

North and West. The Celts were the very first swarm to leave the native hive, and at one time they occupied the greater part of Europe. Other migrations followed afterwards, the ancestors of the Italians, Germans, and Teutons.

When we find the same name used for the same object by the wide-spread members of the family, we may reasonably infer that that object was known to them before they left the paternal home. Threading our way backward we find that all the common family names, such as father, mother, son, daughter, brother, sister, were known to the primitive Aryans. We also find that they had a state organization, with kings, rulers and governors; and that the ox, the cow, the sheep and the goat constituted their chief source of wealth and subsistence, and that they built for themselves houses, villages and towns. Among the various members of the Aryan family, words associated with the peaceful occupations of life are the common heirlooms of the language. This would seem to show that all the Aryan nations had led a long life of peace before they separated. And as each colony started in search of a new home, their language acquired an individuality of its own. And coming down the stream of the ages, new generations would win new terms to represent the warlike and adventurous life of their onward migrations. Hence it comes that all the Aryan tongues have their peaceful terms in common while they differ widely in their warlike expressions. Domestic animals are known by nearly the same names in England and in India, while wild beasts have different names in Greek and Latin. The old Aryan stock seem to have had some knowledge of the most important of the primitive arts. They practised agriculture, raised grain, and ground it into meal or flour, cooked their food, and baked bread. They had looms and wove cloth, and shaped and sewed it into garments. They made constant use of gold and silver and brass, and even iron. They knew the cardinal numbers as far as one hundred. A thousand did not come into use till after the dispensation. Abstract language did not yet exist. Each separate word was a metaphor. To express the setting of the sun, they said "that he grew old and died."

And so the old Celts were the first to leave the old nursing nest to the north of the Caspian Sea. They saw and followed the beckoning hand that was guiding them to the home of the sunset. They heard the voice of the coming ages bidding them "Go West," and they bade adieu to their kindred and friends, the home of their childhood and the graves of their fathers, and crossed the trackless wastes, always following the pathway of the setting sun. It took them centuries to do it. But what did a few centuries more or less signify to a people who did not travel by a lightning express or speak across vast oceans or wide continents by telegraph or telephone, or feed on electricity, or live all their life at fever heat?

They rested for many generations on the plains of Galatia. They were loth to leave its sunny fields and

cloudless skies. But again the old wandering spirit revived within them. They struck their tents, took up their household goods, and turned their faces towards the West. They filled all the Scandinavian country, settled down on the banks of the Rhine and the Rhone, the Ebro and the Seine. They pitched their tents in the sunny fields of France and Spain, and cultivated the vine and the fig, the orange and the date. They crossed the channel, and overran the whole of the British islands long before the first Roman had set foot on the English shores, perhaps before Romulus had laid the foundations of the walls of ancient Rome. They continued to migrate northwards. From the summits of the Grampians they saw the beautiful valleys of the North. How glorious those hills! How enchanting those plains and glens and dells when bathed in the light of setting suns! How beautiful those silver lochs and lakes! Fairer, more beautiful, this planet does not contain. The Gael, with a true eye, saw here his future home. "This is my rest," etc. This was the land of which their fathers had dreamed, in their far-off homes on the borders of the Caspian Sea. There, at last, they settled down to rest, their wanderings over and the toils of travel ended. There, in those lovely glens and dells, the Gael has dwelt for the last three thousand years. There they are dwelling still. And there the archangel will find them dwelling when he comes down to sound the trumpet of our world's dissolution.

Other tribes came in long centuries afterwards. The Piets spread themselves along the Eastern shores. The Scots, from Ireland, overran Argyle and other portions of the West. The Danes invaded some counties in the far North. But the Gael remained unmoved within his mountain fastnesses. The Piets were foreigners, and so were the Scots. The Gael kept his ground. He regarded himself as belonging to a superior race, and made no alliance with the alien.

With very many writers on the early history of Scotland it is a common thing to confound the Scot and the Gael as if they were the same people. But a moment's consideration will show us that this is impossible. The Gael, the very same people who possess the country north of the Grampians to-day, were its possessors far beyond any date assigned even by fabulous records. For, 1st, the Gael and the Scot differ from each other in their language, manners, customs, superstitions, prejudices and traditions; 2, among the Scots their country is universally known by the name of Scotland. They have no other name for their own race than the Scot. Scott has even become a very frequent proper name, and is often incorporated with their names of places; 3, among the Gael, on the other hand, the term Scot is utterly unknown. The Gael never call themselves Scot or Scotch. They never call their country Scotland. Among true Highlanders Scot is never used as a proper name. You cannot find the name Scot applied to any town or valley or river in the Highlands. Their language knows no