

Peter Pan, and the unnumbered successors of Alice and of Fauntleroy, show quite enough to the contrary. Our magazines give up an utterly disproportionate amount of space to the humors and tragedies of child-life. There are Josephine Dodge Daskam's children, Myra Kelley's children, Miriam Michelson's children, Ellis Parker Butler's. But here again we have a peculiar type of artificial isolation. It is the children that fill up the book, with parents and other adults as mere foils and background. In other words, the child is the protagonist, and not what he is by nature, the child. He lives in a world of his own into which he has seemingly been projected by a special creative power; he is not a part of the world of grown-up men and women. Corresponding to our realistic form, the type of the father and mother without children. we have here almost a type of children without parents. Perhaps the only branch of art which shows the child in his natural environment is the illustrated joke. When Tommy at the dinner-table asks the minister why his wife is so homely, the artist distinctly shows a horrified father of Tommy at one end of the table and a horrified mother at the other end.

The futility of our childless literature is all the more striking, because so much of this literature attempts to deal with the phenomena of marriage. It is amusing to turn to book after book in which wedlock is depicted either as a trial, or a disillusion, or a burden, or a curse, or at best a very difficult problem, and find the vital factor of the question absent. We imagine Mr. Harriman looking into the affairs of a bankrupt railway. If he discovered that, in spite of economical road-bed construction, excellent equipment, and an admirable personnel, bankruptcy came because the managers objected to hauling freight and hated to bother with passengers, we wonder what Mr. Harriman would say.

#### NOTES ON FRENCH BOOKS.

PARIS, July 1.

"Le Pluralisme" (Alcan) has an added interest from its author, J.-H. Boex-Borel, the elder of the two brothers that, under the joint name of J.-H. Rosny have won renown in the writing of very distinctive novels. His book is an essay on the discontinuity and heterogeneity of phenomena, from which he argues against all Monism. "L'Être et le

connaître" (Leroux), by H. Espinasset, leaves questions of existences to deal with Being, which is the heart of metaphysics, and its relations with Knowing, which is the underpinning of all philosophy and of scientific certainty as well. "Les Systèmes de philosophie" (Alcan), by the late Ernest Naville, treats of "affirmative philosophies," and is, as it were, the last testament of one, who, for the greater part of a century, had taken an active place in philosophic thought. "Essai historique sur les rapports entre la philosophie et la foi, de Béranger de Tours à Saint Thomas d'Aquin" (Lecoffre), by Th. Heitz, is a study by a Catholic doctor of letters in a question which is still burning, but which was philosophy itself in the mediæval centuries chosen by the author for his theme, when the Scholastic philosophy was in its period of growth. Paul Fournier, dean of the university law faculty at Grenoble, in his "Études sur Joachim de Flore et ses doctrines" (A. Picard et fils), writes learnedly of the mystic doctrines of one who is little known, and that only as an apocalyptic seer. For Dante, who came just a century later, he was "with the spirit of prophecy endowed"; the Scholastics variously noted him; and his Eternal Gospel has been claimed alike by orthodox and heretical religious revivals down to our own day. René Waltz, in his "Vie de Sénèque" (Perrin), presents an earnest study of the philosopher who strayed into Roman imperial politics with harm to himself and no apparent good to Nero, but with good intent as the book explains.

Professors Charles Gide and Ch. Rist publish a considerable work, "Histoire des doctrines économiques depuis les Physiocrates jusqu'à nos jours" (Larose). "Le Contrat social et les idées politiques de J.-J. Rousseau" (A. Rousseau), by Henri Rodet, a doctor of laws, analyzes the history of ideas which had to do with North and South America as well as French Revolutions. Eugène d'Eichthal, son of John Stuart Mills's correspondent and himself of the Tocqueville Liberal Democratic school, in "Pages sociales" (Alcan) comes back again, briefly and clearly, on the social revolution, State and Democracy, and moral and religious France. J. Maxwell, a French judge of experience, treats of the duty of the community to the underworld, in "Le Crime et la société" (Flammarion); the book forms a volume of the popular Bibliothèque de Philosophie scientifique.

The Vicomte G. d'Avenel continues the long series of his studies in the economic life and mechanism of France from the middle ages to our own day, in "Les Riches depuis sept cents ans" (Armand Colin). It completes the book already published by him on peasants and workmen during the same period

of time. The rich are all those who have a yearly income exceeding \$500, whether from capital or labor. State functionaries, soldiers, judges, priests, diplomats, professors, and professional men, like doctors and lawyers, artists and actors, and men of letters—all pass in review from the standpoint of their annual money receipts or the payment of their work. Even the exceptions are interesting, like the million and a half of francs paid for an operation on Louis the Fourteenth, and Voltaire's riches, which were earned by other than literary industry. The final chapter comes to striking, and, at first sight, confusing conclusions. Capital in France within a hundred years has increased sixfold and wages only fourfold; and the distance between rich and poor has been increased. And yet the cost of living has scarcely doubled. Here are pretty problems of human equality. The total annual money income of France is estimated at 27,000,000,000 francs; and there are 11,000,000 separate households. Divided equally, this would give 2,500 francs for each home—the \$500 per year which the book counts as riches. Country laborers earn not one half as much; many Paris workmen earn much more. Our author goes on to show that, meanwhile, the employer's share in industry and trade has also diminished. The increase of capital has, therefore, not been made at the workman's expense. That is, capital grows for other reasons than labor—by unearned increment in cities and elsewhere with ease of communications; by interest on public funds and bonds, in which capital has been invested—for labor has a yearly receipt, but capital is the accumulated receipt of fifty years. And, most of all, in France, capital increases from foreign sources where money is invested. In France, there are consequently more revenues than wages in the annual receipts; in America more wages and salaries than revenues. Hence the vanity of hard and fast deductions to prove an opposition in the development of capital and wages, or against the production of "economic highnesses" by democracies, since inevitable evolution may equalize enjoyments of well-being, but never of fortunes.

The third volume of "L'Internationale—documents et souvenirs (1864-1878)," by James Guillaume, deals with a period (1872-1876) in which the organized movement to equalize social conditions by the suppression of individual distinctions due to the possession of capital reached its natural end in the Anarchy of Bakunin. As in the former volumes, the very personal rôle played by the author colors and heightens the interest of his narration, the more so as the spirit of the Internationale has not lapsed with its organization. We have the long-announced posthumous volume

of Sully-Prudhomme, "Le Lien social" (Alcan), edited by C. Hémon, one of the poet-philosopher's disciples. It is deep dreaming of a subject by one whose mind's eye was essentially philosophic; but it is to be feared that our general confederations of labor will look rather to realities in countable wages than to moralities like solidarity and social union.

Henri Hauser of the University of Dijon continues his great work for students of history in the second volume (A. Picard et fils) of "Les Sources de l'histoire de France, XVIIe siècle (1494-1610." It covers the reigns of Francis I and Henry II (1515-1559), with a first section on general and French sources, and a second on foreign sources for Francis; a third section for Henry; and a fourth devoted to details of Henry's reign. The third volume will do the same work for Francis II, Charles VIII, and Henry III, leaving a fourth for Henry IV. The entire work will thus comprise the Renaissance in France from its beginning in the Italian wars of Charles VIII and Louis XII, which was the matter of the first volume. It is rare that so complete a period of national life coincides so nearly with an artificial division of centuries. M. Pelletet publishes the third volume of his general catalogue of the Incunabula of the public libraries of France, reaching from "compagnies" to "Gregorius Magnus." It forms a volume of 660 pages. Georges Doutrepont of the University of Louvain gives us a volume of 550 pages on "La Littérature Française à la cour des Ducs de Bourgogne" (H. Champion) —Philippe le Hardi, Jean sans Peur, Philippe le Bon, and Charles le Téméraire. S. D.

#### NEWS FOR BIBLIOPHILES.

A copy of the exceedingly rare account in Italian of Frobisher's voyages has recently turned up. This little book, of which no other copy is traceable, has been barely mentioned by bibliographers, who have only quoted Ternaux's meagre transcript. The title, condensed, reads: "Lo Scoprimiento dello Stretto Artico et di Meta Incognita Ritrovato hel' Anno MDLXXVII & 1578 dal Capitano Martino Frobishero Inglese. Posto Novovamente in luce nel nostro idioma Italiano dal Sig. Gio. Lorenzo Anania. . . . In Napoli Appresso Gio. Battista Cappelli, 1582." The copy of the book which sold in Bright's sale (No. 2304 of the Catalogue), in March, 1845, bringing £2 10s., cannot now be located, unless it be, indeed, the present copy, which is in similar binding, "vellum, gilt leaves."

The authorized contemporary account of Frobisher's three voyages of 1576, 1577, and 1578 was prepared by George Beste, and printed by Henry Bynnemann in 1578 (the colophon is dated December 10) with the title, "A True Discourse of the late Voyages of discoverie, for the finding of a passage to Cathaya, by the Northwest." Of this book there are copies in the British Museum, John Carter Brown, and Lenox Li-

braries, and in the private collections of Robert Hoe, E. D. Church, A. T. White, and E. E. Ayer.

In his Dedication Beste says that "by sundrie men's fantasies, sundry untruths are spread abroad, to the gret slaunder of this so honest and honorable an action." The printer, Bynnemann, in his address to the reader, refers to the same unauthorized publications as follows:

And for that (as I understand) many trifling pamphlets have bin secretly thrust out, not only without the consent of the captaynes and executioners of the same, but also rather to the great disgrace of the worthy voyage, than otherwise.

The "trifling pamphlets" referred to must be those little books by Settle, Ellis, and Churchyard. Dionysius Settle's account of the second voyage (of 1577) was published as "A True Report of the Laste Voyage into the West and Northwest regions" by Henrie Middleton in 1577. Three copies are known, in the British Museum, John Carter Brown, and E. D. Church libraries. The latter copy brought £760 at Sotheby's in March, 1907. The British Museum copy contains a manuscript note to the effect that the writer had "seen a second edition of Settle's True reporte of the same year, with some slight alterations" but no copy of this second edition, as described, can now be traced.

Thomas Ellis, "sailor and one of the company," wrote "A True Reporte of the Third and Last Voyage into Meta Incognita," which was printed in 1578 by Thomas Dawson as a small octavo of twenty leaves. Though this book (wrongly called a quarto) is described by Lowndes and copied from him by Sabin, the only copy now known is the one in the Church collection. It was purchased at Sotheby's in March, 1907, for £920.

Thomas Churchyard, a literary hack of the end of the sixteenth century, was a friend of Frobisher's apparently. He published in May, 1578, just before Frobisher set out on his third voyage, "A Prayse and Reporte of Maister Martin Forboishers Voyage to Meta Incognita," and at the end of the year he added to some copies of his "Disccourse of the Queenes Maiesties Entertainement in Suffolk and Norfolk" four leaves containing "A welcome home to Master Martin Frobisher." This latter is in verse, and in it he refers to the preceding book:

A Boke I made, at thy Farewell,  
in prose (where ere it is)  
Another for thy Welcome home,  
thou shalt have after this,  
If this mislike thee any whitte.

Of the prose tract only three copies seem to be known, two in the British Museum, and a third in the Church collection. The latter brought £1,000 in March, 1907.

Settle's book seems first to have been translated into French and printed (probably at Geneva) by Anthoine Chuppin as "La Navigation du Capitaine Martin Forbisher." Of this there are copies in the British Museum, John Carter Brown, and Lenox libraries, and in the Church collection.

From the French version translations were made into Latin and German, both published in 1580 at Nuremberg by Catharine Gerlachin. These had included an account of the second voyage only. Then in 1582 at Naples there appeared the Italian translation noted above. This contains an account of both the second and third voyages, the latter probably adapted from Ellis's book.

## Correspondence.

### "BOOSTING."

TO THE EDITOR OF THE NATION:

SIR: Not long ago, Edward S. Martin wrote for the *Atlantic* an interesting little essay on advertisement. In its cheerful homage to the God of Things As They Are, the essay was characteristic both of the author and of the times. If I understood Mr. Martin correctly, his drift was that the prejudice against the advertisement of personal or professional qualities is old-fashioned and rather foolish; that advertisement of everything is a natural development of democracy and the spread of education; and that it must be a good thing, since "it is a form of publicity," and publicity is "cousin to Truth, and Truth shall prevail." The cousinship sometimes appears to be rather distant; but, even if we let that pass, is it not rather a strange kind of argument by which the excellence of a person may be inferred from the belief that his cousin shall prevail?

Whether the inference is sound or not, I presume the conclusion would be accepted without much question by most Americans. As a nation, we believe in advertising everything, from sermons to shoe-laces, from colleges to cathartics. There is a form of advertisement very popular in this part of the country, and I think growing in popularity elsewhere, commonly known as "boosting." No doubt it is a distant cousin of Truth. At all events, I should like to examine both the cousin and the cousinship a little.

The term is, of course, a metaphorical application of a word that we all used as boys. The metaphorical usage, I think, originated in the West; it is widely employed here, and seems to be coming into use all over the country. Not long ago I came across it in the comparatively classic pages of the *Springfield Republican*. The dictionary says that the word is etymologically connected with "to boast," and with words in other languages meaning "to blow" or "to swell." It is a hard word to define accurately, but it means approximately this: to praise constantly and liberally anything or everything relating to one's self—for instance, one's town or State or college or country; and never to admit any defect in these things. The direct opposite of "to boost" is "to knock," that is, to blame, recognize, or admit some faults or differences from the ideal in anything relating to one's self. Boosting is coming to be recognized as one of the cardinal virtues. A newspaper recently concluded an enthusiastic eulogy of a prominent citizen with these solemn words: "He was a booster." Knocking, on the other hand, is regarded as one of the Seven Deadly Sins, having, perhaps, displaced pride in that illustrious company.

The conscientious cultivation of this virtue and avoidance of this vice have already led to some interesting results in the rising generation. The avowed aim of boosting is progress, and progress of a material kind may have been aided by the first generation of boosters, who never more than half believed what they said. They were whistling to keep their courage up. But the second generation takes boosting literally. Through a natural and par-