

reader; the histories of Gregory of Tours and Eginhard, which latter Mrs. Humphrey Ward virtually employs as an engine against all history, are open to the French student in similar translations; but the many who have neither the inclination nor the time to expend upon Latin scholarship, and yet would fain know what the annals of Fulda, St. Gall and other monastic schools have to say about the Vikings, will thank Mr. Keary for his translations, and for his numerous, if not always original, references. The want of originality in a reference is no point against a scholar, for, whencesoever he may have obtained the knowledge of the quotation, his adoption of it is evidence that he has verified it and thus made it his own.

The history proper of the Vikings extends from the fourth chapter to the end of the fifteenth. The three earlier chapters form an introduction; the sixteenth chapter is an attempt at a philosophical estimate of the influence of Teutonic pagan thought upon Christianity. The first chapter on "Heathendom" gives an historical sketch of Western Europe prior to the establishment of Christianity. It is intended to introduce the Scandinavian of ancient times through his southern Teutonic brethren, so that one has no right to complain of the comparative absence of the Gaul, even of the Germanized Celt; but, when the Scandinavian is reached, the Lapp and the Finn, and the Estonian on the Baltic coast, to whose presence Mr. Keary barely alludes, raise the question: "What did the Vikings owe to these Ugrians whom they displaced, or in what relation did they stand to these apparently more primitive peoples?" It is a difficult thing to answer this double question, but not an impossible one. Even in that old book, "Mallet's Northern Antiquities," and in many modern works by European writers, Scandinavian and German, French, and even Russian, as well as in some by American authors, the peculiar relations between Scandinavian and Ugrian in matters of commerce and industry, of war and of religion, are set forth. In the second chapter, which deals with the Creed of Heathen Germany, really the same as the Eddaic creed, little attempt is made to exhibit its connection and its origin. Mr. Keary would doubtless be astonished to learn that all the elements of the Eddaic creed are to be found in a Ugrian form, fragments of ancient Turanian tradition, for which the Finnic and Estonian epics vouch. The Norsemen, therefore, did not originate that creed, but adopted it from the more cultivated and more religious, although less warlike and stalwart, aborigines on whom they encroached.

The third chapter on "Christendom" gives a brief yet interesting account of the Irish and Anglo-Saxon and Frankish missionaries, whom Ebrard has brought prominently before students of late years, and with whom the ordinary English reader has become familiar through McLeary's desirable little book on "Pioneer Missionaries." These missionaries re-converted the whole of Western Europe, to the Alpine borders of Italy, and held it until Gregory the Great, in many respects one of the noblest occupants of St. Peter's chair, began that struggle for Rome's supremacy which in time brought the presbyter-abbot rule of Culdees to an end. With this chapter Mr. Keary's philosophizing begins, and presents what he allows are apparent contradictions. It is a common thing with German Protestant theologians, and even historians, to refer to the Reformation, with its independence of Rome's authority, as the inauguration of the Germanic stage in the history of the Church; and Mr. Keary sets forth the free spirit and utterance of Charlemagne, himself no mean theologian, and other western thinkers of Teutonic origin. But, on the other hand, the ancient champions of ecclesiastical independence were the Celtic Culdees, and many of the so-called Franks who became their disciples were Gauls under Frankish rule. Those who persecuted and roasted them were Germans, like the Anglo-Saxon Winfred or Boniface. By the German, therefore, was Western Europe brought under the sway of Rome. The apostle of Scandinavia was a Culdee convert, the well-known Ansgar, the Frank.

Space will not permit anything like an analysis of the historical part of the Vikings, and, after all, who can analyze a history, an agglomeration of fact more or less interesting, arranged in logical and chronological order! Mr. Keary's task has been conscientiously performed, so that his facts are worthy of credence, as they are lucidly stated. One would like to have had a chapter or two on what seems most historical in the account the Sagas give of early maritime and land expeditions, to be believed or not as one thinks proper; but we must be grateful for what is provided. Chapter six on "The Vikings in Ireland" is naturally derived from the annals of that country, which the labours of such learned Irishmen as O'Donovan and O'Connor have made available to the student. It is thus apparent that Mr. Keary has sought in all directions materials for his Viking history, and for the setting in which it is placed. When he winds up with a chapter on "The Creed of Christendom" he leaves history and becomes a philosopher; nor, from the "Vikings," can any true idea of Mr. Keary's own creed be gained. Yet, in some respects, this is the most important part of the book.

It has already appeared that Mr. Keary finds history involving him in contradictions when he antagonizes Rome and Scandinavia. He does not necessarily give more credit to the Norsemen or the Teutons generally than they deserve when he selects their heathen creed as representative of that which interfered with, even dominated, the spirit of Christianity. He speaks of Christianity absorbing into itself some of the worst features of

heathenism, a statement rather hard on Christianity but possessing a grain of truth. Sir Henry Maine in his works in law has shown the influence of Roman jurisprudence on theological systems; Dr. Hatch lately traced the effect of Greek philosophy on Christian thought; and here is Mr. Keary, averring with all gravity, and in a calm judicial spirit, that much of so called Christian belief, as much Protestant as Catholic, is in origin heathen. He says "The ascetic monk, or his intellectual offspring, becomes the most rigid Protestant; he burns what he has adored and adores what he has burned; he, above all men, ridicules the superstition of the Catholics; but he imports his own dark and superstitious character into his new creed, and out of his 'Predestination and Election to Life' uprises a fetichism as degrading as any which he had abandoned." Mr. Keary disbelieves in mystery and magic in the Church which he identifies with sacramental efficacy or mechanical grace. He is a Theist, however, and, as a believer in God, must of necessity have faith in One whose very name proclaims that He is shrouded in mystery. Yet he is right in discarding fetich, for all power, all grace, every good gift and every perfect gift, is of God. If Mr. Keary's book helps to tear away the hideous disguise with which men have invested the Father in Heaven; if it aids men to worship and serve the Creator rather than the creature; and to bring them into relation with the only source of blessing; he will add to his name of historian that of a lover of mankind.

A BALLADE OF DEATH.

SHALL it matter to Death which way we take,
If we march in the rear or the front rank bold,
To fight for the life that we must forsake,
If we rot in the gutter, or raise with gold
A sepulchre sculptured over the mould?
Ours are the signs, but the seal is his;
Yet all of us wish in a way untold—
If Death must come, let it come like this.

Old Charon still ferrieth over the lake
The heathen that die as they died of old,
While others more modern an ending make
With visions ecstatic of streets of gold;
Each fondly believes what he hath been told
At the last; and the creed is in someway bliss;
The wish is the same, though it's manifold—
If Death must come, let it come like this.

Then let me at least leave the world awake,
All sense-numbing physic from me withhold,
And sit thou beside me for old love's sake,
Where the warmth of thine eyes shall allay Death's
cold,
And tell me the story so oft retold
Of the battles of life and love's victories
That shall last when the world's little round is roll'd
If Death must come, let it come like this.

And, Love, at the last 'ere the bell is tolled
Let thy lips lie sweetly on mine and kiss
Till the body lies dead in the arms that hold—
If Death must come, let it come like this.

SAREPTA.

INDEPENDENCE.

CONFEDERATION was followed by a movement in the direction of Independence, chiefly among the young men of Ontario, which was called "Canada First." The name was the title of a pamphlet written in 1871 by Mr. W. A. Foster, a barrister of Toronto, which fired a number of young hearts. To independence the movement manifestly tended, if this was not its avowed or definite aim. The authors of Confederation, to induce the people to accept their policy, had set before them glowing pictures of the resources of the country, and made strong appeals to patriotic pride, hope and self-reliance. These produced their natural effect on ardent and sanguine souls. It happened that just at the same time the generation of immigrants from England which had occupied many of the leading places in the professions and commerce was passing off the scene and leaving the field clear for native ambition, while the withdrawal of the troops also brought socially to the front the young natives who had before been somewhat eclipsed in the eyes of ladies by the scarlet. "Canada First" was rather a circle than a party; it eschewed the name of party, and the Country above Party was its cry. Some of the group were merely nationalists who desired that all power and all places should be filled by born Canadians, that the policy of Canada should be shaped by her own interest, and that she should be first in all Canadian hearts. With some a "national policy" for the protection of Canadian manufactures was probably a principal object. But that to which the leading spirits more or less consciously, more or less avowedly, looked forward was Independence. That they aimed at raising Canada above the condition of a mere dependency and investing her with the dignity of a nation they loudly proclaimed, and they would have found that this could not be done without putting off dependence. "Canada First" was violently denounced and assailed by the politicians of the

two old parties, who betrayed in their treatment of the generous aspirations to which they had themselves appealed the real source of their policy and the spirit in which they had acted as the authors of Confederation. The Court of Ottawa also exerted its influence, including its influence over the masters of the Press, in the same direction. The movement found a leader, or thought that it had found a leader, in a native Canadian politician who was the child of promise and the morning star at that time. But at the decisive moment party ties prevailed, the leader was lost, and the movement collapsed, not however without leaving strong traces of its existence, which are beginning to show themselves among the younger men at the present day.

In one respect, at all events, the men of "Canada First" were right. They saw or at least felt—even the least bold and the least clear-sighted of them felt—that a community in the New World must live its own life, face its own responsibilities, grow and mould itself in its own way; that Anglo-Saxon nations in North America could no more be tied forever to the apron-strings of the Mother Country than England could have been tied forever to the apron-strings of Friesland, or France to those of the Mother Country of the Franks.

There was nothing on the face of it impracticable in the aim of "Canada First." There is nothing in nature or in political circumstances to forbid the existence on this Continent of a nation independent of the United States. American aggression need not be feared. The violence and unscrupulousness bred of slavery having passed away, the Americans are a moral people. It would not be possible for Clay or any other demagogue now to excite them to an unprovoked attack upon another free nation, or even to a manifest encroachment on its rights. If they had been filibusters they would have shown it when they had an immense army on foot, with a powerful navy, and when they were flushed with victory. The New England States, and the non-slavery element of the nation generally, were opposed to the War of 1812. An independent Canada, however inferior to them in force, might rest in perfect safety by their side. But when "Canada First" was born the North-West had only just been acquired. British Columbia was as yet hardly incorporated, and the absolute want of geographical compactness or even continuity was not so apparent as it is now. Enthusiasm was blind to the difficulty presented to the devotees of Canadian nationality by the separate nationality of Quebec, or if it was not blind, succeeded in cajoling itself by poetic talk about the value of French gifts and graces as ingredients for combination, without asking whether fusion was not the thing which the French most abhorred. There is no reason why Ontario should not be a nation if she were minded to be one. Her territory is compact. Her population is already as large as that of Denmark, and likely to be a good deal larger—probably as large as that of Switzerland; and it is sufficiently homogeneous if she can only repress French encroachment on her eastern border. She would have no access to the sea: no more has Switzerland, Hungary, or Serbia. Already a great part of her trade goes through the United States in bond.

The same thing might have been said with regard to the Maritime Provinces—supposing them to have formed a legislative union—Quebec, British Columbia or the North-West. In the North-West, rating its cultivable area at the lowest, there would be room for no mean nation. But the thread of each Province's destiny has now become so intertwined with the rest that the skein can hardly be disentangled. That the North-West, if it is not released from the strangling tariff, may take a course of its own is not unlikely; but it is unlikely that the course will be Independence.—*From Canada and the Canadian Question. Goldwin Smith, D.C.L.*

ART NOTES.

NEITHER Detaille nor Lefebvre, both of whom were candidates, was elected to the vacant seat in the French Academy of Fine Arts, in Meissonier's place, but Jean Paul Laurens.

THE Berlin Art Exhibition was opened last week with much pomp and ceremony. The Emperor and Empress and Empress Frederick were present, together with the members of the diplomatic corps and many municipal, military and naval notabilities.

It must never be forgotten that the *raison d'être* of a photograph is quite other from that of a work of art. Photography registers facts, keeps memory green, stimulates creation, helps the artist to acquire knowledge—to educate himself, in fact; in brief, it is a means to an end. A painting is an end in itself, and, as Mr. Whistler has said of a true work of art, it is finished from the beginning. To entertain the fancy that photography can ever in any way rival art, or make pictorial art superfluous, as so many simple-minded folk do, is as insane, as much "a fond thing vainly imagined," as to regard a verbatim report of a trial as a work of art—let us say a trial for murder—with a descriptive narrative, however well done, of the progress of the trial, the scene in court, the appearance and manner of the *dramatis personæ*, together with a picturesque account of the environment of the human figures. In this connection the word art is used, of course, in its highest and more legitimate sense, which implies something created. Naturalistic descriptions have value as naturalistic paintings have value, as rough notes, as storehouses of accurate facts from which, in the one place