

according to indications of the times, in the future. The population of the latter is little more than a congregation of individuals from many nations, without much fusion. But, in the process of time and nature combined this fusion will take place; and the greatness of such a people must be in proportion to the strength and capabilities of the different elements, which go to make up the whole.

Now what is true of races is largely, though not by any means absolutely, true of languages and literature; whilst, in the case of the English language and its literature, the analogy especially holds good.

There are eighteen political divisions in Europe, not counting a few insignificant states, whose populations, so far as language is concerned, are included in the eighteen. On the other hand, there are sixty different languages spoken on the same continent. Each language represents a nation, though not a race of people. For instance, the Irish, the Highlanders of Scotland, and the Welsh have each a language of their own, and each is a national tongue. Yet these three languages are spoken by people of the same race, namely Celts. This fact points directly to the immense fusion that must have taken place in the course of centuries amongst the people of Europe, and bears out what has been said concerning purity of race.

Of the sixty languages spoken in Europe, English, French, German, Russian, Spanish and Italian are the strongest and most progressive; English the most progressive of all. Yet this English language, which thus stands pre-eminently first among European languages spoken now, is not a pure language. It is made up of two elements, the Gothic or Teutonic, and the Latin or Classic; the latter strengthening and enriching the former, the former enlarging, developing, perfecting the sphere of utility of the latter.

How these two elements came to be combined and fused in one another is a matter of history, as interesting as it is easily intelligible. Briefly, the conquests of which we read in the history of nations are of three kinds.

First, the conquest in which the conquerors dispossess or extirpate the conquered, as was the case in the English conquest of Britain—a purely barbaric conquest.

Secondly, where the conquering nation gained a footing but was content to share the conquered country with its previous occupants without interfering to any great extent with the customs or language of the subdued people, generally, because of coming in contact with a higher civilization than their own. An example of this occurred in the fifth century, when the Goths swept like a tempest upon Italy. Then, only Italy's superiority in civilization saved her from utter destruction.

Lastly, where the conquerors insist on no general occupation of the soil, permit the previous occupants to remain, and only demand that their dominion or rule over the country be acknowledged. This kind of conquest is that of one civilized nation by another. Civilization, no matter in what respect or degree, counts for a good deal.

The Norman Conquest of England in 1066 was essentially a conquest of the last description.

The Normans, as a body, did not transfer themselves to England. Duke William simply invaded England and mastered the country. A