

Not less interesting than these romances of race as race are the romances of the interaction of race and religion, or of race and culture. For example, the Moors of the towns and of the seacoast in North Africa, largely intermixed as they are with Arab and other Semitic blood, have swallowed Islam entire, adopting not only its religion but also its social order—its polygamy, its harems, its veiling of women. The Kabyles and Berbers of the hills, on the other hand, fairly pure descendants of the Mauritanian or Romanized inhabitants, though they have accepted Mohammedanism more or less fervently as a religious faith, have never really assimilated it as a social system. To this day they are practically strict monogamists; their women do not veil, but freely show their extremely pretty and piquant faces; while the family is organized on much the same basis as in Europe generally. In other words, the racial habit of allowing a certain freedom and independence to women has proved stronger in practice than the law of Islam: the intrusive Semite has not been able to inoculate with his ideas the Hamitic North African. Nor in "Aryan" Persia, again, has the prohibition against wine been so successful as elsewhere; while the native artistic and pictorial spirit of the Persian race has made a dead letter of the restriction against fashioning an image of anything that is in heaven above, or in earth beneath, or in the waters that are under the earth. Race, in short, has proved stronger than religion. For Persians are Shiahs, not orthodox Sunnis; they have transformed the materialistic tenets of Islam into a mysticism not far removed from that of India or the Buddhists. Who could mistake Omar Khayyam for a mere Mohammedan?

Very similar ethnical diversities of faith may also be noticed in our own islands. The Anglican Church, as a rule, has firmly established itself in the more Teutonic and south-eastern half of Britain alone. The Gaelic Celts, both in Ireland and the Scotch Highlands, have remained Roman Catholic; the Cymric Celts, both in Wales and Cornwall, have adopted Wesleyanism or some emotional form of Protestant nonconformity. Even in England proper it will be found that the Establishment flourishes best in the Teutonic south-east, while dissent is rife in the half-Celtic north, in the Yorkshire dales, in Lancashire, and in the west country. I may add, side by side with these facts, that poets, musicians and painters spring more frequently in Britain from the Celtic or semi-Celtic north and west, while they are rarer in the Teutonic or Teutonized south and east. Vocalists, in particular, are very frequently Welsh. Even in London, that vast congeries of mingled races, it is not without