

of Vinland in the doctrines of christianity. In the year 1002 another expedition under Thorwald visited this coast and landed at Cape Cod, near Boston, where he was killed in an encounter with the Esquimaux. In the year 1006 Thorstein embarked on a similar expedition but was unsuccessful.

In 1007 Thorfinn the most celebrated of the first explorers of America, landed on the island called *Marthas Vineyard*, on the New England coast, and spent two winters in bay of Mount Hope, close to Seconnet. From this time to the middle of the fourteenth century, very little can be ascertained concerning those Scandinavian American colonies. In the twelfth century Norwegian colonies existed in Greenland. In 1170 A. D. the Welsh prince Madog was quite certain of the existence of America, for it is said he sailed away westward going south of Ireland, to find a land of refuge from the civil war, which raged among his countrymen. The Welsh annals tell us that he found the land he sought, and having made preparations for a settlement, he returned to Wales secured a large company that filled ten ships and then sailed away again and never returned. With reference to this Welsh colony. In 1660 the Rev Morgan Jones (a Welsh clergyman) seeking to go by land from South Carolina to Roanoke was captured by the Tuscarora Indians. He declares that his life was spared because he spoke Welsh, which some of the Indians understood; that he was able to converse with them in Welsh, that he remained with them four months preaching to them in Welsh.—Dr. Williams in his work on the "story of Prince Madog's emigration," published in 1791 explained Mr. Jones' statement by assuming that the Welsh colony becoming weakened had become incorporated with those Indians, and it is well known that in early colonial times the Tuscaroras were sometimes called "White Indians." The Northmen had colonies in New England long before Prince Madog's colony went there, and one able writer on this subject says "It is not so well known, but is nevertheless, quite true, that they were preceded in Iceland by the Irish, and in voyages to America by the Irish and Basques; the latter he says were adventurous fishermen, who were accustomed to visit the north-east coast of America from time immemorial."

Thus we think sufficient evidence is afforded by ancient European records to warrant us in believing that America was not unknown to the Ancients and was comparatively well known to Europeans in the early part of the Christian era, centuries before Columbus is heard of, or the classics dreamt of changing their patristic geography.

The period or extent of time that must have elapsed since the abandonment of the ancient monuments of America, of which we have spoken—sufficient to allow of forests of so ancient a character to have become

established upon them—taken, together with the other evidences of antiquity, lead us to the opinion that the people by whom they were erected, lived and flourished at a time contemporary, almost, with the ancient Egyptians, Chinese and Phœnicians; this being the case, we are told that those nations claim an antiquity which is almost fabulous.

We are led to believe by the biblical chronologies extant in the present day, that the earth itself is scarce 6000 years old, yet viewed in the light of science, and remembering the fact, that the inspired writings furnish no date whereon to found any other than a speculative chronology; we accept the dictation of our reasoning and agree with the learned Abbe Millot, who says: "Providence designed revelation to make men holy, not learned. Let us adore its oracles and mysteries, but let us not attempt to explain what is inexplicable." Freely confessing our disbelief of that Patristic chronology, which places the birth of our race at a period as but yesterday, and whose votaries are constantly predicting the early consummation of all things. It is a matter of satisfaction to my mind, that a belief in the generally accepted chronology of the day, is not essential to salvation, and is not made among Christians of the present day, an act of scepticism to dissent from. The Almighty has given two books of revelation, Nature and the Bible. When I look into the one I am told in the beginning God created the heavens and the earth. "*The beginning!*" how long ago?—it does not tell me. I look into the book of nature, which proclaims in such eloquent tones, the wisdom and design of the Creator, and which cannot tell an untruth and I find it tells me of effects of such magnitude as to imply prodigiously long periods of time for their accomplishment, making its *moments* appear eternities. What will you say if in it we read that there are fossiliferous rocks which have been slowly raised ten thousand feet above the level of the sea, and that so late in the world, history as since the beginning of the tertiary period; What if it tells us that the peninsula of Florida which is fossiliferous (upon which are found ruins of ancient races abandoned over a dozen centuries since) has not required less than 135,000 years in the process of its formation; What if it tells us in language most unmistakable, that the coal deposits of the earth, which once in their history were immense dense forests of gigantic fern trees and grasses must have required a period of 240,000 years, as the minimum time, for their accumulation (assuming that it is impossible to suppose that they were formed faster than at the rate of one-tenth of an inch in a year), and this unfolds to us but a fragment of geological time.

Or if we discover from it that the great chasm, seven miles in length, through which flows the Niagara River, from Goat Island