it is less than sixty years since they were serfs, oppressed and illiterate, and it is unreasonable to expect them to become enthusiasts for higher education all at once. They came from conditions where over-crowding was the natural condition, and they could be easily exploited by unscrupulous landlords. But with time they appear to realize the fuller life in their new country, as is testified by many who at first were their severest critics. They brought with them folksongs and an appreciation for music and crafts, which under more sympathetic treatment are being revived.

The Hon. J. T. M. Anderson, Ex-Premier of Saskatchewan, in his book *The Education of the New Canadian*, says:—

"The children of these people are in many cases very bright, and when given an opportunity learn very quickly. No better material can be found among our newcomers from which to mould a strong type of Canadian citizen than is found among these Ruthenians. The parents, it may be said, almost unanimously desire their children to learn the language of this country. In Northern Alberta, of two battalions recruited for the Canadian Overseas Army, one contained 80 per cent. of Ruthenians and the other 65 per cent., all of whom or their

fathers were born in Galicia. These battalions were popularly known as the 'Irish Guards'."

It is too much to expect any outstanding contribution to Canadian poetry written in the English language by Ukrainian immigrants of our own generation. It takes, as a rule, more than one generation to absorb the spirit of a language so absolutely as to be able to use it for lyric expression. Even such a genius as Joseph Conrad might become a master of English prose and yet find English poetry beyond his grasp. Yet in his own mother tongue the Ukrainian-Canadian has written worthwhile verse, as for instance Ivan Danylchuk, born in 1901 at Canora, Saskatchewan, of parents who homesteaded. A graduate of the University of Saskatchewan, he is director of the Extension Department of the Peter Mohyla Ukrainian Institute at Saskatoon. Professor Watson Kirkconnell prints the following translation of Ivan Danylchuk's lyric "Day Dawns" in his volume *Canadian Overtones*:—

DAY DAWNS

Over the silent sea of shoreless green
 The sun arises, radiant and serene,
 And wakens music, ravishingly sweet,
 Drawn from the whispering lute-strings of the wheat.
 Erect in silken dress, the bearded elves
 In dewy basins gaily wash themselves
 With cheerful countenance. . . .

Watching the lord of light flood all the sky
 With magic from the splendor of his eye,
 I feel all sorrow from my soul is gone,
 Here on the shining prairie, at the dawn.

"The gala dresses of the Ukrainians," says Florence Livesay, "are beautiful with embroidery, scarlet beads in many rows glowing on slender necks." Encouraged by the Canadian Handicrafts Guild, they are keeping up the embroidery for which they were famous in Europe. But it is in music that they find their happiest expression. Wherever there is a Ukrainian

group, there is a choir and an orchestra. At the Exhibition Park in Toronto and in the popular Symphony concerts at the Toronto Stadium, they always command an enthusiastic audience. At the New Canadian Festival at Regina, organized in 1929 by the Canadian Pacific Railway, the Ukrainian Choir of Saskatoon, dressed in lightly coloured costumes, gave a number of choruses and dances which, according to the *Edmonton Journal*, "easily ranked as the best among the many given during the festival." Watching one of these dances, the following words came into my mind:—

DANCE SONG

(Ukrainian Folktune)

Slender ankles, dainty toes, and petticoats a-flying;
Tripping here and turning there with a vis-a-vis complying—
Swiftly bow the violin and keep them all a-swinging,
Over here from far Ukraine the Kolomeika bringing—
Laughing are the ruby lips and merry are the glances;
So we pass the winter night, and dance the old time dances.

(International copyright secured by
Gordon V. Thompson Ltd., Toronto).

Corresponding to Burns' Day among the Scots, or Bellman Day among the Swedes, is the annual celebration held in March in honour of the memory of Taras Shevchenko. The songs of this truly great poet have been set to music by Ukrainian composes, of whom there are many, but none more sympathetic than Mikola Lysenko. The Ukrainians are at their best in choral singing, that art having been developed in connection with church ritual for over nine hundred years, the first choral school having been established in Kiev by Prince Volodimir shortly after the introduction of Christianity. It is a delight to watch a Ukrainian choir, singing without any printed score, their eyes intent on the conductor who might very well be said to hold their voices in his hands. The Canadian National Anthem "O Canada" is sung with Ukrainian words in a translation which seems admirably adapted for singing. There are very

few Anglo-Canadian choirs that could sing it better than at the performance I heard at the Monument National in Montreal by a massed choir of Ukrainian singers.

In the *Canadian Who's Who* five Ukrainian Canadians are listed as having made special contributions to the life of this country:—

Nicholas Volodymir Bachynsky, teacher and legislator, three times elected to the Manitoba Legislature;

Isidore Goreski, born in Roumania and graduate of the Universities of Manitoba and Alberta, Principal of the Ukrainian Institute, Edmonton;

Bishop Basil Vladimir Ladyka, Bishop of the Ukrainian Greek Catholic Church in Canada, with a diocese of about 350 Churches and Missions in Canada;

Nicholas Apoluner Hryhorczuk, lumber merchant and legislator who was four times elected to the Manitoba Legislature;

Michael Luchkovich, teacher and legislator, who represented Vegreville, Alberta, twice in the House of Commons at Ottawa.

The point of view of the second generation, born in Canada of Ukrainian parents, is given in the "Today's Canadians" series, appearing in the *Winnipeg Tribune*, by Myron Masnik, 25-year-old leader of the Institute Prosvita Choir in Winnipeg, whose parents came to Manitoba in 1910:—

"The people of Ukrainian parentage consider Canada as their land. I believe if you gave them the choice to go anywhere in the world, they would still prefer Canada. They always call themselves Canadians, no matter where they go.

"I can't ask for anything of Canada. Why? It's not coming to me, in the first place. I believe that if you want anything, you have to earn it. You have a chance to do that here.

"If we could ask for anything at all, it would be just to fit in. The chief aim of most of these Canadian-born people who are taking such an active part in the Ukrainian organizations is to acquaint the Anglo-Saxons with them. For that reason, the young people are doing more to develop themselves artistically, or as doctors or lawyers.

"That's why they centralize in the Ukrainian organizations—to prove



(Photo by Edith Watson.)

Ukrainian-Canadian Farm Women at Kildonan, Manitoba.



(Photo by Nicholas Morant.)

Ukrainian-Canadian Truck Farm near Winnipeg.



(Photo by Montreal Star.)

Ukrainian-Canadians in the Allegiance Day Parade (King's Birthday)—Lafontaine Park, Montreal, organized by the Catholic School Commission, 1938.



Ukrainian-Canadian Ballet with National Instruments at Winnipeg, 1929.

that they also should have a place in Canadian life, and not be looked upon as foreigners all the time—because they don't feel that way. That is the reason for their efforts in pageants, and why they staged 'The Prisoner'—in the Little Theatre.

"The only way we can introduce ourselves to the Anglo-Saxons is through our folk art. We find that when people see it, they begin to understand. They begin to feel different about us right away.

"If the Ukrainians didn't have music, they wouldn't be a people.

Wherever you find ten Ukrainians in a group, there you'll find a double quartette. There isn't a single place in the world where there are Ukrainians where there isn't a choir. They just can't do without it.

"Tschaikowsky, you know, is acclaimed all over the world as a 'Russian', but he is a Ukrainian—pure Ukrainian.

"The great thing Canada had given Ukrainian people was freedom.

"The right to organize themselves. The right to cultivate themselves—their own songs, music and dances.

"In the way of living, Canada offers opportunity. They are not kept from education. As conditions are, you don't have to be wealthy to have a normal education or even a high school standing—and that was impossible in Europe."

A fitting conclusion to this brief resume of the Ukrainian contribution to Canadian life may be found in the translation of an address delivered to Lord Tweedsmuir, Governor-General of Canada, at Fraserwood on September 21st, 1936, together with His Excellency's reply:—

"To Baron Tweedsmuir,
Governor-general of Canada.

"Your Excellency:

"We Canadians of Ukrainian origin living in this country have great pleasure in welcoming you to our midst as the representative of His Majesty the King.

"The Ukrainians came to Canada as strangers to a strange land, but they have become citizens of this country and enjoy rights and privileges here which they did not enjoy in their own country, for there they were under the rule of others. Here they have found liberty, freedom of thought and speech and great opportunities for themselves and their children.

"Since the Ukrainians began their migration to Canada some forty years ago, their number in this country has grown to over 300,000. When they left their native land for this unknown western country,

they thought that they were going into exile, but instead they have found the promised land.

"Verily the promise of Holy Writ has been fulfilled.

"(Deut. VIII—7-10).

" 7. For the Lord thy God bringeth thee into a good land of brooks and water, of fountains and depths that spring out of valleys and hills;

" 8. A land of wheat, and barley, and vines and fig trees, and pomegranates, a land of olive oil and honey;

" 9. A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron; and out of whose hills thou mayest dig brass;

"10. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee.

"We have found more than richness of soil, for we have found freedom to express our thoughts and the right to worship God according to the dictates of our conscience, and an opportunity for our cultural and economic development, at the same time playing our part in the spiritual and material growth of Canada.

"All this we Canadian Ukrainians have found under the British Crown of which your Excellency is the distinguished representative. Conscious of all this and as loyal citizens of Canada, it is with great happiness and pleasure that we welcome His Majesty's representative in our midst upon the occasion of his first visit to us.

"As a token of our appreciation, we welcome you here in our traditional manner by presenting you with bread and salt as a symbol of our hospitality.

"LONG MAY YOU LIVE."

His Excellency replied:—

"Mr. Bachynsky, Mr. Wawryko and citizens:

"I thank you most warmly for the way you have received me today. I do not think that anywhere I have gone in Canada I have been welcomed with a more beautiful ceremony; your escort, your old national ceremony of presenting me with bread and salt and, if I may be allowed to say so, the beautiful and well chosen words of your address. I realize that my welcome is due to the fact that I represent your King, and it will be my pleasure to convey to the King the cordial greetings of the Ukrainian people of Canada.

"I am very happy to be among you today. I am among people who have behind them a long historical tradition, for it was your race which for centuries held the south-eastern gate of Europe against the

attacks from the East. I can well imagine that this country is home to you, for these wide prairies are very like the great plains of south-eastern Europe from which you came. During my tour of the prairie I have come across many of your people, and I am glad to see that in short time you have come to be a vital element in Canadian nation. You have played your part in the Great War. Today I find your sons in the permanent and non-permanent militia. Wherever I go I hear high praise of your industry and hardihood and enterprise, even under the most difficult conditions. You have become good Canadians.

"Every Briton and especially every Scotsman must believe that the strongest nations are those that are made up of different racial elements. The Ukrainian element is a very valuable contribution to our new Canada. I wish to say one thing to you. You have accepted the duties and loyalties as you have acquired the privileges of Canadian citizens, but I want you also to remember your old Ukrainian traditions—your beautiful handicrafts, your folksongs and dances and your folk legends. I do not believe that any people can be strong unless they remember and keep in touch with all their past. Your traditions are all valuable contributions towards our Canadian culture which cannot be a copy of any one old thing—it must be a new thing created by the contributions of all the elements that make up the nation.

"We Scots are supposed to be good citizens of new countries, that is largely because, while we mix well with others and gladly accept new loyalties, we never forget our ancient Scots ways, but always remember the little country from which we sprang. That is true of every race with a strong tradition behind it, and it must be so with a people with such a strong tradition as yours. You will all be better Canadians for being also good Ukrainians."

CHAPTER THIRTEEN

CZECHOSLOVAKIA AND CANADA

"Not by might, but by the spirit shall ye conquer."

—Czech Proverb.

THE Good King Wenceslas who looked out on the Feast of Stephen in the familiar Christmas Carol was a Czech King of a thousand years ago, so no one can deny that these sturdy Slav immigrants who have come to Canada from Czechoslovakia lack tradition. The University of Prague dates back to 1348. Charles IV, the Emperor King of Bohemia who founded it, was a student at the University of Paris, and took that as his model. Within thirty years Prague had a registration of over seven thousand students, and though it has suffered unusual vicissitudes, due to tragic political disturbances, it still is one of the great centres of European learning. John Hus was its most famous Rector, elected first in 1401 and then again in 1409. His protest against the sale of indulgences led to his excommunication and exile, and his preaching of the doctrine that the Bible must be the only true source of Christian belief resulted in his being burnt as a heretic after trial before a General Council of the Roman Catholic Church at Constanz on the Rhine in 1415. John Hus was the real pioneer of the Reformation on the Continent of Europe, and Martin Luther refers to him as his spiritual leader. John Hus was himself influenced by the English reformer, John Wycliffe, whose writings he learned to know through Anna, sister of King Wenceslas IV, and wife of King Richard II of England. In memory of John Hus, the first congregation of Moravian Brethren was organized at Kunwald, Bohemia, in 1457 bearing the name "Unitas Fratrum" (the Unity of the Brethren).

A later but still early link between England and Bohemia, the land of the Czechs, was forged about the time when Samuel de Champlain was laying the foundations of New France on



GREEK ORTHODOX CHURCH AT GONOR,
MANITOBA

Drawn by W. J. PHILLIPS, R.C.A.



UKRAINIAN FARM HOUSE AT GONOR,
MANITOBA

Drawn by W. J. PHILLIPS, R.C.A.

the St. Lawrence, and that was when Elizabeth, daughter of James I of England and VI of Scotland, became Queen of Frederick IV, Elector Palatine, who was invited to occupy the throne of Bohemia. She might have been Queen of England if the Gunpowder Plot had succeeded, but that blew up and she found a husband in this peripatetic Frederick.

It was of her that Sir Henry Wotton wrote the immortal lyric beginning:—

“Ye meaner Beauties of the Night
That poorly satisfy the Eyes
More by your Number than your Light;
You common People of the Skies,
What are you when the Sun shall rise?”

While the new King rode from the Palatine to Prague on a charger clad in a suit of dark brown and silver, Elizabeth bowled long in a carriage embroidered with silver and gold, with liveries of violet-coloured velvet. Beautiful she may have been, but she found her match in the ladies of Prague, who remembered that Titian, after spending five years studying female types at the Court of the Emperor Charles V, gave the palm of beauty to the Bohemian. Moreover, she annoyed them by being irregular in her attendance both at meals and at prayers. Her reign was brief, for within a year Frederick was routed at the battle of the White Mountain, and most of the rest of her life was spent in impecunious exile, writing letters to her husband, while he lived, in French. However, she was still known as the Queen of Hearts and distinguished herself by becoming the mother of thirteen children. This bring her into our Canadian Mosaic, for her favourite son was Prince Rupert, first Governor of the Hudson's Bay Company, to whom she bequeathed her jewels, and who, it is interesting to note, spoke Czech as a child, learning the language no doubt from his nurse.

The influence of John Hus reached the English speaking world most directly through the Moravian Brethren, numbers of whom came for refuge to England in 1620, when the Pro-

testant forces were broken up, following the Battle of the White Mountain near Prague. Among those who were sent adrift was the teacher Comenius, the Latinized name of Johann Amos Komenski, who was invited to reform the Educational Systems of Sweden, Hungary and England. It was Comenius who invented the use of picture books for teaching children, and the method of teaching languages by natural conversation on ordinary topics. He also included singing and handicrafts as regular subjects in the school curriculum. In 1640 he was invited by the English Government to suggest a plan for dealing with the American Indians. He prepared a scheme whereby the Indians could be educated, and worked out a plan of organization from elementary schooling to the University. Unfortunately the Civil War in England interfered, and the plan was forgotten.

The Moravian Church recovered strength in Germany, and sent out missionaries, particularly to North America. John and Charles Wesley met some of these on their own missionary trip to Georgia, and on their return to London were definitely "converted" by the Moravian Brother, Peter Bohler. A Moravian tune known as "Winchester New" is used for five hymns in the Hymnary of the United Church of Canada, one of them being "Jesus, Thy blood and righteousness," which John Wesley translated from the original Moravian hymn by Nicolaus Ludwig Zinzendorf. In 1749 the British Parliament after examination of the Moravians and their Episcopacy recognized the Brethren as an ancient Protestant Episcopal Church and granted several privileges in King George's Colonies in North America, where many of them settled. Among these were freedom from military service and the oath.

The Moravians sent missionaries to the Labrador, but since the Privy Council has decided that Labrador belongs to Newfoundland, these do not come into our Canadian Mosaic. Moravians, however, have left their mark on Pennsylvania, to which they commenced to come about 1739, making their headquarters at Bethlehem, which they transformed into a garden city

with an Inn reputed to be the most comfortable in North America. One of their chief missions in the 18th Century was that to the Delaware Indians. That tribe was driven up North at the time of the American Revolution, and came into Canada under the guidance of David Zeisberger, known as the Apostle of the Delawares, holding its first Communion on May 18th, 1792. It received a grant of land from the British Government in Middlesex County, Ontario, on the Thames River. When Governor Simcoe made a tour of inspection on sleighs in February, 1793, he came to the Moravian Village recently established there by the Delawares under the supervision of four Moravian missionaries.

In Mrs. Simcoe's Diary, under the date of August 31st, 1795, there is an interesting item:

"A Moravian woman, married to a farmer near here, brought me a loaf of bread so peculiarly good that I could not but enquire about it. She said that it was made with rennet and whey, without yeast or water, and baked in wicker or straw baskets, which is the method taught at the Moravian School at Bethlehem, in the States, where she was educated. The bread was as light as possible and rich, like cake."

—From "The Diary of Mrs. John Graves Simcoe,"
by John Ross Robertson.

In the War of 1812-15, the Mission suffered at the hands of the invading Americans, who burned the Indian Village in October, 1813, including the Mission House and Chapel.

Next Spring they moved to another site but returned in 1815 to a location on the banks of the Thames, opposite their former home, calling the new Station Moraviantown.

A new Church was dedicated in 1848, and there are mission schools with a Home for Girls.

The Rev. C. A. Gutensohn, President of the Executive Board of the Moravian Church in Canada, supplies the following information about the followers of John Hus in Western Canada:—

"The Moravian Church is international in character. The main branches are (1) German branch, with headquarters at Herrnhut; (2)

the British branch, with headquarters in London; (3) American branch with headquarters at Bethlehem, Pa. The church in Canada is a branch of the American Church.

"It is a Protestant body, holding doctrines in common with other Protestant Evangelical bodies.

"Settlers of the Moravian Brethren came to Canada from Volhynia, Russia, and settled ten miles south-east and thirty-five north-east of Edmonton, forming the first congregations in Canada. The first congregation was organized on May 6, 1895, at Bruderheim, Alta., thirty-five miles north-east of Edmonton. It means 'the home of the brethren'. Later when the Canadian Northern Railway was built, it took the name from the congregation. The second congregation, 'Bruderfeld', was organized in June, 1895, ten miles south-east of Edmonton (a country point). There are now seven congregations in Edmonton and immediate vicinity. The people in these congregations are mainly German Russians, from Volhynia, Russia, some from Poland and a few from Germany, etc. These Germans emigrated from Germany to Russia during the reign of Queen Katherine, who invited German peasants to Russia. There are five congregations and several preaching places in and around Calgary. These congregations consist mainly of German-Russians. They also left Germany for Russia during Queen Katharine's reign. They are mainly from Saratov, Samaria, Russia and from Bessarabia, which province is now part of Rumania.

"Walter Kuhl, M.P., joined the Bruderheim congregation.

"There are two congregations in Saskatchewan, one of German-Russians and the other German-Americans. The work in the latter is all English. There are two congregations in B.C., Vancouver and Rosedale. Most of the members came from the older congregations of Alberta and Saskatchewan. The total membership is nearly 2,000, served by eight ministers.

"The German-Russian people are, to my mind, neither German nor Russian. They were never Russianized, while in Russia. They speak the German language, but do not possess the other German characteristics. They are a people who belong in a class by themselves.

"They are good and thrifty farmers. They are ambitious.

"The second generation is Canadian. As an example, in my church in Calgary the morning service is German, the Sunday School, Young People's Work and Evening Worship are conducted in the English language. In about twenty years hence, our work in Canada will be practically entirely English. Among the second generation, we have teachers (one in the University of Alberta) and others in the common professions. Those born in Russia have had very little education and



CZECHOSLOVAK TYPE
Drawn by N. de GRANDMAISON

some none. They are a credit to the country, and by the sweat of the brow clearing forests, breaking the soil, improving the land, they have and are still making a contribution to Canada. All of this is being encouraged by the Moravian Church.

"The Church stresses education. The education for the ministry is grade 12, University to B.A. and a three-year theological course leading to a B.D."

One post-war result of the Czech struggle for Independence has been the revival in Czechoslovakia itself of the gospel preached by John Hus, and the rehabilitation of the Church of the Czech Brethren in its native country. The late President Thomas Garrigue Masaryk was associated with this revival.

While I have dealt in considerable detail with the Moravian Brethren, it should not be forgotten that most of the Czechs and Slovaks in Canada adhere to the Roman Catholic Church, the analysis as shown in the Census of 1931 being as follows:—

Roman Catholic	24,575	Greek Orthodox	828
Lutheran	1,696	Presbyterian	591
United Church	1,260	Other	1,251

In Montreal the Roman Catholic Czechs and Slovaks worship at the Church of Notre Dame des Anges, built originally in 1833 as a Protestant Church but consecrated for Catholic Services in 1867. The altar contains stones dating back to the Eleventh Century.

The chief interest of the Czech has been, and still is, education. If there is any other race to which he can be compared, it is the Scot. The Czech is a Highlander with the clear thinking that seems natural to those who live among the hills. He has been a prolific reader and producer of books. Czech and Slovak literatures are closely connected with the culture developments of Europe since the 11th Century. They have their own character in their language as well as in their contents. Within the last fifty years there has been a great development in technical education, the technical schools at Prague drawing immense numbers of students from all over Eastern Europe. As a result the Czech and Slovak emigrants are as often as not

skilled workers—this accounting for the listing of more urban than rural Czechs and Slovaks in the Canadian Census of 1931.

DISTRIBUTION OF POPULATION

Rural	14,705
Urban	15,696

The migration to Canada started nearly fifty years ago, and came indirectly through the United States. Some seven hundred had arrived in Manitoba and Saskatchewan before the end of the century.

According to a statement made by the late Max Steinkoff, former Consul for Czechoslovakia to the *Winnipeg Tribune* in February, 1930, the movement to Canada was not of a systematic character, but came in small groups or individually mostly from the United States where Czechs and Slovaks had settled two or three decades previously. At first they sought employment in industry, mining, railway construction, etc., and then when they had accumulated savings, reverted to their traditional occupation of farming. Thus farm settlements in Esterhazy, Marriott, Glenside and Yarbo, in Saskatchewan, were recruited from Czechs and Slovaks who had originally found their way to Fort William, Winnipeg, Canmore, Blairmore, Nordegg and Frank, in Alberta, and Fernie, Trail and Natal, in British Columbia.

While the Slovaks are mostly of farming stock, they have shown themselves willing to turn to any kind of manual labour which provides them with a livelihood and the cash necessary for the farm which is their ultimate intention. This accounts for the number of Slovaks employed at the anthracite mines near Lethbridge. This form of mining is seasonal, slack in summer but busy Fall and Winter. Knowing the love of the Slovaks for the land, the Canadian Pacific sold them garden lots of five to ten acres at \$5 an acre on easy payments, with the result that many of them have since taken up quarter or

half sections of land which they were well able to finance with their savings. They have in most cases become strongly Canadian in sympathy, and numbers of them volunteered for service in the early stages of the Great War, although their relatives in Central Europe, being citizens of the Austro-Hungarian Empire, had been conscripted and forced to fight on the side of the Central Powers.

Under sympathetic leadership the Slovaks make excellent labourers and are preferred for heavy manual work in anthracite mines.

The Hon. J. T. M. Anderson wrote of the Slovak in his *Education of the New Canadian*:—

"The women are very artistic, and this is shown in the taste displayed in the decoration of their homes, and also in their beautiful hand embroidery which is indeed with song the chief art of the Slovak. . . . Both men and women are capable of enduring great hardships and are very hard workers. . . . The Slovaks are taking an interest in our schools, and some are sending their children to the collegiate institutions and high schools."

As to the Czech settlement in Viking, Alberta, Max Steinkoff wrote:—

"Back in 1904 there came from the state of Oklahoma the vanguard of the Czech settlement in Viking, Alta. There were three families in all, and they formed the nucleus of the Prague settlement.

"With ox-teams they came travelling over 70 miles through roadless prairie and bush from the nearest railroad point, and there they homesteaded and endured the untold hardships of pioneering.

"The following year more families came out from different parts of the United States to seek their fortunes in the wild belt of central Alberta.

"Slow but steady progress was made throughout the years that followed, and kept pace with the rest of civilization until today we can boast of fifty families, with a land ownership of 15,000 acres of good land. Some of them, however, are not land owners, but have professions and high business positions.

"One of the features of the great majority of this small settlement is their specialization in agriculture. Their credit is good. In co-

operative organization and sociability they are fully up to the standard of the best Canadians.

"In education, they are not lacking, several of the young folks having won high honours and distinction in schools, colleges and universities.

"They are progressive, as seen by the fact that a large percentage of them own and operate their own threshing outfits. Many of them own tractors and do tractor farming.

"Two of the farmers are engaged in black fox farming, one of them having fifty black foxes and a set of buildings reputed to be the best and most modern between Edmonton and Saskatoon, a distance of 300 miles. Most of them have beautiful and handsome homes.

"Last, but not least, is the fact that they are loyal citizens, which cannot be disputed, as many of the young men have served and fought in the World War. One gave his life for his country, and another, wounded five times, was recommended for the Victoria Cross."

Dr. Peter H. Bryce, who was for twenty years Chief Medical Officer of the Dominion Government's Immigration Service, paid a visit in 1928 to a Czech settlement which was founded near Esterhazy about fifty-two years ago:—

"My thirty-mile-an-hour motorist took me over good country roads, first south-west into the Czech settlement, and soon we were visiting the beautiful home of Joseph Dolejš, a Czech, the possessor of six quarter sections, or 1,000 acres. We found his wife at home in what might well be called a mansion. Joseph and wife are of the second generation in the settlement and are only an illustration of most of their neighbours. An ample house, equipped with water tank and piping, electric lighting and modern heating, has beyond it in large grounds, levelled with care, a large stable and barn. Nicely located, not too far from the house, is Madam's poultry yard, where an eastern housewife would go green with envy at seeing the 100 turkeys brought in for the night from the wheat fields to defend them from the coyotes. To the turkeys are added more than 100 chickens of various ages. Of course, there are plenty of cows, eight milking, whose cream is shipped to town, with young cattle. In addition to the green crops there were 80 acres in wheat, 60 in barley, and 70 in oats. The four girls and two boys were baptized by good missionary Mackay of the Round Lake Mission, and go to the local school or the Esterhazy High School, and all speak good English. The family are surrounded with brothers, on farms equally good and prosperous, and friends such as Joseph Sobotka, who is also of the second generation

and has house and barns similarly equipped with modern conveniences. Land has recently been sold at \$50.00 per acre here, and perhaps nowhere in Saskatchewan would a more prosperous, happy and contented settlement be found than these fifteen or twenty Czechoslovak families. "Other Czech families are John Vrabetz, Stanley Yecny, Jos. Antos, Frank Yecny, Jos. Lomenda, Frank Hermanecke. I met the old father of the Pangracz brothers, who now lives in Esterhazy with his wife, but enjoys his days in going out to the farms and helping in the harvest. In his broken English, he told of there being no railroad when he came in, had worked on the railway in the mines, and thinks the boys today have an easy time of it."

The national song of the Czechs is entitled "Where is My Home." I have adapted its lovely melody to a Canadian theme, so as to make it a Hymn for the New Canadian:—

WHERE IS MY HOME?

(Tune—"Kde Domov Můj" by Joseph Tyl)

Where is my home? Where is my home?
 I was sad at heart when I landed
 On an unknown soil, empty handed;
 But the sunbeams played so bright
 That my heart again was light,
 And the folk I met were so friendly
 That they made me feel at home.
 That they made me feel at home.

Where is my home? Where is my home?
 Where a man is good as his neighbour
 And we all take joy in our labour,
 And the wife sings all day long
 With the children bright and strong
 And it seems just like God's own country.
 That is where I have my home.
 That is where I have my home.

(International copyright secured by
 Gordon V. Thompson Ltd., Toronto).

According to the late Dr. E. H. Oliver, of the University of Saskatchewan, the Czechs came to Western Canada for four

reasons: (1) land hunger; (2) opposition to conscription; (3) letters and reports from friends in Canada; (4) unsteady social conditions in Europe. They crossed the Atlantic hoping to find more congenial conditions in Canada.

Of the 30,401 Canadians of Czechoslovak racial origin listed in the 1931 Canadian Census, 1,231 are stated to have been born in the United States. This is only natural, for the early immigration into Canada was more or less an overflow from the far greater movement to the farms and cities of the Middle West. By the year 1910, Chicago alone had 110,000 Bohemians (as the Czechs were then called) out of 539,392 listed for the whole of the country. In comparison, Canada had only slightly over three thousand. Even of these, I am told, a number came not directly from the territory now known as Czechoslovakia, but from Colonies outside that territory such as Volhynia in Russia, from which they were glad enough to escape. Nearly half of the present Czechoslovak-Canadian population came to this country between the years 1926 and 1930. By that time they were known and welcomed on account of the heroic fight they had made for the cause of the Allies during the Great War.

Refusing to serve in the ranks of the German-Austrian armies, they formed Czechoslovak legions in France, Italy and Russia. When Russia gave in, the Czechs and Slovaks in that country refused to disarm, and finding no other way made one of the greatest marches in history Eastward through Siberia to the Pacific Coast. The Bolshevists attempted to cut them off, but were defeated by brilliant strategy, and if they had cared to stay, Siberia might have been Czechoslovak today.

Major Morrissey, a Canadian officer who was quartered near the Czechoslovak Flying Column at Omsk, says that they might be said to have sung their way across Siberia—he never heard so much singing in his life. Here is the translation which I have made of a popular Czech song "Mandrulita de la Munte":—

Bonnie lassie from the mountain,
 Do not hurry past the fountain
 Where the rambler roses blow.
 For the waters in their welling
 Can be heard the tale a-telling
 Of the loves that come and go.

There you will the day remember
 Back in wonder-sweet September
 When I pulled a rose for you.
 Then you took it for a token;
 Then you knew the thought unspoken
 In that rose—at our adieu!

No race is richer in folksong and folklore than the Slovaks.

"A Slovak legend describes two musicians who, as they were travelling together, noticed a fine plane tree; and one said to the other, 'Let us cut it down, it is just the thing to make a violin of; the violin will be equally yours and mine; we will play on it by turn.' At the first blow the tree sighed; at the second blow blood spurted out; at the third blow the tree began to talk. It said: 'Musicians, fair youths, do not cut me down; I am not a tree, I am made of flesh and blood: I am a lovely girl of the neighbouring town; my mother cursed me while I drew water—while I drew water and chatted with my friend. 'Mayst thou change into a plane tree with broad leaves,' said she. Go ye, musicians, and play before my mother.' So they betook themselves to the mother's door and played a dirge over her child. 'Play not, musicians, fair youths,' she entreated. 'Rend not my heart by your playing. I have enough of woe in having lost my daughter. Hapless the mother who curses her children!'"

—From "The Study of Folk-Songs,"

by the Countess Martinengo-Cesaresco.

(J. M. Dent & Sons Ltd.)

On the collapse of the Central Powers, the new State of Czechoslovakia was created, in 1920, with Thomas Garrigue Masaryk as President. Threat of war in 1938 compelled his successors Eduard Benes and General Syrový to yield large boundary areas to Germany, Poland and Hungary, while Home Rule has been granted to the Slovaks and Ruthenians.

The astounding resurrection of the Czechoslovak nation

after centuries of apparent death is due to the fact that even at the time of hardest oppression the Czechs and Slovaks never forgot their language and their great history. In the second half of the last century they were already fully prepared for their struggle for independence. Their national consciousness was greatly supported by their literature. Also the athletic organization known as the Sokol, contributed to this aim. In this organization thousands of young Czechs and Slovaks learned discipline and secretly prepared to throw off the yoke of the oppressor.

The Sokols were inaugurated in 1862, the intention being to create through gymnastics an energetic and courageous manhood, moral and physical training being correlated. Early in this century the policy was broadened to include the foundation of libraries, public reading rooms, lecture courses and visits to places of historic interest.

In North America the Sokol is still flourishing, but without political intention, the chief activities being gymnastics, music and amateur theatricals.

The Post-War migration of Czechs and Slovaks to Canada was described as follows by Max Steinkoff:—

"After the Great War only smaller groups or individuals started to emigrate to Canada from Czechoslovakia to join relatives established on Western farms, their numbers never exceeding about 300 per year, until 1923, when over 2,000 came to Canada as bushmen and farmers. Owing to great forest wealth in Slovakia, these men have found that their new home in Canada affords them the same occupation as in their old country. From then on the flow of immigration to Canada from Czechoslovakia has steadily increased, until 1928 when it reached the figure of over 7,000 for that year. According to a conservative estimate, the number of Czechoslovaks in Canada may easily be put at 30,000—although more than that came to Canada, but many have returned to their native land.

"These immigrants, being of a farmer type, started to take work on Western farms with the intention of settling on them. Those with success and luck remained on farms and are prospering, others with less success sought employment in construction, mining and industry. But when they succeed in becoming at least a little independent financially,



(From the portrait in the National Portrait Gallery. Photo by W. F. Mansell.)
Elizabeth, Queen of Bohemia, daughter of James I of England.



(Public Archives of Canada.)
Prince Rupert, son of Queen Elizabeth of Bohemia, first Governor of the Hudson's Bay Company.



(Photo by Nicholas Morant.)

A Czechoslovak-Canadian of Manitoba.

Czechoslovak Exhibit
at the Church of all
Nations Missionary
Festival, Montreal.

(Photo courtesy of the
Rev. Dr. R. G. Kutzunov.)



Czechoslovak-Canadian dancers
at the Folksong and
Handicraft Festival,
Regina, Saskatch-
ewan, 1930.

(Photo by Associated Screen News.)

they begin to drift towards farms to follow their occupation. At present there are many individual Czechoslovak farmers from the recent immigrants in Western Canada, and as many cases indicate, they are going to stay there. Whenever such a settler is five years in Canada, he applies for Canadian naturalization.

"The Czechoslovaks are industrious, conscientious in their dealings and thrifty. Once such an immigrant gets hold of a little land, he adheres to it with body and soul, and tries to develop it to the best of his ability."

An indication that some of those listed as of Czechoslovak racial origin have come to Canada by way of Russia is found in the classification of religious tenets which shows 828 as belonging to the Greek Orthodox Church. A common opinion that those of this race are largely free thinkers is evidently not true of those in Canada, as only 43 are so listed.

They have shown a readiness to learn English, the figures showing 21,198 as English speaking out of a total of 24,730 who are ten years old and over. During the period of 1931-1936 there was a movement westward into Alberta from the two Eastern prairie provinces.

A typical instance of a Czech who has developed a successful business is Mr. F. Dojaczek of Winnipeg, who came to this country to sell bibles and has built up the largest distributing house in Western Canada for books in the Czech, Ukrainian and German languages, including dictionaries and correspondence manuals likely to be of service to the New Canadians. As these are fond of music, he has also developed a wide distribution of musical instruments. In addition to these activities he is the publisher of *The Canadian Farmer*, an influential paper circulating among the Ukrainians in the West, and many other newspapers.

The following paragraphs are quoted from the *Toronto Globe and Mail* of August 18th, 1938:—

"The little town of Dresden, Western Ontario, was the scene of a unique ceremony recently when 1,500 Czechoslovakians from the district gathered to celebrate the annual Dozenky (end of harvest).

Led by a Czech band from Chatham, clad in their native costumes, and headed by the Union Jack, the people paraded through Dresden streets. Mayor Hoyles gave an address of welcome, in which he praised their industry and patriotism.

Led by Mr. Somr and his wife, a group carried grain and farm produce, with scythe and rake, to a raised dais for the ancient Czech ceremony. As they walked they sang the age-old peasant song, 'Uz je slunko za horon' (The sun is behind the hills). Holding aloft the produce, they continued a song, 'Pochvalen bud Jeziz Kristus' (Praise the Lord). The grain was then handed to their hosts, who thanked all for harvest assistance, and passed refreshments of Czech foods."

As evidence of the mentality of a Czechoslovak-Canadian, here are three paragraphs from an article by Gus Garber in the *Montreal Herald* of September 26, 1938:—

"Vladimir Hortig, 41-year-old taxi driver, is a good Canadian. As a matter of fact, he's probably a better Canadian than many of us because he was scoutmaster here for five years, a member of St. John's Ambulance Brigade, a voluntary blood transfusion group and Toc.-H.

"Vladimir, who since his naturalization as a Canadian a number of years ago, calls himself James V. Hortig, was born at Maly Ujest in northern Czechoslovakia, but a stone's throw from the German border.

"I'm waiting for a recruit office to open and you can bet my name will top the list', he said in his fluent English. He also speaks excellent French, German and Czechish. 'The best thing for us Czechs to do is join the Canadian militia'."

CHAPTER FOURTEEN

THE BALKANS AND CANADA

"Be merry, O comrades! Be merry and go not on your way so down-cast! I saw things you cannot see; I saw the housewife kneading dough, or preparing macaroni; and she does it for us to eat, so that we may work like lions at the harvest, and rejoice the heart of the husbandmen."

—Greek folksong, sung in the Greek Colony of Otranto, quoted by Countess Martinengo-Cesaresco in "The Study of Folksongs"
(J. M. Dent & Sons Ltd.)

CLIMATIC conditions in Canada and the policy of the Canadian Government to encourage settlement only by those Europeans who have been accustomed to severe winters, account for the comparatively small number of immigrants from Southern Europe other than Italy, but four races of the Balkan Peninsula (which in its hills has a winter severe enough to satisfy the most hardened Canadian) had between them, according to the Census of 1931, added 57,834 to the Canadian population, and each race has added a definite note of colour to the Canadian Mosaic.

(1) Numerically the largest of these four groups is that of the Roumanians, listed in the Census of 1931 as 29,056;

(2) Next largest is the Jugo-Slavic group, which their Consulate in Montreal estimates as approximately 25,000 in number;

(3) Third in numbers, but of great importance as the source of the Byzantine rite of the Christian Church and of our version of the Bible, are the Greeks, listed in 1931 as 9,444 and revised in 1937 to 9,109;

(4) Smallest in numbers, but contributing some outstanding Canadian citizens, are the Bulgarians, listed in 1931 as 3,160 and revised in 1937 to 3,415. (Census Monograph No. 4, Ottawa, 1937).

Intermingled with the last three of these four are the Macedonians, disinherited heirs of the last Empire of Alexander the Great, which stretched from Greece and Egypt across Persia to India. The Ptolemies who ruled Egypt for nearly three hundred years (323-30 B.C.) were Macedonians, the founder of the Ptolemaic dynasty having been a general and bodyguard of Alexander, while the dynasty itself flickered out in the last brilliant flame of Cleopatra.

GREEKS

Their virtues shall be testified not only by the inscription on stone at home, but in all lands wheresoever in the unwritten record of the mind, which far beyond any monument will remain with all men everlastingly.

—From Pericles' Funeral Oration over the Athenians who fell in the first year of the Peloponnesian War.

Translated by Thomas Hobbes from Thucydides' *History*.

In all these racial groups of the Balkans the teaching of the Greek Father, the "golden-mouthed" St. John Chrysostom (345-407 A.D.) has had a vital influence, whether they are adherents of the Eastern (or Greek) Orthodox or the Greek Catholic Church.

The Eastern (or Greek) Orthodox Church adheres to what is known as the Byzantine rite, and takes us back to Constantine the Great. Constantine who was born at Nish in Serbia (286 A.D.) reigned as sole Emperor over the Romans from the year 324, and decided to remove the seat of Empire from Rome to the East, choosing as the site for his new Capital the ancient Greek City of Byzantium on the Bosphorus and naming it Constantinople. At the same time he decided to make Christianity the official religion of the Empire; and since Rome was still in the grip of paganism, Constantinople became for a while the chief stronghold of the Christian faith. The ceremony of inauguration for the new Capital was performed by Christian bishops in 330 A.D., and Constantinople was dedicated to the Blessed Virgin. Constantine was himself baptized on his death-

bed in 337 and was buried in the Church of the Apostles at Constantinople. Constantine has a particular link with English history, since he was serving in Britain at the time his father died, and it was at York that he was proclaimed Emperor by the Roman legions.



THE BALKAN PENINSULA

The Greek word "basilika", meaning a building used for Christian worship, came into use at the time of Constantine, and survives as a form of architecture in the Basilica of St. Peters at Rome and in the Basilica at Quebec.

St. John Chrysostom, who had spent his early manhood in study and self denial, was appointed Archbishop of Constantinople in the year 390 A.D. Intrigues of the Court resulted in his banishment, but thirty years after his death his relics were brought back with imposing ceremony, the Emperor doing public penance for the inclemency of his ancestors. The gospel of St. John Chrysostom preaches asceticism and the study of the Scriptures.

In its early stages the doctrines of the Christian Church were formulated chiefly by Greek theologians in addition to St. John Chrysostom, such as Origen (born in Alexandria 186-254), Athanasias (also born at Alexandria 296-373), Basil the Great (born at Caeserea 326-379) and Gregory of Nyssa, Brother of Basil (331-396). The Nicene Creed was formulated largely by Greeks at the Ecumenical Councils of 325 A.D. and 381 A.D.

In the Greek Orthodox Church there is no Pope or belief in papal supremacy or infallibility, and no doctrine of the Immaculate Conception. Prayers are said for the dead, but there is no doctrine of purgatory. There are no penances or indulgences, although pilgrims to Jerusalem may buy papers of absolution from their sins. Infants are baptized by immersion, and there is infant confirmation and communion. Marriage is counted as a sacrament and may be dissolved only on account of infidelity.

The separation of the Greek or Eastern Orthodox Church from the Roman Catholic Church coincided with the division of the Roman Empire into East and West, but was technically based on a dispute as to doctrine. There was a controversy as to the relation of the Holy Spirit to the Father and Son within the Trinity, known as the "filioque" ("and from the Son") controversy, and as the bishops of the Roman Catholic Church

insisted on their doctrine being inserted into the Nicene Creed, the two Churches took their separate ways in the year 1054 A.D. The Greek or Eastern Orthodox Church extends beyond Greece and is the Church of the Russians who are not Soviets, of the Serbians, Rumanians and Syrians, as well as of many in other racial groups.

We must also remember that the Authorized and Revised Versions of the New Testament, which provide the text on which the English Protestant Churches have based their doctrines, go back ultimately to Greek manuscripts and not to the Roman Vulgate. The late Rev. Dr. J. Paterson-Smyth, Rector of St. George's, Montreal, whose book *How We Got Our Bible* has had an immense circulation, traced the various versions back to William Tyndale's version, which in turn was translated from the Greek. Since these Protestant Churches number over five million adherents in Canada, the cultural debt of Canada to Greece is far greater than is generally supposed.

While the Census includes the 186,654 Greek Catholics (Uniats) in Canada as Roman Catholics, on the ground that the Greek Catholic is a rite of the Roman Catholic Church, its adherents contend that it has a different liturgy and music, with different ceremonial vestments, customs and canon law—one notable distinction being that the Greek Catholic Church in Canada permits a married man to be ordained as a priest and still live with his wife.

The Greek Orthodox Church had in 1931 a total of 102,389 adherents in Canada, of whom there were:—

Ukrainians	55,386	Austrians (not other wise specified)	4,841
Roumanians	12,192	Poles	4,570
Russians	8,965	Jugoslavs	2,484
Greeks	6,127	Czechs and Slovaks	828

Some of the Greeks themselves, however, adhere to the Roman Catholic Church, the rites of which were introduced into Greece by the Venetians, who occupied some of the Ionian

Islands for several centuries. The Census of 1931 shows 1,623 Greek-Canadian Roman Catholics and 1,031 belonging to the Anglican Church.

Strangely enough, the Vulgate version of the Scriptures used by the Roman Catholic Church, with its 4,285,388 adherents in Canada, was translated into Latin by one who is claimed to have been an Illyrian Greek, Sophronius Eusebius Hieronymus (St. Jerome), born at Stridon on the northern border of Dalmatia, which at that time was populated mostly by Greeks. After early schooling in his home town, Sophronius went for further study to Rome, where he received baptism from the Pope. This was natural enough though he may have been Greek, for the Eastern Apostolic Church had not yet been divided into Greek Orthodox and Roman Catholic. There are others who claim St. Jerome as an Italian. This was in the first half of the fourth Century, and the Jugo-Slavs had not yet occupied the Balkan Peninsula. St. Jerome lived a somewhat nomadic life till he settled down at Bethlehem, where with the assistance of Hebrew scholars, he made his translation of the Bible into Latin from the original Hebrew.

It was the dispersion of Greek scholars, artists and architects on the capture of Constantinople by the Turks in 1453 that resulted in the Renaissance in Europe. That Renaissance is evident in the architecture of many of the finest buildings in Canada.

Another Greek contribution to Canadian culture is the subtle but strangely effective gospel of human conduct enunciated by the Greek philosopher Aristotle. In this connection, let me quote from a book which I wrote some years ago:—

“The wave of philanthropy which overtook Montreal in the latter decades of the nineteenth century may be credited in part at least to the teaching and influence of John Clark Murray, professor of mental and moral philosophy at McGill University, whose conception of what a public-spirited citizen should do was grounded on Aristotle's Nicomachean Ethics, with its classic definition of liberality as the mean between stinginess and reckless extravagance. Clark Murray was an advocate, among other things, of higher education for women, and



A ROUMANIAN OF MANITOBA

Drawn by W. J. PHILLIPS, R.C.A.



HUNGARIAN GIRL AT STOCKHOLM,
SASKATCHEWAN

Drawn by W. J. PHILLIPS, R.C.A.

influenced Donald Smith to give an endowment of fifty thousand dollars to McGill for that purpose in the summer of 1884."

—From "Steel of Empire," (McClelland & Stewart).

Greece also inspired one of the greatest of Canadian poets, Bliss Carman, who wrote a hundred lyrics in a volume entitled *Sappho*, based on the fragments left by that immortal queen of song. As Sir Charles G. D. Roberts wrote in his introduction:—

"For about two thousand five hundred years, Sappho has held her place as not only the supreme poet of her sex, but as the chief lyrist of all lyrists. Every one who reads acknowledges her fame, concedes her supremacy; but to all except poets and Hellenists, her name is a vague and uncomprehended splendour, rising secure above a persistent mist of misconception."

It remained for this Canadian poet, Bliss Carman, to reconstruct for English readers the magic of her Greek verse. Scion of a United Empire Loyalist family, Bliss Carman won the school medal of the Collegiate School in Fredericton, New Brunswick, for Greek and Latin, and graduated in Arts as Gold Medallist at the University of New Brunswick, so that he knew whereof he wrote.

Here is one of the lyrics from *Sappho*:—

There is a medlar-tree 19
 Growing in front of my lover's house,
 And there all day
 The wind makes a pleasant sound.

And when the evening comes
 We sit together in the dusk,
 And watch the stars
 Appear in the quiet blue.

—From "Sappho"—published for the Florence Press by
 Chatto and Windus.

Canadians also are interested in the great international athletic contest held every four years and known as the Olympic Games. These games originated in Greece in remote antiquity—having been revived in 776 B.C. after a suspension of eighty-

six years. They were renewed as an international contest at Athens in 1896, when the historic Marathon race was run over its original course. The next Olympic Games are scheduled for Finland.

Emigration from Greece to Canada is little more than an eddy of the great flood which poured into the United States in the forty years preceding the institution of the quota regulations. By the year 1910 the United States had already a Greek population of 111,249 which had grown by 1930 to 303,751. Whole districts in Greece were emptied of male population, discouraged by civil strife at home and attracted by the prospect of higher wages. A considerable number came with the intention of going back to Greece as soon as they had made their fortunes, but just as in Canada, the majority found attractions in the new land and remained to take up citizenship. A number of those who came to Canada intermarried with English or French, and of the 9,444 listed in the Census of 1931, no less than 4,059 were Canadian born, of whom 1,823 are indicated as speaking English as their mother tongue.

The Graeco-Canadians are mostly urban, the rural population numbering only 913 as compared to 8,531 who live in cities. They are spread among the cities from Atlantic to Pacific, Montreal and Verdun claiming to have between them nearly 3,000, Toronto nearly 2,500, Vancouver 528, and Edmonton 235. While the Census figures for Montreal and Toronto may be smaller, this may be due to the separate listing of the Albanians, many of whom are of Greek racial origin, while others are Slovenes and others again of Turkish stock.

Although economic and political circumstances have driven many Greeks overseas, and Greek settlers colonized South Italy, the Dalmatian Coast and much of the litoral of Asia Minor, the Greek peasant has an intense love of his homeland. This is indicated in *The Study of Folk-Songs* by Countess Martinengo-Cesaresco.

"The Greek lover has no wish to leave the mainland, but he is fond of picturing his beloved wandering by the shore at dawn to breathe the

morning air, or reclining on a little stone bench at the foot of a hill, in the silence of solitude and the calm of the sea. For the rest he knows too well 'the wicked sea'. . . . If he is in despair, he likens himself to the waves, which follow one another to the inevitable grave."

The Greek has always been eager for education. J. A. Buchon, the French writer, who visited Greece in 1839, said the Greeks preferred reading to eating:—

"Greece seems to desire above all things academicians, philosophers and poets; later on she will produce carpenters and locksmiths."

This desire for learning is suggested in a volume dealing with the Greeks in Canada and published at Montreal in 1922, which includes numerous photographs of groups of school children.

An English writer, W. Miller, says:—

"I remember a coachman at Athens once rebuking me for using the vernacular, instead of the classical word for 'mountain', and went on to discourse on the relative difficulty of Herodotus and Thucydides."

—From "Greek Life in Town and Country"—George Newnes.

It is significant that the volume dealing with the Greeks in Canada already mentioned, opens with an excellent resumé of the geography, industries and commerce of Canada, and is prefaced with a reproduction of the words of the Canadian national hymn "O Canada."

The name "Ahepa" stands for the Anglo-Hellenic Educational Progressive Association, an organization which bands the Greeks in Canada together, "perpetuating the ideals and maxims of the Old Land and adapting these to service in the New World". It has Chapters in the Canadian cities where Greeks have taken up residence, the Winnipeg Chapter, for instance, counting 150 members.

For twenty-five years now the Greek-Canadians have supported their own Day School in Montreal, financed entirely by themselves. The graduates from this go to the regular High

Schools. Quite a number of Canadian-born Greek boys attend the Universities, especially McGill, studying law, medicine, dentistry, engineering, etc.

Among the Greeks who have come to Canada are several of notable literary talent — for instance, George Demetrios Vlassis, son of a farmer of Corinth, who came to Canada as Secretary of the Greek Consulate in Montreal, after attending the law school of the University of Athens. Then he turned to teaching and graduated B.A. at the University of Manitoba. He has in recent years been teaching at the Greek School of Toronto. He has published poetry and a book on education, "The Child in the Home and the School." Watson Kirkconnell in "Canadian Overtones" translates a sonnet which he wrote on "Lac Long in the Laurentian Hills", of which the following is the sestet:—

"The dim canoe has brought us to the shore.
—Ah, nights of beauty, radiant moons that shone!—
Yet come, dear girl, and let us try once more
To find in the few moments that remain
Some fragments of the dream that now is gone.
—Ah, lake most fair, for which I long in vain."

The tendency of the Greeks to go in for catering, ice-cream parlours, fruit stores and shoe-shining establishments is accounted for in a Report made for the Massachusetts Board of Immigration, which is just as good for Montreal and Toronto as for Boston: —

"This is due to the fact that catering to the minor wants of the public admits of being started on the curb with little capital and no experience. Once his foot on the first step, the saving and commercial-minded Greek climbs. From curb to stand, from stand to store, from little store to big store, to the chain of stores, to branch stores in other cities. Such are the stages in his upward path."

There is a well-known proverb:

"When Greek meets Greek, he opens a restaurant."

Yet there is a poetical side to the Greek which is just as much in evidence today as it was in the time of Homer. Here is a legend of the Klefts or Greek guerilla fighters in the Wars of Independence:—

“There is the closest intimacy between the Greek and his mountains. When he has won a victory for freedom, they cry aloud, ‘God is great!’ When he is in sorrow, he pines for them as for the society of friends: ‘Why am I not near the hills? Why have I not the mountains to keep me company?’ A sick Kleft cries to the birds, ‘Birds, shall I ever be cured? Birds, shall I recover by strength?’ To which the birds reply, just as might a fashionable physician who recommends his patient to try Pontresina: ‘If thou wouldst be cured, if thou wouldst have thy wounds close up, go thou to the heights of Olympus, to the beautiful uplands where the strong man never suffers, where the suffering regain their strength.’ This fine figure of speech also occurs in a Kleft song: ‘The plains thirst for water, the mountains thirst for snow’.”

—From “The Study of Folksongs,” by the
Countess Martinengo-Cesaresco
(J. M. Dent & Sons Ltd.)

ROUMANIANS

“Tomorrow the leaves will fall
But I only think of the gold of the harvests to come;
So glorious the splendour will be of those harvests to come,
That we never think again of the leaves that are falling.”

—From The Luteplayer’s Autumn Song in “The Bard of the
Dimbovitza,” translated by Carmen Sylva and
Alma Strettell (Harper & Brothers).

Wave after wave of warring invaders swept through the mountain passes and overran the plains of what is shown on the map as Roumania, so that one wonders how this race could ever have preserved its identity. Under the Roman Empire it was the Province of Dacia, and was thoroughly Romanized, only to be broken up from the 6th to the 12th centuries by hordes of Goths, Tartars, Huns, Bulgarians, Ukrainians and Turks. Then it divided itself into three Principalities—Walachia, Moldavia and Transylvania, to be united again in

1593 under the brief rule of Michael the Brave. Turks, Hungarians, Poles, Austrians and Russians fought for it, until at last in 1878 the Treaty of Berlin gave Roumania independence, King Carol, the husband of the celebrated Carmen Sylva (Princess Elizabeth of Neuwied), being crowned in 1881.

One gift at least the Roumanians have brought to Canada and that is a wealth of folklore and folksong, and a skill in handicraft that surely should be preserved. Carmen Sylva, while she lived, endeavoured to interpret to the rest of Europe the beauty of the songs and legends she found among the people over whom she reigned as Queen, and among other things, to her eternal credit, helped to translate some of the lovely songs sung by the peasant maidens at their spinning parties, or by the lute-players strumming the cobza. As she wrote

"They are worthy to rank with the best national songs that India, Arabia and the far North have given us: and are truly noble in their childlike purity and simple treatment of, and sympathy with, every phase of natural human experience . . . They usually begin and end with a refrain, which seems to have been suggested to the singer by something in his surrounding, and to have struck him as fitting in with the mood of the song."

Here, for instance, is the refrain of the Lute-player's Song of the Fire:—

"I consumed the deep, green forest
With all its songs;
And now the songs of the forest
All sing aloud in me."

—From 'The Bard of the Dimbovitza' by Carmen Sylva.
(Harper & Brothers).

By taking the side of the Allies, Roumania came out of the Great War with a territory considerably enlarged at the expense of Hungary, and so many racial groups have from time to time settled within her boundaries that the identification of the true Roumanian has presented a problem to the

Census inspectors. This is indicated by the list of mother tongues declared by the 29,056 who were listed as of Roumanian racial origin in 1931, namely:—

Roumanian	16,196	Magyar (Hungarian) ...	885
Ukrainian	4,459	Russian	511
German	3,668	Polish	482
English	2,464	Various	391

The number speaking English as mother tongue is explained by the fact that 14,739 of these Roumanian-Canadians were Canadian born. The religious beliefs which have been declared indicated further varieties of race, these including:

Greek Orthodox ...	12,192	Lutherans	1,957
Roman Catholic ...	11,437	United Church	1,034

In actual fact, the number of Canadians who were born in Roumania totalled 40,322, but so many of these were obviously immigrants in Roumania itself that the number of those who can be considered of Roumanian racial origin has been whittled down.

Numbers, after all, are not the only things that count, and it is generally conceded that the Roumanian-Canadians are hard working, law abiding and worth-while citizens. The majority are working on the land, the Census showing 16,087 rural and 12,967 urban. The two Provinces which they have favoured are Saskatchewan in the West (9,530) and Ontario in the East (8,297). In Ontario they are most numerous in the Counties of Essex (1,522), Wentworth (1,156) and Welland (1,013). The largest number of Roumanian-Canadians in any one city are to be found in Montreal (2,210), followed by Regina (1,251) and Hamilton (1,004).

The Roumanians who settled in Canada before the Great War were mostly of peasant stock and came to farm. Considerable numbers of these are found in Saskatchewan near Regina. Those who came after the war originated chiefly in districts which were transferred to Roumania from districts

previously ruled by other governments, such as Bessarabia (Russia), Bukowina (Austria) and Transylvania (Hungary). At the New Canadian Folksong and Folkdance Festival organized by the Canadian Pacific Railway at Regina in 1929, nearly a hundred Roumanian singers and dancers took part, with colourful costumes which added greatly to the charm of their performance. The dances in some cases were identified with their history, as, for instance, the *Bann Maracine*, celebrating the Revolution of 1848, and the *Ardeleanca Nova*, illustrating a period of oppression in Transylvania; in other cases they were pastoral, such as the *Ca La Breaza*, a dance of the Roumanian shepherds while herding sheep in the Carpathian Mountains.

At the opening ceremony, Premier James G. Gardiner, now Minister of Agriculture in the Federal Government at Ottawa, gave a moving address which I have never forgotten. He said that his constituency contained an unusually large number of racial groups, but that one of his constituents, a Roumanian, had particularly impressed him with the value of the culture brought to Canada by these New Canadians. Lest my memory should be at fault, I wrote to the Hon. Mr. Gardiner, asking him whether he remembered his remarks on that occasion, and received the following reply, dated April 25, 1938:—

"I recall that on that occasion I spoke of Mr. George Railneau, who lived north of Cupar in the Fox Hills country. I think my statement was to the effect that the first time I visited George Railneau's home, he and his wife were living in a mud shack without any floor. On that occasion they opened an old trunk and showed me considerable tapestry work done by Mrs. Railneau, and told me they intended decorating their home with it when they were able to build a home. A few years later I was back in the community and noticed they had built a new house. I called in to visit them and found it very difficult to get George to talk to me about the matter, but he finally took me into the house and showed me their new home all decorated with the tapestry which his wife had made. He then broke down and told me that his wife had died just a few weeks previously and very shortly after they had built their new home, but he had left all the decorations just as they were."



Serbo-Canadian Weaver at Regina, Saskatchewan.



Roumanian-Canadian at spinning wheel,
Regina.



(Photo by Associated Screen News.)
Jugoslav basket maker at Winnipeg.



Jugoslav-Canadian Association (Serbians, Croats and Slovenes) celebrating Independence Day, December 1, 1937, in Montreal.



Roumanian Folk Dancers at the Folksong and Handicraft Festival, Regina, Saskatchewan, 1930.

The reason given by George Railneau for leaving the decorations as they stood was that he wished his children to remember something of the country from which he and their mother had come. In concluding his address, Mr. Gardiner said:—

“What better kind of citizen could Canada desire than this simple-hearted Roumanian, who cherished the traditions he had brought with him from his original homeland?”

JUGOSLAVS

“Dawn whitens, the cock crows;
It is not the dawn, but the moon.
 The cows low round the house:
It is not the cows, it is the call to prayer.
 The Turks call to the mosque;
It is not the Turks, it is the wolves.”

—Serbian dialogue quoted in “The Study of Folk Songs”
 by Countess Martinengo-Cesaresco (J. M. Dent).

Although the name Jugoslavia did not appear on the maps of Europe till the Great War had ended, this Balkan State represents a very old civilisation, contributed by three closely related Slav racial groups which for centuries have been striving for unification, and at last have achieved it. These three racial groups are the Serbs, whose Capital at Beograd (Belgrade) has been selected as the Capital of Jugoslavia; the Croatians, centering round Zagreb (Agram), and the Slovenes, whose historical Capital is Ljubljana (Laibach), an Alpine city with name signifying “the Lovely One”, founded by Augustus Caesar as far back as 34 B.C.

The royal family of Jugoslavia is of particular interest to Anglo-Saxons since the Queen Mother Marie, widow of Alexander the Unifier, is a great granddaughter of Queen Victoria, and was educated at a ladies' college in England. The young King Peter II was at school in England when his father was assassinated at Marseilles. The Premier Regent, Prince Paul, had an English tutor and was an undergraduate at Christ Church, Oxford, for a year before the Great War.

Following the Armistice, he returned to Oxford to complete his studies. Princess Olga, his consort, is a sister of the beautiful Duchess of Kent, and their first two children, Prince Alexander Karageorgevic and Prince Nikola Karageorgevic, were born in England.

Karageorge, or Black George, the founder of the dynasty, was born a peasant in 1766, just six years after the British took possession of Montreal. He was brave and stern. During the insurrection against the Turks from 1804 to 1813, he is said to have personally killed many people, amongst them his own brother and stepfather, as he wished to show that justice in his hands was as implacable to his own family as to others. But he was a great patriot and soldier, breaking the tyranny of the Turks who had ruled Serbia for 450 years.

The Serbs, Croats and Slovenes settled in the Balkan Peninsula about the middle of the Seventh Century. Two centuries later they accepted Christianity. Serbia was a cluster of principalities until it was unified under the Nemanych Dynasty for two hundred years (1169-1389), after which it fell under Turkish rule till 1804. After 1817 it became a vassal State, having Turkish garrisons in its fortresses till 1878, when complete independence was secured by the Treaty of Berlin.

Beograd, the old Capital of Serbia, was virtually razed to the ground by the German and Austrian artillery during the Great War, but has been rebuilt as the modern Capital of Jugoslavia, with about 350,000 inhabitants. There are several fine museums, including one in the former Palace of King Alexander.

To Serbia Canada owes a special debt, for it was a Serbian, Dr. Luigi Paul Maria von Kunitz, who laid the foundations of musical Toronto. Joining the Canadian Academy of Music in 1910, he built up the Toronto Symphony Orchestra, and by his wide culture and musical knowledge exercised great influence on Canadian music.

Croatia became a separate kingdom early in 925 A.D., but

in 1102 it passed under the rule of Hungary, and so remained for four and a half centuries. Then there was more than a century of Turkish rule, although Zagreb, its Capital, never became Turkish. Austria, France and Hungary alternately secured control until Croatia became part of the new kingdom of Yugoslavia, at the close of the Great War. Haydn, the great composer of the 18th Century, was a Croat, employed by a Hungarian Count, and usually classified as an Austrian. Now that Austria has been swallowed up by the Germans, he will no doubt be claimed by Nazi musical experts as a true-blue Nordic.

Croatia gave to the English language the word 'cravat'.

Zagreb has a population of 225,000 and is one of the leading cultural centres of Yugoslavia, with its University, National Theatre, Art Gallery, palaces and churches. Many well-known musicians have graduated from Zagreb, including the Opera Star, Madame Zinka Kunc-Milinov, whose voice delights those who frequent the Metropolitan Opera House.

The Croats overflowed into Bosnia and Dalmatia. Bosnia was at the peak of prosperity during its independence in the thirteenth, fourteenth and fifteenth centuries. It was a mountain state which long defied the Turks, but when eventually it succumbed to the Turkish invaders, it became the most Oriental corner in Europe, with minarets, and latticed windows to the houses, and veiled women in the cobbled streets. It was in the Bosnian town of Sarajevo that the fatal shot was fired (June 28, 1914), which eventually brought half a million Canadians across the Atlantic.

Dalmatia is perhaps the region of Yugoslavia best known to the tourist, for Dubrovnik (Ragusa) is a favourite port of call for Mediterranean Cruises. This was for several centuries the rival of Venice and has been called the Pearl of the Adriatic. It is particularly rich in mediaeval architecture and in the vivid costumes of the peasantry who flock to the market place. The population of Dalmatia comprises Serbs as well as Croats.

Montenegrins are a part of the Serbian race. They have come to Canada from their forested mountain fastnesses to work on railway and road construction. They are a tall, muscular and active people. In religion they adhere mostly to the Greek Orthodox Church.

The emigration to North America was forced on this home-loving people by their poor mountainous soil, and was maintained by the substantial remittances of those who profitted by the higher wages available in the New World.

Montenegrins defied the Turkish invader more successfully than any other of the Balkan Races, and Tennyson paid tribute to their heroic resistance in an often quoted sonnet:—

"They rose to where their sovran eagle sails,
 They kept their faith, their freedom on the height,
 Chaste, frugal, savage, arm'd by day and night
 Against the Turk; whose inroad nowhere scales
 Their headlong passes, but his footstep fails,
 And red with blood the Crescent reels from fight
 Before their dauntless hundreds, in prone flight
 By thousands down the crags and thro' the vales.
 O smallest among peoples; rough rock throne
 Of Freedom! warriors beating back the swarm
 Of Turkish Islam for five hundred years.
 Great Tsernazora! never since their own
 Black ridges drew the cloud and brake the storm
 Has breathed a race of mightier mountaineers."

I remember coming across a gang of Montenegrins at work on the Banff-Windermere highway in the Canadian Rockies and being struck by their fine physique. So far as I could gather, they were transients, who had crossed the Atlantic to earn money which they could send home, and later follow themselves.

The Slovenes in the North of Jugoslavia have had the most contact with the Austrians, Germans, Czechs and Slovaks. Ljubljana, their Capital, has a Philharmonic orchestra, a theatre, a picture gallery and a celebrated ethnographic museum. The Slovenes are not listed separately in the Cana-

dian Census. They do not speak the Serbo-Croatian language, but a similar dialect.

On December 7th, 1914, the Serbian Government, through the House of Representatives, declared that:—

“This war is a struggle for the liberation and unity of all our oppressed brothers, Serbs, Croats and Slovenes.”

In 1915 a Yugoslav Committee, composed of Croatian exiles, presented a memorandum to France and England which declared:—

“The entire Yugoslav people, Serbs, Croats and Slovenes, hope and expect that the conclusion of this war will bring about the reunion of all parts of our national body and our national territory in an independent State.”

Similar declarations were made by the Montenegrin Committee for National Unity and by Yugoslavs in Austro-Hungary. Bosnia and Herzegovina, which had been seized by Austria shortly before the Great War, were seething with revolt and desire for unification with their other Yugoslav kinfolk.

On October 5th, 1918, when the Austro-Hungarian Empire was tottering to its fall, representatives of Serb, Croat and Slovene parties met at Zagreb to elect their own National Council. Governments were formed in Croatia, Slovenia, Bosnia, Herzegovina and Dalmatia. The climax came when the Union of all the Serbs, Croats and Slovenes was voted at and proclaimed at Beograd on December 1st, 1918. The throne was offered to King Peter I (Karageorgovic), with the Crown Prince Alexander acting as Regent.

Realizing the danger of attacks on the New Kingdom by neighbours with whom they had been so often at war, the Yugoslavs went a step farther in 1920 and formed the Little Entente with Roumania and Czechoslovakia. In 1933 the Balkan Pact was formed between Yugoslavia, Rumania, Greece and Turkey.

Previous to the Great War, the emigration of Jugoslavs from the Northern Balkan Peninsula to Canada was comparatively small; the tendency was rather to go to the United States. Between 1923 and 1930 there was quite a large migration of Jugoslavs to Canada. Of all the Jugoslav races, Canada received in that interval approximately 29,000. There were already 9,000 here, of whom more than 3,000 were Canadian-born, but as a number of those who came at this time have returned home or drifted over into the United States, the estimate of the Consulate is that the total is now about 25,000. While many of these have the hope some day to own their own farms, and 1,000 were brought in by consent of the Canadian Government as farm labourers, there is such good money to be made in mining that a large percentage of them are to be found in the mining camps, such as Timmins, Schumacher, Kirkland Lake, Longlac, Noranda, Sudbury, Rouyn, Cadomin, Flin Flon, Britannia Beach, Nanaimo. The main farm settlements of Jugoslavs are to be found in the districts of Hamilton, Kenaston and Baldworth (Sask.), Rycroft, Peace River, Vancouver.

Since this population is so much a floating population, especially in regard to mine workers, it has evidently been difficult for the Census enumerators to define which of the Jugoslavs are urban and which are rural. In British Columbia, for instance, where the rural population is shown as 1,497 and the urban as 1,414, the figures for Vancouver change when the Jugoslavs come in from logging and mining.

A musical and sociable people, the Jugoslavs have already about fifty tamboura (a sort of zither) orchestras throughout the Dominion, with social halls in many centres. The Jugoslav Canadian Association has for its object the assimilation of the Jugoslavs into Canadian citizenship, and is well organized. Jugoslavs like their boys to join the Boy Scouts, while some of the older ones are associated with the Croatian Sokol. They are believers in education, and are beginning to attend the Uni-

versities, though they have not been long enough in the country to be noticeably numerous in that field.

The Jugoslavs are proud of their national handicrafts, and take every opportunity of exhibiting what they do in this field. At the present stage it may be said that their chief contribution to Canadian cultural life has been their music.

Yugoslavia has adopted a comprehensive scheme of Workmen's Compensation which has attracted considerable attention from students of social welfare. Large buildings in each city are devoted to this type of insurance; sanatoria are maintained for pulmonary cases and convalescent homes in health resorts.

In religion the Serbians belong to the Eastern Orthodox rite, whereas the Croats and Slovenes are Roman Catholics.

Four publications in Serb-Croatian are issued in Canada—*Hrvatski Glas* (Croatian Voice), issued weekly in Winnipeg; *Glas Kanade* (Voice of Canada), issued weekly in Toronto; *Slobadna Misao* (Free Thought), issued three times a week in Toronto, and *Pravda* (Justice), also a Toronto publication, issued fortnightly.

BULGARIANS

"Marika went into the garden; she passed the pomegranate-tree and the apple-tree, and sat her down under the red rose-tree to embroider a white handkerchief. In the rose-tree was a nightingale, and the nightingale said: 'Let us sing, Marika; if you sing better than I, you shall cut off my wings at the shoulders and my feet at the knee; if I sing better than you, I will cut off your hair at the roots.' They sang for two days, for three days; Marika sang the best. Then the nightingale pleaded, 'Marika, fair young girl, do not cut off my feet, let me keep my wings, for I have three little nightingales to rear, and of one of them I will make you a gift.' 'Nightingale, sweet singer,' said Marika, 'I will give thee grace of thy wings, and even of thy feet; go, tend thy little ones, make me a gift of one to lull me to sleep, and of one to awake me'."

—From a Bulgarian legend in "The Study of Folk Songs"
by Countess Martinengo-Cesaresco (J. M. Dent & Sons Ltd.).

When the Bulgarians appeared first in history, they were a nomad race who settled for a time on the banks of the Volga River, leaving their name in a little town (Bulgar) on that

river. From there they came to Dobrudja, the present day Bulgaria. The Bulgar Tzar Boris accepted Christianity in 864, giving his allegiance to the Greek Orthodox Church, and Tzar Simeon (893-927) ruled an Empire from the Black Sea to the Adriatic, calling himself "Tzar and Autocrat of all the Bulgarians and all the Greeks." But like many Empires this faded away, although it bloomed again in the thirteenth century in a brief and brilliant flowering.

According to the Rev. Dr. R. G. Katsunov, the well-known Minister of the Church of All Nations in Montreal, who is himself a Bulgarian, the history of Bulgaria after its settlement by a Southern branch of Slavs is as follows:—

"In 679, a Tartaric or Turkish band of warriors crossed the Danube and subdued the Slavic communities. These warriors (not a very large number) spoke a different language from the Slavic, and bore the name Bulgars—hence the Slavs there became known as Bulgarians. They unified the Slavic communities, gave them laws—and added to the dreaminess and mysticism of the Slavs a practical bent and alertness, which characterises the Bulgarians of today. The group of 'Bulgars' was completely absorbed—so much so that when in 864 A.D. the Bulgarian Prince Boris introduced Christianity into Bulgaria, the language of the Church was a pure Slavic language—no trace of the conquerors' tongue. This Slavic or Old Bulgarian language became also the language of the Bulgarian literature which flourished in the days of Tzar Simeon (873-927).

"The Millennial Anniversary of the Golden Age of Bulgarian culture and literature started by Prince Boris, father of Tzar Simeon, was celebrated with impressive solemnities throughout the whole of the Bulgarian Kingdom in 1929.

"The Bulgarian literature of this Golden Age served as a model to the later Russian and Serbian literatures. This same language has remained until today as the Church language in Russia, Ukraina, Servia and Bulgaria."

After fifty years of fighting, the Turks completed the Conquest of the Balkan Peninsula in 1393 with the capture of Trnovo, and for five centuries Bulgaria was under Turkish rule. Most of the people, however, clung to their Christian faith. The patience, perseverance and tenacity of the Bul-

garians is shown in the fact that 2,000,000 people, although held in subjection for 500 years, remained a unit and survived the attacks, political and religious, of their oppressors and enemies. An insurrection spreading throughout the Peninsula in 1875 was the excuse for the Turks to massacre 15,000 Christians in the district of Philippopolis, and the Right Hon. W. E. Gladstone was moved to write his celebrated pamphlet on the Bulgarian Atrocities. Bulgarian volunteers joined the Serbians in war against Turkey, and the Russo-Turkish War of 1877 was followed by the treaty of San Stefano (1878) providing the foundation of Autonomy for Bulgaria. The complicated succession of wars which followed is too intricate to disentangle here.

Bulgaria took a leading part in the organization of the Balkan League in 1912. Unfortunately while the Bulgarian Army was still fighting the Turks around Adrianople and Chataldja before Constantinople, Serbia and Greece took action in regard to Macedonia which precipitated the Second Balkan War. The eventual result was the virtual withdrawal of the Turk from Europe, who therefore does not appear in our Canadian Mosaic.

Mrs. Percival Foster, who made a very interesting survey of the racial groups in Canada in 1926 for the Dominion Council of the Y.W.C.A.'s of Canada, claims that there were at that time about 6,000 Bulgarians in Canada, including those of the Macedonians who came to Canada from Bulgaria under this classification. The revised Canadian Census of 1937 shows 3,415, indicating that 631 of those listed as Bulgarians were born in Greece.

Dr. Katsunov, who has composed a number of hymns, both words and music, is an honor graduate of Robert College, Constantinople, and arrived in Winnipeg in 1913. Realizing the needs of the Slavic immigrants in their new country, he graduated in theology at Knox College, Toronto, studied singing at the Toronto Conservatory of Music; then he returned to Manitoba, where he worked for seven years. In 1929 he was

invited to be Superintendent of Non-Anglo Saxon work in connection with the Church of All Nations in Montreal. This Church comprises three well-organized and flourishing congregations: Slavic, Hungarian and Italian, with three lady missionaries, Miss Olive Brand, Miss Olive Sparling and Miss Beulah Graham. Dr. Katsunov is the organizer and leader of the only ministerial choir in Canada.

In an interview appearing in the *Western Home Monthly* for February, 1931, the writer says:—

“Dr. Katsunov had a rather humorous experience some time ago when a delegation from the Polish-Catholic Church waited on him and requested him to train their choir. Somewhat surprised and not a little flattered he agreed—after he had protested a good deal.

“‘I didn’t wish to be misunderstood’, he explained in relating the incident. ‘It did seem a little odd that I, a Protestant, should lead a Catholic choir, but nobody seemed to mind and actually we got along splendidly.’”

For the Bulgarians in Toronto I cannot do better than quote from Mrs. Foster’s survey:—

“There is one delightful trait among the Bulgarians—their willingness to help along their fellow countrymen. They are a kindly people, hospitable and very fond of music and dancing and social life generally. In religion the Bulgarians largely belong to the Bulgarian Orthodox Church, known as the Macedono-Bulgarian, one of which is situated at 95 Trinity Street, Toronto. There is, too, the Bulgaro-Macedonian Presbyterian Church on Sumach Street, where both educational and religious activities are carried on.

“The Bulgarians evince great interest in education and through an educational society known as ‘The Prosveta’ the children are taught the language of the old land and its history. Dr. Young of the United Church draws attention to the fact that some Bulgarians have graduated from Knox College and that others are proving successful medical practitioners in Toronto; and ‘in the College of Art, a Bulgarian from Macedonia won a Scholarship and the Governor-General’s medal, receiving at the same time his diploma’. Miss Staminova, a native of Bulgaria, is a valued member of the staff of Public Health Nurses in Toronto. Mr. John Grudeff, Director of Educational Classes at the Central Y.M.C.A., Toronto, is a Bulgarian who coming to Canada

without knowledge of English successfully made his way through Albert College, Victoria University and Osgoode Hall. Mr. Grudeff is now a prominent K.C. His daughter Marian, aged 11, has been called a 'wonder child-pianist'.

"A popular organization among the Bulgarians—especially with the young people—is the 'Balkanski Yunak', an Athletic Association which provides physical culture training for its members. An education programme consisting of classes in both English and Bulgarian and other subjects is carried on regularly and concerts, plays, and other entertainments are put on from time to time in the National Theatre, Toronto."

MACEDONIANS

"If the nose of Cleopatra had been shorter, the whole face of the world would have been changed."—PASCAL.

The very name of Macedonia always has a thrill for me, as it brings to mind the vision of that immortal Macedonian, Cleopatra. When, therefore, a bevy of fourteen graceful dancers, who were announced by the master of ceremonies as Macedonians of Toronto, tripped on to the stage at the Folk Festival held in Exhibition Park on Dominion Day, 1938, I thought I must be dreaming, for the Canadian Census says nothing about Macedonians in the 1931 analysis of the population. Yet on making enquiries of proud parents, I found that the Macedonians themselves claim to number not less than 6,000 in Canada, of whom about 50% are Canadian born. As Macedonia is not shown on the map as a separate State, they are apparently listed as Bulgarians, Greeks or Jugoslavs, according to the district from which they came, or their mother tongue.

However that may be, these kinsfolk of Cleopatra have certainly brought a distinctive note of colour to our Canadian Mosaic. They presented a very interesting exhibit of handicrafts in the Arts and Crafts Building, and were evidently particularly proud of their children's orchestra, consisting of forty violin and mandolin players.

Turkish oppression of the Slavs in Macedonia was one of the chief causes of the Balkan War of 1912, in which the four

members of the Balkan League, Montenegro, Bulgaria, Serbia and Greece, tired of the procrastination of the Great Powers, took matters into their own hands, and in a series of separate campaigns drove the Turks out of their respective territories, and out of all except a corner of Europe. The Sovereigns of the four Allied States were all personally in the field—Prince Nicholas of Montenegro, King Ferdinand of Bulgaria, King Peter of Serbia and King George of Greece. The Turks are said to have lost 200,000 men in this war, while the casualties of the Balkan States totalled 80,000.

Jealousies between the Great Powers prevented the recognition of Independence for Macedonia, which was divided between Greece, Bulgaria and Serbia — Greece holding the Capital of Salonika.

In religion, the Macedonians adhere mostly to the Eastern Orthodox rite. In Toronto there are two Macedonian-Bulgarian Churches. As they are Slavs, they are associated with the Sokol movement, adopting the same form of that movement as the Bulgarians, namely, the Yunak. Their children go to the regular public and high schools, and one Macedonian-Canadian graduated this year (1938) as a civil engineer at Toronto University. Toronto is their largest centre, and here there are about eighty Macedonian-Canadian merchants, operating butcher shops, groceries, bakeries, restaurants and ice-cream parlors. Most of the Macedonian-Canadians own their own houses, and they point with pride to the almost complete absence of any police record against their nationals over a period of thirty years.

The description of Cleopatra written by Plutarch over eighteen hundred years ago is still the ideal of the Macedonian-Canadian girl:—

“Besides her beauty, the good grace she had to talk and discourse, her courteous nature that tempered her words and deeds, was as a spur that pricked to the quick; for her tongue was an instrument of music to

divers sports and pastimes, the which she easily turned into any language that pleased her."

—Sixteenth Century translation by Sir Thomas North.

ALBANIANS

These appear to be few and far between in Canada, although in their native highlands they are intensely clannish. Racially they are of mixed origin owing to the political whirlpool that for centuries has swirled round the Balkans, so that the Albanian population consists of Slovenes, Greeks and Turks. Yet the Albanians proper are the oldest stock in South Eastern Europe. Although they are Aryans, most of them in religion are Moslems. Born and bred as hardy mountaineers, they are welcome recruits to the Greek Army, and, if they find their way to North America, have little difficulty in securing employment as commissionaires or doorkeepers at theatres or restaurants where the ejection of unruly patrons is sometimes necessary. In Canada they are found chiefly in Ontario, scattered in cities such as Brantford and Toronto.

CHAPTER FIFTEEN

HUNGARY AND CANADA

O Wanderer, who on this swaying, roaring train
Hurriest through this murmuring sea of leaves,
Pour thy distressful sorrow into the past.
The root of the future is in you. Do you not feel it?
The blue sky's little sisters, these fair lakes,
Beckon to you. The earth offers wealth,
It lays bare naked treasures.

—From the Hungarian of Rozsa Pall Kovacs, translated by
Watson Kirkconnell.

IN the ebb and tide of races which have flooded Central Europe during the last thousand years, boundaries have shifted, nations have arisen only to be submerged, counties have been devastated and their populations scattered and replaced by colonists of other racial origin and mother tongue. In this human swirl, the Magyars have had a hard time to maintain their identity, for the Hungary of the Austro-Hungarian Empire included Slovaks, Croatians, Roumanians, Poles, Ruthenians, Czechs, Moravians, Germans, Hebrews, not to mention a notable sprinkling of gypsies, who in all probability drifted in originally as camp-followers in the wake of the Turkish armies. Perhaps it was the Magyar language that kept Hungarians together, for it is a language of entirely different root from that of Slav or Romance or Teuton—so hard to learn that only a few of the other races have ever attempted it.

In intellect, in physique, in their cultivation of the arts, the Magyars touch the high water mark of European culture, but their misfortune has been that their country lay in the path of warring neighbours. They themselves came from the East as invaders, occupying the fertile plains of Central Europe in the Ninth Century, accepting Christianity towards the end of the Tenth. From the middle of the Fifteenth Century, the

Magyars formed the bulwark of Christian Europe against the Turks, until, in 1526, they were overwhelmed and two-thirds of their country was lost to them. Wars for religious freedom, for independence and for liberation against the Turks preserved the national unity, although politically the Magyars came more and more under the rule of the Hapsburgs.

The earliest historical link between Hungary and the British Isles carries us back to Edgar Atheling (who might have been King of England if William the Conqueror had not defeated Harold at Hastings in 1066), and his sister Margaret, Queen of Scotland, both of whom were born in Hungary as offspring of Edward the Exile. Recent research has uncovered the Castle close to Pecs, where Edward lived during his exile in Hungary. Margaret married Malcolm Canmore, and did much to Anglicize the South of Scotland. Her son, David I, who was brought up by Norman tutors, went a step further and introduced Norman culture into his Kingdom. Margaret was canonized in 1251 for her benefactions to the Church, which included the rebuilding of the monastery established by Saint Columba in Iona, the island in the Hebrides which holds the tombs of the Scottish Kings before Malcolm Canmore, in addition to those of four Irish and eight Norwegian Kings. Though she never returned to Hungary, her name is revered in that country as a link with the Scottish race.

Then we read that Queen Elizabeth, in 1580, bought six Hungarian horses to draw her carriage. These were gray, but to brighten them up, this lively Queen had their manes dyed orange. The Hungarian horse of that date was noted as a fast trotter, and had a large hooked head with mane hanging down to the knees and with a long bushy tail.

In the 17th Century, at the time when France was colonizing Canada, Northern Europe was swept by plagues. Hungary offered asylum to the children of the afflicted, and a large number of French and Belgian children were taken to Transylvania till three waves of pestilence had spent their force.

In Hungary's War of Independence, Ferenc Racozi re-

ceived the support of Louis XIV of France against Austria, and while complete Independence was not achieved, Hungary acquired thereby a greatly improved status.

Under the leadership of Count Stephen Szechenyi, who was highly sympathetic to England, Hungarian commercial and industrial progress was notable. An English engineer, William T. Clark, was responsible for the suspension bridge built across the Danube at Budapest in 1838. The owners of English stables turned their eyes to the horse fairs held at Debreczen, near the ranching country of Hortobagy. As a result today there are strains of English blood both in the Hungarian Arabs and in the heavier draught horses. From the State farm of Babolma and from the farm at Mezohegyes have come many race horses celebrated in the annals of the English turf.

It was in Count Szechenyi's time that constitutional reforms were won in Hungary, only to be lost again through the intervention of Russia. Louis Kossuth found strong support both in England and the United States, but Austria would have none of him. Many years afterwards he wrote:—

"Dear old England! With what pious feelings I remember it! the homeless exile found there a home in the truest sense. It was a modest but a happy home, on which the light of friendship and family life shone. How happy I should be if I could see it once more before I go to rest for ever!"

With the establishment of the dual Austro-Hungarian Empire, in 1867, the Constitution was restored and the Magyars made remarkable progress. Education, art and music were fostered and the State's encouragement of agriculture attracted wide attention.

Queen Mary of England, as Princess Mary of Teck, had Hungarian blood in her veins through her grandmother, Countess Claudia Rhedey, belonging to an old Magyar family of Transylvania. The pearl ear-rings she wore at her wedding to the then Duke of York were split pearls with a romantic



(From the colour etching by Nicholas Hornyansky.)
Toronto from the Old Fort.



(Courtesy of Rev. Dr. R. G. Katzunov.)
Hungarian Bazaar at Esterhazy, Saskatchewan.



Hungarians on Baron Csavossy Farm,
Cochrane, Alberta.



Josef Hilpert, Magyar—Canadian
Miniature painter.



(Photo by Associated Screen News.)

Hungarian National Dance performed by Magyar-Canadians at Folksong and
Handicraft Festival, Regina, Saskatchewan, 1929.

history. Countess Claudia had been presented by her husband, Prince Alexander of Württemberg, with a pearl so large that she wondered whether it could be real. Whereupon the Prince is said to have drawn his sword and cut it in two.

In spite of the cultural progress in Hungary, there was, however, a great unrest, and between the years 1899 to 1913 over a million emigrated to other countries.

Then came the Great War into which, in spite of Premier Tisza, Hungary was forced to take the side of the Germans.



1. ceded to Austria. 2. ceded to Czechoslovakia. 3. ceded to Roumania.
4. ceded to Jugoslavia.

The result of the Treaty of Trianon (1920) was that Hungary was again divided, losing 5,265,000 of her population to Roumania, of whom $1\frac{1}{2}$ million were Magyars; 3,575,000 to Czechoslovakia, of whom 1,000,000 were Magyars; 4,138,000 to Jugoslavia, of whom 800,000 were Magyars; and 393,000 to Austria, who had dragged Hungary into the War.

What this partition has meant may be realized from the fact that two of Hungary's three Universities were now in

alien territory. Many of the greatest of living Magyars now found themselves listed by birthplace as Roumanians (e.g., Joseph Szigeti born in Marmaros-Sziget; Bela Bartok born at Nagy-Szent-Miklos; Margaret Matzenauer, born in Temesvar); or as Czechoslovaks (e.g. Eugene Dohanyi, born in Pozsony; Franz Lehar, born at Komarom).

What was Hungary's loss was incidentally Canada's gain, since in spite of the strict regulations limiting the immigration from the so-called Non-Preferred Countries, the landlessness of the dispossessed inhabitants of the Old Hungary, particularly from the lost provinces, brought over twenty thousand good farming people with capital to these shores.

They were attracted by what they heard of the Canadian prairies—so similar to the Hungarian plains—and the reports they got from early Hungarian settlers in Saskatchewan were good—these settlements date back to 1886. The Census of 1931 showed over 40,000, but the Hungarians today claim to number 80,000. Here is the song of an immigrant in Canada which I have based on a Magyar folksong. The first two verses are translated from the original, the third being added to give a Canadian flavour:—

HUNGARIAN IMMIGRANT SONG

(Tune — "Hogy ha ir majd, edes Anyam")

Mother dear, I want to hear what folk at home are telling;
 From the garden send a petal sweet in letter smelling.
 Did the neighbours make a to-do?
 Were they wondering why I was leaving?
 Was there any other than you
 Shed a tear to show that they were grieving?

Tell me if by doorway still the sycamore is spreading.
 Write to me what song is sung today at any wedding.
 Is the gypsy fiddler the same?
 Are they spinning as of old together?
 Only one you never should name,
 She whose fancy fluttered off like feather.

Mother, here I feel the wind along the foothills blowing,
Tang of pine and scent of prairie flowers with it growing,
Warming wind that comes from the West,
Melting snow that in the coulee lingers.
New hopes bloom again in my breast,
Flung by Spring Chinook with spendthrift fingers.

(International copyright secured by
Gordon V. Thompson Ltd., Toronto).

While the chief tide of emigration from Hungary to North America was directed to the United States, an eddy was diverted to Western Canada in the middle of the eighties through the efforts of Count Paul Oscar Esterhazy, who found much poverty among the Hungarians in the industrial areas of the Eastern United States and started a back-to-the-land movement with the cooperation of the Canadian Government and the Canadian Pacific Railway. Thirty-five families were brought to homesteads North-East of Minnedosa in Manitoba by Geza Döry, the settlement being popularly known as "Huns Valley." Count Esterhazy interested Sir George Stephen, President of the Canadian Pacific Railway, to the extent of securing a loan of \$25,000, with which he brought up a second group to White-wood, north of the Qu'Appelle Valley. In a letter to the *Ottawa Free Press* the Count wrote with enthusiasm about the singularly beautiful scenery of the Qu'Appelle Valley and its wide, fertile plains and rich pasture lands, adding:—

"Our Hungarian Colony is approached through this Valley and located four miles North upon the plateau lands; these are well watered by lakes and ponds, and wooded by extensive bluffs of white poplars, large enough for building log houses and stables, with an inexhaustible supply of firewood. The townsite, Esterhazy, located on the summit of a verdant slope, skirted by bluffs and a lake of clear water covering seventy acres, bordered by groves and beds of carnation flowers, is one of the happiest and best selected spots of the Continent."

He then quotes from a letter written to the Hon. John Carling, Minister of Agriculture, Ottawa, as to the fine quality of the settlers, and concludes with an expression of thanks to

Sir George Stephen for having made the settlement possible, whose aid

"has lifted beyond peradventure the honest settlers from a condition of helplessness and inactivity to that of power and confidence which, time will show, shall amply verify all the assurances of great success pledged to this country and to Sir George Stephen by the Hungarian colonists of the North West."

As a matter of fact the original settlers brought in by Count Esterhazy drifted back before long to the factories of the United States. Fortunately they were replaced by settlers direct from the land in Hungary, who were satisfied with the conditions they found in Canada, and who proved successful.

As to the quality of the Hungarian farmer-settlers in Canada, one cannot do better than quote from the *Study in Canadian Immigration* of Professor W. G. Smith, of Toronto University (Ryerson Press, 1920):—

"The Hungarian or Magyar immigrant farmers perpetuate in Canada the dominant tendencies which characterised them in Europe. Some have made small fortunes, others have become large landowners, while generally speaking, all live in fine houses, are interested in the education of their children, many of whom are entering other avenues of life, particularly the profession of teaching . . . They have decided to become citizens under Canada's mode of government, adhere to her institutions, and under the mysterious influences of nature amalgamate in due course into her corporate life."

In the opinion of a prominent Magyar who has lived a number of years in Canada, one of the reasons why his countrymen adapt themselves so readily and so happily into Canadian life is the similarity between Hungarian and Canadian institutions—the two Houses of Parliament, the Lieut.-Governor who corresponds to the Regent, the method of procedure in the Courts of Justice, the general plan of administration. Even if the immigrant does not at first know the language, he finds so many similarities that he feels at home.

The same authority gives as special characteristics of the

Magyar (1) respect for parents, and (2) imagination. This imaginative trait is illustrated in Magyar folklore:—

"The Hungarian nurse tells her charge that his cot must be of rose-wood and his swaddling clothes of rainbow thread spun by angels. The evening breeze is to rock him, the kiss of the falling star is to awake him; she would have the breath of the lily touch him gently, and the butterflies fan him with their brilliant wings. . . . The Magyar has an innate love of splendour."

—From "The Study of Folksongs" by the Countess Martinengo-Cesaresco (J. M. Dent & Sons, Ltd.).

One of the best known farms in the foothills of Alberta is that of Baron Joseph Csavossy of Cochrane, formerly a large landowner in Hungary who came to Canada and bought 6,000 acres, of which 1,200 acres was ploughed to wheat. As far back as 1930 he commenced to do his travelling by aeroplane—an innovaton which was characteristic of his progressive energy.

Further south in the beet-sugar territory near Lethbridge, Hungarian farmers have been very successful, many of them taking up land for themselves with the money they earned by working in the fields. On their own farms, the men prefer to do all the field work, leaving the women free for household duties. Hungarian cooking deserves the study of every Canadian housewife.

A Hungarian whom I met in Winnipeg and whose business takes him into the Hungarian Settlements of Saskatchewan told me that from Whitewood to Prince Albert there was a consecutive line of farms which enabled him to get breakfast, lunch or supper with a Hungarian settler every day on his trip.

At the Silver Jubilee of the foundation of the West Hungarian Settlement at Stockholm, Saskatchewan, the Hon. James G. Gardiner, then Premier of the Province and now Federal Minister of Agriculture, sent a message in which he said:—

"The success which has marked the meeting of the Hungarian Settlement at Stockholm, Sask., is indicative not only of the ability of that race to flourish under conditions existing here, but it is indicative also of the fact that they are amenable to the discipline which the laws of the British Nation have imposed."

There has recently been a trend back eastward towards Ontario, particularly to the neighbourhood of Toronto, Windsor and the Niagara Peninsula.

Here the Hungarians have found they are able to secure work all the year round, in summer for instance in the sugar-beet or tobacco fields, and in winter in the factories. The Census of 1931 shows that of the 40,576 who are listed as of Hungarian racial origin, already nearly half of these were distributed in the East, Ontario showing 13,786, and Quebec Province 4,018. 1,313 are listed as being in British Columbia. The first home-cured tobacco produced in this province is credited to Hungarians. The Magyars in Ontario have perhaps developed more community life than those in other Provinces, with cooperation in sickness and life insurance.

Yet even the depression and drought which struck Saskatchewan did not deplete the prairies of these sturdy farmers—the rural population of Hungarians in Saskatchewan rising from 13,363 to 13,826 between the years 1931 and 1936, and in Alberta from 5,502 to 6,006 in the same period. In Alberta the Magyars find a ranching country very similar to the Hortobagy of their own Hungarian Plain (*az Alföld*), described in the classic poem of Sandor Petofi:—

Stampeding herds of horses, as they run,
Thunder across the wind with trampling hoof,
As lusty herdsmen's whoops resound again
And noisy whips crack out in sharp reproof.

Across the gentle bosom of the farm
Soft breezes hold the swaying wheat enthral'd,
And crown the pleasant beauty of the place
With myriad gleams of living emerald.

—(Translation by Watson Kirkconnell in "The Magyar Muse").

Of those who were ten years old and over (31,887) there were 26,367 Magyars in Canada who could speak English in 1931. So far as their religious tenets are concerned, the Census of this year shows 29,425 as Catholics, 4,187 as Presbyterians,

2,171 as Lutherans and 1,702 as belonging to the United Church.

In a survey which the late Dr. E. H. Oliver made of 55 typical Hungarian families:—

“it was ascertained that at the time of their arrival all adults and all children of school age were able to read Magyar, but that none had been able to speak English. At the present time practically all children of school age are able to speak and read English, and, thanks to home instruction and to the Church services and such journals as come to the homes, nearly as many, though fewer, are able to read Magyar. The younger adults in general understand English and can read and speak it to some extent. Though there is no great proficiency, yet, it is manifest, there has been an honest effort to acquire English. In the case of the older adults it is rare for a woman to speak or read English either with ease or proficiency although nearly all understand the common words of salutation, the language of counting, of addressing horses, and a few common phrases. The men, who have been brought into greater contact with the life outside the settlements, exhibit a larger mastery of the English than do the women, but it is the exception for the older men to read even the simplest prose or to speak about matters other than the farm or the marketing of their grain. Of these 55 families, 30 took at least one Magyar periodical and 3 took more than one. Of the same 55 families, 12 took English periodicals or papers, and 5 families took 2 or more.

“All the families but one had gardens, and, invariably, much finer gardens than those owned by English-speaking Canadians. 17 families owned some kind of musical instrument. 3 had sent their children beyond the public schools.

“The general type of Hungarian immigrant to Saskatchewan has been the farm labourer and the tiller of the ‘dwarf’ farms. Exceptions are the owners of vineyards devastated by phylloxera, an occasional manager of a large estate, a few commercial men and some shipwrecked army officers or broken business men. They arrived mostly with small or no capital. None came with more than \$200.00, and some with practically nothing more than their hands and a little change for the journey. They have in general prospered, and some greatly.”

—From “Transactions of the Royal Society of Canada,”
Section II, 1926.

Although there was a considerable immigration of Magyar farmers with capital into Canada after the War, this was lim-

ited by the temporary classification of Hungary as a Non-Preferred Country. There were many of those already naturalized who felt the stigma, and the phrase is no longer used. While it lasted, however, it inspired a poem entitled "Non-Preferred" by Rozsa Pall Kovacs. This talented writer is the wife of the Rev. Ferenz Kovacs, a Hungarian-Presbyterian Minister who, while he lived in Canada, was associated with Mrs. Percival Foster in the organization of "The Council of Friendship." The object of this Council is to arrange for meetings and provide a platform where native and foreign-born Canadians might meet and discuss problems affecting their common life and their common future. Its membership has grown to about 1,500, distributed through eight branches, and includes representatives of many organizations of the foreign-born, as well as Canadian Educationists, Y.M.C.A., Y.W.C.A., and other social workers, representatives from the churches of virtually every denomination, the National Council of Women, the I.O.D.E., the Girl Guides, Frontier College, etc.

NON-PREFERRED

By Rozsa Pall Kovacs

Tears and blood cry out:
 In vain . . . in vain . . . in vain . . .
 The precious sweat we have sown
 Has brought us no harvest of thanks
 Created for us no new home.
 We are not wanted. Not wanted.

But yonder, far away . . . far away on the prairies . . .
 The Northern Lights dawn on a new life.
 Lay your wanderer's heart on the earth, O Magyar . . .
 Do you not hear? "This land hopes for you.
 Wants you. Loves you. Waits for you."

—Two verses from the translation by Watson Kirkconnell
 in "Canadian Overtones."

Another Magyar who has exercised great influence among the Hungarians of Saskatchewan is the Rev. Dr. Frank Hoff-



Kathleen Shackleton
1930

- Hungary -

man, missionary at large under the United Church of Canada to seventeen Hungarian Settlements scattered over an area of sixty thousand square miles. Dr. Hoffman also edits a magazine *Az Otthon*—meaning "The Home". Wounded and captured by the Russians in the Great War, he escaped and crossed Siberia, arriving at Vladivostok in time to hear that the Armistice had been declared. Smuggled into Vancouver by some friendly British officers, he drifted into the United States, only to return in more orthodox fashion to study at St. Andrews' College, Saskatoon, where he graduated in Divinity and entered the service of the Home Missions Board of the United Church of Canada. In 1923 he married a Scottish nurse, then matron of the Wakaw, Saskatchewan, Mission Hospital.

Shakespeare and Byron have had a strong influence on Hungarian literature, but the interest in English literature has not been confined to the older writers. This is particularly evidenced in the new art of moving pictures, in which several Hungarians have achieved notable success. As their productions are shown in Canadian theatres, they can fairly be counted as contributing to Canadian culture. Alexander Korda, for instance, was the producer of the pictures "Private Life of Henry VIII" and "Fire Over England" which have recreated English history for many Canadians far more vividly than any written books could do. Korda also produced Rudyard Kipling's "The Elephant Boy" and collaborated with H. G. Wells on "The Shape of Things to Come" and "The Man Who Could Perform Miracles." Lajos Biro, who produced Stanley Weyman's "Under the Red Robe" is also a Hungarian. A Canadian, Watson Kirkconnell, has introduced Hungarian poetry to the English-speaking world in an admirable volume of translations entitled *The Magyar Muse*. This volume is limited to the Magyars of Europe, but in his *Canadian Overtones* he has a section dealing with the poetry of the Magyars in Canada. Among these are verses of great charm, entitled "Christmas in Canada," translated from the original poem by

Charlotte Petenyi, wife of the late Royal Hungarian Consul in Winnipeg, who did much during her residence in Canada to foster an interest in Magyar handicrafts and organized a branch of the Junior Red Cross among Hungarian children in Winnipeg. Here are four verses of her "Christmas in Canada":—

CHRISTMAS IN CANADA

Christmas, the scent of pines, God's angels nearer,
Delight, by children's laughter made yet dear . . .
The heart's on fire, yet peace is in the face:
Love, love to you upon this day of days!

The sky is painted with a wizard hue;
Gently the evening gathers o'er the view;
Then the Almighty says: "Let there be Night!"
And darkness gathers every home from sight.

But, within doors, pale candle-lights we see:
In every flame-flower shines eternity.
Each heart, serene or sad, is caught at last
In the warm spell by Christmas fires cast.

To me, as well, in spirit comes a star
From Christmas days long lost in times afar.
Out of the wreckage of those vanished years,
True love comes shining down upon my tears.

Montreal claims a parish "Our Lady of Hungary" with 600 families, most of them in the area bounded by St. Urbain, St. Denis, Craig and Mount Royal. Originally they used the Sacred Heart Chapel of Notre Dame Church, but in 1934 they took over their present Church in St. Lawrence Boulevard from a Greek Orthodox Congregation.

The rhythm of Magyar dance and folk music inspired Brahms, Haydn, Schubert, Beethoven and Berlioz. Liszt was a Hungarian, and among the moderns the names of Bela Bartok, Erno Dohnanyi, Ferenc Erkel, Jenő Hubay, Jenő Ormandy and Erno Rapee stand high in the world of music. Among those of this race who have made a name for themselves in

Canada are Geza de Kresz, original leader of the Hart House String Quartet; Paul de Marky, pianist of Montreal; Dr. Louis Balogh, organist of Toronto; Lulu Putnik, pianist of Winnipeg; Dezso Mahalek, cellist of Vancouver, whose English wife is a distinguished interpreter of Hungarian folksong, and Jan de Rimanoczy, violinist of Vancouver.

Among the artists is Nicholas Hornyansky, whose paintings and etchings have won international recognition. In 1932 and 1933 his work was placed by the American Federation of Art among the "Fifty best colour prints of the year", and he has represented the Graphic Art of the Dominion in exhibitions of the American Etchers' Society, the Pennsylvania Academy, the Philadelphia Etchers, etc., while a selection of his etchings was made recently for the National Gallery at Ottawa and the Royal Ontario Museum at Toronto.

Charles de Belle, A.R.C.A., who has pictures of great poetic charm in the National Gallery at Ottawa and many other Galleries, was born in Budapest and was a student of Munkacsy before coming to reside in Montreal.

Joseph Hilpert, who came to Canada in 1928, has already won distinction as a painter of miniature portraits, mostly on black onyx or copper.

We are apt to forget that Albrecht Dürer, one of the greatest of the world's etchers, was of Magyar race, his family name of Ajtos having been Germanized when the family removed to Nuremberg.

Professor K. Santha, of McGill University, Research Fellow in Neurology, is a graduate of the University of Budapest.

A visit to the Canadian West inspired the Hungarian novelist, Baroness Orczy, to write a vivid romance of the prairies, *Blue Eyes and Grey*.

CHAPTER SIXTEEN

RUSSIA AND CANADA

"According to a legend said to have been taken from a sixteenth century Russian chronicle, when Christ, the Guardian of Beauty, was about to ascend to Heaven, some troubadours appeared and asked, 'Lord Christ, to whom art Thou leaving us? How can we exist without Thee?' Christ answered, 'My children, I shall give you golden mountains and silver rivers and precious gardens, and you shall be nourished and happy.' But then St. John approached Christ and said, 'O Lord, give them not mountains of gold and rivers of silver. They know not how to watch over these treasures, and some one rich and powerful will steal them away. Instead, leave Thy children but Thy name and Thy beautiful songs, and command that all who value Thy songs and love Thy singers shall find the open gates to Paradise.' And Christ replied, 'Yes, I shall give them not golden mountains but My songs, and whosoever appreciates them shall find the open gates to Paradise.'"

—(Nicholas Roerich, quoted in "Folk Festivals and the Foreign Community").

WHILE Russia seems a long way off as we look Eastward across the Atlantic, it was neighbour to the Hudson's Bay Company at Alaska until 1867, as we realize when we read *An Overland Journey Round the World*, written by Sir George Simpson to describe his journey of 1841-42. Fort Stikine (now Wrangel) was actually leased by the Hudson's Bay Company from the Russian American Company, and the relations were quite friendly. Governor Etholime, who was Sir George Simpson's host at Sitka, was married to a Finnish lady,

"a pretty and lady-like woman who had come to this, her secluded home, from the farthest extremity of the empire."

The Greek Orthodox Church at Sitka had its bishop with fifteen priests, deacons and followers; also a Lutheran clergyman, on account of the Finns, who at that time were subject to Russia and furnished most of the seamen and some of the labourers.

It is interesting to read Sir George Simpson's comment that

"Russia, though apparently the most unwieldy state on earth is yet more decidedly one and indivisible than any other dominion in existence."

Curiously enough it was through fear of Russia that Lord Salisbury finally agreed to grant a mail subsidy for the Trans-Pacific Steamships of the Canadian Pacific Railway. The announcement by the Czar in 1885 that a military railway had been authorized for construction across Siberia to a port on the Pacific was interpreted not only as a threat to British rule in India, but also as a preliminary to Russian domination of the Northern Pacific Ocean, and the first transcontinental train across Canada therefore carried as passengers Col. O'Brien and three other Royal Engineers to study possible sites for defensive fortifications in British Columbia.

Covering as it does so immense an area and inhabited by a population of two hundred races, Russia has been described as "not a State but a world", and by another writer as "Unity in immensity". Physically it has areas that resemble Canada. The great plains or steppes of the south-west are not unlike the Canadian prairies; in the centre Lake Baikal reminds the Trans-Siberian traveller of Lake Superior; and in the east a hilly country is drained by a great river which, as it approaches the Pacific, suggests the Fraser River valley in British Columbia. Lumbering and mining have for many years been major industries in both countries. The Russian and the Canadian winter again present a parallel.

The emigration to North America has come chiefly from the West and South West, although the Russians of the North, generally known as the Great Russians, have, especially since the Great War, sent many exiles across the Atlantic. The movement started soon after the Crimean War, about ten years after the Emancipation of the Serfs (1861). With their tendency to have large families, the Russians soon found their small farms overcrowded, and numbers of them responded to the call

from America, where high wages were offered for labourers in the mines, in the packing plants, and in the iron and steel works. Part of this early movement overflowed into Canada. The Song of Freedom celebrating the Emancipation of the Serfs is still sung. Its haunting melody suggested to me the following verses on a Canadian theme:—

SONG OF AN IMMIGRANT

(Tune—From the Song of the Emancipation of the Serfs (1861))

1. I have wandered from a far land that I may not see again,
Where the rulers of the country think of soldiers, not of men,
And they herded us in barracks like the cattle in a pen.
2. Where our thought was left unspoken lest to tyrant it were known,
Where a sword was but a token that our life was not our own,
Where the heart that was unbroken was as hard as any stone.
3. By the river, over prairie, on a coast of sand and foam,
Through the forest, on the mountain, by the lakeshore, let me roam,
In a free and wide Dominion let me live and be at home.

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The United States Census of 1930 lists 2,669,838 Russians under the classification of "White Foreign Stock". This huge number evidently includes Ukrainians and the Russian Jews, as these are not listed separately. The Inter-Racial Council of the Y.M.C.A. reckoned the actual numbers of Russians in the U.S.A. as about 400,000. The Canadian Census of 1931 lists 88,148 as Russians in Canada, of whom 64,052 are shown as rural and 24,096 as urban. These numbers should also be greatly reduced, as so many of those who came to Canada from Russia on Russian passports came really from Polish, Finnish, Lithuanian, Esthonian territories or from German colonies in Russia. This is indicated by the religions professed which include Roman Catholic (24,874), Lutherans and Evangelicals (17,641), Mennonites (12,084). In the chapter on Czechoslovaks, it is shown that the German speaking Moravian Brethren originating from Volhynia in Russia are not really Russian.

These are in a similar position to the Mennonites who came to Manitoba in 1873 from the South of Russia, having been invited to that country in the 18th Century by Catherine the Great. Those Russians listed as Roman Catholics are probably Poles from areas which formed part of Russia previous to 1923. Taking the Greek Orthodox Russians as a guide to the distribution of this race throughout Canada, Montreal and the Province of Ontario are their chief centres in Eastern Canada and Saskatchewan and Alberta in Western Canada. The Russian Cathedral in Montreal is known to music lovers on account of its admirable choir, trained to sing by Mr. N. I. Kursky, formerly of Moscow. The Sunday morning service in this Cathedral deserves to be better known among Canadians of other racial groups who have no prejudice against ritual and incense. The liturgy is recited and chanted in the Old Slavonic language, into which it was translated in the 9th Century by St. Chrysostom, and is probably understood accurately by only a few of the worshippers; but for their guidance (particularly for those of the younger generation) an English translation is printed in the manuals.

Political oppression of the intellectuals previous to the War, and antagonism to the Bolsheviks following on the Revolution of 1917, have driven many Russians of culture and talent to Canadian shores. The emigrés have included quite a number of skilled craftsmen and professional men including medical men of international repute. McGill University, for instance, has been glad to welcome to its teaching staff Professor Boris B. Babkin, Research Professor of Physiology, Dr. Dworkin, Lecturer in Physiology, and Dr. S. A. Komarov, Research Assistant in Experimental Medicine. Others have found a place for themselves in business life.

Let me give an illustration of the circumstances attending the migration of a Russian of good family to Canada and his adaptation to Canadian life. Col. Aldadanov (with the accent on the second last syllable) was the son of a Judge in St. Petersburg who had married an Englishwoman. He was edu-

cated in a military academy and graduated into the Artillery, with a considerable amount of active service, so that when the Bolsheviks came into power he commanded a Brigade of six batteries. Disliking the destructive policy of the Bolsheviks, he went to Kiev to rejoin his wife and daughter. There he organized a corps of officers, who like himself refused to register with the Bolsheviks, and joined the White Army in 1919. Owing to his command of English, he was appointed liaison officer attached to the British Military Mission. For lack of supplies and of support from the country people, the White Army was driven south till it reached Sebastapol. For his services Col. Aldadanov was awarded the C.M.G. by the British Government.

Then came the evacuation of the White Russians by the British and French Navies into camps near Constantinople, where he acted as interpreter. Then he worked for a while in a car repair shop in Constantinople until he decided it was time to seek fortune in a new country. Canada was his choice, and to Canada he came with his wife and child and two Russian soldiers who had been with him since the beginning of the war.

He had a friend at Sault Ste. Marie, so there he went, working as a labourer unloading trucks at a brick factory, then handling logs at a pulp mill, then working as a night clerk on a dam at Sturgeon Falls. On reading in the newspapers that Col. J. S. Dennis of the Canadian Pacific had returned from a mission to Siberia, he came to Montreal and joined the staff of the Colonization and Development Department of that Railway—where he soon rose from a subordinate to a more responsible position.

Col. Aldadanov likes Canada which reminds him of the old Russia; likes the Canadians who have treated him fairly and among whom he has made many friends.

The Allies undertook to take care of the refugees from the White Army, and of these Canada accepted the responsibility for 400, who had to agree to work in the bush or to have jobs as farm help. In addition to these, a number of others came at



RUSSIAN-CANADIAN TYPE
Drawn by N. de GRANDMAISON

their own expense or with the aid of friends, so that the Census for 1931 shows 15,251 immigrants of Russian racial origin who came to Canada between 1921 and 1930.

One of the results of Col. Dennis's mission was the transfer of a group of Russians sympathetic to the Old Regime who had worked their way after suffering incredible hardships across Siberia and through Manchuria to Vladivostok; also some employees of the Chinese Eastern Railway, and peasants who adhered to the form of worship known as the Old Believers. Their leader was Col. Durnovo, and, with the approval of the Canadian Government, several hundred of these were placed in farm settlements in Alberta. Some have stayed in these settlements, while others have migrated further north into the Peace River Country.

One of Col. Durnovo's daughters is married to the well-known Canadian portrait painter, Nicholas de Grandmaison, who is himself a Russian of the fourth generation—descended from a French emigré driven from Paris during the Revolution in 1790. Three of his studies of racial types are reproduced in this volume.

Two other Russian-born artists have achieved distinction in Canada, have become Associates of the Royal Canadian Academy and are represented by paintings in the National Gallery at Ottawa, namely, André Lapine and F. N. Laveroff.

In the world of Canadian music no name stands higher than that of Alexander Chuhaldin, whose radio programmes under the title of "Melodic Strings" are broadcast internationally.

Among Canadian writers on international affairs, the name of Nicholas Ignatiev at once comes to mind—the son of Count Paul Ignatiev, one of the most distinguished of the Russian exiles in Canada. Count Paul Ignatiev was Minister of Education and also Minister of Agriculture in Czarist Russia, and in recognition of his liberal measures, particularly in regard to rural schools, escaped execution at the hands of the Bolsheviks. He is a naturalized Canadian, and is the father of a brilliant family, including a lecturer on agronomy, a mining engineer,

as well as Nicholas, who is a teacher at Upper Canada College.

The largest mass movement of Russians to Canada was that of a peculiar sect known as the Doukhobors. Some Canadians consider that many of these are already proving an asset to Canada, and that there would be more such if they had been treated with more consideration and understanding. Others are antagonistic and think that the Canadian Government would be wise in future to refuse facilities to mass settlements of racial groups, however well intentioned, the members of which do not agree to fall in with the established laws of the country.

The Doukhobors (accent on the last syllable, with an almost silent 'k') are dissenters from the doctrine of the Orthodox Russian Church, their name signifying "Spirit-wrestlers", which they interpret as meaning "those who wrestle by aid of the Holy Spirit." Some of them consider themselves descendants of Shadrach, Meshach and Abednego, who were cast into the fiery furnace of Nebuchadnezzar, and came out with hair untinged, mantles undamaged and without the smell of burning about them. This myth seems to have originated in three Cossacks in the Don districts who were led by study of the New Testament to renounce the ritual of the old Russian Orthodox Church and to worship God in spirit and truth.

In the eighteenth century the Doukhobors settled in the Crimea, but in 1842 were transported to the Caucasus, where they lived for a while as peaceful farmers until universal conscription was enforced by Russia in 1887. Seven years later they decided to refuse to bear arms, contending that the taking of human life was contrary to the teachings of Christ, and from that time they were subjected to bitter persecution.

Count Tolstoi and the Society of Friends (Quakers) in London and Philadelphia took an interest in their predicament, and letters and articles appeared in both English and American newspapers. Permission to emigrate from Russia was granted through the intervention of the Dowager Empress who had visited some of their villages in the Caucasus, and funds were raised to cover the cost of their transport, Count Tolstoi him-

self contributing \$17,000 out of his revenue from book royalties.

At first the intention was to find a new home in Cyprus, but that proved unsuitable. In the meanwhile Prince Hilkov, a philanthropic Russian nobleman who had divided up his own estate among his tenants, accompanied by Aylmer Maude, an English merchant who had lived in Russia, had paid a visit of inspection to Canada, and made an agreement with the Canadian Government for the settlement of 7,500 Doukhobor refugees.

Aylmer Maude's description of the Doukhobors' record in Russia is worth quoting here:—

"With all their limitations and deficiencies, with their history for nearly a century before us, one may fairly say of the Doukhobors that (except in times of external persecution), without any government founded on force, they have managed their affairs better than their neighbours have done; with no army or police, they have suffered little from crimes of violence; and without priests or ministers, they have had more practical religion, and more intelligible guidance for their spiritual life. Without doctors or medicine or bacteriologists (though ignorant even of the first principles of ventilation), they have been, on the average, healthier and stronger than most other races. Without political economists, wealth among them has been better distributed, and they have (apart from the effects of persecution) suffered far less from extremes of wealth and poverty. Without lawyers or written laws, they have settled their disputes."

—From 'The Doukhobors' by Joseph Elkington.

(Ferris and Leach).

The Russian Government made the condition that they must never return within the borders of the Russian Empire, while the Canadian Government not only offered free homesteads, but also granted exemption from military service under the clause in the Dominion Militia Act, Section 21, which reads:—

"Every person bearing a certificate from the Society of Quakers, Mennonites or Tunkers, and every inhabitant of Canada of any religious denomination, otherwise subject to military duty, who from

the doctrines of his religion is averse to bearing arms and refuses personal military service, shall be exempt from such service when balloted in time of peace or war, upon such conditions and under such regulation as the Governor in Council from time to time prescribe."

The condition in which the Doukhobors left their homes in Russia is described by Prince Hilkov as follows:—

"When they abandoned their cottages and huts, scattered throughout the Georgian villages, these were left in a neat and tidy condition, and in each were arranged a table, two chairs, two loaves of bread, and a jug of water, so that any one who might come to them hungry would not go away unsatisfied."

Their appearance on the arrival of the first 2,000 at Halifax on January 20th, 1899, is described in the *Halifax Chronicle*:—

"The Doukhobors are people of the purest Russian type, large and strong, men and women both being of magnificent physique. They are characterized by broad, square shoulders, heavy limbs, and a massive build generally. Their features are prominent, but refined, and bear the marks of a life that is free from vice of any kind. The most striking characteristic of all is the bright, kindly sparkle of their eyes, which gives a winning expression to the whole face, and quickly wins confidence in their character. All their habits demonstrate that they are possessed of keen minds.

"It was indeed a picturesque sight. There was not a ripple on the water, the sun was shining brightly, and, as the two thousand strangers crowded the decks, the steamer presented the appearance of a huge excursion boat. The immigrants were well clad; that is, warmly clad. The men and boys wore goatskin coats and caps, while the women wore skirts of bright red or blue, heavy black jackets, and coloured shawls as headdress."

As the steamer drew along the quay, they chanted a hymn which Prince Hilkov has translated:—

"Know all men, God is with us. He has carried us through.
 We lift up our voices, and sing His praises.
 Let all people hear and join in our praises of the Almighty.
 They that planned our ruin did not succeed.
 We never fear them, for God was with us and gave us strength.

Our Lord had strength to save us; why should we fear?
 They that put their trust in Him are never forsaken.
 They that do not know Him now shall know Him hereafter.
 The light shines in the darkness and will dispel it."

Every assistance was given by the Government and railway officials to make easy their passage to Saskatchewan and settlement in their new homes, substantial aid being given by the Society of Friends.

Work was found for a large number of the men on railway construction. They proved willing workers, and this enabled them to earn ready money with which to tide over the winter. However, the absence of the men created problems which Lally Bernard (May Fitz-Gibbon) the correspondent of the *Toronto Globe* describes:—

"The men of each community were called upon to hire themselves out as farm laborers and railway navvies. The distances in the West are enormous, and it meant simply the exodus of the men from the villages, and an absence that was to be counted by weeks or months. Then, too, in a village of perhaps a hundred and twenty souls they might have a yoke of oxen or one pair of horses, and these were to plough, and carry lumber for the frames of houses, and, more than all, transport flour from a great distance to feed the community. The question was a grave one; winter comes quickly in these latitudes. But the question was answered by the women, who turned to, helped the few men left in the village to build the houses, and not only trod the mortar and used their hands as trowels, but carted the logs, drawing them for miles with the aid of two simple little wooden wheels, which were no bigger than those of a child's go-cart.

"The neatness of the work was astonishing, for while in some cases logs large enough to build a log house were to be found, in others they had to be woven out of coarse willow branches, the upright posts alone being of sufficient strength to support the roofs of sod (two layers) laid on with a neatness and precision that is seldom seen in this country; and the walls of the houses themselves were not only stuffed with clay, but presented, both inside and out, as smooth a surface as if the trowel of a first-rate plasterer had been at work. In many cases these people had neither tools nor nails, and the carpentering work of the interior of the house is a marvel of ingenuity.

"The women of the Doukhobors are not in the habit of drawing

ploughs or of building houses, but, like many others of their sex, they are capable of rising to the occasion."

Volunteers offered their services, among whom may well be mentioned two Canadian women whose contribution is described in the *Christian Herald* of November 7, 1900:—

"The Doukhobors are anxious to become Canadians and to be able to communicate with the Anglo-Saxon settlers around them. Knowing this, two ladies of Kingston, Ontario, Mrs. Eliza H. Varney, a Quaker, and her young cousin, Miss Nellie Baker, determined to establish a little summer school at one of the Doukhobor villages on Good Spirit Lake. Mrs. Varney had already passed the summer of 1899 there, conducting a dispensary for the Doukhobors, who have no physicians among them. They pitched their tents near three of the Doukhobor villages: a small tent for their residence, another for the dispensary (which was under Mrs. Varney's charge), and a third, 20 by 20 feet, for the school, over which Miss Baker presided, and for which work her studies at Queen's University (together with a natural aptitude and Christian sympathy) had fitted her. Mrs. Varney had won the affections of the villagers the previous year, and they were not slow to send their children to the new school, some of them arriving before the ladies had unpacked their luggage.

"Miss Baker's report of her experiment, which has just been made to the Canadian Commissioner of Immigration, shows what difficulties she encountered. She found herself confronted by a tentful of boys and girls, with none of whom did she have a single known word in common. 'By signs and motions,' she says, 'I got them seated in rows on the prairie grass of the tent floor, and holding up a pencil said 'One'. I could not detect any apparent comprehension. Then taking up another pencil, I said, 'Two', and then another, and said, 'Three'. Still no response, and my heart sank somewhat. However, I decided to repeat the method, and as I said 'One', I noticed a look on a boy's face that told me he knew I was counting, and I saw him turn and speak to the others. Almost instantly they understood, and soon, repeating after me, they counted up to ten.'

"From this beginning the course of teaching proceeded. Some of the pupils walked five miles to school and five miles back every day. The children were never tired. The favorite method was object teaching. They learned the divisions of time from a watch, to count money from coins, and so on. The children had a natural taste for figures, and at the end of the two months the older children had succeeded

in getting through one-half of the multiplication table, and some of the more advanced pupils were in the second (Canadian) reader. In writing, she declares that some of them equalled or surpassed the teacher. "The children were anxious to have tasks assigned to them to prepare at home, and never were satisfied with the amount of such tasks; they always wanted more. At first the Doukhobors did not know that Miss Baker's work, like Mrs. Varney's, was quite voluntary and unremunerated. When they found it out, they sent a committee to her to offer her some compensation, although they were in need themselves. When she declined it, they told her that they thanked her 'all the day and all the night'. Some of the older boys, who did not know a word of any language but Russian at the beginning of July can now, after barely two months' teaching, correspond with Miss Baker in 'fairly understandable English'!"

Nellie Baker's tribute to the Doukhobors should not be forgotten:—

"The dignified courtesy and hospitality extended to us in more than a score of their villages, the manly bearing of the men, the delightful sympathy and affection with which they regard everything connected with their homes—an estimation of the home that has little to learn from, and possibly something to teach to, even Anglo-Saxons—their dwellings, that already surpass in comfort and cleanliness those of any other class of settlers excepting those from older Canada and Great Britain, all testify to the desirability of the Doukhobors as settlers, who will, I believe, soon make good Canadian citizens. It does not require very keen perception on the part of one having had a welcome into hundreds of their homes to be assured that this is a community living up to high moral standards and holding tenaciously to the simple tenets of Christian faith."

In such a settlement it is not surprising that agitators should start to work. The Doukhobors believed in internationalism, in a strictly vegetarian diet and in holding all things in common. Now a fanatic arose who declared that the use of animals as beasts of burden was not according to the Scriptures, and that Jesus was about to come to earth again at a place called Milford, and would lead them forth to evangelize the world. He persuaded a number of them to set their animals loose, and men, women and children started to march

to meet their Saviour. At Yorkton the women and children were persuaded to stay, while the men went on alone till they reached Minnedosa, where the Government officials shipped them back by train to their homes.

In the *New York World* of November 9, 1902, appears the report of a special correspondent on this strange pilgrimage. He met them at Binscarth, a station on the Canadian Pacific Railway, two hundred and twenty miles west of Winnipeg:—

"They came straggling into the town in a procession two miles long. Picturesque figures they were, mostly clad in blue, and with gaudily-colored scarfs. The wide, flaring skirts of their coats were kilted behind. Though the snow lay three inches deep on the ground, fully a score were barefoot. More than double that number were hatless.

"In front strode a majestic figure, black as Boanerges, and with a voice like a bull of Bashan. He was barefoot. On his head was a brilliant red handkerchief, and his body was clothed in a long, dusty white felt mantle, reaching almost to his feet. He strode along at the head of the procession. Suddenly his face began to work, his eyes to roll and his hands to twitch, and in a few moments he began to jump in the air, clutching with his hands and shrieking aloud in Russian:

"I see him! I see Jesus! He is coming! He is here now, my brothers! You will see Him soon!"

"The long cortège stood stone still. Straining their eyes to catch the beatific vision, they talked to each other a while, during which their leader calmed down to a state of almost torpor, from which he, without a moment's warning, aroused himself to another religious frenzy.

"The Binscarth people gave them food—dry oatmeal, which they poured in little heaps on blankets, half a dozen pilgrims helping themselves from each heap. The meal was preceded by their favorite chant from the 8th chapter of Romans, and by the repetition in unison of prayer. Then the pilgrims sat in parallel lines and ate oatmeal dry from the sack. This, with bread, apples and the dried rosebuds picked from the prairie rosebushes, formed their menu.

"After the meal, which lasted about an hour, they repaired to the back yards of the residences, and for a quarter of an hour the pumps were worked without cessation to satisfy their thirst. An hour afterward the procession was formed, and the eastward journey resumed. . . .

"It was long past dusk. The sun had dipped behind dusky bars of orange and crimson, and gray, mysterious shadows crept across the prairie. Darkness closed down on the earth. Ahead could be seen the



(Photo by Nicholas Morant.)

An Old Russian Lady of Souris, Manitoba.



(Photo by Toronto Evening Telegram.)

Young Russian-Canadians of Toronto.



First Shipload of Doukhobors to arrive at Halifax, Nova Scotia, January 20th, 1899.
(Photo by James A. Smart.)



First party of Russians from Siberia brought by Col. Durnovo after the Great War to Alberta.



(From the painting by F. N. Loveroff, A.R.C.A., in the National Gallery of Canada.)

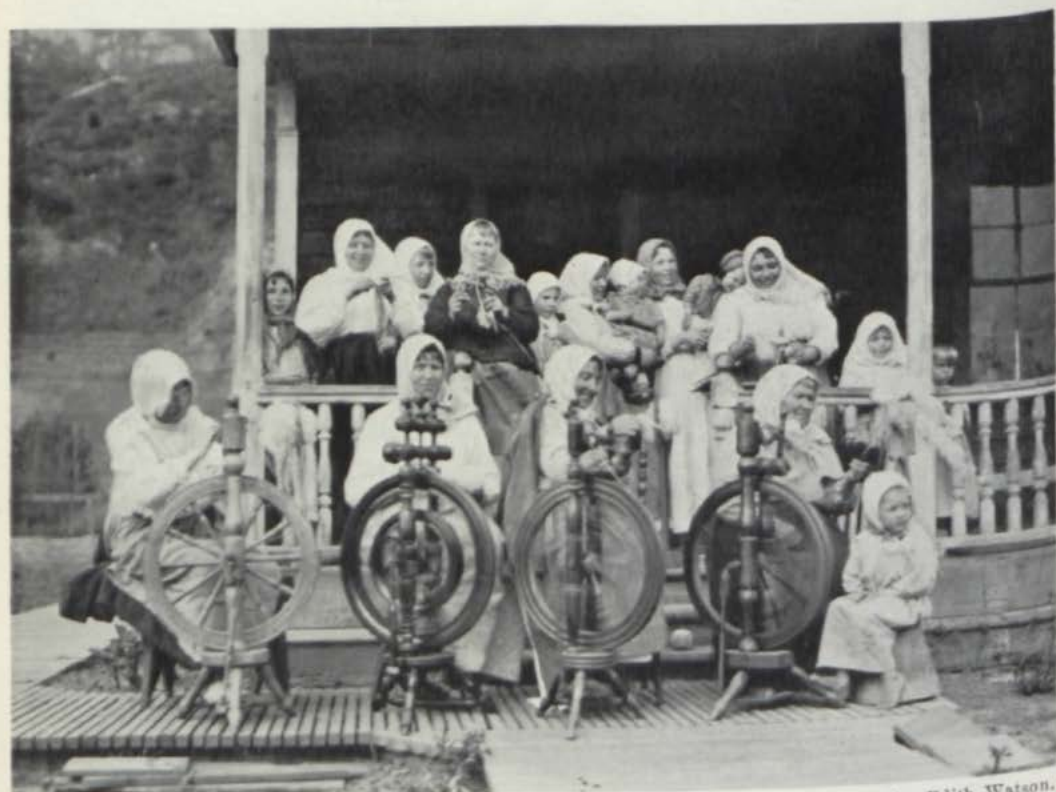
The Edge of the Wood.



Doukhobor rug makers at Brilliant, B.C.



Doukhobor Mother and Child.



Doukhobor Spinners at Brilliant, B.C.

(Photos by Edith Watson.)

twinkling lights of the hamlet of Foxwarren, a score of dwellings and stores scattered around an elevator and the railway station. The snow began to fall in light flakes. The pilgrims halted and made their pitifully inadequate preparations for camping. With their hands they tore up some long grass to serve as beds. From their pouches each took a handful of dry oatmeal and munched it. Some scattered in the darkness to hunt for the dried fruit of the rosebush. With no shelter, under the open sky, they lay down on the snowy prairie, wearied with their twenty-mile tramp. Before flinging themselves down, they sang a psalm and quoted Scripture verses responsively, standing meanwhile with bare heads while the snow fell quietly over them.

"As I neared the comfortable dwelling where I was to spend the night, I thought of those misguided pilgrims lying shelterless on the prairie, exposed to the rigors of a Manitoba winter. They have certainly forsaken all to follow their Lord, and, however their actions and beliefs may fail to harmonize with prevailing religious thought, none can deny the sincerity of these pilgrims."

On their return, according to the *Manitoba Free Press* of November 21st, 1902:—

"They met with a rather cool reception from the brethren who remained and were not affected by the mania. This is having a good effect, because it must be remembered that only about twenty per cent of these people were affected.

"The influence of the Doukhobors who remained at home is constantly working in the right direction. There has been considerable outside influence brought to bear upon these people, and some are remaining among them to advise them. As to how successful these influences may be, I cannot say. I am led to believe that these people should be let alone for a time, as they have had sufficient excitement. I have observed that in Saskatchewan, where we have sixteen hundred of these people, they are considered good settlers, are in a state of perfect contentment, and have had no one among them giving any special advice."

Peter Veregin, one of their leaders, who had been released from exile in Siberia, now rejoined them in Canada, and as he had great organizing ability, he soon put the affairs of the community on a self-supporting basis. A number of the original settlers broke away from the communal system

and became independent farmers, taking the oath of allegiance so that they could receive title to their homesteads. These sent their children to the public schools. Railways were extended to the Doukhobor settlements, and the resulting contact with other Canadians had its effect.

As many of the Doukhobors wished to live in a milder climate so that they could grow fruit, Peter Veregin in 1908 secured two large tracts of land in Southern British Columbia, near Nelson, one area at Brilliant, which had to be cleared, and the other at Grand Forks, on which there were some ready-made orchards. The land was purchased out of the profits made on the prairie settlements, the price ranging from \$50 to \$500 an acre. With amazing industry, they cleared and put the land under cultivation, built storehouses, shipping sheds, a grain elevator, a flour mill, a saw mill, a jam and canning plant. Of their own enterprise they built miles of good roads and put in a costly irrigation system. From their own funds they contributed \$50,000 toward the cost of a \$70,000 steel suspension bridge across the Kootenay River. Other daughter Colonies were established at Cowley and Lundbreck in B.C., and at Kylemore in Saskatchewan.

Any Community Doukhobor reaching the age of 60 may retire from work if he chooses with full board and lodging, and none have gone on relief, although unfortunately many have had to go to jail.

The fly in the ointment has been the opposition of the old Community Doukhobors to registration, which they fear means official supervision as in Russia, and to public school education. They do not desire the vote, as that might mean a vote for war. They say, "Leave us alone, and we will leave you alone". On the other hand the Independents have adapted themselves to Canadian conditions and proved themselves acceptable citizens. An "open letter to all our neighbours, peaceful citizens and our Democratic Government of Canada" printed in the *Blaine Lake Echo* of April 13, 1932, which

serves a settlement of 1,100 Independent Doukhobors in Saskatchewan, reads: —

“Among the Doukhobors of the Blaine Lake district there are 9 public schools, almost entirely under the supervision of Doukhobor trustees and teachers. We have 13 qualified teachers, 4 doctors, 1 practising lawyer, about 12 University students, and approximately 30 high school students, all of which proves that we are in favour of having our children educated.”

There are now over 15,000 Doukhobors in Canada, of whom about 6,000 are in British Columbia. Over 9,000 are Independents. The disturbing element centres in the group calling themselves Sons of Freedom, numbering about 1,000.

The Doukhobors maintain the custom of the weekly sweat bath, which means that with them cleanliness is next to Godliness. The women spin and weave, their handicrafts finding a ready market. They are always singing—to them music is the breath of life.

Doukhobor women excel in handicraft—their weaving of table linen, for instance, being considered equal to that of the finest Irish looms. Their embroidery of herchiefs in fine wools is particularly beautiful. Their knitting is described by those who know as being “as fine as that of the famous Shetland shawls, and of the same gossamery quality.” The staple colours for the woven fabrics seem to be browns, fawns and grays, but in the more decorative portions of the goods intended for personal wear, brilliant colouring is general.

CHAPTER SEVENTEEN

ITALY, SPANISH PENINSULA AND CANADA

Queen Mary's saying serves for me—
"Open my heart and you will see
Graved inside of it, 'Italy'."

—Robert Browning.

CANADA owes no greater debt than that to the civilization which Italy (in particular Rome) has handed down to us, permeating our life and thought, and not to be measured merely by the addition of 100,000 to our population. There are two great streams of Italian tradition, one connected with the arts and with law and literature, and the other religious.

The Italian Renaissance is visible in the architecture of many of our buildings, and Italian masters affect our taste and standards in art and music. Rome has provided the basis of our law, and Latin is an undercurrent in our language, whether we speak English or French, but particularly if we speak French.

The religious influence of Italy is most evident in the Roman Catholic Church, allegiance to which is professed by more than two-fifths of the Canadian population. The first to answer the call of Champlain in 1615 to serve as missionaries among the Indians were the Recollets, a branch of the Order of St. Francis of Assisi. Many of the Orders serving in Canada today originated in Italy, such as the Redemptorists, the Franciscans, the Capucins, the Benedictines and the Pères Servites de Marie.

When French settlers sailed in the seventeenth century for that part of New France known as Acadia, the King recommended for their use the Latin hymn "Ave Maris Stella" (Hail, O Star of Ocean), and that hymn is still sung by the Acadian French of today. Acadia was established as a land for

possible settlement by an Anglicized Italian, John Cabot, described in a diplomatic dispatch to the Duke of Milan as "of fine mind, very expert in navigation". King Henry VII was persuaded that he was as good, if not a better man than his fellow Genoese, Christopher Columbus, and on a visit to Bristol issued letters patent in favour of Cabot and his three sons:—

"to sail to all parts, regions and Coasts of the Eastern, Western and Northern Sea under our banners, flags and ensigns," and to "set up our aforesaid banners and ensigns in any town, city, castle, island or mainland whatsoever newly found by them."

John Cabot was a highly picturesque figure in the England of his day, so I have written a ballad about him:—

JOHN CABOT

(Tune—Daghela avanti un passo)

Rub—dub, bub, and beat the drum
And step in line to follow.
Here's a Duke from Venice come
Who's off to far Cathay.

Just like Christopher Columbus and Messer Marco Polo,
And he makes old London hum with his promises to pay,
Rub—dub, dub, etc.

Oh! he calls himself John Cabot, but looks more like Apollo,
In his silken hose and doublet, as if on holiday.
Rub—dub, dub, etc.

Oh! he claims he's found a New Land with banks where codfish wallow,
And with gold that any crew can pick up any day.
Rub—dub, dub, etc.

'Tis a fishy tale, my masters, and more than we can swallow,
But step out a little faster, John Cabot leads the way!
Rub—dub, dub, etc.

And we fear the gold you hand out will end by ringing hollow,
And that Newfoundland and Canada are far too far away.

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Gordon V. Thompson Ltd., Toronto).

In May (1497) Cabot sailed, and on June 4th reached Cape Breton. Here he set up the Royal Standard of England in the name of Henry VII, alongside the banner of St. Mark of Venice.

Within the last fifty years over four million Italians have followed in the wake of Christopher Columbus, landing at the ports of New York and Boston. Emily Green Balch, in one of her books on immigration, cites an Italian lady whom she met in the latter city and who gave as excuse for speaking Italian, "You know in Boston one gets so little chance to speak any English". John Cabot did not draw so many followers of his race, but his name evidently counts among the Italians in Canada, for we find a macaroni factory at Hamilton bearing his name and specializing in varieties of that national Italian food which appeal to those of fastidious taste.

An imposing monument to John Cabot has been erected in Montreal opposite the Forum as a tribute from the Italian Colony. The sculptor was Guido Casini, a resident of Montreal.

Joseph Bressani is the next Italian name we meet in Canadian annals, a Jesuit missionary of the 17th Century, diabolically tortured by the Iroquois, yet so zealous in his faith that, although he escaped by way of New Amsterdam, he returned to his mission among the Hurons. No more fascinating pages can be found in Canadian history than those devoted to those Jesuit missionaries, so often martyrs to their cause.

Nine Italian names come into Canadian history under the Old Regime when Canada was New France,

(1) *Principe di Carignano*, of the house of Savoy, honorary Colonel of the celebrated Carignan Regiment which he organized while he commanded the French troops in Italy. This regiment was sent to Canada in 1665 with four other companies under the supreme command of the Marquis de Tracy with Henri de Chastelard, Marquis de Salières, as active Colonel.

(2) *The Chevalier Henri de Tonty*, son of an Italian banker, who lost a hand while serving in the French Army and on account of the artificial substitute was nicknamed "Iron Hand". He was recommended by the Prince di Conti to La Salle while the latter was in Paris in 1677, and crossed the Ocean to serve as La Salle's lieutenant in the exploration of the Western interior. Together they descended the Illinois and the Mississippi, and he was with La Salle at his death. After that he engaged in the fur-trade at St. Louis.

(3) *Carlo Paolo Marini della Malga*, a native of Genoa who served as a Captain in the French Army in New France, arriving later than the Carignan Regiment but remaining till his death in 1713.

(4) *Francesco de Lino*, merchant and member of the furtrading "Compagnie du Nord", who came to Quebec in 1682 and acted as interpreter on account of his knowledge of the English language,

(5) *Gianfrancesco de Lino*, son of the above, born in Quebec in 1686, who was like his father a merchant and Civil Servant.

(6) *Paolo Marini della Malga*, (Paul de Marin, Sieur de la Malgue), son of the previously named Carlo Paolo, born in Montreal in 1692, took part in expeditions into the interior including that which established Fort Rouge. He commanded the French troops garrisoning the Ohio or Belle Rivière. (1692-1753),

(7) *Giuseppe Marini della Malga*, son of Paolo, also born in Montreal, had distinguished service as a Captain in the French Army, going to France after the Capture of Quebec by the British,

(8) *Ignazio de Lino*, son of Gianfrancesco, born in Quebec in 1718, who went to France after the capitulation of Quebec,

(9) *General Burlamacchi*, a native of Lucca, serving under the Marquis de Montcalm with whom he was closely associated.

Nearly a hundred years pass before we come across another Italian name, identified this time with a profession in which the Italians of today excel, namely that of a Chef. In Beamish Murdoch's *History of Nova Scotia*, there is the description of a Ball at Halifax on the occasion of the birthday of Queen Charlotte on January 18th, 1786, from which the following is an extract: —

"A brilliant assembly was opened at the Pontac, where the splendid array of the Cytherean train, and the confectionary preparations of Signor Lenzi exhibited a most celestial appearance. The ball began at half after eight. . . . At the close of the fifth contradance, supper was announced in the most romantic manner, by the sudden elevation of a curtain that separated the two rooms, and displayed to the enraptured beholders a complete masterpiece of pastry work. In the middle of the table sprang up an artificial fountain, in defiance of the frost itself; and on each side, at proper distances, were erected pyramids, obelisks and monuments, with the temples of Health and Venus at the top and bottom. During the course of the repast, the music attended to delight the ear, and pleased the more delicate senses, while the great variety of most exquisite dishes served to gratify the palate."

Here we have evidently a forerunner of the Italian-Canadian chef Ricciardelli of today.

There were Italians enlisted at Malta in the ranks of the de Watteville Regiment, which was recruited for service in Canada when the War of 1812 with the Americans was brewing. Descendant of one of these soldiers, who settled in Montreal after the regiment was disbanded, was the Most Reverend Louis Joseph Paul Napoleon Bruchesi, of Montreal, an author of distinction and an administrator of great and beneficent influence.

On the occasion of the death of King Edward VII in 1910, Archbishop Bruchesi issued the following *Mandement*:

"We recognize in England the generous and powerful nation under whose flag Providence has placed us to protect our religion and our sacred liberties; we oppose a formal denial to the foreigner who boldly asserts that England oppresses us; we joyfully proclaim our-



(Courtesy of Rev. Dr. R. G. Katzunov.)

Italian United Church at Montreal.



Italian musical group at Port Arthur, Ontario.



(Designed by Guido Casini, Montreal.)
Statue of John Cabot, Montreal.



(Designed by Carlo Balloni, Montreal.)
Statute of Dante Alighieri, Montreal.



Plaque in Roman style of Sir John A. Macdonald and the delegates who met at Charlottetown, Prince Edward Island, to discuss Confederation, 1864.

selves her subjects and pray that she may keep her glorious place among the nations of the world, because we believe that God has great designs upon her, and that we, the French Canadian race, have all to suffer if her prestige is lessened."

Again on January 7th, 1916, at a time when agitators, taking advantage of the unrest of the Great War, were trying to create friction between the French and English-speaking Canadians, Archbishop Bruchesi made a stirring address at a meeting in aid of the military hospital associated with Laval University:

"Canada being a part of the British Empire, it is the sacred duty of the Canadian people to assist Great Britain in her heroic defence of liberty. This was the position taken by the episcopacy of French Canada at the outbreak of the War, and this is the attitude bishops still maintain and will continue to maintain to the very end. The obligations we owe to the British Crown are sacred obligations.

"It is the solemn duty of every Canada citizen, to the utmost limit of his force, to stand side by side with the Motherland in her heroic effort to crush the tyrant who wishes to trample small nations and States beneath his iron heel. What fate would be ours if the Germans obtained a foothold here? Were we defeated, Germany would secure domination on the St. Lawrence. . . . French Canadian countrymen, I for one do not want to be a German citizen."

Until Italy emerged, in 1870, from centuries of civil war and foreign domination as an independent and united nation, the Italians were too much occupied in fighting with one another to emigrate in any considerable numbers. But with the establishment of comparative peace and with the racial tendency of the Italians to have large families, the problem of surplus population became acute, both in the agricultural districts and in the cities. The resulting exodus brought 3,984,976 Italians to the United States alone from 1887 to 1916, not to mention a huge movement to South America. The record of Italian immigrants listed in the Census of 1931 as having come to stay in Canada is comparatively small, namely:—

2,804	before 1901	(of whom 1,977 were males)
11,832	1901-1910	(" " 8,321 " ")
15,953	1911-1920	(" " 9,909 " ")
15,113	1920-1930	(" " 8,725 " ")
2,609	1930-1936	

The Italian, however, believes in large families, so that the actual Italian-Canadian population is very much greater.

The immediate incentive to come to Canada for a large number of the Italian immigrants was the opportunity for work on construction of railways, roads and buildings. Ever since the days of the Caesars, the Italian has been a road builder—witness the Roman roads of Great Britain—and Italian labourers were welcome in Canada, particularly as they could stand the heat of the Canadian summer. Since so many returned to Italy or went south in winter, they simplified the problem of winter unemployment—the only criticism being that they sent out of the country so much of the money they earned. Quite a number, however, came, saw, and stayed, mostly in the cities, the Italian-Canadian population listed in the Census of 1931 showing 80,063 urban and 18,110 rural. Only 2,071 of those ten years old and over appear as “gainfully occupied” in agriculture, but we must remember the large families. The proportion of the two sexes in this year is more normal than that already quoted in the immigration statistics, there being 55,141 males compared to 43,032 females. Ontario has the largest number of Italians in any one province (50,536) and Montreal the largest number (20,871) for any one city.

The Canadian Immigration Officers have always enforced strictly the regulation requiring the Italian immigrant to present his penal certificate, that is, the civil document showing the number of convictions, if any, registered in Italy against the person to whom the certificate is issued. The United States was less particular in this respect until recent years, hence the larger proportion of law-breakers identified with this race in that country. As a matter of fact, the average Italian is a

peace-loving, music-loving, law-abiding and highly domesticated citizen. His mentality is happily expressed in the story of a tailor, Alessandro Deluca, given in the *American Red Cross Magazine* for September, 1919:—

“We work little bit, then we take the leisure. We love very much the music, art, poetry. We love the poetical life—poetry today, and tomorrow we take what’s coming with the good patience. The way I mean is not only to read the books of the great poets, of Dante that we love more than a father, or Petrarca, Ariosto, Tasso, Alfieri, and so many others down to Manzoni, Carducci, Giusti, D’Annunzio, but the poetry of the beautiful scenery in the country, the poetry of the music, the poetry of the friendship. Even in the small town we have band and philharmonica. Not to know the musical works of Rossini, like ‘Barbiere di Seviglia’ and ‘Guglielmo Tell’, is not to know anything. We like the music of the great Donizetti and Bellini because they are *drammatici, emozionanti*. We are crazy for ‘Norma’, for ‘Lucia di Lammermoor’. They have red blood, what the Italians like, for the Italian warm heart. We like Puccini, Mascagni. Verdi, we adore him. He was welcome all over for his wonderful heart. He speak the voice of the people, in the big romantic utterance, he speak fearless like a man, he express our own emotions by the great genius.”

Of the 98,173 listed as of Italian racial origin in the Canadian Census of 1931, those of the Roman Catholic religion number 90,625. It is natural, therefore, that they are identified with Church music. One of the outstanding organists in Canada in Giuseppe Moschetti, of Toronto.

In Montreal, a city of fine churches, the Italian church of the “Madonna della Difesa” is worthy of special mention on account of its beautiful frescoes by the Montreal artist, Guido Nuicheri, celebrated throughout Canada for his stained glass windows and church decorations. Other notable work of his may be seen in another Italian church in Montreal, the “Madonna del Carmine”.

The manufacture of macaroni, the national Italian food product, was introduced into Canada in 1867 by an Italian-Canadian of Montreal, Commendator Charles Honore Catelli,

who from 1906-1908 was President of the Montreal Chamber of Commerce.

One handicap realized by the Italian in Canada is that English is a difficult language for him to speak. French is much easier, but then there is so much business to be done with the Anglo-Canadians. In spite of this handicap, the Census list shows that of 71,975 Italian-Canadians 10 years old or over, 50,045 could speak English as compared to 17,910 who could speak French.

Italians are rightly proud of their great literary traditions, and on the occasion of the sixth centenary of the death of Dante Alighieri (1921) a statue designed by the Montreal sculptor, Carlo Balboni, was erected in Parc Lafontaine under the auspices of the Italian weekly newspaper "L'Italia", then owned by Capuano and Pasquale. The Canadian Institute of Italian Cultural Studies carries on the mission of acquainting Canadians with Italian letters and arts. The Toronto section counts hundreds of members and about 100 English-speaking and 250 French-speaking Montrealers spent the winter of 1937-38 studying the Italian language under its auspices and attending lectures on Italian subjects. A branch of this Institute has recently been organized in Quebec, with about 100 members.

The type of farming which appeals most to the Italian is truck farming on a lot near a city where he can grow pretty well everything that he needs for the use of his family, as well as for the market.

In a survey entitled "That They May Be One", issued by the Board of Home Missions of the United Church of Canada, Mrs. F. C. Stephenson and Sara Vance write:—

"In order to support their families and keep out of dreaded debt, the Italian men will undertake almost any kind of job—in factory, in construction camp, in mines, or on city streets — anywhere it is possible to get one. Usually wages are poor, the work heavy, the hours long, the food insufficient, the sleeping quarters uncomfortable and unhealthy. In the cities, homes are often established in the poorest tenements because expenses must be kept at the lowest point.

"Managers and foremen in factories and shops employing large numbers of Italian immigrants frequently experience difficulty in securing the best work because the men do not fully understand orders and directions and are unable to ask intelligibly for explanations. Some firms have offered a premium in wages to all who will attend classes for the teaching of English and for general improvement. By hard work, men have learned English in a few months and prepared themselves for good positions. Educated Italians coming to Canada have worked in a factory or on the city streets until they could acquire English. Our public and high schools provide their children with the coveted opportunity for education, and they make good records. It is noteworthy how the innate artistic powers of the older people come to light and expand in the attainments of their children through the influence of our schools.

"As the financial condition of a family improves through the education and business training that Canada affords, they are delighted to be able to secure new homes in better sections of the town or city. At this stage, they are easily influenced and the trend of their future citizenship, especially with the younger people, depends very much on the type of teachers with whom they come in contact."

In Montreal, the Italians who succeed in establishing themselves tend to congregate in the North of the City, according to a survey made for the Protestant Committee of the Council of Public Instruction:—

"Those who live in Mile End are mostly wealthy people, many of them own property and have very nice homes. There is quite a number of physicians, engineers, real estate men, bankers, and some clergymen. So far as I can see, an Italian does not like to work for anybody for a very long time—there is an inclination for independence in their nature. When a fellow comes to this country, he is as green as possible, but soon he picks up local habits and customs, and working very hard saves a little money, and as soon as he puts aside enough money and knows a few words in English, he starts out for himself and buys a little fruitstore or a peanut stand. Therefore, there are many Italians who own stores of different kinds in all parts of the city, but especially in the Mile End."

British Columbia has over 12,000 Italian-Canadians, of whom Vancouver in 1931 had 3,330. Here is a note from Vancouver about these citizens:—

"There is a big Italian Colony on this Coast, run in a very highly organized manner as regards social and cultural life. They have a high community spirit, even in business. They mingle freely in musical circles."

Those who work at crafts tend to specialize. The Italian worker is, for instance, expert in the designing of shoes, gloves and clothing. Cesare Galasso is noted in Toronto as a teacher of the craft of designing clothes. In the manufacture and reproduction of statuary for churches or bas-reliefs for Stations of the Cross, in fresco painting, mural decoration, stained glass, mosaic and tiling, the Italian-Canadians are pre-eminent. They are also active in the manufacture of artistic lamps and domestic nicknacks. In Montreal the most exclusive styles of shoes for women are made by the La Giaconda Shoe Manufacturing Company, which uses an adaptation of Leonardo de Vinci's celebrated picture as a trade-mark. Commendator Sebastiani, who built up this business from a very small beginning, is a public-spirited citizen and has done a great deal for those of his own race who have come to Canada. He organized an Italian branch of the Y.M.C.A., afterwards merged into the International Branch of the Y.M.C.A., of which he is an advisory member. More recently he was largely instrumental in promoting the Casa d'Italia, a social centre for the Italian Community in Montreal.

There is a Casa d'Italia also in Toronto, which indeed claims to be as fine as any in Canada, and another also in Hamilton, in which the style reflects modernistic Italian architecture. In Sault Ste. Marie and Windsor, Ontario, the Sons of Italy, the strongest of the social organizations, have built Temples.

There are Italian schools in Toronto, Hamilton, Niagara Falls, Thorold, St. Catharines, Windsor, Peterborough, Guelph, Sault Ste. Marie and other centres in Ontario, while in Windsor the Italian school teaches singing and instrumental music.

In Toronto among the outstanding Italian-Canadians may

be mentioned Commendatore James Franceschini, a large contractor, Chevalier M. I. Magi, prominent as a manufacturer, and Commendatore Emilio Goggio, Professor of the Italian language and literature at Toronto University and an accomplished author who has built up for Toronto University the largest library of Italian books in Canada, numbering over 50,000 volumes. Another distinguished Italian scholar identified with Toronto University was Guiseppe Forneri, a native of Turin, who died in 1869.

At Fort William, where there is a progressive Italian community, J. Tocheri, a building contractor, and B. Badanai, head of an automobile concern, are prominent figures. B. Badanai is particularly active in connection with International Rotary, and has been President of the local branch.

An Italian-Canadian of Vancouver who is listed in the *Canadian Who's Who* is Italo Rader, prominent in the manufacture and distribution of food products in British Columbia.

As restaurateurs and hotel managers, Italians are in their element. If a fruit store looks particularly attractive, the probability is that it is run by an Italian.

Such appreciation of Opera as we have in Canada may be credited chiefly to the Italian, although in Montreal the interpretation is mostly left to the French-Canadians. Toronto has had two great teachers of operatic singing—Angelo Carboni and Edoardo Ferrari-Fontana. In the field of popular music the names of Guy Lombardo and the Romanellis at once come to mind.

But it is primarily to the inventive genius of the great Italian, Marconi, that we should give credit for the possibility of hearing in our homes over the radio the stars of the Metropolitan Opera Company, singing the roles that our Italian tailor liked so much, the compositions of Puccini, Verdi, Mascagni and the older Rossini. We should indeed be none the worse if we heard more of Donizetti and Bellini, most melodious of composers, alongside whose grave in Père-la-

Chaise Chopin, on his deathbed, requested that his own body be laid.

Up in the Canadian Rockies one day, a tune of Bellini suggested to me this Canadian lyric:—

OVER SHINING TRAIL

Tune—Bellini

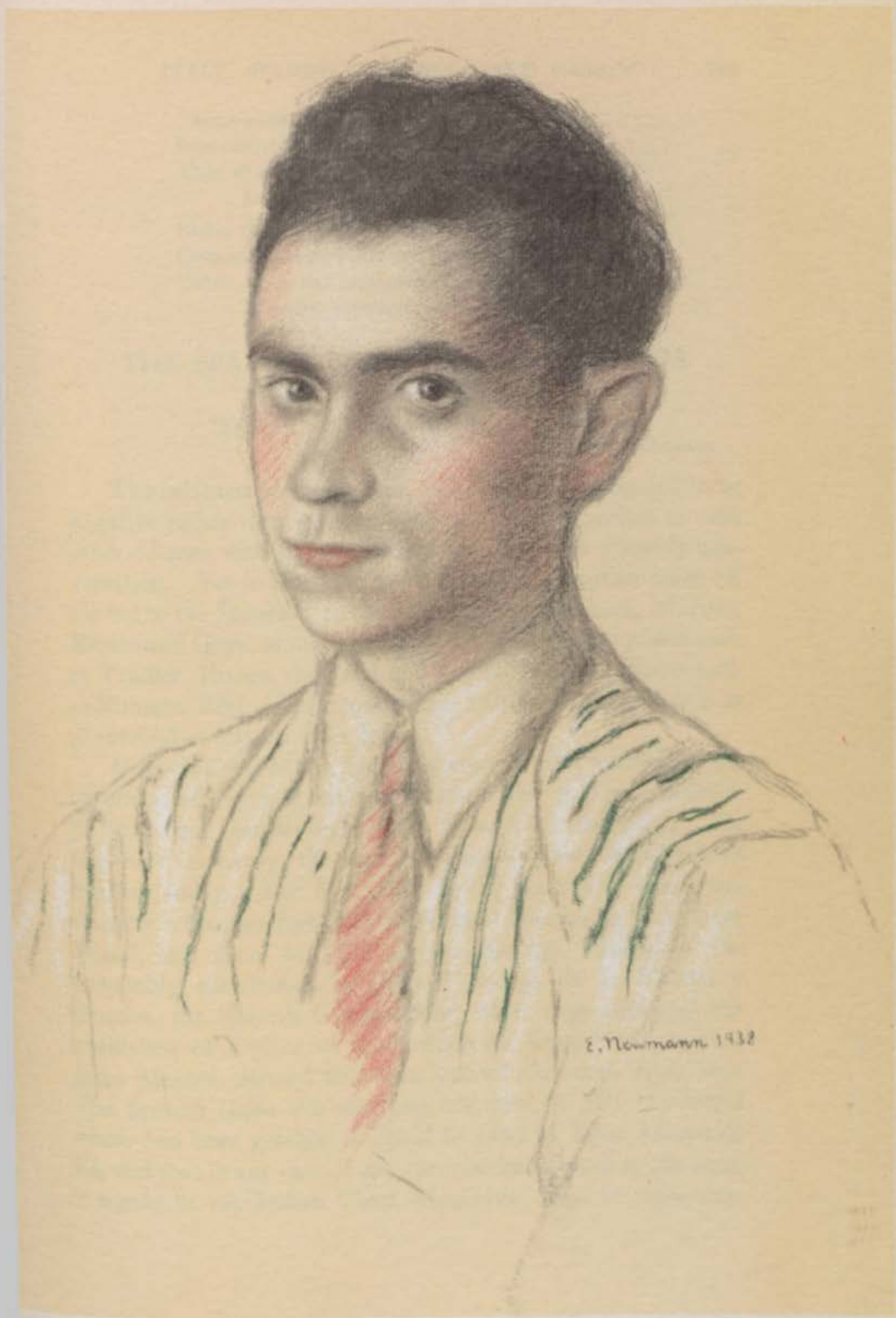
The sun in his pomp is flinging
 His gold on all the world below.
 The bells in my heart are ringing
 As over shining trail we go,
 For dainty twinflower swaying,
 And butterfly in flight
 That in the wind is playing,
 Give me such sweet delight.
 So come to the banks of heather
 On Alpine hill and vale,
 And while we have summer weather
 Let us go ride the rocky trail.

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 Gordon V. Thompson Ltd., Toronto).

In the professional classes we find Italians of great culture. In Montreal, the Rev. Liborio Lattoni is a graduate in Arts of the University of Florence and of Bologna; a graduate in theology of the University of Neufchatel; and a graduate in law of the Universities of Macerata and of Montreal. He came to Canada in 1908 and has caught the spirit of the country, judging by his poetry. Here are four verses of his fine Sapphics on Mount Royal, translated by Watson Kirkconnell:—

Dimly seen, like a shadowy Titan rising
 Black against heav'n's battlements, looms Mount Royal,
 Solitary, there, in the murky vastness,
 Darkly majestic.

What is its dream? Haply a mute nostalgia
 Yearning comes for centuries past and vanished,
 When, about it, Indian maidens chanted
 Songs of soft beauty?



ITALIAN-CANADIAN TYPE
Drawn by ERNEST NEUMANN

Then no city's deafening cries and clamor
Rose unlovely out of unlovely alleys;
Then no mists of mystery lay in squalor
 Low in the ghetto.

Rather then in loneliness up the river
Came canoes, rare harbingers of the white man,
Cartier came, and courageous sons of Europe,
 Dauntless explorers.

THE SPANISH PENINSULA AND CANADA SPANIARDS

"Farewell and Adieu to you Spanish ladies."

—Old Sea Chantey.

The relations between Spain and Canada have tended to be negative rather than positive. These two have spoken to each other oftener with the roar of cannon than with friendly conversation. Yet in the Arts every educated Canadian takes off his hat to the Spaniard, to the paintings of Velasquez, Murillo, Ribero and Goya, to the lilt of Spanish music, to composers such as Yradier, Ibanez, de Falla and Granados, to musicians such as Sarasate, Pablo Casals and Joseph Iturbi. Don Quixote is as proverbial in Canada as in Spain.

It was the war of the Spanish succession that resulted in the reversion of Nova Scotia and Hudson Bay to Great Britain. If Spain had been strong enough to hold all the Empire that was hers in theory, the coast of British Columbia would be Spanish today. For five years (1790 to 1795) there was actually a Spanish fort with garrison at Nootka on Vancouver Island, and there in 1792 Captain George Vancouver was hospitably entertained by Juan Francisco de la Bodega y Quadra, the Spanish Commandant, while they discussed the restitution of a piece of land which an English sea captain, John Meares, claimed had been unlawfully taken from him. The Spanish claim was that this was part of half the world which had been granted to Spain in 1493 by Pope Alexander VI, and that in any case, if any one else had a right to the land, it would be the Indian Chief Maquinna. But in these days

Spain had lost her zest for fighting, and possession passed to the British. Valdez Island and Galiano Island are names that commemorate the Spanish period, and the name first given to Vancouver Island included that of Quadra. As Vancouver himself wrote:—

“Sigr Quadra requested that in the course of my further exploring this country I would name some point or island after us both, in commemoration of our meeting and the friendly intercourse that on that occasion had taken place, which I promised to do; and, conceiving no place more eligible than the place of our meeting, I have therefore named this land (which by our sailing at the back of, we had discovered to be an extensive island) the island of Quadra and Vancouver.”

Time has deprived Quadra of the tribute, but his name has been left by the map makers on a smaller island in the Strait of Georgia.

Meares eventually received recompense for dispossession to the extent of 210,000 Spanish dollars, and according to the agreement, the British flag was to be “unfurled over the land so restored in sign of possessions,”—this being done by Brigadier General Alva on March 23rd, 1795.

On the Atlantic the Spanish Main was the scene of many a naval battle, and to the Nova Scotia privateers it was the source of prizes and profit. Privateering was looked upon as a legitimate profession in these days. Here is the ballad of the Capture of the *Santa Ritta* which I have written:—

THE BLUENOSE PRIVATEER

(Tune—“A Scarlet Coat”)

In Nova Scotia's Liverpool,
 There lay a stury brig;
 With carriage guns her decks were full
 Beneath her square-set rig.
 And then with cannon fore and aft,
 They made it soon appear
 The Rover was a likely craft
 To sail as privateer,
 To sail as privateer,

To sail as privateer—
The Rover was a likely craft
To sail as privateer.

“Give me a Yankee picaroon,”
Stout Captain Godfrey said,
“And you shall hear a lively tune,
With great and small shot play’d,
There’s many a goodly prize to gain
That costs our foeman dear,
So join us on the Spanish Main
And sail as privateer,
And sail as privateer,
And sail as privateer—
So join us on the Spanish Main
And sail as privateer.

The Santa Ritta, man-o’-war,
Three gunboats in her wake,
From Porto Bello swiftly bore,
The Rover’s back to break.
The Spanish flag to mast was nail’d—
No flag of truce, ’twas clear—
And, firing from the bow, they hail’d
The Bluenose privateer,
The Bluenose privateer,
The Bluenose privateer—
And firing from the bow they hail’d
The Bluenose privateer.

By wind becalm’d, they mann’d the sweeps,
And then prepared to board,
“Give them a broadside now for keeps,”
The fearless Godfrey roar’d.
With deadly aim he mow’d them down
Till all their decks were clear,
And towed his prizes back to town,
A happy privateer,
A happy privateer,
A happy privateer—
And towed his prizes back to town
A happy privateer.

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The Peninsular War had its bearings on Canadian History, for here began the downfall of Napoleon and any hope that France might ever have had of regaining Empire in North America. Among the officers serving under Sir Arthur Wellesley in that war was Colonel Peregrine Maitland, afterwards Lieutenant-Governor of Upper Canada and Nova Scotia. His love of Spain added a number of Spanish names to the townships which were formed under his regime in Upper Canada—Lobo (Wolf) in Middlesex County, Mariposa (butterfly) in Victoria County, Mono (monkey) in Dufferin County, Mosa (the Spanish name for the Meuse), in Middlesex County, Orillia (border) and Oro (gold) in Simcoe County, Rama (branch of a tree) in Frontenac County, Sombra (shade) in Essex County, Toledo (blade) in Leeds County, and Zorra (female fox) in Oxford County.

The Civil War in Spain has attracted a number of Canadian volunteers who have enlisted in the so-called Mackenzie-Papineau Battalion on the side of the Loyalists. Some appear to have gone on adventure bent, others inspired by a cause—a cause that others again have described as Quixotic.

In Canada the Spanish population totalled only 1,472 at the last Census, and is mostly urban, the three provinces most favoured being Quebec (415), Ontario (490) and British Columbia. More than one-third of these (572) were Canadian born.

As might be expected, they show decided musical talent, one of the most attractive presentations at the Dominion Day Folk Festival in Toronto in 1938 being that of a group of Spanish dancers.

The Portuguese in Canada are still less numerous, not exceeding four hundred for the whole of Canada. In their case quality no doubt makes up for quantity.

CHAPTER EIGHTEEN

THE HEBREW AND CANADA

"When Israel went from Egypt and Jacob's household from a foreign folk,

"Judah he took to be his own, and Israel for his domain."

—From the new translation of the 114th Psalm by Dr. James Moffat
(Hodder and Stoughton)

AT the time when Christopher Columbus was trying to secure the support of Queen Isabella for his voyage of discovery on the Santa Maria, three hundred thousand Jews were in daily expectation of being deported from Spain, and it seems not unlikely that Luis Santangel, Receiver of the Ecclesiastical Revenues of the Crown of Aragon, who publicly accepted Christianity but observed the rites of Judaism, lent Queen Isabella the money for the expedition, in the hope that Columbus might discover some sanctuary in the West for some at least of his unfortunate co-religionists. If so, the investment was too late, for in the year of the expedition (1492) over two hundred thousand Hebrews were definitely banished from Spain. If he had known that, in this year of Grace, there would be five million Hebrews in the United States, Luis Santangel might have died happy.

Although they were still under a nominal ban in England, Cromwell did admit some Jews, and Charles II was still more friendly, so that by the 18th Century they began to feel that they were almost welcome, although the Jewish Naturalisation Bill passed in 1753 was promptly appealed. Among those who came to reside in London in 1790 was a brilliant physician, Mayer Löw Schomberg, three of whose sons won distinction—Isaac and Raphael, both doctors and authors, and Alexander Schomberg, who joined the Navy and commanded the frigate *Diana* at the siege of Louisbourg and at the assault at Quebec. Eventually he was Knighted "Sir Alexander" for his services.

When General Amherst entered Montreal, in 1760, his Commissary officer was Aaron Hart, who later was attached to General Haldimand's staff at Three Rivers, where he became Postmaster and Seigneur de Bécancour. Judging from his portrait, he was as well dressed as he was handsome. Other Hebrews holding military office in Amherst's army bore such names as Isaac Mirando, Emmanuel de Cordova, Hananiel Garcia, and Samuel Judah.

Under the French regime there had been a ban against Jews, although the financing of supplies sent to Montcalm was done by the Jewish firm of Gradis, but General Amherst came with a policy of religious freedom, and among the early merchants licensed to trade were Lazarus David, Manuel Gomez, Fernandez da Fonseca, Uriel Moresco, Levy Solomons, Abraham Franks and Samuel Jacobs. Some of these engaged in the fur-trade, notably Samuel Judah.

These formed the first congregation in Montreal in 1768, and built the first Synagogue in Canada nine years later.

When Prince Edward Augustus came with his regiment of Fusiliers to Quebec in 1791, he was entertained at Three Rivers by Aaron Hart, who is credited with having helped to provision the movement of the United Empire Loyalists from New York to British North America. He might very well have been a useful acquaintance for a Prince so deeply in debt.

A test case as to whether Hebrews could enter the Assembly was fought in 1807, when Ezekiel Hart, son of Aaron, was elected for the borough of Three Rivers, but was denied the right to take his seat owing to French opposition. Returned again in the ensuing General Election, he was again unseated, whereupon Sir James Craig dissolved Parliament. Other events increased the friction, but this was lost sight of in the outbreak of the War of 1812, when the American invasion rallied all classes and races to the defence of Canada.

In the Canadian Army during that War, Jews were found both as officers and in the ranks. Major Samuel David commanded the 2nd Montreal (French-Canadian) Battalion, while

David David was in command of an English militia regiment. Other officers were Ezekiel Hart, Myer Michaels and Joseph Herse. Most of these fought under Colonel de Salaberry in the Battle of Chateaugay.

Following the return of more settled conditions after the Peace of 1815, the Bank of Montreal was founded, and among the original directors were David David and Moses J. Hays.

On June 5th, 1832, a bill introduced into the Quebec Assembly by a Mr. Neilson, Editor of the *Quebec Gazette*, received Royal assent, declaring: —

“That all persons professing the Jewish Religion being natural born British subjects inhabiting and residing in this Province, are entitled



and should be deemed, adjudged and taken to be entitled to the full rights, and privileges of the other subjects of His Majesty, his Heirs or Successors, to all intents, constructions and purposes whatsoever, and capable of taking, having or enjoying any office or place of trust whatsoever, within this Province."

McGill University granted its first medical degree to a Jewish physician, Dr. Hart, in 1835. Dr. Aaron H. David, who had studied abroad, served on the Medical Unit of the Montreal Rifle Corps during the times of 1837, and is afterwards found as Dean of the Faculty of Medicine at the University of Bishop's College, Lennoxville.

Up to 1850 practically all the Hebrews in Canada had come from Canada and spoke only English and French. They mixed in society in Montreal and Quebec, and were members of the leading clubs. Abraham Joseph, born at Berthier, Quebec, in 1815, became a Major in the Quebec Light Infantry, and was a life member and several times President of the St. George's Society in that City. We read that Mrs. Henry Joseph entertained Governor General and Lady Aylmer at Montreal in 1834, and that Jesse Joseph's house on the slopes of Mount Royal was a centre of social life. Of these older families the Harts, descended from Aaron Hart had a particularly notable military record. Members of that family for five generations took part in every war in which Canada has been engaged—two who served with the Canadian Expeditionary Force being killed in the Great War.

After 1850 there came an influx of German, Russian and Polish Jews into Eastern Canada, speaking Yiddish and keeping more to themselves.

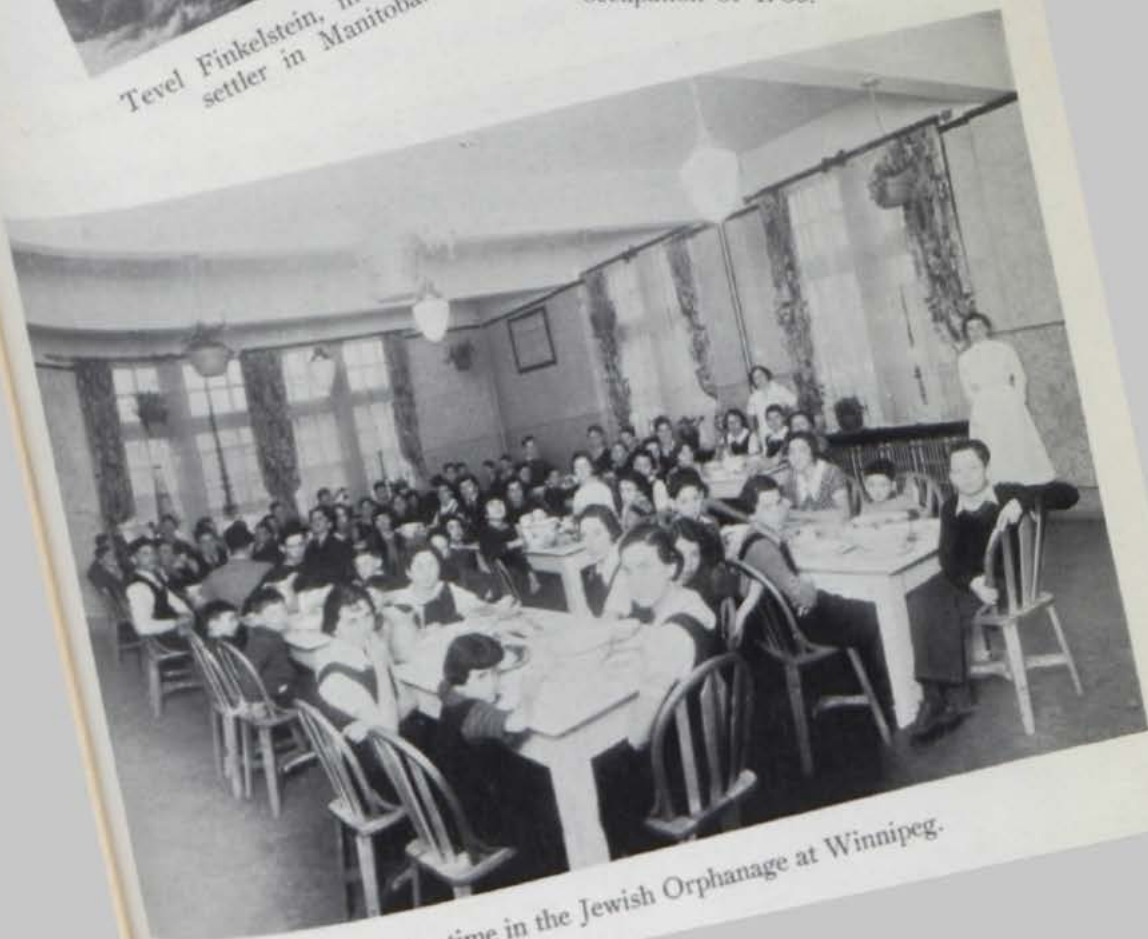
The discovery of gold in British Columbia brought a number of Hebrews up North from San Francisco, so that by 1863 there were enough of them to build a Synagogue in Victoria. The *British Colonist* of June 3rd, 1863, reports the ceremony of the laying of the cornerstone:—



Tevel Finkelstein, first Hebrew settler in Manitoba.



Aaron Hart, prominent merchant in Quebec after the British occupation of 1760.



Dinner time in the Jewish Orphanage at Winnipeg.



Twenty-nine racial groups are represented in Ogden Public School, Toronto.



Twenty-one races are represented in this group from Aberdeen School, Winnipeg, which distinguished itself on account of fine diction in the Manitoba Competitive Musical Festival of 1938.

"For the people of that city the whole affair was a sort of gala occurrence. The band of H.M.S. Topaz came from Esquimalt to take part in the ceremony. The members of the Hebrew congregation were met in open procession by the Germania Sing Verein, the French Benevolent Society, St. Andrew's Society, Masonic Lodges, Fraternal Societies, officers and others, who marched in parade to the site where the cornerstone was to be laid. One of the speakers, in addressing the congregation, rose to heights of poetical eloquence: 'Who would have thought,' said Samuel Hoffman, 'that in the short space of five years we should have a temple erected where aborigines were then lords of the dominion . . . who would not have ridiculed the idea that where, ere now, naught but the hunter's step and wild beasts' roar disturbed the wilderness, should at this early day be erected a synagogue to the scattered tribes of Israel!'

"Thus terminated an eventful day in the history of the Jews in Vancouver Island, and it must be a source of infinite gratification to that body, that the ceremonies of this day, partaking as they did of a purely denominational character, were participated in by all classes of our community with a hearty good-will and brotherly feeling, evidencing in acts more powerful than words the high esteem in which they are held by their fellow-townsmen of the city of Victoria."

Three years later, Lumby Franklin, who had arrived with his brother Seilim, in 1858, was elected Mayor of Victoria, the first Jewish Mayor in British North America. Henry Nathan was elected in 1871, to represent Victoria, in the Dominion Parliament, when British Columbia entered Confederation.

Even so, the Census of 1871 shows only 1,115 Hebrews in Canada, the number having increased to 2,393 by 1881.

The record of the Jews in Canada is apt to omit those who became Christians—one of the most interesting of these being Isaac Hellmuth, a Polish Jew, who joined the Anglican Church in London, emigrated to Canada in 1844, became a Bishop, founded Huron College in 1861, and organized Western University in 1878.

Sir John A. Macdonald gave an interesting reply dated June 11, 1888, to a complaint from Col. A. W. Hart that Jews were not receiving consideration for political office:—

"I can only say that I am quite unaware of any prejudice on the part of the various Cabinets that have administered the affairs of the old Province of Canada or of the Dominion against the employment of Jews in the public service. The fact is, however, that the Jews as a body have taken perhaps a wiser course in avoiding the worries of political life, and have preferred to push their fortunes in the various professions and industries open to everybody in Canada. Of course, no one can interfere with the free exercise of the franchise by the electors of the country, and they cannot help it if the electors have not hitherto selected any Israelite as their representative. The late George Benjamin, of Belleville, was a Jew, though I believe he had become a Christian. His son is now in one of the public departments, and a year or two ago I got an appointment for one of your race in the Post Office at Toronto."

A great migration followed the assassination of Czar Alexander II, in 1881, when Pobyedonostzev, the Procurator of the Holy Synod, made the Jews the scapegoats and announced that

"one-third of the Jews in Russia would be forced to emigrate, another third compelled to accept baptism, and the remainder would be brought to the verge of starvation."

New York was the most popular sanctuary. Not many of the exiled were farmers, and Canada had few factories and small cities, but those who did come and could not be absorbed in the East were promptly shipped out West. The arrival of 23 Hebrews at Winnipeg on May 26th, 1882, was recorded in the *Manitoba Free Press* of the following day:—

"Jewish refugees from Russian persecution, who were stated, in a late number of the *Free Press*, to be on the way to this province, arrived yesterday. The party consists of 15 men and the wives of four of the number, making in all 19; besides whom four in charge of baggage have not yet arrived. Accommodation was provided for them at the Government Immigration buildings on Fonseca Street West. There is among the men three carpenters, one blacksmith, one cabinet maker, one painter and one dyer, the remainder of the number being farmers. They are all young, none of them being over 30 years of age, and they are stalwart looking and evidently intelligent. They are able and willing to work and ready to avail themselves of any opportunity that

may be afforded them of earning an honest livelihood. The members of the Jewish community here are doing all in their power to provide for the immediate wants of the people, as they are entirely without means; but, as the community is small, embracing only eight families, they would be glad of the assistance of any who may be able to help, especially in finding immediate employment for the strangers. Those who desire to do so can apply at the immigrant sheds, where the agent in charge or the caretaker will be able to interpret for them. Of course, none of the party can speak English, but as they have all some knowledge of German, no great difficulty will be found in obtaining the assistance of persons able to converse with them."

The day before, a telegram had been received indicating that these were only forerunners of more to come:—

"Two hundred and forty-seven tinsmiths, coppersmiths, bricklayers, carpenters, agriculturists and others passed through here early this morning. Will leave Sarnia tomorrow night by Steamer Ontario. Sir Alexander Galt, member of the London Mansion House Committee, is at present in Montreal. We have no doubt that Government authorities will receive official advice and instruction in reference. M. & L. Samuels, Benjamin & Company."

This second group arrived on the Red River Steamer SS Ontario on June 1st, with 200 tons of merchandise, and according to next morning's newspaper account:—

"Supper was furnished them by the Jewish residents of the city, and it was clear to the spectators who happened to be present that the kindness was well-timed. The travellers ate as if famished, and their evidently destitute condition touched the sympathies of those who saw them. Scarcely had they finished eating when the men were informed that if they liked to go to work immediately and work all night, they might all do so, and that their wages would be paid at the rate of 25 cents per hour. This noble offer was made to them by the firm of Jarvis and Berridge, and the work with which the immigrants began their experience in Manitoba consisted in unloading two rafts of lumber which had just been brought down from Emerson by the S.S. Ogema. It is said that the people almost wept when the offer was interpreted to them. With the promptness of a company of soldiers, they fell into line and marched to the bank of the Red River, a little south of Broadway Bridge, where they were soon at work. At a late hour 37 of them were laboring industriously and showing that they

were neither averse nor unaccustomed to work. They impressed their employers and others who saw them, very favorably, were regarded as intelligent looking and of good, strong, physical constitutions, and were thought to give promise of making hard-working and valuable settlers of this new country."

Another group arrived a week later, and as the population of Winnipeg was only 15,000, the threatened congestion stirred the *Free Press* to criticism of the Government: —

"With the exception of a blacksmith, a shoemaker and six students, they are farmers, and they have come to this country with the sole desire of cultivating farms of their own. Half a dozen of them have means sufficient to enable them to start in an economical way upon farms; also to assist about a dozen more to do the same thing. A little judicious and prompt co-operation on the part of the Dominion Government would enable them to establish a hopeful colony, and be the means of influencing thousands of their fellow-men to come and fill up this vast country with an industrious population. Matters have not, however, been managed with a view to this desirable end, and the consequence is that prompt measures have been taken to stop any further immigration of these people to Manitoba. There are 10,000 Jews now congregated at Brody, on the frontier of Austria, anxious to emigrate, but not knowing where to go. Many new countries will be glad to obtain such settlers, but owing to mismanagement of immigration matters, the message has to be telegraphed from Manitoba. 'Don't send any more here,' and those who have arrived have to write their friends, saying: 'Don't come to Manitoba.'"

Work was found for 150 of the new arrivals in the construction gangs on the Canadian Pacific Railway, others had to be taken care of till land could be selected for forty families near Moosomin.

Those who worked for the Canadian Pacific had their own camps and boarding houses, and were supplied by the Company with Jewish foremen. They had four months' work till winter came, the average savings amounting to four hundred dollars per man. Those who stayed in Winnipeg had become tradesmen, one of them starting a Kosher butcher shop.

Those who went to Moosomin to farm were assisted with funds and provisions for three years, but the Settlement was

not successful and most of them drifted into the cities. Better fortune attended another Jewish farm settlement south-west of Wapella, organized by Abraham Kleiman, in 1888. Although few of these settlers had any previous experience except in tailoring and shoemaking, a fair proportion of them stayed on the land.

One of the most progressive Hebrew Colonies has been that of Edenbridge, in the bush country of the Carrot River Valley, in Northern Saskatchewan. This was founded in 1906 by a group of Lithuanian Jews who were in the Transvaal during the Boer War. In 1906 Edenbridge was a wilderness of woods and marshes. In 1936 there were over 7,000 acres under crop, in spite of a temporary set back due to drought. A letter received by the Jewish Colonization Association from a farmer in the Edenbridge Colony reads almost like a Psalm of David:—

"I sit upon my plow and my eye is enchanted with the sight of the brown earth being turned upwards furrow by furrow. . . .

"Later when one has to run after the harrows, no matter how hard it is, the work draws like a magnet. The field behind takes on another appearance. From a piece of coarse, common cloth it becomes like linen, and another stroke of the harrow makes it into velvet, silk or a piece of smoothly polished furniture. It serves as an enchantment which prevents the feet from feeling tired.

"Then comes the drill, and the eye is strained to see that the horses on the ploughed side follow the wheel mark. . . .

"How beautiful are the fields afterwards when they become green. This draws you and draws you, and makes you willing to root our forests, turn over fields, even drink the sweat that pours from your forehead and yet be satisfied.

"And who can describe the rhythm of the binder, especially when you have enough feed for the horses and the horses feel their oats and the machine is in good repair. You sit upon the binder and you become one with the machine, and the joyfulness of the horses passes through the binder to you and you become part of them. Should the field be good and the straw straight, you cannot distinguish between the iron of the machine, the blood and bone of the horse and the man."

Sonnenfeld, west of Estevan, has a colony of successful Jewish farmers trained at an agricultural school of the Jewish Colonization Association in Galicia.

This influx into Western Canada was, however, small compared to the tide of immigration pouring into New York, and incidentally into Montreal and Toronto. According to Abraham Cahan, editor and novelist, one of the chief contributions made by this immigration of Russian Jews into the United States was the development of the cloak and suit business. Hitherto this had consisted largely of imported goods handled by German Jews, but these Russian Jews seemed to have a natural instinct for designing and making ready-made clothes, the more inventive devising the labour-saving machinery, the rest willing to work for next to nothing. They had better taste and more skill than their German predecessors. Abraham Cahan's contention is that if the average American woman was infinitely better dressed in 1910 than she was in 1885, and if by that time she had become easily the best dressed woman in the world, credit should be given to the exiles driven out of Russia in the eighties.

The same thing is true of Canada as of the United States, for the Canadian woman follows closely the fashions of New York. In the field of millinery, for instance, the enterprise of a Jewish manufacturer, an immigrant from Lithuania, reduced the number of imported ladies' hats from 85% to 15% of the total market, the balance being made in Canada.

A second wave of immigration of Roumanian Jews followed in 1898, and another from Russia driven by the pogroms of 1905-1907. It is to the credit of the Hebrew charitable associations throughout Canada that they took on their own shoulders the burden of welcoming, aiding and assimilating these battalions of newcomers. Unlike most of the racial groups from Europe, the Jews had acquired a mentality and mode of living which could not readily be adapted to those of other races.

During the Great War, it has been calculated that 3,500

Hebrews from Canada served on the side of the Allies out of a population of 25,000 Jewish born Canadians of military age. The Montefiore Club of Winnipeg, organized as a meeting place for young business men in 1911, shows a record of 30 members out of a total of 65 who enlisted for service with the Canadian Expeditionary Force. In 1916 a Jewish Reinforcement Company was raised at the cost of some of the prominent Hebrews of Montreal to help fill vacancies caused by casualties among their co-religionists in various Canadian regiments. 400 enlisted and went overseas in 1917.

The shifting of international boundaries under the Treaties and Agreements following the war frequently meant the expulsion of whole Jewish communities in Europe. In 1923 the Jewish Colonization Association and its Committee supplied transportation by sea and rail for 3,300 Russian Jews stranded in Roumania, their immigration into Canada having been authorized by the Canadian Government, and they were distributed throughout the country in such a way as to throw no burden on other communities. Some were placed on farms, assisted by loans at 5% and with contributions towards the cost of the education of the children.

Remarkable work has been accomplished in many such cases by the Jewish Immigrant Aid Society, one of several organizations created by the Canadian Jewish Congress to deal with specifically Jewish problems affecting the whole community.

One of the chief factors in promoting assimilation has been the interest in education. Caroline Hart is credited with having introduced the kindergarten into Canada. She was supervisor of the Model School for Kindergarten teachers in Toronto from 1885 to 1892, and was appointed Provincial Inspector of Kindertartens for Ontario in 1890. In 1913 a Hebrew, Simon Abrahamson, son of a local newspaper publisher, was elected to a Rhodes Scholarship from the University of Manitoba. A large number of Hebrews have distinguished themselves in the medical profession, their names being prominent

in the teaching staffs of Canadian Universities and at Canadian hospitals.

In 1931 the Census listed 156,726 Hebrews in Canada, of whom over 60,000 were in Quebec Province, and over 62,000 in Ontario. The recently published *Encyclopaedia of Canada* summarizes their qualities as follows:—

“The Jews are very good linguists and rapidly acquire a knowledge of English. They are omnivorous readers, and the young Jewish people make extensive use of the Canadian libraries. Russian Jews are coming to the front in educational circles throughout Canada, and are winning enviable reputations in the medical and legal professions. . . . In general, the Jews are naturally religious, temperate, home-loving, intelligent, industrious and ambitious.”

Another field in which the Canadian of Hebrew extraction has won distinction is the field of music.

Abraham Nordheimer, who came to Canada as musical instructor to the family of Governor Sir Charles Bagot in 1843, remained to establish a well known piano factory and organized the first musical society in Ontario. Pauline Lightstone of Montreal, who took the stage name of Donalda out of compliment to her friend, Lord Strathcona, won international fame as an operatic soprano, and sang before their Majesties at Covent Garden in May, 1905. During the Great War she raised large sums for patriotic charities through her concerts, and recently she donated a very valuable collection of autographed musical scores to McGill University.

Other names that come to mind are the two brilliant musical families, the Adaskins and the Hambourgs, and the pianist, Ellen Ballon.

The four players in the present Hart House String Quartet are of Hebrew origin, and it would be difficult to assemble an adequate symphony orchestra in any city in Canada composed entirely of Aryans. This indeed is a situation of any civilized nation today and is reflected in the large number of Jewish composers. Take for instance the music of France,



HEBREW-CANADIAN TYPE
Drawn by ERNEST NEUMANN

where one finds that Bizet, Saint-Saens, Debussy and Ravel were all of Hebrew parentage.

The Jew is now politically, perhaps, the most powerful of the two hundred nationalities comprising the Soviet Union of Republics. He has always been dominant in the world of music. On looking over a recent dictionary of modern music, I find that about 100 of the musicians listed as Russian are really Jewish. Greatest of all was Anton Rubinstein, a favourite of the Czars, founder of the Russian Music Society and the Russian Conservatory at St. Petersburg, under whose fostering care Russian music had the opportunity of rising to the first rank.

The Jewish composers of today have been called modernistic, and yet the leader of them all, Ernest Bloch, is considered by critics as basing his development of music on a foundation of the classics. While he claims that he does not use Jewish or Oriental themes, he endeavours to express in music the Jewish spirit of today.

Recently through the Anti-Semitic policy of the Nazis, a number of German Jews have sought refuge in Canada. The bigotry of the Nazis has been extended even into the field of music, and Mendelssohn's compositions, for instance, are forbidden performance in Germany. That being so, I have adapted to Canadian circumstances Mendelssohn's song, "Es ist Bestimmt":—

IT NOW IS LAW

(Tunc—"Es ist Bestimmt"—Mendelssohn)

It now is law that we are banned,
 And bonds with German Fatherland must sever;
 For we have Jewish blood, and so
 To other lands our way must go, for ever.
 A thousand years are thrown away
 Yet why bewail our Yesterday in sorrow.
 Here spreads a land that Freedom guards
 And now our hopes are turned towards Tomorrow.

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The point of view of a Hebrew whose father came from Roumania in 1900 is given by A. Montague Israels, a young Winnipeg lawyer in an interview for the *Winnipeg Tribune's* "Today's Canadians" series (date of March 2, 1938):—

"Certainly we can give to Canada our first loyalty. We have no conflicting loyalty—nothing that we must withhold. We inherit a passion for learning and a predisposition towards the aesthetic. I think that if we are permitted to identify ourselves wholly with the life of this country, we will be able to repay with a generous bonus any kindness and consideration that is extended to us here.

"What I want most—my greatest desire—is this: I don't ask anything except the opportunity to participate as an equal in the communal life of this country. By that I mean in every activity in the social, educational and business fields.

"I want to have the inner feeling and the inner assurance that I am one with this people—that they acknowledge that I have as great a stake in this country's future as they have.

"It is only when I have this free and active participation in the common life and aspiration that I can make a substantial contribution to the life of this country, as a Canadian. This is particularly essential if we are to give artists to Canada, such as great musicians, poets and literary creative people.

"But under these circumstances, I believe the Jew could contribute much to the cultural and artistic wealth of this country. With our people, learning always commanded greater respect and admiration than any amount of material wealth.

"We are essentially a democratic people. We have no respect for the man of money, if he has nothing else to recommend him. We have no reverence for wealth. You will never see a Jew kow-tow to a man because he lives in a better part of the city or has more wealth than he has. In modern Palestine, before they built a system of public works or even of decent sanitation, the Jews established a university.

"We have a great deal of initiative. That accounts for so many of us being in the manufacturing and middleman occupations. We're quick to sense needs and devise means of satisfying them. Some substantial Canadian enterprises have been the work of individual Jewish immigrants who landed here penniless, and had to learn the entire ABC of the country themselves.

"We're cosmopolitan in our tastes. That is, wherever we see merit or worth, we appreciate it. We don't say that because something is of Jewish origin, we like it.

"We're individualists. We don't act as a group. There is, for instance, no such thing as a Jewish vote. We're as varied in our political allegiance and social theories as any single people can be.

"And the privilege of being able to hold this diversity of views is one of our most treasured boons under the Canadian system of government."

There are so many outstanding Canadian citizens of Hebrew racial origin that it is almost invidious to specify any in particular. In the House of Commons at Ottawa three were elected to Parliament in 1935—Samuel Factor, representing Spadina (Ont.), Abraham Albert Heaps, representing North Winnipeg, and the late Samuel William Jacobs, representing Cartier (Province of Quebec). Peter Bercovitch, K.C., has been prominent in the Quebec Legislature and is considered the logical successor to Mr. Jacobs. In the medical field there are a number of specialists, lecturing at the Universities of McGill and Toronto. In the field of economics one Montreal boy has won an international reputation, Jack Viner, who is Economic adviser to the Secretary of the Treasury of Washington.

The University of McGill, which was the first in Canada to establish a chair of Semitic languages, continued its tradition of interest in the Hebrew race by conferring an honorary degree of LL.D. in May, 1938, on Rabbi Harry Joshua Stern, of Temple Emanu-El, Montreal. In the same month the magnificent Holy Blossom Temple was consecrated at Toronto "the the furtherance of peace, justice and democracy." In the dedication service, Rabbi Maurice N. Eisendrath, according to the newspaper report, referred again and again to

"the freedom enjoyed by the Jews in this country—a fact which had made possible the erection of 'this greater mansion of our souls'."

What added to the significance of the occasion was the presence of the Governor-General, Lord Tweedsmuir, who read the Scripture lesson.

HEBREW—CENSUS OF 1931

Total of Professing Hebrews.....	155,614
Total of Christian Hebrews.....	1,112

LANGUAGE SPOKEN BY THOSE 10 YEARS OLD OR OVER

<i>English</i>	<i>French</i>	<i>Mother Tongue Only</i>
125,878	20,754	4,215

DISTRIBUTION

								<i>Yukon &</i>
<i>Maritimes</i>	<i>Quebec</i>	<i>Ontario</i>	<i>Manitoba</i>	<i>Sask.</i>	<i>Alberta</i>	<i>Br. Col.</i>	<i>N.W.T.</i>	
3,328	60,087	62,383	19,341	5,116	3,722	2,743	6	
Montreal		Toronto		Winnipeg				
48,467		45,140		17,150				

GAINFULLY OCCUPIED—10 YEARS OLD OR MORE

	<i>Male</i>	<i>Female</i>	<i>TOTAL</i>
All Occupations	47,535	14,365	61,900
Agriculture	778	16	794
Textiles	8,660	4,067	12,727
Furs	1,181	124	1,305
Hawkers	1,948	16	1,954
Salespeople	4,856	2,489	7,345
Stenographers	73	2,675	2,748
Teachers	411	322	733
Domestics	30	532	562
Musicians	252	103	355
Doctors	331	8	339

BIRTHPLACE OF HEBREWS IN CANADA—1931

Canada	68,703
British Isles and Possessions.....	4,139
Russia	40,486
Poland	24,988
Roumania	7,627
United States	4,346
Austria	2,678
Elsewhere	3,779

CHAPTER NINETEEN

CEMENT FOR THE CANADIAN MOSAIC

"The masterpiece should appear as the flower to the painter—perfect in its bud as in its bloom—with no reason to explain its presence—no mission to fulfil—a joy to the artist, a delusion to the philanthropist—a puzzle to the botanist—an accident of sentiment and alliteration to the literary man."

—From "The Gentle Art of Making Enemies,"
by James McNeil Whistler.

WHETHER Time, the artist, will ever design and create a masterpiece out of the Canadian scene remains for a mythical judge in some remote future to decide. All we can do today is to collect and separate and perhaps ourselves fabricate the tesserae or little slabs of colour required for what that artist seems to have in mind as a mosaic. The foundation is provided by the geography and climate of this northern half of the North American Continent. One contribution which we can deliberately make is to discover, analyze and perfect the cements which may best hold the coloured slabs in position.

In this closing chapter, therefore, I propose to deal with some of the forces which have, so to speak, acted effectively as cements in holding together such varying racial elements as the conditions of the world have brought to settle in what is now known as the Dominion of Canada.

Of the political cements, wars and rumours of wars have undoubtedly proved effective. The threat of invasion is seen to have brought French and English into a common army of defence only a few years after they had been clutching at each other's throats. Wars and rumours of wars in 1812, in 1837, in 1866, and 1870 and in 1885, came as reminders of their common interest. In the Great War of 1914-18, the cement was strengthened by the fact that their two Motherlands were Allies.

This last War clarified the position of the large German-Canadian element of the population. Thousands of those, particularly of older generations, who still spoke German in their homes, realized that their forefathers had migrated to this country in order to escape from the militarism which the Prussians were endeavouring to impose on the world. The Governor-General who in May, 1914, thought it politic to address a meeting at Waterloo County, Ontario, in German, would think and speak in good plain English today.

The vast majority of the Europeans who have come to Canada since 1866 are the victims of social and economic conditions created by wars over which they had no control. So often they had found themselves virtually men without a country—or at least without a country that they loved—transformed overnight by some Treaty from one allegiance to another. They left Europe because they were glad to get out.

Of the factors holding Canadians together in time of peace, most are connected with some community of interest such as membership in a church with its social clubs and activities, common employment in a factory, industry, business or store, membership in a brotherhood, union or fraternal lodge, membership in a choir or musical club, amateur theatricals, membership in discussion clubs, membership in Canadian Clubs, Women's Institutes, Service Clubs such as the Rotary, Kiwanis, Lions or Junior League, membership in municipal or political associations, membership in the I.O.D.E., Red Cross, Y.M.C.A., Y.W.C.A., Boy Scouts, Girl Guides, etc., playing hockey, football, baseball, tennis, bowls, badminton or bridge, winter sport, particularly skiing, co-operative undertakings, friendships made at school or college, neighbourliness in country, village or city.

Several organizations are actively working to make the newcomers feel that they are welcome in Canada. Since English and French are the official languages in the Province of Quebec, facilities for enabling adults to learn these languages are provided particularly by the Y.M.C.A., Y.W.C.A. and the Catho-

lic School Commission, while in the other Provinces classes in English are provided. The younger generation is rapidly assimilated in the schools. The Competitive Musical Festivals in Western Canada have been of special value in breaking down any existing racial barriers. These Festivals were originated twenty years ago by a public-spirited citizen of Winnipeg, George Mathieson, and have spread to the other Western Provinces—indeed Quebec has recently followed suit.

It is an inspiring sight to see school choir after school choir troop on to the platform of the large Civic Auditorium in Winnipeg for ten days in succession, choirs made up of children of over twenty races, singing with perfect English diction, and without a sheet of music in evidence, the fine songs that are prescribed, all with excellent discipline and in true sportsmanship eager to cheer the winners. The newspapers cooperate by giving the adjudicators' verdicts in full every day, devoting as much editorial space as an American newspaper would give to a Major League baseball match or a prize fight.

Another illustration of the influence of music in the movement for assimilation is found in the Manitoba High School Orchestra, 400 strong, directed by P. Graham Pudwick. The members of this orchestra range from eight-year-old children in Grade III to senior students from Grade XII. At the Easter concert given on April 21, 1938, seventeen racial groups were represented, including over a hundred of Polish or Ukrainian extraction. The orchestra includes over 200 violins and 75 mandolins.

One particularly worth-while effort is being made by the Imperial Order Daughters of the Empire (I.O.D.E. for short), which is outlined in the following statement by Mrs. M. A. Pease, Editor of *Echoes*, the official organ of this Order:—

"Official ceremonies of welcome to newly-naturalized citizens of Canada were inaugurated some years ago by the Imperial Order Daughters of the Empire, and these are held at different times throughout each year in the different Provinces, the object being to impress upon New

Canadians of foreign birth the privileges and duties of British citizenship and to welcome them as fellow subjects of a beloved ruler.

"This gesture by the Daughters of the Empire has brought a new meaning to Naturalization by adding friendly interest to what was formerly a legal status. The ceremonies are usually held in a civic building and are attended by civic officials and by Regents of Chapters of the Order, and brief addresses are made. Standard bearers of the Order are also present carrying the British Flag, that symbol of international honour, national liberty and individual freedom. On these occasions, greeting cards are presented to the new citizens by representatives of the Order, which read as per attached: (they are mounted for presentation on stiff cardboard). The thousands of new citizens to Canada who have received the cards are most appreciative of them, and in many cases they are framed and hung on the walls of their homes.

"In addition to the ceremony of welcome and the presentation of greeting cards, the Daughters of the Empire give practical aid to them when necessary, and do everything possible to make them contented in their new environment. In one of the Provinces the Chapters of the Order award several scholarships each year for the training of school teachers in Canadianization work in districts which are largely peopled by the foreign-born. In another Province, the work of the Daughters of the Empire has been so highly regarded by the newcomers that a number of them applied for membership in the Order, and a Chapter has been organized which is composed entirely of New Canadian women.

"Before the tide of immigration had dwindled by national necessity to its present condition, members of the Order met the immigrants who arrived in Canada at the different ports and helped them over the difficulties of arrival and of further travel to inland points. Since the decline of immigration, more time and effort has been expended by the Order on the education and general well-being of the foreign-born who have become citizens of the Dominion.

"In their work of Immigration and Canadianization, the Daughters of the Empire have expended thousands of dollars, but the real value of their efforts cannot be estimated in figures, and is a patriotic work that is rewarding to everyone concerned. When the Greeting Cards are presented to the new British subjects, they are reminded that while their Naturalization papers entitle them to citizenship in the Dominion of Canada, true citizenship belongs in their own hearts. They are also assured that the wish of the Order is that their new

status in a British country may bring happiness to them and that they may become advocates of peace at home and abroad."

The Council of Friendship of Native and Foreign-Born Canadians, now in its eighth year of existence, has a membership of 1,500, with headquarters in Toronto and eight branches. It holds annual conferences under the auspices of the National Council of the Y.W.C.A. of the Dominion of Canada.

Mrs. Percival Foster, Chairman of the National Committee, believes that a friendly attitude to the newcomers is the best road to national unity, and that Canadians should open their homes to them. In her address at the 1938 Conference at Hamilton, she stated her belief that,—

"The public schools have done more than any one agency to promote tolerance and understanding between Native and New Canadians."

At the same Conference, Professor George Cornish of the Ontario College of Education, emphasized the value of teaching geography in the schools,—

"What we have to do is to show children the viewpoint of other peoples. If we did this, we would have more sympathy for them than we have. Geography in the schools could do this, and would do more to abolish war than anything else."

While sponsored by the National Council of the Y.W.C.A., the Council of Friendship is an independent body, claiming to be a cross section of Canadian Society, including educationists, social workers, government officials, representatives of all creeds and churches, the Home and School Club, the National Council of Women, I.O.D.E., the International League for Peace and Freedom and many new Canadian organizations. It has promoted Exhibitions in Canada of Art by New Canadians and encouraged demonstrations of folkdancing in the costumes of the settler's original country.

The International Branch of the Y.M.C.A. at Montreal serves as a Friendship Centre for European born and other non-English newcomers to Canada. The membership as at

31st March, 1938, included 59 Czechoslovaks, 32 Ukrainian, 24 Hungarian, 23 Germans, 11 Danes, 10 Greeks, 7 Italians, 5 Russians, altogether 24 nationalities. Classes in English, French and public-speaking are held, other activities including educational trips, lectures, games, social meetings and concerts, summer camping and advice on citizenship. Membership is open to every religious denomination, and at the date referred to included 90 Roman Catholics, 47 Lutherans, 39 Greek Orthodox, 31 United Church of Canada, 14 Reformed Church and 6 Anglicans.

The international character of the Boy Scout movement is reflected in the composition of Boy Scout troops in Canada. Scout Law No. 4 reads:—

“A Scout is a friend to all and a brother to every other Scout.”

The Scouts of Ontario, for instance, are described by Frank C. Irwin, Assistant Provincial Commissioner for that Province, as being almost a complete cross-section of all the races in Ontario. He cites

Welland—Troop No. 5—made up of Hungarians, Syrians, Croats, Poles.

Troop No. 7—Largely Ukrainian.

Troop No. 8—Hungarian, Syrian, Polish, etc.

Fort William—Troops No. 8 and No. 9—Largely Ukrainian.

Hamilton—Troop No. 32—Hebrew.

A new Troop, all Polish.

Several other Troops quite cosmopolitan.

Niagara—Troop No. 7—All Italian.

Ottawa—Troop No. 39—All Jewish.

Timmins — *South Porcupine* — *Kirkland Lake* — Most Troops have
* foreign-born boys.

Toronto—Troop No. 32 has 15 different nationalities.

Troops No. 59-a and 59-b—All Hebrew.

Troops No. 131, No. 161 and No. 167—All Polish.

Troop No. 138—Chinese.

Troop No. 141—Negro.

Troop No. 147—Chiefly Ukrainian.

When Mr. W. J. Cairns resigned as Provincial Commissioner for Ontario and moved to Montreal, he was given a book in which were bound letters in Polish, Croatian, Hungarian, German, Dutch, Hebrew, Ukrainian, French, Chinese, Syrian and Ojibwa.

John A. Stiles, Chief Executive Commissioner for the Canadian General Council of the Boy Scouts Association, writes:—

"I am quite safe in saying that the 3,700 Packs, Troops, River Crews, Sea Scout Troops, etc., throughout Canada are an almost complete cross-section of all the nationalities in this country. You will understand that all of these boys go to our schools and play together and cannot tell one another apart, from the standpoint of races."

Speaking at the Jamboree held at Vogelenzany, Holland, in 1937, which was attended by 28,000 boys from 30 nations, the Chief Scout said:—

"You Scouts have assembled from all parts of the world as ambassadors of goodwill, and you have been making friends, breaking down any barriers of race, of creed and of class. That surely is a great Crusade. I advise you now to continue that good work, for soon you will be men, and if quarrels should arise between any nations, it is upon you that the burden of responsibility will fall."

The Canadian Girl Guides Association is also playing a useful part in the Canadianization of the newcomers through the carrying out of the Second Promise and Law of the Girl Guides' Creed which is "to help other people at all times." Miss Riepert, General Secretary of the Association, confirms today what she wrote for Mrs. Percival Foster's Survey in 1926:—

"It has been found that Guiding and Scouting in the rural schools of the West have transformed the lives of the foreign children who through the citizenship basis of the Movements are learning to become good Canadians."

This work is, however, more limited in the case of girls than of boys, since the girls in some of the racial groups are not

allowed the same freedom that is customary among Anglo-Saxons.

Following the amalgamation of the Methodist, Presbyterian and Congregational Churches into the one United Church of Canada, the various missions of these three religious bodies in Canada were coordinated and by united effort are doing a great work particularly in three home fields: (1) among the native Indians, (2) among the Orientals, (3) among the newcomers from Europe.

These missions are not directed towards the "conversion" of anybody from one religious doctrine to another, but offer social services, medical and nursing service and educational facilities to those who are learning more and more to appreciate this practical friendship. So far as this survey is concerned, we can confine ourselves to Home Missions serving the New Canadians employing 50 Ministers and publishing 6 foreign language newspapers. Some idea of the medical services may be realized from the fact that on the Prairies and Pacific Coast the Board of Home Missions maintains 11 hospitals, with a staff of 16 doctors, 68 nurses and 61 other helpers.

In both Montreal and Toronto there is a Church of All Nations, and all over Canada wherever there is a considerable New Canadian population, an All Peoples Mission will be found—not only in the West but at centres such as Sault Ste. Marie and Port Colborne. Through the generosity of the widow of Torrence E. Bissell, a number of Memorial Churches have been erected in connection with the Bissell Institute for Non-Anglo Saxon Work, at Edmonton, Andrew and Berwyn, Alberta; Glaslyn, Saskatchewan; Grahamdale and Eriksdale, Manitoba.

Mrs. Nellie McClung describes a recent visit to the Bissell Institute at Edmonton:—

"Down in a high-ceilinged basement are workrooms, cool and airy, and there I saw fifty women at work, making quilts, hooking rugs, sewing, all cheerfully chatting. Their children played in the gym-

nasium, where toys were provided—sand-pile, blocks, little carts, chairs and tables.

"I wondered what group this was, and found they were just the 'Thursday' workers. I saw the card-index system afterwards, whereby a record is kept of their labor, and saw German, Polish, French and Ukrainian names scattered through the Anglo-Saxon names. They receive a forty-cent credit for three hours' work. When a woman has worked seven afternoons, her credit of two dollars and eighty cents entitles her to a quilt, or to this amount on anything she wishes.

"There is a social side to these gatherings. Finns and Russians and Ukrainians and Poles sit side by side, also the English and the French. They work and talk and grow to understand each other. The whole plan works toward neighborliness. They learn various handicrafts from each other, and more than that, they learn co-operation and the graceful art of tolerant and harmonious living.

"The motto of the Institute is 'We will not give what they can earn,' and it evidently works well. The women I saw were not on relief. They were doing everything they could to be independent, and it showed in their faces.

"In another workroom, four or five sewing machines were being operated by skilled workers, making material into dresses, nightgowns, pyjamas, etc., which may be obtained by the women on the same basis as the quilts.

"Some of the women were suspicious at first, but that soon passed away. They see we do not interfere with their religion. We are here to help them. No one's religious faith is questioned.

The fine big gymnasium is their concert auditorium and dancing floor. Every week there is a concert there for the public, when every chair in the place is brought in. Last winter they had a series of plays, concerts, debates."

The activities of the Church of All Nations at Montreal are not confined to religious services—the Hungarians, for instance, have the "Petofi" Male Choir and organize dramatic performances and concerts; the Italians have a music department, and the Missionary conducts a class in English for newcomers desiring to learn the English language; the Slavic groups also have an English class, music class, lectures, plays and concerts. There is a Boy Scout Club in connection with the Church and three groups of C.G.I.T. (Canadian Girls in Train-

ing). Very successful Festivals of Handicraft and Folksong are held once a year.

One should not forget that this social and educational work among the newcomers is not confined to the Protestant Churches. In Montreal, for instance, education leading to good Canadian citizenship is entrusted by the Catholic School Commission to the Religieuses Franciscaines de Marie for the Czechs and Slovaks; to the Catholic Schools of Montreal for the Poles; to the Servantes de l'Immaculée Conception for the Ukrainians and to the Soeurs Compassionantes Servantes de Marie Franciscaines de l'Immaculée Conception for the Italians.

So far as the Hebrew population is concerned, invaluable work has been done in particular by the Jewish Immigrant Aid Society of Canada with branches in every community where Jews may be found in any numbers. The policy of this Society is

"to keep families together and under no circumstances to separate children from parents or to place children in an institution,"

unless, of course, they are orphans.

It is also the policy of the Society to avoid overcrowding in the larger cities by encouraging Hebrew immigrants to settle in the smaller communities.

In the field of adult education, Frontier College, associated so long with the name of the late Alfred Fitzpatrick, has since the beginning of the century provided the opportunity for nearly two thousand student and graduate instructors to conduct classes after work in mining, lumber, railway and road construction camps under pioneer conditions. These labourer-teachers are given jobs at regular pay, and in the evenings conduct classes in the corner of a bunkhouse, a box car or other improvised quarters. Eighty per cent of the students are foreign born labourers taking instruction in English. General discussions are also held on subjects such as land settlement, hygiene, thrift and naturalization. The instruction is given

without charge. Each year 100 labourer-teachers are recruited from Canadian Universities to work among migratory men in seasonal occupations, of whom it is calculated there are about 120,000.

Here is an extract from a labourer-teacher's report:—

"From seven to eight, or sometimes later, we study; and from eight to ten I supervise the recreation. On Saturday evening we always have a special party or entertainment of some kind, and on Sunday evening a sing song; and every week now the reading of the *Kenogami Chiseler*, our newspaper."

And here is a typical letter of appreciation from a young Dane, aged 19 years:—

"I am very satisfied in saying I have enjoyed the work of the Frontier College. I have learned more in the past three months here than I did in a year in a county school."

FRANK OLSEN.

In time of sickness the friendly word and the friendly deed are most of all appreciated. On that account no praise can be too high for the work of the Victorian Order of Nurses. For the year 1936 the annual report lists 2,543 patients, mostly women, of European racial origin who were attended by nurses of the Victorian Order—grouped by mother tongue as Latins (452), Scandinavians (271), Slavs (1,468) and 352 Teutons.

As a service to immigrant women and children, Voluntary Red Cross workers in Halifax met 68 incoming ships in 1937 and welcomed 2,849 women and children to the Nursery. Another phase of the work of the Canadian Red Cross Society affects the newcomer particularly, and that is the chain of Outpost Hospitals and Nursing Stations at points such as Kirkland Lake (25 nurses, 60 beds, 6 cots and 17 bassinets); New Liskeard, Ont. (2 nurses, 17 beds, 1 cot, 5 bassinets). 36,803 patients were treated at these Red Cross Outpost Hospitals and Nursing Stations in this one year.

In the rural districts the Federated Women's Institutes of Canada have special opportunities for making the newcomers

feel at home. In the Report of the Committee on Immigration, Canadianization and Current Events for 1937 it is stated:—

One section sends word of members visiting New Canadians in their homes and teaching them modern methods of cooking and canning; they also accompanied the settlers on shopping trips, helping them to get value for their dollars. Other districts have opened bank accounts for New Canadian babies, and the immigrant is really welcomed.

Exhibitions of craft work, national dress and embroideries are held. Meetings at which guests sing their own folk songs and bring greetings in many different languages are an interesting feature. Surely all this will bear good fruit.

In Manitoba a number of Institutes are composed entirely of foreign-born Canadians, Finnish, Ukrainians, and others. Craft exhibitions—parades of old-world costumes are the order of the day. Spinning, weaving and other home industries are carried on—long may the good work continue.

600 Christmas cards were sent bearing compliments to new arrivals.

The University Settlements in Montreal and Toronto provide valuable contacts with New Canadians who are apt to get lost in these two metropolitan cities. An excellent service of musical instruction at as low as ten cents a lesson is provided by the University Settlement at Toronto. One of the pupils, Jimmy Pitaki, aged eleven, carried off the gold medal for violin players under 17 years of age at the Stratford Music Festival in 1938. There were 120 pupils who took advantage of this instruction during the winter of 1937-38. The fees are graduated to the parents' capacity to pay, and where necessary violins and pianos are supplied on loan.

In addition to the Music School at this Settlement, there is a Children's Little Theatre, the members of which comprise eight nationalities. This Settlement was founded in 1910 by Sir Robert Falconer expressly to provide an avenue of contact with the New Canadians.

The encouragement of Folk Festivals is a good thing, as these remind the younger generation of New Canadians that they have a heritage of music and handicraft which is worth

preserving. Experience shows that if that younger generation is Canadianized too rapidly, there is a loss of understanding between parents and children which is not good for family life, the basis of society. The spade work in the promotion of Folk Festivals was done by the Canadian Pacific Railways with a series staged at Quebec, Winnipeg, Regina, Calgary, Banff, Vancouver, Victoria and Toronto. The idea has been carried on by various clubs in various places, such as the Rotary Club at Port Arthur and the Kiwanis Club at Kirkland Lake. Mrs. J. T. McCay has organized an impressive Folk Festival at Vancouver, and the Council of Friendship stages something of the kind at its annual Conference. The Church of All Nations also is active in this field. The Catholic School Commission organized a colorful pageant of New Canadians at Lafontaine Park, Montreal, in connection with the King's Birthday in 1938.

Although the weather proved a handicap, an interesting Folk Festival was initiated on Dominion Day, 1938, at the Exhibition Grounds, Toronto. Supplementing a display of handicrafts, an elaborate stage presentation was made in co-operation with the Native Sons of Canada and the Daughters of Canada, the various groups of performers being welcomed by a Master of Ceremonies. Nearly 200 dancers and singers took part, including 20 Danish folk dancers, a Finnish Choral Group numbering 24, the Young Peoples Italian Choir of the United Church of Canada comprising 34 voices, a demonstration of Sokol by a Czechoslovak Society, gay groups of Spanish and Macedonian folk dancers, and a brilliant Ukrainian ballet in six movements, worthy of any stage—the climax of the whole being a tableau representing a Mosaic of the Canadian races, all singing "O Canada" and "God Save the King".

The finest and strongest cement for the Canadian Mosaic is the training provided in Canadian schools. This catches the children of the newcomers when their minds readily accept the life and thought of the country which their parents have chosen for their home.

CORRESPONDING DATES IN THE OLD AND NEW WORLDS

CANADA

- 1000 A.D.—Leif Ericson at Vinland, Nova Scotia.
- 1100 A.D.—Norsemen leave relics in North Western Ontario indicating exploration by way of James Bay.
- 1497—John Cabot sets up Royal Standard of England on Cape Breton.
- 1534—Jacques Cartier lands on Gaspé Peninsula.
- 1535—Jacques Cartier lands at Stadacona (Quebec) and visits Hochelaga (Montreal).
- 1541—Roberval winters at Cap Rouge, above Quebec.

EUROPE AND ELSEWHERE

- 999 A.D.—Danegeld levied in England by Ethelred.
- 1054 A.D.—Eastern Orthodox Church separates from Roman Catholic Church.
- 1066—William the Conqueror wins Battle of Hastings.
- 1295-1560—Ancient League between Scotland and France.
- 1314—Scots defeat English at Battle of Bannockburn.
- 1320-1384—John Wycliffe.
- 1381—Richard II of England marries Anne of Bohemia.
- 1415—John Hus burned as a heretic.
- 1450—English driven out of Normandy.
- 1453—Turks capture Constantinople. Dispersion of scholars starts Renaissance in Europe.
- 1492—Christopher Columbus discovers American Continent.
- 1517—Martin Luther nails his *theses* against Indulgences against the door of the Church at Wittenberg.
- 1526—Tyndale's translation of the Bible.
- 1531—Menno Simons starts the Evangelical crusade which resulted in the Mennonite Sect.
- 1534—Henry VIII declared Sovereign Head of the Church in England—Separation from Rome.
- 1534—Order of Jesuits founded by Ignatius Loyola.
- 1534—John Calvin flees from France to Switzerland.
- 1542-67—Mary Queen of Scots on throne.

CANADA

- 1565-1607—Annual voyages to Acadia of Basque Captain Savalet.
- 1600—Pontgravé and Pierre Chauvin, at Tadousac, fur-trading.
- 1603—DeMonts and Champlain at Quebec.
- 1604—DeMonts and Champlain build fort at St. Croix.
- 1605—Founding of Port Royal in Acadia (Nova Scotia) by de Poutrincourt and Champlain.
- 1606—Order of Good Cheer established at Port Royal.
- 1608—Quebec founded by Champlain.
- 1610—Henry Hudson discovers Hudson Bay.
- 1613—Champlain explores Ottawa River.
- 1619—Christian IV of Denmark sends Jens Munck to Hudson Bay.
- 1621—Charter for Nova Scotia granted to Sir William Alexander.
- 1622—Huguenot sailors sing psalms at Quebec.
- 1627—Company of 100 Associates founded by Cardinal Richelieu for exploitation of Canada—Monopoly lasted till 1663.
- 1632-35—Champlain, Governor of Quebec.

EUROPE AND ELSEWHERE

- 1572—Massacre of St. Bartholomew.
- 1588—Defeat of Spanish Armada.
- 1589—Anne of Denmark marries James VI of Scotland, and Orkneys become part of Scotland.
- 1589-1610—Henry IV, King of France and Navarre.
- 1598—Edict of Nantes in favour of the Huguenots.
- 1603—James VI of Scotland becomes James I of England.
- 1606—Plantations of Virginia granted to the Company of London by James I.
- 1613—Samuel Argall sent to demolish French Settlements in Acadia.
- 1619—Elizabeth, daughter of James I, becomes Queen of Bohemia.
- 1620—Moravians come to England following dispersion of the Hussites.
- 1620—Charter for New England granted to the Plymouth Company.
- 1624—Christian IV of Denmark builds Christiania (Oslo).
- 1625—Charles I of England marries Henrietta Maria of France, daughter of Henry IV.
- 1632—Treaty of St. Germain-en-laye under which Canada is restored to France in return for payment of dowry of Henrietta Maria.

CANADA

- 1636-48—de Montmagny, Governor of Quebec.
 1639—Ursuline Nuns arrive at Quebec.
 1642—Montreal founded as missionary outpost by Maison-neuve.
 1649-50—Martyrdom of Brébeuf and Lalemant. The Hurons abandon Western Ontario to the Iroquois.
 1663—Revocation of Charter of the 100 Associates by Louis XIV.
 1665—Marquis de Tracy arrives with Carignan-Salières Regiments.
 1665-1672—Emigration from France to Canada encouraged.
 1672—Frontenac sent out as Governor with instructions to reduce the number of coureurs de bois.
 1680—La Salle builds Fort Crèvecoeur on the Illinois.
 1682—La Salle descends the Mississippi.
 1689-98—Frontenac for second time is Governor of New France.
 1690—Henry Kelsey reaches site of Saskatoon.
 1697—Le Moyne d'Iberville captures York Factory, Hudson Bay.
 1698—Death of Frontenac.

EUROPE AND ELSEWHERE

- 1638—Solemn League and Convent drawn up by the Scots.
 1638—Foundation of Harvard University.
 1642—Discovery of New Zealand by Tasman.
 1647—Oliver Cromwell in control of England.
 1649—Execution of Charles I.
 1654—Ukraine partitioned between Poland and Russia.
 1658-9—Richard Cromwell, Protector.
 1660—Restitution of Monarchy in England with Charles II King.
 1665—Plague in England.
 1667—Charter given to Hudson's Bay by Charles II. Acadia, which had been seized by Oliver Cromwell, is restored to France under the Treaty of Breda.
 1672—William of Orange elected Stadtholder of Holland.
 1677—Mary, daughter of James, Duke of York, marries William of Orange.
 1683—Moravians arrive in Pennsylvania.
 1685—Revocation of Edict of Nantes.
 1688—Louis XIV devastates the Palatinate.
 1689—William III and Mary proclaimed King and Queen of England.
 1690—Battle of the Boyne.
 1692—Massacre of Glencoe.
 1698—Father Hennepin dedicates the book of his discoveries in North America to his patron, William III of England.

CANADA

- 1701—Cadillac builds fort at Detroit.
 1705-25—Marquis de Vaudreuil, Governor of New France.
 1707—Vain attempt by New Englanders to capture Port Royal.
 1710—Port Royal captured by the British.
 1713—Nova Scotia and Hudson Bay restored to Great Britain by Treaty of Utrecht.
 1715—Samuel Vetch Governor of Nova Scotia.
 1726-47—Marquis de Beauharnois Governor of New France.
 1718—Fort Churchill built by Hudson's Bay Company.
 1731-39—de la Vérendrye reaches the prairies of Western Canada.
 1745—Prince Edward Island occupied by the British. Louisbourg in Cape Breton captured but restored to the French in 1748 by the Treaty of Aix-la-Chapelle.
 1749—Halifax founded by Cornwallis.
 1754—Anthony Henday sees the Canadian Rockies.
 1755—Banishment of the Acadians.
 1758—Recapture of Louisbourg.
 1759—Capture of Quebec by Wolfe.
 1759—Capture of Niagara.
 1760—General Amherst arrives in Montreal.
 1763—Canada is ceded to Great Britain by Treaty of Paris.

EUROPE AND ELSEWHERE

- 1702-14—Queen Anne's reign in England.
 1704—Marlborough satirized in song "Malbrouck s'en va-t'en guerre."
 1707—Treaty of Union between England and Scotland.
 1709—Mazeppa defeated in Ukrainian revolt against Russia.
 1709—Victory of Marlborough at Malplaquet.
 1709-10—Palatines seek refuge in England, and some are shipped to New York.
 1714—George I, King of England.
 1715—The "Old Pretender" attempts first Jacobite Rebellion in Scotland.
 1716-18—Eugene, Prince of Savoy, frees Hungary from Turkish rule.
 1720—South Sea Bubble.
 1727—George II, King of England.
 1745—Rebellion of Prince Charlie, the Young Pretender.
 1746—Battle of Culloden.
 1751—Gray writes 'Elegy in a Country Churchyard'.
 1756—Alliance between Great Britain and Prussia.
 1756—Frederick the Great commences the Seven Years' War.
 1760—George III becomes King.
 1762—Rousseau publishes his "Social Contract".

CANADA

- 1764—Civil Courts established.
 1764-68—Sir James Murray, Governor.
 1768-77—Sir Guy Carleton, Governor of Quebec.
 1771—Coppermine River discovered by Samuel Hearne.
 1774—Quebec Act rendering Catholics eligible for public office.
 1774—Cumberland House built by Hudson's Bay Company.
 1776—French-speaking population of Canada—80,000.
 1776—4,000 Brunswickers (German mercenaries) under General Riedesel are sent by the British to protect the St. Lawrence.
 1778-1784—Sir Frederick Haldimand, Governor of Quebec.
 1779—Foundation of the North-West Company.
 1782-83—Strengthening of Fort Ile aux Noix on Richelieu River.
 1783-4—Migration of 50,000 United Empire Loyalists to Canada and Nova Scotia.
 1786—Lord Dorchester (Guy Carleton) Governor of Canada.
 1786—Arrival of Mennonites in Upper Canada.
 1789—Alexander Mackenzie's 1st expedition to the Arctic.
 1791—Prince Edward Augustus at Quebec.
 1791—Constitutional Act creating Provinces of Upper and Lower Canada.
 1792—John Graves Simcoe—Lieut.-Governor of Upper Canada.
 1792—Captain Vancouver at Nootka, Vancouver Island.

EUROPE AND ELSEWHERE

- 1765—The Stamp Act—Watts' Steam Engine.
 1770-82—Lord North is Prime Minister.
 1772-1793- and 1815: Partition of Poland.
 1773—Highland emigrants sail for Pictou, Nova Scotia, in the brig Hector.
 1773—The Boston Tea Party.
 1775—Battle of Bunker Hill.
 1776—Declaration of Independence by the 13 American Colonies. White population 2,100,000.
 1776—Captain Cook sets out to search for the North West Passage.
 1778—France declares war on Great Britain; enters into alliance with the United States.
 1780—No Popery Riots.
 1782—Ireland wins independent Parliament.
 1783—Crimea annexed by Russia.
 1783-1801—William Pitt, Prime Minister of England.
 1786—Mennonites invited to Russia by Catherine the Great.
 1786—Robert Burns issues Kilmarnock edition of his poems.
 1789—French Revolution. Destruction of Bastille.
 1791—Commune of Paris.
 1792—France is proclaimed a Republic.
 1792—Catherine the Great abolishes Poland's Constitution.

CANADA

- 1793—Alexander Mackenzie reaches the Pacific by land.
- 1794—Berczy's settlers at York (Toronto).
- 1797-1807—Major General Robert Prescott—Governor of Canada.
- 1800-1820—2,000 Mennonites come to Upper Canada.
- 1803—Inauguration of Talbot Settlement.
- 1803—Lord Selkirk's Settlement on Prince Edward Island.
- 1804—Tom Moore writes his "Canadian Boat Song."
- 1807—Simon Fraser shoots the rapids of the Fraser River, B.C.
- 1807-11—Sir James Craig, Governor of Canada.
- 1811-12—Isaac Brock, Administrator of Upper Canada.
- 1812-15—Sir George Prevost—Governor of Canada.
- 1812-15—War with the United States.
- 1813-15—Lord Selkirk's Settlement on the Red River.
- 1813—Defeat of Americans at Châteaugay.
- 1814—Defeat of Americans at Lundy's Lane.

EUROPE AND ELSEWHERE

- 1793—Louis and Marie Antoinette are guillotined. Reign of Terror in France. Christianity declared abolished.
- 1793—War declared between Great Britain and France.
- 1794—Jay's Treaty governing trade, etc., between Great Britain and the United States.
- 1796—The French invade Ireland.
- 1799—Bonaparte becomes First Consul.
- 1800—Act of Union between Great Britain and Ireland.
- 1802—First Factory Act.
- 1803—Robert Emmet's Insurrection in Ireland.
- 1804—Code Napoleon established.
- 1805—Nelson wins battle of Trafalgar.
- 1806—Prussia forms coalition with Great Britain, Saxony and Russia.
- 1807—Highland Clearances begin in Sutherland.
- 1808-14—Peninsular War.
- 1809—Sweden cedes Finland to Russia.
- 1811-20—Prince of Wales becomes Regent of Great Britain.
- 1811—Luddite Riots against the use of machinery.
- 1812—Dutch cede Cape Colony to Great Britain.
- 1812—Napoleon's retreat from Moscow.
- 1812—Grimm's "Fairy Tales" published.
- 1815—Battle of Waterloo.
- 1815—Treaty of Ghent.
- 1815—Monarchy restored in France with Louis XVIII.

CANADA

- 1816—Governor Semple of Red River Colony killed by Metis.
- 1816-18—Sir John Sherbrooke, Governor of Canada.
- 1817—Rush-Bagot Agreement limiting armaments on the Great Lakes and St. Lawrence.
- 1818-19—Duke of Richmond, Governor of Canada.
- 1820-28—Earl of Dalhousie, Governor of Canada.
- 1820—Cape Breton absorbed by Nova Scotia.
- 1821—Merger of Hudson's Bay and North-West Companies.
- 1825—Reform Movement dominant in Upper Canada.
- 1825—Lachine Canal opened.
- 1826—Canada Company receives Charter to colonize the Huron Tract.
- 1827—Toronto University founded.
- 1828-30—Sir James Kempt—Governor of Canada.
- 1828—Affairs in Canada investigated by Canada Committee of the British Parliament.
- 1829—Opening of Welland Canal.
- 1829—Opening of McGill University.
- 1831—William Lyon Mackenzie expelled from Assembly of Upper Canada.
- 1832—Opening of the Rideau Canal.
- 1835-38—Lord Gosport—Governor of Canada.
- 1835—Sam Slick's "Clockmaker" first published.
- 1837—Papineau and Lyon Mackenzie Rebellions.

EUROPE AND ELSEWHERE

- 1815—German Confederation formed, headed by Austria.
- 1817—British and Irish Exchequers united.
- 1819—Second Factory Act.
- 1820—George IV becomes King of England.
- 1820—Trial of Queen Caroline.
- 1825—Count Stephen Szechenyi commences to modernize Hungary, following English models.
- 1825—Railway from Stockton to Darlington opened.
- 1828-29—Duke of Wellington, Prime Minister of England.
- 1829—Catholic Emancipation Act.
- 1829—Greece achieves independence.
- 1830—Belgium achieves independence.
- 1830-32—Exiles from Poland migrate to United States.
- 1830—William IV, King of England.
- 1830—Revolution in France. Louis Philippe crowned.
- 1831-1841—Evictions in Argyllshire.
- 1832—Reform Bill passed.
- 1834—New Poor Law adopted for Great Britain.
- 1835—Hans Anderson's Fairy Tales first published.
- 1837—Queen Victoria ascends throne.
- 1837—Crown of Hanover separated from that of Great Britain.

CANADA

- 1838-9—Lord Durham's Survey and Report.
 1838-9—Sir John Colborne, Governor of Canada.
 1839-41—Lord Sydenham—Governor of Canada.
- 1840—Union of Upper and Lower Canada.
 1841—First Meeting of Parliament of Upper Canada.
 1841-43—Sir Charles Bagot—Governor.
 1842—Baldwin-Lafontaine Ministry.
 1843—Victoria, Vancouver Island, founded by Hudson's Bay Company.
 1843-45—Sir Charles Metcalfe—Governor.
 1843—Baldwin and Lafontaine resign.
- 1846—Oregon Boundary Treaty.
 1847—Death of Sir John Franklin.
 1847-54—Lord Elgin—Governor.
 1847—Fort Yukon founded.
 1848—Second Baldwin-Lafontaine Ministry—Responsible Government established.
- 1848—Reform Administration in Nova Scotia under Howe and Uniacke.
 1848—Expedition in search of Sir John Franklin.
- 1849—Rebellion Losses Bill—Mobs in Montreal burn the House of Parliament.

EUROPE AND ELSEWHERE

- 1838—Queen Victoria marries Prince Albert of Saxe-Cobourg-Gotha.
 1839—Hungarian language replaces Latin as the official language of Hungary.
- 1840—Penny Post introduced by Rowland Hill.
 1841—Kossuth leader of the Hungarian National Party.
 1841-46—Sir Robert Peel, Prime Minister of England.
 1842—Young Ireland movement begins.
 1842—Hong Kong ceded by China to Great Britain.
 1843—Disruption of Scottish Church.
 1845—Customs duties reduced by Peel.
 1845—Iowa admitted to the United States.
 1845-47—Potato famine in Ireland.
 1846—Repeal of Corn Laws.
 1846—Shevchenko, Ukrainian poet, joins fellow patriots in forming the Guild of Cyril and Methodius.
 1847—Huge Emigration from Ireland.
 1848—Climax of Chartist Movement, Revolutions in Europe. Franz Joseph becomes Emperor of Austria. Constitution granted to Prussia—France declares a Republic—Insurrections of Poles and Czechs overcome.
- 1848—Oregon organized as territorial government.
 1848—Texas, New Mexico and Upper California ceded by Mexico to U.S.A. Gold rush to California commences.
 1849—Denmark gains a Constitution.
 1849—Repeal of Navigation Laws.

CANADA

- 1849—Reciprocity offered by Canada to United States.
 1849—British-American League formed to counteract Annexation Manifesto.
 1849—Vancouver Island granted to Hudson's Bay Company. Richard Blanchard first Governor.
 1850—John A. Macdonald proposes Federal Union.
 1851—Hincks-Morin Ministry—Railway expansion.
 1851—First postage stamps issued in Canada.
 1851-63—James Douglas, Governor of Vancouver Island.
 1854-55—Reciprocity between Canada and United States goes into effect.
 1854—Clergy Reserves are secularized.
 1854-61—Sir Edmund Walker Head, Governor.
 1856-57—Taché-Macdonald Ministry.
 1858—Gold Rush to British Columbia.
 1860—Visit of Prince of Wales (later Edward VII) to Canada.
 1861-68—Lord Monck—Governor.
 1861—Allan Line founded.
 1862—Journey of Milton and Cheadle across Canada.
 1864—British Columbia granted representative Government with James Douglas as Governor.
 1864—Confederation Conferences at Charlottetown and Quebec.
 1865—Nova Scotia declares for Confederation.
 1866—Fenian Raid on Canada.

EUROPE AND ELSEWHERE

- 1849-51—Evictions in the Hebrides.
 1849—Hungarian revolt under Kossuth crushed by Austria and Prussia.
 1849—Repeal of the Navigation Laws.
 1850—Wagnerian era starts with 'Lohengrin'.
 1851—Coup d'état by Louis Napoleon.
 1851—Palmerston dismissed from office.
 1852-70—Napoleon III, Emperor of the French.
 1854-56—Crimean War.
 1854—Independence of Orange Free State.
 1855-59—Palmerston, Prime Minister.
 1855-81—Alexander II, Tzar of Russia.
 1857—Indian Mutiny.
 1858—India transferred to British Crown.
 1860—Ukrainian language forbidden by Russia.
 1860—Garibaldi's Revolution in Sicily.
 1861—Emancipation of the Serfs in Russia.
 1861-65—American Civil War.
 1863—Prince of Wales marries Princess Alexandra of Denmark.
 1863—Emigration of Poles to U.S.A. following failure of insurrection.
 1864—Schleswig-Holstein annexed by Prussia.
 1865-6—Earl Russell, Prime Minister.
 1866-8—Earl of Derby, Prime Minister.
 1866—War between Prussia and Austria. Prussia annexes Hanover.

CANADA

- 1867—Dominion of Canada formed. Sir John A. Macdonald first Prime Minister.
 1868—Assassination of D'Arcy McGee.
 1869—'Better Terms' granted to Nova Scotia.
 1869-72—Lord Lisgar—Governor General.
 1870—Canada takes over Hudson's Bay Company territory.
 1870—Manitoba established as Province.
 1870—First Rebellion of Louis Riel.
 1870—Red River Expedition.
 1870—Manitoba created a Province.
 1871—British Columbia joins the Dominion as a Province.
 1872-78—Lord Dufferin, Governor General.
 1873—Prince Edward Island joins the Dominion as a Province.
 1874—North-West Mounted Police organized.
 1874—Mennonites arrive in Manitoba.
 1875-6—Icelandic Settlements in Manitoba.
 1876—Lord Dufferin visits the West.
 1876—Telephone invented by Alexander Graham Bell.
 1878-83—Marquis of Lorne, Governor General.
 1879—"National Policy" of Tariffs adopted.
 1881—Canadian Pacific Railway starts construction of trans-continental line.
 1882-86—Labour from many nationalities recruited in U.S.A. for construction and settlement encouraged in West.
 1883-88—Marquis of Lansdowne, Governor General.
 1885—Last Spike of Canadian Pacific Railway driven.

EUROPE AND ELSEWHERE

- 1866—U.S.A. abrogates Reciprocity with Canada.
 1867—North German Federation established by Prussia.
 1867—Hungary gains responsible government, Dual Austro-Hungarian Empire established.
 1867—U. S. A. purchases Alaska from Russia.
 1870—Compulsory education in England.
 1870—Russia makes military service universal, including Mennonites.
 1870—Franco-Prussian War.
 1870—France once more a Republic.
 1871—Germany becomes an Empire.
 1872—Mennonites emigrate from Russia.
 1872—Cape Colony is granted Responsible Government.
 1874-80—Benjamin Disraeli, Prime Minister.
 1875—Suez Canal shares bought by Great Britain.
 1876—Queen Victoria proclaimed Empress of India. Growth of Imperialism under Disraeli.
 1878—Conference of Berlin changes European boundaries. Roumania and Serbia achieve Independence.
 1881—Jewish Pogroms in Russia.
 1882—Phoenix Park murders.
 1882—Triple Alliance formed between Germany, Austria and Italy.
 1882—Bombardment of Alexandria.
 1885—Union of Bulgaria and Eastern Roumelia.

CANADA

- 1886—Hungarian Colony established at Esterhazy, Saskatchewan.
- 1888-93—Lord Stanley of Preston, Governor General.
- 1890—Separate schools abolished in Manitoba.
- 1890-1900—Influx of Poles and Ukrainians into Western Canada.
- 1893-98—Earl of Aberdeen, Governor General.
- 1893—Influx of Scandinavians into Western Canada.
- 1896—Sir Wilfrid Laurier Premier.
- 1897—Preferential tariff between Canada and Great Britain.
- 1898-1907—Earl of Minto, Governor General.
- 1898—Influx of Roumanian Jews.
- 1899—Doukhobors arrive at Halifax for Western Canada.
- 1900-13—Peak of railway expansion.
- 1902-3—Group Settlements of German Catholics in Saskatchewan.
- 1903—Silver discovered at Cobalt.
- 1904—Czech migration from Oklahoma to Alberta.
- 1904-1911—Earl Grey, Governor General.
- 1905—Provinces of Alberta and Saskatchewan are formed.
- 1906—Dominion Government agrees to increase subsidies to Provinces.
- 1908—Prince of Wales (George V) visits Quebec in connection with Tercentenary Celebrations.
- 1911—Reciprocity with U.S.A. defeated.
- 1912—H.R.H. Duke of Connaught, Governor General.

EUROPE AND ELSEWHERE

- 1886—Gladstone's Home Rule for Ireland Bill defeated.
- 1887—First Colonial Conference.
- 1889—Rise of Fabian Socialism in England.
- 1890—Fall of Bismarck.
- 1891—Agreement between France and Russia resulting in Dual Alliance (1893).
- 1893—Gladstone's Second Home Rule for Ireland Bill.
- 1893—Depression in English Midlands.
- 1894-5—Taxes increased in Great Britain.
- 1897—First Imperial Conference.
- 1898—Imperial Penny Postage.
- 1898—Grant of Local Government to Ireland.
- 1899—Peace Conference at the Hague. South African War.
- 1901—Edward VII, King and Emperor.
- 1901—Increasing friction with Germany.
- 1903-4—Campaign for Protection started by Joseph Chamberlain.
- 1904—Franco-British Entente.
- 1904—Russo-Japanese War.
- 1905—Norway separates from Sweden and offers throne to Prince Charles of Denmark.
- 1906-7—Russo-British Entente.
- 1908—Bosnia-Herzegovina seized by Austro-Hungary. Bulgaria proclaims Independence.
- 1910—George V, King and Emperor.
- 1912-1913—Balkan Wars.
- 1900-1914—Heavy emigration from Italy.

CANADA

- 1914-18—Canadian Expeditionary Force.
 1914—First Battle of Ypres.
 1915—Second Battle of Ypres.
 1916—St. Eloi, Sanctuary Wood and Hooge.
 1917—Vimy Ridge.
 1918—Lens and Arras.
- 1919—Soldier Settlement Act.
- 1923—Farm Labour Service organized by C.P.R. to provide farm help from Europe for Canadian farmers.
- 1924—Immigration includes 5,545 Russians, 6,125 Finns, 7,880 Scandinavians.
- 1925—Clondonald Colony Scheme of Scottish Immigrant Aid Society started.
- 1926—Earl of Clarendon visits Canada for Oversea Settlement Committee. Inmigrants include 24,890 English, 14,296 Scots, 12,540 German, 9,925 Ukrainian, 9,187 Irish, 6,505 Poles, 5,180 Finns, 4,863 Magyars.
- 1927—Overseas Settlement Committee reports 29,244 assisted passages to Canada.
- 1928—167,722 inmigrants entered Canada of whom 58,880 were British, 30,560 from U.S.A., 33,798 Canadians returned from U.S.A.
- 1930—Restrictions imposed to curtail immigration.

EUROPE AND ELSEWHERE

- 1914—World War.
 1917—Russian Revolution overthrows Tzar's regime.
 1917—Finland's Independence established.
 1917—Latvia becomes Republic.
 1918—Czechoslovak Republic formed.
 1918—Lithuania proclaims Independence.
 1918—Poland proclaims Independence with Paderewski as Premier.
 1918—Kingdom of Yugoslavia established.
 1919—Ukrainian S.S.R. formed.
 1919—Constitutional Order restored to Hungary.
 1920—Treaties of Peace between Soviet Government and Esthonia, Lithuania, Latvia and Finland.
 1920—Bessarabia added to Roumania.
 1920—Treaty of Trianon gives Transylvania to Roumania and Croatia and Slavonia to Jugoslavia.
 1923—Collapse of the German mark.
 1923—Poland's Eastern frontier established.
 1924—Greece declared a Republic.
- 1925—Locarno Pact signed.
- 1926—Germany enters the League of Nations.
- 1928—Kellog Arbitration Treaties signed.
 1929—Financial Panic in the United States.
- 1930—Hawley-Smoot Tariff Act in the United States.

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