

thoroughness, or that many children would be overtrained.

The Strange Adventures of Andrew Battell of Leigh in Angola and the Adjoining Region. Reprinted from 'Purchas his Pilgrimes.' Edited, with notes and a concise history of Kongo and Angola, by E. G. Ravenstein. London: Hakluyt Society. 1901. 8vo, pp. xx, 210. Maps.

Andrew Battell was a good representative of the earliest builders of the British Empire—not a leader, but one of the sturdy rank and file to whose adventurous spirit and manly qualities the success of the leaders was mainly due. He was one of the crew of a pinnace of fifty tons, which sailed from England in 1589 on a privateering cruise to the coast of South America. Taken prisoner in Brazil, he was deported by the "Portugalls" to their convict colony of Angola. Here he was employed in trading expeditions, and, with his fellow-convicts, "Egyptians and Moriscoes," in raiding the neighboring tribes to procure the slaves who were the principal commercial product of the colony. A considerable time was spent in prison, the result of repeated attempts to escape. Eighteen years passed before Battell regained his liberty and returned to his home in Leigh, accompanied by a negro boy. Among those who heard him tell of his "strange adventures" was the vicar of the next parish, and it does not seem impossible that his interviews with the sailor may have led the Rev. Samuel Purchas to undertake the great work with which his name associated. However this may be, when 'His Pilgrimage' appeared three or four years later, it contained "the report of Andrew Battell, my near neighbor," on the "religion and the customs of the peoples of Angola, Congo, and Loango." The personal narrative, compiled from papers found after Battell's death, was incorporated in Purchas's 'Hakluytus Posthumus,' published in 1625, "the earliest record of travels in the interior of this part of Africa."

The chief impression made by these quaint travellers' tales, now published separately by the Hakluyt Society, is that the condition of the natives of this region was far better in the sixteenth century than it is now, after four hundred years of contact with whites. The laziness of the West African is proverbial. But Battell says, "The men in this kingdom [Loango] make good store of palm-cloth of sundry sorts, very fine and curious. They are never idle; for they make fine caps of needlework as they go in the streets." From references to the various food products, manufactured goods, and ivory sold in the daily markets, it is evident that the people were generally industrious and prosperous. An attractive picture is drawn of the capital town, "full of palm and plaine trees," whose "streets are wide and long and always clean swept." The court customs, minutely described, were also marked with a certain dignity and decorum, indicating a condition above the barbarism that now generally prevails. But the narrative shows plainly that the deterioration had already begun. Raids by the interior tribes, attracted by the wealth of the coast people, were frequent. Battell spent sixteen months with some roving man-eating warriors, many thousand strong, having a remarkable military organization resembling that of the

Zulus and Sudan Dervishes. These Jagas had overrun a large section, cutting down palms, robbing harvests, neither sowing nor planting, not even bringing up their own children. Their numbers were recruited from the children of their victims.

The export slave-trade was a greater curse than the most devastating raids. At this time, according to Portuguese writers, eight to ten thousand slaves were carried annually to Brazil and the West Indies from this colony; but one of Purchas's informants says that "eight and twenty thousand slaves (a number almost incredible, yet such as the Portugals told him) were yearly shipped from Angola and Congo, at the Haven of Loanda." Slave-hunting expeditions were the main, though not the only, source of supply. Battell gives an interesting account of the ceremonies attending the submission of a chief. Before he is admitted to the Governor's presence, he gives two slaves to the page, and then thirty or forty to the Governor himself, who, at the end of the interview, "calleth a soldier, which hath deserved a reward, and giveth the Lord [chief] to him. . . . So that there is no Portugal soldier of any account, but hath his negro *sova*, or Lord." It should be added that Roman Catholic missionaries of that time "never raised a protest against this traffic, although it was against the tenets of their Church, for they profited by it." For a marriage fee, for instance, "a slave was expected." "The only thing which they did for the wretched slaves was to endeavor to secure, as far as possible, that they should not fall into the hands of heretics; so that at least their souls might be saved, whatever became of their bodies."

Our seaman seems to have been an unusually observant man, and interested in the people among whom a strange fate had thrown him. Purchas naturally noted down most fully his accounts of their religious customs and fetishes, but he gives some information on a great variety of subjects. There is a tantalizing reference to "a kind of little people called Matimbais, which are no bigger than boys of twelve years old, but are very thick, and live only upon flesh, which they kill in the woods with their bows and darts." Like the pygmies of Stanley's great forest, they shunned all intercourse with their fellows, not entering their houses, and if by chance any "pass where they dwell, they will forsake that place and go to another." His strangest tale, next to that of a crocodile "so huge and greedy that he devoured a chained company of eight or nine slaves," is that of the Pongo or gorilla who "took a negro boy of his, which lived a month with them, for they hurt not those which they surprise at unawares, except they look on them, which he [the boy] avoided." Purchas adds, "I saw the negro boy."

The editor, Mr. E. G. Ravenstein, has contributed a large number of valuable explanatory notes to the narrative, and, in an appendix, a concise history of Kongo and Angola from the time of their discovery to the end of the seventeenth century. These show a vast amount of painstaking labor, as do also the two maps which illustrate the volume.

General Forrest. By Capt. J. Harvey Mathes. With illustrations and maps. Great Commanders. D. Appleton & Co. 1902.

"And who is Nathan Bedford Forrest that

he fills so large a book?" was the exclamation of a friend of the reviewer, not unfamiliar with history, but belonging to a generation to whom only the notable figures of the War for the Union were famous, as he saw the name in large letters upon the cover of an earlier and more voluminous account of the career of the Confederate cavalryman than that which Capt. Mathes has given us. The wonder thus uttered illustrates a doubt which may occur even to those who were contemporaries of that war, in application to the present volume, whether the achievements and abilities of Forrest, brilliant though they were, with possibly a genius for certain phases of military activity, entitle an officer whose operations were in a subordinate position and with comparatively small bodies of troops to be classed among the great commanders. For Forrest was, at the utmost, a highly efficient and picturesque partisan officer. It was only near the end of the war that his services in thwarting many a nicely laid scheme of the Union generals to carry the war into the fertile heart of the Confederacy, and his audacity in capturing or alarming widely scattered outposts of his adversaries, earned for him the rank of Major-General. The Confederate Government showed no disposition to call him to any high command, and it is questionable whether his temperament would have permitted him to work harmoniously in the independent command of a large force as the superior of men of nearly equal ability and ambition, such as was the average corps general.

What Forrest liked, and where he showed himself at his best, was the head of a charge, to be in the thick of assault with vigorous use of his own sabre and pistol; to ride far and long for the purpose of capturing some valuable store of supplies; to cut a line of communication, or to carry panic into the headquarters of some careless Union general snug housed in a city. In such enterprises he was inexhaustibly fertile of resource, skilful to the utmost in extricating his men from perilous plights, and not only an unceasing annoyance to department commanders and even to the Washington authorities, but a good deal of a terror to lesser personages having pretensions to military ability.

The tardiness with which recognition of his merit came from Richmond is explicable upon more probable grounds than the jealousy of his immediate superiors or the prejudice of the Confederate rulers in favor of West Point generals. Forrest belonged, socially and intellectually, to that class upon whom the rulers of the South looked with traditional contempt. He was an uneducated poor white, before the war a slave-dealer; and through his life, especially during the war and sometimes in his relations with men above him in rank with whom he had differences, he showed the manners of a state of society in which personal combat and the impulsive resort to fire-arms to avenge injuries, real or fancied, were the habitual substitute for the tedious processes of the law courts. In respect of his education, tradition, whose legend Capt. Mathes has preserved in a note, reports that, notwithstanding the intellectual discipline of participation in great affairs upon great native force of mind, his attempts at writing remained ludicrously phonetic.

Capt. Mathes has written in a spirit of which there can be no criticism unless it be that which is apt to lie against most biography, that he undertakes rather a vindication and eulogy of his hero than an impartial estimate of his place among soldiers. The story is interesting, and in no respect more profitable for the future student of the evolution of the country than in the incidental pictures of the state of society in the South, its fightings, wooings, and rude pleasures, which flourished especially in the atmosphere of negro slavery.

Éléments d'une Psychologie Politique du Peuple Américain. Par Émile Boutmy. New York: Lemcke & Buechner.

We cannot say that M. Boutmy has been happy in his choice of a title. He begins by showing what a mongrel horde inhabits our country, and thus demonstrates that, even if we can speak of the American people as an entity, it is impossible that it should have a distinctive political psychology. The case was different when Tocqueville wrote, and he did in fact construct a psychology, either of the American people or of some imaginary democracy. Mr. Bryce, also, without pretending to elaborate a psychology, furnished us with a number of acute and instructive generalizations, which, perhaps, constitute as much of a political philosophy as is attainable. M. Boutmy, it is true, tells us that our patriotism, or public spirit, has "une psychologie très particulière"; there is nothing like it in France. Our motive is not the "prestige d'imagination," which forms the substance of French patriotism, but "un esprit public vigoureux, clairvoyant, tout entier dans le présent et dans les faits." But we cannot say that our knowledge is much increased by generalities of this kind. It is easy to write them; it would be hard to prove them; and they would be of very moderate scientific value even if they were established.

Not the least interesting part of M. Boutmy's essay is his criticism of the works of Tocqueville and Bryce. In his estimate of the former he agrees substantially, and sometimes almost literally, with Mr. Bryce; but it is satisfactory to get the French point of view. Of the 'American Commonwealth' M. Boutmy speaks with the greatest admiration; but at the same time he points out certain limitations. No doubt Mr. Bryce's book is not distinguished by unity; it is far from systematic. There are many gaps in it; if it be regarded as meant to cover the field completely. M. Boutmy tells us how he would have written the book had he possessed Mr. Bryce's

equipment. He would have begun with the individual man, exhibiting him as he appeared at successive periods of immigration, and as influenced by various impulses. Then he would have described the environment, with its effect on the individual; and finally, the general result as it appears in various institutions. Religion, philosophy, poetry, art, and science should have been explained; the family and its members, property, corporations, State governments, and the Federal Government, should have had their development traced.

We cannot deny that a work of this description would be entertaining, but we fear that the temptation to round out theories might impair its historical value. At all events, M. Boutmy has given us nothing of the kind. His statistical and historical information is derived from sources within our reach, the trustworthiness of which we can estimate, perhaps, better than he. His long disquisition on "Religion and the Ideal," and his short one on "Imperialism and the Constitution," appear to us uninteresting, if not superficial. The really valuable part of the book is that which explains the difference in the attitude toward their rulers of the French and the American citizens. To the Frenchman, the Government is a higher organism, on which he depends for protection against invasion from abroad and molestation at home. He regards it with awe, and submits to it without question. But the first settlers in America brought with them little reverence for rulers, and took care of themselves without the aid of Government. The tradition that rulers are merely servants of the people, chosen to carry out certain specific purposes, and possessed of no more wisdom than their fellow-citizens, has affected the whole framework of our Government, and is still potent. There is no tradition of the kind in France, because there is no historical basis for it. The political history of that country is little but a record of the development of despotic power, the nature of which is the same, whether the Government be called kingdom, empire, or republic.

In the development of the contrasts arising from these differences in political forces, M. Boutmy is at his best. If we do not understand ourselves much better than before, we get clearer views of the French system. He justly criticises our municipal governments; but here he falls into an inconsistency. If these governments are regulated by the State, how is it in France? How much can the people of a commune accomplish if the Prefect opposes them? M. Boutmy is amazed at the restrictions placed on our legislators, but the expla-

nation is to be found in the existence of local self-government. The people of a New England town do not want to have their management of their own affairs interfered with by the Legislature; hence the restraints of our constitutions. In France the people of a commune are not allowed, and never have been allowed, to govern themselves, and they are consequently ignorant of the elementary principles of government. The subject is interesting, and we should be grateful if M. Boutmy would pursue it further. But we think that he can teach us more of his country than of ours.

BOOKS OF THE WEEK.

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 Read, Ople. The Starbuck. Chicago: Laird & Lee. \$1.50.
 Ridgeway, Major. Early Recollections of James Whitcomb Riley. Harrison (Ohio): Published by the Author. 50c.
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 Roddy, H. J. Elementary Geography. American Book Co. 50 cents.
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