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writers that a new one might appear superfluous, were it not for the fact that the one before us relies exclusively upon French sources and tells, therefore, what might be called the "French side" of the tale. It shows more particularly the methods, or lack of method, pursued in France towards its North American colony, the wavering policy, the disregard for the necessities and welfare of the colonists. It is, as well known, not an attractive picture, but it is told by the author with absolute sincerity and apparent impartiality. The neglect of Canada by the home government contrasts strongly with the fortitude and heroism displayed by many of its representatives in the colony, and with the tenacity and self-sacrifice of the missionaries, among whom the Jesuits take the first place. The author omits, however, to state, what Parkman has so well shown, the great role played by the Iroquois in opposing the progress of Jesuit missions. That opposition was not consistently systematic, but it drew a boundary line which the missionaries, notwithstanding most heroic attempts, could not cross after a certain time. Had they been properly supported by the temporal power the outcome would have been different.

Towards the end of the French domination in Canada a rival arose in the more recent French settlements in Louisiana. Much more favoured by nature, this colony soon drew attention away from the cold and apparently inhospitable regions in the north. The climate of Canada always was one of the pretexts alleged in favour of abandonment. When Louisiana had become well settled and had won favour at home, the always disintegrating influence of Voltaire upon the mind of France turned openly against Canada and contributed to discredit it to a still greater extent.

The picture drawn by Professor Salone of the results of the work of education among the Canadian Indians is gloomy. Unfortunately it is true. While viewing things from afar, he still has penetrated the nature of the Indian in general, and the obstacles to his elevation *en masse* are properly recognized. Only one European nation has succeeded somewhat in raising the aborigines to a level above their primitive condition. This nation was Spain. The fact is usually denied, yet it is true. However varied the experiences of Spanish states in America have been since their independence, *there*, at least, the Indian has made some progress.

The book being historical and not geographical, accompanied by a single map and having one chapter devoted to the physical aspects of Canada, we congratulate the author on the production of a well-written and by no means indifferent contribution to the history of "northern" North America.

A. F. B.

**Algumas Cartas inéditas do Visconde de Santarem, com uma  
Introdução e Notas por Vicente Almeida d'Eça, S.S.G.L.  
Lisboa, 1906.\***

This part of the correspondence of the distinguished Portuguese geographer and diplomat, now published for the first time, recalls the letters of Alexander von Humboldt which Ludmilla Assing published in 1860. Relations of cordial friendship existed between the two men during their lifetime, and Santarem died only two years before the great German scientist. The letters of Humboldt contain hardly anything of great value to science, whereas those of Santarem (addressed to his nephew, Count da Ponte, with the exception of two directed to Varnhagen von Ense) have more occasional bearing on geographic topics. On the subject of literature of the time when the letters of Santarem were written (1830-1852), they are fuller than the letters of Humboldt, but embrace only what has appeared in French (translations included) or other Romanic languages, whereas Humboldt includes allusions to almost

\* Published by the Sociedade de Geographia de Lisboa.

any idiom then extensively printed. Of chief interest are the letters of Santarem to Varnhagen (Dec. 8th, 1839, and Jan. 31st, 1840) for their relation to the controversy about Amerigo Vespucci. Among other things Santarem proves (from the map of Juan de la Cosa) that the Island of Fernando Noronha was discovered already in 1500 by the Portuguese, not in August, 1503, as Varnhagen admitted. The tone of these two letters is rather acrimonious.

Notices of older Portuguese books, almost unknown otherwise, and of many manuscripts of interest are dispersed through the letters. They are, like those of Humboldt, intimate correspondence, and resemble them greatly in style and in tone, which is most natural, since the two distinguished men were not only close contemporaries, but belonged to the same social circles, had the same scientific traditions to follow.

A. F. B.

**Lettres Américaines d'Alexandre de Humboldt. 1798-1807. Prêcédées d'une Notice de J.-C. Delamétherie et suivies d'un choix de documents en partie inédits.** Publiées avec une Introduction et des Notes par le Dr. E. T. Hamy. xxxix and 309 pp. and Map E. Guilmoto, Paris (1905).

This collection of letters consists of sixty-three numbers, mostly printed already, but scattered through scientific publications in French, German and Spanish, and now presented in the French language for a good and valid reason. The greatest number of them are originally in French, a language which Humboldt cultivated in preference to any other on account of his close relations to the French Government and scientific institutions, as well as to French men of science. As he states in a letter to Guizot in 1826 (see Appendixes, p. 302), he enjoyed the "noble hospitality of France for eighteen years," and consequently was much attached to the country and the people, while his great earlier works, even the "*Asie centrale*," were published in the French language. To this body of letters is added a no less valuable appendix (or rather, eleven Appendixes), including an Autobiography, his "Confessions," entrusted to Pictet, and kept by the latter, and notes on Humboldt by Boussingault. In these we find the following personal description of Humboldt at the age of fifty-five (1824)—"medium height, well built, white hair, an undefinable look, a spiritual, mobile face, slightly marked by small-pox contracted at Cartagena in the Indies. His right arm was paralyzed by rheumatism, resulting from sleeping on moist leaves on the banks of the Orinoco. When he wanted to write or offer his right hand, he lifted it with his left to the height required. The costume he wore was the same as at the time of the 'Directoire': blue coat, yellow buttons, yellow vest, breeches of striped material, top boots, the only ones found at Paris in 1821, white cravat, &c., &c." His apartments were then as modest as those he occupied in the last days of his life: "a small dormitory, a bed without curtains. Where he worked, four straw chairs, a big table of pine-wood, on which he wrote. It was covered with calculations in figures and logarithms. When that table was covered with ciphers, he would send for a carpenter to plane them off. Hardly any books: the TABLES of Callet, the CONNAISSANCES DES TEMPS." At the farewell dinner given by Boussingault, Humboldt appeared in silk stockings and a new hat, and surprised everybody.

In the Introduction Dr. Hamy justly observes that the leading idea of Humboldt, from the days of his youth on, was to establish the natural philosophy ("Physique") of our globe upon a solid basis. Hence his persistence in tracing the "casual connection of phenomena," and his final work, the "*KOSMOS*," the only one of magnitude composed by him in German.