

SOME NEW BOOKS.

Heart Fabre's "Hunting Wasps."

Neither old friends nor new acquaintances of the writings of "The Insects" Homer, the recently deceased Provençal poet-scientist J. HEART FABRE, whose "Souvenirs Entomologiques" have been, with extraordinary success, made in parts available to American readers...

How shall the reviewer do equal justice to the two things which M. Fabre treated as happily as surprisingly, the objectively scientific and the subjectively subjective view of the "lower orders of life"?

As if you could now observe at your ease, in the quiet of your study, with nothing to distract your mind from your subject, far from the profane wafters who, seeing you seated at a desk, stop where they see nothing, will stop everywhere you with queries, take you for some wretched dilettante, or a graver searcher for some wretched dilettante, or a graver searcher for some wretched dilettante...

Once, while Fabre was lying on the sand absorbed in the details of a wasp's household, he was suddenly recalled to the world of man by a loud hail: "In the name of the Lord, get up! You are coming long with me!"

The subject of my marital visit is the entomologist most exact when experimenting with the microscope, but when he breaks down I have been amused, sitting on a stone, at the bottom of a ravine, the subject of my marital visit is the entomologist most exact when experimenting with the microscope...

Now, Mr. Fabre did not relish being called an innocent-idiot, poor creature, harmless but "off." Was it not hard for one seeking so zealously to discover the nature of instinct in contrast with reason to look reason, himself, as if he were a simple-minded woman?

But to our wasps. M. Fabre in those of his writings which preceded the present volume did not hesitate to avow his indebtedness to Léon Dufour for inspiration and encouragement. In this volume he speaks of the emotion with which, as a professor of physics, poorly paid and full of cares, endeavoring one winter evening to forget his anxieties in reading, he read a monograph by the then young entomologist, the venerable scientist Dufour, on the habits of a wasp that hunted Buprestis beetles.

Certainly I had not waited till then to interest myself in insects; from my early childhood I had delighted in bees, bees and butterflies, and the memory of a member I see myself in ecstasy before the splendor of a ground beetle's wing cases or the wings of a Puffin blower, the butterfly, the memory of a member I see myself in ecstasy before the splendor of a ground beetle's wing cases...

Some time afterward Fabre published an article supplementary to Dufour's, which won him honorable mention from the Institute of France and a prize for experimental physiology. As this was followed by "a far more welcome recompense," a letter of welcome and encouragement from the elder scientist, "Even now," says Fabre, "at that sacred recollection my old eyes fill with happy tears."

The answer to that apparently, in this world, cellular evolution is not everything.

To M. Fabre the modern theory of instinct was only "an ingenious game" for the "armchair naturalist" and not satisfactory to the observer, "the man who looks at things with reality."

There is in this latest translation from the works of "The Insects" Homer more decided manifestation of certain morbidity than in the earlier ones, a dwelling on the details of butchery. And, whether by fault of the original or the translator, there are words that give too human an aspect to the experiences and activities of the insects.

To see ourselves as others once saw us is the gift which CHARLES H. SHERRILL offers us in his French Memoirs of Eighteenth Century America (Scraper). He has made a very thorough search through all the French sources which deal with the subject of opinions upon American social customs, such as dancing, music, cards, conversation, etiquette, dress, and fashions, courtship and marriage, eating, drinking, toasts. He gives also the French opinion of our physical traits, temperaments and characteristics.

The next year Fabre visits the same spot and repeats his experiments on the new species colony. The results are the same. But, happening upon a colony near the entrance of the insect, returning, looks for its prey; finds it and draws it back. Then, as before, she leaves it lying there while she makes the usual descent. And, whimsically, it usually arrives at the moment when he is least expecting it, nothing is in readiness for making the most of it.

Among the seventy-nine authors quoted Mr. Sherrill draws most largely from Bayard, Brisson, Chateaubriand, Lafayette, DuRoi, George Washington, and others. And how do we emerge from the scrutiny of these foreigners? Dancing, it seems, was regarded with a seriousness. A French officer relates that in Philadelphia assembly in 1776 the master of ceremonies called out to a young boy who had turned about to a bit of gossip: "Come, miss, have a care what you are doing! Do you think you are here for your own pleasure?"

The Comte de Segur attended numerous balls in Philadelphia and he "do not remember to have seen any where more gayety and less confusion, more pretty women, well dressed, full of grace and with less coquetry."

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

He kept up between the public school teachers and the neighborhood.

He kept up between the public school teachers and the neighborhood. Beautiful country places were presented to the settlement for vacation purposes, and Miss Wald testifies that money for equipment and maintenance of non-paying guests came in by comparative readiness. Miss Wald mentions "Riverholm," overlooking the Hudson; "Camp Henry" on a beautiful lake; "The House in the Woods" and "Echo Hill Farm" as places lent by friends for the summer months.

The young are inevitably subject to two extremes in every kind of their hopes. Both of these extremes of exaggeration. They exaggerate the pleasure to be derived from the realization of their hopes, and they exaggerate the pain to be suffered when they are disappointed.

It would have been appreciated if the author had turned his proposition over and looked at the other side, pointing out that "sympathetic" treatment of the children in the end, and "ruthless" suppression may result in great gain. No doubt much of the modern mania for socialistic schemes, for "efficiency" and for making work pleasanter goes straight back to a relaxation of such discipline as Prof. Ladd endeavors in all his books to make, on grounds of the child's health and happiness.

How much freedom they enjoyed after they had made their choice is clear from Brisson: "You will see a young girl drive off with her sweetheart in a light carriage, and it will be a pleasure to see her go. When they are mothers, Boston women become reserved; their manner is dignified and reserved; they are uncommunicative, given over entirely to householding, they busy themselves solely with making their husbands happy and bringing up their children."

The greatest change has taken place in the amount of food consumed. Here is an account of a dinner given by George Washington in 1776, at which guests, including Chateaubriand, who describes it: "The table was set with a good dinner ready waiting and about twenty guests. The repast was in English fashion, of roasted meat and chicken, accompanied by vegetables of different kinds, and followed by a second course of pastry, which was very good."

After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three. After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three.

The volume has delightful bits of old worthies and several of old buildings, among them Yale College in 1807 and an election in Philadelphia in front of the State House. The most charming portrait is that of Mercy Warren, the wife of Gen. Warren.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

He kept up between the public school teachers and the neighborhood.

He kept up between the public school teachers and the neighborhood. Beautiful country places were presented to the settlement for vacation purposes, and Miss Wald testifies that money for equipment and maintenance of non-paying guests came in by comparative readiness. Miss Wald mentions "Riverholm," overlooking the Hudson; "Camp Henry" on a beautiful lake; "The House in the Woods" and "Echo Hill Farm" as places lent by friends for the summer months.

The young are inevitably subject to two extremes in every kind of their hopes. Both of these extremes of exaggeration. They exaggerate the pleasure to be derived from the realization of their hopes, and they exaggerate the pain to be suffered when they are disappointed.

It would have been appreciated if the author had turned his proposition over and looked at the other side, pointing out that "sympathetic" treatment of the children in the end, and "ruthless" suppression may result in great gain. No doubt much of the modern mania for socialistic schemes, for "efficiency" and for making work pleasanter goes straight back to a relaxation of such discipline as Prof. Ladd endeavors in all his books to make, on grounds of the child's health and happiness.

How much freedom they enjoyed after they had made their choice is clear from Brisson: "You will see a young girl drive off with her sweetheart in a light carriage, and it will be a pleasure to see her go. When they are mothers, Boston women become reserved; their manner is dignified and reserved; they are uncommunicative, given over entirely to householding, they busy themselves solely with making their husbands happy and bringing up their children."

The greatest change has taken place in the amount of food consumed. Here is an account of a dinner given by George Washington in 1776, at which guests, including Chateaubriand, who describes it: "The table was set with a good dinner ready waiting and about twenty guests. The repast was in English fashion, of roasted meat and chicken, accompanied by vegetables of different kinds, and followed by a second course of pastry, which was very good."

After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three. After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three.

The volume has delightful bits of old worthies and several of old buildings, among them Yale College in 1807 and an election in Philadelphia in front of the State House. The most charming portrait is that of Mercy Warren, the wife of Gen. Warren.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

He kept up between the public school teachers and the neighborhood.

He kept up between the public school teachers and the neighborhood. Beautiful country places were presented to the settlement for vacation purposes, and Miss Wald testifies that money for equipment and maintenance of non-paying guests came in by comparative readiness. Miss Wald mentions "Riverholm," overlooking the Hudson; "Camp Henry" on a beautiful lake; "The House in the Woods" and "Echo Hill Farm" as places lent by friends for the summer months.

The young are inevitably subject to two extremes in every kind of their hopes. Both of these extremes of exaggeration. They exaggerate the pleasure to be derived from the realization of their hopes, and they exaggerate the pain to be suffered when they are disappointed.

It would have been appreciated if the author had turned his proposition over and looked at the other side, pointing out that "sympathetic" treatment of the children in the end, and "ruthless" suppression may result in great gain. No doubt much of the modern mania for socialistic schemes, for "efficiency" and for making work pleasanter goes straight back to a relaxation of such discipline as Prof. Ladd endeavors in all his books to make, on grounds of the child's health and happiness.

How much freedom they enjoyed after they had made their choice is clear from Brisson: "You will see a young girl drive off with her sweetheart in a light carriage, and it will be a pleasure to see her go. When they are mothers, Boston women become reserved; their manner is dignified and reserved; they are uncommunicative, given over entirely to householding, they busy themselves solely with making their husbands happy and bringing up their children."

The greatest change has taken place in the amount of food consumed. Here is an account of a dinner given by George Washington in 1776, at which guests, including Chateaubriand, who describes it: "The table was set with a good dinner ready waiting and about twenty guests. The repast was in English fashion, of roasted meat and chicken, accompanied by vegetables of different kinds, and followed by a second course of pastry, which was very good."

After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three. After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three.

The volume has delightful bits of old worthies and several of old buildings, among them Yale College in 1807 and an election in Philadelphia in front of the State House. The most charming portrait is that of Mercy Warren, the wife of Gen. Warren.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

He kept up between the public school teachers and the neighborhood.

He kept up between the public school teachers and the neighborhood. Beautiful country places were presented to the settlement for vacation purposes, and Miss Wald testifies that money for equipment and maintenance of non-paying guests came in by comparative readiness. Miss Wald mentions "Riverholm," overlooking the Hudson; "Camp Henry" on a beautiful lake; "The House in the Woods" and "Echo Hill Farm" as places lent by friends for the summer months.

The young are inevitably subject to two extremes in every kind of their hopes. Both of these extremes of exaggeration. They exaggerate the pleasure to be derived from the realization of their hopes, and they exaggerate the pain to be suffered when they are disappointed.

It would have been appreciated if the author had turned his proposition over and looked at the other side, pointing out that "sympathetic" treatment of the children in the end, and "ruthless" suppression may result in great gain. No doubt much of the modern mania for socialistic schemes, for "efficiency" and for making work pleasanter goes straight back to a relaxation of such discipline as Prof. Ladd endeavors in all his books to make, on grounds of the child's health and happiness.

How much freedom they enjoyed after they had made their choice is clear from Brisson: "You will see a young girl drive off with her sweetheart in a light carriage, and it will be a pleasure to see her go. When they are mothers, Boston women become reserved; their manner is dignified and reserved; they are uncommunicative, given over entirely to householding, they busy themselves solely with making their husbands happy and bringing up their children."

The greatest change has taken place in the amount of food consumed. Here is an account of a dinner given by George Washington in 1776, at which guests, including Chateaubriand, who describes it: "The table was set with a good dinner ready waiting and about twenty guests. The repast was in English fashion, of roasted meat and chicken, accompanied by vegetables of different kinds, and followed by a second course of pastry, which was very good."

After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three. After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three.

The volume has delightful bits of old worthies and several of old buildings, among them Yale College in 1807 and an election in Philadelphia in front of the State House. The most charming portrait is that of Mercy Warren, the wife of Gen. Warren.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

He kept up between the public school teachers and the neighborhood.

He kept up between the public school teachers and the neighborhood. Beautiful country places were presented to the settlement for vacation purposes, and Miss Wald testifies that money for equipment and maintenance of non-paying guests came in by comparative readiness. Miss Wald mentions "Riverholm," overlooking the Hudson; "Camp Henry" on a beautiful lake; "The House in the Woods" and "Echo Hill Farm" as places lent by friends for the summer months.

The young are inevitably subject to two extremes in every kind of their hopes. Both of these extremes of exaggeration. They exaggerate the pleasure to be derived from the realization of their hopes, and they exaggerate the pain to be suffered when they are disappointed.

It would have been appreciated if the author had turned his proposition over and looked at the other side, pointing out that "sympathetic" treatment of the children in the end, and "ruthless" suppression may result in great gain. No doubt much of the modern mania for socialistic schemes, for "efficiency" and for making work pleasanter goes straight back to a relaxation of such discipline as Prof. Ladd endeavors in all his books to make, on grounds of the child's health and happiness.

How much freedom they enjoyed after they had made their choice is clear from Brisson: "You will see a young girl drive off with her sweetheart in a light carriage, and it will be a pleasure to see her go. When they are mothers, Boston women become reserved; their manner is dignified and reserved; they are uncommunicative, given over entirely to householding, they busy themselves solely with making their husbands happy and bringing up their children."

The greatest change has taken place in the amount of food consumed. Here is an account of a dinner given by George Washington in 1776, at which guests, including Chateaubriand, who describes it: "The table was set with a good dinner ready waiting and about twenty guests. The repast was in English fashion, of roasted meat and chicken, accompanied by vegetables of different kinds, and followed by a second course of pastry, which was very good."

After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three. After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three.

The volume has delightful bits of old worthies and several of old buildings, among them Yale College in 1807 and an election in Philadelphia in front of the State House. The most charming portrait is that of Mercy Warren, the wife of Gen. Warren.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

He kept up between the public school teachers and the neighborhood.

He kept up between the public school teachers and the neighborhood. Beautiful country places were presented to the settlement for vacation purposes, and Miss Wald testifies that money for equipment and maintenance of non-paying guests came in by comparative readiness. Miss Wald mentions "Riverholm," overlooking the Hudson; "Camp Henry" on a beautiful lake; "The House in the Woods" and "Echo Hill Farm" as places lent by friends for the summer months.

The young are inevitably subject to two extremes in every kind of their hopes. Both of these extremes of exaggeration. They exaggerate the pleasure to be derived from the realization of their hopes, and they exaggerate the pain to be suffered when they are disappointed.

It would have been appreciated if the author had turned his proposition over and looked at the other side, pointing out that "sympathetic" treatment of the children in the end, and "ruthless" suppression may result in great gain. No doubt much of the modern mania for socialistic schemes, for "efficiency" and for making work pleasanter goes straight back to a relaxation of such discipline as Prof. Ladd endeavors in all his books to make, on grounds of the child's health and happiness.

How much freedom they enjoyed after they had made their choice is clear from Brisson: "You will see a young girl drive off with her sweetheart in a light carriage, and it will be a pleasure to see her go. When they are mothers, Boston women become reserved; their manner is dignified and reserved; they are uncommunicative, given over entirely to householding, they busy themselves solely with making their husbands happy and bringing up their children."

The greatest change has taken place in the amount of food consumed. Here is an account of a dinner given by George Washington in 1776, at which guests, including Chateaubriand, who describes it: "The table was set with a good dinner ready waiting and about twenty guests. The repast was in English fashion, of roasted meat and chicken, accompanied by vegetables of different kinds, and followed by a second course of pastry, which was very good."

After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three. After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three.

The volume has delightful bits of old worthies and several of old buildings, among them Yale College in 1807 and an election in Philadelphia in front of the State House. The most charming portrait is that of Mercy Warren, the wife of Gen. Warren.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

He kept up between the public school teachers and the neighborhood.

He kept up between the public school teachers and the neighborhood. Beautiful country places were presented to the settlement for vacation purposes, and Miss Wald testifies that money for equipment and maintenance of non-paying guests came in by comparative readiness. Miss Wald mentions "Riverholm," overlooking the Hudson; "Camp Henry" on a beautiful lake; "The House in the Woods" and "Echo Hill Farm" as places lent by friends for the summer months.

The young are inevitably subject to two extremes in every kind of their hopes. Both of these extremes of exaggeration. They exaggerate the pleasure to be derived from the realization of their hopes, and they exaggerate the pain to be suffered when they are disappointed.

It would have been appreciated if the author had turned his proposition over and looked at the other side, pointing out that "sympathetic" treatment of the children in the end, and "ruthless" suppression may result in great gain. No doubt much of the modern mania for socialistic schemes, for "efficiency" and for making work pleasanter goes straight back to a relaxation of such discipline as Prof. Ladd endeavors in all his books to make, on grounds of the child's health and happiness.

How much freedom they enjoyed after they had made their choice is clear from Brisson: "You will see a young girl drive off with her sweetheart in a light carriage, and it will be a pleasure to see her go. When they are mothers, Boston women become reserved; their manner is dignified and reserved; they are uncommunicative, given over entirely to householding, they busy themselves solely with making their husbands happy and bringing up their children."

The greatest change has taken place in the amount of food consumed. Here is an account of a dinner given by George Washington in 1776, at which guests, including Chateaubriand, who describes it: "The table was set with a good dinner ready waiting and about twenty guests. The repast was in English fashion, of roasted meat and chicken, accompanied by vegetables of different kinds, and followed by a second course of pastry, which was very good."

After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three. After these two courses they removed the table cloth and served apples and a quantity of nuts, which George Washington ate about two or three.

The volume has delightful bits of old worthies and several of old buildings, among them Yale College in 1807 and an election in Philadelphia in front of the State House. The most charming portrait is that of Mercy Warren, the wife of Gen. Warren.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.

With this freedom from metaphysical abstraction which gave favor for his successive inquiries into the nature of knowledge and belief, and the science of conduct, Prof. GEORGE THURMELL, L.D., of Yale University examines in "What May I Hope" (Longmans, Green), principally from the standpoint of social and religious relations, into the sources of the religiousness and the practical usefulness of human hopes.