

the Indians and the peace commissioners, and had and deserved the confidence of the best informed on both sides. The mother was a woman of remarkable character, and is in fact the most heroic Indian figure of the Modoc war. With such an ancestry it is not surprising that the author should exhibit strong sympathy for the Indians. In fact, he avows as a reason for his book that "the Indian side has never been given to the public yet." To the credit of his fairness it must be said that his account of actual occurrences is hardly more favorable to the Indians than that of others who witnessed and have written of them. If fault can be found anywhere it is in an occasional lack of details where details would lend a darker color to the facts given.

The author modestly says of himself and his book:

"I have one drawback, I have no education, but I have tried to write as plain as I could. I use no fine language in my writing, for I lack education."

The book itself fully sustains this statement. But at times the very lack of art and skill betrayed lends a certain pathos to the story. The volume can hardly be called a valuable contribution to the history of the war. Its chief interest will be to the pioneer of the locality who will turn to it as he would to a newspaper of the time, or an old letter written from the midst of the scenes it describes, and thus live over again the scenes of this stirring period.

JULIUS A. STRATTON.

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TEN THOUSAND MILES WITH A DOG SLED. By Hudson Stuck, D. D., F. R. G. S., Archdeacon of the Yukon. (N. Y., Charles Scribner's Sons, 1914. \$3.50.)

This is a most interesting narrative of winter journeys with dog team into many remote corners of the Yukon basin in Alaska from 1905 to 1913, connected primarily with the administration of the extensive mission work of the Episcopal church among the natives of interior Alaska.

It is the work of a man of trained mind who describes clearly and entertainingly his own experiences from day to day in traveling through drifting snow, over frozen rivers and lakes and across mountain ranges, in temperatures as low as 70 degrees below zero, making camps in the open plains, on mountain sides, in log huts, and with Esquimos in their igloos, and cooking his meals for himself and his helpers, and for his dogs as well, under all the trying conditions of a subarctic climate in mid-winter. Thousands of Alaskans go through similar experiences every winter, but few have the ability to tell their experiences so clearly and faithfully as Archdeacon Stuck has done.

The special value of this work, aside from its popular interest as a narrative of winter travels in the interior of a new territory about to be opened to development by the building of government railroads, is three-fold:

First—He calls attention very forcefully to the bad effects on the natives of contact with a class of whites whom he calls “the low down whites.” He compares the good results of the mission work in settlements remote from army posts and saloons, and the discouraging results of the same kind of work in settlements where the natives are preyed upon by immoral whites with bad whiskey as their principal agency. He does not overdraw the facts. His words burn, but they are true.

Second—He shows, from familiarity with the native languages, that the Indians of the upper Yukon valley, above the mouth of the Tanana, and of the entire Tanana valley, are Athabascans, speaking the same language and having the same traditions as the Indians of the Mackenzie river, while the Indians of the lower Yukon as far as Nulato, and of the upper Kuskokwim, are of a wholly different primal stock, speaking a language in no way related to that of the Athabascans. The Eskimos along the coast, in the interior, and in the lower Kuskokwim, he describes as all of one race with the Eskimos of the Arctic ocean clear to the east of Greenland. He speaks highly of the Eskimos, describing them as superior in character and in possibilities of mental development to any of the tribes of American Indians.

Third—The different breeds of dogs, so invaluable to Alaska as the universal friend and helper of prospectors and travelers in every part of the territory, are described in a manner that will help to clear up many of the long standing myths among Alaskans as to the origin of the “Malamute,” the “Huskie,” and the “Siwash.” The “Malamute,” he shows, is the typical Eskimo dog, the same in Alaska as in northern Labrador and in Greenland. The “Huskie” is not a cross with a wolf, he avers, contrary to the belief of many Alaskans, but was originally a cross between hardy dogs like the Scotch collie and others with the Malamute itself. The “Siwash” is simply one of the many kinds of native Indian dogs, pure or mixed with other stocks.

It would have been better for Archdeacon Stuck if he had stopped with telling what he knows from long experience among the natives, and had not devoted a chapter in opposition to the building of government railroads in Alaska. Here he prognosticates. He urges the building of a system of wagon roads instead, which, in this twentieth century, is strange advice from a man of his keen powers of observation in other respects. Of course, not ten men in all Alaska will agree with him on this point.

His argument against railroads in Alaska is the same as that advanced for many years by the big trading companies, which desire above all things to prevent Alaskan development for their own good.

In dealing with the agricultural possibilities, which he minimizes, he omits mention altogether of the great Susitna valley, which all Alaskans know to be the best in Alaska from an agricultural standpoint.

It is very clear that Archdeacon Stuck is not an authority on agriculture in any of its branches, and that he never lived a day on a farm.

Aside from his opposition to government railroads in Alaska and his doubts as to agricultural possibilities there, on which subjects a minister of the gospel is not necessarily good authority, his book is one of the best of the many recent popular works on Alaska.

JOHN E. BALLAINE.

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THE COMING HAWAII. By Joseph King Goodrich. (Chicago, McClurg, 1914. Pp. 329. \$1.50.)

Like the author's earlier books on China, Mexico and Canada, *The Coming Hawaii* is based partly on the writer's own experience and partly on other authorities, which he cites in footnotes throughout the book. Like his earlier works, also, it is written in a popular style and is intended for the reader whose interest in Hawaii is a general one.

Mr. Goodrich made his first visit to Hawaii in 1866. A second and longer one was made after the government there had become republican. His residence in Japan as professor in the Imperial Government College at Kyoto has enabled him to speak authoritatively on the attitude of that country toward Hawaii.

In *The Coming Hawaii*, Mr. Goodrich sketches the history of the islands, surveys present conditions and considers the relation of Hawaii, in the future, to other countries.

The historical outline includes some notice of the myths and legends which are interwoven with the early history of the Hawaiians, the rule of native monarchs, the transition to American control, and the present administration of the islands by the United States.

The discussion of present conditions is sufficiently broad in its scope as to include almost everything of general interest. Among the subjects presented are the origin of the Hawaiian race, the Hawaiians as laborers, native arts, manners and customs, social life, natural resources, volcanoes, the missionary movement, literature, and immigration.

A most interesting chapter is the one on Agriculture in the Islands. Mr. Goodrich commends the government for the interest it has taken in