

Bright's audacity (so far as that endowment might avail) had enabled him to take full advantage of whatever capabilities they offered. Yet, in spite of my experience of his free way of handling them, I did not quite see, I confess, how he could have obviated all the difficulties in the way of rendering them presentable to children. These old legends, so brimming over with everything that is most abhorrent to our Christianized moral sense,—some of them so hideous, others so melancholy and miserable, amid which the Greek tragedians sought their themes, and moulded them into the sternest forms of grief that ever the world saw; was such material the stuff that children's playthings should be made of! How were they to be purified? How was the blessed sunshine to be thrown into them?

But Eustace told me that these myths were the most singular things in the world, and that he was invariably astonished, whenever he began to relate one, by the readiness with which it adapted itself to the childish purity of his auditors. The objectionable characteristics seem to be a parasitical growth, having no essential connection with the original fable. They fall away, and are thought of no more, the instant he puts his imagination in sympathy with the innocent little circle, whose wide-open eyes are fixed so eagerly upon him. Thus the stories (not by any strained effort of the narrator's, but in harmony with their inherent germ) transform themselves, and reassume the shapes which they might be supposed to possess in the pure childhood of the world. When the first poet or romancer told these marvellous legends (such is Eustace Bright's opinion), it was still the Golden Age. Evil had never yet existed; and sorrow, misfortune, crime,

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