

The story of the English conquest and settlement of Britain is full of interest. The fall of the Roman Empire precipitated a crisis in the history of the provinces attached to it. Corrupt at heart, the spiritual forces that give vitality to national life having become dead, with no organic principle of unity, either of race, religion, or anything beyond the ring of armies that encircled it, to bind its scattered parts together, the unwieldy mass fell to pieces when its legions were no longer able to resist the hordes of fierce barbarians that had pressed so long upon its frontiers; and the provinces that had grown up beneath its shadow became the prey of the invaders. It was so especially in Britain. "In its Western Dominions, where the German peoples were its foes, the triumph of its enemies was complete. The Franks conquered and colonized Gaul; the West Goths conquered and colonized Spain; the Vandals founded a Kingdom in Africa; the Burgundians encamped in the border-land between Italy and the Rhone; the East Goths ruled at last in Italy itself; and now that the fated hour was come, the Saxons, too, closed upon their prey." The removal of the legions for the defence of Italy, left the Celtic population of Britain which had submitted to the Romans, to the mercy of their foes. Picts from the north of Scotland (Celts who had not submitted to the Romans), Scots from the coast of Ireland, Saxon pirates of the channel, already terrible for their savage cruelty, leagued against the now defenceless people. For the four centuries of Roman rule had developed the arts of peace at the expense of warlike skill, and the legions on which they had hitherto depended for protection had left them, to return no more. Moreover, the alliance which, in despair, the Britons had made with warriors from the low German tribes, proved their ruin. From allies these soon turned to mortal enemies. With the help of Hengest and Horsa, the Picts and Scots were driven back. But, once landed, these allies refused to leave. Bands of their countrymen arrived in quick succession; and a wave of the great barbarian deluge by which the Empire was destroyed, spread over Britain.

In many respects, however, the conquest of Britain by Engles, Jutes, and Saxons was unique. Nowhere else was the work so difficult or tedious. The Britons fought with the courage of despair, their defence being materially aided by the nature of the country, then a land of forests, bogs, and fens. "In Britain the invader was met by a courage and tenacity equal to his own. So far as we can follow the meagre record of the conquerors, or track their advance by the dykes and ruins it left behind it, every inch of ground seems to have been fought for. Field by field, town by town, forest by forest, the land was won; and as each bit of ground was torn away from its defenders the beaten men sullenly drew back from it, to fight as stubbornly for the next."

"Instead of mastering the country in a few great battles, they had to tear it bit by bit from its defenders in a weary and endless strife. How slow the work of English conquest was may be seen from the fact that it took nearly thirty years to win Kent alone, and sixty to complete the conquest of Southern Britain, while the conquest of the bulk of the Island was only wrought out after two centuries of bitter warfare. The conquest of France by the Franks, or that of Italy by the Lombards, proved little more than a forcible settlement of the one or the other among tributary subjects who were destined in a long course of ages to absorb their conquerors. But almost to the close of the sixth century the English conquest of Britain was a sheer dispossession of the conquered people; and, so far as the English sword in those earlier days reached, Britain became England, a land that is, not of Britons, but of Englishmen." (pp. 130-1).

The Celtic population, its language, institutions, laws, almost every vestige even of Roman civilization, disappeared, driven off into the inaccessible mountain fastnesses of Wales and Scotland. Engle supplanted Celt, the religion of Woden, Thor, and the gods of Teutonic mythology, that of Christ; while an entirely new social and political order arose. "The settlement of the conquerors was nothing less than a transfer of English society in its fullest form to the shores of Britain. It was England that settled down on British soil, England with its own language, its own laws, its complete social fabric, its system of village life and village culture, its principle of kinship, its principle of representation. It was not as mere pirates or stray war bands, but as peoples already made, and fitted by a common temper and common customs to draw together into one nation in the days to come, that our fathers left their homeland for the land in which we live." (p. 149.) The new people continued as they had been. The

social and political principles peculiar to the Teutonic race, were adopted in their new settlement; and there already existed the germs of that stately edifice of ordered freedom represented by the British constitution of the present day. This "settlement of the conquerors" has been well set forth by Mr. Green in one of the most interesting chapters of his work.

As yet, however, there was no national unity. Engles, Jutes, Saxons had settled in the land, and after two centuries of conflict with the Britons and each other, the Island was still divided into three independent kingdoms. But political union was inevitable among kindred peoples who spoke the same language and possessed the same social and religious institutions. By and by, therefore, a national consciousness arose, and found expression in a national religion. The English were at length converted to Christianity, and the Roman triumphed over the rival Irish bishops. For the Christianity of the Empire had perished in the wreck of Roman civilization, and its very memory had passed away. In the interesting story of this period Mr. Green narrates a striking incident in connection with the conversion of Eadwine, King of Northumbria, told by Bede: "Moved it may be, by the appeal, or convinced by the long musings of the winter-tide, Eadwine declared himself a Christian, and in the spring of 627 he gathered the wise men of Northumbria to give their rede on the faith he had embraced. The record of the debate which followed is of singular interest as revealing the sides of Christianity which pressed most on our forefathers. To finer minds its charm lay then, as now, in the light it threw on the darkness which encompassed men's lives, the darkness of the future as of the past. 'So seems the life of man, O King,' burst forth an aged ealdorman, 'as a sparrow's flight through the hall when one is sitting at meat in winter-tide, with the warm fire lighted on the hearth, but the icy rain-storm without. The sparrow flies in at one door, and tarries for a moment in the light and heat of the hearth-fire, and then, flying forth from the other, vanishes into the darkness whence it came. So tarries for a moment the life of man in our sight; but what is before it, what after it, we know not. If this new teaching tells us aught certainly of these, let us follow it.' Coarser argument told on the crowd. 'None of your folk, Eadwine, have worshipped the gods more busily than I,' said Coif the priest, 'yet there are many more favoured and more fortunate. Were these gods good for anything, they would help their worshippers.' Then, leaping on hors' back, he hurled the spear into the sacred temple at Godmanham, and with the rest of the witan embraced the religion of the Kin (pp. 255-56).

The national consciousness, expressed at first in ecclesiastical, soon also found expression in political forms. In the 9th century Egbert, King of the West Saxons extended his dominion over Mercia and Northumbria, whose power as independent kingdoms was now completely broken, and "England was made in fact, if not as yet in name."

CANADIAN EXPOSITORS OF KANT.

Kant and his English Critics. A Comparison of Critical and Empirical Philosophy. By John Watson, M.A., LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada:

Kantian Ethics and the Ethics of Evolution: a Critical Study. By J. Gould Shurman, M.A., D.Sc., Professor of Logic and Metaphysics in Acadia College, Nova Scotia. Published by the Hibbert Trustees.

Last year the philosophical world was celebrating everywhere the centenary of one of the greatest works in modern philosophy,—the *Critique of Pure Reason* by Immanuel Kant. The celebration called forth a considerable number of works in exposition or criticism of the philosophical system, which was then evoking the enthusiasm of its admirers. Among the numerous contributions to Kantian literature which appeared at the time it is extremely gratifying to observe that perhaps none have attracted more attention among competent judges than two works which have emanated from Canadian universities.

The earlier and larger of these two works is by a writer who was already well known throughout the Dominion, among those who take an interest in such subjects, by several striking articles in the *Canadian*