

of human progress. Our own literature stands apart from both, and yet is connected with both. It also owes much to the Celts, though our language owes little. * Nor, in this *resumé*, are the languages and literatures of the Gael and the Cymry unworthy, if circumstances permitted, of more than passing mention. And then, there is the Slavonic group, fast assuming prominence. A Russian writer has been honoured by Oxford's D.C.L. † The poets of Bohemia have a place beside those of Italy, France and England, and the intellectual movement of the whole Slavonic race, seems to be assured of a glorious future, which, for some portions of it, may be a near one.

CONCLUSION.

To sum up, what do we gather from our survey of the earth's languages as to the contributions of the different races to human progress? We find that of the large heterogeneous group to which has been given the name of Allophylian, only the Chinese and those akin to it have made any appreciable contribution to civilization. Judged by the numbers of those who use it and its kindred dialects, the conquest of the Chinese tongue is far in excess of that of the Semitic and Aryan languages, taken together. Judged by its literary outcome, and the influence which it has exercised on mankind, its place among the agents of human progress is an honourable one. But, when we look for the force which has penetrated and transformed the millions of China and the surrounding nations, it is to an Aryan, one of that Indo-European stock to which we pride ourselves on belonging, that we find them indebted. ‡ Still there must have been some previous fitness in the soil or the seed of truth, which Buddhism in its purity certainly contains, would not have taken root, and brought forth such abundant fruit. Even before its introduction, the Chinese had a native civilization, comparable, at least, with that of ancient Egypt or Babylonia, and, as has already been shown, there is reason to believe that some of its benefits may, at a remote period, have been imparted to the nations of the west. Its adaptability to Chinese needs has been proved by its permanence. "Had the Chinese," * * says Dr. Farrar, never existed, "the life of man would have been the life of the savage, without government, without inventions, without literature, without art, absorbed in procuring the means to satisfy his daily wants."

On the interesting question whether the native American civilization would have gone on fructifying and spreading, until this continent had been placed on a par in intellectual and moral advancement, science, literature, art, commerce and industry, with some of the nations of Europe, it is useless to dwell. But we cannot help thinking with regret

* "In the fusion of the two races," says Mr. Morley, " * * * the gift of genius was the contribution of the Celt." Again he says: "The pure Gael—now represented by the Irish and Scotch Celts—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 First Sketch of English Literature*, pp. 8-9.)

† Ivan Tourgueneff, whose death adds another to the many losses that literature, science and art have recently sustained.

‡ Of course, if the effort in which some persons have engaged to trace Buddha to a Scythian origin proved successful, we should have to modify our racial distribution of credit for whatever boons that great preacher of morality conferred on mankind. (See *The Indian Empire*, of Hunter, chap. VII.)