

*Breaking and Riding, with Military Commentaries*, by Joseph Fillis. Translated by M. H. Hayes. Scribners. 1902.

Mr. Fillis, head riding-master of the Central Cavalry School at St. Petersburg, published, some ten years ago, his work entitled, '*Principes de Dressage et d'Équitation*,' and the present translation is by Capt. M. H. Hayes, formerly of the British army, himself a prolific writer on the subject of the horse. The success which has attended Mr. Fillis's career makes his advice very valuable, and no horseman can peruse this work without a feeling of satisfaction. In all European countries riding-masters are provided for the cavalry service, but in the United States the same practice is followed in regard to the mounted branches as with the foot troops—that is, the best instruction possible is given to the young officers by their superiors, and the former are then required to instruct the men and supervise the training of the animals to be used. This does not result in the development of high-school horses. For all practical purposes, such a horse is not necessary; and while time devoted to such training is not thrown away, it is deemed best to limit it, in order that other and important things may be learned.

In the United States the ability to stick on a horse has often been rated as of greater importance than real horsemanship, but during recent years this view has changed quite generally, and riders as a class have learned that much more can be got out of the horse by accomplished horsemanship than by mere sticking on. Mr. Fillis sums up his views on this subject by saying that the chief good point about the rider is firmness of seat, which is obtained by correct position and practice. The rider should have not merely blind pluck, but self-confidence and coolness, without which he will not be able to utilize the useful things he has learned.

In preparing the horse for riding, Fillis uses some methods which differ from those of Baucher, who really is the father of modern high-school riding in France, though he did not, of course, originate all that he taught. Not enough attention has been paid in cavalry service generally to the employment of flexions in training horses. A horse that has had proper training in the bending lessons, which has been taught to stand quiet while being mounted, and to preserve his equilibrium with a rider upon his back, is valuable for all ordinary purposes. Of course, for jumping, both in hurdle-racing and in hunting, additional special care is necessary in selecting and training horses. Fillis's remarks upon the subject of jumping are well worth careful reading, since he demonstrates, what ought to be apparent to any sensible rider, that no general rule can be applied to all horses in teaching them to make difficult jumps. He especially urges that the natural stride of the horse be not hampered at the moment of taking-off by efforts to raise him with the bit for the jump. In order to jump successfully, a horse should have his head and neck quite free; the rider being prepared to sustain him at the moment of landing, should he stumble. It is quite certain that the average horse is better able to take his bearings and decide the distance over the obstacle, and the instant when he should take-off for the jump,

than the rider can possibly be. The rider's hand should, of course, not lose touch with the horse's mouth while approaching the obstacle; but the horse should have his head while jumping. Not only should the rider's legs support the horse by pressing him forward to the jump, but the close contact should be maintained when passing over the obstacle, and particularly when landing, for it is at that instant that the forelegs receive their greatest strain, and should be relieved as much as possible from any jar.

In discussing the army horse, Fillis pleads for a reduction in the age limit to three and one-half years, upon the theory that at that time the horse is more supple and can be more easily educated than when five years old. The custom in the United States cavalry is, in time of peace, to buy horses from four to six years old, but in time of war no horses under six years of age are purchased for cavalry service. The reason for this is that the young horses are subject to influenza, commonly called "shipper's fever," which rapidly disables cavalry commands mounted upon young horses. It is perhaps not generally known that during the civil war the number of horses and mules in service averaged one to every two soldiers under arms, and that the losses averaged 500 per day. Under these conditions it was absolutely necessary to reduce the probable mortality by purchasing animals of such age as would assure them against the diseases which attack colts.

A letter under date of February 13, 1865, to Gen. Grant from Gen. Halleck, Chief of Staff, states that there were, on January 1, 1865, 105,434 cavalrymen present for duty, and that there were only 77,847 serviceable horses, although 154,400 had been purchased during the year, no less than 180,000 horses having been used up by the cavalry in that period. With these actual conditions attending active field service, it must be apparent that there is no time for high-school training of cavalry horses for real war. As a matter of fact, the number of horses that have been trained for high-school purposes is very small, Baucher and Fillis together having trained in a lifetime less than sixty horses.

There is much in Fillis's book of value to those who may, through inclination or duty, undertake the training of horses. It is a much easier matter for the trainer to omit some of the high-school lessons after acquiring a knowledge of them, than it is to originate ideas concerning the various elements which go to make up the trained horse.

*The Discovery of the Solomon Islands by Alvaro de Mendaña in 1568*. Translated from the original Spanish manuscripts. London: Hakluyt Society. 1901. 2 vols., 8vo. Illustrations and maps.

The Solomon Islands have had a strange history. They were discovered in 1568 by some Spaniards who brought back a detailed account of their six months' exploration of eight islands which stretched in an almost unbroken line for 600 miles. On their return, ship after ship was sent out to revisit them, but so completely without success that, their very existence being doubted, they were expunged from the charts. Two centuries passed before a French navi-

gator rediscovered them; and though they have been frequently visited since, they are still practically unexplored, the largest and the least-known of the island groups of the Pacific.

The story told by the original discoverers, now published for the first time as a whole and in English, by the Hakluyt Society, is also remarkable. The expedition, consisting of two small vessels manned by 150 sailors, soldiers, slaves, and four Franciscan friars, left Callao, November 19, 1567, to discover and make a settlement upon a rich continent supposed to be within easy sail of Peru. Eighty days later Isabel was reached, a boat was built, and six months were spent in explorations. Then, the natives having proved hostile, food being scarce, and most of the people being sick, "I assembled all the company," writes the leader Mendaña, "captains and soldiers as well as pilots and sailors, and asked them all without distinction what was best to be done, and whether we should make a settlement here or not." The majority of this "parliament," in which fifty-eight gave their opinion, voted to return, and four days later the homeward voyage began. Though both ships were dismasted and separated in a hurricane, they arrived at a California port within two days of each other, and returned in company to Callao, where they cast anchor July 26, 1569, having lost only thirty men.

The sources of information are six manuscript narratives of the commander and several of the officers, the fullest being that of the chief purser. These have been translated and edited by Lord Amherst of Hackney, with the aid of Mr. Basil Thomson, author of several works on the South Seas, who also has written the scholarly introduction. Mr. C. M. Woodford, H. M. Deputy Commissioner for the islands, and some others have contributed many valuable notes upon the native customs, and in identification of the places, mentioned in the narratives. These simple records of each day's incidents, in which the relations with the natives are described with great fulness of detail, show the Spaniards to have been courageous, humane, and sincerely pious. They had frequent conflicts with the natives, but at first the natives were invariably the aggressors, and all Mendaña's efforts to maintain friendly intercourse were unsuccessful. This treacherous character of the islanders is unchanged. Mr. Thomson says that men who have been long in contact with Europeans, "who have paraded the streets of Townsville and Suva [Fiji] almost foppishly clad, may be seen two months later on their native beach in Malaita, arrayed in a pandanus leaf, with rifle in hand, to shoot at the crew of a passing schooner." Cannibalism was the great barrier separating the two races. On one occasion a chief with a flotilla of fifteen large canoes came to the ships and sent a quarter of human flesh to Mendaña, evidently the highest honor he could pay him. A grave was immediately dug at the water's edge and the quarter buried in the chief's presence. "He regarded this very attentively, and, seeing that we set no value on the present, they all bent down over their canoes like men vexed or offended, and put off and withdrew with their heads bent down."

A comparison of these accounts with those of recent visitors reveals this remarkably suggestive fact that, as the na-

tives were three centuries and a half ago, they are now, having neither progressed nor deteriorated. They are head-hunters, eat the bodies of the slain, use the same arms, build the same vessels, and wear the same ornaments. They had reached a stage of progress beyond that of any other of the Pacific Islanders, as is shown by their graceful plank canoes, their elaborately built and decorated houses, and their sculpture, "correct even in anatomical detail"; and there they have stopped, furnishing another example, on a small scale, like that of China, of a people remaining stagnant.

Among the few passages difficult of explanation is one in which it is said that the expedition

"found some temples, and snakes, lizards, and scorpions in them, and in each one they found two or three *sabandijas* [? reptiles], which they keep in their nests in the wood of the temples, and they place food for them. We understood that they worshipped them; but our men also found them in their houses, near the spot where they made fire. They hung as many of these as they found on a stick, where the Indians could see them, and they sang at night, differently from other snakes (*culebras*), and like birds. One of them bit Francisco Garcia Tarifeno, a soldier, who put his foot upon it, but it did him no harm."

A missionary has seen the little green tree-frogs kept as pets in the houses of Isabel for the sake of their piping at night, and he himself has mistaken their note for the call of a night bird. They are also tied to sticks by the leg, but they do not bite, and it is difficult to see how they could be compared with snakes. An interesting illustration of the childlike faith of the explorers is that they attributed their discovery of a port to the intercession "of the three Magi, who had ever been our advocates," says Mendaña. "For at about ten o'clock in the morning, after we had put out to sea, and just as we were reëntering the shallow water, we saw above the middle of the maintopsail a resplendent star, which we took to be a guide sent to us by them to show us the passage through the shallows. . . . I called the port Bahía de la Estrella (Bay of the Star)."

A number of photographs, facsimiles of manuscripts, and maps add to the value of this most interesting narrative of a voyage, "remarkable even in a century famous for maritime discovery."

*Philip Freneau, the Poet of the Revolution:*

A History of his Life and Times, by Mary S. Austin. Edited by Helen Kearny Vreeland, great-granddaughter of the poet. New York: Wessels.

It is now more than half a century since Charles Fennel Hoffman, then conspicuous among New York literary men, wrote thus to Rufus Griswold, in regard to Philip Freneau, Griswold having just published his 'Poets of America':

"Do you know, I think you missed it in not giving him [Freneau] more room; that piece, 'His blanket, tied with yellow strings,' etc., should have been in. There is more of nature and poetry about him than in all the Yankees that follow till you come to Hillhouse. Dwight, Barlow, etc., were men of great intellectual vigor, but their poetry was an exercise of mental ingenuity merely. Freneau, if half an idiot, would still have had more poetry in the other half than could have been squeezed out of all

the others boiled down to a consommé." (Griswold, Correspondence, p. 185.)

This terse verdict has been, on the whole, confirmed by time; since we must remember that the Dana-Bryant-Percival period came after the years when Hillhouse was in his youthful glory; he having been born in 1783. The fuller editing and criticism of Freneau is therefore eminently appropriate, although the book before us is perhaps too large, as is certainly the case with the style and epithets of its editors.

It is perhaps unfortunate for the memory of Freneau that the author or authors of this bulky volume should have felt bound to make it a history of his times as well as of his life. When we reflect on the hundred thousand or more books which have grappled with that period, and the very few which have had much to say of this man, it would seem quite time for the man to take his turn, and not to be still further submerged, as in this particular book. Freneau, whatever his limitations, may now be justly regarded as the pioneer American poet, and it is a pity that he should not have been treated biographically, instead of merely glancing in and out upon the stage, as occasion serves. When we consider that the first four chapters, including sixty-eight pages, are occupied with events which took place before he was born, it is hard not to be reminded of that memorable autobiography of the French George Sand, in which it requires three volumes—if we remember rightly—to bring us to the birth of the narrator's grandmother.

After the beginning of chapter five, in the present work, we really have a great deal about the poet himself, though seldom systematically arranged, and often encumbered with more general matters. The authors show themselves unaccustomed to literary work and not abounding in literary knowledge. It seems almost incredible, indeed, that a song so well known as George Stevens's

"Cease, rude Boreas, blustering railer!  
List, ye landsmen, all to me,"

should have been assumed to be by Freneau, and regarded as hitherto unpublished, simply because he had transcribed it in pencil. The authors have, however, brought out, with much fidelity, the remarkable compliments paid to Freneau by Scott and Campbell, when each borrowed unquestionably for his own verse a line from the American poet. The line taken by Campbell was from the striking imaginative picture in "The Indian's Burying-Ground," where Freneau writes:

"By midnight moons, o'er moist'ning dews,  
In vestments for the chase array'd,  
The hunter still the deer pursues,  
The hunter and the deer—a shade."

Campbell transfers the last line, less effectively, in his "O'Connor's Child":

"Now on the grass-green turf he sits,  
His tassell'd horn beside him laid;  
Now o'er the hills in chase he flits,  
The hunter and the deer—a shade."

Again, Scott uses in his introduction to the third canto of "Marmion," where he has the lines,

"And Prussia hurried to the field,  
And snatched the spear but left the shield,"

another extract from Freneau, who had written, in a poem on the "Heroes of Eutaw":

"They rushed to meet the insulting foe,  
They took the spear—but left the shield."

In this case, while we have no direct recognition of the borrowing, it is known that Scott had met with the "Eutaw" poem in a magazine, that he knew it by heart, and pronounced it to be "as fine a thing of the kind as there is in the language" (p. 220).

These little literary honors counted for much at that nascent period of our literature; and everything goes to show that Freneau was a man of absolutely simple nature, though often over-vehement, irascible, and a partisan by temperament. The highest point reached by him in his varied career was the moment when, after a life of habitual distrust and disapproval of slavery, he emancipated his own slaves, some time before his death, and continued to support the aged and infirm among them; all this happening some time before the passage of an Emancipation Act by his own State, New Jersey (p. 195).

Freneau died a picturesque and tragic death at the age of eighty, he being on his way home from a political meeting and being caught in a sudden snowsquall, which hid from view the light that his wife always placed in the window for him; he fell in the snow, broke his hip, and was found dead. He was, on his father's side, a French Huguenot, and his leadership, in respect to time at least, among American poets, recalls the remark of Mrs. Frances Kemble Butler, who pointed out that, so great and rapid had already been the mixture of blood in this nation, the future American must not be viewed as merely a transplanted Englishman, but as a new type to be classed somewhere between Englishman and Frenchman.

*Folk-Tales of Napoleon.* Translated, with Introduction, by George Kennan. New York: The Outlook Company. 1902.

The two folk-tales contained in this slender volume might fitly be issued by the Peace Society as a tract against war. Of the second, "The Napoleon of the People," little need be said. It is already more or less familiar to the public in its original place, Balzac's "The Country Doctor," and, while it is good and sufficiently suggestive in its way, it pales into insignificance by the side of the first story, "Napoleon." The latter is a fine specimen of the wit, wisdom, and peaceful tendencies of the Russian people as a mass. In its present literary form it is the production of Alexander Amphiteatroff, and was published in a St. Petersburg newspaper at the end of 1901. But it is obvious to any one who is acquainted with the legendary and poetic talents and style of the Russian peasants, that Mr. Amphiteatroff has done little except act as a faithful mouthpiece. The general idea set forth is, that the Emperor Napoleon I., with whose campaign in Russia in 1812 the legend chiefly deals, was created by the devil, accidentally endowed with a soul by God, and then used by the latter as an instrument wherewith to chastise the peoples of the earth for their wickedness. But the pith of the idea, that which renders this simple folk-tale more powerful as a peace sermon than any scientific argument or philippic volumes long against war, is, that Napoleon conquered purely by virtue of the fact that he felt no pity. The moment a sentiment of pity entered his heart he was overthrown. The phantom hosts—his dead troops, who rallied again and again