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THE ROMANCE OF RACE.

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LET us begin, like a wise preacher, with a personal anecdote. It happened to me once, many years since, to be taking a class in logic in a West Indian college. The author of our text-book had just learnedly explained to us that personal proper names had no real connotation. "Nevertheless," he went on, "they may sometimes enable us to draw certain true inferences. For instance, if we meet a man of the name of John Smith, we shall at least be justified in concluding that he is a Teuton." Now, as it happened, that class contained a John Smith; and as I read those words aloud, he looked up in my face with the expansive smile of no Teutonic forefathers; for *this* John Smith was a full-blooded negro. So much for the pitfalls of ethnological generalization!

Nevertheless, similar conclusions on a very large scale are often drawn on grounds as palpably insufficient as those of my logician. Facts of language and facts of race are mixed up with one another in most admired disorder. If people happen to speak an "Aryan" tongue, we dub them Aryans. We take it for granted one man is a Scot merely because he is called Macpherson or Gillespie; we take it for granted another is an Irishman on no better evidence than because his name is Paddy O'Sullivan. Yet a survey of some such delusive examples will suffice to show that all is not Celtic that speaks with a brogue, nor all Chinese that wears a pigtail.

Some familiar instances of outlying linguistic or ethnical islands, so to speak—little oases of one speech or blood or religion in the desert of another—will serve to lead up to the curious romances of ethnology and philology which I mean to huddle loosely together in this article.

Everybody is familiar, of course, with such stories as that of the mutineers of the *Bounty*, who founded the colony on Pitcairn's Island, where a little community, about one-quarter British and three-quarters Polynesian, preserved the English language and the Christian religion for