

should be exercised as one of its chief public services, not left to private philanthropy, which is not always well-directed and rational, and which ends almost inevitably in recourse to public funds. The city spends a considerable sum annually for a milk fund, and, as already stated, in other measures for the nurture of infants, in addition to their care in hospitals. Experience, illustrated by these statistics, has proved that this money is badly spent with no security that its purpose will be attained. The report, therefore, among other things, recommends that the Commune, following the example of Milan, Rome, and many French and German towns, should appoint, in connection with its Health Department, a special medical service whose duty shall be to pass upon applications of women, demanding grants from the milk and similar funds, and especially to visit at frequent intervals and inspect the nourishment of all those young children, wherever placed, who are supported wholly or in part by public funds and charities. The report appreciates the importance of model tenements but overlooks the value and the obvious need in Florence of public playgrounds and well-distributed, accessible public parks.

History of Scotland. By P. Hume Brown. Vol. III: From the Revolution of 1689 to the Disruption, 1843. New York: G. P. Putnam's Sons. \$1.50.

This is presumably the last installment of a work which has received recognition on both sides of the Atlantic as the soundest and most trustworthy history of Scotland produced by modern scholarship. The field here covered, 1689 to 1843, especially the latter part of it, does not offer an opportunity for picturesque narrative equal to that dealt with in the two earlier volumes; for it is primarily an age of secular and commercial interests. On the other hand, it affords fresher material than any other stage of the national development; for books dealing with Scottish history since the union of 1706 otherwise than as a side issue of the general history of Great Britain, are still exceedingly rare.

The story opens with an account of the reestablishment of Presbyterianism in Scotland after the arrival in England of "Dutch William." The admirably temperate and scholarly account of the Massacre of Glencoe deserves a special tribute: "Had it occurred at any period previous to the Revolution it would have been accounted merely as another of the long list of atrocities that are recorded in Highland history." Its exaggerated prominence to-day is to be attributed to the fact that it was the first of a long series of similar outrages to be made the subject of a regular investigation, the demand for which is to be

traced rather to personal hatred of Dalrymple, the Secretary of State, and a desire to discredit the Government, than to any awakening of the public conscience. The Scots Darien scheme, of which much has recently been written, next claims Prof. Hume Brown's attention. He discerns in that commercial enterprise a significant illustration of the profound change which came over the national spirit in the end of the seventeenth century, and transformed the Scots "from a nation of theologians into a nation of traders and merchants and economists." The author here strikes the note that remains dominant throughout the remainder of the volume. Commercial and industrial considerations are really the determining factors at all crises of the national history henceforth. "Trade," as Fletcher of Saltoun remarked, "is now become the golden ball for which all the nations of the world are contending." It was for the sake of trade, at the last analysis, that Scotland accepted the Union in 1706, though that acceptance entailed a sacrifice of institutions with which her independence as a nation was inseparably bound up, a sacrifice to which only the instincts of self-preservation could eventually have reconciled her. Occasionally—as in "the 'Fifteen" and "the 'Forty-five," when the Stuart Pretenders were on hand to fan the flames—the old spirit of independence flared up, but the successful repression of these two revolts merely served to establish the new order of things more firmly than ever. The half-century in the history of Scotland that followed "the 'Forty-five" has been described by David Masson as "the period of the most energetic, peculiar, and most varied life"; and foreign observers, at least, would endorse the statement:

During that period Scotland made her largest contribution to the world alike in the sphere of speculation and practical ideas; in literature, in philosophy, in economical science, she may then fairly claim to have been a pioneer in the opening up of new possibilities for the future of nations. Commerce and the modern spirit had vanquished the Stuarts and the political principles which they represented, and they had concurrently overridden the theocratic ideals which had been the bequest of the Reformation.

With the dawning of the French Revolutionary era, Scotland, like other European countries, entered a new phase of her national life: from revolt against the "despotism" of Henry Dundas, she was soon launched upon the struggle for Parliamentary reform. The last two chapters, on the meaning and results for Scotland of the great Act of 1832, and the "Disruption" in the Scottish Church which occupied the succeeding decade, are somewhat weary reading, and, perhaps inevitably, in the nature of an anti-climax; but it is a period of his-

tory which it is difficult to make thrilling. Some surprise and regret will be occasioned by the author's apparent resolve to follow the example of the Oxford history schools (at least until very recently), and break off before the middle of the nineteenth century. For what Prof. Hume Brown has given us, however, we are truly grateful, and we gladly add that his last volume, though covering what in our estimation is a far more difficult field, is thoroughly worthy of the high standard set by its predecessors.

The Philippine Islands. Edited by Emma H. Blair and James A. Robertson. Vols. LIV and LV. Cleveland: Arthur H. Clark Co.

The thousands of entries which, in two large octavo volumes, make an analytical index of 968 pages, together with a bibliography of 419 pages independently indexed, display the wealth of the fifty-two volumes of text in this now completed work upon the Philippine Islands, consisting, in the main, of translations from Spanish official reports, together with many of the originals on the opposite pages. These volumes treat, one may add, of almost every conceivable subject that has concerned the Philippines, from the earliest times until the American occupation. They are very rich, for instance, in relation to the Chinese colonization within those limits, and, indeed, concerning southern, or Cochin, China proper. No element of public life seems overlooked, and they expose many of the minutest details of domestic manners. These materials begin with the bulls of demarcation by Alexander VI in 1493 and close with the famous Friar Memorial of 1898, dated barely a fortnight before the fateful first of May.

Notwithstanding its bulk, this thesaurus does not claim completeness; but it is by far the most distinctly first-hand and serviceable English collection to which the student of the Philippine past may turn. Even more valuable in its way is the prodigious bibliography, which accounts for a vast mass of manuscript and printed material in public and private hands. Besides instructive notes appended as required, the volumes are enriched with a liberal historical introduction by Professor Bourne of Yale, and with acute bibliographical notes by James A. Le Roy, an officer of the Philippine Commission when it was engaged in establishing civil government in the islands. It is particularly noteworthy that Le Roy in many particulars discredits Foreman, who has been regarded as the best informed and most impartial writer upon these debatable people and their ways.

Reviewing these original papers and making all allowance for the interested reports of the religious who zealously

accompanied and encouraged the *conquistadores*, and of the official "relations," upon both of which so much of our knowledge is based, we must admit that the non-Mohammedan tribes were distinctly raised to and maintained upon a much higher plane by the Roman Church than other Malays as a body have ever reached; and, moreover, as Bourne points out, the measures that influenced them were quite similar to those by which the Teutons, for instance, became technically, one may say officially, Christians. One evidence of their progress is the repression of tribal wars, and a vast increase in population has followed a more reasonable mode of life. Thus, from a probable half-million of natives at the time of the conquest, the Christians numbered 830,000 by the middle of the eighteenth century; at the beginning of the nineteenth a million and a half; in 1845 it was calculated that there were nearly 4,000,000, and by 1900 the estimate was 8,000,000 souls. Slavery, as we have known African slavery, was non-existent under the Spanish rule, although in the earlier days forced labor, practical bondage of the recalcitrant natives, and cruel treatment were common enough. A variety of feudal villeinage long prevailed, and a form of peonage for debt, hereditary as well as direct, is perhaps not yet extinct, depending upon traditional, not legal, obligation. However mixed the motives of their masters, these East Indian natives suffered no such atrocities as those of the West Indies; although at first armor and arquebuses opened the way for the cross, and the non-Spanish stock has, of course, been systematically treated as racially inferior. And notwithstanding that from our point of view there were oppression, official corruption, and that lethal overlordship of the state itself to which the Roman Church always inclines, nevertheless what may be called the soul of that communion and much of its working spirit were beneficent. Thus: "In provision for the sick and helpless, Manila at the opening of the seventeenth century was far in advance of any city in the English colonies for more than a century and a half to come." For instance, the Hospital San Juan de Dios in Manila intramuros, was in vigorous, although perhaps not perfectly efficient, operation at the exchange of flags in 1898, and had had a corporate existence for hard on 300 years. The Pennsylvania Hospital was opened in 1752, and the Massachusetts General in 1811, the first institutions of their kind in their respective regions.

This library of Spanish service brings out all sorts of curious information for those who are to develop in permanent shape the history of those days of the sword and the crucifix.

Penguin Island. By Anatole France. Translated by A. W. Evans. New York: John Lane Co. \$2.

Jacques Tournebroke. By Anatole France. Translated by Alfred Allinson. The same.

These two books wear with unequal dignity their English dress; they well illustrate the difference between girding up one's loins for a *magnum opus*, and merely tossing off a few trifles in idle moments. Upon the merits of "*L'île des Pingouins*" the *Nation* has already made sufficient comment. It is one of the fullest, raciest, and most characteristic expressions of Anatole France's genius, and is likely to remain one of the satirical masterpieces of French literature. It deserves, therefore, a really distinguished translation. So far as we have observed, Mr. Evans's rendering is idiomatic and fairly graceful, but by no means accurate. For example (p. 122), "I perceive that thou art a living being among the shades, and that thy body treads down the grass in this eternal evening" is a very blundering version of "*Je reconnais que tu es vivant à l'ombre que ton corps allonge sur l'herbe en ce soir éternel.*" Again, Virgil in Hell, having just declared that in life he kept to the golden mean—*rien de trop*—says: "*J'ai fréquenté modérément le lit des femmes étrangères; et je ne me suis pas attardé outre mesure à voir, dans la taverne, danser au son du crotale, la jeune syrienne.*" Mr. Evans renders (p. 125): "I have, indeed, to some extent gone with strange women, but I have not delayed over long in taverns to watch the young Syrians dance to the sound of the *crotalum*." By introducing "indeed" and substituting "but" for *et*, the translator has made Virgil apologize for going with strange women, and so has quite spoilt the point of the passage. As both the text and the context show there is no opposition whatever between the two clauses; there is simply an emphasis of pride upon "modérément" and "outre mesure." On page 126, "*nuées allégées*" is translated "burdened clouds" instead of "unburdened clouds." More serious is the mistake (p. 125) of transforming past tenses of the verb into present, by virtue of which Virgil continues his diet of lettuce and olives in Hell! Furthermore, Mr. Evans takes unnecessary liberties with the length of M. France's sentences, breaking them up or combining them at pleasure.

"The *Merrie Tales* of Jacques Tournebroke" is an odd and rather unedifying mélange of mediæval drummers' stories masking as courtly tales very suave in their indecency, burlesque miracles, monkish tales pointed at the modern clergy, and idylls of innocent childhood. The risky stories are not very merry, nor, if we look upon them as weapons, can we regard them as very

dignified instruments of attack upon the Church. The pretty little pictures of children are, on the whole, somewhat insipid. The only really piquant thing about the book is that Gallic lubricity and infantile sweetness are bound up together. The idea of such a union is perhaps original with Anatole France. At any rate, it is quite in his vein. Yet it is hardly a great stroke of art. If the "*Merrie Tales*" had not pressed into English with the "complete works," it would have waited long for a translator.

Wendell Phillips, Orator and Agitator. By Lorenzo Sears. Doubleday, Page & Co. \$1.50 net.

To most students of American history, Wendell Phillips is probably known chiefly, if not solely, as the orator of the anti-slavery movement, and it is in this capacity that Dr. Sears principally considers his public career. Beyond this, however, the book has the broader purpose of showing the relation of Phillips to the anti-slavery movement as a whole. It would, indeed, have been strange if, intimate as he was with Garrison and other abolition leaders, and singled out by circumstances and the power of his unrivalled oratory to expound and defend the doctrines and methods of the abolitionists to audiences of every degree of friendliness and hostility, he had not become more than the popularizer of other men's ideas; and it is one of the merits of Dr. Sears's volume that the attitude of Phillips as a leader is well brought out. Analysis of his almost innumerable speeches, and of his course in the proceedings of abolition societies, shows how unmistakable was his radicalism from the start. More than almost any man of equal prominence in his day, he represented the extreme view of the potential equality of the negro and the white; and in this view he seems never to have wavered. Naturally, therefore, slavery appeared to him, not as a temporary phase of advancing civilization, but as always and everywhere an absolute moral evil, to which neither laws nor the Federal Constitution could for a moment give sanction. Naturally, too, he was impatient of delay, scornful of compromise, intolerant of everything save whole-souled devotion to the cause of immediate emancipation, and largely indifferent to the historical episodes in the great struggle through which he was living.

Yet Dr. Sears's volume but confirms the judgment of impartial historians, that it is as an orator and agitator, and not as a thinker or organizer, that Phillips is entitled to be held in worthy remembrance. With the exception of his uncompromising radicalism, his extant speeches and writings afford practically no trace of original ideas on either