



TRANSACTIONS
OF
THE CELTIC SOCIETY
OF MONTREAL.

COMPRISING SOME OF THE PAPERS READ BEFORE THE SOCIETY DURING
SESSIONS 1884-85 TO 1886-91.

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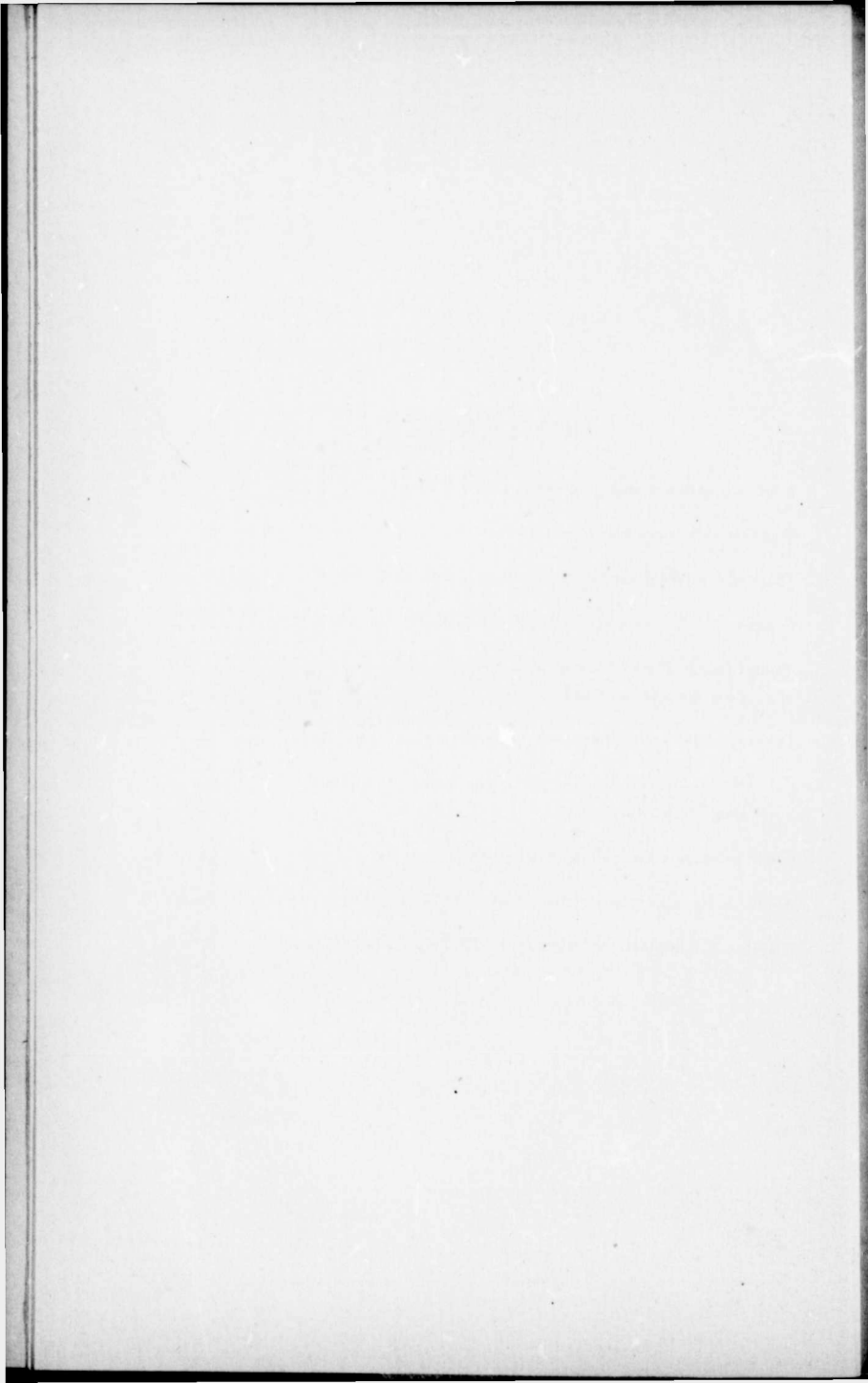
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CONTENTS.

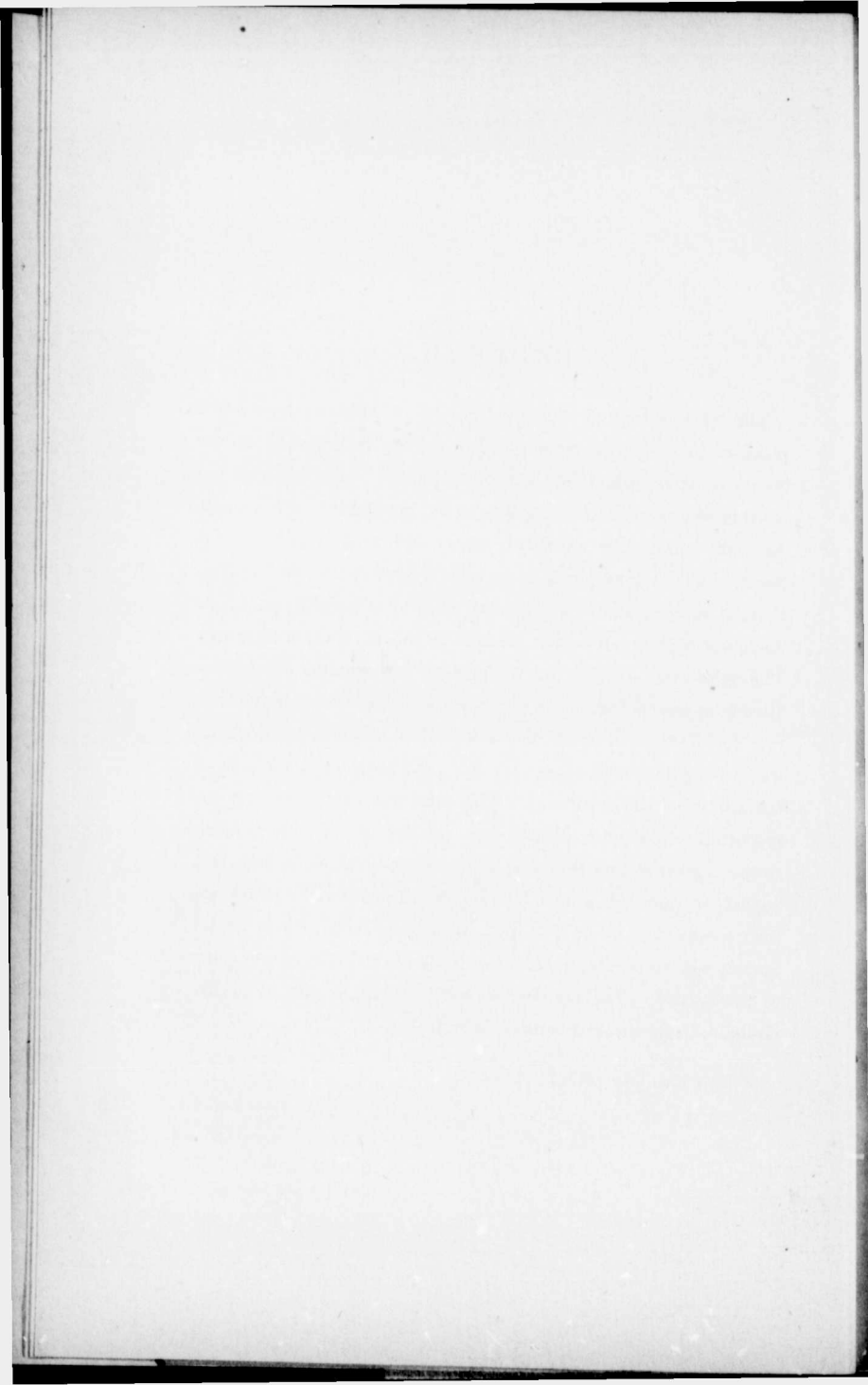
	PAGE.
A Gaelic Cuneiform Inscription (REV. DR. MACNISH)	7
Ought the Celtic Language to be Continued (the late MR. NEIL BRODIE)	17
The Madoc or Welsh Indians (the late REV. D. W. ROWLAND)	32
Settlement of the Township of Aldborough (SHERIFF MACKELLAR)	36
The Settlement of the Township of Lochiel, Glengarry (MR. ARCHIBALD MACNAB)	44
The Highlanders and the Gaelic in Canada (the late REV. NEIL MACKINNON)	60
Gaelic Poets in Western Ontario, and an Old Settler's Narrative (MR. HUGH MACCOLL)	69
Gaelic Substantive Verbs (REV. JOHN MCKAY)	74
Are the Kelts of Kimmerian Origin? (REV. A. MACLEAN SINCLAIR)	78
Niagara : A Poem (MR. ARCHIBALD MACKILLOP, Bard of the Society)	87



PREFACE.

The office-bearers of the Celtic Society of Montreal have much pleasure in issuing a second volume of the Transactions of the Society. It is hoped that the papers which have been selected for this volume will be acceptable to the members of the Society. As there are several excellent papers still in possession of the Society, it is in contemplation to issue a third volume of Transactions at an early date. The money which is at the disposal of the Society is made up of fees of ordinary members and Life-members. The publication of the two volumes of Transactions which have already appeared has made so severe a demand on the funds of the Society that, in future, members will be asked to pay the price which the printer will charge for the publication of their copy of the volume of Transactions. The members of the Society are respectfully solicited to prepare and forward at their convenience to the Corresponding Secretary of the Society, Mr. A. D. Lanskail, papers or communications bearing on the object for which the Society was organized. Contributions towards the funds of the Society will be thankfully received by Mr. William Greig, Treasurer of the Society. The address of Mr. Lanskail, as well as of Mr. Greig, is Craig Street Foundry, Montreal.

MONTREAL, September, 1891.



A GAELIC CUNEIFORM INSCRIPTION.

BY THE REV. DR. MACNISH,
Cornwall, Ontario.

In the Proceedings of the Society of Biblical Archæology for 1889, there appears an article from Prof. Sayce, bearing the designation: "The Cuneiform Tablets of Tel-el-Amarna, now preserved in the Boulaq Museum." With regard to the Cuneiform Tablet which bears the number VII., Prof. Sayce remarks that in a work which is cited, "Dr. Hugo Winckler has published the important letter of the King of Arzapi to Amenophis III. (No. VII.), and I find that, like myself, he has come to the conclusion that the language of it is probably Hittite. We have also explained many of the words occurring in it in the same way." He further remarks "that the two introductory lines of this interesting letter are in Assyrian but the rest of the Tablet is in an unknown language, which I suspect to be a Hittite dialect. . . . Indeed, the possessive *mi* and *ti, tu* have an Indo-European character." According to Lenormant, Amenhotep or Amenophis III. was among the last kings of the eighteenth dynasty, and flourished in the sixteenth century B.C. Amenophis IV., the son and successor of Amenophis III., sought to substitute another form of worship in place of the religion which formerly prevailed in Egypt. "Wishing to make an end of all the traditions of his ancestors, he abandoned Thebes, and built another capital in Upper Egypt, in a place now called Tel-el-

Amarna."* It was there that the Tablets were found which form the subject of Sayce's article in the Proceedings of the Society of Biblical Archæology for 1889. In examining the Inscriptions which were found on those Tablets, Prof. Campbell, of Montreal, discovered that Gaelic is the language of Tablet No. VII.; and that, accordingly, we have in it by far the oldest specimen of Gaelic of which the world has hitherto had any knowledge. By the publication of his "Eastern Origin of the Celtic Nations" in 1831, Prichard established the antiquity and extensive migration of the Celts. In his able and elaborate work on the Hittites, Prof. Campbell remarks that "there are good reasons for regarding the Sumerians as the ancestors of the later Zimri, Gimiri, Cimmerians and Cymry, and thus as Celts, in contact with Turanian people, to whom they lent, and from whom they borrowed, much in speech and oral traditions. The Sumerians were the Zimri of the Assyrian Inscriptions, the Gimiri of the Persians, the Cimmerians of the Greeks, and the Cymri of Wales. The name Kaldili is a form of Gilead, which denoted a region beyond Jordan long before the grandson of Manasseh bore it. Gilead, a purely Celtic word, is also the original of Galatea in Asia Minor, of Calydon in Grecian Ætolia, and of the classical appellations Galatæ and Celtæ."† Those citations claimed for the Celts a very ancient and important history.

I shall now proceed to insert, with very few alterations, the interpretation which Prof. Campbell has given of the Cuneiform Inscription in Tablet No. VII. :—

3. Kakti mi kuru-in emesmi dammesmi turmesmi
H-ugad mi chuirinn ai mas mo damh mas mo tuir mas mo
Unto thee I would place my good lands my good people
my excellent generals
4. Nitakmes galgal ina pirmsi kurramesmi
Nitheach mas galgadh in fir mas mo gearrain mas mo
Warriors good brave in my good men my good horses

* Manual of the Ancient History of the East, Vol. I., pp. 237, 238.

† The Hittites, Vol. I., pp. 161, 240, 273.

5. biibbiidmi kurkurmismi gananda
bithim faoidhim cursuir mes mo go an ionnad anudd
I am sending my good messengers as far as to thee
6. khuumaan kuru-in
comain chuirinn
favour I would place
7. dunkmas kakta khuumaan kuru-in gismestu
do chum h-uca comain chuirinn cais mas do
in order unto thee favour I would place to thy beloved
8. Emesti dammesti nitakhmes galgal ina
ai mas do damh mas do nitheach mas galgadh in
thy good lands thy good peoples the good warriors brave in
9. pirmesti kurramesti biibbiidti
fir mas do gearrain mas do bi thu faoidh tu
thy good men thy good horses thou art thou art sending
10. kurmesti khuumaan kuruin gismestu
cursuir mes do comain chuirinn cais mes do
thy good messengers favour I would place to thy beloved
11. Kaalaatami enuun Irsaappa
Cuallaidhe mo inneoin }
annum } Irsapa
My colleague held over Irsapa
12. Khalugari tsi an mi in anma Akh turrakti
Khalugari ti annam in aomadh Akh torog do
Khalugari the prince to me inclining Akh thy princess
13. Udmi kuin dam an Akh upida anzi
Udhmaim coinne damh an Akh obadh gus ise (ionn ise)
to enclose wife people to Akh refusing to her
14. Num si lilil khuudi Akh an sak du si
'n aom ise lilim cuadh Akh ionn sochaidhe ise
to incline her follow bidding Akh in army her
15. Kaalata uppa salkhuun I. Sukha tsiliya guskin
Cuallaidh ibh sailcunn I. suacan teallach cioscain
Colleague your bodyguard I. pot earthen tribute
16. kuru an ta
cur ann tu annad
places to thee

17. a Akh ya atta lamu kuun da askha kira a
a Akh ia asad lamuighim coinne da ascaim cear a
who Akh of the land from thee takes a wife asking
offspring who
18. bibi pi : raat mu neitta uppa salkhi egir an da annad
bibh ibh, riadh mo innsidh ibh ciollach eagraidheas ionnta
are you, grief my telling your highness enmity to
19. Arad asta. Khalugari tsi attiin amme nik tsi
iarradh aisde. Khalugari ti aitnim ammain nic ti
asking out of. Khalugari prince commanding refuse
daughter of the kingdom
20. Khalugari tsi an egir papara a khundaaak
Khalugari ti ionn eagraidhe as fiafruighe a cuiteach
Khalugari prince in enmity ask who denies
21. Nainaat upi anda
inainadh ob annad (ionnta)
need refuses to thee
22. Arad ta upi anzi kidda anzi kuukta turrakti
iarradh do ob an ise cead an ise cuich torog do
thy bidding refuse to her permission to her secretly thy
princess
23. Khalugari asmi is Khalugari tsi ta
Khalugari àsam eis Khalugari ti do
Khalugari I make hear Khalugari prince to
24. kuistu nik e kar naas aggaas
coisteachd nic ai caram naas aghaiseach
hearing daughter of land stirs assembly quiet
25. numu antu nin putik asgaas Matyaas iibbista-un
'n aomadh annad ionn fuaduighim aice gaise Matyaas
ibh aisde-un
adhering to thee to force tribes warlike of Matya you from
26. Ziinnuukun khuumaanda
dionasgaim comain annad
dissolving favour to thee
27. Nu khaatte saassa sade Igaid
nai khaatte scuchsaim aiste Igaid
ship Hittite going out Igaid

28. Naat giskal la biibbi 30 tuuppa khuuntsili
 inidhe casgal la bibh 30 taobh caondualach
 bowels of ship with it are 30 beams carved
29. kiissariissi Irsappa khalu
 coisrighim Irsapa geillim
 consecrated Irsapa worship or serve
30. en sukha tsiliya guskin kilalbi tu
 aon suacan teallach cioscain geallaim tu
 one pot earthen tribute promised thou
31. 20 mana guskin 3 kak si 3 kak pirkar
 20 mana cioscain 3 ceis seic 3 ceis brucur
 20 manehs tribute 3 cases ivory 3 cases sponges
32. 3 kak khuuzzi 8 kak kusiittiin
 3 ceis cuach 8 ceis coiseideadh
 3 cases bowls 8 cases gaiters
33. 100 kak anna 4 dukan 100 kak khaab
 100 ceis ainne 4 tuighean 100 ceis ciob
 100 cases rings 4 robes 100 cases tow
34. 100 kak sir tsilliya assa
 100 ceis sior teallach ase
 100 cases long earthen shingles
35. 4 tak kukupu nata 5 tak kukupu
 4 teigh cuachaim natach 5 teigh cuachaim
 4 coverings of plaited hair grey 5 coverings plaited
36. sa kur taba 3 tebu 24 khir gis pana
 sa caor dubh 3 dabh 24 cear ceis bheanan
 in sheep black 3 cows 24 carcasses pigs female
37. 10 gisguza sa giskal istu Sadibbi
 10 ceis ceos sa casgal aiste Sadibbi
 10 pig hams in vessels out of Sadibbi
38. 10 salkhuuz 2 giskal tsiliya
 10 sail ceos 2 casgal teallach
 10 salt hams 2 vessels earthen

The inscription, as thus interpreted, will bear this meaning :
 "I would place at thy disposal my good lands, my good
 peoples, my excellent generals, my good and brave warriors
 among my valiant men, and my good horses.

"I am—I am sending my faithful messengers to thee (as far as thy abode). I would confer a favour upon thee, in order that by means of them (my messengers) I could gain favour for thy beloved.

"Thou art—thou art placing at my disposal thy good lands, thy good people, thy good and brave warriors among thy valiant men, and thy good horses. I would gain the favour of thy good messengers for thy beloved.

"My Colleague Khalugari, the prince over Irsapa, inclines to me to gain Akh, thy princess, for my wife. The people refuse to incline to Akh, and to follow her bidding in the army.

"The Colleague, your bodyguard, places an earthen pot of tribute (gold) at your disposal—the colleague, who takes Akh of the land from thee to be his wife, asking thy offspring who you are. I have grief in telling your Highness that there is enmity to thee: forasmuch as thou askest of Khalugari, the prince in command, to refuse the daughter of the Kingdom.

"Khalugari the prince makes a request through enmity, though he denies the necessity of doing so. He refuses to do thy bidding, secretly refusing permission to her, to thy princess. I make Khalugari hear. Khalugari, the prince, to obey the daughter of the land, stirs up the quiet assembly that inclined to thee by forcing the warlike tribes of Matya from thee, dissolving their obligation to thee.

"There is a Hittite ship going from Igaid. In the hold of the ship are 30 beams (Gods) carved and consecrated, to which Irzapa does homage. There is one earthen pot of tribute (of gold) which I promised to thee. There are 20 manehs of tribute (gold), 3 cases of ivory, 3 cases of sponges, 3 cases of bowls, 8 cases of gaiters, 100 cases of rings, 4 robes, 103 cases of tow, 100 cases of long earthen shingles, 4 coverings of plaited grey hair, 5 plaited coverings (made of the wool of black sheep), 3 cows, 24 carcasses of female pigs, 10 pig hams in vessels out of Sadibbi, 10 salt hams, 2 earthen vessels."

Prof. Sayce affirms that the first two lines of the inscription on Tablet No. VII. is in Assyrian, and that their meaning is:

“To Nimutriya, the great King, the King of Egypt, of Tark-hundaras, the King of the land of Arzapi, the letter.” Sayce further, avers that Nimutriya or Neb-Mat-Ra is Amenophis III. As it was Amenophis IV. who built for his capital Tel-el-Amarna, where the Tablet with which we are dealing was found; and as, according to Lenormant, “some of his monuments shew him standing in his chariot and followed by his seven daughters, who fought with him,” it would be better to regard him as the King to whom the letter on the tablet was addressed, forasmuch as the Princess Akh, who is mentioned in the letter, was a warlike princess. The first few sentences in the letter are taken up with the grandiloquence in which Eastern Monarchs have always found delight. The writer of the letter mentions Khalugari as his Colleague. It is difficult to ascertain the full import of that designation, and to determine whether they were kings of adjoining nations or not. Khalugari, it is evident, stood in a very important relation to Amenophis, and was powerful in the service of the Egyptian King. The King, the writer of the letter, is anxious to obtain the Princess Akh in marriage, and believes that Khalugari, who has so much influence with the Egyptian King, is disposed to favour him in his desire. Acting apparently according to the instructions of the Egyptian King, Khalugari turns away from favouring the request of the suitor, and proceeds to thwart successfully the purposes of the latter. The Egyptian Monarch is informed that, as the result of the opposition of Khalugari and the Princess, the tribes of Matya (whoever they may be) are dissolving or abandoning their friendship for him, or their alliance with him. The Cuneiform letter concludes with the statement that a Hittite ship is going from Igaid (wherever that place may be). A list of the articles which the ship contained is given, and although the language is not free from ambiguity, it is better to conclude that these articles are intended as a present to the Egyptian Monarch. It is uncertain whether the writer of the letter succeeded in getting the Princess Akh to be his

wife. The likelihood altogether is that he was unsuccessful in his endeavour.

The conjecture has been made that Arzapi is the Razappa of the Assyrian Inscriptions and the Rezepf which is mentioned in 2 Kings xix., 12. The land of Igaid is supposed to be North of Aleppo, and, consequently, near the sea, so that the ship to which reference is made in the Inscription could easily sail from Igaid to Egypt.

The pronouns which occur in the Inscription are *mi, tu, si, uppa, ie, ibh, duibh, a, pi, or ibh*. Those pronouns are purely Gaelic, and plainly show that when the Inscription was written, the Gaelic language was in an early stage of its development, inasmuch as possessive pronouns are not employed, and could not, therefore, have been then in existence; and because the pronouns *mi, tu*, etc., though denoting possession, follow the nouns which they qualify instead of preceding them, as is the case with modern Irish and Gaelic.

These prepositional or compound pronouns occur in the Inscription :—

	<i>Irish.</i>	<i>Gaelic.</i>
kakti	chugad	h-ugad
kakta	chuca	h-uca
anzi	Ionnise	a h-ionnsuidh
anta	ionnas	annad
atta	asad	asad
asta	asta	asda
istú	aiste	aiste
ubhiista	{ ibh aista asaibh	} asaibh
sade	asad	asad

Pictet virtually maintains, that the points of difference between the Celtic languages and the other members of the Indo-European family of languages are confined to the permutation of initial consonants and to the composition of personal pronouns with prepositions. In his *Grammatica Celtica* (p. 324), Zeuss writes: "Pronominum in utraque lingua, tam Hibernica quam Britannica ea proprietates est, ut

non semper ut in aliis linguis Ind-europaeis, per se posita plenam formam servant, sed etiam . . . si sunt personalia post præpositiones suffigantur."

Scholars of the acumen of Pictet and Zeuss regard the composition of personal pronouns with prepositions, such as those which have just been cited, as a peculiar feature in the Celtic languages.

Such adjectives as *galgal*, *mas* (maith) and *agaas* (aghais-each, athaiseach) reveal their Gaelic lineage at a glance, and form another argument in favour of the Gaelic character of Tablet VII.

Anyone who has even a slight knowledge of Irish or Scottish Gaelic can readily perceive that these verbs are purely Gaelic:—

khalu	geillim	geill
kuru-in	chuirinn	cuir
amna-num	aomadh	aom
upida upi	obadh	ob
arad	iarruidh	iarr
kar	caram	caruich
putik	fuaduighim	fuadaich
papara	fiafruighim	

Several parts of the substantive verb *Bi* occur in the Inscription.

The Gaelic complexion of the nouns that occur in the Inscription can be easily recognized, *e.g.*:—

dam	damh	daimh
nitak	nitheach	
pir	fir	fear
kurram	gearran	
khuumaan	chomain	comain
	chaomhna	caomhna
Tsi	ti	
kurmesti	cursuir (from cuir and fear)	
tsiliya	teallach	
nic	nighean	nic { in Gaelic, sur- name of females

kidda	cead	
naat	naas (Irish)	
guskin	cioscain	
kak	ceis	
pirkar	brucur	
Anna	aine	faine
khaab	ciob	
kur	caora	
taba	dubh	
kusiitiim	cois eideadh	
gis	ceis	

As there appear to be several *lacunæ* in the Inscription on Tablet VII., as it has been published by Prof. Sayce, there must naturally be greater difficulty in ascertaining the exact meaning of the various words and phrases that go to make up the Inscription. Sufficient evidence has been adduced, I think, to prove that it is Gaelic. As it belongs in all probability to the sixteenth century B.C., it is some fourteen centuries older than the Umbrian portion of the Eugubine Tables to which the date 180 B.C. has been assigned, and which has been regarded since its Gaelic character was clearly established, as the oldest specimen of Gaelic that was known to exist. As fresh evidence of a convincing and corroborative kind is making its appearance from time to time in favour of the ancient origin and greatness of the Celts in Asia and elsewhere; that the Cuneiform Inscription on Tablet VII. of Tel-el-Amarna in Egypt is Gaelic, need no longer occasion any surprise or be regarded as being in any degree *primâ facie* improbable.

OUGHT THE CELTIC LANGUAGES TO BE CONTINUED?

BY THE LATE MR. NEIL MACNEILL BRODIE,
Halifax, Nova Scotia.

Ever since the Celts lost their proper influence in the British Isles, and the English tongue gained the ascendancy in the three kingdoms, there has been no lack of political *declaimers* and sycophants who, thinking to please the majority, have shown their wisdom (or their want of it) by speaking or writing their best against the ancient but unfashionable Celtic Language.

Though the greater number of these *unfriendly* strictures have been uttered and penned by critics who knew little or nothing of what they asserted; yet a few others who ought to have known better, such as Dr. Charles Mackay and Lord Macaulay, have been guilty of similar uncharitable sentiments towards the language of their fathers. The former, however, after having studied the language for himself, changed his views on the subject, and became one of the most earnest advocates of Celtic antiquities and literature that exists; and we might have hoped the same thing of the great historian and essayist, if he had taken time and turned his attention more to the language of his Gaelic ancestors.

With those two exceptions, there is no writer or advocate opposed to the progress and prosperity of the Celtic whose arguments or opinions are of any force or value; while, on the other hand, its patrons and friends are numerous—from

the poor, determined, self-dependent student beginning to study its grammar to the learned professor who has reached the highest seat in English or in Continental University, or down from the Queen on the throne to the humble shepherd who tends his flocks on the lonely hills of Scotland.

Doubtless, the end for which language was instituted was that man should benefit his fellow creatures thereby, and advance the Glory of God. Down to the time of the impious building at Babel, when the baffled workmen had to cease their undertaking, "the whole earth was of one language and one speech." And the sudden change brought out of this crisis must have been also in keeping with the wise purposes of the Almighty. We know not how many languages came into use at the confusion of tongues, nor how many have been compounded and grown from the original ones in later times; neither can we know the number that may have died out in the absence of history. But this we know, that if the harp or organ lie neglected and mute in some proud old mansion, those instruments will become unfit for use much sooner than if they daily sung the songs for which they were intended and made; and so if the recluse, shut up in retirement, neglect the great gift of speech, like a man after long isolation on some deserted island, he will be apt to lose its power altogether, and much of the faculty of thinking as well. Some savage nations, like the Bosjesmems, have almost left themselves without language at all. Others, like the Jews and the negroes, have given up their own for that of their oppressors. Others, again, like many of the Celts, flee from easier difficulties among their native hills and fields to harder ones in the turmoil and vice of large cities, where the language and religion of earlier and hallowed associations are lost in the hurry and bustle of present necessities or vanities, and fail to take hold upon the coming generation.

Now, let us see what the Celtic is, who are the nations that have been speaking it, and why those that have received this legacy from Celtic parents ought not to let such a valuable

inheritance, through indolence or indifference, pass into oblivion, without using laudable efforts to transmit the same to succeeding ages.

WHAT IS THE CELTIC?

As applied to language, Celtic is a subgeneric term, and includes the Gaelic of Scotland, Ireland and Man, along with the Cymràeg of Wales, Cornwall and Brittany. Those all, except Cornish, still survive, and are the offspring of a Gallic mother tongue once widely extended over central and middle Europe. The old Continental parent is now almost voiceless, being but faintly heard on the lips of some Romanised natives of the Alps and Pyrenees. This is what yet lives of that ancient speech, old as the buried Empires of Babylon and Assyria, and spoken yet by over 4,000,000 people, whether in Europe or in various homes of the great Western and Southern Continents. And I wish you to observe the condition of some of those who still retain it, and see if there be, even in the high arena of the nineteenth century, a healthier, happier or better people than some of those who speak the Gaelic or Cymràeg.

WHO ARE THE CELTS?

The Celts are an offshoot of the Aryan race, who, hundreds of years before the Christian era, wandered from the far East into Europe, and made a permanent settlement between the Rhine and the Atlantic Ocean, and appear to have maintained their nationality in that region down to the time of Charlemagne, who changed the nationality, the dynasties and the governments of the greater part of the Continent. A branch of the same family crossed over into the British Isles and peopled all the habitable parts from the white cliffs of Albion to the distant seas of the North; and these Gaulic Celts were probably the first inhabitants of Ireland, as we have no reliable evidence of an earlier people in that Island. In those countries the race and language of Gaul are still to be found, though latterly great numbers of that energetic and

prolific family have scattered abroad into distant lands under the wide-spread wings and government of the mighty Anglo-Normans, with whom they have lived in juxta-position and on various terms for the last 1,000 years. You hear of them among those who seek the foremost ranks in aggressive civilisation, and they are often the leaders of daring enterprises. You meet with them on the plains and pastoral hills of Australia, or mingling in the life and activity of the United States, and a large proportion, especially of the older or Gaelic portion of that people, are settlers and citizens of our own great Canadian Dominion. On the field of battle, on the waves of the sea, they are warriors or merchants, fearless, firm as the British oak that bears them over the billows. But it is only in certain conditions and places, that they have been able to keep up their national tongue in life and daily practice. And what I wish to show is, that those who have done so are not less virtuous, less honourable, or less independent and happy than others of the same nationality who, through moral cowardice or shame, or any other cause, have rejected and then lost it.

The Celtic tribes in Gaul and Britain were Druids at the time when Julius Cæsar opened out the first page of their history; and as the Romans were not hostile to that religion, the Britons for the most part clung to the rites of that system till far on in the Saxon period, and long after the Romans had left the Island.

We learn that Christianity was known among the Britons of the south as early as 313, in the reign of Constantine; and we may reasonably conjecture that some of the Apostles or their contemporaries carried the glad tidings into Britain as well as into Spain in the first century. This early church continued in Wales while the Romans, and then the Saxons, were master of the plain country, and yet after that scarcely died out.

IRELAND

appears to have been a purely Gaelic-speaking country, both before and after the time of Patrick the Evangelist, on to the

Danish Invasions of the eighth and ninth centuries. Succat, afterwards called St. Patrick, was born among the Britons of Strath Clyde, and was kidnapped when a boy by restless pirates from the Green Isle, and taken to their own country, where he was employed by a farmer to tend cattle among the fields. One of his captors was the famous Niall of the Nine Hostages, grandfather of the future St. Columba, another saint, more famous, because better known than his predecessor from Caledonia. Columba was born in Donegal nearly thirty years after the death of St. Patrick. By some means Patrick obtained his liberty and sought out his parents, who were then in Gaul. There he was educated in the doctrines of Christianity, when he decided to go back to Erin and labor there for the rest of his life, preaching the gospel of truth among the heathen and Druids all over that favoured isle. The result of Patrick's labors and those of his successors was a remarkable change for the better in the life and manners of the inhabitants; and the beneficial effects of that influence was felt there, and in other countries too, on to the end of the tenth century. Concerning that time, Irish poets and sages speak of their country as the "Isle of Saints," and this they endeavour to prove on the evidence of written history, and the testimony of unwritten ruins and relics of that time and the wisdom of ancient Gaelic proverbs. Indeed, the evidence appears to be strong that there was a period in the history of the Green Isle when crime and violence were as rare as they have since been remarkable.

"Oh! that the present age could find another Ireland of the kind."

The long decadence that succeeded was occasioned by remissness and jealousies among the people themselves, and by the avarice of strangers, especially after the English Pope Urban, in 1152, at the Synod of Kells, disposed of the kingdom and made it over to Henry II. of England.

SCOTLAND.

The first account we have of the northern half of the larger island is from Tacitus, who says that Agricola invaded that

region three years after he assumed the command in Britain, *i.e.*, in the year 81 of the Christian era. At that time, it was inhabited by twenty-one different tribes, apparently speaking the same language, conforming to the same customs and bearing the same general characteristics. These Caledonian tribes occupied the whole country between the Wall of Hadrian and the North Sea, corresponding to what is now called Scotland, with Cumberland and Northumberland. Each tribe was presided over by its own chief, who was independent of the others, and this office was not hereditary, but elective, the necessary qualifications being physical strength, valour and skill in war and the chase. In common with the early Celts of Gaul and Erin, the Caledonians were Druids; but though heathens, their political and social life, as well as their theology, were perhaps nearer the standard of the moral law than those of the Greeks and Romans; and if we may judge from Latin authors and the early compositions of Celtic poets, their moral standing was higher than that of Rome or Greece on their best behaviour.

Great prominence was given among the Caledonians to prowess in the field, and to a spirit of daring and courage in all kinds of danger. Such was the spirit that animated Fingal, the son of Morni, and his host of heroes, who undertook to rid the country of wild beasts, or engaged in expeditions to repel Roman and Scandinavian invaders from the sea-girt shores of Albyn and Erin. Christianity was probably known among the Britons north and south before St. Patrick's time; but it was Columba who introduced it among the Scoto-Irish and Pictish inhabitants of Caledonia, and whose missionaries, the Culdees, extended and maintained the field of Christendom all over North Britain for 600 years, till the language and influence of the Saxons in the reign of Malcolm Ceann-mor overcame and suppressed the Celtic altogether on the Lowland side of the Grampians. And this was probably consummated about the end of the twelfth century. Unlike Josiah, King of Judah, Malcolm did not revive the purer faith of his fathers, but relinquished and discouraged primitive

Christianity for the corrupted faith and speech of Saxon foreigners, in order to please his devoted and mistaken Saxon Queen.

WALES.

While the Romans occupied South Britain, the Druidic Picts or Caledonians were more barbarous than their kindred of the south, who had been partially Christianised; but we cannot suppose that either of them were as revengeful and cruel as their nominally Christian descendants in the north after the adoption of the feudal system. Alas! long and often did the storms of the mountains frown upon dark deeds of violence, and many a Highland waterfall thundered its disapproval of them. That the religion of the Druids was general at one time over the island is evident from the numerous standing-stones, barrows, cairns and cromlechs that yet remain; and while we rejoice to think that Christianity for a time held up the light of life and peace, we must regret that heathen invasions and changes of governments fostered and encouraged those jealousies and tumults that were so frequent among our fathers of the middle centuries. We may surmise that the light of the Gospel began to shine in South Britain soon after the age of the Apostles: at least, we know that when St. Augustine came to convert the Saxons in the sixth century, he found a British Church in existence among the mountains of Wales. The same missionary was also greatly astonished to learn that they had never submitted themselves to the See of Rome.

Till the Cymry, Caledonians, and Saxons merged into the Lowland Scots, the ancient Britons with their language predominated from Cornwall to Dumbarton; and it is not unreasonable to suppose that a language possessing such vitality as theirs lived and echoed on the banks of the Clyde even down to the days of Wallace, and it may have been the first that sounded in the ears of the Knight of Ellerslie.

We are not without evidence that Christianity flourished among the Cymry of North Britain, while the language was

yet spoken there. Succat (or Patrick) himself most likely learned it as his earlier vernacular, and there is a place in Annandale called Eccles-fechan, which is the Welsh for Little Church; and if they had a little church, they had a large one too, else why make the distinction? They had also Eagle-sham—Eccles cum—Church of the Hollow, in Renfrewshire. It is also remarkable that quarrels and bloodshed were less frequent then and afterwards, than in other parts of the Northern Kingdom. We see that the Welsh have been long in contact with, and struggling against, the Roman, Saxon and English power and influence; and though they have suffered contamination from their intercourse and example, yet in the aggregate they have maintained at least as high a degree of morality as their neighbours, even when there was little merit in that respect on any side.

ARMORICA—FROM AR Y MOR: ON THE SEA.

The Armoricans, a people in the north-west peninsula of France, are either a section of the pure Gauls of the Continent, unfranchised and less affected by the political changes of Charlemagne and his successors, or they are a colony of Britons from Cornwall; but more likely they are the latter and the ancient Gauls blended together, as kindred nations easily blend. Many of the Britons can speak French in addition to the Celtic; but as education is at a low ebb in Little Britain, they cannot be expected to know either language well.

Here is a people of Europe still in the mists and gloom of ignorance and superstition; still speaking the old Celtic tongue spoken, I suppose, by the patriarchs of Gaul, and many will say *that* is the cause of their low estate. But, hold there! Within 200 miles of this coast, another section of the same nationality is to be found, speaking, writing and singing songs and hymns in the same language; and impartial judges acknowledge *them* to be second to *no* nation in all that adorns human character. The Breton does not speak enough of his language—he does not cultivate it. Let him take a

few lessons from his Welsh cousins, and he will not regret it. Armorican is written in a different orthography from Welsh ; but if that were laid aside, or a system of spelling agreed upon common to both countries, the Briton and the Welsh might be greatly edified and benefitted by a mutual interchange of sentiment.

PRESENT CONDITION OF THE CELTS.

The Celts of Scotland took the second place in the affairs of that Kingdom in the eleventh century. The Irish were outwitted by the Normans in the twelfth, and the Welsh were conquered by the English near the end of the thirteenth century, and since that time vast changes have taken place in their various relations and circumstances. While some of them, still retaining their mother tongue, have risen to the highest acme of civilisation, others of them have lost their identity in the loss of their language. Like as neglected flowers and cereals that are suffered to run wild, lose their fragrance and virtue among the weeds of the uncultivated waste ; those different branches of the same people serve to illustrate the quality of the various influences used in *educating* each particular section to its present state, and also help to show that pure morality and intellectual culture are inseparable.

But in order that Celtic-speaking nations may receive an impartial verdict, I would ask the intelligent reader to look at the mountaineers of Wales and Scotland, and see if they do not rank as high on the graded scale of intelligence and virtue, which is the highway to happiness, as any people who hope to inherit the earth. Those representatives of two families widely detached surpass, with regard to true liberty, their kindred of Ireland and Brittany as much as the Victorian age excels that of Elizabeth. Civil and religious liberty have always been strangers to the hapless Armorican ; while the Irish Celt, holding the telescope to the blind eye of prejudice, has ever imagined those principles as unwelcome and dangerous guests, and has turned his back on the true light to follow a glimmering *ignis fatuus* over the bogs of darkness

and deception, looking upon liberty as something very different from its proper meaning, *i.e.*, permission to do all in one's power for the good of our fellows and the glory of God.

THE WAY TO A MORE UNIFORM AND EXCELLENT HISTORY.

The very cause that made Ireland an "Isle of Saints" between St. Patrick's Day and the invasion of the Danes, and which gave blessings to Scotland before the rise of Saxon influence and the inception of the feudal system, and which scattered the seeds of truth among the ancient Britons during the stay of the Romans in their country,—is a cause that infidels and unenlightened people ignore. Truth is the elevating power that has raised Scotland and Wales of modern times to a degree of moral excellence perhaps unattained by any other nation. Both one and the other, we admit, are yet far short of perfection, as they were even in the earlier ages after the glorious Gospel came with its rays from the East over sea and land to the Isles of the Gentiles.

If the wisdom and eloquence of the Ancients rouse the modern Greeks and classic schoolmen to emulate those famous orators and poets;—why should not the remembrance of Patrick and Columba and the first Christians of Britain rouse the Gael and Cymry of later generations to complete the work that was at one time so earnestly carried on among their own ancient fathers and mothers a thousand years ago? Why should not ten thousand spirits, like the true St. Patrick, stir up the Green Isle from the waves of the ocean to its inmost valley, to a more extensive and lasting state of grace than ever it experienced beneath the morning sunshine of Christianity?

Here is a wide field for the Gaelic; and what more effective language could be found for the same work than that which flowed from the lips of *Patrick, Adamnan* and Columba? Surely no one imagines that Ireland was made an "Isle of Saints" through the medium of Latin, or that any of the old inhabitants knew anything better than Gaelic?

If we look at some dark places on the Celtic map, we may be tempted to think that the language naturally seeks the shade ; but there is also a bright side to the picture. What superiority have the Gaels of Galloway, to whom the Gaelic is now a dead language, over the natives of the Grampian glens of the North, who still retain it, and yet speak English better than their Lowland neighbours? Is the farmer or shepherd on the banks of the Cree wiser or happier for this privation than his brother Celt on the braes of *Athole*, who still counts it an honour to speak the language of his fathers? The loss of a language in the one case is not compensated for by a more becoming refinement or general intelligence over the *bilingual* mountaineer.

Among the eighteen counties of Nova Scotia, it is conceded by those who know, that Pictou ranks foremost of them all in learning, in progressive diligence, comfort and independence, not because of its soil, minerals and harbours, but somehow, by cause or coincidence, most of the inhabitants speak Gaelic and English with equal facility.

But superficial thinkers will say, that all can be attained by the exclusive use of one language, forgetting that "a little learning is a dangerous thing," etc., etc.; besides, the monotony of sound, like that of *sight*, is wearisome, while variety in both is pleasing and profitable to the mind that it strengthens by well-proportioned exercise. To read poems in one language may be good, but its value is enhanced by translating the same into another tongue, where the sound varies the harmony and recalls other pleasing associations. The same scene in summer seems fairer because it has been observed before in the grandeur of winter. Certainly, the shepherds of Mount *Ida* often admired in the warm sunlight what they rejoiced to gaze upon, and what Homer in Greek and Pope in English describe so beautifully, in the softer light of the moon. The English translator of Losmonoff saw a double charm in his verses when he turned them from the original Russian into his own language.

" Now day conceals her face, and darkness fills the field, the
 forest and the shades of night ;
 The glowing clouds are gathering round the hills, veiling the
 last radiance of the ling'ring light ;
 The abyss of heaven appears—the stars are kindling round.
 Who—who can read those stars—
 Who that abyss can sound ? " etc., etc.

The best of Gaelic poets, such as Ossian, MacIntyre and Buchanan, elevate the thoughts and morals in sounds and rhythm that have no English equivalents. Modern Celtic scholars have all been philanthropists, and there are no infidel writers among them ; therefore, their literature is safe and instructive.

Prince L. L. Bonaparte, the Celtic scholar, occupies a better, if not higher, place among his fellow mortals than ever his uncle or cousin did, who wore the Imperial purple and led thousands into danger and death.

For seven centuries after the Celtic left its lowland home, the line between it and the Saxon remained so well defined, that the Gaelic shepherd on the Grampian slopes could hear the Lowland voice of his Teutonic neighbors while at their work in the fields below.

Two men of the same family name, with an interval of 200 years between them, spent their youthful days near the Highland borders. Both knew Gaelic well, and the first part of their education gave them a determination, fortitude and grandeur consonant with the healthy air of the heath-covered hills, and enabled them to establish a character that will be honoured among Scottish Celts in all ages to come. One was George Buchannan, the scholar, linguist and philosopher ; the other was Dugald Buchannan, the sacred poet of Loch Rannach. The former translated the Psalms into Latin metre ; the latter was one of the translators of the New Testament into Gaelic. How could we look for a record higher and better of those men and their works if they had not imbued their thoughts in the Gaelic—if they had not been thorough Celts ?

So impressed was the elder Dr. Norman MacLeod with the

importance of the mountain speech, that he sent his son, afterwards the Greater Norman, to learn it among the hills of Morvern, lest he should fail to acquire it from the Lowland-affected population of Campbeltown ; and for this great boon the famous doctor was ever afterwards thankful.

Many Celts, by learning their own language, not only receive a benefit themselves, but are put into the possession of means to benefit and bless their kindred race. There is an ample field of usefulness for Welsh scholars for many years yet, not so much among the Hindoos of Cassia or the savages of the South Sea Islands as in the country that lies right across the Channel from Cornwall, where, with little trouble, the Cymry of Great Britain might understand those of Little Britain, and the latter receive much lasting good from the inter-lingual communications of their wealthier Welsh relations.

Now, though there are some self-enslaved Celts who, through shame or cowardice, or any other cause, before their fashionable neighbours have hidden that ancient legacy, and then lost it altogether, they have gained nothing valuable by the transaction. Too vain or proud to show any filial regard for the mother tongue, the nation cannot feel sympathy for them. Those people must seek a narrow sphere corresponding to their breadth of thought, while they might have retained their birthright, along with a warmer patriotism, with true independence and a more liberally-cultivated understanding.

Let every Celtic philanthropist look at the wide field before him : Scotland, Ireland, Wales, Man, Brittany, and the rising communities of his co-nationalists on the continents of America and Australia, where the mind can be edified and the heart persuaded to far greater advantage through a frequent use of the Celtic instead of the exclusive employment of English, which is grand and forcible indeed, but less homely and expressive than those mellifluent accents that carry in them the *memories* and associations of two thousand years.

Instead of wasting time and talent on cards, dice or chess, or time and health on smoking, drinking or tossing the caber,

or in poisoning the mind by reading worthless dime or dollar novels, let the Celtic youth learn the principles of his or her grammar, and study to know the equivalent of every word in English and *vice versa* in some Anglo-Celtic Dictionary, wherein at the same time he can acquire knowledge of each language sooner or better than if he had only studied one of them separately and to the exclusion of the other.

We have seen that the Celtic language, in its two great divisions of Gaelic and Cymraeg, is yet alive and spoken by millions of people in the United Kingdom, and is fondly remembered by many sons and daughters of that ancient race on the continents of America and Australia :

We have seen that it was the channel through which their early ancestors were induced to relinquish the cruel system of Druidism and to receive the Gospel ; that the happiest period of their former history was when Celtic was the prevailing tongue, and before any jealous foes had come or grown up among themselves to grudge it an existence ; that it has a literature uncontaminated by infidelity or immoral sentiment ; that a wide field of usefulness invites the talent of Celtic scholar both at home and abroad for many future years ; and that its continuation involves the cultivation of two different languages, which is regarded as an excellent mental discipline. And as those are substantial reasons in favor of its retention, he that can deliberately urge its extermination savours much of the spirit of Nero, when he set fire to the city of Rome for the wanton pleasure of looking at the blaze.

Wherefore, confiding in the truth of what has been advanced in its favour, we come to the conclusion that no impartial thinker can object to the use and continuation of the Celtic Language.

VIVAT LINGUA GALLIÆ.

Come Highland Gael from Grampian glens and hills,
 And Irish Celts from Cork to Cushendale ;
 Come Cymry from the rocks and streams of Wales,
 And kindred Britons ling'ring yet in Gaul :
 Tell what your sages wrote on history's early page,
 And songs your minstrels sung in that fair, golden age.

Come ! welcome still your ancient mother tongue
Whose echoes murmuring come from days of yore,
When bards beneath the shady oak trees sung
Ere yet the alien landed on your shore ;
And as your streams retain their freshness to the sea,
So let your language flow, as full, as pure and free.

Let healing rays that lit your ancient fields,
From earlier beams that shone on Bethlehem's height,
Shine clearer still on mountain crown and vale,
When clouds withdrew that long have hid the light ;
While politics may change, let Celtic stand
Firm as the pyramids amid the drifting sand.

Long-parted friends that hope to re-unite
A mighty band of all the Celtic race,
And consecrate your tongue to truth and right,
Free from rude slang or songs, both low and base,
As the Gulf-stream which through the ocean glides,
While colder waters dash against its sides.

THE MADOC OR WELSH INDIANS.

BY THE LATE REV. D. W. ROWLAND,
St. Thomas, Ontario.

Among the traditions long current in the Principality of Wales—which are also countenanced by the ancient Triads—is the following, viz. : that Prince *Madog ap Owen Gwynedd*, in the twelfth century, in consequence of some domestic dissensions, went to sea with ten ships and three hundred men, and sailing westward, ultimately landed upon a part of the American Continent ; that he subsequently made several voyages thither, and that he was finally lost to the knowledge of his countrymen.

But though many attempts have from time to time been made to substantiate this as an historical occurrence, the proofs have hitherto been found wanting, so that it does not seem unreasonable to maintain that the long-cherished story of Madoc's emigration must be relegated to the region of the fanciful, having no place among the realities of life.

The first emigration from Wales to America (duly authenticated) took place in the reign of King Charles II., when, owing to oppressive Acts of Parliament, some thousands of Nonconformists, including a large number of the Friends, sought peaceful settlements beyond the Atlantic. William Penn, prompted by laudable and philanthropic motives, undertook the onerous task of sending over ten thousand Welsh and English Dissenters of various shades of opinion and grades of oppression to colonize his Sylvania along the banks of the Delaware.

It appears that in connection with this important movement, one Thomas John Evan, a native of the town or vicinity of Bala, Merionithshire, left his native hills, with others, a year before Penn himself went over the second time to lay the foundation of his future metropolis. This was in 1681.

The following is a condensed translation of a letter which appeared in the pages of a monthly Welsh magazine, entitled *Seren Gomer* (the Star of Wales), in March, 1822.

The editor of this once influential serial was the Rev. Joseph Harris, a man that for several years occupied a foremost position in the Principality as a talented minister, a zealous patron of literature and ardent lover of his country's advancement in religion and morals.

The *Seren* was published in the town of Swansea, South Wales. In a foot-note Mr. Harris warmly thanks his correspondent for his very interesting and valued communication, and wishing to be favoured at any future period with any kindred intelligence that might throw any further light upon the subject. I may also remark here that the writer was Mr. J. T. Roberts, who then resided near the town of Denbigh, North Wales.

After referring to some letters previously written by him upon the Madoc Indians—*Y Madogiaid*—he proceeds in this strain:—"About three years ago there was a lively and unusual interest manifested in the county of Oneida, N.Y., as was also the case in other portions of the United States peopled by large numbers of Welshmen, respecting the possible existence in some parts of the Far West of the descendants of Prince Madoc ap Owen.

"Some of our countrymen residing in Oneida came to the conclusion that a deputation, consisting of another neighbour and myself, should be sent as far as the City of St. Louis to make as thorough an investigation as possible in the matter of the Indians in question, by interviewing merchants, traders and interpreters, and in case of any intelligible information furnished us there, to proceed much farther west. We fixed upon this city in preference to any other on account of its

being annually visited, for trading purposes, by hundreds of Indians, who were better known there than elsewhere.

"In addition to this, we found that large numbers of the citizens and others make it a point to proceed up the Rivers Mississippi and Missouri as traders and tourists. We began our journey on the 14th day of April, 1819, reaching St. Louis the 28th of May. Here we saw many that had been some thousands of miles along the Missouri, and also some who were well versed in the dialects of all the Indian tribes along its waters. We conversed with some men that had gone thousands of miles up that great river, crossed the Rocky Mountains, and down to the Columbia River, even to the shores of the Pacific Ocean.

"These all agreed in stating that they saw no tribe of white Indians anywhere, though before undertaking their trips they expected, by what they had previously heard, to realize their anticipations.

"And, making the strictest enquiries, they found no ground for the belief that the supposed *Madocs* had any existence at all along the shores of the great rivers of the West or any of their numerous tributaries. From among some Indians that had lived in the Rocky Mountain ranges we found two men who understood the language of the *Padocs*, supposed by many to be the veritable Welsh Indians (*Y Madogiaid*); but they understood not a word of the Ancient British tongue.

"While staying in St. Louis we made very diligent search for any that understood Indian dialects (which are very numerous), professed interpreters, and by giving them the Welsh terms for sun, moon, stars, head, foot, etc.; but in no single instance could we get a correct answer. Others whom we met, in response to our endeavours to obtain some additional intelligence on this head, in token of their ignorance, stopped their ears with their fingers.

"We went to a newspaper office in the city and inserted in the paper some Welsh traditions, stating also that there were two persons then present from the east who had come so far for the express purpose of gaining information respecting the

Madocs, requesting any that could throw any light upon the object of their mission to do so. This was published in many other cities as well, even as far as New Orleans and the Gulf of Mexico.

"While staying in St. Louis we found a work had been published upon the North-West Territory by a General of the U.S. Army, in which he held out the existence of the Indians in question in the regions surrounding the Red and Arkansas Rivers, called *Ietans* or *Alitans*. We found some who understood their language, and from whom we learned that between it and our mother tongue their existed not the least trace of resemblance.

"We are now convinced that if Prince Madoc and followers ever did emigrate to America, all traces of such an expedition have been irrevocably lost, and that the tradition must be now held as utterly void of credible evidences which could justly place it among the facts of history."

The writer concludes by stating that he intended to return to the Far West in a short while, and should any new light be obtained in regard to this matter, he would not fail to communicate it to the readers of the *Star*. But in neither daily, weekly, monthly, or quarterly papers (religious or secular) has anything since appeared by which his patriotic, and philanthropic and ethnologic proclivities and desires could be realized and gratified.

SETTLEMENT OF THE TOWNSHIP OF ALDBOROUGH.

BY SHERIFF MACKELLAR,
Hamilton, Ontario.

The Township of Aldborough, the most westerly Township of the County of Elgin, is bounded south by Lake Erie, north by the River Thames, east by the Township of Dunwich, and west by the Township of Oxford, which is in the County of Kent.

Before referring to the early settlement of the Township, I shall show how recklessly the public domain was bestowed on those possessing influence with the men then in power in Ontario, and the terms on which the lands (of which the Township of Aldborough formed a part) were to be settled. Colonel Talbot, an Irish gentleman of high family, was born at the ancient Baronial Castle of Malahide, in Ireland, in 1771. At an early age he obtained a commission in the British Army, and when at Quebec with his regiment (the 24th) in 1790 and 1791, he was placed on the suite of John Graves Simcoe (the first Lieutenant-Governor of Upper Canada) as private and confidential secretary. While acting in that capacity, Mr. Talbot became acquainted with the picturesque, beautiful and fertile belt of country along the north shore of Lake Erie.

Having served four years as Governor Simcoe's private and confidential secretary, he was called home as Major of the 5th Regiment, then ordered to Flanders; but he had evidently either become enamoured of the free life in the Canadian

backwoods, or it may be that some private reasons had made him wish to leave the brilliant life to which he, by birth and position, belonged ; for after a few years' service with the 5th Regiment he resigned his commission and returned to Canada, determined to make it his future home.

Through the influence of Governor Simcoe (as shown by his letter to Lord Hobart, then Colonial Secretary, dated Somerset Street, Portman Square, February 11th, 1803), there was secured a grant of 5,000 acres of land to Colonel Talbot. He requested that the 5,000 acres should be allotted him on the south side of the Township of Yarmouth, on Lake Erie shore. Colonel Talbot's second request was that the remainder of the Township of Yarmouth should be reserved, for such a period as would appear advisable to the Government, for the purpose of his settling it on the following specific plan, viz. : that 200 acres should be allotted to him for every family he would establish thereon, 50 acres thereof to be granted to each family in perpetuity, and the 150 acres of each lot to become his (Talbot's) property for his expense and trouble in collecting and locating them (the settlers).

These grants were made in accordance with the request, and such additions were afterwards made to them, that they covered 28 Townships, with a area of 618,000 acres. The Township of Yarmouth, in which is situated the City of St. Thomas, and which Colonel Talbot was to have had, slipped from his grasp, the south part of it having already been given, or "sold for a song," as the saying goes, to Colonel Baby, and the north part to the Canada Company (a Company of English capitalists), who bought hundreds of thousands of acres of the choicest lands in Ontario for 50 cents an acre, for which the poor, hard-working settlers paid them from \$5 to \$10 and \$15 an acre.

I give the foregoing statements to show how recklessly the public lands were disposed of by the rulers of our country in its early days; and how they burdened the settlers, who had to pay such high prices for their lands to the Company.

Having failed in obtaining the Township of Yarmouth, Colonel Talbot settled in the Township of Dunwich, being the second Township west of Yarmouth, on the shore of Lake Erie. Coming by water along Lake Erie, he landed on the 21st May, 1803, at the mouth of a creek, which he named Port Talbot, and where he spent the remainder of his life.

At this time there was not a human habitation within sixty miles, but in ten years a small colony of ten families settled in Dunwich, and for their use and convenience the Colonel erected a small grist mill on the creek at the mouth of which he landed. This mill served the settlement some years; but on the 13th August, 1813, a party of American soldiers from Detroit burnt the mill, causing great inconvenience to the settlers.

The first settlers in Aldborough arrived there in the summer of 1815. They were all Highlanders who remained with friends and relatives in Caledonia, State of New York, until the war of 1812-15 was over. On their arrival at Buffalo, they came by boat up Lake Erie, and landed at the mouth of the Sixteen Creek in Aldborough. There were six families. Their names were: John C. Gillies, mother and two sisters; Arch. Gillies, wife and two children; Neil Haggart, wife and four children; Donald McEwen, wife, two sons and two daughters; Alex. Forbes, wife, one son and two daughters; and Lachlan McDougald, unmarried. Having selected their lots, the six men made their way through the woods, a distance of 16 miles, to Colonel Talbot's, where each of them had his name registered on the map for 50 acres, and for the *trouble* and *expense* of registering these six names the Colonel got 900 acres!

The next addition made to the settlement was in 1817. In April of that year, the following party of Highlanders sailed from Greenock and settled in Aldborough, viz.: Peter McKellar, wife and child (myself); Alex. McNab, wife, son and two daughters; John McDougall and wife; and Malcolm McGregor.

They were nine weeks on the voyage from Greenock to Quebec. From thence they and their luggage were conveyed in smaller vessels to Montreal, and thence to Lachine (nine miles) they and their luggage were conveyed in wooden carts without springs. Up the St. Lawrence they were brought in a batteau drawn by oxen or horses, the batteau frequently breaking loose and going back a mile or two before being re-captured.

At Kingston the party embarked in a small schooner, and landed at Queenstown, then the western limit of civilization. Here the women and myself (being the only child) were left, while the men started westward on foot through the forest to explore the country with a view of selecting homes. After several days' travel, weary and footsore, they reached Aldborough, about 150 miles from Queenstown, where they were cheered at finding so many of their countrymen, who gave them a real Highland welcome. My father and those who were with him decided to cast in their lot with their fellow countrymen ; and having selected their lots, on their way back called at Colonel Talbot's to enter their names on the map for 50 acres each, making 250 acres in all ; and for the trouble and expense of collecting these five men and entering their names on the map Colonel Talbot got 750 acres of the finest land in Canada. Having arrived at Queenstown, they engaged ox teams to take themselves, their families and belongings to their new homes, which they reached in time to erect log shanties before the winter set in. The winter was spent in chopping to prepare for clearing a few acres for spring crops and in procuring provision for their families, to do which they had to travel over *thirty* miles through the woods.

In 1818, wheat, Indian corn and potatoes were raised in abundance for the wants of the settlement ; but there was no mill to grind the wheat or corn nearer than thirty miles, and there were no roads to go to it, nor were there oxen or horses by which it could be taken. The first device for preparing

the grain for eating, without being ground, was the "Chrotag." It was made from a section of a tree, say 2 feet long and 18 or 20 inches in diameter.



"A" represents the section of a tree $2\frac{1}{2}$ ft. long; "1" represents the hollow in the top of the block where the grain was placed; "B" roughly represents the mull used to pound the grain in the mortar until the bran or outer skin is taken off the grain, after which it was boiled and used for food. At this time there were not only no horses, but no cattle, sheep or pigs in the settlement, and the privations of the settlers may be imagined.

In 1819, a large number of Highland families joined the settlement. Of these I shall only give a few names, as it would take up too much space to name them all. I give the following, viz.: John McKellar, wife, six sons and one daughter; Arch. Munro, wife, three sons and two daughters; Donald Patterson, wife, four sons and two daughters; Samuel and Thomas McColl (married in Aldborough); John Brodie, wife, two sons and four daughters.

In this year, my father constructed a hand grist mill, which was of great service to the settlement. I had it fitted up and sent to the Colonial Exhibition in London in 1886, and received a diploma and medal for it. It was returned, and is now in the Canadian Institute, Toronto. In 1821, my father built a grist mill on number Sixteen Creek, which did all the grinding for the settlement for twenty years.

Accessions were made to our settlement till 1825, when Colonel Talbot ceased to make further grants, finding it more profitable to have the whole 200 acres than the 150. After

that date all the newcomers (nearly all Highlanders) settled further north, in the Townships of Mosa, Carado and Lobo. During the first eight years of the settlement no clergyman of any denomination visited it; yet, to the credit of those worthy Highlanders, let it be known that in no part of the world was the Lord's Day better observed. After a week of toil, clearing the land of the forest to make homes for themselves and their children, they would on the Sabbath assemble in any convenient house and reverently join in the worship of the God of their fathers, reading portions of Scripture, praying and singing the Psalms of David in their native tongue with a pathos such as a Highlander only can realize.

The first clergyman who visited the settlement was in 1824, when the Rev. Alex. Gale, of the Church of Scotland, and then settled in Amherstburgh, County of Essex, came to Aldborough, and expressed a wish to settle there, pledging himself to acquire a sufficient knowledge of Gaelic to preach to them in that language in two years; but the Highlanders, doubting his ability to do so, would not accept his offer, and it was not until 1827 that a congregation was organized by the Rev. Mr. Barclay, of Kingston, who prepared the necessary papers, and sent them to the Colonial Committee of the Church of Scotland, applying for a minister. In response to this application, the Rev. Alex. Ross was appointed, and arrived in Aldborough in September, 1829.

It may seem incredible at this date to say that such was the case at that time; that though Mr. Ross was an ordained clergyman of the Established Church of Scotland, he dared not baptize or solemnize a marriage until he had appeared before one of our Courts and given security for his good behaviour; and he, with six of his parishioners, travelled to London, a distance of over fifty miles, to give the necessary bonds.

During the first twelve years of the settlement of Aldborough, all marriages were solemnized by a Magistrate named Pattison, who lived in the adjoining Township of

Dunwich. The marriages were solemnized in accordance with the forms of the Church of England, which at a certain stage of the proceedings requires the parties to kneel. The following amusing incident occurred on one of these occasions. At a marriage of a namesake of my own and an uncle of the McKellars of Fort William, Thunder Bay District, all went smoothly till the groom and his bride were asked to kneel. This the groom refused to do. On being asked his reason for refusing, he replied "that he would bow his knee to no human being." Then said the Magistrate, "I will not marry you." "You can please yourself," said the groom; "I will take her as she is." The Magistrate, seeing that he could not bring McKellar to his knees, married him without that formality. To their credit be it said, those poor Highlanders were fully alive to the importance of giving their children a good education. But how was this to be accomplished? They had no schoolmasters, school-houses or books. They did the next best thing that could be done: they engaged the best qualified among themselves to teach during the winter months (say six months), and paid the school fees by chopping a certain number of acres on the teacher's farm. The first school in Aldborough was taught by a bachelor named Malcolm Robinson. His dwelling-house was utilized as a school-house, a blacksmith's shop, a bedroom and kitchen. The second school was taught in a small log school-house by Lachlan McDougall, father of Colin McDougall, Q.C., of St. Thomas. The third school was taught by John McDougald, father of Chief of Police McDougald, of Niagara Falls. The fourth school was taught for several years by Thomas McColl, a well-qualified and successful teacher. Other schools were opened further north in the Township, and were taught by George Munro (still living) and Rev. Jas. Black (who died near Guelph three years ago). In some of these schools the shorter Catechism was taught. At the time I thought it a dry study; but I have seen it in another light. Next to the Bible itself, it is the most important book a boy or girl can study. What is more important than the first question, viz.: "What is the

chief end of man? Ans.: The chief end of man is to glorify *God* and to enjoy Him forever." Could a nobler or more important truth be instilled into a child's mind? In the Gaelic language it is still more impressive, viz.: "A' Cheist: Ciod is crìoch àraid do'n duine? Freagradh: Is e 's crìoch àraid do'n duine, Dia a ghlorachadh, agus a mhealltuinn gu sìorruidh."

The following are a few of the names of descendants of the pioneers who occupy leading positions, viz.: Colin McDougall, Q.C.; Samuel McColl, a distinguished educationist and Superintendent of Education, West Elgin; Archibald Blue, Deputy-Minister of Agriculture for Ontario and head of the Bureau of Statistics; Thos. McIntyre, LL.D., late Principal of the Ladies' College, Brantford; his brother, a clergyman at Beamsville; Dr. McFedran, of Toronto, and many others.

THE SETTLEMENT OF THE TOWNSHIP OF LOCHIEL, GLENGARRY.

BY MR. ARCHIBALD MACNAB, EX-M.P.,
Alexandria, Ontario.

I have been for some time making some inquiry with reference to the early settlement of the pioneers of the township of Lochiel, and more particularly that of the Scotch element, as that was the predominating class composing the early settlers, and the result of my inquiries has satisfied me that the first settlement was made in the year 1796, by a number of families who came in that year from Inverness-shire, Scotland, some from Knoydart, and some from Glenelg and Lochaber. After experiencing the inconveniences and hardships incident to a sea voyage of several months' duration in an old-fashioned sailing vessel, and then the greater hardships of the journey from Quebec westward, in what were termed batteaux, or some such name, which were slow in motion and void of almost every comfort, these few families with brave hearts and strong wills went forward, and westward, to the place of destination, going to a strange country, and passing through a strange people with a foreign tongue—the French—intending to take up their abode in the wilderness of the Canadian forest, where wild animals, bears, wolves, etc. etc. were accustomed to roam, and where the wild Indians, perhaps the greatest cause of fear, had made their camping ground so long. Amidst all these difficulties, the ever-recurring thoughts of having left

so many dear ones behind, and the increasing intervening distance every day, made these friends still more dear to them and without any hopes of ever seeing them again. These brave hearts were sustained by the truth so early learned in the land of their birth, that they were in the hand and under the guidance of an over-ruling Providence, whose vigilant and watchful care and almighty power would preserve and sustain all who put their trust in Him. They were further buoyed up with a strong faith in the future, that through their own diligence, perseverance and economy, accompanied with the divine favor and blessing which always brings its reward, they would eventually succeed in making for themselves and their children, if not a home of affluence, at least a home of peace and comfort, from the wilderness to which they had set their faces—a result which they could not reasonably hope to attain in the land they so much loved and which they had so lately left behind. These thoughts continually acted as a motive power, enabling them to face and surmount difficulties that otherwise might crush them. And now, the few of them still living, can look back upon their vicissitudes and feel that they have largely obtained the object in view: a quiet, peaceful, and comfortable home for themselves and their families, and descendants also whom they see around them in comfort, and in many cases in comparative affluence.

The first clearing in the forest of the Township of Lochiel was made in the third concession on Lot number 30 by Ewen McMillian, grand uncle to the well-known township clerk of that township of the present day, Mr. D. B. McMillian; and very soon other small clearings were made on both sides, east and west. Shanties, or small rude dwellings were built, and some wheat and other grain sown, and potatoes and other vegetables planted, and generally speaking they had prolific returns for the quantity of grain and vegetables sown and planted. The young and old men, and women too, with the children, also lived in peace and harmony

with such a feeling of warm friendship and sociability amongst them all, that they more resembled one large family than people, many of whom had never met each other until on the sea-voyage or perhaps after their arrival in Canada. It was the habit with them, in order to economise, to assist each other in their heavy operations, such as buildings of all kinds and logging, that is, piling the timber after being cut, in log-heaps closely piled together so as that it will burn well. The brush heaps had also to be carefully piled: otherwise there would be difficulty in getting a good burn, as it was called, which was so important; because, after what was called a good burn, the land was much more easily cleared and prepared for sowing and harrowing than after what was called a bad burn. Hence the importance and necessity of having the log-heaps well made. After a hard day's work at a logging bee—as it was termed in English—and in Gælic, Bee-Rollikie—the young people of both sexes would meet in the evening after the day's work was over, and have two or three hours merry-making, dancing to the music of the violin, the only instrument of music then in the whole township; unless indeed a young boy here and there would be the proud possessor of a jewsharp. A bagpipe was occasionally met with; as for pianos and organs, now so common, they were then not congenial to the Scotch taste and temperament, and perhaps beyond reach of their purse, and only fit they supposed for Germans, or some slower and colder-blooded people. The proceedings would be no doubt enlivened a good deal by the good man of the house at the end of every little interval, going round with a bottle in one hand and a glass in the other, treating everyone, young and old, male and female, with a little of the best whiskey, or sometimes Jamaica Rum, with which he had provided himself for the occasion. It must not be forgotten that the temperance question had not then made such progress as it has since: and that there were no temperance alliances in those days. The taking of a glass of whiskey was not at all condemned, even

by ministers, priests and church officers of any kind ; and though no doubt it is a good thing that public opinion has so changed that the practice is now almost entirely discontinued ; at such or any similar gatherings of the people of the township, perhaps at that time, and in view of the hard out-door work engaged in by men and women, old and young, it did not do so much harm as it would in other circumstances. In the first years of life in the bush it may have helped to make them all forget their hardships for a time and be more reconciled to a life of continued hardships ; and in the early years it did not have such evil effects as gambling, fighting, etc. etc. which sometimes some of the more hot-headed were not backward to take a hand in, if they thought that the honor of themselves or friends was any way injured. It was only after the population became larger and a tavern was set up at cross-roads here and there, where the young people were tempted to assemble, not at first for the love of the whiskey, that a taste was formed, and it cannot be denied that it was the cause of much injury : and the feeling in favor of a little drop now and then as a token of friendship like all Scotch prejudices was very strong. It was a long time before the people generally were prepared to give up the habit, though some small sections and many prominent individuals gave up the habit at an early day in the history of the township. It is cause for thankfulness, however, that now you may travel all over the township, and be at all kinds of public gatherings of the people, without seeing a drop of liquor of any kind ; and though unfortunately there will always be found here and there a few who dabble in it, still upon the whole the people are very temperate and abstemious, many of them of all classes and creeds, teetotallers, so that the sobriety and morality of the people have long been noted as being high. There may have been some special instrumentalities which tended to bring this about, which may be referred to later on. The people of the front four concessions were principally from Inverness-shire, Scotland,

and largely from Knoydart and Strathglas, the larger portion in religion were Roman Catholic; whilst the people of the next three concessions, the 5th, 6th, and 7th, were also from the same shire and from Glenelg principally, but in religion the great majority were Protestant and principally Presbyterian; and though necessarily mixing together in every-day life, there never was the semblance of anything like religious feuds amongst them—a fact which is creditable to both classes alike. They generally had the good sense,—yes, and the Christian spirit too, after they would in a kind and friendly way, when talking on religious subjects, state their convictions of truth and duty and their particular views of Scripture truth, and having done so, whether their views would be regarded as scripturally correct or logically clear and conclusive, they held to their own views generally, and considered that they were not responsible for the belief and practice of their neighbors afterwards. Each paid a degree of respect to the views of the other, though differing widely from each other, believing that each was honest and sincere in his views and living up to the light he had, and therefore they did not think it necessary or right to try and force their views upon each other, but rather to live in such a way as to commend their views by their living. This disposition and conduct was productive of peace and quietness, where a different course might have produced ill-feeling and intolerance of action. The people of both creeds met every day as neighbors, visited each other socially, visited the sick, attended funerals, and treated each other as if they all were of one religious belief, and a feeling of friendship and respect was entertained by the one towards the other which was highly commendable. Occasionally the parish priest, in vindication of his own doctrines, might on a Sunday or holiday have a little fling at the Protestant view on some of these points; whilst in return, some Protestant minister may have given a rap to what he considers the worship of the Virgin Mary and the sacrifice of the Mass, etc.; but seldom did either refer to the difference

between them in the ordinary course of their preaching in public. As an evidence of the good feeling that existed, it may be mentioned that while the Rev. Duncan Cameron was Presbyterian minister at Kirk Hill, many years after that period, he was for several years Superintendent of education for the township of Lochiel, and while in that section discharging his duty, he had a standing invitation to dine with the late lamented Father Chisholm then priest of Alexandria, later of the town of Perth, which kind invitation was generally accepted, and a warm personal feeling existed between them during the residence of Mr. Chisholm at Alexandria, and a feeling of respect retained for each other.

Whilst each class of settlers were busily engaged clearing their land and providing a living for themselves and their families, they were not forgetful of the claims God had upon not only their individual homage and worship, but they recognised their duty also to select a site and build a church in such a locality as would be most central and convenient for the bulk of the people to attend on Sabbath for the purpose of worshipping God publicly. In the year 1830, the Roman Catholics selected a site for a church on lot number 37 in the second concession, where a small village was beginning to form, and which was for a time called the Priests' Mills, but which was some years afterwards changed to Alexandria, by which name it is still known. The church was built by Father John McDonald who held the first service in 1833. That church served the convenience of the people for a place of worship until the population became more dense, when some years ago they took down the old building and in its stead built a magnificent stone building where the large congregation now worship with comfort. In the year 1819 or 1820, the Presbyterians selected a site on lot 27 in the 6th concession, two acres of land having been deeded by gift for church site and burying ground by Donald McGillivray, father of the late Malcolm McGillivray, J.P., so favorably known throughout the whole township, having

been for many years its assessor, and who was the father of Alex. J. McGillivray, now municipal councillor and owning and residing upon the land owned by his grandfather. A good large and substantial frame building was erected in which the Presbyterians of the township for many years worshipped. The name of the church and the locality was called Glenelg, named so from the fact that the settlers all round that point came from Glenelg—a particular section in Inverness-shire, Scotland. It retained the name until after the disruption of the Church of Scotland in 1843, and until what was called the Free Church was built in 1850 or 1851. The locality afterwards came to be called Kirk Hill, as two churches were built near each other, and is so generally known now all over, a post-office located there being of that name also. The Presbyterian congregation of that place was formed in 1820, and the first time the Sacrament of the Lord's Supper was celebrated was at that date. The officiating ministers were the Rev. John McLaurin from Breadalbane, Scotland, who had been called by and settled over the congregation, Rev. John McKenzie, Welliamstown; and the Rev. John Barclay of Kingston, who with great hardships, having to travel by land and on foot the greater part of the way, came purposely to give his assistance. The number of communicants was 263. This season reminded the Highlanders of many such which they had so often witnessed in the land of their forefathers, and particularly to those religiously disposed was a source of great comfort and consolation. Norman McLeod, one of the pioneers, was the first schoolmaster, and read and expounded the scriptures on Sabbath. Ministers in those days had to rough it, as the saying is. The writer has a vivid recollection of going to Church when a mere boy, and hearing a sermon in Gaelic of near two hours length, and without any interval, an English sermon of one hour and a half. After partaking of a hurried lunch with a friend, the minister mounted his horse, pulled off his white necktie, and put it—wrapped carefully in paper—in his pocket to prevent

soiling from perspiration, and taking off his black coat, rolling it up in a bundle before him on the saddle, and started off at a rapid trot, having to preach again that evening at L'Orignal on the Ottawa River, distant sixteen miles over a rough and very bad road, and suffering the sweltering heat of a July sun. I confess I had some sympathy for the minister; but on winding my way home late in the afternoon, having had no refreshment since breakfast, my stomach began most unmercifully to remind me that I had no dinner, and for a young and hearty boy to be so long without dinner was a terrible thing, and I fear I thought very little more about the poor minister. This was of course, the only Presbyterian Church in the Township, and the only place where Presbyterian worship and doctrine were observed and inculcated until the deputations sent out by the Free Church of Scotland came into Township and preached at several points. And if Presbyterianism had been—as some alleged—for a period at least half dead in its spiritual power, it now began to show some signs of life, under the earnest preaching of such members of the deputations as the late Rev. W. C. Burns, who became missionary to China. Spiritual life and power were again manifesting themselves, not only by those in warm sympathy with the Free Church movement, but even by many who still tenaciously clung to the Old Church of Scotland, and whose very name, associated with so many early recollections in the land of their fathers, seemed to make it still dearer to them as time rolled round, and while they did not vilify or abuse the Free Church party, they did not give them much encouragement. Their great desire was that the Old Church of Scotland, as represented by the church in Lochiel at Glenelg, should put forth more zeal and spiritual power which would be all that they desired. Of course, there were a few more turbulent and hot headed, and who did not fail to give the sympathisers with the Free Church a good sound thrashing—with the tongue I mean—which showed that when occasion required, there was life yet in the old Presbyterian

Church, though perhaps not always wisely or prudently exhibited. This latter class looked upon the new movement as bringing the Kirk and truth and the covenant and all in danger, and looked upon the movement in their estimation as worse than Methodism, and as bad as Popery ; and we all know that to an old-fashioned Presbyterian, neither the one nor the other were white angels, so no wonder that from their point of view they thought they required to be checked. This showed very forcibly the Scotch character, which never does anything by halves—and when persuaded that a thing is right, Scotchmen sustain that with a good deal of life, even though the means used are not always the best. After a little time, however, when as in many other cases the hand of time had its effect, it allayed almost entirely the ruffled feelings ; and after the Free Church party had built their church at a good deal of personal and individual self-sacrifice, Ministers have frequently interchanged pulpits, and in Communion seasons each congregation used and still uses the church of the other congregation. They hold union prayer-meetings, and cooperate in all Christian work, and are now one in everything but name, and the very best feeling prevails amongst them, and there can be no doubt that much spiritual, yea, and temporal good, has been the result of the little flurry amongst the Presbyterians of Lochiel at that time which had shown itself in sobriety, in morals, in a deeper religious sentiment, and much temporal good resulting. Were it not for a very few indiscreet church officials, no doubt the two fine congregations would be united as a congregation of the Presbyterian Church of Canada, in name as it is practically in reality. Each congregation has a fine stone church of large dimensions, and so completely has the denominational or sectarian feeling disappeared, that a leading Free Church Elder, so called, the late Malcolm McGillivray already referred to, held a seat, which is still held by his family in the new church built by the congregation still in connection with the Kirk of Scotland.

There remains now but to notice the early settlement of the two rear concessions of the Township, the 8th, and 9th, and part of 7th, which were settled largely east of Lot 25 by a number of families who came from Perthshire in Scotland, and who arrived at Cornwall in the fall of 1815, and wintered amidst the older settlers and countrymen around Cornwall and Martintown the first winter. They went upon their lands in April following. They were sent out by the British Government, who, after the war of 1812, were desirous of strengthening and populating the Canadas, and to induce immigration, offered to each immigrant 100 acres of land, some farming utensils, and provisions for one year with passage money; only the latter had to be paid by each immigrant before sailing, as a guarantee that they would come to Canada, and not find their way to the States, and after locating upon their respective lands, each would be refunded by Government his passage money; so, to receive the passage money, two of the settlers were sent as a deputation on behalf of the settlers. They had to go to the city of Quebec to receive the money which was all paid in silver; they strapped their money in bags on their backs on their return journey, having to go on foot. Their route was by Point Fortune on the Ottawa river, thence to St. Eustache and along the north shore of the St. Lawrence to Quebec. Their names were Duncan McArthur and Peter Stewart, grandfather of P. A. Stewart, reeve of the Township of Lochiel now and for some years past. The most of the settlers of this part of the Township were in religion Baptists. They descended from that class of Scotch Baptists who believed in a plurality of elders in each separate Church, and believed in the right of each of the elders to preach and administer the Sacraments without any ordination, or any literary qualification received in college. They simply insisted upon conversion and strict and holy living as the only qualification required, and having that, were eligible to be called to minister to any church desiring them. The great

cause of some of these views, I learned from a son of one of the pioneers, namely, Colin McLauren, a well read and well-informed friend of mine—was the habit of the lairds or landlords of the section of country from which they came in Scotland, of sending one of their sons to study and qualify for the ministry, and very often, unfortunately, not the best behaved son either, whose moral character, not to speak of his spiritual, was entirely out of keeping with the sacred office for which he was preparing—thereby in many cases filling pulpits with learned and educated men of course, but lacking in those spiritual attainments which were deemed by people of a deeply religious nature of more importance than the literary. Hence many good men entertained gradually a prejudice against college learning, as if that was where the mischief lay, and went to the extreme of condemning college education altogether and requiring only the qualification of grace. Holding these views, one of three or four elders so chosen, without any learning but that usually furnished by the parish schools of Scotland, exhorted and expounded the Scriptures to the people who assembled from week to week to hear. Presbyterians and Congregationalists who were in the neighborhood, as well as Baptists, all attended. Thus there was public worship continually observed from the first settlement till a minister from Scotland arrived in the settlement and was called by the congregation and became their settled pastor. His name was William Fraser; a good man, large of stature, being six feet four inches in height and stout in proportion, and called in Gaelic the big minister (*ministeir mor*), and though not perhaps a classical scholar, had a good liberal English education, and his mind was rather large and broad like himself. He was a good preacher, though he insisted sometimes in his sermons on immersion, and vetoed of course infant baptism, for two mortal hours at a time, when he happened to get on these subjects. He would, in his own way, as the writer often heard him, unmercifully assail all and sundry who took different views; and though others were

not always impressed with the force of his reasoning, he never doubted for a moment the correctness of his conclusions, yet he was of a broad, liberal, and Catholic spirit, and his influence was always used for good, and his life left a good impression behind. The elders who preceded him, though having none of his advantages, were firm in their own convictions, having formed them from the study of the Bible, as they understood it. They would discuss with the same freedom and assurance the deepest doctrinal questions, such as fore-ordination, predestination, reprobation, and all the divine decrees, as they would the plainest part of the Gospels. They always lived, and insisted upon all their members living a strictly moral, sober, and pious life, sometimes condemning as sinful even innocent recreation. They would bring to discipline any guilty of any departure from their ideal of what was right, and latterly, were very severe upon the use of liquor as a beverage, which tended greatly to foster a spirit of temperance and sobriety. There was another gentleman, also one of the first pioneers, the Rev. W. McKillican, whose education resembled that of Mr. Fraser, also a good man, of deep thought; and though he had not many followers in that settlement, being an Independent in Scotland, called Congregationalists in this country—like Mr. Fraser, he acted almost like a Bishop, travelling all over the country, as far as the Indian lands, Martintown and many other places, preaching wherever he had opportunity, and leaving a healthy influence wherever his labors were known. He was the first advocate of total abstinence in this part of the country: he was called the apostle of temperance, and did a vast amount of good amongst his countrymen in that, as well as in many other public questions. The people, though strict in their mode of living, were full of innocent fun, and would crack a joke at the expense of their ministers, Messrs. Fraser and McKillican, as readily as on any others, when opportunity would offer. A story is told of Mr. McKillican, when on one occasion he was preaching, and in his audience were a number of Irish

hearers, and whilst earnestly expatiating upon the freeness and fullness of the Gospel message, and its suitability to save all classes upon faith and repentance, however low they may be sunk in sin, he wound up by saying that even the very Irish were not beyond its range. Of course, Mr. McKillican was too well versed in Scripture and too sensible and intelligent to make any statement of that kind ; and the writer only relates the story as illustrating the innate love of fun, and drollery of the Scotch character, and their love to have a pun on the Irish character. In 1832, a church was built by the Baptist people, assisted by the Presbyterians and Congregationalists of the settlement, having up till then worshipped in school houses. The father of the writer, though a Presbyterian and an elder, had a seat or pew in the Baptist church, it being much nearer and the roads better than to the Presbyterian church at Kirk Hill. In 1865, a new stone church was erected near the old, where the Baptist congregation now worship comfortably. The name of the settlement was and still is called Breadalbane after the place of that name whence the majority of the first settlers in Scotland came. Many of the sons and descendants of the first settlers are now scattered over the States of the Neighbouring Union, and one of the writer's sons has been for a few years in the city of Buenos Ayres, in the Argentine Republic ; and this is also true of the descendants of the settlers from all the different sections of the township, many being found in the States and in our own North-West, and all generally successful in their several vocations, and sought after for places of trust and responsibility. They are filling high positions in the church, law, medicine, railway, canals, commerce, and even as members of parliament. The grist mill and saw mill of Mr. Allan Cameron, built in the year 1817 or 1818, on Lot 18, 7th concession, was the first grist mill built in the township, and in a few years afterwards, John Robertson, of Lot 7 in the 7th concession, built a grist and saw mill which supplied a great want. The Cameron mills were burnt in a few years after being built, and

never rebuilt, and the mills of Robertson were burnt about 15 years ago, and the grist mill never rebuilt. The saw mill was and is now still running. In the year 1812, there was a grist mill built in the village called the Priests' Mills, but long since torn down and a new grist mill built by the late Archibald B. McDonald, since purchased by the Hon. D. A. McDonald, ex-Lieut. Governor of Ontario, who put it in thorough repair with steam engine, etc., etc. It has since been sold by him to John D. McDonald and Company, who added another story in height, and put in all the modern milling apparatus, such as rollers, etc. The mill is now owned and run by Manby Brothers, late of Montreal, and is in every respect a first class mill. Since writing the above, I am informed that I have made a mistake in saying that Mr. Cameron's mill in the 7th concession was the first grist mill built in the township. The first one built was a small mill built by Mr. John McDonald, grandfather to Alex. Peter McDonald, still living at the place on the River Garve, about one mile below the village, at that time called the Priests' Mills and now Alexandria. I have failed to find the exact date. I should have said, that the Catholics of the township a number of years ago built a second church on Lot number 28, in the fifth concession, where a priest officiates regularly to a large congregation. The older people still speak the Gaelic, but the grandchildren, and in some instances some of the younger children, speak the Gaelic rather imperfectly, and many not at all. This is particularly true of Breadalbane, where they come in contact with the people of the township of West Hawkesbury, in the county of Prescott, many of whose early settlers came from the State of Vermont and spoke no Gaelic of course; and on the principle of evil communications corrupting good manners, the mixing of our young children with those not knowing the language, and rather regarding it as a relic of barbarism, led our youths to neglect their own mother tongue. There are many incidents in the early life of the settlers that would be interesting if

collected together, but it is now so long since those who had a personal knowledge of these have all passed away, that no attempt can be made to narrate them. It may be said that for a long time, the only cash market was Montreal, distant from 60 to 70 miles, and the first export of the settlers was potash, conveyed to Montreal with difficulty, a part of the way on rude ox carts, and over roads almost impassable with mud, stones, stumps, and such like. None but brave men with nerve and determination, characteristic of Scotch people, could endure the hardship involved, but they did it with a light heart.

I may add that the hospitality of the Scotch settlers in the township of Lochiel, of all sections and creeds, was proverbial and characteristic of their nationality. No man, whatever his creed or nationality, ever left the house of one of the old settlers hungry or without a night's shelter if necessary; and however much the trouble might be to the settlers family, and however poor and much in need of money he might be, no Scotchman ever charged a traveller or stranger for a meal or for lodgings in the whole township.

In some sections, and particularly Breadalbane, the temperance cause made early progress, largely through the influence of the Rev. Mr. McKillican already referred to, and the people generally attained to a high standard of morality, so that the Rev. Mr. Fraser already referred to, could say publicly, after nineteen years residence in Breadalbane, that in all that time he never saw a glass of whiskey drunk, nor heard an oath uttered by the inhabitants. The circumstance that the people of that neighbourhood were mixed in a denominational sense—the doctrinal views of Presbyterians, Baptists and Congregationalists, as also their mode of church government—were often freely discussed and all compared with Scripture by the people generally, which led to deeper thought and intelligence amongst the people than perhaps would be the case had they all been of the same opinion on these important topics. At a later date, the temperance

cause became a live question, and had warm and strong advocates in other parts of the township, both amongst Catholics and Presbyterians. Amongst many other names I may mention the Rev. D. Cameron, and Alex. McKay of Kirk Hill, and the late Rev. Father Chisholm, and O'Connor of Alexandria; the latter, now parish priest of the town of Perth, who took a foremost place on that question, and did the public a great and good service, which greatly helped the cause of religion as well as morality, and the public interest in every way. The Rev. Duncan Cameron, and Rev. Father Chisholm on many public platforms stood shoulder to shoulder in advocacy of the temperance Dunkin Act, once submitted to a vote of the people. These influences were for good; and now the descendants of the old settlers are, comparatively speaking, generally a sober, moral, religious, intelligent and law-abiding people, who reflect no discredit on Scotland, the birth-place of their forefathers.

P.S.—The Rev. Mr. McKillican referred to was father of the well-known Rev. John McKillican of Montreal, Superintendent of Sabbath Schools in the Eastern parts of Ontario, as also a portion of the Province of Quebec.

THE HIGHLANDERS AND THE GAELIC IN CANADA.

BY THE LATE REV. NEIL MACKINNON,
Mosa, Ontario.

I live in the township of Mosa, in the county of Middlesex, in the Province of Ontario. I am surrounded by a strong, vigorous, and enterprising settlement of Highlanders and descendants of Highlanders, who constituted an important element in the population of Mosa, Metcalfe, Ekfrid, Caradoc, Brooke, and Euphemia; and not far distant from us are the Highland settlements of Dawn, Chatham, Aldborough, Dunwich, Southwold, Yarmouth, Dorchester, Lobo and Williams.

In this cluster of township there are about 6,000 people of Celtic or Highland origin. A great many of these can speak the language of their ancestors; multitudes of them are fond of it, but not a few, through constant intercourse with the mixed population by which they are surrounded, have lost it and are quite careless about it, and there are, I have reason to believe, a few who would like to see it quietly expire and get a decent burial.

The influence of the Gaelic tongue is decaying somewhat rapidly in this region. The following facts substantiate this assertion: About twenty-six years ago, when I was ordained to the Christian ministry, and for several years subsequently, when I had frequent invitations to assist at communion services in congregations using the Gaelic, this language was regularly used every Lord's day, and in a few congregations

it was the chief language, being used in the first service on the Sabbath morning. To-day I am not aware that the first service on the Lord's day is conducted in any congregation within the limits specified, save two, my own and one more; while in several congregations, perhaps in the greater number of the class under consideration, the Gaelic tongue is put into a corner, being used only occasionally—in some on communion occasions, and in others once in three or four weeks, for the benefit of a few people who have patience enough to wait after the English service is over; so that without doubt, the Gaelic in this region is losing ground. This fact is, in the estimation of multitudes of those whose mother tongue it is, an evil to be deplored and not a benefit on which the community is to be congratulated.

Ninety years ago this whole region, from Lake Erie on the south to Lake Huron on the north, was an unbroken wilderness, the habitat of the wolf and the deer and the bear, and the hunting ground of a scattered population of Indians of the Chippawa and other tribes of the Red men of the forest. About seventy or eighty years ago, white settlers began to pour in in considerable numbers. They were of different nationalities; but chiefly they were Irish, English, Lowland Scotch and Highlanders. The most of the Highlanders were from Argyleshire. A few of them came from Manitoba, then called Lord Selkirk's settlement, or more commonly "The Red River."

About the year 1815, Lord Selkirk induced a number of Highlanders to leave their native soil in order to establish a colony in Manitoba; but they found that country so unattractive and its climate so inhospitable, that after a stay of two years there, a number of them started for Canada. It was in the winter that they undertook the long and perilous journey, through a vast and unbroken forest. They travelled on snow-shoes; and after a journey of many hardships and great fatigue, they reached Toronto, then called Little York. These hardy and courageous people were originally from

Sutherlandshire in Scotland. Some of them settled in Guillimbury, and others came west and settled in the township of Aldborough, in the region whose settlement was superintended by the eccentric but generous and honest Col. Talbot, and in that locality some of their descendants are to be found to-day among a quiet, respectable, and industrious yeomanry.

The Highlanders and their descendants have been from that time to this an important and valuable element in the population of this region. But I need not restrict this observation to this small section of Canada; it is applicable to the whole Dominion. The Highlanders and their descendants are an important and valuable element in the population of this whole Dominion. To corroborate this observation, we need only to be reminded of the following facts: The present Premier of the Dominion is a Macdonald, the ex-Premier is a MacKenzie; the minister of Education of the large and important Province of Ontario is a Ross, whose parents were fluent speakers of the Gaelic; many successful lawyers, doctors, educationists, merchants and politicians throughout the Dominion are Highlanders or descendants of Highlanders; several principals and professors of colleges, and some of the most distinguished alumni of our National University of Toronto bear names which readily identify them as descendants of Highlanders, such as MacKnight, Macvicar, Maclaren, Grant and Macnish; many of the ministers of the Gospel, especially of the Presbyterian church, are of this nationality, and perhaps the most successful missionary to the heathen to-day is a Mackay from the Dominion of Canada, unless we except the illustrious Dr. Duff, another Highlander, though not from Canada.

The Highlanders were accustomed in their own native Highlands to climb hills, and to face storms, and to sail on tempestuous seas; and finding themselves on this side of the Atlantic, surrounded by a flat and mountainless country comparatively, they have taken to climbing hills of industry,

and of arts and sciences, and of learned professions, and they have succeeded so well that Dr. McGregor's prediction in his beautiful hymn, "Craobh sgaoileadh au t-soisgeil," may be said to be fulfilled in their experience.

" Nis togaidh na Gàeil au ceann,
'S cha bhi iad am fang ni's mo ;
Bidh aca ard.fhoghlum nan Gall,
'S tuigse neo-mhall 'na choir ;
Theid inneacehdan's oibrean air bonn
'Chuireas saibhreas 'nar foun gu pailt,
Bidhidh 'n diblidh cho laidir ri sonn
'S am bochd cha bhi lom le airc."

But in the midst of all these pleasant meditations a question starts out before the mind's eye, which requires investigation and if possible a solution—the question, namely, whether an effort should be made by Highlanders and their descendants to keep up in this country their ancestral language ; and if such an effort should be made, a further question would require consideration, namely, in what shape and by what steps could it be made effectual in securing its object ?

No doubt difficulties and discouragements exist. The following are a few discouraging facts that have occurred to my own mind while musing upon this subject :

First discouraging fact : The Gaelic that is spoken in this country is generally of poor quality. I suspect they are in the minority who can speak the Gaelic decently and properly, and fewer still can write it correctly. The following is a specimen of some attempts at writing and printing Gaelic which I have seen in this country :

Tha Cintire au dingh na Bhochim
Tha i bronach muladach
Cha neil og no sean ri abhachd
Thug am bas trom bhuidelhuin
Guch duie 's bean 's gille 's oigh
An duigh fo leon 's cha n iongantach
Tha n teachdair ailidh a nis foidh n fhod
S tha aolhar broin aig iomadh neach.

These are the first two verses of an elegy on the death of a young minister of the Gospel. The composition is on the whole good, but the spelling and printing are far from being correct. The specimens above given are not by any means the most incorrect in the piece ; some of the verses can scarcely be read at all, so bad is the spelling and so numerous the mistakes in the printing.

It may also be observed here, that in popular use the Gaelic is becoming so much mixed with English words, that a very injurious process of deterioration is going on, and if this corrupting process continues, in a few generations the Gaelic will be scarcely Gaelic in this country. English words are sometimes taken, and Gaelic suffixes are appended to them ; and these words thus formed which are neither Gaelic nor English, but more English than Gaelic, hold their place in the common dialect, and are very detrimental to the quality of the Gaelic now in common use.

Second discouraging fact : The study of the Gaelic language is not made a branch of common school education, and there are no private schools in the country which profess to give elementary instruction in Gaelic. Now it seems to me that no language can long retain its hold upon any considerable portion of the human family in this age of enlightenment and progress, unless it is written, and studied, and improved from time to time, till it has and retains a philosophical and logical character that commends it to the intelligence and judgment of men. No language I think can be conserved and retained in popular use without being included among the branches of popular education.

Third discouraging fact ; or to make short a story that might be made long, a group of associated facts : There is little or no literature in the Gaelic disseminated in this country ; there is little or no business done in it ; it is not much used in epistolary correspondence ; its orthography is neglected, consequently, as I have already shown, its proper spelling is in a great measure lost ; in short, its grammar in all its branches is in a state of decay.

These are facts which certainly are discouraging ; they place serious difficulties in the way of any efforts to keep up the Gaelic in this country. No doubt it will be kept up in certain localities for a long time to come, even for many generations ; probably it shall never become altogether a dead language, but the preservation of it among little groups of families here and there will not be satisfactory. Unless efforts are made by scholars to give it respectability and to make it useful, it might as well perhaps, be allowed to become altogether obsolete.

Now, on the question of respectability I need not here say any more than this, that it will always be in proportion to the number and the social standing of those who approve of the language and do more or less to assure its continued existence and to render it useful, or in other words, in direct ratio to the number of those who are "Dileas d' ar canain 'us dileas d' a cheile," and with regard to its usefulness, I make the following remarks : first, there can be no doubt that for philological purposes the Gaelic is useful ; several men of note in the literary world have declared it to be useful to the philologist. I mention at present only the name of John S. Blackie, late professor of Greek in the University of Edinburgh. On more occasions than one he declared the Gaelic to be useful to the philologist. Several years ago, "the Canada Presbyterian" made strictures on certain lectures which Professor Blackie had delivered in Glasgow. It called Blackie eccentric, and sarcastically observed that he was a believer in Gaelic. Now with regard to the eccentricities of Blackie, perhaps they are damaging to his character and usefulness. I am not sufficiently acquainted with him to venture a contradiction. The following observation, however, I may venture to make, that while the eccentricities of some who had the reputation of being eccentric were detrimental to their character and usefulness, there have been other eminent men, whom the men of their own generations pronounced eccentric, whose eccentricities were part and parcel of their

excellences ; and as for Blackie's belief in Gaelic, who is there that would not have more confidence in the judgment of Blackie on philological and linguistic questions than on that of the Canada Presbyterian ; then secondly, the Gaelic is useful in this country as a channel for conveying the truth of the Gospel, *to the best advantage*, to a considerable section of the population. Once upon a time a neighbour begged of me to exchange pulpits with him that I might conduct Communion services to a section of his congregation in Gaelic ; he himself felt that he was rusty in this language, and that he could not do it to good advantage. I agreed, but I told him that he must do a little in the Gaelic in my pulpit, give out a psalm, read a chapter, make a few remarks, and ask one of the elders to pray, to make the time interesting and useful, until the arrival of the English part of the Congregation. He did so. Afterwards, in conversation, it was remarked to one of my good pious old Highlanders, that Mr. X. Y. regretted that he could not do better in the Gaelic. "Oh," said he, "I would rather hear his 'little Gaelic sermon than ten of his English ones. Now, my clerical brother is a fluent, beautiful English preacher. The story runs that an intelligent Christian woman was asked whether she understood English, the conversation at the time being on religious subjects and on sermons in particular. "Oh," she said, "I understand the English, but I *feel* the Gaelic." Now that is exactly the experience of hundreds of Highlanders and their descendants throughout the Dominion of Canada.

The Presbyterian Church in Canada cannot yet well afford to put down with any haste or violence, a language which is prized so highly by such a large proportion of her people ; the language in which so many of her ministers were nursed and comforted, and coaxed and rebuked and disciplined in their infancy and youth. A few years ago, the General Assembly was held in the city of Ottawa. Coming from a point far west, I with several others did not reach till early in the morning of the second day. Naturally we sought for

the morning papers to see the report of the first meeting of the Assembly. A list of the commissioners accompanied that report. I looked through, and made an enumeration of the Macs, and Stewarts, and Camerons, and Sutherlands, and Grants, and Murrays, and other Highland names, and I said to myself, "If all the Celtic names of commissioners were cancelled, this Assembly would be a small, and shall I say insignificant court." No, I shall not say insignificant, for even a quorum of earnest, pious, learned, God-fearing men, would not be an insignificant court.

Brethren of "the Celtic Society of Montreal," I have said enough perhaps, to convince those of you who are open to conviction on this subject (and I am inclined to believe that you all are) that the Gaelic is not unimportant, and that efforts should be made by loyal and patriotic sons of the Gael to perpetuate the use of their ancestral language, to render it useful, and to give it power and dignity.

Now, shortly, before I close this paper, in what shape or by what means and steps should such an effort be made? You yourselves are doing something in that direction by your existence as a public body, and by your meetings and discussions from time to time. But are you doing enough to establish your *raison d'être*? Why should you not plead and advocate for a place for the Gaelic in the public school programme, an optional place at least,—such a recognition of it as would enable trustees of School sections in which Highlanders reside, to require that a lesson in Gaelic should be given at least occasionally, once or twice in the week, to pupils whose parents or guardians would desire such a privilege. Is not such a privilege accorded to Frenchmen, and to Germans, and to Indians? Are the languages of these people more important in Canada than the Gaelic? What have Germans done in Canada to render themselves prominent, and conspicuous, and patriotic? What are Indians doing to make their language so important? But, enough; I need not run further on that switch. Those people are doing

nothing to injure the Gaelic or to put it down ; they only are loyal to their own languages. The blame for the trend of affairs in Canada to run the Gaelic into destruction lies with the Highlanders themselves.

A chomuinn Ghaidhealaich Mhontreal, slan leibh : an latha 'chi's nach fhaic.

14th January, 1887.

GAELIC POETS IN WESTERN ONTARIO, AND AN OLD SETTLER'S NARRATIVE.

BY MR. HUGH MACCOLL,
Strathroy, Ontario.

The early settlers had either to work or starve, and the scenery and labors of the backwoods furnished but little incentive to the cultivation of poetry. Then, again, there is no doubt that many original compositions of no little merit are now irrecoverably lost, because they were never committed to writing, or because the manuscripts are no longer extant. Again, the children of the early pioneers, on being sent to school, soon learned to think, to converse and to write in English, and hence literary talent among them found expression almost entirely in that language, and not in their native Gaelic. I have succeeded, however, in finding a few Gaelic productions, and the list which follows might, no doubt, be extended by further and more minute inquiry.

James Macdonald, residing near Glencoe, has, I am told, composed several Gaelic poems; but I am not now able to give any information in regard to them.

Hugh Buchanan, late of Bosanquet, County of Lambton, was the author of some pieces of considerable merit. Whether they are now extant, I cannot say.

Donald McArthur, Lawrence Station, has composed some poems of a religious nature. I am not certain whether they have been committed to writing, but, if not, there would be no difficulty in the way of its being done.

Donald McIntyre, one of the early pioneers, who resided near Wallacetown, Elgin County, and died some twenty or twenty-five years ago, was the author of a number of spiritual songs of no little merit. They were well known within a certain circle, and he was also well known as "Domhnuil nan Oran." That they were preserved in writing, at least for a time, is certain; but, although I have made inquiries of his son and others, I have failed to discover whether they are yet extant.

Mary Currie, an old lady residing in Aldborough, was the author of at least one poem, a copy of which I hope to be able to procure.

I have been informed that a Mr. Morrison, residing in Puslinch Township, published a small volume of Gaelic poetry; but, except this, I know nothing in regard to it.

John Black, an old pioneer, residing in the vicinity of Strathroy, was the author of several pieces; but none of them was preserved in writing.

John McLarty, now residing near Wallacetown, in 1872 published a number of Gaelic poems.

I have obtained a copy of Gaelic poems published at Parkhill in 1882, with the following title: "Orainean mu thiomchuill an aonaidh," etc.

Duncan and Donald Mitchell, two brothers, residing in Metcalfe Township, Middlesex County, have composed a considerable number of Gaelic poems of more or less merit. The former is now making arrangements to bring out a volume of his spiritual songs, which will extend to probably 200 pages. Meantime, I hope to procure copies of two of them, and forward them either with this paper or subsequently. The latter (Donald), among others, composed a long poem, "Tigh dubh Chilamhairtean" (Kilmartin's Black House), referring to a not very respectable hotel in the vicinity. The poetic gift in this family seems to have been hereditary, their mother also having been a poetess.

Humphrey Campbell, formerly of Ekfrid, composed a poem in English, entitled "The Highland Exile," which has never been published, and is said to be a gem of the first water.

AN OLD SETTLER'S NARRATIVE.

In the paper read before the Society last year, I made a passing reference to what was known as the "Baldoon Witchcraft." Mr. John Johnson, one of the old pioneers of Lobo Township, in this County, has, by request, furnished me a written statement of these mysterious and remarkable occurrences. Mr. Johnson is now 81 years old, a most devoted Christian, a man of unimpeachable veracity and more than ordinary intelligence, and a good Gaelic scholar. I have taken the liberty of somewhat condensing and re-arranging his narrative, but in substance give it just as he has furnished it. I submit it without note or comment, leaving it to the members of the Society to draw their own conclusions.

"John McDonald, known as Big John, lived with his wife and children at Baldoon, near the banks of the St. Clair River, on his farm. It was when I went to Baldoon with Elder D. Campbell, Thos. McColl and D. McCallum, who were holding religious meetings there, that I got acquainted with Big John, and learned from himself and his wife, as well as from other sources, the particulars of the strange occurrences at his house. After one of these meetings, D. McCallum and I went to Big John's house, and after the children were put to bed, we sat by the fire, with him and his wife, listening to the recital of what they had passed through. He said the first thing he noticed was his augur being thrown in through the window with such force, that it struck against the opposite wall and broke in two. He said it had not yet been repaired, and was then in the house; but I did not see it. At another time, his wife had bread baking in an oven before the fire, and on turning her back, the oven flew up and struck her between the shoulders so severe a blow as almost to throw her down. At another time, a large fire-brand from the fireplace was thrown violently back over the floor, scattering the coals in

all directions. In her fright, Mrs. McDonald took the children and called loudly for help. The neighbors came to her assistance and extinguished the fire before much damage had been done. At another time, all the wood in the house was packed in the cellar, and on making a search, a fire was found just starting. It seemed to be a live coal wrapped in rags. So frequently were fires started in different places in the house, that at last the neighbors took turns in watching to give the family a chance to rest. His barn, full of wheat, was burned down. The fire, when first noticed, did not seem to have reached the barn, and they thought it could be easily put out; but it ran so rapidly, and enveloped the whole building in flames, that nothing could be done to save it. Leaden bullets were fired in through the windows. Some of these were marked with a knife and thrown into the river, and the same bullets, with the same mark, again came into the house. Big John afterwards used some of these bullets when out hunting. He told me that when out chopping he scarcely dared to let the axe go out of his hand, for fear it would rise up and strike him; and he never dared to leave his gun loaded, but would always shoot it off outside the house. Big John took his family to Donald McDonald's, five miles distance; but the trouble followed him there. He then took his family to his father's house; but there was no rest for him there. His father had a fine cupboard with glass front; the glass was broken to pieces in a mysterious manner. I saw the cupboard myself, which had not yet been repaired. Mrs. McDonald said many things had happened about the house which they had never told anyone.

"At last, wearied and harassed almost beyond endurance, Big John heard there was a girl at or near Brantford who could tell him the cause of all his troubles. He accordingly determined to pay her a visit, and took Elder McDonald (a Baptist minister) with him. They found the girl, who was living with her parents, who were Germans. She had a pretty stone of a dark color, which had been found by a neighbour when ploughing, in which she could see many things. She

was very reluctant to tell Big John anything ; but at last, at his urgent solicitations and the persuasions of her parents, she looked in the stone, and told him that a woman was the cause of all his troubles. She described minutely her appearance, the clothes she wore, the place of her residence, etc., so that he knew at once his enemy was a neighbour known as 'Big Mary,' whose husband was a cousin of Big John's, and who was a Mull woman. She also told him that a strange goose with a black wing had been among his geese, and that she had been diving down into the river to bring up stones and bullets that had been thrown into it. She also told him (what Big John asserted to be a fact) that voices had been calling after him, on his way to see her, to prevent him from coming. She would accept no pay for this information. Big John, on his return, found the strange goose had disappeared, and at once proceeded to interview 'Big Mary.' He told her he had found her out, and that if she did not quit her tricks, he would set fire to her house and burn her to ashes. He never had any more trouble. Her husband got ashamed, sold his farm, and moved back of Toronto. I saw the same woman with her husband keeping a shanty on the Welland Canal, and had dinner from her. She was a great talker in Indian, English or Gaelic."

GAELIC SUBSTANTIVE VERBS.

BY THE REV. JOHN MACKAY,
Strathclair, Manitoba.

I propose setting forth a few facts in regard to what are called *substantive verbs*, as we have them in Gaelic. There is a good deal that ought to be interesting in this subject, and, at the same time, a good deal in regard to which there is, I suspect, on the part of the general run of readers, almost total ignorance.

The Gaelic language is singularly rich in the class of verbs here referred to. They are for the most part easily identified as existing in different forms in other languages, and they are withal peculiar in some of the ways in which they are applied in Gaelic.

As showing the wonderful *variety* which Gaelic possesses of these verbs, the following list is sufficient evidence. There are "tha," and "is," and "bheil," all rendered by the English word "is." There are also "bha," and "bu," and "robh," all rendered by the English word "was." There is, moreover, "bi," being the same word which appears in English as "be," making a total number of seven.

We have to note the following peculiar usages. "Tha" and "bha" are used only in affirmative sentences. "Bheil" and "robh" are used in negative and interrogative sentences; and they likewise find a place in sentences where they come after a relative pronoun governed by a preceding preposition. I fear, indeed, this last statement is not very lucid. It is, however, the nearest representation I can give of what is really

an intricate point. If an illustration can be of service, take the following: "An duine aig am *bheil gliocas*" (the man to whom there is wisdom).

There is likewise a peculiarity in the way in which Gaelic employs the two verbs "is" and "bu." They are alike in their usage, save that the one word represents a present and the other a past tense. And the nearest to a correct statement that I can give is to say that, in the language of logicians, the *predicate* of sentences embodying those verbs is *distributed*. In the phrase, "Is mise Alpha agus Omega," there is conveyed the idea that Christ is Alpha and Omega, to the *exclusion* of all others. In some cases it is, perhaps, nearer the right thing to say that there is a sort of *emphasizing* of the predicate where the above verbs come into use.

"Is tu an t-amadan" is quite a different thing, to a Highland ear, from "tha tu 'n ad amadan." The latter means, "Thou art a fool," while the former phrase may be naturally rendered, "It is yourself that *is* the fool."

In reviewing what I have so far indicated, it will be seen that we possess in our native language *three* pairs of substantive verbs. We have "tha" and "bha," "is" and "bu," and "bheil" and "robh," each pair with one word forming a present tense, and the other forming an imperfect tense. Indeed, it is a peculiarity of Gaelic, that there is no simple present tense employed in it, except in the case of the substantive verbs; and, therefore, "is," "tha" and "bheil" are alone as being exceptions to the general rule. The absence of this tense in the case of all other Gaelic verbs is made up for by a sort of combination. For example, the English phrase, "I drink," must be translated "tha mi 'g ol," which in literal terms means, "I am at drinking," and which is, therefore, really a sentence rather than a particular tense of a verb.

It falls to me to point out even another strange peculiarity connected with these Gaelic verbs. Any expert Highlander, in trying to conjugate any of them, will find that they are all used alike in the first, second and third persons, and alike in the singular and plural number. Speaking Gaelic, we say,

e.g., "is mi, is tu, is e, is sinn, is sibh, is iad," which, if put into literal English, would be "me is, thou is, he is, we is, you is, they is."

And yet, though it sounds strange to an English ear, this is the most natural way of talking in the world ; and, accordingly, it was really the mode that prevailed in old Sanscrit and old Greek. The same is also true of Latin, and in the familiar forms of "sum, es, est, sumus, estis, 'sunt," one can easily see the verb "is" (call it whatever you like) commencing every word ; and it is likewise certain that the *endings* of those Latin words are mutilations of old personal pronouns. These are, indeed, the views of all modern philologists, and I therefore beg that they will not be credited to an undue love of mine for my mother tongue.

In continuing my remarks upon this subject, I should like to refer to the matter of affinity as existing between these verbs and words, which are of frequent use in old classical languages. Fortunately, this is so plain, that I anticipate no difficulty in bringing home at least the leading facts to the understanding of any ordinary Highland scholar. With the exception, perhaps, of "robh," all these Gaelic verbs are easily identified with words which are their genuine relatives in other languages.

To avoid complication, take each in turn :—

We find "is" in the English, "is" in the Hebrew *esh* and in other forms too numerous to mention.

"Bu" is clearly the Sanscrit "bhü" (was). We have it also in the Greek "φύω" and in the Latin "fui."

"Beil" is not so easily traced ; yet I think we find it in an old Greek verb, *πέλω*. May it not also be related to the Latin "velle," and therefore to the English "will?"

"Bi" is doubtless the English "be," and I give it the credit of a long list of derivations. I connect with it the following Gaelic words, viz., "bith, beo, biadh, beatha, beathach, beathaich." I connect with it also the Greek "βίος," the Welsh "byd" (world), and the Latin "vita." And if the Gaelic "beathaich" (to feed) comes from "beatha," nothing ought to

hinder the recognition of a connection between the English word "feed" and such a word as the Latin "vita." That would be giving a more rational account of the word than anything I have seen in our common English dictionaries.

"Tha" seems related to the Hebrew "hayah," and this connection appears more likely when one understands that the letters "I" and "H" are frequently interchangeable. Compare, *e.g.*, the English words "hole, hall and home" with the corresponding Gaelic words "toll, talla and tamh."

One of the most singular things in the history of languages is the number of strange combinations into which substantive verbs enter, particularly in the way of forming some tenses of verbs.

Max Müller, who is a good authority on such matters, regards the first future active of Greek verbs, as formed by the addition to the stem of the verb, which in Gaelic and English takes the form of "is." In that case, $\tau\upsilon\psi\omega$ (I will strike) is equal to $\tau\upsilon\pi$ + is. In the same manner, the Latin future in such words as "amabo" is equal to "amo," plus the Gaelic "bu" or Sanscrit "bhu" (was). Gaelic seems to make a similar combination, since "bhualas," in the phrase, "ma bhuaileas mi," looks like a compound formed by adding the verb "is" to the verb "buail;" and the broad Scotch has likewise the form, "I'se tell thee," in the sense of "I *will* tell thee." This peculiar use of substantive verbs is not confined to *future* tenses; on the contrary, we have such *perfect* tenses as the Latin "rexi" (I have ruled), which would seem equal to reg + is; and we have likewise such forms as "amavi" (I have loved), seemingly equal to am + bi (be), and possibly the latter part of "amabam" may have a similar origin.

Again, we sometimes find *two* substantive verbs unite to form one word, as in the Latin "fuisse;" or two such words may throw themselves into the embrace of one verb, as in the Latin word "amavisse" = am + bi + is. The English phrase, "is being done," supplies a parallel instance.

I have merely to add, that "bha," "bu" and "bi" look to me as if they were modifications of one original root.

ARE THE KELTS OF KIMMERIAN ORIGIN?

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The Kimmerians lived north of the Black Sea, between the Don and the Danube. Traces of their existence in that region are still found in the names Eski-Krim (or old Krim), Crimea and Crim-Tartary. As late as the time of Herodotus, some of their old castles were still to be seen.

Homer, who wrote about the year 850 B.C., is the first writer who mentions the Kimmerians. He tells us "that Ulysses, in his wanderings, went to the farthest limit of the deeply-flowing ocean, that the race of the Kimmerians and their city were there, that they were covered with a cloud, and that the sun never beheld them with his beams." (Odessey XI., 13-22.) It is very plain that the great bard knew very little about them. Herodotus is the first writer who gives us a distinct account of them. The father of history visited the country which they once occupied, and gathered all the information about them that he could. About the year 671 B.C., a vast horde of Skythians crossed the Volga and took possession of the country of the Kimmerians. It is probable that a large number of the latter remained in their old home and became mixed up with the conquerors. Herodotus would lead us to suppose that all the Kimmerians who remained alive fled into Asia. That some of them fled into Western Asia is a matter of certainty; but that all of them fled into that region there is no ground for concluding.

The Kimmerians who sought a refuge in Asia make their first appearance in Armenia. They were attacked and defeated by Esar-haddon, the powerful King of Assyria, in the year 670 B.C., somewhere between the Zagrus and Niphates. They were thus compelled to move in a westerly direction, and enter Asia Minor. There they committed the most terrible ravages. They plundered Lydia, Paphlagonia, Bithynia, Mysia, Phrygia and Ionia. In Lydia they took Sardis, the chief city, all except the acropolis. In Ionia they ravaged the valley of the Cayster, laid siege to Ephesus, and burnt the Temple of Diana, which was situated about a mile from the city.

For a long time the Kimmerians roamed at will through the most fertile portions of Asia Minor. They met with the first severe check in Kilikia. The hardy inhabitants of that country attacked one of their bands, utterly defeated it, and slew its leader, Lygdamis. They were driven out of Lydia by Alyattes, the grandson of Ardys, about the year 600 B.C. They were not, however, driven out of Asia Minor. They held possession of Antandrus, a town on the northern side of the Gulf of Adramyttium, for a hundred years. They formed a permanent settlement at Sinope.

Moses, in the tenth chapter of Genesis, tells us that the sons of Japhet were Gomer, and Magog, Madai, and Javan, and Tubal, and Mesech, and Tiras. He also tells us that the sons of Gomer were Ashkenaz, and Riphath, and Togarmah. Ezekiel, in the thirty-eight chapter of his prophecy, speaks of Gomer and Togarmah as two powerful nations. His words are: "Gomer and all his hordes; the house of Togarmah in the uttermost parts of the north and all his hordes."

That the Gomer of the Bible and the Kimmerians of the Greeks are the same people is quite evident. Various facts tend to shew their identity: (1) The names Gomer or Gomerians and Kimmerians bear a close resemblance to one another. The change of *g* into *k* is not an unusual thing. The Hebrew gamal (a camel) becomes Kamélos in Greek. Again, Kabalia, the name given by the Greeks to a moun-

tainous region in Lydia, is evidently from the Hebrew word *gebah* (a mountain). (2) Ezekiel, it is probable, wrote the thirty-eighth chapter of his prophecy about the year 600 B.C.; but at that very time the Kimmerians were roving hither and thither through Asia Minor. (3) The Gomer, like the Togarmah, were to come from the north quarters, and to be divided into bands or hordes. Both of these things were true of the Kimmerians.

In the year 113 B.C., the Kimbri entered the country of the Tauriski, or the modern Carinthia. As the Tauriski were on terms of friendship with the Romans, Carbo, the Roman Consul, who was stationed with an army near Aquileia, ordered the Kimbri to depart immediately. He also sent them guides to conduct them beyond the frontiers. They acceded to his request, and followed his guides. Carbo had instructed the guides, however, to lead the Kimbri into a place where he could suddenly fall upon them and cut them to pieces. He attacked them in what he regarded as a suitable place for his treacherous purpose. The result, however, was not what he expected. Instead of defeating the Kimbri, the Kimbri defeated him.

Although the Kimbri defeated Carbo, they made no attempt to enter Italy. They directed their course towards the Rhine. In 109 B.C., whilst encamped on the banks of this river, near the Roman Territory, they were attacked by Marcus Junius Silaunus, the Consul. The assailant, however, was utterly defeated, and his camp taken. Still the Kimbri made no effort to enter Italy.

In 105 B.C., the Kimbri, under Boiorix, their King, entered the Roman Province of Gallia Narbonensis. Two armies were sent against them, the one under Quintus Servilius Cæpio, and the other under Cnæus Mallius Maximus. In addition to these two armies, there was a detached corps which was under the command of Marcus Aurelius Scæurus. Boiorix first attacked Scæurus. He annihilated his whole force, took himself prisoner, and put him to death. His next move was against Cæpio. He cut his army to pieces. He

then turned upon Maximus. The result was the same. In the three battles between the Kimbri and the Romans, the latter lost 80,000 soldiers and 40,000 camp followers. It is, indeed, asserted that of all the Roman soldiers, only ten men escaped the sword of Boiorix.

The Kimbri now entered Spain, and remained there a few years fighting with the Keltiberians. Leaving Spain, they roamed through Gallia Keltica, until they came to the country of the Velocassi, about Rouen. Here they remained for some time.

Whilst in Gaul, the Kimbri were joined by the Teutones. The two peoples together felt themselves strong enough to attack the Romans. On their march to Italy, they were joined by three cantons of the Helvetians, the Ambrones, the Tigorini and the Tongeni. The united bands broke up into two great hordes, the one consisting of the Kimbri and Tigorini, and the other of the Teutones, the Ambrones and Tongeni. The former was to enter Italy through the passes of the Eastern Alps, and the latter through Gallia Narbonensis and the western passes.

In the summer of 102 B.C., the Teutones, Ambrones and Tongeni crossed the Rhine, and began to lay waste the Roman Province of Gallia Narbonensis. They were met by the celebrated Marius, with a well-disciplined army, near Aquæ Sextiæ. A long and furious battle took place. The Teutones and their allies fought bravely. The genius of Marius, however, and the discipline of his soldiers, won the day. Of the 290,000 men who formed the army of the Teutones, Ambrones and Tongeni, 200,000 were slain and 90,000 taken prisoners. Teutobocchus, the gigantic king of the Teutones, escaped. He was captured, however, a few days after the battle.

The Kimbri and Tigorini entered Italy through the Brenner Pass, and ravaged the fertile district between the Alps and the Po during several months. In the spring of 101 B.C., the victorious Marius marched against them with an army of 52,000. The two forces joined battle on the plain of Vercellæ

on the 30th day of July. The day was excessively hot. The sun was shining in the face of the Kimbri, and the wind was blowing the dust in their eyes. The Romans also managed to attack them before they had fully drawn up in battle array. The battle was fierce and obstinate. The Romans, however, won the day. The Kimbri were almost annihilated. One hundred and forty thousand of them, including, of course, women and children, were left dead upon the field. 60,000 of them were taken prisoners. Amongst those who fell was the brave King Boiorix. The Tigorini were not present in the battle. They had been left behind to guard the passes of the Alps.

The Kimbri came from the country about the mouth of the Rhine. The tradition that they had been driven away from their homes by an inundation of the sea points to this locality. Then, Strabo tells us "that there were Kimbri in that district in his own time; that they sent an embassy to Augustus with a present of their sacred caldron; that they supplicated his friendship and an amnesty for past offences; and that, having obtained their request, they returned home." (Strabo VII., 2, 1.) Tacitus, who wrote about 98 A.D., says that there were Kimbri then in the Peninsular of Jutland or the southern part of Denmark. He speaks of them, however, as a small state, "*parva civitas*."

But what, it may be asked, have the Kimbri to do with the Kimmerians? They have a great deal to do with them. The Kimbri of the Romans and the Kimmerians of the Greeks are the very same people. They are to be looked upon as the same people for the following reasons:—

1. The Kimmerians were a numerous and powerful nation in Southern Russia at the time of the Skythian invasion, about the year 671 B.C. It is reasonable to suppose, that some of them had pushed their way as far west as Germany and Gaul long before that date. We know as a historical fact, that when attacked by the Skythians, a large body of them, under Teispes, fled into Armenia and Asia Minor. But, as a general rule, nations attacked from the east sought

refuge in the west. We may, therefore, take for granted that some of the Kimmerians had fled in a westerly direction. What, then, became of those who had gone west? Unless they are the Kimbri of the Romans, we have no trace of them.

2. The names Kimmerians and Kimbrians sound very much alike. There can be no philological difficulty in regarding them as the same name. The two "m's" of Kimmerian might easily become the "mb" of Kimbrian.

3. It was the general, if not the universal, opinion of the Greeks that the Kimbri were the descendants of the Kimmerians. Strabo expressly states that "the Greeks call the Kimbri Kimmerians." (Book VII., 2, 2.) Again, Plutarch tells us that the Kimbri were anciently called Kimmerians.

Let us now look back, and consider the certainties or probabilities at which we have arrived. It is as well to admit at once that we have arrived at no absolute certainties. It seems highly probable, however—indeed, almost certain—that the Kimmerians are the same people with the Gomer of Genesis and Ezekiel, the Gimirrai of the Assyrian Inscriptions. It seems also probable, though not to an equal degree, that the Kimbri of the Romans are merely the Kimmerians of the Greeks.

Having glanced at the history of the Kimmerians and Kimbri, let us return to the question with which we started: Are the Kelts of Kimmerian origin?

In behalf of the Kimmerian origin of the Kelts, the following arguments may be advanced:—

1. If the Kimmerians were the same people with the Gomer of the Bible—and we have every reason to believe that they were—they belonged to the Japhetic family. But this is the family to which the Kelts belong.

2. Gomer is placed first among the sons of Japhet. We regard this fact as an indication that the people called Gomer was the oldest branch of the Japhetic or Indo-Keltic family. But that the Kelts were the first band of emigrants from the original home of the Kelts, Germans, Latins, Slaves, Greeks, Persians and Aryan Hindus is almost a matter of certainty.

3. It is a historical fact, that the Kimmerians were a powerful nation in the southern part of Russia seven hundred years before Christ. This being the case, they must have settled in that region hundreds of years before that date. It is reasonable to suppose that numerous bands of them had wandered towards the west. What became of these emigrants? Where are we to look for them except among the Kelts?

4. There are some faint indications that the Kimmerians spoke the Keltic language. The Skythians would never think of changing all the names of places. They would not act like the people of Canada and the United States, who try to banish the euphonious Indian names and substitute in their place names borrowed from all parts of Europe, and even from Egypt and Palestine. Pliny tells us that the Skythians called the Sea of Azof *Temerinda*, by which they meant "Mother of the Sea." Now, *Temerinda* may be a Skythian word, but it is quite possible that it is a Kimmerian word. When we lop off *inda*, which is simply a termination, we have *temer*. But what is *temer*? It seems to be *te mara* (Gaelic words), which mean "Woman of the Sea." In the river names, *Is-ter*, *Tyr-as* and *Tana-is*, the *is* and *as* bear a close resemblance to the Gaelic word *uisge* (water).

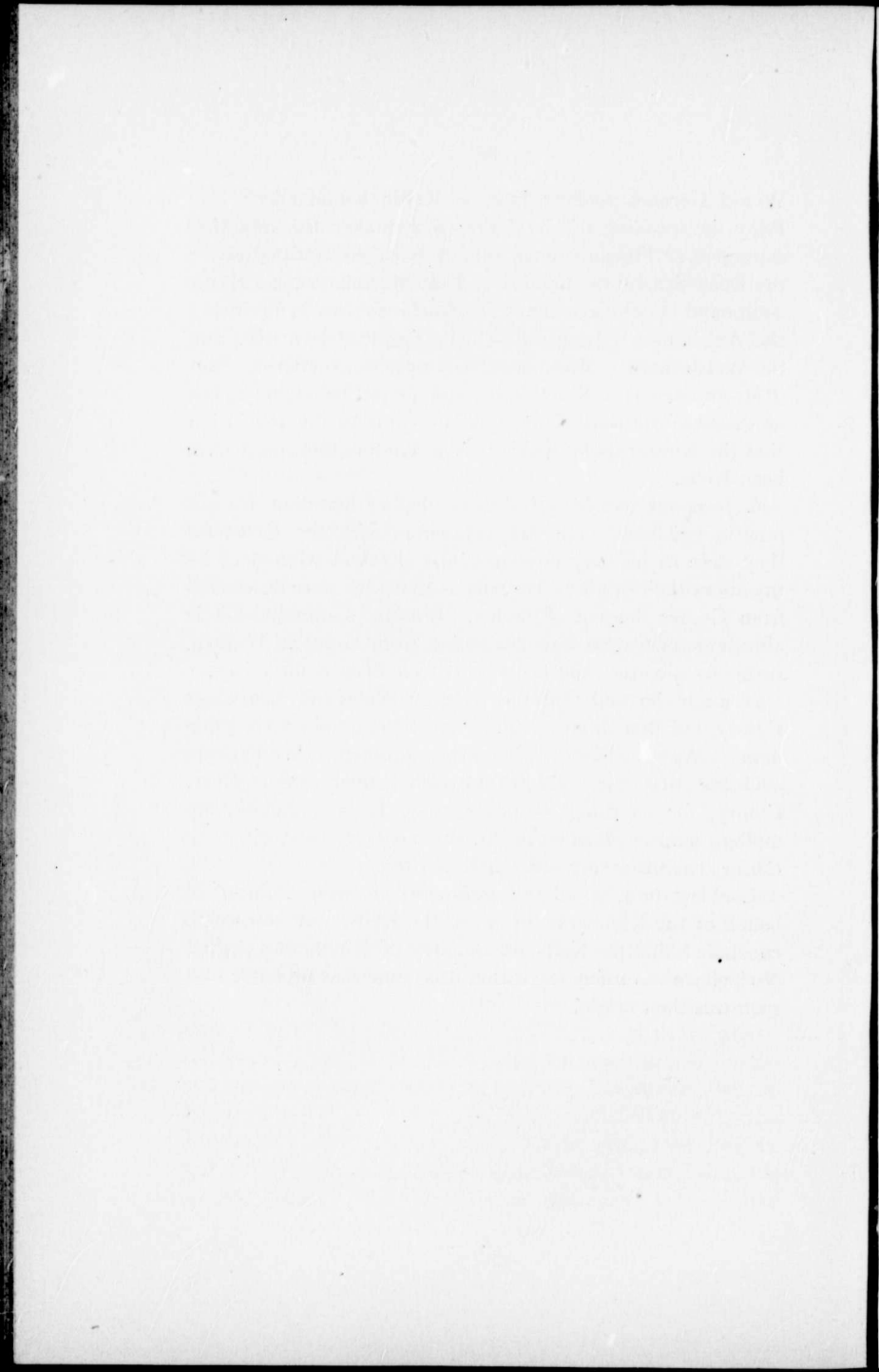
5. The Kimbri were in all probability Kimmerians. But the Kimbri were undoubtedly Kelts. That they were Kelts were infer from the following facts: (a) Diodorus Siculus, Cicero, Sallust and Appian speak of them as Gauls or Kelts. It is, of course, true that Cæsar, Paterculus and Tacitus represent them as Germans. That they came from Germany no one will deny. It does not follow, however, that they were Germans by blood. (b) The Kimbri had all the physical characteristics of the Kelts; they had also their fickleness and rash impetuosity; and besides, they were armed after the Keltic manner. (c) Boiorix, the name of the chieftain of the Kimbri, is a Keltic word. It is certain, then, that Boiorix was a Kelt. But if the leader of the Kimbri was a Kelt, must we not conclude that the Kimbri themselves were Kelts?

Would German soldiers have a Keltic commander? (*d*) Pliny, in speaking of the Baltic Sea, makes the following statement: "Philemon says that it is called Morimarus, or the Dead Sea, by the Kimbri." That Morimarus is a Keltic compound is quite evident. The Gaelic for sea is *muir*, and the Welsh *mor*. Again, the Gaelic for dead is *marbh*, and the Welsh *marw*. Morimarus is simply *muir-mharbh*. But if Morimarus is a Keltic word, and a word belonging to the language of the Kimbri, must we not come to the conclusion that the Kimbri spoke Keltic? The Kimbri, then, must have been Kelts.

6. Josephus had historical works before him that are not now in existence. He was acquainted with the Kelts, for they were at his very door in Galatia. And what does he say about their origin? He tells us that they were descended from Gomer, the son of Japhet. But the Kimmerians, it is almost certain, were also descended from Gomer. If, then, Josephus is correct, the Kelts must have been Kimmerians.

It might be said that the Kelts of Wales call themselves *Cymry*, and that *Cymry*, *Kimbri* and *Kimmerioi* are the same name. We attach no weight to this argument. We have no evidence that the old Britons called themselves *Cymry*. *Cymry*, for anything we know, may be a comparatively modern name. At any rate, we find no trace of it either in *Cæsar*, *Tacitus* or any other Latin writer.

Looking, now, at all the arguments we have adduced in behalf of the Kimmerian origin of the Kelts, what are we to conclude? that the Kelts are certainly of Kimmerian origin? No! all we can safely say is that it is somewhat probable that such was their origin.



NIAGARA: A POEM.

BY MR. ARCHIBALD MACKILLOP, BARD OF THE SOCIETY.

Oh ! great, Oh ! grand Niagara ! how awful is thy roar !
Whatever way I turn the sound seems louder than before ;
So very near, and yet so far, above, around, below,
Like one unending thunder-peal is this incessant flow.
How terrible the turbulence of this tremendous splash !
The sinking, surging, swelling sound ! the soul-subduing crash !
That makes me feel so very sad, as if appalling fears
With giant strength had seized my brain, and paralyzed my ears.
I hear it all, I feel it, as on Table Rock I stand,
While by my side a trusty friend still grasps my trembling hand ;
I hear the mighty dashing of the everlasting spasm
With which the stormy Erie pours her floods into the chasm.
The deep, deep tones that never change—the spirit-thrilling sound—
That silences all voices else, and echoes far around :
The voice of many waters, as it falls upon mine ear
With penetrating power, proclaims—Omnipotence is here.
They tell me how the sunlight plays on yonder misty pile,
And radiant rays of rainbow tints are visible the while ;
I cannot see the grandeur, though I feel the showery spray—
The spray that falls on Table Rock alike both night and day.
Goat Island, like a monarch, stands to see the waters riven ;
And by a firm decree to us the greater share is given :
To us who live in Canada, beneath the maple tree,
To us who greatly now rejoice to find the slaves are free ;
The Horse-shoe Falls and Table Rock may poets well inspire
In Canada to fan the flame of patriotic fire.
Our neighbours have a right to boast of prairies and of powers,
But of this mighty cataract the grandest part is ours.
Let those who view this splendor dwell enraptured on the scene—
The clouds of mist, the yawning gulf, the flood so white and green ;
How wild and fierce the rolling tide that leaps from yonder rock,
And shakes this overhanging cliff as with an earthquake shock.
These boisterous, boiling waters, and this booming loud and long,
Are themes for eulogistic thought in prose as well as song.

Have not the feet of *voyageurs*, from many a foreign strand,
Been planted on this very rock where I bewildered stand?
And yet in all that strikes the ear, or gay admirers scan,
No sound or sight reveals the hour when first this storm began.
And when ten thousand tons have rolled, and twice ten thousand more,
The deafening echo never dies along this quivering shore.
Rush on, thou mighty River ! rush down deep into the foam !
Thy thunderings shall follow me wherever I may roam
To waken recollections of thine overwhelming power,
And occupy my busy thoughts in many a lonely hour.
The shades of night are falling fast, and visitors depart,
My faithful friend reminds me now that we must also start.
Yes ! such is life—we come and go, each generation dies,
And yet these mighty waters fall and misty mountains rise.
To think of seasons yet to come that I shall never see—
To think of great Niagara ! this vast immensity !
Still rolling, roaring, rushing on, till Time shall be no more,
Lost in the magnitude of thought, I tremble and adore.

