

where his rulers often fail, not merely in professing, but in practising the doctrine of liberty, equality, fraternity."

The point of view from which the author of *Paris of the Parisians* in 1900 studied French life remained the same down to 1915, when he died. Nor did he ever change his interpretative methods into didactic or political ones. But it was inevitable that, as years passed, fresh knowledge and enlarged experience would come to the student of French life who, at twenty, sought to convey his impressions as he at that time received them. His impressions were not altered, nor, as a result of his increased knowledge of life, did he ever become himself less appreciative of the special virtues he discovered in the serious, as well as in the joyous, sides of the French art of living. On his own side, he remained to the end of his life (as so many of his friends testify) the same unworldly, joyous being, of profound and tender sympathies, impatient of all rules and systems save those that derive their authority from human kindness. But as a result of his inborn power of vision and gifts of observation and expression, his impressions became more lucid and were given greater force by the exceptional opportunities he enjoyed. During his residence in Paris, throughout the years when most of the essays in criticism contained in this volume were written, he was dramatic critic of French life and the French stage for *The Fortnightly Review*, and as Paris correspondent, given more or less a free