

Lines," where each man was granted a new log house and a suitable lot. Long years ago they, too, went the way of all the earth. But several of their log homes are still intact; wherein, dowered with their memories of Corunna, Salamanca and Waterloo, they were wont to "sit by the fire and talk the night away." The "military church" of St. James, also, where they worshipped, and which was erected in 1837, is still in good repair, and by reason of the associations which cluster about it, no less than by its real quaintness, is an object of abiding interest.

A large proportion of the present population of Penetanguishene is of French origin. Their fathers came from Drummond Island in 1828, or, in more recent years, from the Province of Quebec; and some there are who still speak the English tongue with a musical French accent. Mr. A. C. Osborne, the best living authority on the archaeology, romance, and history of the Georgian Bay, published several years ago a brochure which invested this migration from Drummond Island with singular interest. He has, the public are glad to know, projected a larger work which will include a number of aboriginal legends, notably that connected with the Giant's Tomb,—the island whereon reposes Kichikewanna, the Wendigo who with his own mighty hands scooped out the basins which hold all the waters of these great inland seas!

Midland, the sister and close neighbor of Penetanguishene, demands a word. True, by comparison, she is but juvenile.