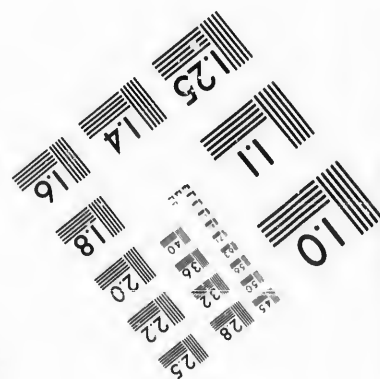
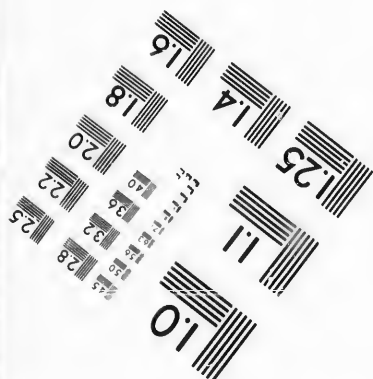
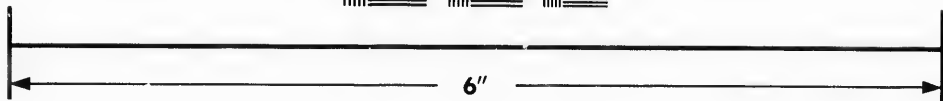
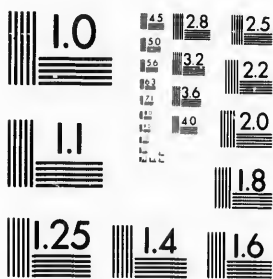


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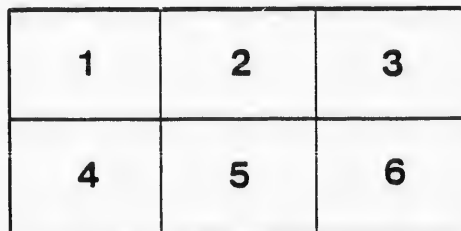
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LANGUAGE AND CONQUEST:

RETROSPECT AND A FORECAST,

BY

JOHN READE.

FROM THE

TRANSACTIONS OF THE ROYAL SOCIETY OF CANADA.

VOLUME I., SECTION II., 1882.

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Language and Conquest.—A Retrospect and a Forecast.

By JOHN READE.

(Read May 27, 1882.)

[Abstract.]

Real, permanent conquest is something more than that of mere physical force; and, though it may be initiated by the rough methods of war, is confirmed and perpetuated by moral agencies. It is a conquest of mind by mind, a conquest in which the victor is a teacher and the vanquished a learner. It is, in fact, a conquest of civilization. * Among the evidences of this kind of conquest, by which a people's ideas of politics, of ethics and of religion are gradually but surely changed, that of language holds a prominent place. For its language is the expression of a nation's mind and character, and comprises its spiritual and intellectual history.

As articulate speech, whether an inborn gift or developed as the need for it arose in the course of ages, is that faculty which distinguishes man from his humbler fellow-creatures, so there are grades in language which separate one race of men from another. The Aryan family is very definitely marked off from that of the Semites, while the differentiation is still more decided between either of these and the great horde of tongues outside their common pale.

THE ALLOPHYLIAN LANGUAGES.

The word Allophylian which has been applied to the latter is an expression of the defeat and despair which have hitherto attended all attempts at classification. Yet those languages, thus somewhat contemptuously lumped together under a common stigma of estrangement, are spoken by the vast majority of the world's inhabitants, and some of them have played no insignificant part in the drama of human development. They comprise the mother-tongues of the millions of dwellers on the steppes of Asia, in near and farther India, in China, Corea, and Japan, in Africa, Oceanica and America. They are spoken by men of every hue, of every type of feature, of nearly every class of intelligence. The value of philology, as Dr. Tylor points out, is shown by the fact that, whereas by features alone it would have been impossible to distinguish some of the Semitic peoples from the mass of the dark-white nations, in language there is found an infallible criterion, where from mere physique we would hesitate in pronouncing a decision. It is by this criterion we know that the Basque, the Finn or the Magyar, however closely he may resemble his neighbor, in Spain, Livonia or Hungary, is nevertheless of a totally different stock.

* "It is intellect after all that conquers, not the strength of a man's arm."—Theodore Parker, quoted in Winchell's *Preadamites*, pp. 157, 158.

Canon Farrar says that, so small has been the importance of the Allophylian races, as contributors to the sum of human progress, if they were all swept away from the face of the earth, vast as would be the numerical lacuna which they would leave in the population of the globe, "they would, with the exception of the Chinese, leave scarcely a single trace behind them in the religion, the history or the civilization of mankind." Still, neither themselves nor their languages are unworthy of careful study, and of late years some of the foremost intellects of both hemispheres have been unitedly endeavoring to throw light on that most interesting portion of them whose career was passed on our own continent.

What has been the share of those races of scattered and isolated tongues on the general onward movement of humanity? Not so small, notwithstanding Dr. Farrar's adverse verdict, as might at first appear. In Asia, as in Europe, and later on, in America, they occupied the place of aborigines to the Aryan or Indo-European colonies. If their speech was in far remote times akin to that of either Semite or Aryan, the missing link has not yet been found. But a century ago no one dreamed that the Hindoo was the kinsman of the Anglo-Saxon, the Celt and the Slav, and who can tell what discoveries of equal import may be in store for the diligent student of languages? As science has already raised from the dead long buried races and breathed life and majesty and beauty into tongues long silent, may it not yet reach still farther into the shadowy past and, crossing the confines of the Aryan realm, extend its conquests to the time and place when Aryan and Turanian used a common speech and worshipped at the same altar? * The main difficulty, in contemplating the Babel of Allophylian tongues is the lack of any means of judging whether they have remained the same or nearly the same as they were when the undivided Aryans lived among those who spoke them. It may be that the shock and attrition of rival tongues have so transformed them that the ancestors of those who speak them to-day would no longer recognize them if they rose from the dead. This is the conclusion which some philologists have reached. Dr. Tylor says that the Chinese and the allied monosyllabic tongues, so often employed to illustrate what man's primitive speech may have been, "may not be primitive at all, but may come of the falling-away of older complicated grammar."

* I am not unaware that there is a school of philologists who maintain that in prehistoric times languages, instead of being fewer, were more numerous, than at present. The traditional notion of one original human speech has been almost universally given up by men of science. Paley, in the preface to his "Hesiod," thus states the view of early multiplied languages: "If one language had been given to man at first, we cannot explain the phenomenon of great families of languages possessing hardly any (if any) common elements. But we can easily explain this by supposing them to have been separate and wholly independent creations of the linguistic genius or faculty of man, consequent on a distant and final dispersion of the first families." But even this view would not render hopeless the search after some essential bond of union between an Aryan or Semitic tongue and some unit or cluster of the so-called Allophylian languages which in times far remote had strayed away from its kindred surroundings. Hitherto, however, some of the supposed links exhibited have been so obviously absurd that even if a true bond of union were discovered, it might at first be looked upon with suspicion. Facts, nevertheless, must ultimately assert themselves. The extraordinary discovery recently made (*London Quarterly Review*, July, 1882) of a connection between the most ancient literature of China and that of the Turanian founders of Babylon, when associated with the fact (as pointed out by Professor Sayce) that the culture of the Babylonians, including the art of writing, had been communicated to the Hittites and by them to the people of Asia Minor long before the introduction of the Phœnician or Greek alphabet, tends to establish relations between the West and the far East hitherto undreamed of. (See Schlieman's "*Ilios*", App. III). If successfully followed up this discovery may show that our debt to the "Allophylians" is greater than our Western pride would, perhaps, willingly admit.

And he reminds the advocates of the "primitive" theory that "the Chinese nation, like the Egyptians and Babylonians, had been raised to a highly artificial civilization before the Phœnicians and Greeks came out of barbarism." It is, moreover, the tendency of all languages, in the course of time, to drop inflections, and the total lack of them in Chinese may simply be the result of exceedingly great antiquity.

The monosyllabic language of China has been spoken by some persons whom the verdict of mankind has pronounced worthy of veneration. If we estimate their rank in the hierarchy of benefactors of their race, by the number of those on whose lives they have exercised a shaping and controlling influence, no Western sages can be compared with Confucius and Mencius. Nor are there any moral precepts, save those for which a higher than human origin is claimed, more adapted to make men wise and loving and happy than those of the Four Books, which bear the name of the great Chinese teachers. (See Pauthier's "*Confucius et Mencius*," *passim*). Of their pure and lofty morality, says M. Pauthier, we may well be proud, whatever be our progress in civilization. As to the literary value of the Chinese language, Dr. Farrar thinks that it has "far more right to stand on a line with Sanscrit than Hungarian, or even than Finnish, and far more right than Egyptian has to stand on a line with Hebrew." According to Archbishop Trench, the worth of a language and those who speak it has no better test than their proverbs and the Chinese language abounds in this species of condensed wisdom. As to Chinese poetry, Mr. Giles (than whom there is no better authority on the subject) writes as follows: "I am acquainted with nothing which could be taken as a better specimen of the highest flights of Chinese inspiration than that beautiful poem, Tennyson's "Dream of Fair Women." Can it be said that such a language, whose productions are models for the literary classes of half the world, a language which for over two millenniums has been the mother speech of statesmen, poets, orators, inventors, warriors, merchants, manufacturers, and whose fame though it may not have reached as far west as the "Isles of the Gentiles," is a household word to 500,000,000 of men, can have had an insignificant share in the enlightenment of the world? To those who spoke it, even, we owe some of our most important inventions, arts and industries, some of them the very mainspring of modern progress. Explorers have been busy during the last century among the ruins of Babylon, of the Nile lands, of Asia Minor, of Greece, of Italy, of the vanished races of our own continent. If China, too, were only known by its remains, archaeologists would, probably, be equally interested in it. But, having survived every empire of both hemispheres, it lacks the charm we attach to what is dead. "He who would realize by analogy," says that wonderful genius of strange experiences, W. G. Palgrave, "what Egypt was in her earlier better days, before Hyksos or Persian, Greek or Roman, Arab or Turk, had dwarfed her down to their own lesser stature, let him visit Canton.* * * There he may study the results of a government based on reverence, on guarded rank, on respected age; of a priesthood kept within its proper limits of ceremonial observance and rational rites, * * * of administrative wisdom wisely limiting itself to the good order, sufficiency and happiness of man's actual life.* * * Doubtless, there is much that China might advantageously learn from Europe; but Europe, too, unquiet, disintegrating Europe, might, with, at least equal advantage, take more than one lesson from Cathay." Whatever may be said to the contrary, moreover, the power of China is by no means on the wane, and the re-conquest of Kuldja, the annexation of the Panthays, the awe with which the sovereigns of Peking are regarded even in Nepal, show that neither is the past forgot-

ten nor are its traditions unfit. Now that the age of railway construction has begun in a region where labour is so cheap, ere long the millions of China may be at the gates of Europe as they have already reached the Golden Gate of America, and, when they begin to swarm in force, who shall keep them back? Under new conditions the story of Attila may be repeated and, for good or ill, Europe and Asia as well as Asia and America, may be brought into industrial rivalry. Before such an inroad the tents of Shem and Japheth's enlarged borders could not long hold out. And that this effusion from over-crowded China must eventually take place is as certain as that a vessel filled beyond its capacity must overflow. In what way the event will modify the races and the civilization of the future it is not easy to say, but if we regard it as even remotely possible, it surely ought to induce the scholars and *savants* and statesmen of the Aryan West to study, more than they have hitherto done, the history, the language and the capabilities of that vast host of humanity of whose destined invasion the pioneers are already at our doors.

In considering the conquests of the other Allophylian tongues of Asia, we have to deal with triumphs based on forcible intrusion rather than on moral sway. Some of them have, however, been no strangers to a literary culture of a comparatively high rank. But, except in rare instances of self-abnegation, where scholars, "with nothing to tempt them but the love of truth, have turned aside from the Hesperian Gardens of Aryan Philology into the apparently barren fields of Allophylian research," as yet little has been done towards the formation of a just estimate of their importance. When Dr. Leyden, assisted by William Erskine, translated from the Jaghatai Turki the "Memoirs of Mohammed Baber," Lord Jeffrey wrote that the strongest impression which the perusal of the work left on the mind, besides that of the boundlessness of authentic history, was that of the uselessness of all history that did not relate to our own fraternity of nations. That opinion still largely prevails. It has required all the learning, eloquence and enthusiasm of Max Müller, and now and then a little pardonable exaggeration, to persuade his adoptive compatriots that the treasures of even Sanscrit literature are really worth examination. The languages of Corea, Japan, * Burmah and Siam, are cognate to the Chinese, though differing from it in important respects. The Pali, a sacred dialect, is interesting from its affinities to Sanscrit, as well as Chinese. The Prakrit of the Jainas and the Javanese Kawi are also sacred daughters of the Sanscrit. A struggle for the mastery is now going on among the languages of the two great Indian peninsulas. Some have already retired baffled from the unequal contest, while others are undergoing metamorphosis from their contact with European tongues. † The researches of Von Hammer, Europeans, Vambéry, and other writers, have shown that the Turanian or Altayan group is not unworthy of careful and respectful study. The language of the Osmanli Turks is described as soft, harmonious and flexible, and its rules of grammar are simple and rational. It is, indeed,

* The literature of Japan is copious, dealing with history, poetry, drama, theology, ethics, science, art, industry and etiquette. Elaborate commentaries have been composed by the men of letters on the most important classics, and treatises on grammar and philology are numerous. The *Chrysanthemum*, a monthly magazine, published at Yokohama, "for Japan and the far East", is edited with much ability and supplies English readers with valuable information as to the life, literature and general progress of the Empire. The agent in Canada is the Rev. W. H. Withrow, D.D., Toronto.

† According to a recent census, the following languages are spoken in British Burmah: Burmese, Karen, Tulu, Shan, Chinese, Bengali, Hindustani, Telugu, Tamil, English, Danish, French, German, Italian, Norwegian Portuguese and Swedish.

in the exceptional position of being superior to those who use it. Finnic and Hungarian have considerable literatures, and are well adapted for poetry. The Basque, which, not merely in Europe, but in the entire eastern hemisphere, is a speech apart from all around it, has a peculiar interest for us from its affinities with some of the native tongues of this continent. Of these, Mr. Strong, in his "North Americans of Antiquity," says that the number is estimated at thirteen hundred, and Mr. Hubert Bancroft, in his "Native Races of the Pacific States," has classified six hundred distinct languages between northern Alaska and the Isthmus of Panama. But of these many are only dialects. Of all the American tongues, the greatest antiquity is assigned to the Maya-Quiché, of which the characteristics are said to be "flexibility, expressiveness, vigour, approximating to harshness," while it is also described as rich and musical in sound. As an instance of the extremes to which some theorists carry a favorite hobby, it may be mentioned that Dr. Plougeon sets down one-third of the Maya tongue as pure Greek! That which is now known as the Ilihua, and is in use among the Indians of Peru, is important on account of the civilization of which it was once the medium, as is also, for a like reason, the Nahua or Aztec. Of three important northern languages, Canadian clergymen have recently published original dictionaries or revised editions of old ones. These are the Ojibwe (or Ojibway) Dictionary (with grammar) of Bishop Baraga, published in an improved form by Father Lacombe, the Dictionary (with grammar) of the Cree language, by the same authors, and the Abbé Cuq's "Lexique de la langue iroquoise." The value of these works to the philologist, and to those engaged in mission work on Canadian territory, can hardly be over-estimated. Professor Campbell, of Montreal, has prepared a comparative vocabulary of American Indian and East-Asian tongues and dialects, which is printed as an appendix to his interesting lecture on the "Aborigines of Canada." Dr. G. M. Dawson's vocabulary of the Haida Indians of the Prince Charlotte Islands is another valuable contribution to our store of knowledge. He suggests that the syllable *h* or *hl*, prefixed to many words, probably in most cases represents the article. It occurs to me that it might also indicate some kinship with the languages of Mexico, of which this literal combination is a marked feature. A tradition has long prevailed (see Bartlett's "Personal Narrative, etc.," Vol. II., p. 283.) that the Aztecs or Ancient Mexicans migrated from the north to the valley of Mexico, and made three principal halts on their way thither. On this point, Mr. Bartlett says that "no analogy has as yet been traced between the language of the old Mexicans and any tribe at the north in the district from which they are supposed to have come; nor, in any of the relics, or ornaments or works of art, do we observe a resemblance between them." Now, as will be seen by Dr. G. M. Dawson's account of the Haida Indians, and by the accompanying illustrations, they surpass all the other northern tribes in "construction, carving and other forms of handiwork," and he entertains a hope that they may be enlisted in other and more profitable forms of industry. If, then, the feature of their language just mentioned can be proved to indicate a relationship with that of the Aztecs, there would certainly be some ground for the belief that they are a fragment of the original northern stock from which, according to so many writers, the conquering Mexicans were derived.

Were any of the American languages adapted to the needs of a higher civilization, or, had not the Spaniards in the 15th and 16th centuries interrupted the spontaneous advance of the aboriginal empires in the paths of progress, might they, unaided, have reached a

rank such as other nations, similarly situated, attained in the old world? It is vain to inquire, but that their languages were in some respects adapted to the purposes of a high civilization there is some reason to believe, from the fragments of Mexican and Peruvian poetry which have been saved from the wreck caused by Spanish superstition and vandalism. One of the poems that have come down to us might have been written by the sad-fated Maximilian, instead of by his predecessor, the Emperor Nezahualcoyotl. My version is translated from the French of M. Faucher de St. Maurice's delightful narrative: "De Quebec à Mexico: "

"All things that are last but a little while;
How short is life! its pride and power how brief!
To-day we live; to-morrow we are dust.
This whole vast world is but a sepulchre,
Where all that moves must soon be hid from view.
Thither all tend, as rivers, brooks and streams
Flow to the sea, their universal goal.
What has been is no more; what is to-day
To-morrow will be gone. The graves are full
Of dust that once was quick with life as we,
Aye, some who sat on thrones or ruled at councils,
Or were obeyed by armies, and subdued
Whole provinces, in their towering pride
Made them seem more than mortal—now, alas!
Where are their might, their boundless luxury,
And those imperial splendours? In the grave."

The only other instance of native American poetry that I can afford to give is an ancient Peruvian *yaravi*, or song, which is supposed to be the complaint of a maiden for her lost lover, and of which the French version, from which I have translated it, will be found in the *Compte-Rendus* of the *Congrès des Américanistes* for 1875:

I.

"When the poor turtle-dove has lost the object of its affections, in its wild grief it flutters its wings and flies restlessly to and fro.

II.

Everywhere it seeks for the missing one, flying far over the broad fields, and searching with the inquiring eye of love, every tree and every plant.

III.

But alas! it has sought in vain, and now, hopeless, with throbbing heart, it weeps unceasingly—weeps fountains, rivers, gulfs, oceans of tears.

IV.

Such alas! is my case! So have I been in my sorrow ever since that sad day when I was so ill-fated as to lose thee, my sweet charmer, my divine chanter.

V.

I weep, though I know it is in vain For my sorrow is so great that I breathe only tears, terrors, anguish and cries of lamentation.

VI.

The whole universe is moved by my sorrow, for I am the most faithful of lovers. Lo! all creation weeps for my lot—man, beasts, fishes and birds.

VII.

As long as my life lasts, I will follow thy wandering shade—yea, though water, fire, earth and air should attempt to stand in my way!"

If these two poems are at all representative of the poetic genius and expression of the more advanced of the native nations and tribes, one would think that out of the relics that cruelty, ignorance, and fanaticism have spared, there might be compiled an American anthology which would not be unworthy of the majestic grandeur and varied beauties of our great continent.

THE SEMITIC FAMILY.

About 2000 B.C., the first conquest of which monumental history informs us, was made by a Semite over a Tiranian tongue. The Accadians, who inhabited the valley of the Euphrates, had made considerable progress in civilization, had a literature of their own, and comprised adroit workers in various arts and industries. To them (as already hinted) we are, in all likelihood, indebted, indirectly, for our alphabet. But, having imparted valuable knowledge to their Semite conquerors, the Accadians adopted the language of the latter and became practically a Semitic people. It is a curious evidence of the vitality of language, and of the strong but often unseen links which unite "all nations that on earth do dwell," and the past with the present, that a word which is familiar to every Christian child, a word which, in its Hellenistic form and meaning, may have been hallowed by our Saviour's use, a word which Mohammed said he was taught to repeat by the Angel Gabriel, a word which, through successive ages, has been associated with all that is holiest, most hopeful, most consoling, by Jews, by Christians, and by Mohammedans, the word "Amen," was, in its original form, employed millenniums ago by those ancient Accadian scribes, the recovery of whose compositions was one of the proudest rewards of modern exploration. Of the literature which sprang from the united intellectual resources of the two distinct races thus brought into contact, the late George Smith, of the British Museum, and his fellow-workers and successors in Babylonian research, have deciphered some of the most important remains. Among them are a hymn to Samas (Shemesh, or the Sun), and the Chaldean account of the Deluge, included among what are called "the Izdhubar Legends." The Babylonians and Assyrians have a peculiar interest for Christendom from their connection with the history of the Israelites and Jews in the Old Testament; and the Semitic group of races to which they belong, is too well known to need any particular description. With those races the languages of the group do not clearly correspond, some of the peoples using Semitic tongues being assigned by some philologists to non-Semitic races. On that

point, however, it would take me too long to dwell at any profitable length. Suffice it to say that (if we except the Phœnician and Punic in the days of Tyrian and Carthaginian colonizing enterprise, the Arabic, during the domination of the Caliphs, and the Hebrew, in the wake of the Jewish wanderings) the Semitic languages have been seldom found far away from the limits of their ancient cradle-land. Yet of no group of tongues have the conquests been more splendid or more enduring, if we have regard to the influence of their literatures on the nations of the world. As an Aryan was destined to be the religious teacher of countless myriads of the races of farther Asia, so from the tents of Shem was to spread the light that was to lighten the gentiles of the west. Palestine is the Holy Land to the proud civilizations that arose on the ruins of Rome. Rome itself put a Jewish fisherman in the high place of its haughty Cæsars. Hebrew, which Greek and Roman scholars did not think worth the trouble of learning, became the Holy Tongue, a "sacred and original language," occupying a serene height by itself, apart from any vulgar speech (though Greek, too, was allowed to share in its sanctification), and endowed with graces and privileges of which no other language could boast. Though the Jews are strangers in all lands, and their only home is among strangers, their sacred books are the most valued literature, the most prized heritage of Christendom. Nor does their influence end there. The Old Testament was the foster-mother of Mohammedanism as well. To the followers of the Prophet, as to us, Abraham is the father of the faithful; and there is not a community of either creed from Yokohama to San Francisco, or from Siberia to the Cape of Good Hope, whose belief and worship, and even whose common thoughts and speech do not bear some impress of Judaism. The Hebrew language has not penetrated and interfused other languages, like the Latin and Greek, but much of the peculiar phraseology which was familiar to Moses, to David, to Isaiah and to Paul may be heard to-day in every domestic gathering, in almost every thoroughfare in the civilized world. Every recurring Seventh Day recalls the law of Moses and on the most momentous occasions in our lives: at the font, at the marriage altar, at the death-bed, at the grave-side, we hear words of comfort, of warning, of sympathy which were common to the Jewish people when as yet the glory had not departed from Israel. What conquest could be more marked, more permanent than that? And yet that is not all? Did not Jewish modes of thought modify those of Phœnicia, of Egypt, of Greece, of Persia, of Rome,—being, perhaps, modified themselves in turn? For the communication of nation with nation was undoubtedly less exceptional in ancient times than it was once the fashion to believe. Josephus says that the *Aurea Chersonesus* of India was the destination of Solomon's fleet and, whether or no, it is reasonable to believe that the Jews, especially after the exile, were no strangers to the life and movement of the civilized world from the Indus to the Pillars of Hercules.

That the Phœnicians, near neighbors to the Jews, and speaking almost the same tongue, made important contributions to civilization, it is needless to say; but, like those who give their own blood to invigorate others, their labours and victories only went to build up the greater power of Rome. The mistress of the world never forgave her rival, though she relented so far as to build a second Carthage; but Greece never ceased to remember the "letters Cadmus gave." Dr. Arnold has emphasized the providential close of the triple conflict. Still, even if we give our sympathies to the victor who was to hand down the gains of his triumph to ourselves, we cannot but regret that those who conferred on Europe the glorious boon of letters should have left so few traces of the language to which

the discovery or wise adaptation was first applied. Dr. Davis, in his interesting work on "Carthage and its Remains," gives an engraving of a Punic inscription found at Pula, in Sardinia, the letters of which resemble those of the Hebrew alphabet, and the words of which (as interpreted) are also Hebrew. The first part of the *Corpus Inscriptionum Semiticarum* of the French Academie des Inscriptions, that which relates to Phœnician and Punic inscriptions, has recently been published. It contains fifty Phœnician inscriptions, of which forty were discovered in Cyprus. Some of them are bilingual—Greek and Phœnician—and the resemblance of the latter to Hebrew is close throughout, making it certain that, whatever was their race, the Phœnicians were Semites and almost Israelites in language.* If we include in the estimate the career of both motherland and colonies, the sway of the Phœnicians endured for at least fifteen hundred years. They are especially interesting to us as to them, of all the nations of antiquity, the world was most indebted for what it knew of that other world that lay beyond the Pillars of Hercules. Whether they ever touched these shores is doubtful, though M. Paul Gaffarel has collected no slender evidence in favour of that hypothesis. That they had dealings with the tribes on the Gold Coast, would appear from the statement of Herodotus (Herod. IV., 196.)

Whatever side we take in the controversy as to the classification of the ancient Egyptian language,† there is no branch of study more interesting or variously fruitful than that which concerns the early dwellers on the banks of the Nile. In any estimate of the causes which contributed to human progress, they must have a leading place. Whether, as some argue, to them belongs primarily the credit for the moral and intellectual conquests of the Israelites, we cannot venture to affirm, but they undoubtedly had no small share in the training of the Greeks for the part they were to play, in turn, as teachers of mankind. How far their language, as an instrument for the communication of thought, contributed to that result, cannot be stated with confidence; but in that respect they were

*The Punic scene in the *Penulus* of Plantus (Act. V., Sc. I) has never been satisfactorily deciphered but there is no doubt of the kinship of the language with Hebrew.

†Some philologists look upon the ancient Egyptian as representing a stage of transition from Turanian to Semitic. M. Alfred Maury considers it allied to the Berber whose domain once extended even to the Canary Isles. At the same time he finds in it, as in all the languages of the Eastern side of Africa, traces of Semitic influence. (*Indigenous Races of the Earth*, pp. 56, 57.) Champollion-Figeac says that the ancient Egyptian, resembled in stature, physiognomy and hair the best constituted nations of Europe and Western Asia, and, differing from them in complexion, which was tanned by the climate. In this view he is supported by his illustrious brother. (*Egypte Ancienne*, p. 27.) Canon Rawlinson expresses the following opinion as to the Egyptian language: "Although in some respects it presents resemblances to the class of tongues known as Semitic, yet, in its main characteristics, it stands separate and apart, being simpler and ruder than any known form of Semite speech, and having analogies which connect it on the one hand with Chinese and on the other with the dialects of Central Africa." (*The Origin of Nations*, Part II., chap. 3.) Dr. Birch writes as to the whence and how of Nilotic settlement: "The race of men by whom the Valley of the Nile was tenanted was considered in their legends to have been created by the gods out of clay; a legend closely resembling the Moslem account of the creation of man. Modern researches have, however, not as yet finally determined if advancing from Western Asia they entered the alluvial land bringing with them an already developed civilization; or if ascending from Ethiopia they followed the course of the river to its mouth; or if they were aborigines, the date of whose appearance is beyond the knowledge of man and the scan of science. On the earliest monuments they appear as a red or dusky race, with features neither entirely Caucasian nor Nigritic, more resembling at the earliest age the European, at the middle period of the Empire the Nigritic races or the offspring of a mixed population, and at the most flourishing period of their Empire the sallow tint and refined type of the Semitic families of mankind." (*Egypt*, in the series of "Ancient History from the Monuments.")

far less happily endowed than the Greeks. To attempt any survey of the character and work of Egyptian civilization would require a paper (rather a library, indeed) to itself.

Among the moral conquests of the Semitic languages, mention has already been made of Arabic. In this case, as in that of Hebrew, those who were brought beneath its sway were, in the main, affected by the enforcement of new ideas, not by the adoption of a new language. There were exceptions, indeed, as with the Turks, North Africans and others, who made the language, as well as the faith, of the victors their own. But in few, if any, cases did the new language entirely, as in the conquests of Rome, displace the old. Generally contented with stagnancy, the Arabs have proved that, when some grand common impulse urges them to unwonted action, they can display an energy which carries all before it. In the spread of their civilization, the sword went first, ruthlessly hewing a way for the enthusiasts, and, when there was no more to subdue, the pen followed on a mission at once soothing and elevating. DuBois Reymond thus describes the course of Arab civilization in the day of its greatest energy: "While beneath the sign of the cross the night of barbarism had settled down on the western world, in the East, under the green standard of the Prophet, an original form of civilization had been developed, which not only preserved what had been won by the classical peoples in mathematics, astronomy and medicine, but even itself made no mean acquisitions in those sciences." The stages through which they passed in attaining that result were remarkable. First, they appear as rude warriors, ignorant and despising learning, only full of a fanatic and sanguinary zeal. Not till the close of the 7th century, did the leaders begin to show some regard for culture. Then the Omniades and Abbassides gathered to their courts the most distinguished scholars of their time, and, under the glorious sceptre Haroun al Raschid, the contemporary of Charlemagne, literary merit, met with an encouragement worthy of the most fruitful days of ancient Greece. At that time, in both east and west, there seemed to be a sure promise of the revival of all that was best in the old learning, and of a new life for physical science. The Arabs excelled in poetry and in prose that is akin to it—tales marked by gorgeousness of imagination, and narrated with rare dramatic skill. They also cultivated history with success and, indeed, as Sismondi says, had a passion for every species of composition (except epic poetry, comedy and tragedy) and such a desire to leave no subject untouched that Benzaid of Cordova and Abd-ul-Monder, of Valencia, wrote a serious history of celebrated horses, as did Alasneco of camels that had risen to distinction. But the study by which they most influenced the West was that of philosophy. They read with eagerness the works of Aristotle, which they translated and expounded, and there is little doubt that, as their lyric and didactic poetry affected the style of the Romance writers (see Fauriel's "History of Provençal Poetry," translated by Dr. G. J. Adler, chapter xiii.) so their allegorical interpretation of the great philosopher had a marked influence on the schools of the West. To them, also, we owe, indirectly, at least, our numerical notation, our initiation into algebraic methods, the first impulse to the study of chemistry, and the foundation of nearly all the knowledge that Europe long possessed of botany, of scientific agriculture, of astronomy, and of other sciences in which the pupils were afterwards destined to so far surpass their masters. But, if we except the small Arabic element in the Spanish language, and a few words added to the vocabularies of the other western nations, with the names of some rivers, hills and towns in the Iberian peninsula, there is nothing left to remind the student of the great influence once exerted

in Europe by this conquering race. In Asia and Africa, on the other hand, though, intellectually, the results of the Arab conquest have been poor compared with what innate capacity and diligent cultivation have aided it to produce in Europe, its influences have been real and lasting.

THE ARYAN LANGUAGES.

The original home of the Aryans is supposed to have been somewhere near the sources of the Oxus and Jaxartes. Of those who in far-off times parted from the parent stock, some moved south-westward; others, south-eastward. Of the latter, a portion proceeded onward until they reached the Punjab, from which they spread themselves, chiefly as Brahmas and Rajputs, over India. The remainder of the eastward-moving band turned back westward, and became the ancestors of the Iranians and Persians. Of the early Punjab settlements, the great literary memorial is the Rig-Veda, the age of which is unknown. It has been ascertained, however, that the Vedic religion had its followers before the rise of Buddhism in the 6th century, B.C. In the early hymns the Aryans are on the north-west frontier, just starting on their long journey (see "The Indian Empire," by Dr. W. W. Hunter), but before Megasthenes visited the country at the end of the 4th century, B.C., they had spread to the verge of the Gangetic Delta. The value to European students of Sanskrit literature has been fully set forth in Prof. Max Müller's recently published and most interesting work: "India: What can it teach us?" Some idea of the wealth which its literature enshrines may be gathered from the following extract from Mr. Edwin Arnold's introduction to his translation into English verse of "A Book from the Iliad of India:" "There exist two colossal, two unparalleled epic poems in the sacred language of India, which were not known to Europe even by name till Sir William Jones announced their existence; and which, since his time, have been made public by fragments, mere specimens, bearing to those vast treasures of Sanskrit literature such small proportion as cabinet samples of ore have to the riches of a mine. Y those most remarkable poems contain all the history of ancient India so far as it can be recovered, together with such inexhaustible details of its political, social and religious life, that the antique Hindoo world stands epitomized in them. The Old Testament is not more interwoven with the Jewish race, nor the Koran with the records and destinies of Islam, than are these two Sanskrit poems with that unchanging and teeming population which Her Majesty Queen Victoria rules as Empress of Hindostan. The stories, songs, ballads, histories and genealogies, the nursery tales and religious discourses, the art, the learning, the creeds, the philosophy, the moralities, the modes of thought, the very phrases, sayings, turns of expression and daily ideas of the Hindoo people are taken from those poems. * * The value ascribed in Hindostan to those two little known epics has transcended all literary standards established in the West." The truly historical character of the Veda is proved by Prof. Max Müller through the identification of the rivers mentioned in it (such as the Kubha with the Greek Cophen, the modern Cabul). The religion of the Indo-Aryans was, according to Prof. Monier Williams, a "creed based in a vague belief in the sovereignty of unseen natural forces," and the aim of Buddha in his mission was, he believes, "to remove every merely sacerdotal doctrine from the national religion, to cut away every useless excrescence, and to sweep away every corrupting incrustation."

As to the literature and religion of the Iranic or Persian branch of the Eastern Aryans,

I must be very brief. Zoroaster's name, says Dean Stanley, has always been bound up with the beginnings of sacred philosophy. Prof. Monier Williams ascribes to his system "a high spiritual character." It is, he says, "a simple reflection of the natural workings, counter-working and inter-workings of the human mind, in its earnest strivings after truth, in its eager gropings after more light, in its strange hallucinations, childish vagaries, foolish conceits and unaccountable inconsistencies." Of the Zendavesta, and the religion which it represents, we are not, the same writer rightly urges, to measure its importance by the small number of persons whose bible and creed they are, but by their connection with the history of those who were the first among the Aryans to achieve empire, who inherited the glory of the Assyrians and Babylonians, and "were for a time the most conspicuous and remarkable people on the surface of the globe, influencing by their religion and philosophical ideas, by their literature, laws and social institutions the intellectual development of the whole human race." From that point of view the Iranian conquests through Zoroaster may well be put on a par with those of the Indo-Aryans through Buddha. The imprint of their mind on that of the combined Semite and western Aryan world may, rather, indeed, take precedence for the importance of its issues to the influence on those around it of any other community of which we have any record. Apart from its place in the history of religion and philosophy, Persian has had a long and honourable literary career.

When from the Asiatic we turn to the European Aryans, we find ourselves on more familiar ground. I need not linger on the story of Greece and Rome. The history of the former, though so changeful, has been, in a sense, continuous from its heroic age to the present. In the long line of Greek speech and literature there has been no break from Homer to George Phranza,* or even, as Canon Farrar says, to Trioupi. "In no other language," continues the same writer, "which the world has ever heard would it be possible to find the works of writers separated from each other by such enormous epochs, and yet equally intelligible to any one who has been trained in the classical form of the language." Greek poets and historians and philosophers still help to make scholars and thinkers. Their productions have not only contributed to our greatest intellectual successes, but are a living acting force in the work of modern civilization. Even what we owe to Hebrew Greek aided us to win and make our own, and those benefits which Arab culture conferred on mediæval Europe, the Arabs themselves had, in a great measure, learned from the Greeks. It is in the treasures of the Greek language that we look for an account of those "institutions and conceptions which lie at the base of modern civilization, and at the same time it contains the record and presents the spectacle of precisely those virtues in which modern civilization is most deficient." (Farrar's "Greek Syntax.") Nor can Latin justly be called a dead language. Is not Rome, its central home, still the star to which millions of Christendom look for guidance, and, when that guidance comes, vested in full authority, is not the Latin language, the tongue of Cicero, of Tacitus, of Jerome, of Augustine, the medium of the direction or command? Is it not still the language of prayer and solemn rite to masses of people of every clime? Is it not also the common

* With him and Laonicus Chalecomendylas Gerard John Voss closes his list of the Greek Historians of known age. They both wrote after the taking of Constantinople by the Turks in 1453. (Ger. Joan. Vossii *De Hist. Grecis*, l. ii. cap. 30.)

tongue of the scholars of all lands? Are not the choicest authors of Rome still read in schools and colleges? Is not our law in the main, and are not most of our legal terms, Roman or of Roman origin? Are not most of our theological terms Latin, but slightly altered? Can we easily converse on any subject for half an hour without the aid of words whose primitives were used by Horace and Cicero? Are we not thus reminded every day of our lives that Rome, the conqueror, has survived in spirit, and that we are still subject to her influence? And the French, the Italians, the Spanish, the Portuguese, the Roumanians, do they not all speak languages which are simply modifications of Latin? Would it be so far wrong if we were to include the great literatures of those Neo-Latin nations among Rome's proudest conquests, a conquest compared with which those of mere ambition are ephemeral and poor? And when we recall how Roman civilization, acting through those who received its immediate impress, was transmitted from race to race, imperceptibly subduing even its own fierce foes and conquerors, and fitting them for their work in the new conditions that should arise, we see that in the development of communities there is always the needed conservation of force, though its forms and methods may change. * The share of Neo-Latin Christendom in the work of European civilization has been no inconsiderable proportion. If we accept its languages and literatures as a sort of autobiography, written without self-consciousness, and recording from century to century its thoughts and feelings and aims and characteristics, how full of suggestiveness and meaning they become! If it were possible to come upon such a record, as an archaeological "find", revealing the existence and work of a long vanished race, what would be thought of it? Or even any national division of it? Or the works of any one great writer? Or a single masterpiece? What questions would arise as to the life lived by those who spoke such a speech, and used it to such purpose? And yet to form a correct judgment there would be more needed than even the whole body of Neo-Latin literature. To judge it fairly, that which preceded it and that which accompanied, acted on and was acted on by it, would have to be taken into account. And the same is true of Teutonic literature, including all its branches. There is no language, no literature, which stands alone, and this fact is becoming more and more true as means of inter-communication multiply and the intercourse of nations with each other increases. The movements of an obscure horde, the flight of an enthusiast from his persecutors, were to change the face of three continents and to bring about the Renaissance.

In what way Neo-Latin civilization affected that of the Teutons, and *vice-versa*, we are constantly discovering. But how each came to be exactly and entirely what it is would take long to tell. They are both great facts, however, and among the proudest triumphs

* "Rien à mon sens," says Littré, "de plus intéressant et de plus fructueux que de comparer le moyen âge avec l'antiquité, dont il dérive pour la langue, pour les institutions, pour les sciences, pour les lettres, pour les arts. Seulement il faut se faire une idée exacte du champ de la comparaison. L'antiquité classique n'est pas simple; elle est formée de deux parties distinctes qui font un seul corps, la Grèce et Rome; le grec et le latin, Homère et Virgile, Démosthène et Cicéron, Thucydide et Tacite, Miltiade et les Scipion, Alexandre et César. A plus forte raison, le moyen âge n'est pas un: il se divise en cinq groupes principaux, l'Italie, l'Espagne, la France, l'Anglo-terre et l'Allemagne; mais ces groupes, étant joints par une tradition commune, regno de l'antiquité, par une religion commune dont le chef unique siégeait à Rome, par des institutions communes dont la féodalité était la base, représentaient un corps politique qui avait plus de puissance et plus de cohésion que l'empire romain, et qui en était la continuation directe. Donc l'antiquité gréco-latine a pour terme corrélatif dans le moyen âge l'ensemble des cinq populations héritières par indivis de l'héritage de civilisation."—*Histoire de la Langue française*, t. II, p. 4.

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.)

that, at least, much more might have been made of it, if the discoverers and those who succeeded them had been actuated by more humane and rational aims.

Of the conquests of the Semitic languages, Christendom and the domain of the Prophet are the standing testimonies. If we add the from 350 to 380 millions who profess Christianity to the 175 millions who obey the dictates of the Koran, it must be acknowledged that the Semites have done their share in making the world what it is. A people's language contains the essence of its character and experience, and as the Bible is the highest product of Hebrew thought and speech, and the Koran of the language and ideas of the Arabs, these religious conquests may, in a certain sense, be set down as conquests of language. DuBois Reymond also credits the Semites with the creation of modern science: "The fearful earnestness of a religion which claimed for itself all knowledge * * * imparted to humanity, in the lapse of centuries, that character of sobriety and of profundity which certainly fitted them better for patient research than did the light-hearted joy of life favored by the heathen religions."

We come lastly to ask what is the total of Aryan contribution to civilization and all that it implies. It cannot be denied that the three great religions of West Asia and Europe were the gift of the Semites. But the question naturally occurs whether the Jews, in the days of the Persian exile, may not have learned from Zoroastrian teachers some of the great truths which they were destined to impart to mankind. If Judaism be indebted to the Zendavesta, then to the Aryans will belong the glory of being the spiritual teachers of almost the whole human race. This is a problem, however, which is not yet solved and on which it would be vain to linger. Without robbing the Semites of any of the honour which has long been ascribed to them, the Aryans have had a share in the work of civilization which need fear no comparison with that of all the rest of mankind. In the East Sakyammuni, "of blameless life," the "finished model of all the virtues," who holds a place in the calendar of the Roman Catholic Church as St. Josaphat, has been the spiritual teacher of more than a third of the human race. Even if we leave his work out of the list of Aryan conquests, there is still enough left to establish the claim of the Aryans to the first rank among the benefactors of mankind. The career of Greece alone may be set (religion apart) against all the achievements of the Semitic or "Allophylian" races. Then Rome, in turn, laid the solid foundations of that modern civilization in which Teutons and Celts and Neo-Latins were to be fellow-workers, and in which the Slavonic nations have begun to have a part. All that Europe and America are to-day, and whatever of progress has been made in Asia, Africa, Australia and Oceania during the last three centuries may be included in the Aryan conquest.

It remains to inquire very briefly into the share which each of the European groups of tongues has had in the work of civilization. To pronounce on the relative importance of the great literatures of Europe would not be an easy task. Each of them has characteristic merits, to which the value of the language as an instrument of thought contributes; each of them has its grandeur, its peculiar charms, which only those, perhaps, "to the manner born" can thoroughly appreciate. To every one who is normally constituted his own language and its literature must be supremely dear. But that fact ought not to prevent us from weighing carefully and deciding honestly as to the special claims of which justice demands the acknowledgment.*

* Perhaps, no more telling instance could be adduced of the difference that lies between conquest in the vulgar

There is one point, however, which may be examined without even the temptation to invidious preference. I mean the purely statistical task of ascertaining the extent and nature of the domain over which each of the leading European languages extends. If we compare with each other the dominions of the great Teutonic and Neo-Latin groups, we have a difficulty in disposing of English which belongs in part to both of them. Dr. John Weisse, of New York, has published a work on "The Origin, Progress and Destiny of the English Language and Literature," in which, by a system of comparative tables, compiled with great labour and care, he endeavors to show the exact constituents of our English speech. The result at which he arrives is that the average of the best English writers (from the days of the Anglo-Saxons to the present) comprises about 70 per cent. of Greco-Latin and about 30 per cent. of Teutonic words. Taking in all the branches of the Teutonic family (about 65,000,000 persons) and adding the quota of the English language due by Dr. Weisse's computation, we should have to set the actual numerical strength of the Teutonic element at from 90,000,000 to 95,000,000, while that of the Neo-Latin would be about 190,000,000. Archbishop Trench gives quite a different distribution of the words in the English language. "Suppose," he says, "the English language to be divided into a hundred parts; of these, to make a rough distribution, sixty would be Saxon, thirty would be Latin, including of course the Latin which has come to us through the French; five would be Greek; we should then have assigned ninety-five parts, leaving the other five, perhaps, too large a residue, to be divided among all the other languages, from which we have adopted isolated words." * If we adopt this view, we shall have an estimate of from 116,000,000 to 120,000,000 for the Teutonic family and for the Neo-Latin, about 150,000,000. Removing the English Language from the comparison, we still find the Neo-Latin in the majority, its sum being 125,000,000, while that of the Teutonic does not exceed 70,000,000. Turning now to the Slavonic group, we find it to give a total about equal to that of the Teutonic. It would, of course, be unfair to estimate the moral conquest of these several branches of the Aryan race by a mere arithmetical standard. At the same time, it cannot be denied that these figures have their value in enabling us to estimate the vitality and possible destinies of different elements of speech.

It is certainly significant to know that English is now the mother-tongue of 95,000,000

sense—the conquest of mere force—and that moral conquest which includes the imposition of language and ideas, than what we have before us in our own Dominion. Is there a more independent people in the wide world than the French Canadians? More than a hundred years ago two great civilizations struggled for the mastery on this soil. For years a calm observer, if asked his opinion as to the issue, would have said: "Why, of course, the English must prevail; the French must go to the wall." And certainly, it seemed at one time as if that view of the matter must prove the correct one, as if the French language and French institutions and customs must yield to superior might, the might of those who ruled. But, after all, the result was a drawn battle. The French language lives to-day side by side with the English, and French-Canadian literature holds a prouder rank than its English sister. France, long neglectful, has been forced to bethink her of a daughter so loyal, of sons so creditable to their ancient name and tongue. And England, and British Canada, above all, are prone to share the honours of which the strong and beautiful language which they both failed to conquer has been the happy medium. And I, for my part, am glad to say with all my heart: Long may its accents, so well fitted for poetry, for eloquence, for science and divine philosophy, be heard, in melodious concert with our own dear tongue, in this new land of the Northmen!

* The late Hon. George P. Marsh found a still larger percentage of Teutonic words in a number of selections from some of the best English writers. The proportion ranged from seventy to ninety-six per cent. The best plan to arrive at certainty would be to count the words in Skeat's "Distribution of words" in the English language, according to their sources, which is in the Appendix to his "Etymological Dictionary."

of people, and that its use is daily spreading in all quarters of the globe. "I hold," says Professor Max Müller, "that language is meant to be an instrument of communication, and that in the struggle for life, the most efficient instrument of communication must certainly carry the day, as long as natural selection or, as we formerly called it, reason rules the world." He then cites a computation, according to which, in the ordinary course of events, at the end of 200 years Italian will be spoken by 53,370,000; French, by 72,571,000; German, by 157,480,000; Spanish, by 505,286,242, and finally English, by 1,837,286,153. This forecast is said to be based on the populations and known rate of increase of those who speak the languages specified. The very nature of things would, of course, make any claim to accuracy on such a point out of the question, but the reckoning may be accepted as indicating, with some approach to probability, the position of the languages mentioned in the race for supremacy at the close of a couple of centuries.* Whatever may happen in the old world, on this continent English and Spanish are probably destined to be the ruling tongues. In the East they have also a foothold, with, in some places, French, Dutch and Portuguese for rivals. But there the opportunities of English for asserting predominance exceed those of the other languages of Europe as much as they do in North America. It has all Australia, it is the language of the Hawaiian kingdom, it has been adopted by many educated Hindoos for literary purposes, and is every day extending its conquests through Hindostan, not to speak of its advance in China, Japan, and many other countries in the eastern hemisphere. That French will become more and more the *lingua franca* of continental Europe and the hither East may be taken for granted, as there is no rival likely to displace it; and that it will retain its influence in North America the experience of the past gives a fair guarantee. German and the other Teutonic tongues will not surrender their heritage in Central and North-Western Europe, but there are no signs at present of any great extension abroad. The destiny of the Slavonic group is an interesting problem, but it is hardly likely to do more than hold its own in the competition with European civilization, though great literary triumphs may yet await it. That it may become the rival of English in Asia is possible, but not probable.

* A forecast which gives to Western Europe and this continent (the present homes of the languages to which it relates) a population of over two billions and a half suggests serious questions for the economist, as well as the philologist.

