

broken English, a story which he tells me was told among others to his people as they sat around the fire in the evening. The story bears unmistakable likeness to some of "Brer Rabbit's" exploits.

My research has been too limited to warrant me in expressing an opinion where those who have made a lengthy study of the matter are still somewhat uncertain. But such slight opportunity as I have had points to Africa as the source of many of these tales. How they came there I do not know. Mr. Smith, the Amazonian Folk-lorist, says:—"One thing is certain, the animal stories told by our Negroes in our Southern States and in Brazil, were brought by them from Africa. Whether they originated there or with the Arabs or Egyptians, or with yet more ancient nations must still be an open question."

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OUR EDUCATIONAL PRINCIPLES AND IDEALS.*

(Concluded.)

In undertaking and carrying forward the work proposed to be done we require entire freedom in the exercise of all the functions of a self-competent body, an organism having an independent life. The professors must be so conditioned as to be leaders and guides in a real sense to their students in their several departments of study. In rendering the service for which they have been chosen they will not be striving for the mere acquisition of facts or curious lore on the part of their students, but for the evoking of their powers and the massing of them in compact and noble character. The conduct of study and discipline for these high ends must of necessity tax the best efforts possible to any body of educators. Unless, therefore, they are conditioned for independent and responsible service, severally and as a body,

*Address by Theodore H. Rand, D.C.L., Chairman of the Faculty of Arts, on the inauguration of the Arts Department of McMaster University, October, 1890.