

A sepia-toned portrait of Andrew Carnegie, an elderly man with a full white beard and mustache, wearing a dark suit and a bow tie. He is looking directly at the camera with a serious expression. The background is dark and out of focus.

AUTOBIOGRAPHY OF

ANDREW  
CARNEGIE

*Andrew Carnegie*

**Andrew Carnegie**

# **Autobiography of Andrew Carnegie**

**With The Gospel of Wealth**

*Editor: John C. Van Dyke*

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Contact: [info@e-artnow.org](mailto:info@e-artnow.org)

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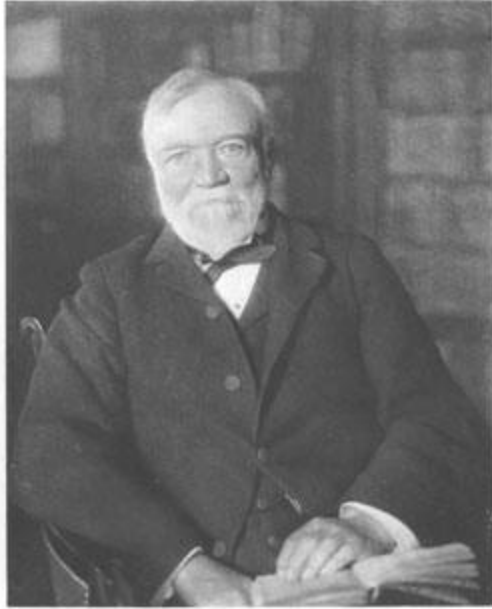
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*Andrew Carnegie*

# PREFACE

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After retiring from active business my husband yielded to the earnest solicitations of friends, both here and in Great Britain, and began to jot down from time to time recollections of his early days. He soon found, however, that instead of the leisure he expected, his life was more occupied with affairs than ever before, and the writing of these memoirs was reserved for his play-time in Scotland. For a few weeks each summer we retired to our little bungalow on the moors at Aultnagar to enjoy the simple life, and it was there that Mr. Carnegie did most of his writing. He delighted in going back to those early times, and as he wrote he lived them all over again. He was thus engaged in July, 1914, when the war clouds began to gather, and when the fateful news of the 4th of August reached us, we immediately left our retreat in the hills and returned to Skibo to be more in touch with the situation.

These memoirs ended at that time. Henceforth he was never able to interest himself in private affairs. Many times he made the attempt to continue writing, but found it useless. Until then he had lived the life of a man in middle life—and a young one at that—golfing, fishing, swimming each day, sometimes doing all three in one day. Optimist as he always was and tried to be, even in the face of the failure of his hopes, the world disaster was too much. His heart was broken. A severe attack of influenza followed by two serious attacks of pneumonia precipitated old age upon him.

It was said of a contemporary who passed away a few months before Mr. Carnegie that "he never could have borne the burden of old age." Perhaps the most inspiring part of Mr. Carnegie's life, to those who were privileged to know it intimately, was the way he bore his "burden of old age." Always patient, considerate, cheerful, grateful for any little pleasure or service, never thinking of himself, but always of the dawning of the better day, his spirit ever shone brighter and brighter until "he was not, for God took him."

Written with his own hand on the fly-leaf of his manuscript are these words: "It is probable that material for a small volume might be collected from these memoirs which the public would care to read, and that a private and larger volume might please my relatives and friends. Much I have written from time to time may, I think, wisely be omitted. Whoever arranges these notes should be careful not to burden the public with too much. A man with a heart as well as a head should be chosen."

Who, then, could so well fill this description as our friend Professor John C. Van Dyke? When the manuscript was shown to him, he remarked, without having read Mr. Carnegie's notation, "It would be a labor of love to prepare this for publication." Here, then, the choice was mutual, and the manner in which he has performed this "labor" proves the wisdom of the choice—a choice made and carried out in the name of a rare and beautiful friendship.

Louise Whitfield Carnegie

*New York*

April 16, 1920

# EDITOR'S NOTE

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The story of a man's life, especially when it is told by the man himself, should not be interrupted by the hecklings of an editor. He should be allowed to tell the tale in his own way, and enthusiasm, even extravagance in recitation should be received as a part of the story. The quality of the man may underlie exuberance of spirit, as truth may be found in apparent exaggeration. Therefore, in preparing these chapters for publication the editor has done little more than arrange the material chronologically and sequentially so that the narrative might run on unbrokenly to the end. Some footnotes by way of explanation, some illustrations that offer sight-help to the text, have been added; but the narrative is the thing.

This is neither the time nor the place to characterize or eulogize the maker of "this strange eventful history," but perhaps it is worth while to recognize that the history really was eventful. And strange. Nothing stranger ever came out of the *Arabian Nights* than the story of this poor Scotch boy who came to America and step by step, through many trials and triumphs, became the great steel master, built up a colossal industry, amassed an enormous fortune, and then deliberately and systematically gave away the whole of it for the enlightenment and betterment of mankind. Not only that. He established a gospel of wealth that can be neither ignored nor forgotten, and set a pace in distribution that succeeding millionaires have followed as a precedent. In the



course of his career he became a nation-builder, a leader in thought, a writer, a speaker, the friend of workmen, schoolmen, and statesmen, the associate of both the lowly and the lofty. But these were merely interesting happenings in his life as compared with his great inspirations—his distribution of wealth, his passion for world peace, and his love for mankind.

Perhaps we are too near this history to see it in proper proportions, but in the time to come it should gain in perspective and in interest. The generations hereafter may realize the wonder of it more fully than we of to-day. Happily it is preserved to us, and that, too, in Mr. Carnegie's own words and in his own buoyant style. It is a very memorable record—a record perhaps the like of which we shall not look upon again.

John C. Van Dyke

*New York*  
August, 1920

# I. PARENTS AND CHILDHOOD

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If the story of any man's life, truly told, must be interesting, as some sage avers, those of my relatives and immediate friends who have insisted upon having an account of mine may not be unduly disappointed with this result. I may console myself with the assurance that such a story must interest at least a certain number of people who have known me, and that knowledge will encourage me to proceed.

A book of this kind, written years ago by my friend, Judge Mellon, of Pittsburgh, gave me so much pleasure that I am inclined to agree with the wise one whose opinion I have given above; for, certainly, the story which the Judge told has proved a source of infinite satisfaction to his friends, and must continue to influence succeeding generations of his family to live life well. And not only this; to some beyond his immediate circle it holds rank with their favorite authors. The book contains one essential feature of value—it reveals the man. It was written without any intention of attracting public notice, being designed only for his family. In like manner I intend to tell my story, not as one posturing before the public, but as in the midst of my own people and friends, tried and true, to whom I can speak with the utmost freedom, feeling that even trifling incidents may not be wholly destitute of interest for them.

To begin, then, I was born in Dunfermline, in the attic of the small one-story house, corner of Moodie Street and

Priory Lane, on the 25th of November, 1835, and, as the saying is, "of poor but honest parents, of good kith and kin." Dunfermline had long been noted as the center of the damask trade in Scotland.<sup>1</sup> My father, William Carnegie, was a damask weaver, the son of Andrew Carnegie after whom I was named.

My Grandfather Carnegie was well known throughout the district for his wit and humor, his genial nature and irrepressible spirits. He was head of the lively ones of his day, and known far and near as the chief of their joyous club—"Patiemuir College." Upon my return to Dunfermline, after an absence of fourteen years, I remember being approached by an old man who had been told that I was the grandson of the "Professor," my grandfather's title among his cronies. He was the very picture of palsied eld;

"His nose and chin they threatened ither."

As he tottered across the room toward me and laid his trembling hand upon my head he said: "And ye are the grandson o' Andra Carnegie! Eh, mon, I ha'e seen the day when your grandfaither and I could ha'e halloed ony reasonable man oot o' his jidgment."



ANDREW CARNEGIE'S BIRTHPLACE

Several other old people of Dunfermline told me stories of my grandfather. Here is one of them:

One Hogmanay night<sup>2</sup> an old wifey, quite a character in the village, being surprised by a disguised face suddenly thrust in at the window, looked up and after a moment's pause exclaimed, "Oh, it's jist that daft callant Andra Carnegie." She was right; my grandfather at seventy-five was out frightening his old lady friends, disguised like other frolicking youngsters.

I think my optimistic nature, my ability to shed trouble and to laugh through life, making "all my ducks swans," as friends say I do, must have been inherited from this delightful old masquerading grandfather whose name I am proud to bear.<sup>3</sup> A sunny disposition is worth more than fortune. Young people should know that it can be cultivated; that the mind like the body can be moved from the shade into sunshine. Let us move it then. Laugh trouble away if possible, and one usually can if he be anything of a

philosopher, provided that self-reproach comes not from his own wrongdoing. That always remains. There is no washing out of these "damned spots." The judge within sits in the supreme court and can never be cheated. Hence the grand rule of life which Burns gives:

"Thine own reproach alone do fear."

This motto adopted early in life has been more to me than all the sermons I ever heard, and I have heard not a few, although I may admit resemblance to my old friend Baillie Walker in my mature years. He was asked by his doctor about his sleep and replied that it was far from satisfactory, he was very wakeful, adding with a twinkle in his eye: "But I get a bit fine doze i' the kirk noo and then."

On my mother's side the grandfather was even more marked, for my grandfather Thomas Morrison was a friend of William Cobbett, a contributor to his "Register," and in constant correspondence with him. Even as I write, in Dunfermline old men who knew Grandfather Morrison speak of him as one of the finest orators and ablest men they have known. He was publisher of "The Precursor," a small edition it might be said of Cobbett's "Register," and thought to have been the first radical paper in Scotland. I have read some of his writings, and in view of the importance now given to technical education, I think the most remarkable of them is a pamphlet which he published seventy-odd years ago entitled "Head-ication versus Hand-ication." It insists upon the importance of the latter in a manner that would reflect credit upon the strongest advocate of technical education to-day. It ends with these words, "I thank God that in my

youth I learned to make and mend shoes." Cobbett published it in the "Register" in 1833, remarking editorially, "One of the most valuable communications ever published in the 'Register' upon the subject, is that of our esteemed friend and correspondent in Scotland, Thomas Morrison, which appears in this issue." So it seems I come by my scribbling propensities by inheritance—from both sides, for the Carnegies were also readers and thinkers.

My Grandfather Morrison was a born orator, a keen politician, and the head of the advanced wing of the radical party in the district—a position which his son, my Uncle Bailie Morrison, occupied as his successor. More than one well-known Scotsman in America has called upon me, to shake hands with "the grandson of Thomas Morrison." Mr. Farmer, president of the Cleveland and Pittsburgh Railroad Company, once said to me, "I owe all that I have of learning and culture to the influence of your grandfather"; and Ebenezer Henderson, author of the remarkable history of Dunfermline, stated that he largely owed his advancement in life to the fortunate fact that while a boy he entered my grandfather's service.

I have not passed so far through life without receiving some compliments, but I think nothing of a complimentary character has ever pleased me so much as this from a writer in a Glasgow newspaper, who had been a listener to a speech on Home Rule in America which I delivered in Saint Andrew's Hall. The correspondent wrote that much was then being said in Scotland with regard to myself and family and especially my grandfather Thomas Morrison, and he went on to say, "Judge my surprise when I found in the grandson on

the platform, in manner, gesture and appearance, a perfect *facsimile* of the Thomas Morrison of old."

My surprising likeness to my grandfather, whom I do not remember to have ever seen, cannot be doubted, because I remember well upon my first return to Dunfermline in my twenty-seventh year, while sitting upon a sofa with my Uncle Bailie Morrison, that his big black eyes filled with tears. He could not speak and rushed out of the room overcome. Returning after a time he explained that something in me now and then flashed before him his father, who would instantly vanish but come back at intervals. Some gesture it was, but what precisely he could not make out. My mother continually noticed in me some of my grandfather's peculiarities. The doctrine of inherited tendencies is proved every day and hour, but how subtle is the law which transmits gesture, something as it were beyond the material body. I was deeply impressed.

My Grandfather Morrison married Miss Hodge, of Edinburgh, a lady in education, manners, and position, who died while the family was still young. At this time he was in good circumstances, a leather merchant conducting the tanning business in Dunfermline; but the peace after the Battle of Waterloo involved him in ruin, as it did thousands; so that while my Uncle Bailie, the eldest son, had been brought up in what might be termed luxury, for he had a pony to ride, the younger members of the family encountered other and harder days.

The second daughter, Margaret, was my mother, about whom I cannot trust myself to speak at length. She inherited from her mother the dignity, refinement, and air of the

cultivated lady. Perhaps some day I may be able to tell the world something of this heroine, but I doubt it. I feel her to be sacred to myself and not for others to know. None could ever really know her—I alone did that. After my father's early death she was all my own. The dedication of my first book<sup>4</sup> tells the story. It was: "To my favorite Heroine My Mother."



DUNFERMLINE ABBEY

Fortunate in my ancestors I was supremely so in my birthplace. Where one is born is very important, for different surroundings and traditions appeal to and stimulate different latent tendencies in the child. Ruskin truly observes that every bright boy in Edinburgh is influenced by the sight of the Castle. So is the child of Dunfermline, by its noble Abbey, the Westminster of Scotland, founded early in the eleventh century (1070) by Malcolm Canmore and his Queen Margaret, Scotland's patron saint. The ruins of the great monastery and of the Palace where kings were born still stand, and there, too, is Pittencrieff Glen, embracing



Queen Margaret's shrine and the ruins of King Malcolm's Tower, with which the old ballad of "Sir Patrick Spens" begins:

"The King sits in Dunfermline *tower*,<sup>5</sup>  
Drinking the bluid red wine."

The tomb of The Bruce is in the center of the Abbey, Saint Margaret's tomb is near, and many of the "royal folk" lie sleeping close around. Fortunate, indeed, the child who first sees the light in that romantic town, which occupies high ground three miles north of the Firth of Forth, overlooking the sea, with Edinburgh in sight to the south, and to the north the peaks of the Ochils clearly in view. All is still redolent of the mighty past when Dunfermline was both nationally and religiously the capital of Scotland.

The child privileged to develop amid such surroundings absorbs poetry and romance with the air he breathes, assimilates history and tradition as he gazes around. These become to him his real world in childhood—the ideal is the ever-present real. The actual has yet to come when, later in life, he is launched into the workaday world of stern reality. Even then, and till his last day, the early impressions remain, sometimes for short seasons disappearing perchance, but only apparently driven away or suppressed. They are always rising and coming again to the front to exert their influence, to elevate his thought and color his life. No bright child of Dunfermline can escape the influence of the Abbey, Palace, and Glen. These touch him and set fire to the latent spark within, making him something different and beyond what, less happily born, he would have become.

Under these inspiring conditions my parents had also been born, and hence came, I doubt not, the potency of the romantic and poetic strain which pervaded both.

As my father succeeded in the weaving business we removed from Moodie Street to a much more commodious house in Reid's Park. My father's four or five looms occupied the lower story; we resided in the upper, which was reached, after a fashion common in the older Scottish houses, by outside stairs from the pavement. It is here that my earliest recollections begin, and, strangely enough, the first trace of memory takes me back to a day when I saw a small map of America. It was upon rollers and about two feet square. Upon this my father, mother, Uncle William, and Aunt Aitken were looking for Pittsburgh and pointing out Lake Erie and Niagara. Soon after my uncle and Aunt Aitken sailed for the land of promise.

At this time I remember my cousin-brother, George Lauder ("Dod"), and myself were deeply impressed with the great danger overhanging us because a lawless flag was secreted in the garret. It had been painted to be carried, and I believe was carried by my father, or uncle, or some other good radical of our family, in a procession during the Corn Law agitation. There had been riots in the town and a troop of cavalry was quartered in the Guildhall. My grandfathers and uncles on both sides, and my father, had been foremost in addressing meetings, and the whole family circle was in a ferment.

I remember as if it were yesterday being awakened during the night by a tap at the back window by men who had come to inform my parents that my uncle, Bailie

Morrison, had been thrown into jail because he had dared to hold a meeting which had been forbidden. The sheriff with the aid of the soldiers had arrested him a few miles from the town where the meeting had been held, and brought him into the town during the night, followed by an immense throng of people.<sup>6</sup>

Serious trouble was feared, for the populace threatened to rescue him, and, as we learned afterwards, he had been induced by the provost of the town to step forward to a window overlooking the High Street and beg the people to retire. This he did, saying: "If there be a friend of the good cause here to-night, let him fold his arms." They did so. And then, after a pause, he said, "Now depart in peace!"<sup>7</sup> My uncle, like all our family, was a moral-force man and strong for obedience to law, but radical to the core and an intense admirer of the American Republic.

One may imagine when all this was going on in public how bitter were the words that passed from one to the other in private. The denunciations of monarchical and aristocratic government, of privilege in all its forms, the grandeur of the republican system, the superiority of America, a land peopled by our own race, a home for freemen in which every citizen's privilege was every man's right—these were the exciting themes upon which I was nurtured. As a child I could have slain king, duke, or lord, and considered their deaths a service to the state and hence an heroic act.

Such is the influence of childhood's earliest associations that it was long before I could trust myself to speak respectfully of any privileged class or person who had not distinguished himself in some good way and therefore

earned the right to public respect. There was still the sneer behind for mere pedigree—"he is nothing, has done nothing, only an accident, a fraud strutting in borrowed plumes; all he has to his account is the accident of birth; the most fruitful part of his family, as with the potato, lies underground." I wondered that intelligent men could live where another human being was born to a privilege which was not also their birthright. I was never tired of quoting the only words which gave proper vent to my indignation:

"There was a Brutus once that would have brooked  
Th' eternal devil to keep his state in Rome  
As easily as a king."

But then kings were kings, not mere shadows. All this was inherited, of course. I only echoed what I heard at home.

Dunfermline has long been renowned as perhaps the most radical town in the Kingdom, although I know Paisley has claims. This is all the more creditable to the cause of radicalism because in the days of which I speak the population of Dunfermline was in large part composed of men who were small manufacturers, each owning his own loom or looms. They were not tied down to regular hours, their labors being piece work. They got webs from the larger manufacturers and the weaving was done at home.

These were times of intense political excitement, and there was frequently seen throughout the entire town, for a short time after the midday meal, small groups of men with their aprons girt about them discussing affairs of state. The names of Hume, Cobden, and Bright were upon every one's tongue. I was often attracted, small as I was, to these circles

and was an earnest listener to the conversation, which was wholly one-sided. The generally accepted conclusion was that there must be a change. Clubs were formed among the townsfolk, and the London newspapers were subscribed for. The leading editorials were read every evening to the people, strangely enough, from one of the pulpits of the town. My uncle, Bailie Morrison, was often the reader, and, as the articles were commented upon by him and others after being read, the meetings were quite exciting.

These political meetings were of frequent occurrence, and, as might be expected, I was as deeply interested as any of the family and attended many. One of my uncles or my father was generally to be heard. I remember one evening my father addressed a large outdoor meeting in the Pends. I had wedged my way in under the legs of the hearers, and at one cheer louder than all the rest I could not restrain my enthusiasm. Looking up to the man under whose legs I had found protection I informed him that was my father speaking. He lifted me on his shoulder and kept me there.

To another meeting I was taken by my father to hear John Bright, who spoke in favor of J.B. Smith as the Liberal candidate for the Stirling Burghs. I made the criticism at home that Mr. Bright did not speak correctly, as he said "men" when he meant "maan." He did not give the broad *a* we were accustomed to in Scotland. It is not to be wondered at that, nursed amid such surroundings, I developed into a violent young Republican whose motto was "death to privilege." At that time I did not know what privilege meant, but my father did.

One of my Uncle Lauder's best stories was about this same J.B. Smith, the friend of John Bright, who was standing for Parliament in Dunfermline. Uncle was a member of his Committee and all went well until it was proclaimed that Smith was a "Unitawrian." The district was placarded with the enquiry: Would you vote for a "Unitawrian"? It was serious. The Chairman of Smith's Committee in the village of Cairney Hill, a blacksmith, was reported as having declared he never would. Uncle drove over to remonstrate with him. They met in the village tavern over a gill:

"Man, I canna vote for a Unitawrian," said the Chairman.

"But," said my uncle, "Maitland [the opposing candidate] is a Trinitawrian."

"Damn; that's waur," was the response.

And the blacksmith voted right. Smith won by a small majority.

The change from hand-loom to steam-loom weaving was disastrous to our family. My father did not recognize the impending revolution, and was struggling under the old system. His looms sank greatly in value, and it became necessary for that power which never failed in any emergency—my mother—to step forward and endeavor to repair the family fortune. She opened a small shop in Moodie Street and contributed to the revenues which, though slender, nevertheless at that time sufficed to keep us in comfort and "respectable."

I remember that shortly after this I began to learn what poverty meant. Dreadful days came when my father took the last of his webs to the great manufacturer, and I saw my mother anxiously awaiting his return to know whether a new

web was to be obtained or that a period of idleness was upon us. It was burnt into my heart then that my father, though neither "abject, mean, nor vile," as Burns has it, had nevertheless to

"Beg a brother of the earth  
To give him leave to toil."

And then and there came the resolve that I would cure that when I got to be a man. We were not, however, reduced to anything like poverty compared with many of our neighbors. I do not know to what lengths of privation my mother would not have gone that she might see her two boys wearing large white collars, and trimly dressed.

In an incautious moment my parents had promised that I should never be sent to school until I asked leave to go. This promise I afterward learned began to give them considerable uneasiness because as I grew up I showed no disposition to ask. The schoolmaster, Mr. Robert Martin, was applied to and induced to take some notice of me. He took me upon an excursion one day with some of my companions who attended school, and great relief was experienced by my parents when one day soon afterward I came and asked for permission to go to Mr. Martin's school.<sup>8</sup> I need not say the permission was duly granted. I had then entered upon my eighth year, which subsequent experience leads me to say is quite early enough for any child to begin attending school.

The school was a perfect delight to me, and if anything occurred which prevented my attendance I was unhappy. This happened every now and then because my morning

duty was to bring water from the well at the head of Moodie Street. The supply was scanty and irregular. Sometimes it was not allowed to run until late in the morning and a score of old wives were sitting around, the turn of each having been previously secured through the night by placing a worthless can in the line. This, as might be expected, led to numerous contentions in which I would not be put down even by these venerable old dames. I earned the reputation of being "an awfu' laddie." In this way I probably developed the strain of argumentativeness, or perhaps combativeness, which has always remained with me.

In the performance of these duties I was often late for school, but the master, knowing the cause, forgave the lapses. In the same connection I may mention that I had often the shop errands to run after school, so that in looking back upon my life I have the satisfaction of feeling that I became useful to my parents even at the early age of ten. Soon after that the accounts of the various people who dealt with the shop were entrusted to my keeping so that I became acquainted, in a small way, with business affairs even in childhood.

One cause of misery there was, however, in my school experience. The boys nicknamed me "Martin's pet," and sometimes called out that dreadful epithet to me as I passed along the street. I did not know all that it meant, but it seemed to me a term of the utmost opprobrium, and I know that it kept me from responding as freely as I should otherwise have done to that excellent teacher, my only schoolmaster, to whom I owe a debt of gratitude which I



regret I never had opportunity to do more than acknowledge before he died.

I may mention here a man whose influence over me cannot be overestimated, my Uncle Lauder, George Lauder's father.<sup>9</sup> My father was necessarily constantly at work in the loom shop and had little leisure to bestow upon me through the day. My uncle being a shopkeeper in the High Street was not thus tied down. Note the location, for this was among the shopkeeping aristocracy, and high and varied degrees of aristocracy there were even among shopkeepers in Dunfermline. Deeply affected by my Aunt Seaton's death, which occurred about the beginning of my school life, he found his chief solace in the companionship of his only son, George, and myself. He possessed an extraordinary gift of dealing with children and taught us many things. Among others I remember how he taught us British history by imagining each of the monarchs in a certain place upon the walls of the room performing the act for which he was well known. Thus for me King John sits to this day above the mantelpiece signing the Magna Charta, and Queen Victoria is on the back of the door with her children on her knee.

It may be taken for granted that the omission which, years after, I found in the Chapter House at Westminster Abbey was fully supplied in our list of monarchs. A slab in a small chapel at Westminster says that the body of Oliver Cromwell was removed from there. In the list of the monarchs which I learned at my uncle's knee the grand republican monarch appeared writing his message to the Pope of Rome, informing His Holiness that "if he did not cease persecuting the Protestants the thunder of Great

Britain's cannon would be heard in the Vatican." It is needless to say that the estimate we formed of Cromwell was that he was worth them "a' thegither."

It was from my uncle I learned all that I know of the early history of Scotland—of Wallace and Bruce and Burns, of Blind Harry's history, of Scott, Ramsey, Tannahill, Hogg, and Fergusson. I can truly say in the words of Burns that there was then and there created in me a vein of Scottish prejudice (or patriotism) which will cease to exist only with life. Wallace, of course, was our hero. Everything heroic centered in him. Sad was the day when a wicked big boy at school told me that England was far larger than Scotland. I went to the uncle, who had the remedy.

"Not at all, Naig; if Scotland were rolled out flat as England, Scotland would be the larger, but would you have the Highlands rolled down?"

Oh, never! There was balm in Gilead for the wounded young patriot. Later the greater population of England was forced upon me, and again to the uncle I went.

"Yes, Naig, seven to one, but there were more than that odds against us at Bannockburn." And again there was joy in my heart—joy that there were more English men there since the glory was the greater.

This is something of a commentary upon the truth that war breeds war, that every battle sows the seeds of future battles, and that thus nations become traditional enemies. The experience of American boys is that of the Scotch. They grow up to read of Washington and Valley Forge, of Hessians hired to kill Americans, and they come to hate the very name of Englishman. Such was my experience with my

American nephews. Scotland was all right, but England that had fought Scotland was the wicked partner. Not till they became men was the prejudice eradicated, and even yet some of it may linger.

Uncle Lauder has told me since that he often brought people into the room assuring them that he could make "Dod" (George Lauder) and me weep, laugh, or close our little fists ready to fight—in short, play upon all our moods through the influence of poetry and song. The betrayal of Wallace was his trump card which never failed to cause our little hearts to sob, a complete breakdown being the invariable result. Often as he told the story it never lost its hold. No doubt it received from time to time new embellishments. My uncle's stories never wanted "the hat and the stick" which Scott gave his. How wonderful is the influence of a hero upon children!

I spent many hours and evenings in the High Street with my uncle and "Dod," and thus began a lifelong brotherly alliance between the latter and myself. "Dod" and "Naig" we always were in the family. I could not say "George" in infancy and he could not get more than "Naig" out of Carnegie, and it has always been "Dod" and "Naig" with us. No other names would mean anything.

There were two roads by which to return from my uncle's house in the High Street to my home in Moodie Street at the foot of the town, one along the eerie churchyard of the Abbey among the dead, where there was no light; and the other along the lighted streets by way of the May Gate. When it became necessary for me to go home, my uncle, with a wicked pleasure, would ask which way I was going.

Thinking what Wallace would do, I always replied I was going by the Abbey. I have the satisfaction of believing that never, not even upon one occasion, did I yield to the temptation to take the other turn and follow the lamps at the junction of the May Gate. I often passed along that churchyard and through the dark arch of the Abbey with my heart in my mouth. Trying to whistle and keep up my courage, I would plod through the darkness, falling back in all emergencies upon the thought of what Wallace would have done if he had met with any foe, natural or supernatural.

King Robert the Bruce never got justice from my cousin or myself in childhood. It was enough for us that he was a king while Wallace was the man of the people. Sir John Graham was our second. The intensity of a Scottish boy's patriotism, reared as I was, constitutes a real force in his life to the very end. If the source of my stock of that prime article—courage—were studied, I am sure the final analysis would find it founded upon Wallace, the hero of Scotland. It is a tower of strength for a boy to have a hero.

It gave me a pang to find when I reached America that there was any other country which pretended to have anything to be proud of. What was a country without Wallace, Bruce, and Burns? I find in the untraveled Scotsman of to-day something still of this feeling. It remains for maturer years and wider knowledge to tell us that every nation has its heroes, its romance, its traditions, and its achievements; and while the true Scotsman will not find reason in after years to lower the estimate he has formed of his own country and of its position even among the larger

nations of the earth, he will find ample reason to raise his opinion of other nations because they all have much to be proud of—quite enough to stimulate their sons so to act their parts as not to disgrace the land that gave them birth.

It was years before I could feel that the new land could be anything but a temporary abode. My heart was in Scotland. I resembled Principal Peterson's little boy who, when in Canada, in reply to a question, said he liked Canada "very well for a visit, but he could never live so far away from the remains of Bruce and Wallace."

## II. DUNFERMLINE AND AMERICA

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My good Uncle Lauder justly set great value upon recitation in education, and many were the pennies which Dod and I received for this. In our little frocks or shirts, our sleeves rolled up, paper helmets and blackened faces, with laths for swords, my cousin and myself were kept constantly reciting *Norval and Glenalvon*, *Roderick Dhu* and *James Fitz-James* to our schoolmates and often to the older people.

I remember distinctly that in the celebrated dialogue between *Norval* and *Glenalvon* we had some qualms about repeating the phrase,—“and false as *hell*.” At first we made a slight cough over the objectionable word which always created amusement among the spectators. It was a great day for us when my uncle persuaded us that we could say “hell” without swearing. I am afraid we practiced it very often. I always played the part of *Glenalvon* and made a great mouthful of the word. It had for me the wonderful fascination attributed to forbidden fruit. I can well understand the story of *Marjory Fleming*, who being cross one morning when *Walter Scott* called and asked how she was, answered:

“I am very cross this morning, Mr. Scott. I just want to say ‘damn’ [with a swing], but I winna.”

Thereafter the expression of the one fearful word was a great point. Ministers could say “damnation” in the pulpit without sin, and so we, too, had full range on “hell” in