

are superior to these for educational purposes, because they are true. We venture to suggest that this begs the question. *Ex hypothesi*, we are not teaching either set of stories for the value of their facts, but as a method of awakening that wonder which is the source of all knowledge, the imagination and sympathy which lie at the basis of all science, all discovery, all poetry, all religion.

If the true stories of science and history be used in this way to awaken wonder, fairy-stories, that are beyond the sphere of experience altogether, will surely do it better than stories that awaken a wonder that is to be immediately stilled by a natural explanation. We doubt whether children ever really suppose these stories to be true, and the objection to a "magic wand" as an unscientific conception therefore falls to the ground. We would go further, and say that there is a danger in the reverse process, a danger in giving the child scientific explanations he cannot understand and ethical instruction to which he can only give a notional assent, of making him a little prig, that is, a little being inflated by notions, and not really trained by convictions and real knowledge. We are surrounded by mystery; it is not good even for adults to be always trying to solve the problems of the Universe. It may be as necessary for the child's spiritual nature that there should be a fairy-land, where all is unreal, unexplained, unmoral, as a land of prolonged slumber to which the needs of his physical nature invite him. There is, moreover, one ethical lesson that does underlie these tales, and that is that the animals are not merely an inferior race created for the service of man, but a world in itself, with its own needs, its own laws, and its own rights. Greater even than science or knowledge of nature is Nature herself. We all

know the saying about the difficulty of expelling Nature: she has a trick of returning. Expel! "Reynard the Fox," and "Brer Rabbit" steps in; expel "Brer Rabbit," and, behold! "Hathi" and "Bagheera" and the rest of the jungle folk are with us. The vitality of fairy stories is perhaps an evidence of their being of some real service to the world.

What is to be substituted? "Let us keep the form but change the content," says the lecturer. "For 'Sinbad the Sailor' let us have 'Masterman Ready.'" Well, we will grant him that. Ourselves, in our gracious youth, have been held by the glittering eye of that old seaman. But for the old Greek legends the lecturer would substitute Mr. Smiles' "Self-Help." Shade of Matthew Arnold! We would commend to the lecturer his great predecessor's remarks on this subject, and especially what he says about the moral condition of the youth who was determined to *get on*, and said every day to himself, looking at his master's factory: "Some day I will be master of that concern."—*The Educational Times*.

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All language and literature are full of general observations on life, both as to what it is and how to conduct oneself in it; observations which everybody knows, which everybody repeats or hears with acquiescence, which are received as truisms, yet of which most people first truly learn the meaning when experience, generally of a painful kind, has made it a reality to them.—*John Stuart Mill*.

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Courage in all the worlds is the same courage. Truth before the throne of God is the same thing as when neighbor talks with neighbor on the street.