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NATION-BUILDING.

"SINCE the beginning of history," writes Henry of Huntingdon, "there have been five inflictions of the Divine wrath on the people of Britain; the visitations of Providence falling on the faithful, as well as its judgments on unbelievers. The first was by the Romans, who conquered Britain, but after a time withdrew from the island. The second was by the Scots and Picts, who grievously harassed it by hostile inroads, but never succeeded in gaining permanent possession. The third was by the Angles, who completely subjugated and occupied the country. The fourth was by the Danes, who established themselves on the soil by successive wars, but afterwards disappeared, and were lost. The fifth was by the Normans, who conquered all Britain, and still hold the English in subjection."

What the good archdeacon regarded as visitations of wrath proved in time to be only necessary processes in the "making of England." As he died soon after the accession of Henry the Second, he had no opportunity of seeing the diverse elements of race and speech, which so long struggled for the mastery, consolidated into one people and one language. Celt and Teuton and Norman-French, not to speak of the earlier occupants of the island, who had preceded the coming of the Aryans to Western Europe, were all essential constituents of the nation which was destined, in the fulness of time, to rule those islands and a vast portion of the world beyond them.

Although of those constituents the Angles, Jutes, and Saxons formed the chief bulk, the others were by no means insignificant in number or value, and each of them has found its valiant champions and able advocates among historians and ethnologists. Lord Macaulay, in his brilliant style, has exalted the Normans above both Gauls and Saxons. They raised the French tongue, he says, "to a dignity and importance which it had never before possessed. They found it a barbarous jargon, they fixed it in writing, and they employed it in legislation, in poetry and romance." Then he contrasts their polite luxury with the coarse appetites of the Saxons and Danes; descants on the magnificence of their tournaments and banquets, their delicately-flavoured wines, their gallant horses, their choice falcons, their chivalrous spirit, their graceful bearing, their skill in negotiation, their natural eloquence. "But," he continues, "their chief fame was derived from their military exploits."

In this last respect they did not differ from those whom for a time they supplanted. "Their mood," says the historian of the English people, "was, above all, a mood of fighting men, venturesome, self-reliant, proud, with a dash of hardness and cruelty, but ennobled by the virtues which spring from war, by personal courage and loyalty to plighted word, by a high and stern sense of manhood and the worth of man." He then speaks of their passion for the sea, which, after much roving, brought them at last to the shores of Britain—then the westernmost province of the Roman Empire.

The influence of the Roman occupation on the destinies of the country has, perhaps, been under-estimated. It is certain that the introduction of Roman law, of the Roman military system, and of the usages of Roman civilisation in the daily affairs of life, had made the Britons of the fifth a very different people from the Britons of the first century. It has been fairly well established that, when the armies of Rome took their departure, many

of the *coloni* remained behind, and some writers venture to maintain that Roman *cognomina* were borne in England as late as the beginning of the eighth century. But even if the infusion of Roman blood in the veins of the people be inappreciable to scientific investigation, we cannot eliminate the Latin element from our complex language, or ignore the influence which Latin Christendom exercised in modelling our institutions. It was, however, indirectly, for the most part, and at a later period, that Latin entered into the composition of our tongue.

With the Celtic element the case is just the converse. It enters but scantily into our language, but its effect on our national development has been marked. "The pure Gaul," says Mr. Henry Morley, "was, at his best, an artist. He had a sense of literature, he had active and bold imagination, joy in bright colour, skill in music, touches of a keen sense of honour in most savage times, and in religion, fervent and self-sacrificing zeal. In the Cymry—now represented by the Celts of Wales—there was the same artist nature." A similar judgment was expressed in even stronger terms by the late Mr. James Ferguson, the able writer on architecture and its history, who went so far as to say that, but for the Celtic ingredient in her mixed nationality, England would not have possessed a church worthy of admiration, or a picture or statue that could be looked at without shame. The same view is clearly brought out by Professor Moyses, of McGill College, an old pupil and intimate friend of Professor Morley, in a series of instructive articles contributed to the first volume of the *Educational Record*. He there shows that the Englishman is "much more than Teuton plain and simple," and that certain characteristics of his mental structure, which distinguish him from other members of the Teutonic stock, are mainly derived from the Celt. Of the latter he writes: "His fibres are finer, and withal strung more tightly than those of the plodding, tenacious, purposeful Saxon," and "he has an element which the Saxon lacks—imagination."

The mysterious and long unconsidered race which preceded and largely coalesced with the conquering Celt—the Euskarian or Iberian—has also found its panegyrist. In a paper read in Montreal before the American Association for the Advancement of Science, Mr. Horatio Hale maintains that the little community of eight hundred thousand souls which, clinging to the skirts of the Pyrenees, has preserved in tolerable purity the language of a race once spread over the greater portion of Western Europe, is not improbably of the same stock as some of our own aborigines. He supports this view by the argument for the similarity in intellectual and moral condition between early man in Europe and early man in America, in Sir William Dawson's "Fossil Men." But he finds the strongest evidence in its favour in analogies of structure and grammar between the American and the Basque languages. Granting the hypothesis to be correct, Mr. Hale thinks that it would account for that impatience of despotism and love of independence which constitute the distinctive characteristics of the western Aryans, as contrasted with their mild and submissive kinsmen of the East. Dr. Goldwin Smith, on the other hand, holds that the Celtic element is quite sufficient to explain that spirit of freedom and revolt against control, which may be helpful or injurious to mankind according as it is exercised in season and in moderation, or evoked by the dictates of passion, caprice, or selfish ambition. "Celtic independence," he writes in his essay on "The Greatness of England," "greatly contributed to the general perpetuation of anarchy in Scotland, to the backwardness of Scotch civilisation, and to the abortive weakness of the parliamentary institutions." He agrees with Mr. Hale, indeed, in finding points of similarity between the European clans, in which the love of independence was in such excess, and the cis-Atlantic tribes, to which it was the very joy of life, but the comparison is flattering to neither, and it is meant to be disparaging to the former. But Dr. Smith, though not without a little sarcasm, recognises the services which the Celt, after he had been "tamed" by "union with the more powerful kingdom" was able to render to the Empire.

Whatever may be said for Mr. Hale's suggestion as to the kinship once existing between the dwellers on both shores of the Atlantic, it is generally conceded by students of race that a dark-skinned people inhabited the West of Europe before the first Aryan wave reached the ocean, and that its traces are still discernible to the eye of science in the actual population of the British Islands.

In a lecture delivered in Montreal, before the British Association for