

many years without the slightest intercourse with the outer world. Equally significant in their way are the belated islands of Celticism in America, such as the Highlanders of Glengarry, in Canada, who migrated in a mass, and who still speak no tongue but Gaelic; or the Glamorganshire Welsh of the Pennsylvanian mining districts, who inhabit whole villages where Cymric is now the universal language. Again, we may take as typical examples of such insulation in the matter of religion the Abyssinian Christians, almost entirely cut off for centuries from the rest of Christendom by the intrusive belt of Nubian and Egyptian Islam. Who does not know, once more, that strange outlying church, the Christians of St. Thomas, whom the early Portuguese navigators found still surviving on the Malabar Coast in India? Though believing themselves to derive their Christianity from the preaching of St. Thomas, these native sectaries are really a branch of the Nestorian Church of Persia—a distant scion of the Patriarchate of Babylon. Founded in the sixth century, their sect was recruited by successive flights of refugees from the revived Zoroastrianism of that date, and the triumphant Mohammedanism of succeeding generations. Their sacred language is even now Syriac. Or, finally, may we not take the racial islands, like the ancient Basque nationality in France and Spain, the Black Celts of Ireland and Scotland, and the Germans of Transylvania? side by side with whom we may place the scattered and intermixed races, like the Jews and the Gypsies, who still preserve some relics of their ancient tongues, while speaking in each country the language of the inhabitants. It will be clear at once from so rapid a survey of these few familiar instances that a map of the world, colored by race, by speech, or by religion, would be dotted all over with insulated colonies, as quaint and suggestive in their way as that of the mutineers of the *Bounty*.

Consider, as one striking and well-known example, the curious history of the Parsees, earlier pilgrim fathers of an Oriental *Mayflower*, who fled eastward and southward before the face of Islam in Persia to the west coast of India. Their very name means Persians. They are the remnant of the ancient Zoroastrian religion, followers of that shadowy and doubtful prophet, whose very existence has been called in question by the scepticism of our century. But whether or not there was ever a Zoroaster, certain it is, at least, that Zoroastrianism flourished in Irania, from Tibet to the Tigris, at the time of Alexander; and that it declined before the fashionable Hellenism of the Selucidæ, or, later, of the Par-