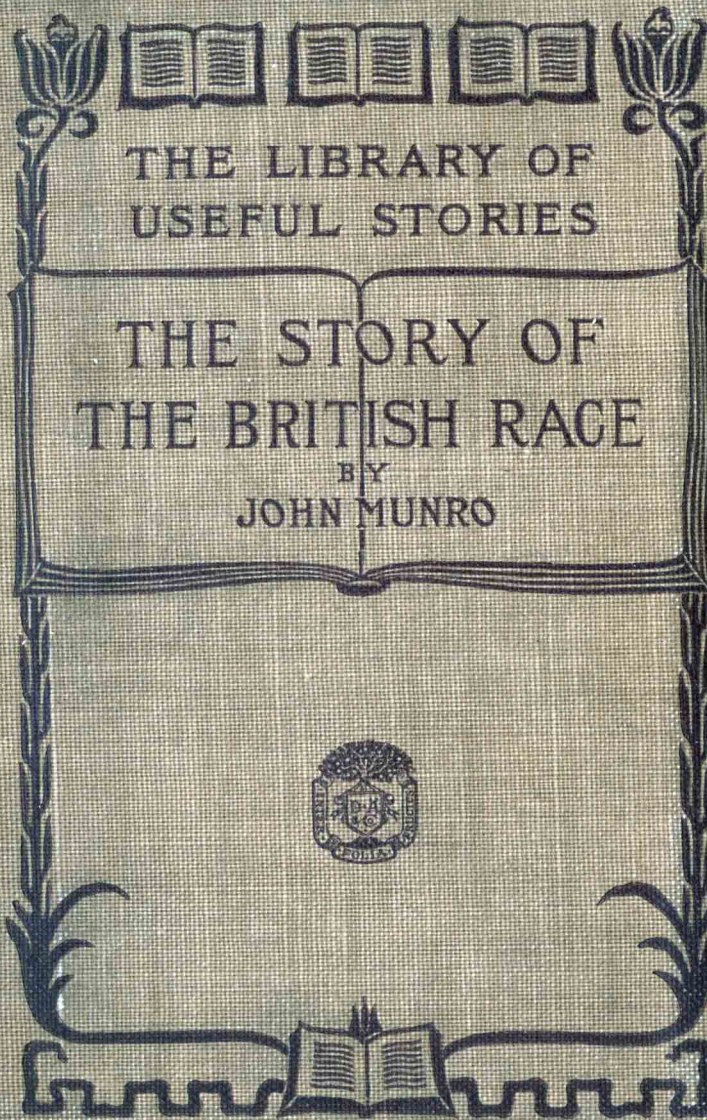




THE STORY OF THE BRITISH RACE - MUNRO



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THE STORY OF THE BRITISH RACE

BY

JOHN MUNRO

AUTHOR OF
THE STORY OF ELECTRICITY, ETC.

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PREFACE.

MOST of us derive our knowledge of the races in the British Islands from historians who represent the doctrines of an earlier generation and seem to overlook the fact that of late years the young and growing science of anthropology, by careful observations and exact methods, has thrown a new and searching light on the real nature of the British people, from which it appears that current notions on the subject are far from correct.

This little book is, I believe, the first attempt to bring these important results and views of modern anthropologists before the general public in familiar language, and thus redeem the oversight of historians or teachers. Perhaps it will tend to destroy some errors regarding the origin and pedigree of the nation which have infected life and literature for ages.

M.

PUBLISHERS' NOTE.

THE following pages contain occasional references to the views and teachings of Dr. William Z. Ripley, the distinguished American anthropologist; but the author unfortunately does not state in what form these are published, or where they may be found. For the benefit of the interested reader we refer him to Prof. Ripley's Lowell Lectures on "The Racial Geography of Europe," printed in Vols. L, LI, and LII of the *Popular Science Monthly*.

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THE STORY OF THE BRITISH RACE.

CHAPTER I.

INTRODUCTION.

"KNOW thyself," the famous maxim of the ancients, might be extended from the individual to the family and even to the race of which he is the scion. It is certain that we can recognise traits of ourselves in the different members of our family, and also traits of our family in the various types of our common race. The story of that race, then, should have a personal and private interest for everyone who belongs to it.

Historians tell us that the first inhabitants of the British Isles were Celts by race, originally from Gaul, and barbarians in culture.

At the beginning of the Christian era, the British Celts, with the exception of the Irish in the west and the Caledonians in the north, were conquered by the Romans who occupied the southern part of Britain for nearly four hundred years. Their domination was military, like ours in India, and, while it helped to civilise the Ancient Britons, it is not supposed to have altered the character of the race.

When the Romans withdrew their legions and left the southern Britons undefended, perhaps dis-

organised, they were invaded first by the Picts and Scots from the north, and afterwards by Anglo-Saxons and other Teutons, less civilised than themselves, from the marshes and moorlands on the other side of the North Sea. The Teutons came to stay. By the end of the sixth century they had either slain or driven out the South Britons, as we have done the blacks of Australia, and settled in their country between the Channel and the Firth of Forth. The Angles, being the most numerous or powerful, have given their name to England.

Later on, during the ninth century, bands of roving pirates from Denmark harried the British coasts and seized upon parts, including the north-east of England, afterwards called the Danelagh. Finally, in the year 1066, the Norman French, under William the Conqueror, defeated the English at the battle of Hastings, and became the masters of all England. Since the Danes and Normans were of Scandinavian origin, however, they are regarded by historians as Teutons, or in other words, of the same race as the Anglo-Saxons.

In their eyes the modern English and the Lowland Scotch are pure or nearly pure Anglo-Saxons, Teutons or Germans, for it is all the same thing to them; whereas the Welsh, the Irish, barring the English or Scotch infusions in the north-east, and the Scotch Highlanders, are equally pure Celts, Gauls, or even Frenchmen, for these also are the same to them.

We have been told this so often and so well that we hardly think of questioning it. We learn it at school and college. We read it in the journals and the best authors. We hear it from

the platform and the rostrum. The "Celtic Fringe" is a catchword in politics and the "Celtic Renaissance" is a title in literature. When the Gordon Highlanders stormed the heights of Dargai they were described as "brawny Celts," and claimed by Irishmen as kinsmen. "Brawny" is a popular distinction of the "Scottish Celt." The doctrine, in short, has entered deeply into the social, political, and literary life of the nation. It might be supposed that if we know anything, we know that the inhabitants of these islands are "Celts" and "Saxons."

Nevertheless it is an age of enquiry, and science of late years has thrown a new light on the whole subject of race which promises to work something like a revolution in the accepted mode of viewing ourselves.

The current teaching is mainly founded on traditions and chronicles, names and languages, that is to say, on words. Traditions and even records are by no means infallible, but as the Normans, Danes, and Anglo-Saxons came upon the scene well within historical times, it is probable that historians are not far wrong about their place of origin. The name of "Germania" was loosely applied by the ancients to all the north of Europe, from the Rhine on the west to the Vistula on the east, and to the Alps as well as the Danube on the south. Ancient Germany then included the Scandinavian countries. In this vague geographical sense the Anglo-Saxons, Danes, and Normans or Northmen were no doubt "Germans," but it does not follow that all these "Germans" were of the same race. Classical writers mention both Celts and Germans within this vast area. Celts inhabited the country be-

tween the Alps and the Danube as late as the reign of Cæsar. It is not very clear from these authorities whether the peoples in the lower basin of the Rhine were Celts or Germans. The ancients knew little or nothing about the science of race, and usually classified peoples by their country, name, or language. These, however, are quite uncertain proofs of race. When the Franks went to the Crusades the Saracens knew them as "Feringhi," and Europe is now called Frangistan by the Moslem: but the inhabitants of Europe are not therefore all Franks. On the other hand, tribes of American Indians belonging to the same stock have quite different names. We recollect asking a negro in the West Indies what he called himself. "I'm an Englishman," he answered proudly, but that did not make him an Anglo-Saxon. The Etruscans, the Cornish, and many other peoples have given up one language for another within the period of history, and there is little or no doubt that races have been doing so from time immemorial. If we can believe an old tradition, the Scandinavians, Anglo-Saxons, and other people spoke a different language before the coming of the legendary Odin from Asia and the Black Sea.

Language is an acquirement and not a part of the man. We are on safer ground when we look at his physical and moral characters. Common talk now and formerly in England points to a diversity of type amongst the English. We hear of "Norman noses" and "Norman features." The Danes were distinguished by their red hair and fiery temper from the more phlegmatic Anglo-Saxons with their light-brown or flaxen hair and blue eyes. It is easy to see that there is a great

variety of appearance amongst the English of to-day. Go where we please, in England or the Lowlands of Scotland, we shall find short and tall persons, dark, fair, and red-haired persons, with every grade of intermediate stature and complexion. We observe such difference in our own families, and say that Tom favours his Uncle Dick, or Harry takes after his mother; but we seldom inquire further as to their source. They are not without a cause. It would be unphilosophical to account for them on the principle of Topsy, "I 'spect I grewed." Many seem to think that Nature produces them in order to mark the individual, just as she varies the size and shape of the leaves upon a tree. Others ascribe them to the influence of environment, such as climate, soil, and occupation. Few refer them to a diversity of race.

The Celts arrived in the British Isles prior to the period of written history, and their origin is not so easy to trace as that of the Anglo-Saxons. In the learned world there are Celts and Celts. Herodotus and many other ancient authors mention a people called Celts in various parts of Central and Western Europe from the headwaters of the Danube to the Pyrenees, and from the banks of the Po to the shores of the North Sea. The British Isles and part of Germany, indeed the whole north-west of Europe, then as unknown as the heart of Africa is to-day, seem to have been called Celtica, or the country of the Celts. Thus the Celts who "practised fearlessness in letting their homes be overwhelmed by the flood and building them on the same spot as soon as the waves retired"; the Celts "who shook their weapons and threatened the gods of the

sea " because of the overflowing tides; the Celts who " neither feared earthquake nor flood," according to a proverb in the days of Aristotle, were probably the ancestors of the Belgians, Dutch, or Anglo-Saxons.

Such is the Celt of tradition, who, it has been said, is " found almost everywhere and can be fixed nowhere." Vestiges of his language also occur in many parts of the Continent, and hence the notion has arisen in the minds of historians that he formerly possessed the principal parts of Europe, or else was a great wanderer.

Later authorities were more precise in locating him. " The name of Celts," wrote Diodorus Siculus, " belongs to the people who dwell above Marseilles in the interior." Julius Cæsar, who conquered Gaul, and ought to know, leaves no doubt on the matter. " All Gaul," he says, " is divided into three parts, one inhabited by the Belgæ, another by the Aquitainians, and the third by the people who give themselves in their own language the name of Celts." The Belgæ, he informs us, were to the north of the Seine and Marne, the Aquitainians were south of the Garonne to the Pyrenees on the west, and the Celts were in the middle between the Garonne and the sea on the west, the Seine and Marne on the north, and the Alps on the east. Cæsar omits Provincia, the modern Provence in the lower basin of the Rhone, from his account, and hence the southern boundary of the Celts is indeterminate, but there is little or no doubt that they extended into Provincia, above Marseilles, the ancient Massilia, as Diodorus remarks. According to Cæsar, the Belgæ, Aquitainians, and Celts, though forming a political confederation, differed

from each other, to some extent at least, in language, institutions, and laws. Unfortunately it is not always clear from his account of their manners and customs whether he refers to one or the other. The Celts were named Galli by the Romans, and when Cæsar employs the word he sometimes intends all the population of Gaul. "But," according to Mr. George Long, "his description of the habits of the Galli applies mainly, if not altogether, to Celtica; and in many passages where he uses the word Galli he means only the central part south of the Seine. If any person will read attentively the description of the Galli, he will see that it does not apply to the Aquitani, of whom Cæsar knew very little, and had little to do with; and certainly not at all to a very large part of the people whom he includes in the general term Belgæ. He considered many of these Belgæ to be Germans pure and mixed."*

The Celts of ancient history, then, were the natives of Central Gaul, not their confederates on the north and west, but the name of Celt has been carelessly extended to them all by many writers, just as the name of Greeks or Graikoi, a tribe opposite to Italy and better known of the Italians, was foisted on the whole of the Hellenes.

Several centuries before Christ, the Gauls played an important part in history beyond their own country. We are told of their incursions to and fro, of their attacks on Rome and Delphi, of their settlements in Germany, Spain, and Italy, along the east coast of the Adriatic and the valley of the Danube, even as far as the Greek colonies of Asia Minor, where they founded Galatia.

* Smith's Dictionary of Classical Geography.

They figure as warlike bands in search of a new home or bent on plunder, like the Cimbri and Teutons long after them, and they have left behind them a terrible reputation. Thanks to these raids, and their custom of fighting for hire, they were regarded as the bravest of the brave, and the best soldiers of antiquity. As the term "Gaul" is ambiguous, however, we are left to find out what race they were—Belgæ, Aquitainians, or Celts.

It is in accordance with the ancient indefinite and elastic use of the word "Celt" that modern historians have comprised under it a large number of peoples, called by other names, for instance, Cimmerians, Cimbris, Kymris, Gomerians, or descendants of Gomer, Belgæ, Gauls, Galates, Bretons on the Continent, and Britons, Silures, Caledonians, Picts, Scots, Gaels, Firbolgs in the British Isles. We do not find that any of these ever took the name of Celt, and probably they would be as surprised to hear that they were Celts as M. Jourdain was to learn that he was talking prose. The likeness between the words Gael and Gaul is perhaps a mere coincidence. We do not even know that the ancient Britons called themselves Britons. The name of Briton may have been a designation of the Gauls adopted by the Romans, and as foreign to the Britons as the Anglo-Saxon name of "Welsh" was to the people of Wales. Scholars have pointed out that the title "British Isles," consisting of Albion and Ierne, is the oldest known. "Britannia," that is to say, Great Britain, dates from the time of Cæsar, and the distinction of Britain from Caledonia was still later. The origin of the word Britain is a moot point, but it may be significant that the ancients have reported another island

called Brittia off the mouth of the Rhine which might have derived its name from the Prutherii, the ancient Prussians, or from the Cymric Brythons or Britons.

It is fairly certain, on the other hand, that most if not all the early inhabitants of the British Isles were speaking a language akin to that of the Celts before the Romans came. The Celtic language is still represented in France by the "Breizad" or "Breizonic" (that is to say, Brythonic) of Brittany, and in the United Kingdom by the "Cymric" of Wales, the "Erse" of Ireland, and its offshoot, the "Gaelic" of the Highlands. It would appear from the names of places that Gaelic was spoken in Wales and other parts of South Britain before the Cymric, but there are traces of an earlier language or languages. Cymric seems to have been spoken in North Britain, not only in what we call the Lowlands but even in the Highlands before the arrival of Gaelic, presumably from Ireland. Moreover, according to some, there are signs of the Norse or Danish, that is to say, the Scandinavian, languages in the Highlands and other parts of Scotland, which apparently are much older than the historical invasions of the Norse and Danes. Apparently there was a previous language called Iberian, of which but few traces remain. Language cannot show us whether the ancient Caledonians or Picts were Scandinavians, Kymry, Gaels, or a mixture of all three, if not more.

Nevertheless, linguists in general, because the population of Albion and Ierne spoke the tongue which has been called Celtic after the Celts of the ancients, have concluded that they were Celts by race.

Moreover, comparative philologists have discovered that the Celtic language belongs to the same family as the Latin and Greek spoken in the south of Europe, the Teutonic spoken in the north, the Finnish and Slavonic in the east, the Armenian, Persian, Hindustani, and ancient Sanscrit. Hence they have inferred that all the nations who make use of this prevalent language, which they have called the "Aryan," are members of the same great Aryan race. Some have taught us to believe that the home of the primitive Aryans was in Central Asia, about the backbone of that continent—in other words, the Himalayas. From this "cradle" the Aryans migrated in swarms from time to time eastward into Europe, southwards into India, Persia, and so forth.

It has been supposed that the Celts who spoke the Celtic form of Aryan were the first of the Aryans to arrive in Europe, and that the Gaels were the first of the Celts who made their way into the British Isles. The Celts, we are told, found an aboriginal non-Aryan race in Europe, now represented by the Basques, and dispossessed them. This early occupation of middle and western Europe by the Celts was believed to account for the Celtic names observed in many parts of the continent, and for the wide references to the Celts in some of the classical authors. By and by other hordes of Greeks, Latins, Teutons, and Slavs arrived, and, pressing on the Celts, dispossessed them in turn, forcing them back into the remote peninsulas and islands of the western ocean. Thus it appeared that nearly all the present inhabitants of Europe were of the same stock originally, and not they alone but some of the Asiatic nations. On the strength of

this hypothesis it has been declared that "Celt" and "Saxon," Roman and Greek, not to mention Persian and Hindoo, are brothers of one race. Such is the Celt of philology.

This "Aryan theory" has entered deeply into our literature. Charles Kingsley, for example, has drawn a striking picture of the Aryan invasion of Europe in his famous novel "Alton Locke." We are constantly reminded of it in books and articles in the magazines and newspapers. Few authors and journalists even now are aware that of late years it has been quite discredited in science, not only by anthropologists but by philologists themselves. Max Müller, its chief exponent in England, seems to hold by it with the tenacious love of a parent, or, at all events, a foster father. Notwithstanding his devotion, which has a praiseworthy side, it is nearly as extinct as the dodo. The origin of the Celt is yet to seek.

If we consult the prehistoric archæologist or prehistorian, to use a simple word, we learn that fifty years ago he regarded all the relics and monuments of primitive man in western Europe, before the advent of the Romans, all the tools and weapons of bone, flint, or metal, all the "stone circles," barrows, lake dwellings, and other buildings as the work of Celts. Latterly he has divided these into two periods, attributing the implements of bone and chipped flints to an aboriginal race, and those of polished flint and metal, as well as the dolmens and lake dwellings, to the conquering Celt, the vanguard of the Aryan race, and the importer of bronze into Europe. Such is the Celt of archæology.

The archæologist does not enlighten us much, especially since we have lost our faith in the Aryan

race. If anything, we are more perplexed than ever as to the identity of this most elusive race. We are tempted to ask, who is this Celt? What kind of a man is he? Can anybody put his hand on a specimen? The question would puzzle most of us, even those who write and talk so glibly of the Celt.

A scholar, a man of letters, quoting the ancients, would reply that the Galli or Gauls were big men with blue eyes, white skins, and blonde hair, sometimes dyed red, very ingenious, fickle in temper, and of desperate courage. The portrait is not unlike that of the German as drawn by Tacitus, namely, stout bodies, with fierce blue eyes and red hair, good for a sudden charge, but ill at bearing hard work and fatigue, used to cold or hunger, but unused to heat or thirst. Plutarch, in his life of "Marius," in speaking of the Cimbri, says: "It was conjectured from the largeness of their stature and the blueness of their eyes, as well as because the Germans call banditti (*i.e.*, robbers) *Cimbri*, that they were some of those German nations who dwell by the North Sea"; and he goes on to say: "As to their courage, their spirit, and the force with which they made an impression, we may compare them to a devouring flame. Nothing could resist their impetuosity; all that came in their way were trodden down, or driven before them like cattle." Cæsar, we know, considered many of the Belgæ or northern Gauls as Germans, thus distinguishing them from the Celts of middle Gaul. What if these tall blonde Galli then were Belgæ, and not Celts? Strabo, on the other hand, marks the Aquitainians from the Celts by their physical appearance. Apparently the true Celts were a

type distinct from the other Gauls, and not the fair large men of the classical description.

According to Tacitus, the ancient Britons and Caledonians were not by any means alike. Those of the south coast resembled the neighbouring Gauls; the Silures, now represented by the South Welsh, had curly black hair, and high (? dark) complexions, like the inhabitants of Spain; whilst the Caledonians, with their large limbs and red or blonde hair, seemed to have come from Germany. We are also told that Boadicea, the famous queen of the Iceni, had long fair tresses.

The old Celtic names and poems indicate a variety of complexion and stature amongst the Welsh, Irish, and Scotch Highlanders, in the remote past. "More yellow was her hair than the flower of the broom, and her skin was whiter than the foam of the wave," says a Welsh bard. "Fairer were her hands and her fingers than the blossoms of the wood-anemomy amidst the spray of the meadow fountains." Again we read: "Peredur stood and compared the blackness of the raven, and the whiteness of the snow, and the redness of the blood to the hair of the lady whom best he loved, which was blacker than the raven, and to her skin, which was whiter than the snow, and to her two cheeks, which were redder than the blood upon the snow." The nicknames of "baan," fair; "dubh," black; "roy," red; "dun," brown; "fada," tall; and "beg," little, are quite common in Gaelic genealogy.

A politician, or man of the world, might answer that the Western Irish, Southern Welsh, and Scotch Highlanders in this country, with the Bretons in France, are the pure unmixed Celts; but all these exhibit now a similar variety of

complexion and stature to that implied in their ancient literature. Perhaps he would rejoin that he meant the typical Irishman, Welshman, Highlander, and Breton. Here another question arises—What is the typical Irishman, Welshman, Highlander, and Breton?

Is it the average, the normal type, or is it the popular type? They are not one and the same. Probably he was thinking of the popular type, the conventional Sandy, Pat, and Taffy. In any case how comes it that a Highlander is generally tall, fair, and stalwart, while a Welshman is considerably shorter and darker, as a rule; or why is an Irishman frequently tall, rather slim, with light eyes and dark hair, whereas a Breton is commonly middle-sized, thick-set, with brown hair and eyes?

To suppose that such diversities of type are the result of local influences is to assume that the variability of the Celt is competent to transform him into types so unlike each other that they might well be mistaken for those of another race. It is all the stranger that the conditions of life in Ireland, Wales, and Scotland are not unlike each other.

The truth is that neither tradition nor history, name nor language, mythology nor archæology, are by themselves a sufficient evidence of race, for the simple reason that reports are not always to be relied on, and words, ideas, manners, or customs are capable of passing from one race to another. They are not men, but the productions of men.

The new science of anthropology provides us with the most crucial test of race. The anthropologist is virtually the naturalist of mankind.

He observes and measures with the utmost care the bodies of the living and the skeletons of the dead. He notes the colour of the skin, eyes, and hair, the cast of the features, the stature and proportions, above all, the shape of the skull, which he regards as the most reliable test of race. The form is indicated by the ratio of the breadth measured above the ears to the length from back to front. This, given as a percentage of the length, is what he calls the "cephalic index." Thus a cephalic index of 75 means that the breadth of a skull is to its length as 75 is to 100, that is to say, three-fourths. Crania are divided into three classes according to their indices, namely, "dolichocephalic," or long, when the index is below 75; "mesocephalic," or medium, when it is from 75 to 80; and "brachycephalic," or broad, when it is above 80. In general the index falls between the extremes of 70 and 90, but cases have occurred of 62 on the one hand and 103 on the other. As a rule the long head goes with an oval or long face, and the broad head with a round or broad face. There are instances of "disharmonism," probably due to crossment; for instance, the Eskimos, who, with the narrowest heads known, have square faces, or some of the Swiss, who possess broad heads and long faces.

From these and other particulars of the person the anthropologist is able to classify the different races and determine those to which an individual or a people belongs. There is no doubt that circumstances can modify a race, but anthropologists have found that their power in this respect is far from being as great as was thought. They seem to affect the more superficial and ephemeral characters, for instance, the complexion and

features, more easily than the form of the skull and bones. Within historical times they do not appear to have changed materially the existing types of race. Crossment of one race with another has a much greater influence on types than environment.

It is to the anthropologist that we must look for a true description of the British people. He alone can lift the Celt out of the confusion into which he has been thrown by historians, philologists, and antiquarians. As a matter of fact, the Celt of the anthropologist is different from all the others.

Anthropologists have discovered that there is no pure and primitive race anywhere, not even amidst the snows of Greenland or beneath the palms of the South Sea Islands. The Europeans are composed of several distinct races, having different origins, and divided into a larger number of sub-races by the influence of environment, isolation, and crossment. Every nation has been formed politically without regard to race, and contains within its borders, a mixture of racial elements, which by their fusion give rise to national, provincial, and individual types.

The existing populations of the British Isles are not merely "Celts" and "Teutons," as we have been led to understand, but a richer blend of divers races drawn from the western sea-board of the continent from the Baltic to the Mediterranean, at various epochs during a long course of ages. The Normans, Danes, and Anglo-Saxons were only the latest of these infiltrations. Apparently the modern British are the lineal descendants of them all, from first to last, and our filial interest, therefore, should embrace the whole.

CHAPTER II.

THE EUROPEAN RACE.

AT the beginning of the Pleistocene or Quaternary Epoch in geology, perhaps 50,000, perhaps 100,000 years ago, the climate of Europe, which had been warm, grew very cold, and the northern countries were buried under a deep crust of ice, as Greenland is to-day. The mammoth, the cave bear, the woolly rhinoceros, and other hardy animals now extinct, were driven southward as far as the Mediterranean. By and by, a milder temperature permitted plants and beasts to thrive again. That, however, was followed by a second period of cold, not so rigorous as the first, but severe enough to fill the mountains with glaciers and enable the reindeer to succeed the mammoth.

During this Glacial Period, as it is called, and perhaps before it, men hunted the mammoth in the wilderness of Europe. Skulls and flints of these pioneers have been found in the drift of rivers and beneath the floor of caves in different parts of Europe, such as Canstadt, Neanderthal, and Eguisheim. They were short, sturdy men with long, narrow heads, low in the crown, ridgy eyebrows, prominent mouths, and little or no chin. If the shape of their skull was like that of a gorilla the size was distinctly human. Some of their crania are superior to others, and perhaps the lowest forms were a survival of an earlier type. Be that as it may, the "race of Canstadt" knew how to fabricate weapons for the chase by dressing flints, and also to kindle fires. On the

whole this wild man of the palæolithic or Old Stone Age was probably as intelligent as a Hotentot or a New Caledonian.

Towards the end of the Glacial Period these pioneers were succeeded by men who killed the reindeer. Vestiges of them have been discovered in caves at Cro-Magnon, in Périgord, France, and in many other parts of Europe. They were of good height and robust, with long shapely heads of a higher type than those of their predecessors. If the upper jaw projected in some of them not unlike that of a negro, the chin was quite salient.

The "race of Cro-Magnon" had learned to make improved weapons and implements of flint, wood, bone, and horn of the reindeer. These flints were fine in shape and ultimately polished. They adorned their bodies with necklaces of teeth and shells. They carved the figures of reindeer and other animals on bones and horn with surprising art. Altogether the man of the later palæolithic and the neolithic or New Stone Age was a superior kind of savage, who reminds us of the American Indian.

The next men to appear on the Stage of Europe were broad-headed or "brachycephalic," and presumably from Asia. According to French anthropologists, bands of roundheads had reached France during the palæolithic age, as their skulls have been discovered near Paris and Lyons. More of such broadheads, called the "race of Furfooz," have left their remains in beds posterior to those of Cro-Magnon. These, however, did not materially change the long-headed character of the population already on the ground. At the end of the New Stone Age, however, this infiltration from the East became more formidable, and

broadheads arriving, it seems, in two currents, one to the north and the other to the south of the Alps, occupied the middle of Europe from the Caucasus to Brittany.

Branches of them pushed into the north and west, taking root in Scandinavia, and probably Britain; others went south towards the Mediterranean and even crossed into Africa, for instance, the island of Gerba, the lotos-land of Ulysses, where their descendants are to-day. Their passage of the Pyrenees into Spain coincides with a reflux of Iberians on the coast of Africa and the appearance of a horde of "Tamahu," a blonde race from the north, on the western frontiers of Egypt, as depicted on Egyptian monuments dated 1500 B.C.* They brought in the use of bronze, and their advent marks the term of the Stone Age in Europe.

Within the period of tradition and history, other peoples, for example the Phœnicians, Jews, and Saracens, from Western Asia or North Africa have settled in Europe, especially the south. They were chiefly long-headed brunettes, apparently akin to the Mediterranean stock, but mixed with red or fair-haired blondes, some of whom are believed to descend from the Tamahu. Broad-headed peoples, such as the Slavs, Finns, Huns, and Turks, from beyond the Urals have also settled in the eastern countries.

The principal racial elements of Europe belong to three great stocks—the tall light-haired long-heads of the north, or Teutons, the medium-sized, brown-haired broadheads of the middle, or Celts, and the shorter brunette long-heads, or

* Dr. Topinard.

Iberians, of the south. Thanks to wars and migration they are more or less commingled in every part of the Continent. We shall find the blonde element amongst the people of the Mediterranean and the Black Sea as along the coasts of the Baltic and the North Sea ; but the blondes prevail in the north and the brunettes in the south, whilst they are in pretty equal numbers about the middle. Stature, like fairness, as a rule, diminishes in going southwards. The British people, according to Dr. Ripley and others, more especially the Scotch (about 5 feet 10 inches, and the Irish, 5 feet 9 inches), are the tallest. After them come the Norwegians and Swedes (5 feet 8 inches). The north-western Germans are 5 feet 7 inches, the north-eastern and south 5 feet $4\frac{1}{2}$ to $5\frac{1}{2}$ inches; the Dutch, Belgians, and north-eastern French 5 feet 7 inches; the other French and Spaniards are 5 feet $2\frac{1}{2}$ to $4\frac{1}{2}$ inches; the Portuguese and Italians are 5 feet $3\frac{1}{2}$ inches except in patches where the average height is more. The Swiss, Austrians, and most other southern Europeans are also middle-sized or short on the whole, but there is a southern centre of high stature in Dalmatia and Montenegro, where the people are 5 feet 8 to 9 inches.

Speaking roughly, it may be said that in spite of their different names and languages, the nations of Europe, especially of the middle and west, are composed of the like racial elements in differing proportions as the pattern of a cloth, even to its fringe, is woven of the same yarn. Only here and there does a peculiar type, such as the Basques of the Pyrenees or the Lapps of Norway, show itself like an alien thread in the

stuff. Only in a few isolated spots have any of the primitive types remained in comparative purity. Yet the variety of individual types is as bewildering to anyone ignorant of anthropology as the vegetation of a tropical forest to the novice in botany.

Let us consider more particularly some of the nations which lie nearest to us, for instance, the French and Germans, whom so many historians regard as our next of kin. The Germans, they inform us, are Teutons, and the French are Celts, two very different races, opposite in character and temperament, hereditary enemies in fact, with a natural antipathy to each other and almost as difficult to mix as oil and water.

Tacitus described the Germans as a pure stock unlike the rest of the world, and the Germans have not ceased to pride themselves upon the fact. Nevertheless they are so very mixed that one can hardly call them a race. They are a conglomeration of peoples, each a fusion of several races, and far from being homogeneous. We talk of the "typical German," or the "typical Teuton," but, to be correct, there is really no typical German. There are many types of German, and some are characteristic of different states or provinces. High or Upper German is the dominant language, as it is in Austria, but Low German is spoken in the north-west, Polish in the north-east, Bohemian and several other tongues elsewhere. The very name of "Germany" is foreign to them, for their country is Deutschland, the land of the "Deutsch," meaning a "folk" or "nation."

In the north-western provinces of Germany, to wit, Hanover, Schleswig-Holstein, and West-

phalia, the principal type is tall, with a long head and face, blue eyes, and fair hair. The features are smooth and regular, the nose is often high, and sometimes finely cut, the mouth and chin are shapely. The same type is common in Denmark, Norway, and Sweden on the north, and in Holland, Belgium, and France on the south. It is the type to which anthropologists have given the name of Teuton, a classical term which probably comes from the word "Deutsch" or "Teutsch."

From the root of Denmark as a centre, the Germans, on the whole, get broader in the head, shorter in stature, and darker in complexion as we go south or east towards Russia and Switzerland. In the Highlands of Bavaria and Würtemberg, in the Schwartzwald or Black Forest, the Rauche Alps and the Thuringerwald, the principal type is middle-sized or stocky, with a broad head, round face, dark-brown hair and eyes. The features are smooth and stolid, but rather flat. This type is also found in Switzerland, Bohemia, Austria, and Central France. It is that to which anthropologists have given the name of Celt. In the middle provinces of Germany, from which so many famous men have sprung, the Celt and Teuton blend in fairly even proportions, and a mixed or mesocephalic type is the consequence, but cases of "disharmonism" also occur, that is to say, broad heads and long faces, or long heads and broad faces.

Through all Germany, even to the Baltic, the Mediterranean element is noticeable, but, of course, it is thicker in the south than in the north. Quatrefages has declared that in eastern Prussia the people are mainly broad-heads de-

scended from the Letts and other ancient Prussians, who were short and blonde, the Finns, a red-haired Asiatic race. Moreover, the Slavs and Czechs, or Bohemians, who also occupy the eastern parts of Germany, are more or less akin to the Celtic, Rhætian, or Alpine race of the middle and south.

To speak of all the Germans as Teutons, then, is a misuse of language, arising from the fact that the Teutons are best known to us, and from the ignorance of scholars on points of race, which led them to mistake language for kinship.

The "typical Frenchman," like the typical German, only exists in the popular imagination. There is no single type which can be called distinctively French. If we observe the territorial regiments, or if we travel with our eyes open to physical traits, we shall find that the French type varies in the different provinces. The soldier of the Maritime Alps, with his broad head and blue bonnet, like a Tam o' Shanter without the tassel, is quite another type of man from the blonde Norman or the wiry Gascon.

The French, who represent the ancient Gauls, derive their language from the Romans, and their name from the Franks of Germany, are indeed a very mixed people, perhaps the most composite in Europe.

In the north above a line from Granville on the Channel to Lyons on the Saone, relatively tall blonde types are conspicuous. They are numerous in Picardy, Champagne, and Burgundy. The face is long and the features high, as in the Gauls figured on the Roman tomb of Jovinus beside the Cathedral of Rheims.

These doubtless represent the Gauls or Galats

who invaded France (?700 B.C.) with the later Kymris and Belgi who followed them, and commingling with the darker natives from the middle and south, gave rise to the nation that Cæsar called Belgica. Cæsar was perfectly justified in regarding some of the Belgi as Germans. These blondes are now regarded by anthropologists as a branch of the Teutons. The Franks from beyond the Rhine, who invaded Gaul in the sixth century, and the Northmen (Danes, Norse, and Anglo-Saxons who settled on the coasts as late as the tenth century and gave their name to Normandy), were of the same stock. The skulls of Gaul or Galat, Burgundian, Frank, and Anglo-Saxon are alike. The prevalence of bloneness in the northern French is better seen in the children than the adults, because the hair tends to darken with age, but on the whole the Teutonic type seems to predominate in many parts of northern France.

All through the country, but especially in the central provinces, we find a sturdy broad-headed type, with dark-brown or chestnut hair, grey or dark eyes, and rather heavy features. It is purest in the mountains of Savoy and Auvergne, or amidst the rocks and capes of Brittany, where, however, it was mitigated by a small infusion of long-headed Kymry and other Britons from Cornwall in the fifth century. These broad-heads, commixed with some of the long-heads from north and south who preceded them, were, as demonstrated by Broca, the true "Celts" of Celtica, as described by Cæsar, and the Galli of the Romans. They are a branch of the Alpine or Celtic race of the anthropologist, and therefore akin to the south and middle German.

The Mediterranean stock is found everywhere in France as in Germany, but it predominates in the south. Around Toulouse there was formerly a settlement of Tectosages, a people who deformed their skulls in infancy, like the Chinooks and other American Indians.

About Marseilles there were colonies of Phœcean Greeks as well as Catalans of Spain, and Saracens or Moors. In the corner of the Bay of Biscay are the Basques, a brave people who maintained their independence in spite of the French and Spanish crowns. They call themselves "Euskaldunuk," and speak an agglutinative tongue, such as the Chinese and other Asiatic languages. Some of the compound words are so long, it is said the devil spent seven years in learning two. It seems to have widely spread in Europe formerly, and may have come with the earlier broad-heads from Asia. The Basques have long been a mystery, and some have supposed them the Lost Tribes. The typical Basque is "disharmonic," having a broad head and long face, which, in the opinion of Dr. Ripley, is due to a fusion of broad and long headed ancestors.

Above the Basques, in the neighbourhood of the Garonne, especially in the department of the Dordogne, there is another interesting type. The stature and build are good, and the head is "disharmonic" in the opposite sense to the Basque, namely, a long head with a broad face. It is believed by some anthropologists to represent the race of the Cro-Magnon cave-dwellers, who were so clever in carving figures, and from whom the modern French may derive some of their artistic talent.

These descendants of the Cave Men, with Ibe-

rians, Basques, and perhaps a few Celts or Celtiberians, and Teutons, were doubtless the ancient Aquitainians of Cæsar.

It is plain that to speak of the French as Gauls or Celts, and to confound these names in one, as we have done for ages and still do, is a historical error, based on the loose application of terms by classical authors, on the questionable assumption that the Celtic language was anciently spoken throughout Gaul, and on our past ignorance of racial characters. As we have seen, the Belgæ of the north, the Celts of the middle, and the Aquitainians of the south, although partially blended, were of different stocks. The Gauls or Galats of the north, from whom the country took its name, appear to have dominated the others, at all events in some of their military expeditions and conquests. Thus, according to Dr. Topinard, the eminent French anthropologist, the Gauls who invaded Rome and Delphi, and settled in Galicia, were in the main Celts, but their chiefs, who above all struck the attention of the Romans, were "Gaulois," big and blonde of the race, "whose last comers in the fifth century before our era bore the name of Belges and Kymris." Here, then, we trace to its source that classical tradition which describes the Gaul or "Celt" as a fierce red-haired giant, which has crept into our histories, and even our school-books, as a true portrait of the Celt. He is really a Teuton. The actual Celts of Cæsar are now represented by the dark, broad-headed people of Low Brittany and Auvergne.

The French and Germans, then, are not so very unlike in point of race. There is probably more Teutonic and less Mediterranean blood in Germany than in France; but, language apart,

the Frenchman as well as the German might call himself a Teuton, and the German has about as good a right as the Frenchman to the name of Celt.

The Scandinavians are the blondest people in Europe, and mainly Teutonic, but are mixed with Celts or Slavs, Mediterraneans, red-haired, broad-headed Finns, an Asiatic race, and dark, broad-headed Lapps, of "Mongoloid" aspect, like the Chinese, and thought to be a remnant of the earlier broad-heads of the Stone Age. The black "thralls," red "churls," and white "jarls" of the Eddas probably refer to the Mongoloids, Finns, and Teutons. The Danes are darker than the Norse, and on the whole a broad-headed people, thanks to a strong infusion of Celts and Slavs. The Dutch are a very mixed people, and range from the Teutons of Friesland on the north to the Celts of Zeeland on the south. The Celtic language was formerly spoken in all this part of Europe, as far north as the Weser, and the Celtic style of dwelling is yet extant in this area. The Belgians are akin to the northern French, that is to say, Kymry, from Denmark (the "Cimbric Chersonesus" of antiquity), Celts, for example, in the Ardennes, Iberians, and others.

It is to these northern nations that we British are most akin, but we have some affinity with the rest. In Spain, Italy, and Greece, the long-headed brunette Iberians or, as we prefer to call them, Mediterraneans, preponderate, as the long-headed blonde Teutons do in Scandinavia; but they are commingled with Celts and other broad-heads, as well as Teutons and some Oriental or African strains, for example, Moors and Arabs, especially in the Peninsula, Phœnicians from

Syria, and so forth. The ancient Greeks and Romans, like their modern descendants, were a mixed race. Many of the Roman and Greek busts were of the broad Celtic type, others were of the long Teutonic and Mediterranean types. The Centaurs of Grecian mythology were broad-heads, probably Celts, and the Lapithæ who fought with them were long-heads, probably neolithic Mediterraneans, or else Hellenes, as may be seen from the Greek sculptures in the British Museum, especially the metopes from the Parthenon at Athens, and the friezes from the temple of Apollo at Phigaleia, in which a Lapith may be seen driving a chariot drawn by deer, reminding us of the Stone Age and the reindeer, whereas the Centaur, half man half horse, appears to symbolise the domestication of that animal. It is by no means improbable, moreover, that in the Satyrs of the classical artists we have a reminiscence of an earlier type, perhaps the man of the Old Stone Age. As for the "Grecian profile," so much admired in statuary, it is uncommon in Greece or elsewhere, but it does exist, and is probably of mixed origin, partly Teutonic or Iberian, partly Arabic or Phœnician, in a word Semitic, for the nearly straight line of brow and nose is a trait of the Arabs, and sculptures from Cyprus in the British Museum (650-150 B.C.) show it in the early Phœnician as in the later Hellenic statues of that island. The Hellenes, who gave their name to all the Greeks, were evidently a fair people from the north (the word *Helen*, like *Gael* or *Gallus*, signifies white) and probably Teutons, perhaps Gauls or Galats, akin to those who settled on the eastern coast of the Adriatic and raised the stature of Dalmatia.

In general, "nigrescence" or darkness of complexion and "brachycephalism" or broad-headedness increases as we go eastward in Europe. The Russians are a mixture of Finns in the North, Mongolian Tartars, a southern brunette race not well affiliated, Slavs who are akin to the Celts, Teutons, and so on; but their name is derived from a Scandinavian tribe, the "Rossi," settled in Moscow, and whether it was Teutonic or Finnish, like the Rühns, is not quite clear. The Bulgarians, Roumanians, and other so-called Slavonic peoples are also of mixed origin. The Austrians are largely Slavonic, though partly Teutonic and speaking a Teutonic language. The Huns or Magyars of Hungary, an Asiatic race akin to the true Turks, are only one element in the modern Hungarians, who are partly Germanic, Russian, and so on. The Czechs of Bohemia are akin to the Celts and Slavs, but of course they are by no means pure. The Turks are still more composite, including Slavs, Georgians, Greeks, and so on. As for the Gipsies, Tsiganes, or Chingánéh, they are probably the "Sigynnæ," or wandering traders with shaggy ponies, mentioned in Herodotus, and long-headed brunettes of a similar type to the Hindoos. Sir Richard Burton considered their language akin to that of the Jats of the Indus and of Turkestan, where such ponies are still extant.

We have said that the long-heads, the ancestors of Mediterraneans and Teutons, were the aborigines or first inhabitants of Western Europe, and that the broad-heads came amongst them from the East, perhaps from the Pamirs, where a similar type to the Celts, namely the Galchas or Tadjiks, has been discovered; but the question

arises, where did the long-heads come from? It is not yet absolutely settled, but the latest evidence tends to prove that they came originally from Africa into Europe. The long-heads of the Old Stone Age had some traits of the negro, and the higher type of the New Stone Age may have developed from the earlier type on the ground, but there is a good deal to say in favour of its being another infusion into Europe. Sir John Evans thinks that it migrated westward from India, and occupied North Africa and the South of Europe. Others think it originated in North Africa somewhere about Somali-land. The blonde Teutons are supposed to be a lighter variety of the Mediterranean brunettes produced by long residence in a cool moist climate.

Although the hypothesis of a great "Aryan race" is now generally abandoned, the origin of the Aryan language remains an open question. Some hold that it sprang from the long-headed aborigines of Europe, the Mediterraneans, or the Teutons, others that it was introduced by the broad-headed Celts. It is in favour of this view that the Celts brought a higher culture into Europe. They were skilled in magic, prophecy, music, and the incineration of bodies, and it is not unlikely they were the immigrants from beyond the Black Sea who gave rise to the legend of Odin and the introduction of the present language into the northern countries.* What was the race which gave rise to the original Aryan tongue, whether it was pure or mixed, may yet be certified by philologists with the help of anthropologists and others. The different varieties of

* See the Heimskringla Saga, etc.

the Aryan language now spoken in Europe, such as Greek, Latin, Teutonic and Celtic tongues, appear to have developed locally and to represent the original Aryan as it became altered with time in the mouths of the mixed populations who acquired it.

CHAPTER III.

PIONEERS OF BRITAIN.

DURING the "Great Ice Age" the region of the British Isles was as desolate as Greenland or Spitzbergen is to-day. A sheet of ice, three or four thousand feet thick over the north, reached as far south as the valley of the Thames and the Cotswold Hills. Only the loftiest peaks of Scotland or Wales and the highest moors of Yorkshire or Derbyshire peeped above the frozen waste. It was continuous across the North Sea with the ice-cap of Scandinavia and the Baltic, which extended to the middle of Europe, and it stretched to the westward over Ireland for several hundred miles into the Atlantic Ocean.

After a time, as we know, the weather became more genial, and most of the ice melted away, but ere it was all gone the land which had been higher than it is now, sank from 600 to 3000 feet below its present level.

Again the climate grew colder and glaciers flourished in the mountains as they still do in the Alps. Towards the end of the Pleistocene period, the land rose at least 600 feet higher than it is now, and a milder temperature prevailed over the British area, which again was united to the

Continent. Finally there was another sinking, and the sea rolled into the bed of the German Ocean and the English Channel.

We have already seen that men existed on the Continent at the beginning of the Glacial Period, perhaps fifty or a hundred thousand years ago, if not before, and there are geologists who maintain that he found his way into England, on the strength of many flint implements discovered in beds of river drift on the chalk downs of Kent for example, and in caves. They are of the rudest make, hardly to be distinguished from the natural flints around them, and may have been used for splitting marrow bones or scraping skins; but many archæologists assign them to a later age.

All agree, however, that after the Great Ice Age, when the climate was milder and Britain was again joined to the Continent, palæolithic men took up their abode there. Remains of them are found in the alluvium of rivers, in the south of England, and in caves of Yorkshire and Derbyshire as well as North Wales and Ireland. Those of the drift are thought to be earlier than those of the caves. A piece of skull was found at Westley in Suffolk in a "pocket" of brick earth hollowed in the chalk $7\frac{1}{2}$ feet below the surface, and in a cavity adjoining, two molar teeth of the mammoth with several rude flint weapons. This is the only human bone yet found of the Drift man in the British Isles, and it was too small to throw any light on the shape of his head, but it is highly probable that he was of the same type as the "race of Canstadt."

"The implements from the River drift," says Dr. J. G. Garson, Vice-President of the Anthropological Institute, "consist principally of oval-

pointed flints which have been fashioned by chipping, and were used without handles, oval or rounded flints with a cutting edge all round, scrapers for preparing skins, pointed flints used for boring, flakes struck off from blocks or cores by means of large hammer stones, often of quartzite, and choppers of pebble chipped to an edge on one side. The tools with which these implements were manufactured consisted of anvil stones of large blocks of flint, pointed flints or punches, and carefully made fabricators. All the implements, though simple and rude, show signs of manufacture, the more finely finished specimens having been prepared by delicate chipping. Their manufacture seems to have been carried on at certain localities on the banks of rivers, and other places where there was plenty of material from which to make them. It will be observed that at this time there were no flint arrow-heads, and that man was but poorly equipped for the chase, although it was undoubtedly by that means he gained his livelihood. Besides these flints man doubtless used wood and bone implements; pieces of pointed stakes made of wood have been found on the Palæolithic floors where he worked, by Mr. Worthington Smith. Bead-like fossil shells of *Coscinopora globulosa* have also been found by Mr. Smith, with artificial enlargement of their natural orifices, among his implements, which would indicate that they had been used for necklaces or ornaments, so that he seems not to have been unmindful of his personal adornment even at that early time.

“It is of importance to consider for a moment the animals which lived with man at this period. There are found in the same strata with him re-

mains of the hippopotamus, two species of elephants and of rhinocerus, the cave bear and lion, the wild cat, hyena, urus, bison, the wild horse and boar, stag, roe, reindeer, and other animals, many of which are now extinct. Man at that time had no domestic animals. The only clothing he had, if he wore any, was made from the skins of the animals he killed in the chase and used for food. Being far from the sea, if he used fish as food, they would be such as he was able to catch in the rivers." *

Rock-shelters and caverns have been used by men and animals from primeval times to the present day. The relics of man found in the floors of British caves were in three layers. The two lower strata yielded flint implements like those of the Drift, together with flat pebbles of quartzite partially chipped for use. In the upper bed the flints were better finished, the hammer stones had signs of wooden handles, there were bone needles, awls, scoops and harpoons of deer horn. Engravings of animals, for example the figure of a horse cut on a rib from the Robin Hood Cave of Derbyshire, remind us of those from the caves of Perigord. A single tooth is all that has been found of the human skeleton, but it is likely that the cave and Drift men were of the same type.

"By associating British and Continental evidence," continues Dr. Garson, "we can form a good idea of the mode of life of the Cave-dwellers of Palæolithic times. The caves gave him shelter in cold weather, from which he also protected himself by fires, and clothing made from the skins of animals secured in the chase sewn together by means of bone needles threaded with shreds of

* "Early British Races."

the tendons of reindeer. Armed with flint-tipped spears, and daggers of bone ornamented with carved handles representing the chase, he lived by hunting the reindeer, the wild horse and the bison; he also lived on birds and fish, which he speared with barbed harpoons. The game brought home was cut up with flint knives and cooked, and the long bones were broken with heavy flints for the marrow they contained, which was evidently considered a delicacy. The manufacture of the flint implements he used when engaged in the chase must have formed an important part of his work. The ornamental carvings on bone which he frequently made, show that he was an artist of no mean order in depicting animals, but give us little information regarding his own morphology, as they seldom bear representations of himself—when they do, only his miniature outlines are figured naked; the carvings also show that he was in the habit of wearing long gloves to cover his hands and arms. Probably, he painted his body of a red colour, and ornamented himself with perforated shells, pieces of bone, ivory and teeth. Like the River-drift people he possessed no domestic animals, not even a dog to assist him in hunting."

In Scotland no relics of Palæolithic man have been discovered as yet, perhaps the glaciers of the second Ice Age have swept away the drift, but there are few large caverns to preserve them. Bones of the animals he chased, the mammoth, reindeer, horse, urus or bison, and the great Irish elk, have been found, and it is not unlikely that he followed them across the Borders from the north of England. In Ireland, however, he left his mark behind him.

An immense time has elapsed since these rude savages, whose narrow heads and squat bodies recall the Eskimo, hunted in the British Isles. Time enough for estuaries and valleys miles in width and 100 to 150 feet in depth, to be carved out of the rocks by wind and weather, glaciers and floods.

Anthropologists are not quite sure whether these palæolithic men became extinct like some of the animals they hunted, or whether they have been absorbed by the neolithic men who succeeded them. In any case they have not left unmistakable signs of their type in the existing population.

The men of the New Stone Age inhabited the British Isles, when these had almost settled into their present dimensions, and a moist climate, hotter in summer but colder in winter than ours, gave rise to extensive forests, morasses and peat bogs. Their remains are found in many parts of the country, but are most rife in the south-west of England, especially in Wilts and Gloucestershire, a seat of the Dobruni or Silures in Roman times. It is a moot point whether they came here when the bottom of the channel was submerged or dry.

The neolithic men were of a different type from their predecessors. As a rule, they had long oval heads, higher than they were broad, finely-moulded, and curving gracefully from a narrow brow to a full round occiput.

The cephalic index was about 70, that is, the breadth of skull was about $\frac{7}{10}$ of the length. Their faces were oval, and rather short, their features good, with flat cheek bones, fine jaws, and prominent chins. They were evidently dark

of skin, hair, and eyes. On the whole their expression must have been mild and humane. In stature they seem to have ranged as high as 5 feet 6 or 7 inches, if not more; but their average height was probably about 5 feet 4 or 5 inches. General Pitt Rivers, in excavating a Roman-British Settlement at Cranborne Chase, Dorset, found a number of their skeletons only 5 feet 2½ inches or so for the men, and 4 feet 4 inches for the women.

They are regarded as a branch of the Iberian or Berber stock which formerly spread over all the west and south, if not the whole of Europe, and, perhaps, they included some of the special type which is known as the race of Cro-Magnon.

The neolithic men lived on the tops and sides of hills as well as in the valleys. Their slender and agile bodies would make them active hunters. They also knew something of agriculture; they kindled fires with the sparks from pyrites and flint, and they adorned themselves with necklaces of precious stones. "Their camping grounds," according to Dr. Garson, "were intersected with numerous drains or ditches, which would show that the climate was moist. Inside the camp they hollowed out pits, in or round which they dwelt. From these camps have been obtained spindle whorls and bone combs toothed at one end, showing that they were acquainted with the arts of spinning and weaving, bone needles, fragments of coarse pottery made by hand and not turned on the wheel, either plain or ornamented with simple lines or dots, bones of the roe, red deer, dog, goat, short-horned ox, horse, pig, etc., and fish, but no trace of metal is found. Of all their implements the stone axe is, perhaps, the most

important. Flints used for implement-making were now often quarried from below the soil, with antlers of deer as picks. The implements were distributed over districts far removed from where they were made, probably by barter ; thus, Jadite or Nephrite implements have been found in Britain, which Mr. Rudler has shown were probably obtained from Switzerland, Silesia, or Styria. They possessed canoes, formed out of the trunks of trees, in which they probably reached this country from the Continent.

"They buried their dead in caves which had been used as dwellings, in their camps, and in chambered and unchambered barrows.* The most characteristic British barrows of this period are of long oval shape, and often of large size, but neolithic interments are also found in circular barrows. The dead were buried in a contracted or crouched position, and, with them, stone and bone implements of various kinds, and pottery, which would seem to show that these articles were intended for the use of the dead or their spirits. Relics of art in the form of carvings are seldom found, and are very inferior to those of late palæolithic times."

Relics of the same people are discovered in Scotland as far north as the Orkneys. They go back to a period when the sea formed the "raised beach" 40 to 50 feet above the present shore, and whales might be seen spouting around Stirling rock and above what is now the Carse of Gowrie, with its flourishing towns, villages, and farms. Mounds of castaway shells or "kitchen

* Mounds of earth with or without chambers of unhewn stone to hold the remains.

middens" on the old beach at Falkirk attest their presence, and dug-out canoes, or weapons of deer horn found with the skeletons of whales at Airthrey Castle and elsewhere in the Carse of Stirling, show that they had flensed the stranded whales for their blubber.

Remains of a later period, when the shifting of the land had ceased and the present beach was formed, are abundant. Shallow caves and rock-shelters in Oban Bay have yielded human skeletons, together with the bones of deer, pig, goat, dog, badger, and fish, together with the shells of crabs and molluscs, hammer stones, flint scrapers, bone pins and bodkins, deer horn chisels and harpoons for spearing fish. The chambers of what are called "horned cairns" in Caithness and other parts of the north-west contain human skeletons burnt or unburnt, and similar tools, along with vessels of coarse clay. Flint, being rare in Scotland, has been reserved for scrapers and arrowheads as a rule; but many beautiful implements of hard stone are found in the soil quite near the surface, and in peat mosses. No trace of dwelling-houses has been observed, but it is probable that cabins of rubble stone and turf or wigwams of skins and branches were in use.

As for Ireland, there is good reason to believe that neolithic man reached it perhaps from Scotland in his frail canoes, but evidently at a later period than the other parts of the country. These long-headed brunettes, more or less, mingled probably with the broad-headed brunettes of Furfooz (chap. ii), and in spite of subsequent invasions which broke and scattered them, have never died out. They form to-day one of the more important elements in the constitution of the na-

tion. The type may be found almost everywhere, but especially in the western parts of the country; and it has tended strongly, though by no means exclusively, to darken the complexion of the race.

Long before the dawn of history, we cannot tell how long, perhaps one thousand years or more, another people entered Britain from the Continent. Probably they subdued the earlier inhabitants before mingling with them, at all events in some parts of the country. Their remains occur in bell-shaped or circular mounds, and show that metal, especially bronze, but even a little iron, and also that cremation, or incineration of bodies, was introduced by them. Hence they are sometimes called the people of the Round Barrows, to distinguish them from their predecessors of the Long Barrows, and sometimes the men of the Bronze Age, or, as we have already stated, the "Celts" of archæology.

Their skeletons are very different from those of the neolithic men. The skull is nearly round, capacious, and broader than it is high. The cephalic index is on the average about 81, that is to say, they were a brachycephalic people. The brow is wide and well formed, receding to the crown, and the occiput or back of the head does not project. The ridges over the eyes are pronounced, the nose is high, the cheek bones are big and prominent, the jaws are strong and massive (macronathous), with large teeth, often much ground, and in some cases rather long; the upper lip has a prognathous look, but the chin is good. The general form of the face is that of a lozenge. The bones of the limbs are huge, and indicate a mean stature of 5 feet 9 inches.

A chief of the Bronze Age, with his blonde hair, his beetling brows, aquiline nose, firm, resolute mouth, and rugged, not to say harsh expression, must have been a commanding figure amongst the swarthier tribesmen who followed him—a veritable “king of men.”

The origin of this type is a little obscure, but it seems to have come from the north-west, probably Denmark, where similar skeletons are found in old interments, and living specimens can still be seen. Evidently it was not the pure Celtic or Alpine race of the anthropologist (see chap. ii.), but might be a crossment of the Celt and Teuton, for example the Kymry, if not of the Teuton and Finn or his congeners, with whom the cheek bones and upper jaw are sometimes prominent, while the lips are thin. Again, it may be an Asiatic type, not yet identified, and represent the legendary followers of Odin.

In any case the men of the Round Barrows brought a higher culture. They lived by tilling the soil and rearing cattle. They wove cloth and fabricated handsome pottery, decorated with complicated patterns, mostly in lines, but made without a wheel. They also manufactured stone implements of an improved style, for example, “celts” or axes, and weapons as well as ornaments of bronze. Some of these are inlaid with native gold, which might be found in Wales or Scotland. The women, if not also the men, wore necklaces and wristlets of boar and wolf’s teeth, shells (the Dentatum or Venus Ear), St. Cuthbert’s beads (a fossil encrinite or sea lily), glass beads, amber, jet, lignite, and cannel coal.

The houses of their dead have outlasted those of their living, but like enough they dwelt in cot-

tages of rubble-stone, or mud and wattle. The round barrows or grave mounds cover short cells or chambers of rude flag-stones, holding vases with the ashes of bodies cremated on fires of wood, or else unburnt skeletons in a crouching position. These show that they had mixed and intermarried with the earlier population.

There is abundance of relics to prove that they had spread over Scotland, perhaps from England, if not from Europe direct. Barrows and stone cairns, with chambers and entrances, containing bronze articles, are seen in almost every county, and swords, javelins, or spears, bucklers, bracelets, rings, chisels, fishhooks, and sickles of bronze are found in peat bogs, the beds of lakes and rivers, or near the surface of the soil.

The burial cairns indicate that inhumation, by laying the body on its side in a crouching posture in a coffin or cist of unhewn flags, was practised as well as cremation with or without cinerary urns. The cists are only about 4 feet long by 2 feet square across, and contrast with the longer chambers of the neolithic men. Usually there is only one skeleton in a cist, but sometimes there are two, a man and a woman, or it may be, a child. It is another mark of affection that a cist holding the remains of a child has been constructed with as much care "as if it had been the tomb of a chief." * Weapons and other articles of bronze or flint and small bowls or vases, called "incense" or "drinking" cups and "food-vessels," were placed in the graves, and appear to imply a belief in the resurrection of the body.

Dr. Ripley, the American anthropologist, in his

* Sir John Evans: *Nature*.

lectures to the Lowell Institute on the "Racial Geography of Europe," has said that the broadheads of the Round Barrows never reached Ireland, and regards it as one of the disadvantages arising from her isolation, in short, as another grievance; but his view is at variance with that of some eminent British authorities. Cairns and other interments holding weapons and ornaments of bronze, decorated pottery and even brachycephalic skulls, have been found in Ireland, and it would be strange if they had not. The coast of Ulster is visible from Wigtonshire and the Mull of Cantire, and the straits between are frequently calm. Probably, however, the men of the Bronze Age reached Ireland later than Scotland, and in smaller numbers.

To the Bronze Age, and perhaps earlier, belong the "Lake Dwellings" observed in different parts of the country. They are built of wood, on a platform supported by piles driven into the lake, and connected with the shore by a gangway. Herodotus, in speaking of the lake-dwellers in Roumelia, says "that every man has a hut on the planks in which he dwells; with a trap-door closely fitted in the planks and leading down to the lake. They tie the young children with a cord round the foot, to keep them from falling into the water beneath." In Ireland and Scotland, these homesteads were often founded on artificial islands known as "crannoges" (from *cran* a tree), constructed with logs and stones. Some of the old Irish and Scotch castles are built on sites of this kind.

To the same period are assigned the "Picts' Houses" of Scotland, and "Bee-hive Chambers" or "Clochans" of Ireland. These are small un-

derground chambers lined with rude stones and connected by narrow passages through which a person can only crawl. They are also found in France, and Tacitus relates that the ancient Germans used the like for storehouses in summer, and refuges from their enemies or the winter frost.

All over the United Kingdom, but especially in Ireland and Scotland, there are mysterious erections of huge stones, which date from the Bronze and probably the Stone Age. Similar megalithic monuments are found on the continent from Scandinavia southward, and even in North Africa and Syria. Some anthropologists ascribe them to a long-headed race from the north, which, as Dr. Beddoe thinks, may have been the Tamahu, or a still earlier stream of blondes, and others to the Mediterranean brunettes. Such are the "menhirs" or "standing stones" or "stone circles," and the "dolmens" or cromlechs, that is to say, "table stones," of which Kits Coty House, near Avebury, is a well-known example. The country people call them "Giants' Graves" in England, and "leaba," resting-places or beds in Ireland. They are, doubtless, tombstones or memorials of the Stone and Bronze Ages.

Stonehenge is evidently a work of the Bronze Age, because the finish of the stones would seem to require bronze tools, and, moreover, some chips of them have been unearthed from one of the circular barrows which lie around it. The site of this imposing temple or mausoleum, however, may well be that of an earlier structure and burying ground.

Such monuments are sometimes associated with curious holes and "ring" or "cup" marks in the stone or on the native rock, which might have

been done by tools of metal or hard stone. They are sometimes found in the most out-of-the-way spots, and may easily be mistaken for modern works. The writer, for example, came upon a good specimen of the "rings" on a flat stone lying in a wild little dell on a hilltop in Strathlachlan, Argyleshire, known as the "Lippe Gregor" (Macgregor's bed), and connected by the country folk with Rob Roy. The origin and purpose of these marks is quite a mystery.

The broad-heads of the Bronze Age were evidently never so numerous in the British Isles as the long-heads of the Stone Age, of whom they doubtless became the head men. They have not, however, been altogether absorbed by later immigrants, and fairly good samples of the type can still be seen in various parts of the country, notably in Cumberland and Scotland, where they have contributed not a little to the physical and mental character of the people.

CHAPTER IV.

THE ENGLISH AND WELSH.

AN interval of many centuries, perhaps ten, more or less, elapsed between the arrival of the Round Barrow men and the Romans, but neither the prehistorian, craniologist nor linguist throws much light upon the newcomers, who doubtless entered the country during that long period. *Implements* and customs, like mythology and language, are not sure tests of race, because they can readily pass from one people to another

through social contact. Skulls by themselves are only a rough proof, and, moreover, a particular people, owing to their method of disposing the dead, for instance, burial in the earth, might leave but few or no traces of their presence.

Scholars tell us that the earliest language they can trace in Britain is the so-called Iberian, a non-Aryan tongue, supposed to be that of the Stone Age men. After it, in England, at least, came the Gaelic, a Celtic or Aryan tongue, which was followed by the Cymric or Welsh. It is not quite certain, however, what races introduced these languages.

We can hardly doubt that after the coming of the Bronze race immigrants from northern Gaul and other parts of Europe settled in Britain. We know that Gauls or Galats, Kymry, and other tribes of Belgic or Teutonic extraction, occupied northern France at least 700 years B. C., and later,* and it is highly probable that these also crossed the Channel. The very name of Britain evidently comes from the Brythons, an early people of Picardy, in the north-east of France. We are told that even in the time of Cæsar the northern Gauls were still settling in Britain.

The Roman historian Tacitus, a son-in-law of Agricola, expressly states that the Britons of the southern parts near Gaul were like the Gauls, and those of the west like the Iberians of Spain. Apparently the inhabitants of the eastern coasts were also Gaulish, if we may judge by the evidence of language and ancient authors. Moreover, there was a "Litus Saxonicum" (or "Saxon Shore") along the south-eastern coast, which

* Dr. Topinard.

appears to indicate that Saxons had settled there in Roman or British times. The evidence from old interments tends rather to support these views. Many of the old British skulls are "pear-shaped," resembling crania found in Germany or Scandinavia, and some might be mistaken for Anglo-Saxon. Boadicea, Queen of the Iceni, in what is now East Anglia, was tall, with yellow hair, and probably a Gaul, or at any rate a Teuton.

Nevertheless, these blonde Teutons from northern France and so forth were only a part of the Ancient Britons, most likely the upper classes. The bulk of the people were doubtless of the Bronze race and Stone Age folk, including some broad-headed Celts and "mongoloids" and others. Welsh literature speaks of "Lloegrwys" from Gwasgwn (Gascony), whose name recalls the Ligurians, now a broad-headed or Celtic people, and the river Liger (Loire) in France. Neither these, however, nor the "Coranied" of Lincolnshire have been identified by the anthropologists as yet. Phœnicians trading to Cornwall for tin are supposed to have influenced the race in the south-west.

The inhabitants of south Britain, when the Romans came, lived for the most part in "duns" or forts on hilltops, surrounded by stockades, and some, at least, painted their bodies with woad, a blue dye still made from a plant in England; but those along the coasts were probably as civilised as the Gauls, and dwelt in bee-hive huts of wattle or planks roofed with thatch, and strewn with rushes. The exterior was often decked with trophies of the chase and war, such as the horns and skins of wild beasts, or the skull of an enemy

above the porch. They, at any rate the better sort, were clad like the Gauls, in yellow or striped cloth.

The Romans (43 A. D.) found the "Silurians," now represented by the South Welsh, hardest to conquer, owing to their "ferocious courage" and "obstinate spirit," a fact which reminds us of the sturdy Basques, who are somewhat akin to them. They built walled cities connected by good roads, and introduced the arts of civilisation. In the course of nearly four centuries they must have left some influence on the race, although it is not easy to discover, partly because the racial elements of the legions, Gaulish, German, Dacian, Iberian, Syrian, Moorish, and so on, but seldom purely Roman, were more or less akin to those of the natives.

When the Romans withdrew (410 A. D.) and left south Britain unprotected, the outside people, who had kept their warlike habits, poured in—Picts and Scots on the north, Kymro-Britons from Strathclyde, Gaels from Ireland, and Teutonic-speaking tribes from the opposite coasts of the North Sea. It is said these last were invited over by the Britons to assist them in repelling the Picts and Scots; but, in any case, the first to come were the Jutes from north-west Jutland and the Frisians from north-west Holland. They occupied Kent and the district of the Solent, including the Isle of Wight. The Frisians were followed by the Saxons, from the district of the Elbe and Weser, who colonised Sussex, Essex, and Wessex, or as far west as Wales, Devon, and Somerset.

The Angles or Angeln from the south-east of Jutland, or what is now Sleswig-Holstein, also

invaded the east coast from Essex to the Forth. By the end of the sixth century, or within 200 years, according to Professor Freeman, these newcomers had conquered "much the greater part of Britain," but his own map shows that he means about one-half, excluding Caledonia or Scotland beyond the Forth.*

From the slowness of their progress it would seem that the Anglo-Saxons encountered a stern resistance or that they only came in small parties from time to time as the white settlers did in America. The Solent, Wash, and Humber were their chief ports of entry, perhaps because the Thames was guarded by London. They spread inland, avoiding the marshes and forests, where the Britons found a cover.

Historians teach us that the Anglo-Saxons made a clean sweep of the natives, driving them out or putting them to the sword; at best only a few being spared to become the wives or slaves of the conquerors; but the only basis for their assertion is the absence of Celtic words in the English language. "Thus there may doubtless be some little British and Roman blood in us," says Mr. Freeman, who is nothing if not Philo-Englian, "just as some few Welsh and Latin words crept into the English tongue from the very beginning. But we may be sure that we have not much of their blood in us, because we have so few of their words in our language. The few that there are, are mainly the sort of words which the women, whether wives or slaves, would bring in, that is, names of things in household use, such as *basket* . . . Now you will per-

* "English History for Children."

haps say that our forefathers were cruel and wicked men thus to come into the land of another people and to take the land to themselves and to kill or make slaves of the men to whom it belonged. And so doubtless it was. But you must remember that we were then a heathen and a barbarous people, and that it is not fair to judge our fathers by the same rules as if they had been either Christians or civilised men. And I am afraid that men who called themselves both Christians and civilised have, even in quite late times, treated the people of distant countries quite as badly as ever our forefathers treated the Welsh. But anyhow it has turned out much better in the end that our forefathers did thus kill or drive out nearly all the people whom they found in the land. The English were thus able to grow up as a nation in England, and their laws, manners and language grew up with them and were not copied from those of other nations. We have indeed taken much from other nations in later times; but then what we have taken we have always made our own, just as we have done with the foreign words which we have taken into our language.

“Had our forefathers done as the other Teutonic peoples did though, we might have known many things much earlier than we did, yet I cannot think that we should ever have been so great and free a people as we have been for many years.” It would be easy to match this characteristic passage from other historians to the same effect. Thus Mr. Green: “Not a Briton remained as subject or slave on English ground. Sullenly, inch by inch, the beaten men drew back from the land which their conquerors had won; and east-

ward of the border-line which the English sword had drawn, all was now purely English." Again, the Briton "had disappeared from the greater part of the land which had been his own; and the tongue, the religion, the laws of his English conquerors reigned without a break from Essex to Staffordshire, and from the British Channel to the Firth of Forth." The reason he gives for this extermination of the Britons is that the invader was "met by a courage almost equal to his own," but how he is able to estimate the courage of the two is rather a mystery.

Pity these writers did not ask themselves why it is that English has absorbed so few Celtic words after many centuries of contact with Irish, Welsh, and Gaelic over a wide linguistic frontier, and on the other hand, why it is that English has been adopted by so many generations of Celtic speakers without acquiring more than a few Celtic words. Again, since Latin became the language of the Gauls, who were not exterminated, why has modern French so few Gaulish words? The truth is, that languages do not mix or amalgamate as easily as races. A language is a kind of growth; its parts are the result of slow development, ending in the survival of the fittest; and it cannot readily admit of changes in the structure, idiom or vocabulary. Unless a foreign language has words or phrases which it lacks or which are better than its own, it does not borrow them. One cannot adopt a language by halves. It has to be taken wholly or let alone. Hence one language supplants another. It does not follow that the inferior always goes to the wall. The Roman-Britons were speaking Latin as well as Cymric, and both were superior to the Anglo-

Saxon in culture. The Anglo-Saxons, however, were the dominant class, and their political power would have spread their speech amongst the disorganised and defeated Britons, already divided in language, even if these had been more numerous than themselves. When the majority of the Britons had accepted it, the rest would ultimately follow. In this way, and through commerce, tides of language have crept over large areas in Europe and other parts of the world from time immemorial, with little or no alteration in the race. Languages, in fact, disappear sooner than mythologies, traditions, or customs. We may see them vanishing in different countries now. Latin, which displaced Bulgarian in Roumania, is perishing before Slavonic; Frisian and Low German, which are so much akin to Anglo-Saxon, are receding before High German, the language of the Germanic Celts. Castilian is giving ground to Portuguese.

Names of places are much more persistent than languages. Their unfamiliar sounds, unhackneyed by vulgar associations, have a useful distinction as well as a poetical charm which recommends them to the new-comers. Many rivers, hills, towns and villages, farms, and other spots throughout England have Celtic names, more or less Anglicised, for example, the Warwickshire Avon, Knockholt Beeches (from *Cnoc*, a hill), London, and so on. It is evident that Celtic names of men and places are often erroneously traced by antiquaries and philologists to the Anglo-Saxon, owing to both languages being Aryan. Thus it is usual to refer the name of Croydon to the Anglo-Saxon "Crook-den," but it might just as well be the Gaelic "Creag-dun," from *creag*, a rock, and *dun*, a hill or fort. Near

Croydon there is a farm on a hill called "Ballards," which reminds one of the Gaelic *Bal*, a farm, and *ard*, high. At any rate, we have found both "Croydon" and "Ballards" among the place-names in Celtic parts of the Highlands.

There is no doubt that many English personal names are really of Celtic origin, though genealogists may trace them to the Anglo-Saxon or some other Teutonic language. Moreover, the occurrence of Teutonic names in a locality does not necessarily imply a Teutonic population, but only the existence of Teutonic speech, a fact which is too often overlooked by writers who try to estimate the spread of race from the spread of language. There are many parts of the country where English names have been given to places and also people, by the inhabitants who have changed their speech but not their blood. On the strength of names and languages, then, we dare not believe that the Anglo-Saxons extirpated the Ancient Britons.

In default of trusty historical evidence to the contrary, we must suppose that the Anglo-Saxons did as other invaders did before or after them in Britain and elsewhere. Historical evidence itself is open to question, because chroniclers were not particular on the point of race, and usually settled it by name or language. Neither the Round Barrow people, nor the Brythons, nor the Gauls, exterminated the original inhabitants before the Anglo-Saxons came, and neither the Danes nor the Normans killed or drove out the Anglo-Saxons after them.

If we look abroad we find that neither the Franks in Neustria, nor the Normans in Normandy, nor the Belgæ in Gaul eradicated the

natives. They did not even attempt it. All these Teutonic barbarians, including the Anglo-Saxons, were driven, not so much by the love of slaughter and adventure, as by the force of an economic law, to invade the south and west. They were prolific, and their bleak lands could only support a certain number. Moreover, the east was closed to them by incoming Asiatic hordes, which also pressed upon them. Consequently the younger men were compelled ever and anon to sally forth in quest of new homes or plunder, and when these were gained by their strong arms, or the hospitality of other nations, they were usually satisfied. Conquest rarely or never implies the substitution of one race by another. It is often merely a change of tax collectors, as in the case of Burgundy. Any fresh infusion of blood is generally in the more fruitful parts of the country. Bloodthirsty savages and cannibals, like the Caribs of the West Indies, may sometimes extirpate a race; but although the Anglo-Saxons were formidable enemies, they were not such terrible fellows as Professors Freeman, Green, and others would make them out. They were not cannibals.

When conquest is followed by colonisation, as with the Anglo-Saxons, the victors make wives or slaves of the natives who submit, while the rest, broken into groups, take shelter in woods, hills, or marshes, and after a period of isolation, blend with the newcomers, acquiring their language and adopting their name. In course of time the peoples thus united came to forget their separate origin.

That Anglo-Saxons were no exception to this rule is plainly demonstrated by the English

people of to-day. The extremes of fair and dark complexion, and the intermediate varieties, which form the majority, bespeak the amalgamation of blonde and brunette stocks. British types occur throughout all England, and they are very numerous in certain parts, for example, the home counties, the Fens, the Midlands, and the West. This irregularity of distribution shows that a reflux immigration from Wales, or an infusion of Norman-French, cannot explain their presence. They are densest where the uplands and forests, the towns and morasses offered them a refuge, or else had failed to attract the new settlers.

Moreover, the early Anglo-Saxon graves contain a proportion of British skulls which tend to bear out the observations of anthropologists on living types, and show that if the newcomers outnumbered the natives in some of the eastern districts, the natives remained more numerous than them in the west.

The Anglo-Saxons, as a matter of fact, did not root out the Ancient Britons, but scattered and broke them up, killing many, no doubt, and driving others before them on their lines of advance. There were groups of this kind, seemingly, on the hills of Lincoln, the fens of Leicester, and the forest of Arden in Warwickshire. Suffolk and Essex, guarded by the heights of East Anglia, contain a large admixture of the British element. "Little Britain" probably commemorates the site of a native district in London.

On the other hand, the Britons made a stubborn resistance, at all events in some parts. By their own account, they sometimes defeated the Anglo-Saxons with great slaughter. If we may judge by the Cornish and the Welsh, they were

anything but weaklings. The robust Cornishman is nearly 5 feet 8 inches. The Anglo-Saxon is 5 feet 7½ inches. The average Welshman, though rather shorter, is heavier than the average Englishman. The Britons were both sturdy and brave, they were used to the climate and the country, but they had lost their military habits and organisation under the Roman supremacy; they had grown accustomed to the lounge and the bath, the frivolity of Gaul, and were doubtless both ill armed and led. The Anglo-Saxons, on the other hand, were armed with swords of iron, which they knew how to wield, and they had the advantage of aggressors who fall upon the unsuspecting foe. They were victorious, and gradually spread their conquest further, as more of their kinsmen arrived from beyond the sea.

The wrathful Britons, lurking in the wilderness, bore a spiteful grudge against them for a long time. So great was his dread of the heathen, that St. Guthlac, a devout hermit, hearing an uproar outside his cell, and thinking it was the Saxons, prayed all night, but in the morning was relieved to find it had only been the Devil. So intense was the antipathy of race, that a law forbade the Briton to drink from a cup defiled by the touch of a Saxon, till it had been scoured with sand and ashes. Nevertheless, the ultimate union of the hostile races became so complete, that the vanquished Britons forgot their speech, name, and origin. The Anglo-Saxons, after the manner of conquerors, probably boasted that they had made a "clean sweep" of the Britons, and Britons then, as now, with little or no Anglo-Saxon blood in their veins, were proud to be called Englishmen.

Whether the Anglo-Saxons encountered more resistance in the west, to which the braver Britons fled, or the flood of invasion spent itself, they only made a partial conquest of the land. They fell to quarrelling over the spoils, and grew into a number of petty kingdoms. Wessex, that of the West Saxons, which contained a large Gallo-British element, became dominant, and extended their conquest.* Still the western half of the country remained in British hands. The Romans, who did not plant the country at all, made a complete conquest in a much shorter time.

Since the Britons had been "squeezed" into the west, and a great portion of the inhabitants of the east were doubtless of British race, it is questionable whether more than a quarter or a third of the entire population were true Anglo-Saxons or "English folk." Of these the majority were Angles and Frisians, after whom the country was called England.

Towards the end of the eighth century, the terrible Northmen, that is to say, the Norse and Danes, began to ravage the coasts, and by the end of the ninth, all the north-eastern part of the country from the Forth to the Thames was conquered from the Anglo-Saxons in their turn, and called the "Danelagh." The Anglo-Saxons or Anglo-Britons rather foolishly bought them off, but still they came back. Alfred the Great, King of Wessex, pacified and checked them towards the end of the tenth century, but they resumed their depredations, and finally conquered the whole country. In 1016, Canute the Dane was elected

* Many of the Anglo-Saxon names, royal and other, especially in Wessex, are of British origin.

King of all England, which, under the Anglo-Danes, had nearly taken its present dimensions. Fifty years later, more of these Northmen, under William Duke of Normandy and a French army, defeated the English under King Harold at Hastings. The Normans were doubtless better equipped, but the English had the advantage of the ground. Apparently William was a skilful general, and Harold committed the blunder of risking all upon one pitched battle. William was crowned King of England at Westminster, and is known to history as the Conqueror. With the Norman Conquest the long series of invasions, which from time to time had brought fresh blood into the country from Europe, came to an end.

Historians tell us that the Anglo-Saxons, Danes, and Normans, on the ground of their common language, were all of the same race. Nevertheless, popular tradition speaks of Norman noses or upper lips, tall red-haired Danes, and blue-eyed, flaxen-haired Anglo-Saxons. As a matter of fact, there is truth on both sides. Like the Gauls and Kymry, they were somewhat different varieties or crossments, what may be called sub-races or sub-types, of the blonde, long-headed Teuton. The Angles, according to some anthropologists, were taller and longer in the head than the Saxons. Perhaps they were a purer type of the Teuton, for the Saxons adjoined the old Celtic part of Holland and were probably mixed with the shorter brachycephalic Celt. The Northmen were still taller and apparently stronger than the Anglo-Saxons. Their features were more aquiline and massive. It is probable that the Norsemen, if not the Danes, were frankly mesocephalic, and partly Teutonic, partly Celtic, or whatever the

brachycephalic race which occupied the south of Scandinavia in early times might be. Nor can we doubt the likelihood of a certain strain of Mediterranean, if not also Finns and Lapps, in the composition of all three. As for the Normans, they were, avowedly, a mixed people. The Norse and Danes who occupied the valley of the Seine had blended with the other French, and lost their language. The army of William consisted of Normans, Bretons or Celts, Iberians from Poitevin, Kymry from Picardy, and other Gauls, together with adventurers and mercenaries from other parts of France and Europe. Probably not more than half the army were Normans, that is to say, Norman-French. The English army, be it noted, was almost if not quite as mixed in point of race, consisting as it did of Northmen, Anglo-Saxons, and Britons, of diverse origin. There would be fewer Anglo-Saxons in the Norman, and fewer Celts in the English army.

It is hard to say what proportion the Danes bore to the rest of the English. We cannot judge from the extent of country they occupied, because that contained both Anglo-Saxons and Britons. Notwithstanding their conquest, it is plain from history and the existing types, that they were much fewer than the Anglo-Saxons.

The Norman Conquest was followed by a substitution of Norman for the English aristocracy, and an invasion of French on the southern coasts, which added a top dressing to the population. The immigrants, as well as the aristocracy, consisted of Normans, Kymry, Celtic Bretons, Iberians, Gauls, Franks, or other types, and Dr. Beddow estimates that they numbered over 20 per cent. of the population.

There was a racial antipathy or "bad blood" between the Normans and the English, as between the Danes and the Anglo-Saxons, or the Anglo-Saxons and the Britons.

The Normans despised the Anglo-Saxons as an inferior race and called them "swine." A taint of this prejudice clings to us even now in the cant of "Norman lineage" and "blue blood," but happily it is almost gone.

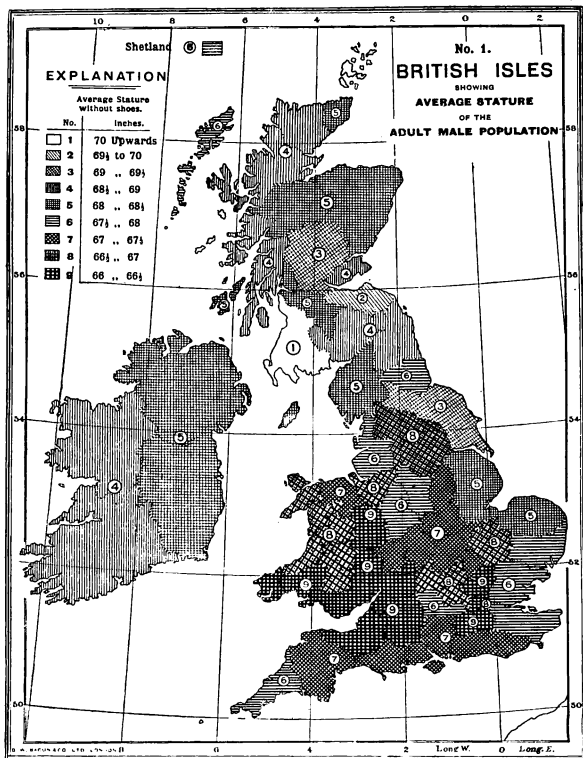
As time rolled on, however, the different racial elements in the country were gradually fused together. Political authority cannot prevent the slow diffusion and amalgamation of peoples. Cupid is not an anthropologist, and snaps his fingers at prejudice. Indeed he appears to delight in uniting persons of differing race and contrasting types.

It is a common idea that the Anglo-Saxon element in the population is absorbing the others. We even find this view in a thinker like Emerson, who remarks that of all the British races the Anglo-Saxons have become dominant.

This notion, of course, is based on the fact that the Anglo-Saxon language has become general, and the popular assumption that race goes with language. The Normans, we know, introduced French, which became the official tongue and was in a fair way of dispossessing English. Had the Normans been more numerous it would have done so; and then no doubt we should have been told that the Normans were predominant in the land. On patriotic and festive occasions, after dinner, we sometimes hear imperial-minded orators declare that the Anglo-Saxon has an unrivalled capacity for absorbing other races, and there is one eminent literary man

(it would be unkind to give his name) who is for ever boasting that the Anglo-Saxon "swallows up all the other races," and is never a penny the worse—in short, "remains an Anglo-Saxon." Thus, according to this authority, the Anglo-Saxon has swallowed up the Ancient Briton. The real facts point rather the other way. Dr. Collignon, the eminent French anthropologist, remarks: "When a race is well seated in a region, fixed to the soil by agriculture, acclimatised by natural selection, and sufficiently dense, it offers an enormous resistance to absorption by new-comers, whoever they may be." The usual fate of the last comers is to be absorbed by the earlier natives. In the north of France the Normans and other Teutons are being absorbed by the earlier Gauls. The Anglo-Saxons are no exception to the rule, and the type is gradually disappearing in England. Of course the process of absorption causes a modification of the parental types with the production of new and intermediate types, and that is what we find in England to-day. The typical Englishman or Englishwoman is neither Norman, Dane, Anglo-Saxon, Roman or Briton, but a product of all three, not forgetting a strong infusion of Welsh, with a slighter dash of Scotch and Irish. For centuries there has been a reflux of the Welsh Britons into England, so that Welsh names such as Davis and Phillips are among the commonest in England.

The accompanying maps from the "Report of the Anthropometric Committee of the British Association," will give the reader an idea of the present distribution of complexion, stature, and so forth in England and Wales without many words. We need only remind him that tall stature



with fairness of complexion is an indication of the Teutonic race, while the opposite is a sign of the British race. He will observe that the two elements are pretty well mixed on the whole, but that local differences in the proportion occur throughout the country. As a rule, the Teutonic element is strongest in the north-east and thins out towards the south-west, thus pointing to its source in the north of Europe. It will be remembered, however, that the Gaulish and Kymric elements, as well as the Teutonic-speaking invaders, have contributed to the bloneness of the English. The latter, in fact, only augmented the bloneness and stature of the people to a slight extent, and in some parts. This will be evident from the fact that Cornwall, a British county, shows as many fair people as the Saxon counties, and rather a higher stature. The exceptionally tall stature of the north-eastern counties is evidently due to the Danes, and that of the border counties, which are the tallest, is perhaps the result of a Scotch infusion.

As for Wales, it will be seen that nigrescence is not greater than it is in some parts of England. Fair people occur throughout Wales owing to the original Gaulish or Brythonic strain, as well as immigrants from England, Normans, Norse, and Flemish settlers. The exceptional height of the Welsh in the north-east is probably owing to the Cymric invasion from Strathclyde in the fifth or sixth century.

It is obvious that no hard and fast line can be drawn between the English and Welsh, who are much the same people in point of race. The only difference between them is one of proportion in the common mixture, and that varies with the

district. There are counties in England, even the east of England, which appear to contain as much British blood as counties in Wales. Dr. Beddoe, our highest authority on the racial characters of the United Kingdom, and who cannot be accused of stinting the Teutonic element, has estimated that it amounts to about half in the greater part of England. In other words, the English are at least half British, or, as we used to say, half "Celtic," that is, the English are more "Celtic" than Teutonic, and therefore, from a racial point of view, ought rather to be considered "Celts" than "Saxons." Of course neither of these terms is correct, because, as we have shown, the Saxons were a comparatively scant element in the nation, and by no means the most important in its history. We have about as much right to call ourselves Romans or Finns. Indeed it is the use of the word "Sassenach" by the Irish, Welsh, and Scotch, who apply it rather to language than race, which has given the title "Saxons" undue prominence. "Anglo-Saxons" is not much better, and also rests upon speech rather than race. It is still more unsuitable to the Americans, who are a mixture of all races, and some day it will probably die out. We have just as little right to the name of "Celt," for the broad-headed Celtic element in the country is not large, as may be seen from our cephalic index, which varies from 76 to 79. Perhaps the most suitable term would be Teuton-Iberian (or Mediterranean), but for popular use we cannot do better than speak of English, Welsh, Scotch, and Irish, with British for the whole.

CHAPTER V.

ENGLISH AND WELSH TYPES.

NOBLE blood has so far lost its prestige that even a scion of the Plantagenets cannot boast his lineage without incurring banter. Pride of race, however, is by no means extinct. There are changes in the fashion of it. Once the Normans were the mode, and even Highland chiefs did not disdain them for ancestors. Now it is the turn of the Anglo-Saxons, whom the Normans treated with contempt, and all the English-speaking races have been given their name. Still, there are many signs of a growing movement in favour of the "Celts," whom the Anglo-Saxons, probably without understanding, hated, and it would not be surprising if the honors of the future were accorded to them.*

It is easy to discover a fallacy in the current methods of regarding our descent. We are very prone to fix our eyes on a particular set of ancestors to the exclusion of the rest, and to assume that all their virtues have descended to us unimpaired by crossment. Hence the popular cant about the Anglo-Saxon having absorbed every other race in the country, not to say the world, and yet remained an Anglo-Saxon. Hence the familiar boast, "We came over with the Conqueror." A good many people look upon themselves as pure "Saxons" or "Celts" without any

* By the nation, as a whole ; because, of course, the Celtic-speaking portions have never ceased to glory in their forefathers.

distinct idea of what a "Celt" or "Saxon" really is, when you have caught him. A well-known author prides himself on being "every inch a Norseman." Another, we believe, has pronounced the late Robert Louis Stevenson a "Celt," rather to the disgust of his Edinburgh friends. An Irish journalist declared that Parnell had a "Celtic face." An Irish sailor founded a claim for his countrymen in the charge of the Gordon Highlanders at Dargai on the ground that they were "Irish Celts."

What do they understand by a Celt, or a Saxon, or a Norseman, we should like to know? A little consideration of ancestry will satisfy us that there are no pure Norsemen, Saxons, or Celts in this country nowadays. We are all more or less mixed in point of pedigree. Noble blood is by no means a privilege of the aristocracy; and most, if not all of us, are the descendants of "Norsemen," "Saxons," and "Celts," not to go farther.

More than thirty years ago the late Sir William Groves, D.C.L., in his Presidential Address to the British Association at Nottingham, drew attention to an important fact which has been overlooked by the anthropologist as well as by the genealogist.

"There is," said he, "another difficulty in the way of tracing a given organism to its parent form, which, from our conventional mode of tracing genealogies, is never looked upon in its proper light.

"Where are we to look for the remote ancestor of a given form? Each of us, supposing none of our progenitors to have intermarried with relatives, would have had at or about the Norman Conquest upwards of a hundred million direct

ancestors of that generation, and if we add the intermediate ancestors, double that number. As each individual has a male and female parent, we have only to multiply by two for each thirty years, the average duration of a generation, and it will give the above result.

“Let anyone assume that one of his ancestors at the time of the Norman Conquest was a Moor, another a Celt, and a third a Laplander, and that these three were preserved while all the others were lost, he would never recognize either of them as his ancestor, he would only have the one-hundred millionth of the blood of each of them, and as far as they were concerned there would be no perceptible sign of identity of race.

“But the problem is more complex than that which I have stated: at the time of the Conquest there were hardly a hundred million people in Europe; it follows that a great number of the ancestors of the *propositus* must have intermarried with relations, and then the pedigree, going back to the time of the Conquest, instead of being represented by diverging lines, would form a network so tangled that no skill could unravel it; the law of probabilities would indicate that any two people in the same country, taken at hazard, would not have many generations to go back before they would find a common ancestor who probably, could they have seen him or her in the life, had no traceable resemblance to either of them. . . . From the long continued conventional habit of tracing pedigrees through the male ancestor, we forget in talking of progenitors that each individual has a mother as well as a father, and there is no reason to suppose that he has in

him less of the blood of the one than of the other." *

After this light on the subject, a poor ditcher by the roadside may carry in his veins as good blood as the Lord of the Manor. Who shall deny that the beggar at his door may not descend from kings?

Whether we know it or not, all of us have patrician as well as plebeian ancestors, famous or infamous in their degree.

" My ancient but ignoble blood
Has rolled through scoundrels ever since the flood,"

said Burns ; nevertheless it has been shown that he numbered the noble Keiths, Earls Marischal of Scotland, and through them other great families of the north among his forbears. In a country like ours, especially in Scotland and other parts where the clan system was prevalent, every individual doubtless inherits "gentle blood" from many different sources. Moreover, when we take into account the general mixture of races throughout the country, and the continual diffusion of types, we cannot escape the conclusion that every member of the nation is a more or less complex result of all the racial elements which are common to it. He may not reveal the fact in his person, even to the skilled eye of the anthropologist, who is trained to distinguish the physical traits of one race from those of another. He may not show it in his behaviour, even to an expert in character. You may take him for a pure "Saxon" or "Norseman," as the case may be, and yet he is probably as mixed in race as one who betrays the diversity of his origin by his physiog-

* Sir W. Grove : Presidential Address to the British Association for the Advancement of Science, 1866.

nomiy. This deceitfulness of appearances, whether in looks or character, arises from the double tendency of mixed races to combine into new or intermediate types, and also to reproduce the ancestral types. We often see the working of both tendencies in the same family, where some children "take after" the paternal and others after the maternal parent, while others again unite the characters of both. Hence we also observe a variety of racial types, Teutonic or "Celtic," in the same family, one boy, for example, exhibiting the dark eyes and swarthy skin of the ancient Briton, another the rufous hair of the Dane, one fair girl displaying the tall stature and golden locks of the Frisian, another the light-brown hair and blue eyes of the Anglo-Saxon. Despite this apparent diversity of type, the lineage of the children is identical; and so in a nation which is really a collection of kinsmen, more or less related—a greater family, in short—although some individuals appear as pure types of one or the other of the parental stocks, we know that cannot be, and that in all probability they are of the same mixed race as the rest. No doubt there are local differences of type owing to the proportions in which the racial elements are blended; but on the whole the same blood flows in the veins of all.

Since there are no pure types of the constituent races now, it is difficult to draw a correct portrait of them. We must put aside the popular notions, because their origin is obscure, and the grain of truth in them, if there be any at all, which we have no right to assume, is generally mingled with a bushel of falsehood. We should be as much on our guard against the character given by one race or nation of another, as against

that given by one individual of another. An opinion of this kind may depend as much on the one who forms it as on the one of whom it is formed. A mean or suspicious person, for example, is very apt to charge another with his own fault, either because he judges the other by himself, or is quick to perceive the fault in question, or else it flatters his self-love to pluck out the mote from his neighbour's eye and forget the beam in his own.

The German regards the Dutchman as mean: the Dutchman returns the compliment on the German. Perhaps neither of them is any worse than his neighbours in this respect. Moreover, the parties may have been old enemies and their views of each other be jaundiced by inherited animosities, as in the case of the Germans and the French. There is also a tendency to exaggerate, and by common report the molehill in course of time becomes a mountain. Again, what is only a relative truth is expressed in absolute terms. Thus we say the French are "light" or the Germans are "heavy," but the judgment presupposes a standard which is generally our own selves, and we have still to prove that we are the just criterion or ideal. Relatively to another people the Frenchman may be "heavy" or the German "light." We cannot trust to the delineations of historians and other men of letters. They are frequently biassed by prejudices, either peculiar to them, their party, or their nation. They also rely a good deal on traditional or documentary statements, and, as we have seen, they are often misled by words as to the real constitutions of peoples, so as to foist the character, or what they consider the character, of one race upon an-

other, which is by no means the same. The hasty and superficial impressions of travellers are not more worthy of credit. Authors, as a rule, like ordinary tourists, are prone to fall into the common mistake of judging by their own limited experience, and applying what they know, or believe they know, of a small part to the whole. When we consider how various is the population of France, for example, in point of race, how the Teutonic element predominates in the north, the Celtic in the middle, and the Mediterranean in the south, or how different the north German is from the south in type, we can understand that it may be quite wrong to apply what one sees of the French in Paris or in Normandy to the entire nation, and that the impression we get from the Berlineuse or the Hanoverians is not necessarily true of the Bavarian or the Rhinelander. To draw a likeness of the original Celt from the mixed types of Brittany or the original Teuton from those of Hanover is more difficult still, and the mere author does not attempt it because he takes it for granted that the people of Brittany or Hanover are a pure race.

We can place more confidence in the anthropologist who is alive to the diversity of races in a country and the impurity of existing types. He employs the painstaking scientific method of observation. Once he has identified the physical type of a race from the living specimens of the localities where it settled or in its original home, he can recognise its traits in mixed types. It is true that character is not so easy to discern as feature, and that in a mixed race the person who seems to have the body of one type may possess the mind of another. The man who looks a

phlegmatic "Saxon" may be animated by the fiery soul of a Dane. A lymphatic temperament may lodge in what appears a nervous frame. In observing a large number, however, he is able by a process of abstraction to arrive at the mental characteristics which in general distinguish the pure type.

Features.	A.	B.	C.
Forehead	Vertical, square	Receding	Vertical, rounded
Supra-orbital ridges	Oblique	Prominent, con- tinuous across brows	Smooth
Cheeks	Tapering to chin	Long	Wide, full
Nose	Straight, long	High-bridged, pro- jecting	Short, bulbous
Mouth	Lips thick, un- formed	Lips thin, straight, long	Lips well-formed
Chin	Small, fine	Pointed, projecting	Heavy, rounded
Ears	Rounded, lobed	Pear-shaped, chan- nelled lobules	Oval, with full lobes
Jaw	Narrow	Large, square	Heavy, wide
Eyes	Dark	Blue-grey, sunk	Blue, prominent
Hair	Very dark, crisp, curling	Light-brown, slightly waved	Light, limp
Skull	Dolichocephalic	Sub-Brachyce- phalic	Sub-Dolichoce- phalic
Average height	5 feet 3 inches (m. 1.600)	5 feet 9 inches (m. 1.753)	5 feet 7 inches (m. 1.702)
Habit	Slight	Bony, muscular	Stout, well-covered

A Committee of the British Association has drawn up the foregoing comparative table of three main types, A, B, and C, observed throughout the British Isles. In the mass of the population one or other set of features is found to predominate in different localities.

Mr. D. Macintosh, F.G.S., who is regarded by anthropologists as one of the best observers of local types, has given us descriptions of the principal types in England and Wales, drawn from careful observation during fifteen years, and be they flattering or unflattering we can all afford to read them, as the late Professor Huxley said, "with the serene impartiality of mongrels." There is a great diversity of feature amongst the Welsh, but Macintosh was able to classify them into several types, which may be regarded as more or less pure.

The prevailing type of North Wales varies in stature, but is often tall, with a long neck and rather loose gait. The skull is elongated and rather narrow, the face is rather long, narrow, and broadest under the eyes. There is a sudden sinking under the cheek bones, with denuded cheeks. The forehead is rather narrow but not retreating, the nose rather long, narrow and high in the middle or at the point. In some cases it is "hook" or Jewish in form. The chin is narrow, and generally retreating, but sometimes prominent. The hair is coarse and dark-brown or black, the eyes are sunken and ill-defined, the eyelashes and eyebrows are dark, and the basins of the eyes more or less wrinkled. The skin is wrinkled, and either dark or of a dull reddish-brown shade.

This type is evidently Kymro-British, for according to M. W. Edwards and other French an-

thropologists, the true Cymric type is blonde in complexion, tall in stature, with a square forehead, and long, sharply-drawn features. It is common in Rheims to-day, and extends through the Ardennes to Liege and Verviers, where many of the Walloon inhabitants reminded Dr. Beddoe of Cornishmen. The districts where the Kymry settled in France, including the neighbourhood of Toulouse, are the tallest even now. A lymphatic temperament is also ascribed to them.

West of Mold, says Macintosh, the features grow flatter in approaching Carnarvon, where another type is common. The stature is middle-sized or short, the shoulders and chest broad, the skull is broad, and approximately square. There is a sudden sinking under the cheek bones, as in the previous type, and the nose is sometimes highest in the middle but oftener projecting at the point. The eyes are sunk and partially closed. The mouth is shapely, and the chin more or less prominent. The complexion is dark, with brown or dark-brown hair.

This type is often met in Western Wales as far as Pembrokeshire, in Central Wales as far east as Montgomery, in many parts of South Wales it predominates, and it is very common in the West Midland counties of England.

A third type not infrequent in Monmouthshire but rarer in both North and South Wales, is perhaps a Silurian derivation. It is not unlike a type which in Ireland has been called Milesian. The figure is rather tall, or tall and massive, the skull is approximately round. The face is rather full and massive, the hair is decidedly dark and often curly, the whiskers, eyebrows, eyelashes and eyes are all dark.

The second and third types, to judge by their broad heads, are probably Celtic or at any rate of Asiatic origin. The third is perhaps Celt-Iberian on the whole, and the second intermediate between it and the Kymry or first type.

A fourth type, which Mr. Macintosh calls the "Gaelic" type from its resemblance to an Irish type, is also found in Wales as in the west of England, but is not prevalent in the north of Wales.

The first two types, and in some respects the third, are quick in perception, critical, well adapted to analytical research, especially philological or biblical criticism. These traits are particularly true of the second type. They are great genealogists, fond of tracing back ancestry, and comparative anthropologists by race. They are poetical in the expression of deep feeling, but deficient in buoyancy of imagination. They are very peaceable, free from serious crimes, have a tendency to cherish petty animosities that seldom breaks out into open hostility. They show an extreme tendency to religious excitement. They are economical, temperate, saving, and industrious to a fault. "The North Welsh as a people are decidedly superior to the *mass* of the English population; but the gentry of North Wales are in general behind in mental cultivation."

The parsimony of the Welsh, he remarks, only degenerates into cheating when "directed to the Saxon robbers of their country," but this tendency has been very greatly exaggerated. "It is well known that at the inns of North Wales the charges are generally very much lower than in England; and in the interior of South Wales, I have met with instances of disinterestedness accompanying

a sense of honour which might be looked for in vain in most parts of England. With regard to Welsh inns, many favourable specimens may be found, not only as regards comfort, order, and systematic arrangement, but likewise as regards the intelligence and high character of the proprietors throughout all parts of the principality."

Want of strict regard to truth is said to be a Welsh failing, but Macintosh found it by no means so general as is represented, and he ascribes it, firstly, to the existence of contradictory faculties in the Welsh mind (especially the second type); thus love of approbation might lead a Welshman to promise what he found himself unable to perform; and secondly, to the nature of the Welsh language, which is not well adapted to express minute distinction between truth and falsehood, and may encourage a tendency to ambiguity.

In most parts of North Wales the moral condition of the working classes is higher than in England. Infanticide is almost entirely unknown, and marriage, as a rule, is the consummation of what might otherwise be regarded as a reprehensible freedom of intercourse between men and women. The Welsh are too frugal and parsimonious to be guilty of those vices connected with extravagance, which are the very worst failings of the inhabitants of the larger towns of England. Though in certain respects excitable, they care little for those comic and sensational entertainments which in England form the keenest enjoyments of the mass of the population. There is likewise but little taste for those field sports which in England are more or less associated with gaiety. The Welsh are in general strangers to

luxurious living, and many large villages might be mentioned with only one or two public-houses, and these indifferently supported. The social order observable in some villages and towns can scarcely be exaggerated. "Behind my apartments in Denbigh there was a row of cottages inhabited by men, women, and children, but so quiet were the inmates that after 9 P.M. I do not recollect having heard a single sound proceeding from these cottages during three weeks, excepting a hymn tune on a Sunday." The village of Glan Ogwen, misnamed Bethesda, near the Penryn slate quarries, would in England be considered a model village as regards order, quietude, temperance, and early hours. Reading, music, and religious meetings monopolise the leisure of the inhabitants. The appreciation of the compositions of Handel and other great musicians is remarkable; and they perform the most difficult oratorios with a precision of time and intonation unknown in any part of England, except the West Riding, Lancashire, Worcester, Gloucester, and Hereford.*

"A traveller," said Mr. Macintosh, "who expects to find in a Welshman the brother of an Irishman, is often surprised at the taciturnity characterising the former. In some parts of Wales I have noticed this taciturnity prevailing to a very great extent, especially among the women. With them, even to smile is a very rare occurrence.

"The musical ear of the Welsh is extremely accurate The works of Handel, Haydn, Beethoven and Mozart are republished with Welsh words at Ruthin and several other towns, and

* Counties rich in British blood.

their circulation is almost incredible. At book and music shops of a rank where in England negro melodies would form the staple compositions, Handel is the great favourite; and such tunes as *Pop goes the weasel* would not be tolerated. The native airs are in general very elegant and melodious The Welsh are so musical that most of the Calvinistic Methodist preachers intone instead of merely delivering their sermons. . . . The Welsh, especially the North Welsh, are very religious, and the statistics of the country demonstrate that religion has done much to improve their moral condition. For every one who attends a place of worship in the more Scandinavian districts of England there are at least eight in North Wales. The religion is chiefly Calvinistic Methodism, which affords scope for the exercise of excited feeling and emotion. The Welsh are naturally a dramatic people, and with them religious services are often converted into solemn dramatic entertainments." Mr. Macintosh adds, in this connection: "I cannot resist the belief that Shakespeare, if not a Welshman, was more allied to the Cymrian type, or one of its lateral variations, than any other type yet classified. In his native district at least, half of the inhabitants differ very little from the Gaelic-British and Cymrian-Welsh. To call Shakespeare a Saxon would be to show a total ignorance of the science of races, though I should not like to be too confident in asserting that he was not a Dane."

In approaching South Wales the first or "Cymric" type thins out, and the second or flat-faced type is common. Representatives of the Gaelic type are also found. This agrees with the historical fact that the Cymric invaders from

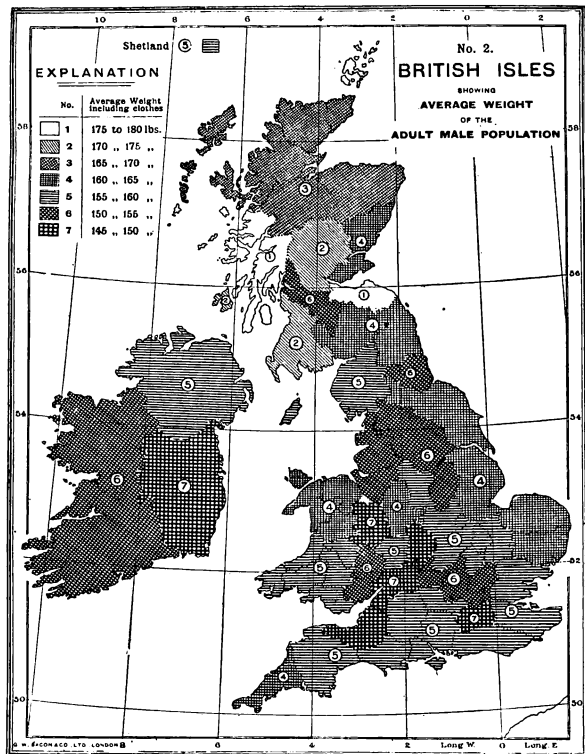
Strathclyde, the district between the Clyde and Mersey, conquered the earlier Welsh or Gaelic-Britons.

“The mental characteristics of the South Welsh include those already stated in connection with the inhabitants of the North; but in most parts of the South the people differ from the North Welsh, and their dialects likewise differ. This may arise from the amount of Gaelic and British blood in the South, and from the extent to which the coast has been colonised from the south-west of Europe. Generally speaking, the South Welsh, though often very taciturn, are more excitable than in the North—more given to extremes, less orderly, and more divided amongst themselves. The Glamorganshire men have an antipathy to the Cardiganshire men, and other tribes are mutually at variance. In Caermarthen-shire the people are very intellectually disposed. The chief ambition among young men in that county is to become speakers or preachers, and the congregational pulpits of England are largely supplied from Caermarthen-shire and the neighbourhood. In the peninsulas, such as Gower, the descendants of Teutonic, chiefly Flemish colonists, may be found. It has been remarked that they make very much better sailors than the Welsh. The history of Pembrokeshire or ‘Little England beyond Wales’ is very well known. I have been assured that the boundary line between the Flemings and the Welsh is still sharply defined.”

We must not rely too much on this report. The Newhaven fishers of the Forth are said to be a Dutch people and distinct from the Scotch, but the visitor who simply goes by his own observation will never suspect any difference between

them and their neighbours, excepting their peculiar dress. Tradition in such matters often outlives the fact. The English planted in Gower by the Earl of Warwick in 1099 were Somerset men, and partly akin to the South Welsh by race. Moreover, it is not easy to tell what the Flemings who settled in Pembrokeshire were, from a racial point of view.

“Along the borders of North and South Wales the people are naturally more intellectual than in any other part of England—Hertfordshire, Essex, Cambridgeshire, and Hampshire perhaps excepted. In a long district running between Taunton and Oswestry, extending as far west as Hay and as far east as Bath and Bewdley, science, especially geology, receives at least ten times more attention than it does in any other equally-sized area. This conclusion I have arrived at from personal observation, and it is corroborated by the comparative number of Fellows living in the district whose names may be found in the list of the Geological Society. It is difficult to explain this fact without supposing it to be connected with the Welsh derivation of many of the inhabitants who may be regarded as Anglicised Welsh. It cannot arise from superior elementary education, for that is defective throughout the greater part of the district, neither can mining pursuits be the cause, for the working miners are not the most intelligent part of the population. In the adjacent parts of Wales where English is spoken, we likewise find a greater taste for solid knowledge than in the heart of England. The little and poverty-stricken town of Montgomery, with its immediate neighbourhood, contains more than a dozen thoroughly-informed and deep-thinking



geologists; whereas a traveller might visit a dozen towns of the same size in Leicestershire, Lincolnshire, or East Yorkshire without meeting with a single geologist." "A considerable proportion of the inhabitants of the West Midland and South-western counties are scarcely distinguishable from three of the types found in Wales, namely, the British, Gaelic, and Cymrian. In Shropshire, and ramifying to the east and south-east, the Cymrian type may be found in great numbers, though not predominating (*see* Anglian). It seems probable that among the earliest inhabitants of the west and south-east of England, Britons, Gaels and Cymri greatly preponderated." By "Britons" he means the early inhabitants of the country, perhaps including "prehistoric Finns," and he suggests that the "Gaels" might come next, and after them the Kymry. "An Anglian element from the north-west must at a later period have been superimposed on the previous compound population. In many parts of the south coast the prevailing type among the working classes is decidedly Gaelic. . . . As already mentioned, it exists in South Wales, but North Devon and Dorset may be regarded as its headquarters in South Britain"—a fact which appears to show that the "Gaelic" type arrived in these islands from France, and was originally English, that is to say, passed from England into Ireland, and from Ireland into England. Professor Rhys believes that the Gaelic language went from England into Ireland, and it may have been introduced by this type, which, however, is evidently not the true Celtic or the Galatic type of France. It has been called with more justice "Africanoid" (or African-like) by Dr. Beddoe, and some of its

traits may ascend to the palæolithic age. Be that as it may, the type, which is probably mixed, has often a medium stature and slender build, with a narrow skull, elongated behind; a retreating forehead, with projecting eyebrows; deep set eyes; a short nose, often concave, with yawning nostrils; rather prominent cheek bones; bulging mouth, with long upper lip; rather thick lips and retreating chin; brown and generally straight hair. It is quick in perception, and imagination; deficient in reasoning power, and depth of study; has great concentration in monotonous or mechanical pursuits; is headstrong and excitable, self-confident, sociable, improvident.

In Cornwall and Devon there is also a very dark type with a high forehead and Roman nose, thin lips and prominent chin, which is thought to be Phœnician, but may be a crossment of the Kymry or other Teuton; a type somewhat like the second Welsh type, with angular face; another more or less hatchet-faced; another very Spanish-looking; and one resembling the Saxon.

In several parts of England, especially south of the Thames, the Saxon type predominates, for example, Sussex, the valley of the Avon in Hampshire, the White Horse Valley in Berkshire, the Isle of Thanet, South Dorsetshire, East Devonshire, Somersetshire, and the East Midland counties. At a national school near Bognor, Macintosh found that nearly all the girls had Saxon faces, whereas in many parts of England there are large schools where not a single face of Saxon type can be seen.

The "Saxon" type, according to Macintosh, has a round smooth body with total absence of angles and sudden projections or depressions.

The chest and shoulders are of moderate breadth, the limbs are short and round, even to the hands and fingers. There is a tendency to rotundity and obesity, particularly in the epigastric region. The shape of skull is midway between a parallelogram and a round, flat above the ears, and small in the occipital region. The face is round, broad, and short, or rather short, with excessively regular features. The forehead is a semicircle, and the lower part of the face a short ellipse. The eyebrows are semicircular, horizontally and not obliquely placed; the eyes are rather prominent, very well defined, and blue or bluish-grey. The nose is straight and neither long nor short; the cheek bones are low, the mouth is well made, and neither raised nor sunk; the chin is neither prominent nor retreating. The ears are flattened. The hair is light brown.*

This type is characterised by moderation, and absence of extraordinary talents or defects; has judgment but not brilliant imagination; perseverance in pursuits admitting of variety without being monotonous or mechanical, for example, agriculture; determination but not self-will; self-reliance; order; honesty. It is unexcitable, unambitious, humble, inextravagant. It shows general benevolence without particular attachment, a tendency to forget ancestors, care little about relatives, and have limited intercourse with neighbours. The term Anglo-Saxon has little or no meaning in the present state of English anthropology, says Macintosh, unless it be strictly con-

* We may add that the Saxon skin is often a yellowish white, as if it contained the pigment of the hair.

fined to a combination of the Saxon and Anglian types. "But some of the mental peculiarities commonly assigned to the supposed Anglo-Saxons are quite as applicable to the Dane as to the Saxon, and in all political orations in which the word *indomitable* is used, it ought to be coupled with Dano-Saxon instead of Anglo-Saxon." Other anthropologists have described the Saxon type in similar terms: neither tall nor broad, but plump and round (*see* type C in the foregoing table), head and face elliptical, features rather feminine, brows moderately arched, nose rather short, straight, often rounded or bulbous at the point, eyes blue, sometimes brown, well opened, but seldom large, mouth well moulded, hair brown or flaxen, but seldom bright, curly, or abundant. The type, according to Beddoe, is prevalent in a certain county where the peasantry are "accused of being stolid and selfish; they require cultivation to develop their better qualities."

Macintosh describes an "Anglian" type, somewhat different from the Saxon, which is often met, especially amongst women, in Suffolk, parts of Norfolk, the Midlands, and through the West Riding into Durham. The face is rather longer and narrower than in the Saxon type; the nose narrower and more elegantly chiselled; the nostrils more compressed; the cheek bones rather more prominent; the chin prominent to retreating, and more or less angular.

The Anglian type is "much more slender than the Saxon, with narrow shoulders, long neck, and erect figure; hair of a more golden or yellowish hue than the Saxon; complexion exceedingly fair, with more or less of a pinkish hue; in mental character more active, determined, and ambitious

than the Saxon; deficient in the more disinterested tendencies of human nature, and dull in those faculties which elevate man above the necessary affairs of life, but pre-eminently adapted to make the most of the world."

Cedric in "Ivanhoe" represents the Anglo-Saxon, but Scott has given him the fiery temperament of a Dane, and reserved the phlegmatic temperament for Athelstane. The Lady Rowena is an Anglo-Saxon beauty.

A type which occurs in the uplands of the West Riding, according to Professor Phillips, has a person robust; visage oval, full and rounded; nose often slightly aquiline; complexion somewhat embrowned and florid; eyes brown or grey; hair brown or reddish. He regarded it as Norwegian, but Dr. Beddoe thinks it a variety of the Anglian. It abounds in Staffordshire, a very Anglian county.

The Frisian type is often met in the eastern, east midland, and south-eastern counties. The skull is narrow, high at the bump of "firmness," and low in "veneration." The face is narrow, and the features prominent, but the profile is not so convex as in the following Jutish type. The complexion is fair and the hair is light brown. "The mental character is chiefly remarkable for extreme self-complacency and independence of authority."

Dr. Beddoe and Professor Johannes von Müller were struck with the comeliness of the Frisian women of Friesland in passing from a Saxon district.

"I found the Frisians," says Dr. Beddoe, "from the Zuyder Zee through Groningen (a Saxonised district) to beyond the Ems, a taller,

longer-faced, more universally blonde and light-eyed folk than the Saxons, the latter being very often hazel-eyed, even when their hair is light. Dr. D. Lubach, who, as a Hollander, has had greater opportunities than I, distinguishes a Frisian from a Hollandish or Low Dutch type, assigning to the former a taller and more slender frame, a longish, oval, flat skull, with prominent occiput; a long, oval face, with flat cheek bones; a long nose, straight or aquiline, the point drooping below the wings; a high under-jaw, and a well-developed chin; the skin very fair, the hair of all colours, but seldom very dark. To the Low Dutch type he gives a shorter more thick-set frame, with shorter neck and broader shoulders; a rounder, broader, less flattened head, little or no projection of the occiput; a rounder face, more prominent cheek bones; a nose short, low-bridged; the chin various, sometimes receding and pointed; the skin and hair more often dark than in the Frisian type. In the former I recognise the Frisian of Dr. Macintosh 'not less English,' says he, 'than the Saxon,' and very common in the north of Kent; the latter is comparatively rare in England, but spreads upward along the Rhine, and furnished studies of boors to Ostade and Teniers."*

This observation tends to uphold what has been already put forward, that the Saxons were probably less Teutonic than the Angles and Frisians in the sense of crossment with the broad-heads of Holland or Germany.

The Jutish type of Macintosh which occurs in Kent, especially the north, and the eastern half

* The "Races of Britain," by Dr. J. Beddoe, F.R.S.

of the Isle of Wight, is often very tall, with a long neck, narrow shoulders and chest, and springy gait. The frame is broadest at the trochanter; the skull is narrow, the face more or less narrow with a profile so convex that if one leg of a pair of compasses were fixed in the ear the other would describe not only the contour of the face but of the skull. The eyes are grey or bluish-grey. The nose is rather long and sinuous. The cheek bones project slightly. The complexion is rather dull and the hair brown. The Jutian is extremely adapted to the practical affairs of life."

The peculiarity of the Jutish type, according to Mr. W. Park Harrison, is that the nose is without a tip, properly speaking, thus differing from the Danish Kymric and Iberian, as well as the bulbed Anglo-Saxon nose. The Jutish nose rounds off sharply and the septum descends considerably below the line of the nostrils. The lips are not so well formed as in the Saxon, and recall the Iberian type. The lower lip is thick and deep. On the whole the Jutish profile reminds one of those on the Assyrian marbles.

The origin of the Jutes is rather a mystery. Dr. Beddoe thinks they were a Gothic tribe who gave their name to Jutland, but not the true Danes, who were farther east then. They spoke a dialect akin to that of the Anglo-Saxons, but they were different in type if not in race.

In the north of Kent the Jutish graduates into the Danish type which is found all through the Midlands, and the northern counties, but chiefly in the North and East Ridings of Yorkshire, East Anglia, and, above all, in Lincolnshire. The Danish type of Macintosh is in general tall with

a swinging gait, a long neck, and rather narrow shoulders. The head is narrow, elongated, and increasing in width backwards to a larger occipital region. It is high in what phrenologists call self-esteem, firmness, and veneration. The face is long, with rather coarse features, a high, long nose, high cheek bones, with a sudden sinking in above on each side of the forehead. The eyes are grey or blue-grey, the mouth is rather prominent, and the chin rather receding. The hair is either yellowish flaxen, yellow, red, auburn, chestnut, or brown with a reddish tinge. The whiskers are generally red, and the complexion ruddy.

In character the Danish type is "Sanguine, active, and energetic, with a tendency to be always doing something, which often leads into scrapes; determined, courageous, and ambitious; proud, vain, and ostentatiously benevolent; high sense of honor; warm in love or hate; obliging, hospitable; tendency to extravagance in eating and drinking; very social and convivial; talent for practical science, but deficient in depth of thought or adaptation to philosophical studies; good speakers, but bad listeners; tendency to apply inventions to pecuniary advancement; capacity for pushing on external or material civilisation. An ignorant Dane stands very low in the anthropological scale."

Dr. Beddoe remarks that the high, "finely formed nose and prominence of the superciliary ridges, yet with fairly arched brows, not the straight pent-house brows of the Scotch and Irish, are frequently seen in Denmark; and where they are very prevalent among Anglians a Danish cross may be suspected."

Norse names and history would lead us to ex-

pect a Norwegian element in Cumberland, Westmoreland, parts of Lancashire, and the northern parts of the West Riding of Yorkshire, but apart from Cymrians and Danes, Mr. Macintosh did not meet a very prevalent type, except the following :—Stature generally tall ; neck rather short, and shoulders rather broad ; head, a short parallelogram, with square forehead, rather flat face ; grey eyes, high nose, but not so long as the Danish ; cheek bones often a little projecting ; mouth well formed, and frequently depressed ; chin angular and rather prominent ; complexion of the men, ruddy, with brown or sandy hair and sandy whiskers ; that of the women, fair, of a pinkish or lily hue.

This type has “good mental abilities, and with a sufficient inducement to cultivation, capable of attaining a high rank, but very deficient in precocity ; practical, orderly, cleanly ; obliging to an unparalleled extent, though not free from suspicion ; honest to an extreme perhaps unknown among any other race in England. The proof of this honesty may be found in doors not being locked during night—in the absence of imposition at inns and lodging-houses—in disdaining to take advantage of strangers—in making no charge for small services—and in refusing any returns for favours bestowed. The latter peculiarity may likewise be regarded as resulting from that sense of honour and independence of mind by which the Norsemen in all ages have been characterised.”

The type of the Bronze Age (see B of the Table), sometimes observed in Cumberland and the West of England and Wales, has, according to Mr. W. Park Harrison and Dr. Beddoe, a broad head, with prominent brows, having a transverse

furrow above them; bluish-grey eyes, high nose, thin-straight lips, long pear-shaped ears, and light hair. Dr. Beddoe remarks that this type of head occurs "with disproportionate frequency among our best as well as ablest and strongest men." The long-headed type of the Stone Age (see A of the Table) occurs in most parts of the country, especially in the west.

Dr. Beddoe has signalled the occurrence of "Mongoloid" features in the population of England and Wales. The eye is oblique, like that of a Chinaman, the outer end being higher than the inner, the opening is of an almond shape, and there is a peculiar thickening of the upper eyelid. The heads of this type are usually broader than the average, and the forehead recedes, the cheek bones are broad, the brows oblique in the direction of the eyes, the chin is narrow or angular, the nose is often flat or concave, and the mouth rather prominent. The eyes are generally hazel or brown, and the hair straight, dark brown, black, or reddish. If these mongoloid features are not merely a chance combination, they probably arise from a Stone Age type akin to the race of Furfooz, and of Asiatic origin.

Mr. Wirt Sikes, in his "Rambles and Studies in South Wales," has described what he calls a Scandinavian type of face, reminding him of Christine Nilsson, the singer. "When coarsened into the ruder clay of women in the humbler class of life, the face becomes ruddy and strong, but without losing the peculiar expression, and the figure broad, and of large capacity for enduring hard work. Refined on the other hand into the Parian elegance of women of the highest social order, this type is all that can be conceived

of nobility and purity of aspect: the same light blue eyes are full of a tender and loyal radiance, and the same expressive face beams with that subtle something which I cannot better indicate than by saying that it seems a look of questioning surprise. The figure in this case is as delicate and refined as the face, yet not always thin—such a figure as that of Ary Scheffer's *Marguerite*, lithe and willowy; and while the hands have palms as pink and fine as the inside of a sea shell, their clasp is close and nervous, not the limp prehension of a weak nature."

It is perhaps questionable whether this type is really Scandinavian or Cymro-Galatic. Welsh bards often sing the praises of bloneness, which by its rarity would impress them. "More yellow was her hair than the flower of the broom, and her skin was whiter than the foam of the wave, and fairer were her hands and her fingers than the blossoms of the wood anemomy amidst the spray of the meadow fountains." Fairness of complexion was, it appears, a characteristic of the Gauls, Belgi and Kymry, as well as the Scandinavians, and the type in question may descend from these races.

"The typical Welsh—the true Welsh, as the Cymry say—have been described as of middle height, with head of medium size, thin lips, prominent cheek bones and chin, oval or triangular face; keen, sharp eyes, either light or hazel; slight build, active, springy, alert, impulsive in temperament, credulous, warm-hearted, and long lived. This well-defined Welsh type is more marked, according to my observation, in the women than in the men; and it is constantly seen in Glamorganshire."

Mr. Sikes thus describes what he considers the prevailing type of female beauty in Wales. "A light, slim, girlish figure; an oval face, with mouth and nose finely cut; small regular teeth, very white; brown or black eyes; hair of the deepest and glossiest imaginable black. The eyes are alert and sparkling rather than soft and voluptuous, and the forehead is usually low, or rather, the hair grows low upon it, a charming effect, but indicative of a somewhat impulsive disposition."

Another type of Welsh beauty is the auburn blonde. The skin is white as alabaster, the figure short and graceful, though not slender save in the waist, the hair auburn and more or less curly, the eyes sometimes blue, sometimes a lovely reddish brown, with an expression than which nothing could be more tender and loving. One meets this type constantly in Wales, but it does not seem to figure in the pages of poet and romancer; perhaps it is too common. Probably of this type was Nell Gwynne, the little Welsh mistress of Charles II.

In Caermarthenshire Mr. Sikes has been struck with the prevalence of a certain herculean type of woman; slow and ponderous of movement, and of a height which, when exaggerated by the tall beaver hat of the peasantry, is simply gigantic in effect. In Glamorganshire this type is apparently absent. "I recall a giantess of this description whom I saw at a Caermarthen cattle show, selling cakes from a basket which stood on the ground before her. She had had the misfortune to lose an eye, and the effect upon a face not originally strong in loveliness, though very strong indeed in character, was not prepossessing.

She had a voice, too, of a strength and depth quite in keeping with her masculine figure and weather-beaten face. If she had been in male attire, that would have been a bold policeman who should have ventured on the conclusion that she was a woman, and a bolder who should have attempted to arrest her for masquerading in a garb not of her sex. If this giantess could not have shouldered the average policeman and walked off with him, her appearance belied her. . . .

"For the most part these have a comeliness good to look at. One I especially noticed at this same cattle show, who, in a more elegant class of life, would have been pronounced a queen among her sex. She was six feet tall, and her figure was superbly rounded; her head was small proportionately, thus increasing her apparent height; her eyes were large and black as sloes, and her pencilled eyebrows formed a perfect arch. She had black, curling hair, a complexion of alabaster, and a ripe, rich rosebud of a mouth, with teeth like the whitest ivory. I have never in my life seen more than two or three women of such magnificent beauty, and these were in every case renowned for their looks. I have no great respect for mere size of flesh and bone in men or in women, but when it is seen in a woman of this superb loveliness it is a positive power. This beautiful Caermarthen giantess seemed a jolly soul. She chatted in friendliest Welsh with her companions and went off at night (I saw her later at the railway station) with her arms full of grocer's packages to her humble home somewhere in the mountains, with a serene and majestic mien worthy of the Juno Ludovisi at Rome."

This type probably represents an exceedingly tall element in the Celtic-speaking population of Britain, which may have given rise to the legend of Cornish giants, and to some modern giants in Scotland, for example Dr. Macleod, who stood 7 feet 6 inches and was called the "High Priest of Morven." Perhaps it is a variety of the Bronze Age or the Kymric race; but it should be said that skeletons of a gigantic type have been found in the neolithic caves of Mentone.

In Merioneth there is a red-haired, ruddy-skinned people, with receding brows and very projecting teeth, who are called the "Cochion," or red ones. They are traceable to the early part of the sixteenth century, when they were known as "Y Gwylliad Cochion," the red goblins or fairies. They dwelt in dens, like savages, built no houses, and lived mainly on plunder. In 1534 Baron Owen hanged a hundred of them. A terror at country fairs, they would fight with each other when they could get nobody else. They are cannier and fewer now, but still noted for their strength, pugnacity, and high temper. The type is perhaps Finnish or Ugrian, and of Asiatic origin.

Mr. Sikes also remarks on a Roman type of face amongst the Welsh women, and states that many inhabitants of the parish of Cyn-wil Gayo, in Caermarthenshire, are said to pride themselves on their Roman descent. Even Roman names, such as Aurelius and Cornelius, occur amongst them.

It cannot be affirmed that we know all the racial elements of the English and Welsh, perhaps we never shall; but more light will doubtless be shed on the matter. Needless to say, the national

character of the English is not derived from the Anglo-Saxons, or any single race, but from all the contributory types in the country. Wherever a type is common it will affect the general character of the people in the district. Hence we shall find local differences in the character of the English, and this, perhaps, is one reason why popular opinions or literary estimates disagree and even contradict each other. By and by the anthropologist, after long and painstaking observation, will perhaps be able to pronounce a verdict on it as a whole, but for the present we may leave the task to the private judgment of the reader.

CHAPTER VI.

THE SCOTCH.

IN the year 79 A. D., Agricola, the famous Roman general, passed the Solway to begin the conquest of North Britain, and some two years later built a chain of posts between the Friths of Forth and Clyde to guard the territory he had won. Within this new frontier the subdued tribes were probably akin to the neighbouring "Brigantes" of South Britain. Beyond it lay the Caledonians, who, by their large limbs and ruddy hair, seemed to him of a different stock. They were hunters and shepherds, we are told, living on cattle, game, and wild fruits, but not on fish. They tattooed their bodies with figures of animals, and wore torques of iron round their necks and waists. Very warlike, they fought naked, in summer at all events, and were armed with a long sword, a

short spear, a round shield or target, as well as missiles, presumably the dart, sling, or javelin.

After some years of warfare north of the line, Agricola encountered the Caledonians, under Galgacus, in a great battle at "Mons Granpius," near Blairgowrie, in Forfarshire.* The fighting lasted all day, and the next morning the Caledonians were gone. It was their usual plan to attack and then retreat into their fastnesses. Agricola claimed the victory, but it was fruitless, or equivalent to a defeat, as the enemy were unvanquished, and instead of following it up, he retreated to his winter quarters at the line, which henceforth marked the limit of Roman rule in Scotland.

The country within the line, though small, was very difficult to hold, a kind of "debatable ground," which changed hands from time to time. Not only did the subject people revolt, but the inroads of the Caledonians threatened the security of South Britain. To keep them out, Hadrian (120 A.D.) built a fortified wall of stone, with ditch and earthworks, from the Tyne to the Solway. Lollius Urbicus (139 A.D.) regained the lost territory up to the line, and strengthened that by an earthen rampart, with forts at intervals. We also learn that in 201 A.D. peace was bought from the "Meatæ," who were next the line, and were now distinguished from the "Caledonians" of the hills. The Emperor Severus (208 A.D.) made another attempt to conquer the whole country, which proved a failure. In the fourth century the northern tribes, including the Caledonians and

* Skene, etc.: The battlefield was probably Blair Muir, and the site of the Roman camp is at the junction of the Tay and Isla.

Meataë, were called "Picts," after their custom of tattooing, or the native term of *Gwyddyl ffichti* (fighting Gael). After 360 A. D. we hear of "Scots" from Ireland, and "Saxons" from Orkney, as well as Picts attacking the new province, now called "Valentia," and causing the Romans perpetual anxiety. At length, in 409-10, it was finally abandoned by Constantine.

The Roman hold on a part of Scotland was precarious and slight at best. They did not civilise the subject tribes, and their remains of roads, camps, or baths are very scanty.

After the Romans left, the Picts entered Valentia on the north, the Scots on the west, and the Anglo-Saxons on the east coast. Later, in 503 A. D., a small band of Dalriadic Scots from the north of Ireland settled in Argyleshire. Moreover, in the eighth century and onward, the Danes ravaged the eastern and the Norsemen the western coasts of Caledonia beyond the Forth and Clyde. The making of Scotland was a struggle for predominance betwixt these various elements, Norse, Danes, Angles, Britons, Picts, and Scots.

In 685 A. D. the Anglo-Saxons of Northumbria tried to invade the country beyond the Forth, that is to say, Scotland proper, but were defeated by the Picts at the great battle of Dunnichen in Forfarshire, an earlier Bannockburn which destroyed any Saxon hopes of domination. At the beginning of the seventh century, according to Freeman's map, the Angles held the south-east up to the Forth as part of Northumbria, and the Britons the south-west up to the Clyde as part of Strathclyde. The Scots held Argyleshire, with the Western Isles, and the Picts all the rest of

the north. For a time, apparently (730-830), the Picts ruled the Scots, but in 844 the two nations were united under Kenneth MacAlpine, a Scottish prince, and his heirs completed the building of Scotland. The statement of Mr. Freeman, on doubtful authority, that a king of Scots or two did homage to kings of England, and that Lothian was granted to Kenneth II. by Edgar, to be held in vassalage, is disputed by Scotch historians. Edinburgh was abandoned to the Scots in the reign of Indulf, and Malcolm II., by his victory at Carham in Northumberland (1018), added Lothian, the Anglo-Saxon District, to his kingdom.*

The royal seats of the Picts and Scots were shifted southward from Inverness and Dunstaffnage to Scone and other towns as their power grew. Malcolm Canmore made Edinburgh his capital, and extended his sway over the Strathclyde Britons, including the English Cumbria.

The Norman Conquest stopped at Scotland, but in the twelfth century a number of Norman barons and Flemings were allowed to settle in the country.

The hardy Norsemen, under their powerful kings, were repulsed from the mainland by the Scots, but gained a footing in the barren islands of the west and the peninsula of the extreme north, where the sparse natives were unable to resist them. In 1266, Haco of Norway was crushed at the battle of Largs, and the sovereignty of the Hebrides wrested from him by Alexander III., who practically gave to Scotland its present bounds.

* Encyclopedia Britannica, 9th ed.

After the death of Alexander, the Norman English tried to conquer the Scotch for three centuries, and partly succeeded, but were ultimately expelled by Robert Bruce (1314), at the battle of Bannockburn, on which occasion the Highlanders, that is to say, the warlike descendants of the old Picts and Scots, furnished the most trusted and effective portion of his army.

In Scotland, then, we have a reversal and avengement of the fate which overtook the other Celtic-speaking tribes of Britain. Here is not a succession of conquests by Romans, Anglo-Saxons, Danes, and Normans. On the contrary, we find a "Celtic" people check the Romans, create the Scottish nation at the expense of the Teutons, and preserve it from the Normans. How are we to account for this? Men of letters, ignorant of race, generally ascribe it to the wild nature of the country; but much of Scotland is open, and all the decisive battles were fought in the lowlands, which are similar to the north of England. If these bookmen had turned to the Scottish people, especially the Highlanders, they might have seen another explanation; but they preferred to trust reports or their own ideas, and moreover, they are generally biassed by all that has been written from Cæsar downwards, against the "Celt." It was the stern character of the Scots rather than of their country which enabled them to guard their independence, in spite of all comers.

Anthropologists have shown that the Scotch are not only the tallest, and probably the strongest race in Britain, but even in Europe. According to the maps their average height varies from 5 feet 8½ inches to 5 feet 10 inches and upwards in dif-

ferent localities. Dr. Ripley, interpreting the measurements up to date, with the help of British anthropologists, has given the average stature for the whole country, highlands and lowlands, as about 5 feet 10 inches. The tallest men are found in the "Celtic" or Picto-British counties of the south-west, where in some districts Dr. Beddoe found the average as high as 5 feet 10 $\frac{3}{4}$ inches.

In the Perthshire Highlands and parts of Argyleshire, as well as the south shore of the Frith of Forth, the stature as given by Ripley is nearly, if not quite, as high. In Scotland the average weight of the men is greater than in any other section of the kingdom. It runs from 175 to 180 lbs. in the Lothians and the south-western Highlands. In the Highlands of Perthshire and the south-western counties it is almost as much. On the whole, the Highlanders are perhaps the heavier, and as weight in them means bone and muscle rather than fat, they are probably the stronger. They have a reputation for strength and "brawn" even in Scotland. Their active habits and the rugged character of the country has developed every muscle of their bodies. Their simple mode of life and the pure air of sea and mountain, so bracing to the jaded tourist, have infused their hardy frames with vigour. Weight for weight the Highlanders have probably more strength than the Lowlanders. They are decidedly an athletic race, and this fact should be remembered in accounting for their history and martial achievements, ancient or modern.

According to Dr. Ripley, the average height of the Scandinavians and the Danes, who are the tallest people on the Continent, is about 5 feet 8

inches. That of the Anglo-Saxons, as we have seen, was about 5 feet 7 inches, and that of the Roman legions was probably still less, about 5 feet 6 or 6½ inches. Apparently the Caledonians, the Picts and Scots, then, were a stronger race than any who tried to conquer them, and if the nature of their country was in their favour, their poor equipment was a disadvantage. It seems fair to conclude that if Scotsmen were never vanquished, they owed their salvation, under Providence, to their own strong arms and gallant hearts.

Attractive to the historian and poet as one of the few unconquered nations in the world, the Scotch are equally interesting to the anthropologist as a race with a mystery. Needless to say, they are not Celts, although their ancestors used a Celtic language. The Celts are broad-heads, and while there is a broad-headed element in the Scotch which in some parts, for example Fife, amounts to one-fourth, if not more, they are, on the whole, long-headed, or, strictly speaking, mesocephalic, with an index of 77 or 78.

They are a very mixed race, so mixed indeed that there is no particularly Scottish type. Let us consider first the old Scotch, who are chiefly represented by the Highlanders. A good many people, misled by authors, and confusing language with race, have a notion that the Highlanders are like the Welsh, rather short and of dark complexion, or, at any rate, "sandy," which to them is a mere variety of dark. It is quite a mistake. The Highlanders are about 3 inches taller, and also burlier than the Welsh. Moreover, they are much blonder, as a glance at the maps will show. They are of all complexions, from very dark to

very fair, with a dash of red hair, about 4 or 5 per cent., more or less, in different localities, that is to say, rather more than in England. In short, though somewhat ruddier, their complexion is much the same as the eastern English, about half fair, half dark. Their prevailing types of character and feature are also different from the Welsh. They are by no means like the Irish, and as for the Bretons, or the French in general, it would be difficult to find two peoples more unlike, both physically and morally, in all Europe. Nine years ago, when a party of policemen (the big, heavy policemen of Glasgow and Edinburgh are chiefly Highlanders) went over to Paris in their kilts to celebrate their Highland games, an artist of the *Figaro* showed his appreciation of these "beaux males" by depicting a puny Parisian with an eye-glass staring up at one of the giants in astonishment!

What, then, are they? That is the mystery. Why is the Highlander so unlike the Welshman in racial character, height, bulk, feature and complexion that but for a similarity of language they would never have been regarded of the same race? We know that men of the New Stone and Bronze Ages inhabited North as well as South Britain, and if their relative numbers were about the same in both, we should expect the Highlanders to resemble the South Welsh. The Highlanders are almost as fair as the Norse, and fairer than some "Teutonic" peoples; but if the Teuton be an "albino" variety of the Iberian produced in a cold region, why should the Highlander not be the like? There might be more of the Bronze and less of the New Stone element in the north than in the south, but even in that case it would

be difficult to account for the diversity of types, without requiring other elements.* Consideration of the distribution of stature in Scotland, says Dr. Ripley, is enough to reduce the consistent anthropologist to despair. To class the Scotsman "in the same Iberian and neolithic substratum with the Welsh and Irish is manifestly impossible."

"Either some ethnic element of which no trace remains served to increase the stature of the West Highlander without at the same time conducing to bloneness, or else some local influence of natural selection or environment is responsible for it." Dr. Beddoe acknowledges that the difficulty is a grave one.

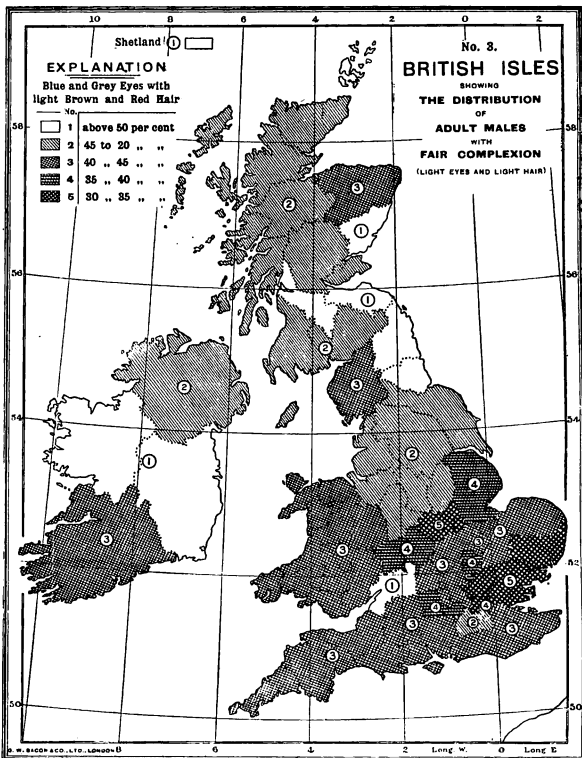
In our own opinion the ethnic elements have more to do with the problem than environment. Touching climate, it is supposed that an altitude of 250 feet above the sea is equivalent to 1 degree of latitude further north, but the Highlanders live in the glens, not on the hilltops, and surely there is no great difference of conditions between Wales and the West Highlands. Living among icebergs has not blanched the hair of the Eskimo, and after 3000 years of Algeria the descendants of the Tamahu are still blonde. Now and again in the Highlands, as in the Lowlands, or England, one sees fairly pure swarthy types, especially where they have been isolated by newcomers, but they are markedly distinct from the rest of the people, who in some parts call them "the old black breed." Races pride themselves on certain traits

* Perhaps there was a greater proportion of the Bronze to the Stone Age race in Scotland, if not also in Ireland, than in England, excepting the northern counties, for example Cumberland, where the athletic character of the people comes largely from the Bronze element.

which are often characteristic of them, and thus "consciousness of kind" operates in natural selection, but in this case one might expect that a preference would be given to dark hair and eyes, unless an intrusive people set the fashion for light hair and blue eyes. Even then the attraction of fair and dark would tend to mingle the two, and it is observed that blonde complexions are dying out. Features are modified by sexual selection or intermarriage in particular localities, and some of the Scotch clans had characteristic traits of mind or person if we may judge by old saws, for instance, "The Gay Gordons," "The Manly Morrisons," "The Sturdy Armstrongs," "The Red Douglas," "The Handsome Hays," "The muckle (big) mouthed Murrays," "The Tall Setons," and the "Black Macraus," who, though "said to be the most unmixed race in the Highlands," were the "handsomest and most athletic men beyond the Grampians."* The fact seems to indicate that in old Scotland nigrescence was accompanied by powerful frames, and that crossment with foreign elements has not necessarily, or at least always, improved the stock.

Stature augments with ease of life, and diminishes with hardship. In fertile plains the inhabitants are usually taller than in barren moors and mountains. Apparently the Scotch are an exception to the rule. Lowland writers tell of some dwarfish clansmen in the '45, but Lowlanders regarded the Highlanders as a different, even a hostile race to themselves, and were prejudiced against them, so we must be careful of what comes from that quarter. The Highlanders had

* "Popular Rhymes of Scotland." Robert Chambers.



the reputation of being fine warlike men, and any undersized caterans would strike the attention. Our own impression is that while middle-sized and tall men are common enough in the Highlands, short men are comparatively scarce, and we cannot remember seeing a dwarfish person at all. Needless to say that both undersized and dwarfish individuals are observable in the Lowlands, especially in the towns. Still it is possible that in some bleak and sterile corners of the Highlands and Islands there were clansmen of low stature, either owing to race or environment; but on the whole they must have been quite as tall and vigorous as we know them to-day, and probably a good deal hardier. The truth is that old Highland life was more propitious than some writers, more or less prejudiced, like Macaulay, have imagined. They could not be very hard up when they declined to eat the fish which abounded in their lakes and rivers. Their dwellings were such as we see them now, small and dark but wholesome, if only because of the open door and the antiseptic peat smoke. They were all kinsmen of the same race, that is to say, members of one family, living a simple, natural life, under a patriarchal system. Modern "improvements," in the form of sheep farms, deer forests, and manufactories, have not been altogether a blessing to the people. No doubt they had quarrels and feuds, inseparable from the tribal state of society, but we believe they have been grossly exaggerated, and that blood was actually shed only now and then, and especially among the clans along the lowland border. In any case their battles and martial habit were likely to preserve if not heighten their stature by weeding out the small

men, and it is perhaps for this reason that short men are so rare amongst them. Sexual selection may not count for so much here as one is apt to think, because tall and short persons often admire one another. The descriptive names in old Highland writings point to a variety of stature, feature and complexion similar to that existing now.

Without denying that sexual selection, environment, and modes of life may count for something in the question, we know too little of Scotch ethnology as yet to decide upon it. At first sight the Highlanders may seem to a stranger much alike in type, because he is struck by the difference between them and his own people, but Dr. Beddoe found that the longer he observed them the more variety he saw. It seems to us that there are types in the Highlands and Lowlands which have not been classified or affiliated by anthropologists; and until this has been done it is premature to suppose that Scotchmen owe their height to a people of whom "no trace can be found." Dr. Ripley is a craniologist, but the skeleton is merely the framework of the person, and, like skulls, can bear very unlike features without or very different characters within. A craniologist relying on skulls alone would not observe a racial difference between the English, Irish, Welsh, and Scotch, because they are all mesocephalic in type; but though he might be correct fundamentally and in the main, he would be wrong in detail. Perhaps if Dr. Ripley were to see the living Highlanders instead of measurements in books he would resign all idea of their development *in situ* from the Stone and Bronze Age people.

There is a blank in the racial history of Scotland from the introduction of bronze to the coming of the Romans, during which other tribes could enter the country.

We have no reason to doubt that Gauls, Kymry, and other Belgic tribes who passed from northern France to England found their way into Scotland. Bede, writing in the eighth century, mentions five nations in Britain: the Angles, Scots, Picts, and Latins, each in his own dialect "cultivating one and the same study of divine truth." The Britons, he says, came from Armorica (now called Brittany from Britons who returned there in the fifth century), and had mastered the greatest part of the island, beginning at the south, when the Picts, and after them the Scots, arrived in the north. The Britons were separated from the Picts and Scots by the Clyde. Language bears this out. Cymric place-names occur in Scotland excepting where the later Gaelic has displaced them, as in the north and south-west. The Brythonic tribes (Brigantes), to the south of the Forth, were overcome by Agricola, and those north of it probably submitted to the Picts, whose language, according to Skene, partook of Cymric as well as Gaelic, perhaps because they came in contact with both Scots and Brythons.

After the Romans left, the Kymro-Brythons formed the kingdom of Strathclyde, having its royal seat at Alclyth on Dumbarton Rock. These Kymry and Brythons were perhaps the tallest element in the United Kingdom.* Their inva-

* The British soldier, whom a Roman writer described as head and shoulders above the people of Rome, was probably of this race.

sion under Gaelic chiefs has raised the stature of the North Welsh. They have helped to produce the exceedingly high stature of the south-western counties and indeed of all Scotland. Galatic, Brythonic, or in the French word, Kymric types are observed in the Highlands, where a long face with high features is pretty common.

We have no reason to doubt that Kymry were beyond the Forth ere the Romans came; but Agricola, who was familiar with them, would scarcely have regarded the Caledonians as a different race from the Britons had they not included another and to him a novel element, with large limbs and "fiery red hair." Attempts of scholars to explain away the description of Tacitus and make them Britons are somewhat feeble.* Tacitus, like other good writers, does not waste his words, but means what he says, and only says what he means. Anthropology confirms his remark, and it would be well did scholars consult it instead of spinning endless conjectures. Men with large limbs and red hair are still common in Perthshire, especially Marr, Badenoch, and Athole. They are a different type from the Britons. We need not suppose that all the old Caledonians were of this type: they were probably a mixed race, but this type was numerous enough to strike the attention of the Romans. Who were they? "All we can say of them," writes Dr. Beddoe, "is that they point to an ori-

* See "Smith's Dictionary of Greek and Roman Geography," where a late Fellow of Cambridge, in deriving the name Caledonia from *Celydd*, a woody shelter, or *called* thistle stalks, observes: "Growth for growth that of the *thistle* predominates over that of timber." It is a learned jape, but how much its author knows of the Highlands!

gin from the northern rather than from the Mediterranean long-headed races. The Caledonians might have come over from Denmark and yet borne their Celtic name; but to one who looks at them from the point of view of the physical anthropologist it may seem more likely that they were a Gaelic or a Pictish tribe with a strong dash of the athletic, broad-headed element (*i. e.*, the Bronze Age men)." This, of course, is inconclusive. The name "Caledonian" might come from the country not the race, or, at any rate, not from this element. Hector Maclean draws the word from *Gael daoine*, the fair or kindred men. The fair complexion points to the north of Europe, and it was maintained by Jamieson that Teutonic names existed in the north-east of Scotland prior to the historical raids of the Northmen.

The word "Dal," as in "Dal-riada," "Dalmeny," and other names of places, has been referred to a Scandinavian source. Highland folklore and mythology, like the Irish, has a strong resemblance to the Norse. Were they Picts? Gildas and other early historians, following a report, calls the Picts a "transmarine nation," and draws them from the north-east or north-north-east, that is to say, Scandinavia. They came in "a few long ships" and settled in the north of Scotland and the north-east of Ireland, about 400 A. D. According to Nennius, they first occupied the Orkney Islands, from whence they wasted many regions and seized those on the left hand or north side of Britain, where they still remained, keeping possession of one-third of Britain to his day. It is uncertain whether the rufous Caledonian of Tacitus represents the true Picts or not; but his complexion favours the surmise.

A white freckled skin, greenish eyes, and fiery red hair are characteristic of the Finns, Rûhs, and other people of the Baltic lands. It is a question whether this variety of complexion in the north-western people of Europe is not derived from this source. Finns have descended on the north of Scotland in historical times, and perhaps they only did as their forefathers had done. A broad-headed type amongst the Scotch is referred by Dr. Beddow to a Finnish rather than a Celtic origin.* The Finn has long arms, and it is curious to note that Rob Roy, a specimen of the ruddy Highlander, was able to tie his garter without stooping; but, on the other hand, the Finn had slender limbs, and so we must conclude, that however it be with complexion, the strong "limbs that are made in Scotland," to parody a well-known phrase, are of another strain. There is an element in the Highlands described as the "Scandinavian type," which is more common than is generally supposed—so common, indeed, that we are inclined to believe Scandinavians or Danes had settled in the North long before their historical invasions. For all we know, they might be the Picts. The Ossianic poems, if we could trust them, imply that early in our era there was a good deal of intercourse between the ancient Caledonians and Scandinavians, with inter-marriage and settlement. Apparently the Highland chiefs obtained wives from "Lochlin," as the Vikings did from "Albyn." There was nothing to hinder the Scandinavians from settling in the North four or five

* The Irish Gael once called themselves "Fein," and perhaps the word comes from a Finnish infusion, though it is said to mean "fair" like the word "Gael." "Ulea," the name of a river in Finland, reminds one of Ullie, Ul-ster.

centuries B. C. if not earlier, for, according to Pytheas, the Massilian navigator, the people of the Baltic had boats ("long boats?") in those days, and could easily cross the North Sea or pass from Scandinavia to Caithness by way of the stepping-stones Orkney and Shetland. It is not unlikely, that some tall Gothic, or, at all events, Teutonic, element arrived in Scotland in prehistoric times, as the Picts and Northmen did after them. Certain routes are evidently followed by races in their migrations, and movements that occur in historical times are sometimes but the last of a long series which have been forgotten.

As for the Dalriadic Scots, they are said to be Milesians, a brown-haired people traditionally from Spain; but anthropologists have not identified a Scotie type. Like St Columba, they were connected with the dominant race in Ireland as the name of Scot seems to imply, but were probably a mixed people when they settled in Scotland, and more or less akin to the Ulstermen of to-day. In any case, they were comparatively few in number, and may be regarded as the Normans of Scotland, that is to say, a ruling caste.

In sum, and apart from unknown elements, the Highlanders are not Celts, as we have supposed in our ignorance, but a very mixed people, consisting of the neolithic and Bronze Age races, together with Finns or Ugrians, Gaels, Brythons, Kymry, Danes and Scandinavians. The Kymry, and perhaps the Bronze Age men, not to speak of Gaels, and any unrecognised elements, are now referable to a Teutonic stem as well as the Danes and Scandinavians, so that Celtic-speaking Highlanders are seemingly as Teutonic in point of race as any other people in the country.

The Lowlanders, on the strength of Anglo-Saxon settlements in the south-east, and the spread of Anglo-Saxon speech, aided by commerce with England, have long regarded themselves as Anglo-Saxons and a different race from the Highlanders, but although separated for centuries by language, the nature of the country, and political systems, until they became different peoples, hostile to each other, they are, on the whole, and speaking roundly, one and the same in point of race.

When Malcolm Canmore transferred the seat of "Celtic," or, to be more correct, Scottish monarchy, from the north to Edinburgh, the Highlanders, left without a central authority, formed into clans under independent chiefs or kinglets, and scorned the power of the "Sassenach" (or Saxon-speaking) king. The English tongue, partly owing to the influence of Queen Margaret, herself of a Saxon family, became the language of his court and gradually spread over the country, supplanting Celtic, just as the language of the French court in the Isle of France, at Paris, became that of the Gallic nation. In the case of Scotland, political power was also supplemented by trade with England. The Celtic-speaker of the Lowlands found it advantageous to acquire the new tongue, if only because the aristocracy spoke it, and when the majority of the people came to employ it, the rest had no choice but to follow them. Trade in the south of France is causing the *Langue d'Oc* of Provence to give way before Catalan from the neighbouring province of Spain. Trade with the Lowlands and England is making Gaelic disappear before English in the Highlands. "The Gaelic iss a ferry

coot langwidge," said an old Highlander to us, "put och! there's no pussiness in it."

Nevertheless, it was long before Celtic vanished from the Lowlands. The people of Galloway still spoke it in the sixteenth century, or later, and even in the eighteenth century it is recorded that servant girls from Fifeshire were innocent of English when they came to Edinburgh. The Scottish language, so rich in vowels, especially the dialect of the west, which Burns wrote, is the Anglian tongue as it became in the mouths of Celtic-speakers, and the confusion of "shall" and "will," the shibboleth of Scotsmen, is derived from the Gaelic.* The Celtic place-names, however, remained in most of the Lowland counties, though some of them were replaced by others from the new tongue, or Anglicised in pronunciation and meaning, thus producing some very curious titles: for instance, "Hunger 'im out," "She's taen," and "Mak it better." Celtic personal names were also changed to English names, as in the case of the Clan Donachy, which took the name of Robertson, and others were Anglicised, for example M'Ilwraith, which became "Mucklewrath," or Croft an Righ, which was transformed into Croftangry.* As the Teutonic speech gradually crept over the country, the inhabitants came to regard themselves as Lowlanders, and the Highlanders to speak of them as "Sassenach"; but "skulls are harder than consonants," as Pro-

* Hector Maclean.

† The name of Edinburgh is supposed to mean Edwin's-burgh, but may really come from the British Dineiddyn or the Gaelic *Dun Edin* (*Dun*, a fortress, and *Edin*, the front of a hill).

fessor Rhys has said, and a change of speech is not a change of men.

Certainly there is an infusion of Anglo-Saxons and Scandinavians in the Lowlands, as there is another of Scandinavians, including Danish and Anglo-Saxon types, in the Highlands. Both infusions are noticeable to-day in the Scotch; but as that of the Highlands is underestimated, so that of the Lowlands is overestimated. They are partly owing to the Dutch and Norwegians who settled in the fishing towns from time to time. Moreover, they are both altered by crossment with the earlier population, and rapidly becoming absorbed into the common mass. Anglian and even a few Saxon types may be seen in Edinburgh and the surrounding district, especially down the coast. Here and there one meets them throughout the Lowlands, thinning out towards the north and west; but they are comparatively rare on the whole. Further, they appear more robust than the purer Anglo-Saxon type of North Germany, evidently because of their crossment with a more stalwart race in Scotland. The Lowlanders in the main are substantially of the same race as the Highlanders, and must eventually recognise the fact, however unwelcome it may be to their prejudices at first. They were never so different from each other as they imagine, for the Picts and Scots advanced into the Lowlands as the Brythons passed into the Highlands, and in later times, if Anglian and Danish types moved northwards, there was, in obedience to a general law, a still greater migration of the northern people southwards, just as there has been a greater flow of Scotchmen into England than of Englishmen into Scotland.

CHAPTER VII.

SCOTTISH TYPES.

ALTHOUGH the Scotch—Highland and Lowland—are a very mixed race throughout, it is possible to distinguish some well-marked types amongst them, and several of these have been discriminated by anthropologists. They are not to be regarded as pure types of race, but rather as types of the people which may approximate more or less to original types of race. Moreover, as Dr. Beddoe remarks, we must not forget that even the parent stocks of a mixed race were probably not homogeneous. “Their own Sagas and poems show that neither the Norsemen nor Gaels were so in respect of colour; nor do I believe that there was ever a period when, for example, all the Caledonians were red-haired. Similarly with respect of skulls; assuredly there never was a time since the dawn of history when most, if not all, of Kollman’s five types could not have been found within the limits of any one race.”

Mr. Hector Maclean, a good observer, has described a type (1) which is frequent in the Highlands and Isles, especially Wester Ross and Sutherland, Man, and the South Hebrides. Various in size but often tall, the shape of the body is often graceful; the leg and foot are well-proportioned and developed, the thigh being long in relation to the leg, the instep high, the ankle shapely and of moderate size, and the step springy; the head is high, long, often narrow, and can seldom be called broad in proportion to its height and

length; the forehead, viewed in profile, gradually increases in prominence from the crown to the eyebrows; the profile is more or less convex, but sometimes so little as to approach a straight line; the face, from the orbit of the eyes to the chin, is often long, "a characteristic of which the old Gael, Feinn, or Scots, seem to have felt rather proud" *; the eyebrows are prominent, long, slightly arched, sometimes nearly a straight line; the eyes are often grey and bluish-grey, but sometimes dark grey or dark brown, and have a strong lustre, which is tempered by a peculiar softness of expression; the nose is often large and prominent; the lips are generally full, sometimes thick, and projecting more or less; the chin and lower jaw are obliquely placed, and the contour of the lower jaw, taken from its junction with the neck, is but slightly curved, often looking as though it were straight; the chin is sometimes rounded but seldom round, and usually somewhat angular; the skin complexion ranges from fair to dark; the skin from ruddy white to a swarthy hue; the hair is reddish yellow, yellowish red, but oftener shades of brown with yellow (? reddish yellow) for the ground colour, and seldom coal black. Mentally, the type is a clear, but not deliberate thinker, loves the absolute in thought and principle; dislikes expediency and doubt; is quick in perception, has a fertile and vivid imagination; is quick in feeling, sympathetic for the weak, patriotic yet humanitarian, chivalrous and ready to suffer for the right, disposed to melancholy through love of the past, yet

* See the "Lay of Diarmid," Campbell's "West Highland Tales."

hopeful and sanguine; often witty and eloquent, a lover of the animal kingdom, and sometimes excels in zoological science.

Evidently this type consists of blonde and brunette elements, and may represent on one side a Galatic, Brythonic or Kymric branch of the Teutonic race. We have seen a very handsome type not unlike it from the south-western district. He was one of the finest men we ever saw, and must have stood considerably over 6 feet, perhaps 6 feet 6 inches. Although of dark complexion and Spanish-looking, he reminded us of the true Kymric type as given by French anthropologists, that is, peculiarly tall, fair of skin, with blonde hair and blue eyes, a long head, broad high forehead; high nose, with the point bent downwards and the wings raised at the sides, a form sometimes mistaken for Jewish, though by no means the same, and chin strongly pronounced. One could easily fancy him a representative of the "tall men" of Arthurian legend or the Fingallian heroes of Ossianic poetry.* One sees very high prominent noses, accompanied by tall, brawny, or even colossal frames, among the Braemar clansmen, and, indeed, all through the Highlands. The Anglian and still more the Saxon nose are lower in comparison, and their frames much less powerful. Some of these fine martial types may also inherit from the Bronze men. Those who believe that a prominent nose bespeaks a dominant, that is to say, a military and political race, will find in the unusually high noses of many Highlanders a mark of that pre-eminence

* His name was Maclellan, and Balmaclellan is noted for its very high stature.

in war and administration which, according to Dr. Beddoe, is one of their distinctions. Whether such types represent the true Scots, the "ruling race," is, of course, a matter of conjecture. They might have been in the country before the Dalriadic Scots arrived, and yet be akin to them in race.

Maclean also describes a type (2) having a comparatively broad or square head, short and sometimes bandy legs, with large calves and shapely feet; an easy but shuffling gait; square hands, with prominent finger joints; a broad square forehead, sometimes rather flat; straight profile; face tapering rapidly from broad, large cheek bones to the chin; eyes deep-set, often small, dark grey, dark brown, or black; nose generally sinuous; lower jaw narrow in proportion to upper; lips usually lying close to the teeth, and seldom prominent; the complexion sallow, skin swarthy or brown; hair reddish brown, red, or raven black. It is characterised by much forethought and circumspection (a strong thinker, but not so imaginative as the foregoing); strong attachments and feelings under good control; patriotic and clannish; gloomy, fervent, humorous.

The origin of this type is unknown, but Dr. Beddoe would refer it to a Finnish or Ugrian rather than a Celtic or Alpine source. It reminds us of Caleb Balderstone and the Laird o' Dumbiedykes.

A "Scandinavian" type (3) which, Dr. Beddoe says, has entered more largely into the constitution of the Highlanders than is generally supposed, is delineated by Maclean.* The stature is

* Maclean evidently includes the Dane in this term, which may stand for Danish Norseman.

various, seldom low, often tall, with strong shoulders and long arms; small calves, thick ankles, and broad feet, with low insteps; the gait usually firm but awkward, the leg thrown forward with little bending at the knee; profile straight; forehead arched horizontally; face oblong, square, or tapering in a curve to the chin, in a word, spadelike or scutiform; cheek bones flat and broad; eyes blue or blue grey, but occasionally hazel or brown; nose of the average size, but sometimes large, varying from slightly sinuous to considerably aquiline; mouth well-formed, sometimes small, seldom or never large; lips often thin, lying in towards the teeth, and seldom thick; chin often prominent and semi-circular; skin white and florid; hair flaxen, sandy (? pale red) or shades of brown. Strong digestive organs; deliberate; doubts numerous, convictions few; accurate and impartial observers; good local memory, giving the intellectual among them a talent for geometry, astronomy, navigation; firm, self-reliant, independent; dogmatic though tolerant; rough but respectful; slow to offend and to forgive.

To these must be added an athletic type (4), large of bone, harsh in feature, with ardent red hair, which is probably the Caledonian of Tacitus. It has certainly contributed much to the physical strength of the Scotch. Probably Wallace, as well as Rob Roy, drew some of his great personal prowess and his ruddy complexion from an ancestor of this type. Its origin is uncertain, but Dr. Beddow finds that some individuals have traits like those of the Bronze Age type.

Fairly pure specimens of the narrow-headed, swarthy or olive-skinned neolithic type (5) occur

in Scotland as in England or Wales, especially in Strathclyde and about Inverness. The character is habitually slow, but energetic and fearless when roused. Vich Ian Vohr and his sister Flora evidently partook of this variety.

Other types, which are so rare they might almost be neglected, are found here and there, especially in the lowest grades of society. One (6) resembling the ideal "Sancho Panza," is more frequent in the Hebrides and Lowlands than in the Highlands. According to Maclean, the stature is generally low, the legs bowed, the feet clumsy; the head long, low, and broad, with receding forehead; the lower face prominent; the eyebrows run obliquely from the nose, the eyes are black or grey, with fiery lustre; the nose broad and low; the hair coarse and black, and the skin swarthy. Warm feelings, temper fierce; cunning; fond of money, which it hoards in seeming poverty; diligent when work is profitable, but otherwise indolent.* Dr. Beddoe traces it in Spain, and draws it from the Cro-Magnon race; but if there are points of resemblance in the head, the Cro-Magnon, to judge by his modern representatives, had a good height; rather high nose, and was intelligent. The difference may arise from crossment or environment. Perhaps the Cro-Magnon unites the traits of an earlier palæolithic type with a later Iberian or Mediterranean type. A figurine carved in ivory of the long-haired mammoth, found at Brassempouy, in the Landes, by M. Piette, reveals a type not unlike that in question. It belongs to the Old Stone Age, when man lived in rude huts or caves, and

* Is this the gold-guarding dwarf of legend?

hunted the mammoth, rhinoceros, reindeer, or bison with blades of chipped flint, in the shape of a leaf.*

It was evidently scattered over France in palæolithic times, and the Cro-Magnon perhaps descended from it. Another figurine of steatite found by M. Salomon Reinach in a grotto at Mentone, is referred to the end of the palæolithic period, when the climate became warmer, and the reindeer migrated to the north. The receding forehead, short neck, and strong legs, are given as traits of a "peculiar people" in the Lewis,† who are similar to the "Sancho Panza" type, which may, therefore, represent a palæolithic race.

Dr. Mitchell has defined a broad-headed type (7), occasionally seen in parts of Inverness, Argyle, and the Isles. It is below the average height but weighty, big-boned, and sturdy, yet not inclined to obesity; the hands and feet are broad and short; the head is round, the forehead low, broad and square, the face round, broad and flat; the eyes hazel or grey and small, the nose depressed at the root, broad and occasionally snub, the chin moderate; the skin swarthy or brown; the hair brownish and curly; the expression vivacious, gay, and carelessly indifferent; the disposition flighty and pugnacious.‡

Another round-headed variety (8), with black hair, dark skin, and melancholic temperament, occurs in Shetland as in Wales (see the Mongoloid type, chap. iv.), and may be a relic of some

* *Revue l'Anthropologie.*

† *Crania Britannica, Revue l'Anthropologie.*

‡ This characteristic recalls to us the Welsh Cochion.

Turanian tribe or the Ugrian thralls of the Norsemen.*

These last types remind us of Hal o' the Wynd, the doughty blacksmith in the "Fair Maid of Perth," who fought for his own hand in the battle of the Highlanders and was called by them a "Saxon."

There is a sprinkling of Anglian, Frisian, and Saxon, as well as Danish types all through Scotland, highland or lowland, which, however, is more marked in certain districts, especially of the north and south-east. We have observed other types in Scotland, distinct from the above, notably one in the south-west having a large, wide, bulbous forehead, with a comparatively narrow face and short nose, but whether they be original or mixed types is a question.

The characteristics of the Scotch are, perhaps, mainly derived from the first four if not the first three types. Vestiges of the aboriginal stock found here and there are comparatively unimportant. The Angles, Frisians and Saxons, whether in regard to their numbers or their physical and mental capacities, as given by anthropologists, have not altered the race, materially, for good or bad.

The principal types are fairly well blended in Scotland, there being no excessive preponderance of any. The proportions vary more or less, however, in different parts of the country, and this, with environment and selection, creates minor differences in local types, noticeable by the observant. These, coupled with differences of

* Ugrian or Ougrian, hence perhaps the word "Ogre," means from a region of Asia beyond the Urals. Ptolemy speaks of Ugrians dwelling in the far north.

speech, dress, manners, customs, and scenery, have blinded the Lowlander to the practical solidarity of the Highlander and himself in point of race. Historians and scenery apart, were the Highlander to live and speak as the Lowlander, he would not be taken for anything else, and as a matter of fact, there are thousands of Highlanders, not to speak of Highland types in the Lowlands, who are indistinguishable from the types about them, except, perhaps, by their accent. Where the Lowland tongue penetrates in the north, the people have become Lowlanders, while the Gaelic speakers remain Highlanders.

There is quite as much difference of type in various parts of the Lowlands as between the Lowlands and the Highlands.

Although the racial ingredients are pretty well mingled in Scotland however, there is no uniform or even markedly prevailing type as yet. Most if not all Scotchmen, at least on the mainland, probably inherit strains of every element, whatever they appear, and often the same person exhibits traits of mind and body which have a different origin.

The Scotch, highland and lowland, are admittedly a strong race, vigorous alike in person, heart, and head, a fact always ignored by those who try to account for their achievements. Setting aside environment, their ability doubtless arises from the happy mixture of diverse and complementary qualities in the several types which combine to form them. Evidently the first and second types alone have parts which, taken together, would form a good whole, especially if supplemented by the next couple, not to speak of more. They seem to mark the opposite poles or

central axis and strike the main lines of the Scottish character.

It is evident that the Scotch derive their strength and stature chiefly from the "Celtic" people, as indeed might be surmised from the appearance of the modern Highlanders and the Galwegians. Their exceptional height, so far as we know, is owing to the Kymro-Brythons; their energy and weight to the Caledonian, who may in part represent the Bronze race, and in some degree to the Scandinavian. Apparently the Anglo-Saxon element, apart from the Frisian and Danish at least, would rather diminish than augment their physique, unless they supplanted smaller Britons like those of the south, but we have no warrant for the supposition.

The Scottish mind and character are various and complex, as we might expect from the composite nature of the people, and in consequence it is by no means well understood. Very false notions of it are current, and many of them are fostered by minor essayists or novelists. Of all writers Scott and Burns are its best delineators, and even they are far from depicting its full variety and extent. The Scotch are reputed an intellectual race, logical as well as imaginative, and excel in every walk of life on which they enter. Imagination is necessary to the highest achievements of the mind in art, literature, science, or even practical life, and it is obvious that Scotchmen derive theirs chiefly from the first type. Burns probably drew much of his genius and character from it, though not altogether wanting in the prudent sagacity of the second type, or the musical taste of the "Gaelic" type. Dr. Beddoe speaks of Scott as a "pure Borderer," but there was High-

land blood in his veins from several sources, and his face as well as mind features the old Scottish types, especially the first two. Carlyle came of the M'Kerlies, a clan of the southwest, probably Kymric or Brythonic, and his genius as well as physiognomy has traits of the first type, not to speak of the second. John Knox, whose character inspired Carlyle, was of a like strain if we may judge by his Kymric traits. So were John Hunter, Stuart Mill, Gladstone, and many other great Scotsmen. It is perhaps largely to the second type that Scotsmen owe their philosophers, for example Adam Smith, and we may suppose that James Watt inherited some of his tendency to practical science from the Scandinavian.

Number (2) is the type of "canny" Scot, to use the word in its proper sense of cautious, careful, not in the perverted sense given to it by those who are labouring under a common prejudice. Such persons are apt to misinterpret the most innocent and even generous acts of Scotsmen, not strangers to them but their own friends. Like the colour-blind, they do not suspect their own eyes, and it is less easy to convince them of their prejudice than to prove that red is not green. Most of them will confess that their own experience of the Scotch has been different, perhaps contrary to their prepossession, but either they overlook it or deem it exceptional, and sacrifice their own judgment to hearsay. According to our own experience, as well as a host of facts historical and social, which we need not cite, the Scotch are evidently not worse than their neighbours in this respect, and perhaps better than some. The Highlanders in particular show the least regard for money of any people we know,

and if the commercial spirit is more prevalent in the Lowlands, especially towards the Border, it is perhaps rather a result of trade with England and elsewhere than of a difference in race. Scott, who recollected the country before tourists infested it, blamed them for corrupting the natives, and even now, remote from the great lines of travel, the people still retain the simple virtues of their forefathers, including an indifference to money which for George Buchanan was a proof of their kinship to the ancient Scyths, and a hospitality which has passed into a proverb.

CHAPTER VIII.

THE IRISH.

THE ethnology of the Irish people has not been thoroughly investigated, and their origin is involved in considerable obscurity. Tradition sheds a light upon it as bewildering to the scholar as a Will o' the wisp to the traveller in a bog.

The name Ierne, Erin, whence Ireland, comes, it is believed, from the Celtic *iar*, west, and *in*, an island, though a derivation from Iberians or Hibernians among its early inhabitants is plausible.

Ireland, according to the *Leabhar Gabhala*, or "Book of Invasions," was populated forty days before the Flood. The first to arrive was the Lady Ceasir (no relation of Julius' apparently), but she and her retainers died before they had an opportunity of being drowned. After the Deluge came Partholon and his colony from Migdonia in

Greece by way of the Mediterranean.* They landed at Inver Sceine (? Kenmare), but, after 300 years, their descendants died of plague. Thirty years later Nemhid and his band arrived at Cork from Scythia, by way of the Euxine, the Riphean Mountains, and the North Sea. They were harassed by Fomorians or sea robbers, and, after 216 years, some, if not all of them, left the country, one party under Simon Breac (the Freckled) for Thrace, another, under Iobath, for northern Europe, and a third, under Briotan Mal, for Dobhar and Iardobhar in the north of Alban (Scotland).

The Fomorians might be of diverse origins, and from Britain or the north as well as the south of Europe. Morc,† who is drawn from Africa, was left in possession of Ireland, which, we are also told, remained a wilderness for 200 years, when the Firbolg, descendants of Simon Breac, arrived under several chiefs from Thrace, where the Greeks had compelled them to dig earth and carry it in bags (bolgs) of leather, till they escaped by making boats of their sacks. Of these the Fir Gaillians (or Galleons), "men of the spear," from *gai*, a spear, landed at Inver Slangi (? the river Slaney) in Leinster; the Fir Domnann, or "men of the pit," from *domhin*, a pit, at

* See Herodotus VII. 123. The Welsh Bruts relate that Gwrgant found Partolyn with ships full of people called Barclenses (? Barcelona), who, being driven from Spain, were seeking a home, and sent them to Ireland, where their descendants are to this day. Partholon and Barclen are much alike.

† Another leader was called Conan, which may be Celtic, but reminds one of the Norse *Konungr*, king; another was named Elath, which looks Teutonic, may be Celtic, but smacks of Morocco and the Salee rovers.

Tracht Rudraide in Ulster; and the Firbolgs, or "men of the bag," who gave their name to the others, at Iorrus (Erris) in Connaught. They founded a monarchy and reigned thirty-six years, but ere the whole country was subdued, the Tuatha de Danaan, or "tribes of Dea and Ann," the descendants of Iobath the Nemedian, came from Lochlin (Scandinavia) after a stay of seven years in Dobhar and Iardobhar in the north of Alban. They were magicians, and perhaps founded the order of Druids. Among their treasures were the Lia Fal, or Stone of Destiny, now under the Coronation Chair at Westminster, the sword and spear of Lugaidh Lamfhada, and the cauldron of Dagda.* They had finer arms than the Firbolgs, who were defeated at Moytura in Mayo, and fled to Arran, Rathlin, or other islands, from which they were driven out by the Picts.

After 197 years, the sons of Gal, Galam (Valour), or Miledh (? *Miles*, a knight, Latin), arrived from Spain at Inversceine, Munster, and Invercolpe, near Drogheda, and overcoming the Tuatha de Danaan, divided the country between them: Eremon and Ir in the north, Eber in the south. They probably introduced the Ogamic letters.

Not long afterwards the Picts or Cruitnigh,

* Dagda (the "good god") is the Irish Jupiter, whose cauldron is the sky, and hammer the thunderbolt. The cauldron used to heal their wounded in battle is perhaps referred to here. Dea is perhaps the same as the Teutonic or Saxon god Tiu or Tiw; Ann is the Irish moon-goddess, mother of the gods; Lug, son of Dagda, is the sun-god. The Aesty, at the root of Denmark who spoke a language like the British, worshipped the "mother of the gods" and wore the symbol of a wild boar like the Saxons. (See Elton's *Origins of English History*.)

descendants of Gleoinn MacErcol or Gelonus, son of Hercules,* and called Agathirsi, came from Thrace in passing through France, where they built Pictavia, and landed at Inverslainge. The king of Leinster gave them a settlement for driving out the "Tuatha Feda," or forest tribes, who were probably the wilder aborigines. They obtained wives from the Milesians, and became powerful, until Eremon crushed them. Some remained in Ireland, others went to Ile (? Islay, or the river Ullie in Sutherland), and conquered Alban from Cath (Caithness) to Forchu (? the Forth).†

According to an older account in the Book of Leinster, ascribed to Maelmurra of Othain, who died 884, the Milesians were "Greeks in their origin and descended from Fenius, who came from Scythia to Nembroth, where he built the great tower and founded a school of languages. This

* See Herodotus IV. 10, etc. MacErcol and Hercules may imply that they were a strong race, as indeed history shows.

† In the "Acts of St. Cadroe" the Scots are called Chorischi, and drawn from Choriscon, Asia Minor (Herodotus V.) by way of Spain to Ireland, where they found the Picts, and thence to Alban, which was called Chorischia, then Scotia. Skene connects this legend with Tacitus on the Horestii or ancient inhabitants of Fife. The names Horestii, Chorischi, Cruithni, Coritani and the Cherusci of Germany are similar in sound, but that may only be coincidence. It is notable, however, that the Cauci and Menappi of south-east Ireland had like names to the Chauci and Menapi of the Elbe and Weser; the Venieni of north-west Ireland remind us of the Veneti of Armorica and the south-east of the Baltic, a Finnish country. Again, there were Catti in Caithness and Chatti in Germany; while there is a general resemblance between the words Catti, Scot, Schott, Shet, Scyth, and the Jutes, Jotuns, Skotuns of Denmark.

Fenius Farsaid had a son, Nel, who went to Egypt and married Scota, daughter of Forann (Pharaoh), by whom he had a son, Gaedhil Glass, and his people were called Gaedhil from him, Fein from Fenius, and Scuth, or Scots, from Scota. After Forann was drowned in the Red Sea, they seized his ships and passed by India and by Asia to Scythia; and then by the Caspian Sea to the Sleive Riffi or Riphean Mountains. They settled in Golgutha, where they dwelt for 200 years. Brath, son of Deagath, then left Geathligh (? Getulia) for the islands of the Muir Torrian (Mediterranean), and by Crete and Sicily to Spain. His son Breogan conquered Spain and founded Brigantia, or the tower of Breogan. His son, Ith, discovered Erin, and landed at Beutracht, or Malgh Ith in Leinster, and died at Slemnaibh (unknown)." The Milesians also formed alliances with the Firbolg, Clan of Nemid, and Tuatha de Danaan.

The "Annals of the Four Masters" date their advent 1694 B. C., and Sullivan at the close of the prehistoric period, or near, if not within, the first century B. C.* They formed the Scotraige, a ruling caste not unlike the Normans, and led the "free clans," whilst the vanquished or "servile clans" were known as the Aithechta, from whom some derive the Attacotti of North Britain in Roman times. They also seem to have founded a fighting caste or army of "Fenians." By and by the whole people were called Scots. Tighernac, the oldest annalist, mentions that the people of Fiacha Araidhe, who died 248 B. C., and from whom Dalriada took its name, were called Cruithni.

* Encyclopedia Britannica, "Ireland," W. K. Sullivan.

These curious traditions, like those of other peoples, however entangled with error, probably contain some truth if we could reach it. They show an attempt to give the origin of the Irish races, to relate them through common ancestors, and connect them with the rest of the world, from what was known of it. In the old days, it was believed that a whole people was descended from one eponymus or ancestor, and when several peoples of divers origin were united in a country by inter-marriage or interest, their ancestors were regarded as kinsmen. Thus the Ionians and Dorians, though not all of the same stock, were said to descend from Ion and Dorus, the sons of Hellen, the eponymus of the Hellenes.

So Ir, Eber, and Eremon are deduced from Gaedhil Glas, the eponymus of the Gaedhils or Gaels, that is to say, the whole Irish people. Yet, for all we know, Ir and Eber were perhaps the eponymus of the Iberians, or the eponymi of Iberians and Ugrian broad-heads, whereas Eremon may represent a Scandinavian or Germanic stock, such as the Hermunduri, for Irmin, Armin, Here-mon was a Teutonic deity.* It is evident that mythology enters into the Irish legends. Nuada, king of the Tuatha de Danaan, has the name and silver arm of Nudd or Noden, a sea or war god who lost his arm in battle, as Tiu lost his in fighting the Fenri wolf, and Zeus was lamed by the monster Typho. The family likeness of the Irish and Scandinavian mythology is well known, and points to early contact or affinity of the two peoples, either through infusion of race from the

* The Hermunduri and Heremonians are mentioned by classic authors.

north of Europe into Ireland, or the later influence of the Irish and Scotch on the Scandinavians in Iceland and elsewhere. It appears, moreover, that Irish genealogists have imported a Biblical and classical element (especially from Herodotus) into the story of invasions, perhaps owing to a similarity of names. Gal and Gaedhil, for example, are perhaps connected with Golgotha, Getulia, and the Getae of Thrace, Breogan with Brigantia, and Scuth with Scythia, for this reason. The occurrence of Thrace in the legends is remarkable, and may arise from the Bryges in that region, and the names Gallaica or Briantica.* The fame of the classical and Biblical regions would, no doubt, attract the Irish genealogists, but perhaps if they had known as much about the northern countries they would have looked more to the north concerning their origins, and less to the Mediterranean. On the other hand, these references to distant lands may also be an echo of the ancient wanderings of the Celtic-speaking peoples, or mark some affinity of race.†

Apart from dubious elements, the legends indicate that in Ireland as in Britain the first prehistoric inhabitants came from the south, and were overlaid from time to time by invaders from the north of Europe. They do not describe the physical appearance of these infusions; but Mac

* Herodotus, II. 33, VI. 45, VII. 108, 185, etc. Other names in Greece, *e. g.* Kalydon (Caledon), Aetulia (Athole), are Celtic in sound, either because originally Celtic or from the affinity of the Celtic and Græco-Latin tongues.

† Touching Golgotha, a Roman legion recruited from the Attacotti of North Britain is said to have taken part in the Crucifixion. Gauls and Cymri settled in Spain and about the North Sea.

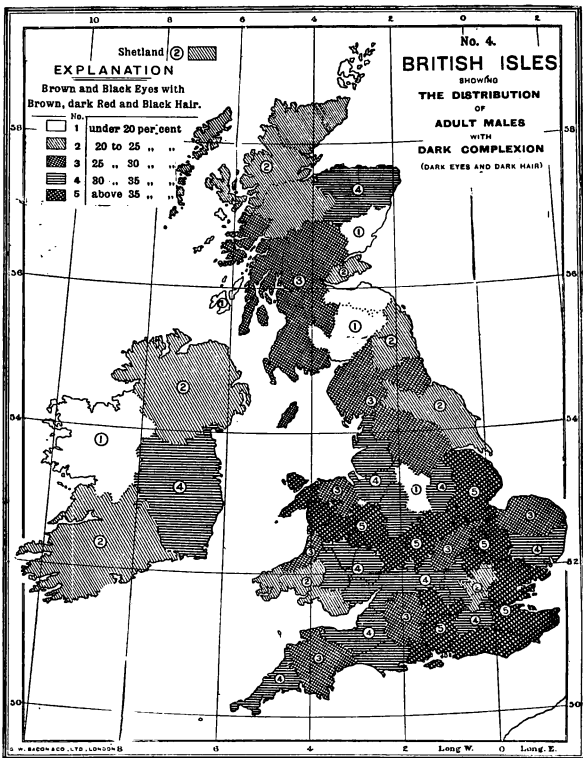
Firbis, in his "Book of Genealogies," compiled in the seventeenth century from records now lost, thus distinguishes "three different races which are in Erinn," namely, the descendants of the Firbolgs, Fir Domhnanns, Fir Gailliuns, the Tuatha de Danaan, and the Milesians.

"Everyone who is white [of skin], brown [of hair], bold, honourable, daring, prosperous, bountiful in the bestowal of property, wealth, and rings, and who is not afraid of battle or combat; they are the descendants of the sons of Miledh, in Erinn.

"Everyone who is fair-haired, vengeful, large; and every plunderer; every musical person; the professors of musical and entertaining performances; who are adepts in all Druidical and Magical arts; they are the descendants of the Tuatha de Danaan in Erinn.

"Everyone who is black-haired, who is a tattler, guileful, tale-telling, noisy, contemptible; every wretched, mean, strolling, unsteady, harsh, and inhospitable person; every slave, every mean thief, every churl, everyone who loves not to listen to music and entertainment, the disturbers of every council and every assembly, and the promoters of discord among people, these are the descendants of the Firbolgs, of the Gailliuns, of the Liogairné, and of the Fir Domhnanns in Erinn. But however, the descendants of the Firbolgs are the most numerous of all these.

"This is taken from an old book. However that it is possible to identify a race by their personal appearance and their disposition, I do not take upon myself to say; though it may have been true in the ancient times, until the races subsequently became repeatedly mixed."



Perhaps the original author of this appreciation was a Milesian of the "ruling clans" or Scots, and prejudiced against the "servile clans" of the earlier stock, or wished to flatter the dominant class; but in any case he has done a service to the anthropologist.

It is clear that the Firbolgs of Mac Firbis represent the primitive population of Ireland, who, though dark in the main, were probably of mixed race, including types originally blonde. The colonies of Ceasir and Partholon may stand for those palæolithic tribes long or broad of head and "Mongoloid," whose relics are found in France (see chap. vii.). The Nemedians, who were "buried under gravestones," might be the same as the dolmen builders who entered France from the north-east. The name of Simon Breac, a Nemedian, implies a freckled skin, pointing to the Finns of the Baltic, or, at all events, the blonde peoples of the north.

Moreover, the kinship of the Nemedians with the Tuatha de Danaan, and even their identification in one form of the legend, probably testifies to their fairness of complexion. That Nemidh came from Scythia is not against this view, for ancient Scythia comprised the unknown parts of north-eastern Europe to the Baltic Sea. Some, at least, of the Fomorians or "sea-kings" who at one time "swarmed in the German Ocean," and ruled in Shetland and the Hebrides, were probably a northern people, Finns, Goths, or Teutons.

The Firbolgs of the legend, who came after a long interval, have given rise to various conjectures, some owing to their name regarding them as Belgi, others as the "Celt" of the archæologist who introduced bronze. According to Skene,

they were tin miners from Cornwall, "men of the pit" who dug the ore, guarded by "men of the spear," while carriers, "men of the bag," took it to their coracles. Hector Maclean, on the other hand, regards the Fir Domhnann as "men of the mound," from *dumh*, a mound, and the builders of those earthworks called "raths," while the Fir Gailliuns are "men of the dart"—literally stone dart, arrow or spear—and the Firbolgs are "men of the quiver," or bag filled with such weapons. Evidently the title "men of the pit or mound" applies quite as well or better to the earthwork camps and villages of the neolithic men as to the tin workers of Cornwall, and if the Cornish in Roman times were called Damnonii, so were the inhabitants of Ayrshire. This explanation seems to us the best, though of course Fir Gaillun, supposing it has nought to do with Gaul or Wales (the *Pays de Galles* of the French), may be a nickname for a harsh, fierce race (*Gaillionn*, coarse weather); and Fir Liogairné may be akin to the Lloegrians (? Ligurians) of South Britain, mentioned in Welsh traditions. In all likelihood these various titles indicate different racial elements or peoples of the primitive Irish in the Stone Age, who became merged under the general term Firbolgs.

The Tuatha de Danaan, whether akin to or resembling the Nemedians, are, for anthropologists in general, the men of the Bronze Age, whom some regard as allied to the Kymry. Sir W. Wilde, however, found a smooth-featured blonde type in Ireland which he supposed to represent them. In any case it is evident, not only from the early traditions of the Irish, but from their present racial characters, that the northern races

of Europe have entered more largely into their composition than was hitherto supposed.

The Milesians or Scots, as well as the Picts, are something of a mystery, but they were probably Britons of Kymric or Brythonic stock, and perhaps Brigantes.* Even if they came from Spain they might be Kymry, for the Cimbri invaded that country, where the type of Don Quixote seems to represent them. The fact that none of these later infusions displaced the Gaelic tongue may be accounted for by their coming in comparatively small bands, or as armed men who inter-married with the natives, and whose children were taught their mother tongue.

There was neither a Roman nor an Anglo-Saxon conquest of Ireland. Agricola supposed that owing to factions he might subdue the tribes with a single legion; but, perhaps, as in the case of the Caledonians, he would have found it a harder task than he expected. Dr. Ripley, misled apparently by the prevalence of Teutonic place-names in Ireland to-day, remarks that within 200 years after the Romans left Britain the "aggressive Saxons" had overrun Ireland to its uttermost parts, and dotted it with villages. Two centuries is a long time, and Ireland is comparatively small, not bigger than a New England State, but history is completely silent as to this invasion. Either the Anglo-Saxons found enough to do in Britain, or the Irish were more formidable antagonists than the South Britons, for they left the Irish alone, as they left the Caledonians or Scots.

* Briton, according to H. Maclean, is *Brigh daoine* in Gaelic, or the valiant, dominant race. There seems no eponymus for Kymry, unless it be Emher.

In the eighth and ninth centuries Norse and Danes (called "Find Gaill" and "Dubh Gaill" or "Fair Strangers" and "Black Strangers," because of their complexions), harassed the coasts, and ultimately effected Settlements there for trade. They were kindly and hospitably entertained by the pastoral natives, who joined or inter-married with them, and formed a mixed race, the "Gallgoidel," or foreign Irish, known to the Northmen as "Vikigr Scotar." They took part in the feuds of the Irish clans, and the raids on Britain or the Settlements in Iceland. Hence it is, according to Sullivan, that so many Icelandic and Scandinavian names, such as Konall, Kjarm, Njall, Kormakr, Brigit or Kadlin, are Goidelic or Irish. It is certainly owing to this Irish influence that we owe some of the best, if not all the Scandinavian Sagas. The Norse and Danes, however, became aggressive; but after a beating by Malachy (980 A. D.), their power was finally broken by the celebrated Brian Boru, at the battle of Clontarf, in 1014, and they sank into the position of Irish clans.

Divisions inseparable from a tribal state of society were favourable to invaders in the old days, and permitted strangers to gain a footing amongst peoples quite as strong as themselves or stronger. But for these, it is doubtful whether the Normans would have entered Ireland in the twelfth or thirteenth centuries and stayed there.

As it was, the Norman-English conquest, which brought some English and Welsh into the country, has never been completely successful. In the reign of James I. (1608) Ulster was "planted" (by foul means, it is said) with Scotch and English settlers, but chiefly with Scotch, and is now,

thanks in a great measure to its proximity with Scotland, the most flourishing part of Ireland. Hence we are often told by writers and speakers, who have never studied anthropology, or else ignore it, that there are "two nations" and "two races" in Ireland. When we examine the records of the "plantation," however, we find that in the six counties parcelled out, namely, Tyrone, Derry, Armagh, Donegal, Fermanagh, and Cavan, of 511,467 acres of fertile soil nominally granted by the Government, 116,330 acres were taken by "natives and servitors"; and that, according to Hill, nearly three-fifths of this, or 67,200 acres, fell to natives. Add to this some 7,400 acres restored to Connor Roe Maguire, and others, and we have 74,600, or nearly one-seventh of the total, in the hands of Irish proprietors. The waste and mountain lands of the counties are said to have been shared along with the fertile lands in like proportion; but it is probable that some of them supported independent natives. Of the two counties which were not planted, Antrim for the most part was held by a clan of M'Donalds from Scotland, who had established themselves there, and with the stubborn valour of their stock, defied every effort to dislodge them.* Clearly, then, history itself shows that in 1609 the inhabitants of Ulster were far from being all Scotch or English; but it leaves room for the presumption that these formed the majority of the population, and that perhaps is the most a politician would claim. Fortunately, however, we have still more definite information. In 1659,

* See "A Short History of the Irish People," by Drs. Richey and Kane, and Carte's "Life of the Duke of Ormond."

or fifty years after the plantation of Ulster, a census was taken of the whole of Ireland, and in 1864 an MS. copy of the Returns was accidentally discovered by Mr. W. H. Hardinge, M.R.I.A., while searching in a library of the Marquis of Lansdowne. The returns for a few of the counties were defective, but Mr. Hardinge has supplied the deficiency by approximations calculated on the principle of proportion. From this very interesting document, which has been too much neglected, it appears that the total population of Ireland at the time was only 500,091 souls, a figure which tends to explain the so-called Anglo-Norman "Conquest," and also to deprive it of historical glory. To this half-million Ulster contributed 103,923, of which 40,651 were Scotch and English, while 63,272 were native Irish. Of the other provinces, Munster gave 153,282, only one-tenth of whom were English (not Scotch) and the rest Irish; Leinster furnished 155,534, with a proportion of $5\frac{1}{2}$ Irish to 1 English or Scotch, but chiefly English, for there were only 7 Scotch altogether; Connaught supplied 87,352 with a ratio of 1 English (not Scotch) to 10 Irish. In the whole of Ireland the proportion of Irish to English and Scotch was about 5 to 1; and in Ulster, which is more to the point, it is a revelation to discover that half a century after the "plantation" the native Irish outnumbered the Scotch and English "foreigners" by 3 to 2; that is to say, the Irish were preponderant. What with the superior fecundity of the natives, and the reflux migration which always occurs in such cases, we can scarcely doubt that the Irish proportion has increased since then, and observation of the Ulster people bears this out. We are driven to the conclusion

that the population of Ulster to-day, as it was three centuries ago, is much more Irish than Scotch or English. The rule in race is to call a people after the element which amounts to over 50 per cent. of the whole, and we must therefore regard the Ulstermen as Irish, and neither Scotch nor English. Moreover, many of the English and Scotch settlers were from the west of their respective countries where the inhabitants were mainly "Celts"; consequently their pretension to be considered "Anglo-Saxons" is little else than a figment of the historical and partisan imagination. One might as well maintain that there are six nations and six races in England as two nations and two races in Ireland, for the difference between the people of Ulster and the other provinces is not greater than that between most English counties. If political speakers who bandy such a statement would simply observe the features of their Irish audiences, or the Irish members of Parliament, with an eye enlightened as to racial characters, we should hear no more of that exploded error. As a matter of fact, the Irish are a more homogeneous race than either the English, Welsh, or Scotch.

Dr. Beddoe estimates that the proportion of English and Scotch blood in all Ireland now cannot be much less than a third.

The mail-clad Norsemen, with their superior arms, and powerful kings, fared worse in Ireland than in England, and almost, if not quite, as badly as they did in Scotland; that Norman-English found the Irish more difficult to subdue than the Welsh, requires attention. Pastoral clans, numbering only half a million, probably not so much, poor (for they had no money), ill-armed, and

weakened by hereditary feuds, offered a prolonged and troublesome resistance to wealthy and populous Britain. Chauvinism and prejudice apart, surely that speaks well for the individual prowess of the race. We count it noble and patriotic in a people to resist the invader (at any rate when the invader is not ourselves), but the character of the resistance depends on physical means, and, especially in the old days of hand to hand fighting, on bodily strength and courage. Let us therefore look at the people themselves, and not, as historians do, at their names or language, and what is reported of them in documents, more or less unworthy of trust. Our maps show that the Irish as a whole average from 5 feet 8 to 9 inches in height (Dr. Ripley says 5 feet $9\frac{1}{2}$ inches); consequently they are from 1 to 2 inches taller than the Danes, Norsemen, or English, and about 3 inches taller than the Welsh. With equal strength, this superiority would tell in battle, but probably the Irish had the advantage in point of strength, and their world-wide reputation as fighters and soldiers is a sufficient warrant for their bravery. The fate of a people so different in physique from the South Britons, could hardly be like theirs; and, contrary to the practice of historians, the Irish, as well as the Scotch, are not to be confounded with them. We have to recognise the fact that in ancient times as now, the British Isles were what the Greeks called them: a "microcosm" or little world—we prefer to say a little continent—apart, and inhabited not by one race, to wit, the hypothetical "Celt," but a variety of races, forming different nations, and that some of these were quite dissimilar, as unlike both in mind and body, as any

two neighbouring peoples now. The disparity of the Irish and Welsh, for example, might pass for a difference of race, and but for the similarity of the two languages they would have been regarded as different races by historians.

The western province of Ireland, where the old Irish race is purest, are, it will be seen, the tallest, perhaps because the English infusion has reduced the stature of the natives.* On the other hand, the Ulstermen weigh more, as a rule, than the other Irish, especially those of Munster. Many, influenced, no doubt, by the historical blunder which makes the Celtic-speaking inhabitants of these islands all the same in race, imagine that the Irish are a dark people like the Welsh, and will be surprised to note that on the whole they are rather a fair people, much fairer than the Welsh, or even fairer than the English.

The long skull and oval face of the Irish (index about 78) is uniform with that of the other British, and similar to that of Scandinavia or Spain; but their high stature and the fairness of their complexion, quite apart from their traditions, argue that they belong rather to the tall blonde stock of Northern Europe rather than to the Mediterranean brunettes. Nigrescence increases towards the south-west of Ireland, showing that bloneness arrived from the north-east, and if we look at the similarity of stature as well as complexion between the Scotch and Irish, as contrasted with the Welsh or South Britons, we are fain to conclude that Ireland received a con-

* Dr. Beddoe supposes that the military cast of the Irish at the Norman-English invasion was fairer than the bulk of the people, and was subsequently reduced by war and emigration. If fairer it might also be taller.

siderable part of her early colonists from Scotland, especially of the tall blonde element, which probably came from Scandinavia or thereabout. The Irish have, perhaps, as good a claim to be called Teutons in a racial sense as other nations which call them Celts; perhaps as good as the English, on the whole, and certainly better than the Danes or the Germans. These last, with every other nation of middle and western Europe, except the British, are largely Celtic by race. In Ireland, however, the Celtic broad-heads are practically unknown. Of all the peoples in Europe, the Irish have the least right to the name of Celts.

CHAPTER IX.

IRISH TYPES.

THE position of Ireland with respect to Britain and the West of Europe is such that she could draw some of her immigrants from Scandinavia or Spain direct, but it is probable that she received most of them by way of Britain. Speaking roughly, her population, like her scenery and climate, is a blend of North and South British, that is to say, of Scotch, English, and Welsh. Some of the early British infusions probably reached Ireland at a later date, and in smaller numbers, or not at all, just as the Romans and Anglo-Saxons failed to get there within historical times. If the racial elements of the Irish are more or less akin to those of the North and South British, however, their proportions are somewhat different, and the comparative isolation of the country for long cen-

turies has permitted a characteristic type to appear in Ireland—a type, that is to say, which has a good claim to be considered peculiarly or distinctively Irish, above all others in the country, or other parts of the British Isles, and, indeed, the world. This fact has no doubt helped to sustain the notion that the Irish were quite a different race from the English; for nobody suspected that it might only be a mixed or local type, the result of crossment.

This distinct type of man which is prevalent throughout the greater part of Ireland, has been described by Dr. Beddoe and others from the people of Kerry, where the race is tolerably pure. The men are of good stature, and many of them approach 6 feet; they have square, but not very broad shoulders. Their heads are long, rather low, and projecting about the occiput, of good capacity, and not large in the cerebellar region. The upper part of the head shows a regular and gentle curve. The nasal notch is deep, the brows prominent and square; but the frontal sinuses, or bones at the eyebrows, are apparently not large, and the part between the eyebrows inconspicuous. The forehead is flat and of good breadth, somewhat receding, with the hair growing low upon it, profuse and wavy, but seldom curled. The eyebrows are level over deep orbits, the eyelashes often long, thick, and dark. The eyes are light grey, bluish-grey, ash grey, dark sea-grey (*bleu de mer foncé*), often with a dark rim to the iris, or else brown, but seldom hazel or clear china-blue. They are narrow in the men, and wrinkles come early about them. The nose is generally long, nearly straight, and sinuous, except for a few of the notably prognathous, in whom it is of moder-

ate length and somewhat concave; but in either case it is pointed, and has a long narrow nostril, often very apparent. The cheek bones are rather broad, the mouth sometimes heavy, the teeth good. The chin is rather narrow, with little depression between it and the lower lip. The hair is often dark brown, and "sandy-flaxen," red or black, are frequent, but medium brown is comparatively scarce. Quite a due proportion of the fairer people belong to the prognathous class, whereas in the West of England dark hair and prognathism go together.

In the county of Wexford, about Waterford, and across the Golden Vale of Tipperary, into the county of Limerick, a tall, fair people of Norwegian aspect may be seen. They are peaceable and industrious, yet bold and fierce when roused, and formed the backbone of the '98 rebellion. There is said to be much Cromwellian blood in Southern Tipperary, and undoubtedly English surnames are numerous in the Vale, but the prevailing type, though very often brilliantly fair, is not English. The turbulence and pugnacity of the Tipperary men are proverbial. In Kilkenny the English element is very strong and of old date. The Hiberno-Norse type, which is represented in pictures of Maclise, especially "The Earl of Desmond and the Butlers," also occurs about Cork and Limerick, where, after the Scandinavians were beaten by the Irish, not a house, according to the annalists, but had "a woman of the Gentiles grinding at the handmill."

The English, Welsh, and Scotch types of Ireland are not pure, but assimilated more or less to the Irish through inter-marriage. They occur throughout Ireland, but are commonest in the

eastern parts: the Scotch in Ulster, and the English further south. In county Cavan there is a fair, large-limbed, comely people, with smooth features, who appear to have broader heads than the Irish in general. Dr. Beddoe regards them as the folk who appeared to Sir William Wilde the descendants of the Tuatha de Danaan.

There are many local types in Ireland which have not been properly described as yet. In Kerry there is one resembling the Sancho Panzo type of Maclean, which has a stocky figure, large head, square face, rather coarse features, cocked nose, and wide mouth. Another seemed to Dr. Beddoe like the true Celtic type of France, with large, broad head and face.* In the eastern parts of Galway there is a good deal of yellow and red hair, accompanying less angular features, and sometimes tall stature, as in the clan O'Flaherty. In Connemara, where "servile clans" occurred, the people are often dark, and short of stature. The Arran Isles, Galway Bay, possess a type which was doubtless more widespread at one time. It has a long oval head and face with a broad forehead, regular features, blue eyes, clear skin and light brown hair. These folk are very acute of sight and hearing, longlived, and moral, honest, and straightforward, unmusical and superstitious. They are somewhat matter-of-fact, especially in love affairs; a would-be Romeo, without previous courtship, sometimes making a formal round of calls amongst the fair of his district, and getting a series of refusals from as many Juliets in a few hours. Between Sligo and Roscommon, to about the battlefield of Moytura, where the Tuatha de

* These may be the Fir Liogairné.

Danaan defeated the Firbolg, Dr. Beddoe found the swarthiest people he ever saw. They reminded him of the South Welsh, and a few had rather short heads, a spade-like face, and handsome aquiline features, which recalled the Walloons of Belgium.* At the island of Inismurray, county Sligo, he found a decidedly fair and rather comely people, with long, narrow faces, very pointed chins, projecting cheek bones, and aquiline noses. They might be the descendants of the savage men who lived on the coast of Connaught, seldom wore clothing, and had "long yellow hair, like the Irish, falling below their shoulders, and covering most of their bodies." †

In Kerry Drs. Thurnam and Davis observed a type full-sized and rather large of body, with deep brown hair of a beautiful shade, and pallid, swarthy countenance, with fine features, which it would be difficult to distinguish from the types of Italy and the south of Europe.‡

Anthropologists have not as yet described the mental traits of the principal Irish types, which, putting language, brogue, and other superficial disguises apart, are doubtless just as varied as their bodily characters. We need hardly say that the popular notion of an Irishman is a libel or caricature of the real Irish people. Such figments of the imagination generally come from the idealisation of certain special or abnormal types, which engage the attention of strangers, because they are new to them, or remarkable in themselves. Thus the "rufous Caledonian" who struck the attention of Agricola, and perhaps

* Were these the Fir Gaillians?

† Giraldus.

‡ One thinks of the Milesian as described by MacFirbis.

most early travellers in Scotland, though really an exceptional type, has become, through common report, the typical Scotsman, while the ordinary, normal, or prevalent types, being more like Englishmen and the rest of the world, are overlooked. So, too, a certain extreme type of Irishman one occasionally meets (like the "Gaelic" type, Chap. V.), has been selected for its novelty as the typical Irishman, though it is comparatively rare, and all the other grades of character, even to the opposite pole of gentleness, patience, and kindness, are either ignored or forgotten; but in fairness we ought not to judge the Irish people by this type any more than we should judge the English people by any single type in England.

CHAPTER X.

"THE CELTIC FRINGE."

THE old mistake of confounding language and race has bred a legion of pernicious errors and prejudices in literature, politics, and social life, not merely in this country but throughout the world.

A people, forgetting its mixed origin, tends to regard itself as belonging exclusively to one race, generally that whose tongue it speaks, and to plume itself on all the virtues of that race, or else to endow that race with all its own good qualities. Moreover, every nation thinks more highly of itself, or what it believes its own race, than any other, and is prone to exalt itself or disparage the rest if only to flatter its own self-love.

Thus the European places the White Race highest of all, and according as he is a Briton or American, a Frenchman, a German, or a Russian, considers the Anglo-Saxon, the Celto-Latin, the Teuton, or the Slav, as the superior branch of it. Add to this fact the traditions of past enmities or friction, and it is easy to see how those fateful prejudices, which poison and divide all neighbouring peoples, have arisen.

National prejudice is very difficult to eradicate. The growth of centuries, it is a kind of moral ivy with a myriad roots, and if you kill it in one place it shoots again from another, unless indeed you sever the taproot. Religion makes but slow headway against it, and science often appears to strengthen it. The taproot of racial hatred springs however from a supposed difference of race, and if you can divide that, if you can prove the difference more imaginary than real, or that fusion is to the advantage of both peoples, you must in course of time destroy it.

The results of anthropology, when they are better known, will do much in this direction. The war between Spain and the United States has revived the common talk about the dying "Latin races" and the superiority of the "Anglo-Saxons." As we have already seen, however, the nations of Europe, especially of the middle and west, are mainly composed of the same three racial elements, namely, the Teutonic, Celtic or Alpine, and Mediterranean, their difference being in the proportions of these ingredients and the influence of genius or of local conditions. No two are precisely alike, and no two are extremely unlike. The Italians, French, and Spaniards call themselves the Latin races, merely because they speak dialects of the

Latin language. The French are about as different from the Spaniards in point of race as they are from the Scandinavians. The Italians again are more akin to the Greeks than to either, but the Greeks, though largely of the Mediterranean stock, are not considered members of the "Latin race," because they do not speak a Latin tongue. They are "Hellenes," though the true Hellenic element in the nation, like the true Slavonian element in Russia, is comparatively small, and has not even been identified by anthropologists. Nevertheless, Pan-Hellenism went to war with the Turks, as Pan-Slavism had done before, notwithstanding the fact, well known to anthropology, that a great deal of Slavic and Hellenic blood exists in Turkey. The Americans, calling themselves "Anglo-Saxons," are a very intimate blend of all the Europeans, not to speak of the black and red races. If they are mainly British so far, that does not make them Anglo-Saxons, because the British are mainly "Celts," or, to be more correct, Teuton-Iberians (or Mediterraneans). If, as is probable, the Goths were Teutons, or akin to the Teutons, the Spaniards are also Teuton-Mediterraneans, and the difference lies chiefly in the fact that Spain has relatively more of the Mediterranean element; but the tendency of anthropology is to show that the Teutons and Iberians were of the same stock originally, and the aborigines of Europe, separated from each other by the great invasion of Asiatic Celts.

Racial antipathy was never more intense than in the case of Germany and France. German statesmen and historians, regarding the French as "Gauls" or "Celts," and fortified by all the racial scandal they could find against the Celt in classic

authors (for peoples have their scandals as well as individuals), have never ceased to malign them. The famous Mommsen, whose learning seems to comprise everything but anthropology, which might have saved him from himself, has given us a Frankenstein portrait of the Celt, by piecing together separate traits from the classics. "The Celtic, Galatian, or Gallic nation," he says, "received from the common mother endowments, different from those of its Italian, German, and Hellenic sisters. With various solid qualities, and still more that were brilliant, it was deficient in those deeper moral and political qualifications which lie at the root of all that is good and great in human development. It was reckoned disgraceful, Cicero tells us, for the free Celts to till their fields with their own hands." [So was it in most societies in the early stage of development, not excepting Teutons.] "Attachment to their native soil, such as characterised the Germans, was wanting in the Celts." [This very attachment of the French to their country is sometimes blamed for their indisposition to colonise. It is given as one of the peculiar traits of the "Celts" in the British Isles, in contrast to the Scandinavians and Anglo-Saxons.] "The only organisation for which they (the Celts) were fitted was a military one, where the bonds of discipline relieved the individual from the troublesome task of self-control. 'The prominent qualities of the Celtic race,' says their historian Thierry, 'were personal bravery, in which they excelled all nations; an open impetuous temper accessible to every impression; much intelligence; but at the same time extreme mobility, want of perseverance,' [patience is given as a trait of the Briton, and perseverance of the

Spaniard, by other writers] 'aversion to discipline and order, ostentation and perpetual discord—the result of boundless vanity.' Cato describes them nearly to the same effect: 'the Celts devote themselves mainly to two things—fighting and *esprit*.' " [Nevertheless, the classical authors have also told us of the blonde "impetuous" Teutons; and the Duke of Argyle asserts that "the Scandinavian races had one distinguishing characteristic: they were hard as steel in giving blows, but soft as wax to receive impressions. Hence they gained and hence they suffered far more than even the Celtic race gained or suffered from the influences, good or bad, under which migration or conquest placed them."] * "Such qualities—those of good soldiers but of bad citizens—(according to Herr Mommsen)—explain the historical fact that the Celts have shaken all States, and have founded none." [They founded Cis-Alpine Gaul, Galicia, Galatia, and several other States, but too early in date for them to keep their independence.] "Everywhere we find them ready to rove, or, in other words, to march; preferring movable property to landed estate, and gold to everything else; following the profession of arms as a system of organised pillage, or even as a trade for hire, and with such success that, at all events, the Roman historian Sallust acknowledges that the Celts bore off the prize from the Romans in feats of arms. They were the true soldiers of fortune of antiquity, as figures and descriptions represent them with big but not sinewy bodies, with shaggy moustaches—quite a contrast to the Greeks and Romans, who shaved the upper lip; in variegated

embroidered dresses, which in combat were not unfrequently thrown off; with a broad gold ring round the neck, wearing no helmets, and without missile weapons of any sort, but furnished instead with an immense shield, a long ill-tempered sword, a dagger and a lance—all ornamented with gold, for they were not unskilful at working in metals In this way they led, whether under their own or a foreign banner, a restless soldier-life; they were dispersed from Ireland and Spain to Asia Minor, constantly occupied in fighting and so-called feats of heroism. But all their enterprises melted away like snow in spring, and nowhere did they create a great State, or develop a distinctive culture of their own."

This passage is a very good sample of the historico-linguistic slough into which so many scholars have floundered through ignorance of race. As we already know, the classical authors described many different peoples and several races under the name of "Celts," some of them being German; yet Mommsen, satisfied with words, applies their statements collectively to all the peoples who spoke the so-called "Celtic language," or bore a Celtic name. It seems, however, that his portrait is chiefly drawn from the Gauls, and especially the large fair Belgic chiefs who led the Celtic Gauls into Italy and elsewhere. What Herr Mommsen did not know when he wrote this passage is, that these Belgic Gauls were of Teutonic, or North German race, and these Celtic Gauls of Alpine, or South German race, that, in fact, there is no essential difference of race between the French and Germans. Herr Mommsen himself belongs to that very "Celtic" race which, as a patriotic German, he glories in misprizing, greatly to his honour

in the Fatherland. After all the abuse that German writers have heaped upon the Celt, especially the Gaul, it is the veriest irony of fate to discover that the German is a Celt himself. The fact is quite unpalatable. The Government does not allow of anthropological measurements in the army, perhaps for fear the German soldier should discover his kinship with the Frenchman. Chauvinism has even infected some of their anthropologists, who try to explain the likeness of the South German and Middle French (or Celtic) skull by the influence of mountains, just as an early English anthropologist once accounted for the light eyes of the Irish by supposing that peat was less able to darken the iris than coal.

German scholars, many of them Celtic in type, have long boasted of the blonde Teuton as the "original Aryan civiliser of Europe," and it is a little disappointing to find that the Teuton owed his higher culture to the Celt. The late Prince Bismarck once declared that the North German was superior to the South German, and should never forget the fact. It might have surprised him to know that his own head was of the broad Celto-Slavonic or South German, and by no means of the long Teutonic or North German cast. Dr. Knox believed that German science and philosophy, art, literature, and music,—German mind in short,—came from this Alpine, Celtic, or South German race, and perhaps to some extent from the Slav (a kindred stock, it is believed), but not at all from the matter-of-fact Teuton—Scandinavian or Saxon—who, in his opinion, "is not inventive; has no genius for the abstract; no love for speculation; cares not one straw for the transcendental; is a sceptic of nature's own making—a reasoning

man who tests all things, even his religious faith, by his reason." * Much might be said in favour of this view; but it overlooks the fact of crossment, which often improves a race. Goethe and Schiller, with the higher Teutonic features, had the broad head of the Alpine Celt. Kant, Leibnitz, Oken, Helmholtz, Max Müller, Mozart, Beethoven, many of the greatest names in Germany and Austria, were more or less of the Alpine race, not to speak of the Mediterranean.

It is often said by historical and political writers that the Teuton loves liberty, is democratic, and Protestant, whereas the Celt is Catholic, monarchical, and fond of a master; that the Reformation was the work of a Teuton; but Martin Luther himself was a South German, and neither the Bohemians who began the revolt, nor the Swiss Calvinists, Wurtemberg peasants, nor Prussian Saxons, who maintained it, were Teutons. The Scottish Covenanters who resisted religious oppression were the "Celtic" people of the southwestern counties. Calvin was originally a French Huguenot. The French Revolution was quite as much the work of Celts as Teutons. No people in history have loved and bled for liberty with more ardour than the Scottish Highlanders. "We are content with discord, content with alarms," said an old Highland chief quoted by Sir Walter Scott. "We are content with blood, but we will never be content with a master."

Truly there is no end to the nonsense and contradictions which have been uttered on the score of race, for the simple reason that we had no true science of race, so that everyone might say what

* "The Races of Men."

he pleased, and confound a part with the whole, or else mistake one race for another, or some influence of environment, or stage of development for a character of the race. The practice is getting a little dangerous now,—for the reputation of the author. We have given a few samples of these precious lucubrations, which are to anthropology what the dreams of astrology are to astronomy, or the delusions of magic are to chemistry, in order to put the reader on his guard against them. As a general rule they will not bear examination, they are either wholly or partially false and misleading, without more value than the paper they are written upon, and perhaps less. When anthropology has said the last word on the subject, we shall know something definite. Till then, let us wait: better ignorance than misknowledge.

It is far from easy to arrive at the true characters and comparative merits of nations and races, especially as they are all more or less mixed now, and modified by crossment, natural selection or environment. There is a great diversity of type, and the pure, primitive types are not to be found. Moreover, man being educable, conforms or modifies himself, and in the analysis of his intellectual traits, it is difficult to distinguish what belongs to the race and to the individual, what comes from education and from nature. "Not merely a conquering tribe," says Dr. Topinard, "but a single man, thrown by chance, suffices to transform the manners and modify the characters [of a people], so as to make them unrecognisable in less than a century. The ancient Peruvians owed most of the intellectual traits which distinguish them in our eyes from the neighbouring races, to the intervention of Monco-Capac, the first of the Incas. Who

knows if the Australians had not raised themselves in the social scale if they had encountered a man knowing how to lead them?"

Anthropologists have not yet appraised the true characters of the three principal races of Europe, the Teuton, Celt, and Mediterranean, but it appears that the blonde Teuton is taller, and through living in the cold north, perhaps more energetic than the others, so that when driven to seek a new home by lack of means, he has often established himself amongst the others, though of course the others have often done the like by him. The brunette Celts and Mediterraneans are considered more enduring than the blonde Teutons, more pertinacious of life, and better fitted to survive the struggle for existence in the long run. Brunette soldiers in the American Civil War were found to resist disease, and recover from their wounds better than the blondes, who are regarded as a paler variety produced by climate. "Pigmentation is an index of strength," said De Candolle, and Dr. Beddoe finds that in our own country the purer blondes are tending to extinction, especially in the cities. There seems to be more instances of long life among the brunettes of the British Isles than the blondes; and it is evident that the darker Britons are absorbing the fairer types of the nation. With regard to looks, the tall blonde Teuton of the north, especially the high-featured branches, are perhaps handsomer on the whole than the stout, middle-sized Alpine Celts, but it is doubtful whether he excels the Mediterraneans. Sergi declares the Iberian or Mediterranean race the most beautiful in the world, and if we could ascribe to it the Grecian type of beauty, or the type of Cesar Augustus,

and Napoleon, we might perforce agree with him, but perhaps the classic type arose from crossment with another race, and may in part be of Teutonic extraction.*

With regard to intellect, some favour the broad and others the long type of head. Certainly it is a crucial test of impartiality and love of truth for a *savant* to acknowledge that a broad skull is the superior when he is conscious of possessing a long one himself. Evidently, however, the shape and size of the head is no safe criterion of the mind within it. A high forehead with beetling brows is generally taken for a sign of genius, but it is often an imposition. A large hind head, on the other hand, is equally deceptive. If the Celt is a deeper and more comprehensive thinker than the Teuton (which may be questioned by some), he is, perhaps, less clear, prompt, and definite than either the Teuton or the Mediterranean. Witness German metaphysics and even scientific literature! When we consider what the Mediterranean race, including the Greeks and Romans, the Egyptians and, perhaps, the Semites, have done for civilisation, and the number of great men of every kind they have produced, we are constrained to allow them poetical and artistic, spiritual and ideal, endowments of the highest order. These nations were doubtless of mixed race, but it has been observed that while the statues of Silenus and Hercules are broad-headed, those of Apollo and other gods, Venus, the Muses, the Graces, the Heroes, are long-headed; and amongst the portraits, while Socrates is a broad-head, Æschylus, Sophocles, Euripides, Demosthenes, Pericles,

* *Centralblatt f. Anth. Ethn.*, etc.

Aristotle and Miltiades are long-heads. The broad-heads, according to Retzius, were Pelasgian or Barbarian (? Celtic or Slavic), and the long-heads were Hellenic (? Iberian, with or without a Teutonic or Semitic strain). As for temperament, the Teuton is supposed to be more phlegmatic than the Mediterranean, as a rule; but this view requires further investigation. Probably both of these are brighter and quicker than the slow and somewhat heavy Celt, who is evidently the prototype of our "stolid German." Steadiness and perseverance are perhaps less qualities of the pure Teutonic than the pure Celtic race. The classical writers, as we have seen, regarded the blonde Teutons as impetuous, but not enduring, and it is said that the wiry Mediterranean race is capable of grèat endurance, or, if we may judge by the Spaniards, of a "long perseverance."*

In the British Isles, confusion of race and speech has led the English to call themselves after the Anglo-Saxons, a middle element in their composition, and twice conquered by later elements. Racially they should rather be called "Celts" or "Anglo-Celts," for they are more than half "Celtic" in the old sense of the word, which, however, as we have shown, is erroneous. Politically they might be called Normans, after the element which was the last to subdue and dominate them. It is incorrect to say that the Normans and Danes were the same as the Anglo-Saxons. They probably differed as much from the Anglo-Saxons as these did from the Ancient British and Irish, or at least many of them. The Welsh, again, are a people, mainly of the neolithic race, who

* Topinard's *L'Anthropologie*.

call themselves Cymry, after their Cymric invaders from Strathclyde. The Irish, a mixed people, regard themselves as "Gaels," because they speak the so-called "Gaelic" tongue. Strangest of all, the Scotch, a nation of "Celtic" origin, so clanish and proud of their kin, have been divided against themselves into Highlanders and Lowlanders, who turned their backs on and despised each other for centuries. Both derive their name from the "Celtic" element, which became politically dominant. With the exception of an Anglian infusion in the south, both originally spoke Scotch, a Celtic language; but as the Lowlanders acquired the English tongue, they called it Scotch, and the Scots language of their forefathers Erse. They boast themselves Anglo-Saxons, or even English, yet they resent the name of Englishmen. They disdain the Highlanders for "Celts," and yet glory in their feats as countrymen. They dislike to be thought "Celts," or akin to the Highlanders by race, and like to regard themselves as pure Anglo-Saxons or "Teutons"; yet the Anglian element in the south, which they look upon as their progenitors, was originally conquered, and even partly enslaved, by their "Celtic" ancestors. They acknowledge the strength and courage of the Highlanders, but regard themselves as better men, without suspecting that their own vigour of mind and body comes chiefly from the same source. On the other hand, be it said that the Highlanders did, and probably still do, return the compliment with interest, by considering themselves as mentally and physically superior to the Lowlanders or "Sassenach," and despising them as an inferior race. Nevertheless, there is little or nothing to draw between them, and, speaking

broadly, they are both of the same stock. A like error has caused foreigners to regard the entire British people as Anglo-Saxons by race, which to them is much the same as Germans, whereas they are at least half "Celts." One English historian counsels his fellow-countrymen to look across the seas to the Germans as their kinsmen, and not to the Welsh; but it does not appear that his countrymen have followed his advice. Still, one sometimes hears it said in England, "What have we to do with the Scotch, Irish, or Welsh; we are a different race; would it not be better to separate ourselves from them?" Alas! they would find it hard to separate themselves from the Welsh, harder than for the German Emperor to let the English blood run out of his body. Whom God hath joined—. There is no doubt, however, that our politics has been strongly biassed in favor of Germany by the notion of our kinship with the Germans, by the old saying that "blood is thicker than water," and also against France, as a Latin or a "Celtic" nation. Germany on her part sympathises with England in her Irish policy, because to the Germans the English are "Teutons" like themselves, and the Irish are "Celts," like their hereditary foes, the French. Conversely the French, for a similar cause, are in sympathy with the Irish as against the English, and to some extent with the Welsh and Scotch. Irish leaders avail themselves of this good-feeling, and not very long ago one of them, while in Paris, toasted the French nation as the "leader of the Celtic race!" Yet it would be difficult to find two peoples in Europe more unlike racially than the Irish and French, for the stout, middle-sized, broad-headed element which is the backbone and body

of the French nation, is almost, if not entirely, wanting to Ireland. The Irish have much less right to the name of Celts than the Germans, and some other Teutonic-speaking nations, including the Dutch, and perhaps even the English.

In domestic politics the question of race has been often used to influence the electors. "I remember, when I was young," says Matthew Arnold, speaking from the heart, "I was taught to think of Celt as separated by an impassable gulf from Teuton; my father in particular was never weary of contrasting them; he insisted much oftener on the separation between us and them than on the separation between us and any other race in the world; in the same way Lord Lyndhurst, in words long famous, called the Irish 'aliens in speech, in religion, in blood.' This naturally created a profound sense of estrangement, it doubled the estrangement which political and religious differences already made between us and the Irish; it seemed to make this estrangement immense, incurable, fatal." Even the Jews, he goes on to say, appeared "a thousand degrees nearer than the Celt to us," and the feeling begot a reluctance to allow the publication of Celtic literature, "making it seem dangerous to let such opposites to ourselves have speech and utterance." The Aryan hypothesis, by showing that the Celtic and Teutonic languages were akin, and assuming that the "Celt" and "Saxon" were long-lost "brothers" of one race, the equals in beauty, strength, and intellect, probably, as Mr. Arnold thinks, did much to weaken the ancient prejudice between them, but Mr. Arnold, though he may have intended the contrary, seems to have done something to revive it by his own facetious picture of

the "Celt" as contrasted with the "Saxon." The family likeness between them is so very slight that nobody in his senses would ever take them for brothers.*

During the Home Rule controversy, the old racial spite was used with good effect on both sides. How frequently we heard of the "brutal Saxon," and were told that the Irish as a race were "politically impossible," a charge which the Germans bring against the Celts, having borrowed it most likely from Cæsar or some other classic author on the ancient Gauls. More than once the Irish, our fellow-countrymen, were styled "foreigners" and "the enemy." We were told that on the western side of Britain there was a hostile "Celtic Fringe" in sympathy with the "Celtic" or disloyal part of Ireland, a picturesque phrase which has been echoed by innumerable journals, but which the good sense of the people, who know little and probably care less for scholarly terms and theories of race, but prize good feeling and relationship, has never accepted. As a matter of fact, the election of 1895 showed that the western side of Britain was decidedly less favourable to Home Rule than the eastern side or "Teutonic Fringe." Be that as it may, the habit of looking on the "Celtic" people of these islands as a mere fringe to the great body of "Teutonic" people is a false and distorted view of the case, arising, like most errors of the kind, from the old confusion of speech and race.

We gather from anthropology that the population of the British Isles is what, indeed, from their position we should expect it to be, a mixture of

* "The Study of Celtic Literature," Matthew Arnold.

all the races of Western Europe, from Scandinavia to Spain, that is to say, of the long-headed blonde or Teutonic stock of the north, the long-headed brunette or Mediterranean stock of the south, and the broad-headed brunette or Celtic stock of the middle. They are mainly, however, of the Teutonic and Mediterranean elements, the aborigines of Europe, for the intrusive Celtic race from Asia, though it occupies the heart of France and reached the Atlantic, where it is still represented by the Bretons, only passed into the British Isles in comparatively small numbers. The head form of the other elements has not been much altered by it, especially in Ireland, which appears to have less of it than England or any other part of the kingdom. Scotland, that is to say, North Britain, which lies next to Scandinavia, has evidently more of the Norse and Danish elements than the Anglo Saxon. It is perhaps more Teutonic and less Mediterranean than England, Wales, or Ireland. Wales is evidently the least Teutonic and the most Mediterranean, if not Celtic, of the three, and the greatest contrast to Scotland in point of race. England, which lies opposite the Netherlands, has more of the Dutch and Low country elements than the Scandinavian. Apparently it has not far short of an equal share of the Mediterranean and Teutonic elements.

Ireland, from its situation, partakes of the British elements, and, on the whole, is perhaps as Teutonic as England, though the better fusion of its elements may disguise the fact. Taken altogether, the four divisions of the United Kingdom are much more akin to each other than to any foreign nation whatsoever. Of course there is no "Celtic Fringe," except in a linguistic sense,

partly because our "Celts" are not the true Celts, but rather Teuton-Mediterraneans, but also because the so-called "Celtic" elements pervade the entire nation, as warp or woof, and constitute the very stuff itself.

Each element in the nation, "Celtic" or "Saxon," naturally thinks more highly of itself than of the other, and their prejudices have been fostered by a multitude of writers and speakers, innocent of anthropology, who idealise the "Saxon" or glorify the "Celt," as it suits their fancy, endowing him with all the virtues of the British or the Irish peoples, and claiming for him a principal share in the business of the Empire. Owing to the English and Lowland Scotch writers outnumbering the other side, however, their views are most widely shed, especially in the English-speaking countries. It has long been an article of faith in America, for instance, that the "Saxon" is the finest race ever made, and has done the most of all for civilisation. Americans have also contracted the "Saxon" prejudice against the "Celt," which was formerly more intense than it is now. Macaulay, not without his usual artistic exaggeration, says that in the seventeenth century "A Macdonald or a Macgregor in his tartan was to a citizen of Edinburgh or Glasgow what an Indian hunter in his war paint is to an inhabitant of Philadelphia or Boston." Even in our own times, a leading English newspaper wrote of the famishing "Celts" in the west of Ireland as a burden to be borne, like the troublesome Redskins in the backwoods of Canada. A late historian was deeply dyed with the same animus, and of course, like others of his kind, never dreamt that he was the victim of his own

prejudice. The Irish, according to him, are "feeble Celts." The Welsh, too, are "Celts, a failing and inferior race." Yet the Irish, as we have seen, are, next to the Scotch, the tallest and probably the strongest race in Europe, while the Welsh are physically superior to half the European nations. Does he consider them a "failing and inferior race" because they submitted to the powerful Anglo-Normans? Would he regard the Anglo-Saxons as a "feeble race" because they yielded both to Danes and Normans? No; he has the highest opinion of the Anglo-Saxons. "The Lowland Scots," he tells us, "were Teutons, like the Saxons, and a people who showed resolutely that they would die to the last man before they would acquiesce in servitude; might be exterminated, but could not be subdued." Elsewhere he exclaimed, "You are Scots; you come of a fine stock, and much will be expected of you. If we except the Athenians and Jews, no people so few in number have scored so deep a mark in the world's history as you have done. No people have a juster right to be proud of their blood. I suppose if any of you were asked whether he would prefer to be the son of a Scottish peasant or to be the heir of an Indian rajah with twenty lacs of rupees, he would hesitate about his answer; we should none of us object to the rupees, but I doubt if the Scot ever breathed who would sell his birthright for them. Well then, *noblesse oblige*, all blood is noble here, and a noble life should go along with it." Had the speaker for a moment suspected that these Lowlanders were substantially Celts, we are afraid he would have been less lavish in his praise.

The truth is, that he, like many others, had

imbibed a common prejudice against the "Celts," aggravated by the Celtic myth or legend of classical authors who used the word "Celt" indiscriminately, and the Aryan hypothesis of scholars, the figment, that is to say, of a great Celtic race which had been beaten at all hands, and driven from the greater part of Europe by the Teutons and others. Another historian does not hesitate to describe the Anglo-Saxons as "leavening" the whole of Scotland, as though they possessed all the virtues of the Evangelists.

Scotch historians, taking their cue from the same sources, have piped in the same tune. "The Celtic character, alien to set and quick forms of business," says a recent writer, "was alive to the pleasures of the imagination, oratory and song, etc, etc."* Here we have the classical "Celt" or Gaul, as modified by Renan and Matthew Arnold, who touched him up with traits of the Breton and the Irishman, but as we have already seen, the Breton and the Irishman are different races, and the classical "Celt" has all the marks of a Teuton. The Anglo-Saxons, however, redeemed the Scots by developing in the "house and in the town a better regulated freedom—the domestic and civic virtues, etc., etc." Here we have the opinion of Tacitus on the "Germans" applied to the Anglo-Saxons, who, for aught we know, might not be the German tribes he meant at all. The ancient Germans, as we have seen, were a very mixed race, partly Teutons, partly Celts. Those who were nearest to the Romans, bore the name of Germans, and overthrew the Roman power, were chiefly Celts,

* Encyclopedia Britannica, 9th edition.

and it is not unlikely that the character of Tacitus was drawn in part at least from them.

The writer in question is merely an instance of the way in which both Scotch and English authors, by identifying race with language, have been misled and driven into wrong conclusions. If the Scotch historians would recognise the fact that the Anglian infusion into Scotland has been grossly exaggerated, that the Lowland Scotch are not by any means Anglo-Saxons, they would soon discover that Scotch civilisation did not arise from the Anglo-Saxons or even the Normans. They would see that Scotland has become civilised by the natural course of events, by slow development from within, and the influence of culture creeping westward from the Continent, and upward through England, or over from Scandinavia. Civilisation would have reached the Scotch without any Anglo-Saxon infusion at all. They would have civilised themselves for that matter, for civilisation lay in their character and genius as in that of any other superior nation. The "Celtic Legend" has falsified the mental vision of these writers, and they are seemingly unaware of it. They misrepresent the old Scots or "Celtic" character in consequence, because they sacrifice their own judgment and observation to a literary and classical myth which will not bear investigation by the light of anthropology. Moreover, they do not separate character from environment. The old Scots had all the qualities of mind and body requisite to make them what the modern Scots are now, and had really no need of an alien infusion to redeem them. They were already Christian, through Irish missionaries, when the Saxons came, and it is not easy to see

what pagans, probably as rude if not ruder than themselves, could do to civilise them. It was they who Christianised the northern English. The Irish, and after them the Highlanders, are the most domesticated, and sexually moral people in Europe. Some of the Germanic peoples are at the opposite pole. But enough has been said; the civilisation of Scotland is in the main a development of the native Scots or "Celtic" germs, modified by the influence of neighbouring peoples, the French as much as any other. English civilisation is also to a large extent a development of the Roman-British germs; but in England subsequent infusions of races have materially altered it; in Scotland their influence has been comparatively slight. Our author himself remarks that there are "scarcely any pure Saxon institutions," and that the "Anglo-Saxon system of government never existed in Scotland." Strange! if the Lowlanders are Anglo-Saxons, as he believes; but easy to understand when we learn that they are not. The Scots government, law, and Church are of "Celtic" origin. Scots architecture, even that of Edinburgh, is a development of the old "Celtic" house, more or less modified by French and other influences.*

Scotch education, Scotch art, literature, science, and music, spring mainly from the native genius of the old Scots, under foreign tutelage to some extent. We are sometimes told that Scotch poet-

* Dr. Knox gives a picture of a lowland Scotch mansion, and calls it a "Saxon house; standing always apart, if possible, from all others"; but Metzler has found that the Saxon houses of Germany are huddled together anyhow, that Slavic houses are also built in groups but regularly, and that it is the Celtic house which always stands by itself.

ry and music are Danish or Norse, but here again the "Teutonic" bias has misled writers. The same genius that produced the Highland melodies and the Ossianic or Cymric poetry is the principal source of both; and if the border counties of England have finer ballads than the other it is probably for the same reason. Even the quiet, "canny," undemonstrative Scotch manner, the absence of lip service, attitude, and ceremony, yet the presence of kindly feeling, true courtesy, and manly independence, which one remarks in Highlanders as well as Lowlanders—perhaps more in the Highlander than in the Lowlander, for even a poor Highlander often strikes one as a true gentleman—is native to the soil, and the Anglo-Saxon element in the country has evidently acquired it there, else why should we remark any difference of manner in crossing the Border?

Not only writers who simply copied from each other, but anthropologists, in the early days of the science, were infected by these prejudices. Thus a well-known work refers to the Irish and Cornish aristocracy as "presenting a proof of the capabilities of the aborigines of these islands, and, we believe, of the fact that the aboriginal blood was capable of enduring by mixture with that of a higher race, and also capable of thus generating a race remarkable for its physical endowments." Even in our day, Dr. Beddoe, with all his fairness, has been charged with over-estimating the "Teutonic" element in the nation, and Dr. Ripley repeats the ancient superstition that "Celt" and "Saxon" are irreconcilable and impossible of mixture as oil and water, notwithstanding the fact, which his own work sets forth, that in England,

for example, they have fused so well that neither of them knew it.

Thanks to anthropology, we are becoming more enlightened, and false notions, the offspring of ignorance, bad feeling, or self-conceit, perpetuated by authors, who simply echoed what others had said, because they had no real knowledge of race themselves, are slowly dying out. According to the Report of the Anthropometric Committee, consisting of eminent English anthropologists, on the four peoples of the United Kingdom, "in height the Scotch stand first (68.71 inches), the Irish second (67.90 inches), the English third (67.36 inches), and the Welsh last (66.66 inches). In weight the Scotch take the first place (165.3 lbs.), the Welsh the second (158.3 lbs.), the English the third (155.0 lbs.), and the Irish the fourth (154.1 lbs.); the average weight of the whole being 158.2 lbs. Thus the Scotch are the tallest and heaviest, the English take the third place in both tables, while the position of the Welsh and Irish is reversed—the Irish, occupying the second place in stature, come last in weight, and the Welsh, though lowest in stature, stand second in weight. For each inch of stature a Scotchman weighs 2.406 lbs., a Welshman 2.375 lbs., an Englishman 2.301 lbs., and an Irishman 2.270 lbs." These results, as well as those given in the maps, are only to be taken as approximations, and accepted in a general sense. The Irish returns were from men born in Ireland but living in Britain, and may therefore be questioned. Moreover, it is doubtful whether the number of specimens measured from different parts of the United Kingdom give accurate results as to the local variation. The stature was measured without shoes, and the weight included the clothes.

With regard to weight, the difference between that for Englishmen and Irishmen is comparatively slight, and further measurements may alter it. The people of Ulster seem heavier than the rest, perhaps owing to a Scotch infusion; but it is curious that Leinster, with its English and Scandinavian infusion, should rank the lightest. It is evident that the superior weight of the Scotch, like their stature, comes chiefly from the Celtic-speaking elements, though a different opinion is widely spread. The figures for Perthshire and the southwest (a Pictish district) point to the "large-limbed, rufous Caledonian" as contributing, perhaps mainly, to their weights, but the Scandinavians, and probably the Frisians, have also contributed something to it.

The remarkable difference in weight between the Celtic-speaking Scotch and Irish, which the Committee fail to notice, by the way, seems hardly explicable on the score of environment, and when taken with other facts, such as the difference in feature, complexion, and character between the Highlanders and Irish, points to a difference of race. If the "rufous Caledonian" was the true Pict from the north of Europe, who also settled in Ulster and raised the weight of Ulster Irish, one could understand it better; but in general we may suppose that Scotland, lying next to Scandinavia, received more immigrants from Baltic lands, perhaps in prehistoric times, and that some of the superior men took refuge there when the Romans conquered South Britain.

In view of these facts, and the military qualities of the Irish, not to speak of the Highlanders, it is obviously a suicidal policy, if it be the policy, which drives so many millions of Irishmen from

our shores, and high time it was altered for the better. It is to the Irish and Scotch that we owe our superiority of stature amongst the nations, and, as Napier observed, much of our success in war. Yet we look on with indifference, if not satisfaction, at this gradual weakening of the nation, this drawing of its healthy blood, this loss of its physical superiority, and transference of its best physique to other nations, who might become our enemies some day.

Most of us write and talk of "Celt" and "Saxon," "Gael" and "Norseman," without in the least knowing their real types and characters. Thus, at a dinner of Selkirk men in London recently, a Selkirk poet claimed the "Souters" as English, and boasted that they were the tallest and handsomest men on the Border, if not in all Scotland. The men of Selkirk are neither Anglo-Saxons nor the tallest on the Border. The poet himself is both tall and handsome, but he is a good specimen of the Cymro-Brython of Strathclyde, the race from which the bards of Arthur sprang. The Anglo-Saxons have smooth, regular features, and some of our national comeliness, especially in the women, is derived from them; but good looks are not confined to any one side of our family, and many of the greatest beauties, particularly the rarer kinds, with red-gold locks and hazel eyes, or black hair and violet eyes, with fine, expressive features, come from the "Celtic" side. Speaking of Scotland, the Highlanders are at least as handsome as the Lowlanders, a fact which may tend to explain the popular saying, "In Edinburgh the women, and in Glasgow the men, are finer." In old Scottish song it is generally the "gallant, braw John

Highlandman " who captivates the Lowland fair.

In capacity of skull and weight of brain, the Scotch take the lead, the English and Irish being on a par, or nearly so. The old reputation of Scotland for intellect, which led Macaulay to remark that although one of the poorest countries in Europe, it stood in the first rank for genius, is borne out by statistics to hand.

Dr. Conan Doyle, estimating the recent distribution of intellect from "Men of the Time," found that Scotland produces 1 eminent man in 22,000 of her population, England 1 in 30,000, Ireland 1 in 49,000, and Wales 1 in 58,000.* His method is imperfect, and unfair to the outlying parts of the country, where education and opportunity for distinction are wanting to the people. Moreover, it is likely to ignore much local talent, unknown to the world at large, and in the case of Ireland, it takes no account of the fact that many of the best heads go to America, or enter the Catholic Church. The figures for the capital towns are, perhaps, a better indication. Edinburgh gives 1 in 5,500, Dublin 1 in 8,500, and London 1 in 16,000. The south-eastern counties of England stand higher than the rest, perhaps owing to the neighbourhood of London. Their average is about 1 in 22,000, whereas that of the Midlands and the North is 1 in over 40,000. Gloucester and Devon give 1 in 18,000, presumably owing to their prosperous towns. The influence of Scotland, racial or educational, has perhaps raised the average of Northumberland and Cumberland to 1 in 22,000, and 1 in 24,000, whereas in the adjoining counties

* *Nineteenth Century.*

of Durham, York, and Lancashire it runs from 1 in 40,000 to 1 in 74,000. Scotland, south of the Forth and Clyde, yields 1 in 18,500, and the average for the rest, including the Highlands and Islands, though occupied by a rural population, without means for the higher education, stands so high that apparently the Scotch are indebted for their superior intellect as well as physique to their Celtic-speaking forefathers. With regard to Ireland, "Celtic" Munster is highest (1 in 47,000), Ulster next (1 in 66,000), Leinster third (1 in 75,000), and out of the way Connaught (1 in 120,000), last of all.

"Mountaineers—big boots, keen heads." The Tuscan proverb, according to Lombroso, contains a truth that hills are often rich and plains poor in genius. The Scotch lowlands are not really an exception to the rule, because they are both upland and highland, as well as peopled by a mountain race. The probity, shrewdness, and sagacity of the Scotch in affairs are well known, and it is usual for scholars, misled by the "Celtic legend," to draw it from the Anglo-Saxon element; but the anthropologist, looking to the facts of the case, points rather to another source. Dr. Beddoe finds that the Highlanders excel in war and politics, both of which require administrative qualities of the highest order. The political and military clubs of London have more than their share of Highlanders. Sir John Macdonald was a Highlander; Gladstone, like General Gordon, probably drew his ability from that side of the house. Glasgow, the great commercial capital of the north, is mainly "Celtic," largely Highland. Liverpool is also "Celtic," for example, Welsh. The Welsh, purest of our "Celts," are eminent in business,

and, like the Scotch, occupy leading positions in many English or American firms. Dr. Beddoe thinks they even excel the Scotch; yet we are told "the Celt is alien to the set forms of business, etc.," probably because somebody or other has said so of the barbarian Gauls, or the "frivolous French." The Irish, again, are eminent in war, but are also fast distinguishing themselves in diplomacy and administration. Wellington and Parnell had strongly "Celtic" faces. Nevertheless Irishmen are supposed to lack "good sense," to be "irresponsible," and "politically impossible."

Mr. Francis Galton showed that Scotland leads in producing men of science; but Ireland has lately won distinction with Kelvin, Stokes, Fitzgerald, and others. The German "*Ordre pour le Merite*," the highest honour in science, is only worn in this country by Scotchmen and Irishmen at present. Scotland is now, as always, well to the fore in literature, many of our famous novelists being Scotch, or of Scotch descent. In art, Scotland has been kept back through poverty, largely due to the old wars with England, and by Calvinism; but thanks to the genius and industry of her sons, she is no longer one of the poorest countries in Europe; she is one of the richest, and the plastic arts have begun to flourish there. Many of the best known London painters are Scotch; the "Glasgow School" is famous; and a celebrated French master recently declared that his most promising pupils are the Scotch.

Hitherto the Scotch have not excelled in histrionic art, perhaps because of Calvinism, perhaps because their "backbone" or masculine individuality unfits them for mimicry. It is plain, how-

ever, from the national portraits and history of the stage, that the Irish produce much dramatic talent. The English, of course, have given us a large number of celebrated dramatists and players from Shakespeare downwards. The best English as well as Scotch songs are said to come from the more "Celtic" parts.

Most of us believe that the Irish are a wild, unruly set of people, given to fighting or drinking, and the opinion has been fostered by the brawls in Irish quarters of English or Scotch towns, and also by agrarian outrages; but these are exceptional cases, and if we turn to the statistics of ordinary crime, as given in the "Statesman's Year-book" and elsewhere, we shall find that the Irish are just as good livers as the English or Scotch. The "irresponsible Celt," as he is sometimes called, seems to behave himself and obey the law as well as the orderly Teuton. The Scotch, again, have a name for sexual immorality, which arises from the comparatively high rate of illegitimacy in Scotland, but the fault is traceable to special causes in certain counties, and is often followed by marriage; on the other hand, prostitution is comparatively low in Scotland.

Anthropology lends a scientific interest to the portraits of great men, by showing their racial likeness. Macintosh observed that Shakespeare might be a Cymry or a Dane, but nobody versed in race would call him a Saxon; and a study of his portraits will tend to show that he had British or Danish traits. The oval head, aquiline features, and auburn hair of Shakespeare are not quite "Saxon," but rather "Celtic." The people of Warwickshire and Staffordshire, from which his family came, are largely Welsh, and if the Felton

portrait be trusted, his face as well as his genius was rather Kymric. Burns, whom Carlyle praises for a "sterling bit of Saxon stuff," had the old Scotch pear-shaped skull, and to judge by his appearance, was Kymro-Iberian, with perhaps a dash of the "Gaelic" type. His father came from Kincardineshire, where the people are mainly "Celtic," and the name Burns, Burness, Burnhouse is a corrupted Celtic name. Scott, whose long upper lip and mouth recalls that of Burns, was another "Celtic" type, perhaps with Scandinavian traits. Byron, Shelley, Keats, Coleridge are mixed types not easy to analyse. Moore, Goldsmith, Mrs. Browning, seem Gaelo-Iberian; Campbell is Kymro-Iberian, Wordsworth mainly Kymric; Tennyson, who disliked the "Celt," has a strong "Celtic" strain in his physiognomy. He resembled a Druid priest or bard, and his Kymro-Iberian affinities may account for the "Idylls of the King." Browning seems to have been Anglo-Iberian. Among the novelists a large number have Kymro-Iberian traits; for example, Fielding, Sterne, Lytton, George Eliot (Miss Evans), and Kingsley. Dickens and Thackeray were mixed types: Charles Reade had Scandinavian features. Among players, Mrs. Siddons and her brother, Macready, were Kymro-Iberian; and on the whole this type is conspicuous in the drama, at least one leading actor belonging to it. It is also to the front in art, for example, Turner and Gibson. Landseer had Anglo-Saxon and Scandinavian traits. In science and engineering, indeed, in every intellectual walk, the Kymro-Iberian type, with long face, high features, and dark complexion is prominent, so prominent that we are disposed to regard it, or else the Bronze Race, as the most

intellectual in the country. The late R. L. Stevenson, Telford, Brewster, and many celebrated Scotchmen have been partakers of this type. Newton was probably Scandinavian, with Kymric traits. Darwin was markedly "Celtic," with traits of the Bronze Race, if not the "Gaelic" type. In mechanical science, navigation, statesmanship, and law, the Scandinavian elements are well represented, but often show a Kymric and Iberic strain, as in the case of Nelson and Cook. All or nearly all our eminent men and women have been mixed types, a fact which tends to favour the view that genius often springs from crossment, and that fusion of races is best. When the fusion has gone too far it is possible that the crop of talent fails. The absence of pure Anglo-Saxon types is remarkable, and is, perhaps, referable to the "somewhat commonplace" character of the pure Anglo-Saxon, to borrow the phrase of an eminent anthropologist. The pure Anglo-Saxon has many good qualities, but, apparently, he is not often a leader of men. He seems to be rather a good middling element in the nation than one of the best. The most highly endowed are, perhaps, the Kymric—or Kymro-Iberian, the Bronze Race, the Dane, and the Norseman.

From the foregoing it is obvious that the first chapters of British history will require to be written again by the light of anthropology, and that our habitual views regarding ourselves must undergo a change. Obviously, it is time that our historical writers and politicians, the teachers of history in our schools and colleges, should disabuse their minds of the old doctrine which they are propagating, without knowing it to be erroneous, thus creating prejudices difficult, if not im-

possible, to eradicate in the minds of the young and strengthening those already implanted in the old. If they would study the science of race, instead of misleading words and traditions, they would shed a new light on the history or politics of the country, and create a friendlier feeling amongst all the British peoples. The misnamed "Celts" are not the mere "fringe" of a Teutonic nation: they form, perhaps, the most important part of the British nation. The "Celtic" and "Teutonic" yarns are inextricably woven into the fabric of the Empire, and the diversity of its pattern is due to the commingling of their various gifts.

Politicians may learn from anthropology that nations have been made regardless of race, and even of language. The sentiment of race has little to do with nationality, which arises from common speech, literature, traditions, and interests. "Blood is thicker than water," we say; but kinship often arises in the first place through community of language, faith, or situation. Border peoples are generally most intensely patriotic and hostile to each other, while racially they are most akin. All the peoples of the British Isles, even all the nations of Europe, are connected with one another by the ties of race, yet they have attacked each other again and again without knowing, or at least recognising, the fact. Political questions ought to be settled on higher grounds than the sentiment of race; on grounds of justice, humanity, brotherhood; that is to say, on moral and religious principles. The days when racial prejudice might be employed for political purposes are happily gone forever. The "Celtic Fringe" is a last relic of the old centuries of ignorance, prejudice and hatred.

CHAPTER XI.

THE "CELTIC RENAISSANCE."

A STRANGE and fearful growth of criticism threatens, like some luxuriant vine or creeper of the jungle, to overwhelm all English literature in its fantastic toils. It has been dubbed the "Celtic Renaissance," a phrase which looks almost as picturesque in a book advertisement as the "Celtic Fringe" in a political speech. Mr. Andrew Lang has turned the nimble rapier of his wit against this flourishing upstart on the sunny side; but we are afraid his brilliant fence will only pierce a bloom or lop a twig here and there.* We propose to wield a heavier but more decisive tool, namely, the axe of science, and to strike a blow at the very roots.

If we sought the early origin of the "Celtic movement" in literature we might trace it to the despised "Ossian" of Macpherson, but, as Mr. Lang remarks, its "form, aims, and ideas" come chiefly from the influence of the two critics, M. Renan, the "Moses of the proceedings," and Mr. Matthew Arnold, "the eloquent Aaron"; though we should rather call M. Renan its eloquent and solemn prophet in France, and Mr. Arnold its equally eloquent but more facetious apostle in Saxondom. No doubt it has been fostered by the "general agitation in Celtdom," as Mr. Lang says, but that again is part of the general agitation in the world owing to the march of intellect. The "Celtic Renaissance" is the natural expression of

* *Blackwood's Magazine*, February, 1897.

a people or peoples (we do not say a *race*) in a time when every phase of life is finding utterance. In that wider sense it was inevitable.

However, we have to thank the sweet and seductive voice of M. Renan for moulding it—for what may be called the Celtic Legend. He drew a picture of the "Celtic races" which has been accepted by men of letters as a good likeness, and his ideas on Celtic poetry have become the very cant of criticism. Let us now review the portrait and examine the doctrine.

"La Poesie des Races Celtiques" was written at the middle of the century, and Renan, like most people then, and a good many even now, believed that a "race" was descended from a single ancestor. The Celts accordingly were the children of Japhet. As a linguist he assumed that all who spoke a certain language, in the dawn of history at least, were of the same stock, and as traces of the Celtic tongue had been found over a large area, he, along with other scholars, inferred that Celts once occupied all the west if not the whole of Europe. In course of time, however, aliens in blood and speech, Romans, Teutons, and so forth, had conquered and driven them back into "forgotten islands and peninsulas" of the sea.

It was on behalf of these poor vestiges of a beaten race, who survived, as it were, on the sufferance of their neighbours, but were ultimately doomed to disappear, that M. Renan lifted up his voice. He defines them as (1) the *Bretons bretonnants* of Armorican Brittany, who speak the Bas-Breton or Breizad, and whom he regarded as "an emigration of Cymry from Wales"; (2) the Cymry of Wales and Cornwall; (3) the Gaels of the Scotch Highlands; and (4) the Irish, "although

a very profound line of demarcation separates them from the rest of the Celtic family." He does not say whether this line was the Irish Channel, or a cross in blood, or a difference in speech, though as a linguist he probably means the latter; but in any case it matters little to him, for they are all Celts, and he treats them all alike. As a Breton, he takes the Breton for his model of the Celt, and applies what he has to say of the Breton to the Welshman, Irishman, and Highlander.

Ichabod, Ichabod is the melancholy burden of his tale, and in passing from Normandy into Brittany he fancies he can see a mournful change in the character of the country and its inhabitants. To the vulgar Norman with his "cheerful but commonplace type of face" to "a plump and prosperous population, happy to live, full of its own interests, selfish like all who make a habit of enjoyment, succeeds a timid and reserved race living wholly within itself, heavy in appearance, but feeling profoundly, and carrying an adorable delicacy in its religious instincts." Somebody has told him that a similar change is visible in going from England into Wales, from the Lowlands to the Highlands, or into the purely Celtic parts of Ireland; but here, perhaps, somebody has been mistaken. Persons unskilled in races are very apt to find what they are taught to find, and such accidents as language, dress and environment often mask an identity of race. Certainly the anthropologist does not observe any notable difference of racial types in passing from the west of England into Wales, or from the Lowlands into the Highlands.

"Woe to him who does not contradict himself once a day," said Renan, who owned that he was

a "tissue of contradictions," and in his description of the Celts we must be prepared for the saving grace of inconsistency. The Celts, he informs us, are one of the purest races in the world, and if that be a merit (as it used to be in the eyes of the genealogist) they must bear the palm for nobility.

Beyond the expression "heavy in appearance," which is not very suitable to the Irishman or Welshman, he does not portray the physical features of the Celt, but perhaps we can hardly expect a scholar to pay much attention to the outward man. The character of the Celt is the result of his seclusion, his "resistance to all external influences," and we might believe it, if isolation produced his type of character elsewhere, in Iceland or among the Red Indians, for example; otherwise we are forced to admit that organization, that blood has a share in the business. The Celt has the "good and bad qualities of the solitary man," he is "awkward and embarrassed to the outside world." Nevertheless, Giraldus Cambrensis wrote of his countrymen that "Nature has given to the Welsh of all ranks boldness of speech and confidence in answering before princes." The Romans and French, he adds, have the same gift, but not the English or Germans. Highland equanimity is notorious, and Alexander Smith says, "A Highlander would as soon think of turning his back on a foe as of expressing astonishment at anything."*

The Celts are before all things a "domestic race," says Renan, and although the Irish in the eighth and ninth centuries roamed all over West-

* "A Summer in Skye."

ern Europe and discovered Iceland, if not America, before the Norsemen, it was only their pursuit of the ideal and thirst for the unknown that took them so far! Is it thirst for the ideal that draws so many Highlanders into the army or navy and makes them preponderate in the service of the Hudson Bay Company? Pursuit of the unknown probably takes the Irishman to the United States, but it is the unknown dollar.

After expatiating on the tie of blood among the Celts, their belief that "blood speaks," and that kin recognise each other anywhere, their clan system, and other traits of a primitive society, by no means peculiar to them, Renan comes to what Mr. Lang styles the "secular distressfulness of the Gael and Cymry," though the phrase, which hardly applies to the prosperous Welsh or the Scotch Highlanders, is more appropriate to the views of Arnold. According to Renan, the Celt has none of that "earth-hunger" he is sometimes charged with; he is "alien to all aggression and conquest"; he only wants to be let alone.* Giraldus, on the other hand, says the Welsh are given to "digging up boundary fences, removing landmarks, and are very litigious." One thinks, too, of those terrible incursions of the Picts and Scots, which the Romans built a great wall to block, and the Britons invited the Saxons over to repel. Moreover, was it not the Highland kings who made Scotland, and surely that was no mean contribution to the history of the world, if Mr. Froude and Peter the Great were correct.

* "Earth-hunger," by the way, is, according to Lord Salisbury in one of his speeches, a characteristic of the Celt in contrast to the Anglo-Saxon.

The Celt of Renan is remarkable for his good faith, but the Welshman of Giraldus has no respect for his oath or promise. The Celt of Renan is "stubborn of submission" on one page of his essay, but "inclined to submit and obey" on the next. Another place he has "worn himself out in resistance to his time" and the "defence of desperate causes"; at still another he is "quick to believe in destiny and resign" himself to it. Again, he has worn himself out in "taking dreams for realities," and yet his dreams have kept him young beside his "conquerors grown old."

It did not appear to Renan that the Celt ever had "any aptitude for political life"—an opinion which has come trickling down from Cæsar, who found the Gauls rather deficient in resignation to his yoke. It is not his turbulence that Renan blames, however, quite the contrary. The Celt is too little audacious against fate, so little, in fact, that M. Renan can hardly believe him a descendant of Japhet.

"From his resignation comes his sadness." Would he only remain sad, we might understand both him and M. Renan, but, alas! he is "neither sad nor gay"; he has an "amiable serenity," a "veiled and exquisite sobriety."

The Celt does not know that thing called "gaiety," and there is nothing to equal the delicious sadness of his national melodies. Nevertheless, we think it must be owned that Irish jigs and Scotch reels put "life and mettle in the heels" of audiences, even "Saxon" audiences. The saddest songs are sweetest and most likely to survive, but a large proportion of Scotch and Irish songs are convivial, gay, humorous, witty, satirical, amatory, and warlike—just the oppo-

site of sad. They strike every chord in the lyre.

The Celt, nevertheless, is "little expansive," and has "an infinite delicacy of feeling." "His nature is essentially feminine." The Russian cavalry in the Crimea mistook the 93rd "Highlanders" of the "thin red line" for women. Perhaps that was why they turned tail. The Egyptians of Arabi also mistook the "kilties" for women, but they soon had cause to alter their minds; and we should not advise any countryman of M. Renan to repeat his comment, even in jest, within earshot of the "Black Watch" or the "Gallant Gordons" on the Castle Rock of Edinburgh. Apparently there is no limit to the absurdities which a mere scholar, taken with his own theory, may not perpetrate in writing upon races.

However, it is chiefly as a Breton that our Celt is "feminine," and, apparently, because he has conceived "the highest ideal of woman," an ideal of sweetness and loveliness set up as the "supreme end of life"—in short, the ideal of chivalry. If that be so, we are afraid the Highlander is *hors de concours*, for in the Highlands, women, masculine of limb, work in the fields, and if all tales be true they used to fight in battle with the men, "tearing each other's breasts with reaping hooks." * Helen Macgregor, the martial consort of Rob Roy, like another Boadicea, took his place at the head of her clan, if Scott is to be trusted. All the same, it is not quite clear why the chivalry of the Breton should be regarded as a proof of his effeminacy, for women are not particularly chivalrous, to their sex at least, while a belief that the "noblest use

* The Duke of Argyle: *Nineteenth Century*.

of strength is to succour and avenge weakness," is generally supposed to honour a man, to be a sign of manhood, and elevate him above the brutes. Sensibility, delicacy, and strength of feeling are the marks of a higher organisation. "The savage and the idiot," says Professor Lombroso, the celebrated psychologist, "feel pain very feebly; they have few passions, and they only attend to the sensations which concern more directly the necessities of existence. The higher we rise in the moral scale the more sensibility increases; it is highest in great minds, and is the source of their misfortunes as well as of their triumphs. They feel and notice more things, and with greater vivacity and tenacity than other men; their recollections are richer and their mental combinations more fruitful. Little things, accidents that ordinary people do not see or notice, are observed by them, and brought together in a thousand ways, which we call *creations*, but which are only binary and quaternary combinations of sensations." *

M. Renan has fallen into a common fallacy in regarding men who are gifted with a fine sensibility as feminine, because women, as a rule, are perhaps better endowed with it than men in general. It is a property of both men and women, especially of the higher grades. The noblest and manliest of men, the gentlemen, *par excellence*, possess the finest sensibility, and cherish the highest ideal of woman.

The poetry of the Celt as compared with that of the Teuton, is, according to our critic, remarkable for the "mildness of its manners." It has none of those "frightful vengeance" which fill

* "The Man of Genius."

the *Edda* and the *Nibelungen*. The primitive man of the Teuton is "revolting in his purposeless brutality, by a love of evil that only gives him strength in the service of hatred and injury." The Cymric hero, on the other hand, even in his wildest flights, "seems possessed by habits of kindness and a warm sympathy for the weak." In *Beowulf* we find all the horror of "disgusting and blood-imbrued barbarism, the drunkenness of carnage, the disinterested taste, if I may say so, for destruction and death." Here let us remark that "*Beowulf*" is a Danish poem, and the Danes, a broad-headed people, are about as unlike the real Teutons as the Cymry or Bretons. The *Nibelungen Lied* is said to come from the High Germans. In *Peredur*, goes on M. Renan, we have "a profound sense of justice, a great height of personal pride, it is true, but also a great capacity for devotion, an exquisite loyalty." Had Renan been able to read the old Irish poems translated by Dr. Douglas Hyde, he might have modified his opinion on this head; but how is it he knew so little of the clan feuds? "War was the great occupation of their lives," says the Duke of Argyle, of the Highlanders, and Southey wrote in a copy of the "*Annals of Ireland*": "jugulatio, vastatio, devastatio, prædatio, deprædatio, occiseo, combustio, strages, altercatio, belliolium, prælum atros—behold in these words which everywhere occur in this book the history of the Island of Saints."

The Celt of Renan is imaginative, sentimental, romantic, and adventurous, ever seeking the infinite "at all costs, beyond the tomb, beyond hell itself"—whatever that mean. Getting drunk, his characteristic foible, is merely his way of seeing

the invisible. His poetry shows that he is susceptible to the magic of nature. He lacks good sense, it is true, but *en revanche* he is very pious, and the "last stronghold of Catholicism"—although Wales, of course, is Protestant and the Highlands are Presbyterian.

In fact he has so many virtues that we can only wonder why this "meek little race, naturally Christian," have not inherited the earth. However, a time may come. When Renan began his essay he prophesied their extinction, but at the end he is not so sure. Perhaps they will reawaken. They have been poets in the past, why should reflection fail them, why should they not become critics? In our humble opinion, if they are poets, they had better remain that. Poets are so scarce, and critics are so common.

This charming sketch of the Frenchman in which the Celt appears as a noble gentleman, a poet and an artist, while the Teuton is—well, rather the opposite, captivated Mr. Arnold, who in his "Lectures on the Study of Celtic Literature," given in 1867, "*expanded* the ideas" of Renan, as Mr. Lang observes, with unconscious humour, and made a highly finished copy of his portrait; but it seems to have escaped his notice that our Celt was "*diablement changé en route.*"

The philologist recognising a family likeness in the Celtic, Teutonic, Latin, Greek, Persian, Hindoo, and other languages, had jumped to the conclusion that all the peoples who spoke them were branches of a single race,—the "Aryans"—whose early home was in Central Asia. The Celts were regarded as the pioneers of this mighty line in Europe, which they occupied after driving out the "aboriginal Turanians." The Teutons, Ro-

mans, Latins, Greeks, and others followed them later, and since blood did not speak on this particular occasion, they dispossessed their long-lost kinsmen, the Celts, in their turn.

Accepting this plausible hypothesis, Arnold looked upon the Celt and Teuton, not as "aliens in blood and speech," but as members of one race. Moreover, he was disposed to believe that owing to inter-marriage there was a Celtic "vein" in the modern Englishman. Like an impartial critic, he appraises both Celt and Saxon; but with all his apparent sympathy for the Celt, he assumes a superior air and patronising tone, not unlike that of a successful tradesman to a luckless brother who has come down in the world. The Celt of Arnold is the weaker vessel, the brilliant, but unprosperous Bohemian, the ne'er-do-well of the respectable Aryan family. "This colossal, impetuous, adventurous wanderer," he says, expanding the idea of Renan beyond all recognition, "the Titan of the early world, who in primitive times fills so large a place on earth's scene, dwindles and dwindles as history goes on, and at last is shrunk to what we now see him. For ages and ages the world has been constantly slipping, ever more and more out of the Celt's grasp. 'They went forth to the war,' Ossian says most truly, '*but they always fell!*'" Surprised to find such a sentiment in the mouth of Ossian, who celebrates the prowess of the Caledonian, and especially his victories over Scandinavian invaders, we had the curiosity to look for it in Macpherson. It is uttered by Duth-Maruno, a wounded hero of the Fingalians, on their defeat of Swaran and Starno, the Scandinavian kings. He, it seems, is the descendant of a Scandinavian fratricide who fled after his

crime to Scotland. Nemesis, however, visits the guilt of the father upon the children, including Duth-Maruno himself. "His race came forth in their years; they came forth to war; but they always fell." Thus the words which Arnold puts into the mouth of Ossian as a verdict on the melancholy fate of the Celt were not a speech of Ossian at all, and refer to a Scandinavian race in whom fate had avenged the crime of murder. Nevertheless, Arnold, taking his cue from Renan, adopted them as the motto of his essay, and one so often sees them echoed in criticism, that it really looks as though the leaders of the "Celtic Renascence," who seem to thrive on grief and glory in a drubbing, had chosen them for the slogan of their charge.

In drawing his portrait of the Celt from the sketch of Renan, the Englishman takes the Irishman and the Latinised Frenchman for his models. It is the spiritual not the physical man whom he delineates, but he mentions that the German has a square, the Gael a round, and the Cymry an oval head,—a statement, by the way, which is quite inaccurate. "The German, say the physiologists, has the larger volume of intestines (and who that has ever seen a German at a table d'hôte will not readily believe this?), the Frenchman has the more developed organs of respiration. That is just the expansive, eager, Celtic nature; the head in the air, snuffing and snorting; *a proud look and a high stomach.*" Unluckily, however, it is the real Celt of middle France and south Germany who has a bigger capacity of thorax than the real Teuton of north-western Germany, or eastern England. Anyhow, this is not what Renan meant by "dull in appearance," and reserved in manner!

Arnold has the good sense to see that the *douce petite race, naturellement Chrétienne* of Renan, his race *fière et timide, à l'extérieur gauche et embarrassée* will never do for the typical Irishman of Donnybrook fair, or his *infinie délicatesse de sentiment* accord with the "popular conception of the Irishman who wants to borrow money!" Circumstance, however, is the key to the discrepancy—circumstance and sentiment. The Celt is a sentimental being, that explains it all. If luck goes against him, he may appear melancholy and shy; but his essence is to aspire after "life, light, and emotion, to be expansive, adventurous, gay. Our word *gay*, it is said, is Celtic." Perhaps; but Renan holds that he is never gay, that he is neither sad nor gay, that he has an "amiable serenity," and is "ever in suspense between a smile and a tear." The Celt of Renan, if his words mean anything, is a gentle soul, whose natural and proper state is in the mean betwixt the two extremes of gaiety and sadness. This quiet, serene, and finely balanced frame of mind is habitual to him, he loves it, aspires after it, and seeks to preserve it, even at the cost of his worldly interest.

According to Arnold, however, "the impressionable Celt, soon up, soon down, is the more down, because it is his nature to be up—to be sociable, hospitable, eloquent, admired, figuring away brilliantly. He loves bright colours, he easily becomes audacious, over-crowding, full of fanfaronade." Maybe; but Renan says he is not expansive, sociable, audacious, rather the contrary,—that he is concentrative, "indifferent to the admiration of others, and only asks one thing, to be left to himself." As for his love of bright colours, "the tartan" and the old Gaulish cos-

tume is probably responsible for that deduction, especially as Arnold himself, at the outset of his essay, remarks,—this time not from books but personal observation—that the Welsh share with the English “an inaptitude for show and spectacle.” However, a love of bright colours and finery is noticeable in most, if not all, primitive peoples, including the Scandinavians.

The Celt of Arnold tends to extravagance and exaggeration. “Who does not feel,” he asks, “what pleasure Zeuss brings us when he suggests that *Gael*, the name for the Irish Celt, and *Scot*, are at bottom the same word, both having their origin in a word meaning *wind*, and both signifying the *violent, stormy people*.”* The Celt of Renan has an “exquisite sobriety,” equally distant from the “sentimental rhetoric” of the Latin races (comprising the French, who, of course, are Celts to Arnold) and the “reflective simplicity of the Germans.” Arnold depicts the Celt as “undisciplinable, anarchical, and turbulent, but out of affection and admiration giving himself body and soul to some leader”—though here it is chiefly a case of the Irishman, and we may perhaps discover a slight political bias. The Irishman of Renan, on the other hand, is credulous as a child, docile, timid, indolent, “inclined to submit and obey.”

The “mutinous Saxon” was formerly a bye-

* Lord Strangford calls this only a guess of Zeuss; otherwise there has been another remarkable change *en route*. Hector Maclean, with more knowledge, says that *Gael* means “fair,” and *Gael daoine* (Caledonian) the “fair men,” as distinguished from the darker Britons; while *Scot* comes from a word meaning a sail or a shield, and signifies the *ruling race*, an explanation quite in accordance with history.

word, like the "proud Spaniard," perhaps because of his quarrels in the early days, which were bloody enough in all conscience, and might even risk a comparison with the old Irish battles. Moreover, we used to hear a great deal about the "dreamy and sentimental German." Evidently it is now the turn of the Celt. According to Mr. Arnold, the German is prosaic and practical; that is to say, he is neither dreamy nor sentimental, or, at all events, poetical. Probably not; but how are we to swallow the camel of his transcendental philosophy? "Germany, which commenced with science and criticism, has come to poetry," says M. Renan. "Why should not the Celtic races, which began with poetry, finish with criticism? There is not so great a distance from one to the other as is supposed; the poetical races are the philosophical races, and at bottom philosophy is only a manner of poetry." In his essay on "Intolerance in Scepticism" he also asserts that the "German is not capable of being irreligious; religion, that is to say, aspiration towards the ideal world, is the very foundation of his nature." * What are we to think?

"Energy with honesty"—that, says Matthew Arnold, is the character of the Englishman. Some of his energy may have come from Celtic and Roman sources, from "the violent and stormy people"; but apparently his honesty must be altogether from the "honest Teuton," who seems to claim a monopoly of that not very uncommon merit, and deny it to his neighbours, especially to the hated "Celt" across the Rhine. It is usual

* "Poetry of the Celtic Races and other Studies." W. Hutchison.

for a nation to regard itself as a model of honesty, or good faith, or generosity, and its neighbours, particularly if they have ever been hostile, as very much the reverse. It by no means follows that the German is more honest than the rest of us because he "himself hath said it," for we are often least aware of our best or worst qualities, and rather given to pride ourselves on those we lack. Few of us know the sound of our own voices. Unhappily, the Frenchman does not believe in German honesty, and even rails against *le grand voleur*, perfidious Albion. "Beware of the Saxon smile" is an old Irish proverb, which is not easy to reconcile with the dictum of Arnold. Such vaunts and taunts of peoples, like those of districts, families, and individuals, are to be received with proper caution. A great deal depends on the point of view. When Squire Western rejoiced that "twenty thousand honest Frenchmen" had landed in England, we suspect his prejudice against the House of Hanover. When Mr. R. L. Stevenson wrote very frankly, "The Anglo-Saxon is naturally dishonest," we should like to know whether he spoke in jest, or where his eye was fixed. So much depends on what is in the eye!

Leave the Englishman that honesty which was "made in Germany"; substitute "steadiness" for his energy, and hey, presto! you have the German.

The genius of the German, continues Arnold, "has steadiness for its main basis, with commonness and humdrum for its defect, and fidelity to nature for its excellence." A basis may be steady, but steadiness can hardly be a basis; however, we know what he means. The danger for such a

mind lies in the humdrum, the plain and ugly, the ignoble; in a word, *das Gemeine, die Gemeinheit*, that curse of Germany, against which Goethe was all his life fighting. The hope for it lies in the patient fidelity to nature, in a word, science, which predestines Germany, notwithstanding her "pedantry, her slowness, her fumbling, her ineffectiveness, her bad government," to an immense development. It is to her we owe the "locks that turn, razors that shave, coats that wear, watches that go, and a thousand more such good things" highly appreciated in the City of London!

"For acuteness and valour the Greeks,
For excessive pride, the Romans,
For dulness, the creeping Saxons;
For beauty and amorousness, the Gaedhils," *

runs the old Irish tag, and Mr. Arnold seems to have been impressed by it, for his definition of the Latinised Norman has "talent for affairs as its main basis, with strenuous and clear rapidity for its excellence, hardness, and insolence for its defect. The genius of the Celt, moreover, has "sentiment for its main basis, with love of beauty, charm, and spirituality for its excellence, ineffectualness and self-will for its defect."

One thinks of Irish hovels, or Highland kirks, and would fain ask, where is this love of beauty, charm, etc.? But Mr. Arnold is ready with his answer. Rebellion against fact has lamed the Celt not only in business and politics but in his spiritual work. Like the Greek and Roman, "he loves bright colours, company, pleasure"; but

* Perhaps because the word *Gaedhil, Gael* (fair man) is akin to *geal* (lovely) and *gaol* (love).

while the sensuality, or at any rate the sensuousness of the "Greek made Rome and Baiæ, the sensuousness of the Latinised Frenchman makes Paris; the sensuousness of the Celt proper made Ireland." Are we then to suppose that an Irish peasant sits by the peat fire of his bothy and imagines it the villa of Hadrian, or that a Highland crofter pines for the rosy banquets of the Sybarite while a stern reality constrains him to oatmeal porridge and a dram of whiskey? After this, perhaps the Irish, who are said to be the chastest people in Europe, have some reason to thank their cardinal defect.

A tradition of the sixth century lays the disasters of the Britons at the door of their debauchery, and it looks a common sense view, but, after all, perhaps even their drunkenness was only another form of rebellion against fact. M. Renan, on the other hand, seems to ascribe their failure to concentration and the spirit of family, to lack of initiative and resignation, or, in other words, their submission to fact. There is a little confusion here. Was it resistance or submission to the despotism of fact which gained the world for the Roman and lost it for the Celt, which founded Baiæ and Tobermory?

Apparently Mr. Arnold does not consider the Celt worth mentioning in science, which belongs, he tells us, to the phlegmatic Teuton. Nevertheless an eminent psychologist maintains that a nervous is fitter than a lymphatic temperament for science, as it is assuredly fitter for poetry and art. We are safe to say that a clear, logical, imaginative mind is well adapted for the pursuit of science—a mind such as the French as well as the Scotch are often said to possess. Certainly

the French are great in mathematical science—the greatest of all, according to Lord Kelvin—and it is notable that some of our most famous mathematicians carry Highland names. In experimental science and invention the French enjoy quite as good a record as the Germans. Their metric system of exact measurement promises to become universal. The French tongue, owing to its lucidity and precision, has been called the “language of science,” and the French literature of science is generally acknowledged the clearest, and in many respects the best. According to Hector Maclean, the Celtic tongues, as a rule, imply a love of precision and universality. Where the Germans excel is rather in their encyclopedias and methods of scientific education, which of course would appeal to Mr. Arnold as a school inspector. However, Mr. Arnold has formed his theory of the French, and we suppose he would refer their scientific talent to a Roman or a German influence. Were we to dwell on the remarkable number of self-taught naturalists in Wales, he would probably account for them by an English or a Flemish infusion. It is equally useless to cite the far-famed scientific names of Ireland from Boyle to Tyndall among the dead, or Lord Kelvin, Sir George Stokes, Sir Robert Ball, and Sir William M'Cormac, president of the Royal College of Surgeons, amongst the living—for he would doubtless ascribe their eminence to a Teutonic strain.

It might be fancied that Mr. Arnold, if only by way of compensation, or in contrast with the Teuton, would allow the Celt a high place in art; but no, he reserves that for the Greek. The Celt is a failure all round; has never had “balance, meas-

ure, patience," to accomplish anything first-rate. "The Greek had the same emotional temperament," but with it the sense of measure, and the architectonics which are required to produce great works. "The Greek," according to Renan, "appears to us always a little dry and without heart; he has wit (*l'esprit*), movement, subtlety; he has nothing of the dreamer, nothing melancholy. We others, Celts and Germans, the source of our genius is our hearts." * To Arnold, then, both Greek and Celt are sentimental, but the German is not; to Renan, both Celt and German are sentimental, but the Greek is not. Which is right? Once more, what are we to think?

The great order of architecture misnamed "Gothic" was really of French origin; but we must not give the Celt the credit for this, as it might be contended that his architectonic power came from the Greek colonies of Provence. In plastic art, again, the Celt has "accomplished nothing," although the French are acknowledged to be the first of modern artists. The Teuton, according to Arnold, has been highly successful in the arts—witness Albert Dürer and Rubens, one of whom was of Hungarian extraction by the way, and the other a Belgian, which is nearly the same as a northern Frenchman. In England the inaptitude for plastic art "strikingly diminishes as soon as the German, not the Celtic element, preponderates in the race"—a statement directly opposed to the facts set forth by Mr. Grant Allen. The "soul of music breathes in Scotch and Irish airs," but the Celt has no great compositions like those of Bach and Beethoven (who were both South

* St. Paul.

German, and therefore of Celtic rather than Teutonic race).^{*} Even his poetry, with all its beauty of style and sentiment, has only an "air of greatness," but no masterpieces such as the "Divine Comedy" or the *Agamemnon*. Still (we would ask), how were the British "Celts," few in number, living on the outskirts of Europe in unpropitious climates so barren of material resources, and isolated from the great seats of culture until the days of railways, telegraphs, and newspapers, to produce a science, art, and literature fit to compare with those of rich, populous, and learned countries like England, Germany, Italy, or Hellas in its best days?

"If heather bells were corn taps, Buccleugh wad hae a fine grist," says an old proverb. Marble rocks and serene skies are much better suited for sculpture than granite and Scotch mists. The luxurious ease of courts and capitals has always been favourable to the arts of beauty. Celtic literature is only to be regarded as a primitive literature, checked in its growth by the intrusion of another language, and should not be compared with ripened literatures, but rather with the Anglo-Saxon literature, which was also checked by Norman French in a similar way, though not to the like extent. A turn for melancholy and the spell of nature, what Arnold calls the "Celtic note," is not at all peculiar to Celtic poetry, but is found in other early literatures, as Mr. Sharp and others have pointed out. Mr. Lang notices it in the "Kalevala" of the Finns, and it may also be found, we believe, in the chants of the Tahitians.

^{*} The names of Sullivan, Mackenzie, and Hamish M'Cunn will occur to the reader in this connection.

Probably it is a characteristic of the primitive poetry and song of many intelligent but lonely peoples in contact with nature in her solitudes. To know the Celt, says Arnold, one must know "that by which a people best express themselves—their literature"—and subject to the remark that poets are exceptional beings, highly endowed with sensibility or imagination, not always representative of their nation in the gross, and that different schools or foreign influences may affect a literature—this is, no doubt, a truism. In order to know a literature, however, we must know the whole of it.* M. Renan puts aside the Welsh bards of the sixth century, whose poems are in the heroic vein, and do not exhibit any tender feeling, because he thinks the *Mabinogion* is more in harmony with his own idea of the Celt. We must not do like him. Nor should we confine our study to Welsh and Breton literature, as he does for the most part, or exclude the old Scotch Gaelic literature, with the exception of the disputed "Ossian," as done by Arnold. Moreover, we ought not to infer that certain qualities are wanting to the Celt because his primitive poetry does not reveal strong signs of them. We cannot expect to find much philosophy, or science, or even architectonic power in a primitive literature. It is probable that Homer is indebted for some of his architectonic power to his editors and adaptors of a later age. We ought to be satisfied if we can discover the rudiments of such properties, the

* Dr. Hyde states that there is no style peculiar to Irish poetry, but many different styles, plain, polished, terse, declamatory, and so on, according to the literary movements of the period. (See his *Primer of Early Gaelic Literature*.)

germs of something better, and surely these exist in the Welsh and Irish poems.

Mr. Arnold becomes highly diverting when he goes on to analyse the Englishman, and demonstrate how a capacity for science came to him through the German, rhetoric and talent for affairs from the Roman, and style, natural magic, "Titanism," in his literature from the Celt. Unhappily, the Englishman is not "all of a piece." If we had been all German, we might have had the science of Germany; if we had been all Celtic, we might have been popular and agreeable; if we had been all Latinised we might have governed Ireland as the French govern Alsace, without getting ourselves detested. But now we have Germanism enough to make us Philistines, and Normanism enough to make us imperious, and Celtism enough to make us self-conscious and "embarrassed." Note in passing how the "awkward and embarrassed" Celt of Renan has become "popular and agreeable" in the hands of Arnold. Why this quality should make us self-conscious and embarrassed is not so easy to see. If, however, the French regard the Englishman as awkward and embarrassed (*gauche, empêtré*), the Germans seem to take another view. When Eckermann contrasted the gallant bearing and manly appearance of the Scotch Highlanders with a regiment of punier Parisians, the poet Goethe responded that however young the English in general (meaning the British as a whole) come to Weimar, they felt themselves by no means embarrassed in that foreign atmosphere; on the contrary, their deportment in society was as full of confidence and as easy as if they were lords everywhere and the whole world belonged to

them. . . . "If we could only alter the German after the model of the English," he said; "if we could only have less philosophy and more power of action, less theory and more practice, we might obtain a good share of redemption." If the Briton, then, appears embarrassed to the Frenchman and unembarrassed to the German, does it not look as if his embarrassment came rather from the German in him than the Celt? Evidently the Latin influence is out of the question here, for the Romans and the Normans hardly ever touched the Highlander. We are afraid Mr. Arnold would never admit this, for he suggests that if we are "doomed to perish (Heaven avert the omen!) we shall perish of our Celtism," though it might be averred with an equally good show of reason that his German and Celt being so complementary to each other, the Englishman would be saved by their combination.

It is evident, however, that with all his faults, the Celt of Arnold is a superior being to his Teuton, and it is equally evident that he is not the Celt of Renan. Which of them is the true Celt? Science, as we have seen, answers, *Neither of them*. M. Renan, a young Frenchman, a scholar and a recluse, trained for the priesthood, had no personal experience of the Welsh, Irish, and Highlanders when he wrote his essay, and does not seem to have even known much about their history. His portrait of the Celt, in so far as it is drawn from his own observation, and not from Cymric literature, is taken from the Bretons of the Côtes-du-Nord, his native department, and even then it does not appear to correspond with the French notion of the Bretons in some respects.

"In general the Breton is laborious, patient. He is accused of being obstinate."—BOUILHET'S *Dictionnaire Universelle*.

"The Bretons are brave, good sailors, renowned for their long voyages, reflective, obstinate, little friendly to innovation, too much inclined to drunkenness. They are frank and sincere."—BEZOBY and BACHELET'S *Dict. de Biog. et Hist.*

Dr. Ripley points out that in the production of artistic talent Brittany ranks amongst the lowest departments of France; but in rarity of divorce, family attachment, religious feeling, and conservatism it stands high, a consequence, he thinks, of isolation.

The method of science, the only true method, is to describe the average or general characters of a race. Popular opinion tends to exaggerate and generalise some of the more striking peculiarities of a people; while art is prone to follow the popular opinion, or else overlook the common to depict the more extreme or picturesque types. According to science, the Scotch are in the main a brown-haired people, running to extremes of black and yellow, with only four or five per cent. of red-haired persons, or somewhat more than appears amongst Englishmen; but the popular notion of the Scotch is that they are either all or nearly all red-haired; and an English artist would hardly think he had painted a typical Scot without "sandy" hair. Indeed one may see Scotch battle-pieces, by eminent painters at the Academy or at the South Kensington Museum, in which the Scotch are not only all red-haired, but all of the same red! Renan was an artist in words, and probably he portrayed an extreme type of the

Breton character, perhaps, indeed, his own, or at all events with traits of his own.

Arnold, an Oxford professor, a "belletristic trifler," as he calls himself, had more knowledge of Irish literature than Renan, but does not seem to have had much actual experience of the Welsh, the Irish, or the Highlanders. He takes the portrait of Renan and adapts it for the Celt in general by daubing in some traits from Macaulay, Mommsen, and the classical authors, not forgetting the stage Irishman, who probably bears as much resemblance to the real Irishman as the comic "Anglais" of the French theatre (usually a red-haired Scot by the way) to the real Englishman; and in so doing he has spoilt them both. The stage Irishman, be it said, is evidently drawn to a large extent at least from the so-called "Gaelic" type, which is found in the west of England as well as Ireland (see Chap. V.), though had he known the fact, he would scarcely have chosen it as typical of his countrymen. His method reminds one of the tavern sign in "Rip Van Winkle," which the new landlord had altered from the likeness of George III. to General Washington.

Neither the portrait of Renan nor Arnold is suitable to the Scotch Highlander, nor, for the matter of that, to the Welshman or Irishman. Like a good many other English and foreign writers they ignore the fact that the Highlanders are an exception to the Celtic-speaking races. They are anything but a "beaten race."

They were never subdued by the Romans, which is more than can be said of the Germans. They held their own against the Anglo-Saxons, and founded the Scottish kingdom. They did not

yield to the Danes, and, according to the statement of Robert Bruce, they were chiefly instrumental in helping him to gain the battle of Bannockburn. It is their boast that they have never been conquered, and perhaps no other people in Europe, if not in the world, can show a better title to be regarded as invincible. According to actual measurement they are physically the strongest or one of the strongest peoples in Europe, and their remarkable success in every walk of life, civil or military, is a strong proof that in point of intellect they are second to none. Mr. Hector Maclean says their traditional poetry has "no vagueness, mistiness, obscurity," such as abound in the disputed Ossian of Macpherson, and we can readily believe it, for the Highlander of to-day, as anyone can see for himself, is as definite, clear, and vigorous in mind, as he is active, hardy, and energetic in frame. To regard the manly and capable Highlander as a "feckless creature" is not merely absurd, but simply ludicrous.

The obvious unlikeness of the various branches of the Celtic-speaking races has been pointed out again and again by those who have lived amongst them, instead of studying their languages and literatures, yet the disciples of Renan and Arnold, the Faithful of the Celtic Legend, who are mostly bookmen of the universities or critics of the press by the way, continue to foist the hybrid character of the "Celt" produced by these authors, upon all alike without distinction.

"The intellectual differences between the two races" (the Irish and Highlanders), says Alexander Smith, "have often struck me as not a little curious. They are of the same stock originally, antiquarians say, and yet Ireland is a land of soft-

ness, overflowing with the milk and honey of humour, whereas in every quality of humour the Highlander is as dry as the Sahara. . . . But have the Highlanders not wit? Oh, yes, plenty of it, but rather of the strenuous than of the playful kind. . . . I cannot account for the difference. The two races springing from the same stock I rather think it is unaccountable, unless, indeed, it be traceable to climatic influences—the soft, green, rainy Erin producing riant and ebullient natures, the bare, flinty Highlands hard and austere ones.” Soil, climate, circumstances—those were and still are the usual explanation of the differences, although much of Ireland and Wales resembles the Highlands. “In every respect, save that of kinship, the Welsh and the Gaels differ materially,” says Mr. William Sharp. “There is perhaps more likeness between the Highlander and the Welshman than between the latter and the Irishman; but even there the distinctions are considerable, and the Gaelic islander of Barra or Uist is as different a creature from the native of Glamorgan or Caernarvon as though no racial cousinship united them. But in the instance of the Welsh and Irish, the unlikeness is so marked that the best analogue is that of the Frenchman and German. The Irish are the French of the Celtic races, the Welsh are the Germans. The two peoples are distinct in their outer and inner life as well as in their literature.” Elsewhere in the same essay he seems to contradict himself. “Although there is far greater likeness between the Scoto-Celt and the Irish Celt (he says) than between either and the Welshman there are traits which unmistakably distinguish them.”

Were it worth while, we could cite many other

passages and prove to the reader how easy it is for literary men and hasty observers to contradict each other and themselves in describing races and peoples. One finds them in every other book or newspaper, and has only to compare them in order to see their worthlessness. They would make an interesting chapter in Flaubert's "Dictionary of Received Opinions." Anyone is free to say what he likes about a race; there is no law of libel in the case of nations; and it really looks as though anything had been said. If it is hard to gauge the character of an individual, how much harder must it be to estimate that of a people composed of many different races and types? Yet nothing is commoner in literature than to find the character of a nation hit off in a few words, after a very slight acquaintance. Every sensible man will know how to treat such facile and superficial delineations.

One or two instances will suffice:

"The Teuton has a fair complexion; head rounder than the Celt; greater strength of muscle than the Celt; prevailing temperament, sanguine, nervous, and phlegmatic; is fond of independence, valuing it more highly than equality of rank or condition; cautious, reserved, and adventurous; hospitable, but not sociable on a large scale; has aristocratic conservative tendencies; respect for women, without assuming the Celtic character of frivolous flippancy; forgetfulness of received injuries; fond of titles and social distinctions; recklessness regarding other nations' rights, overbearing, haughty spirit; musical talent; fond of spirituous liquors.

"The Celt has a sallow complexion, an oval skull, and narrow chest; prevailing temperament

bilious, and bilious-nervous; great powers of combination, application; love of equality, society, amusement, glory; disposition for sexual intercourse; gallantry; fine blandishing manners; great external politeness, without inward sympathy; not forgetful of injuries; want of respect for human life; desire for personal independence and political freedom; bad seaman and colonist."

DR. GUSTAVE KOMBST.*

The Teuton (Scandinavian or Saxon) is nature's democrat—he invents nothing, but only applies what others invent—is the man of circumstances and expediency, tries all things, but does not theorise, hence his contempt for men of science; hates genius because he feels the want of it in his race and tries to crush it, calling men of genius humbugs and impostors; in the fine arts and music his tastes can not go lower, has no musical ear and mistakes noise for music; the Boor is peculiar to the Saxon race; abhors feudality, tenure, hereditary rights, and laws of primogeniture; a race who obeyed no king nor chief, amongst whom all were equal, all noble alike.

"The Celt, other things being equal, is the strongest of men, or is muscularly stronger than the Teuton; most new inventions and discoveries in the arts may be traced to him; taste excellent; musical ear good; in literature and science follows method and order and goes up uniformly to a principle; abhors regular uniform labour; is warm-hearted, full of deep sympathies; more warlike than other races; there never was any Celtic literature, nor science, nor arts; these the

* Mallet's "Northern Antiquities."

modern French Celt has borrowed from the Roman and Greek; has no innate courage; is not deficient in courage, no braver race exists on earth; has no industry; no self-esteem; his self-respect is extreme; does not understand what we Saxons mean by independence; understands a military leader; a capital is his delight."

DR. KNOX.*

"The worst traits of the ancient Scandinavian character—craftiness, remorseless cruelty, a spirit of sanguinary revenge, perfidy, malice, slander, recklessness regarding the lives and property of others."

M. MALLET.†

The reader may, if he will, compare these traits with what has already been quoted by other writers, and also amongst themselves.

The Celt in particular has been the victim of these literary sketchers. If we are to believe them, he is the very Proteus of races. Now he is short and dark, then he is tall and fair, or again he is middle-sized and carrotty. The shape of his head is equally unreliable, and round, oval, or square, according to the fancy of the painter. Well might Arnold call him a weary Titan. He must be thoroughly tired out by all these transformations of his personality.

The portraits of Arnold and Renan are good samples of the literary and pre-scientific manner of describing a race, by combining traits, real or imaginary, from all the peoples who speak or spoke the same language, without suspecting that they might belong to different stocks. Their pictures impose upon us like the specious char-

* The "Races of Men."

† Mallet's "Northern Antiquities."

acters of the phrenologist or the palmist. They have an air of science but they are not science. In short, they are pseudo-science.

What Arnold, Renan, and many other writers before and after them did not know is that the so-called "Celtic" races are very different from one another in point of race.

"We have seen," says Dr. Ripley, "that community of language is often imposed as a result of political unity. But it is after all, rather a by-product, so that it often fails even here to indicate nationality. Its irresponsibility in respect both of nationality and of race is clearly indicated by the present linguistic status of the British Isles. As our map shows, the Keltic language is now spoken in the remote arid mountainous portions of Wales, Scotland and Ireland, as well as across the English Channel in French Brittany. Are we to infer from this that in these several places we have to do with vestiges of a so-called Keltic race which possesses any physical traits in common? Far from it! For although in a few places racial differences occur near the linguistic frontiers, as in Wales and Brittany, they are all the more misleading elsewhere for that reason. Within the narrow confines of this spoken Keltic language are to be found populations characterised by all the extremes of the races of Europe. The dark-haired, round-faced Breton peasant speaking the Kymric branch of the Keltic tongue is, as we shall hope to demonstrate, physically as far removed from the Welshman who uses the same language, as from the tall and blue-eyed Norman neighbour in France, who knows nothing of a Keltic speech at all. The Welshman, in turn, is physically allied to the Irish, and distinct from

many of the Gaelic-speaking Scotch, although these last two speak even the same sub-type of the Keltic language. Such racial affinity as obtains between certain of these people is in utter defiance of the bonds of speech. The Breton should be more at home among his own kinsfolk in the high Alps in respect of race, even although he could hold no converse with the Swiss people in their own tongue." *

Add to this the fact, now recognised, that the linguistic hypothesis of successive swarms of Aryans entering Europe, the first to come being the Celts; and the first of these being the Gaels is now abandoned even by linguists, and what becomes of this delightful "Celtic legend" of Renan and Matthew Arnold? The Celt it now appears is not a beaten race. He was never driven out of Europe into the remote islands and peninsulas of the West by the Teutons, Romans, and Greeks. On the contrary, it was rather the ancestors of Teutons, Romans, and Greeks who were dispossessed by the true Celts from Asia, thrusting themselves into the middle of Europe, and driving them into the peninsula and islands of the north and south. Moreover, the "Celt" of Matthew Arnold, the "stormy Titan" of the classical historians, was in all probability a "Teuton," as the name, indeed, suggests. The true "Celt," the Celt of Cæsar, is almost absent from the British and Irish populations, who, so far as we can judge at present, are mainly Teutons. Moreover, the true Celt turns out to be akin to the South and Middle German, the rather heavy, sober, and slow race from which we derive our popular idea of the

* "Racial Geography of Europe."—Dr. Ripley.

"Teuton." The Teuton of Arnold is, in fact, the true Celt, with, perhaps, a trait or two of the real Teuton superadded. The grain of truth amidst the bushel of error in their great Celtic myth is presumably a recognition of the fact that certain racial elements in the Celtic-speaking populations of the country were more poetical on the whole than certain of the Teutonic-speaking elements, perhaps owing to a larger share of imagination and sensibility. The Welsh poems in particular seem to indicate the presence of a decidedly poetical, high-minded and chivalrous element, which is, perhaps, the tall Galat, or the Kymro-Brython, at all events as modified by crossment, for, according to Mr. Stevens, many of the best Welsh poems were from Strathclyde, and the Arthurian legends are referred by Skene to the same district. Welsh music is probably indebted to the "Gaelic" type of Mackintosh, and perhaps to the Finn, amongst other elements. The rather heavy-looking Bretons may derive some of their poems and ballads from the infusion of tall, long-headed Welsh and Cornish, who raised the stature of the sea-board in portions of Brittany by settling there in the fifth century.

In view of these ethnological revelations, surely it is a waste of time to go on writing and talking of a "Celtic Renaissance." The Celtic speaking parts of our population are not Celts in a racial sense; they have only a partial affinity with each other, such as exists between French and Germans, between all the nations of Europe, by virtue of a certain amount of common blood; and they are evidently quite as much akin to the English-speaking parts as to one another. The "Celtic Renaissance" might have some claim to

propriety of title if its poets were to write in the Celtic language, though it would rather be a development than a renaissance, for we have always had Gaelic and Cymric poets; but there is no "rebirth of the Celtic genius in the brain of Anglo-Celtic poets," for "Anglo-Celtic" writers have existed since English literature began. Caedmon, Bede, and, seemingly, Alcuin, the very founders of English literature, poetry, history, and philosophy, carry Celtic names, and were probably of "Celtic race."

In face of the facts, how absurd and puerile is the sentimental vapouring about a "doomed and passing race," which in reality was never doomed, and has always been very much alive. "The Celt has at last reached his horizon," cries a poet of the Celtic Renaissance. "There is no shore beyond. This has been the burden of his song since Malvina led the blind Ossian to his grave by the sea. 'Even the children of the light must go down into the darkness.' . . . The Celt falls, but his spirit rises in the heart of the Anglo-Celtic peoples, with whom are the destinies of the generations to come." Our "Celtic" writers are so fond of quoting "Ossian," it is a great pity they do not read him with sufficient care to understand him. We do not find that Malvina leads Ossian to his grave—is it likely?—she died before him—or that he ever laments the fate of the Celtic race. On the contrary, he always sings the triumphs of his countrymen, and only regrets that so many fine fellows should have to pay the debt of nature.

How superfluous it all seems when we know that these so-called "Celtic races" have always formed half or more than half of the great British

people! They are bewailing the disappearance of a language, these writers, and do not see that they are confounding it with a race. The Anglo-Saxons were defeated in their turn by the Danes and Normans, if history be trustworthy, but they are not a doomed and passing race—they are the "mightier conquering people," because they did not make a song about it, or learn to speak French! Alas! It is all the fault of Mr. James Macpherson, M. Renan, and Mr. Arnold.

Again, what is the use of "Celt" and "Saxon" wrangling over their respective merits, and claiming this or that famous person as their own? There are no pure "Celts" or "Saxons" in this country or anywhere else. The Anglo-Saxons were probably a mixed race before they came to Britain, and certainly they did not long continue pure. A simple calculation of parentage shows that since the Norman Conquest inter-marriage must have blended all the elementary races of the land, and each of us is a product of their fusion, defying analysis. The variety of features and complexions that we find in families and on every walk that we take in the streets are so many living documents in proof of this fact to the anthropologist, who alone can read them, because he alone has the clue. Every face in our national portrait galleries is a witness to the manifold origin of our great men in the past. Shakespeare and Milton, Newton and Darwin, Nelson and Wellington, Pitt, Scott, Burns and the rest are all more or less "mixed types" of "Celt" and "Saxon."

Mr. Lang complains that it "irritates the Saxon" and "keeps alive his prejudices" to make large claims for the "Celtic element" in English

genius; but, considering how much the "Celt" has had to bear from the "Saxon" claims to all that is great and good in the nation, perhaps it would be well to show a little patience. It seems to us that these discoveries of the anthropologists as to the real nature of the British people have opened a new era of mutual forbearance and affection. It is high time that racial prejudices, fostered by ignorance of ourselves, should perish out; that "Celt" and "Saxon" should no longer regard each other as aliens and enemies, but as friends and brothers; that they should take an interest in the life and literature of each other as a part and parcel of their own. They cannot now separate themselves racially if they would; they are bone of one bone, and flesh of one flesh.

THE END.

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