

which are not touched or realized by this brigade regimen. He begins to know that two or more growing souls cannot be yoked together and marched as a unit to the highest destiny possible to each.—*Intelligence*.

DOCTORS DIFFER.—“I am quite sure that many trifles are not worth the serious counsels expended upon them. Reading or telling a story, for instance, has become as grave a matter as choosing a laureate, and many a mother must stand aghast at the conflicting admonitions bestowed upon her: Read fairy tales. Don't read fairy tales. Read about elves. Don't read about ogres. Read of heroic deeds. Don't read of bloody battles. Avoid too much instruction. Be as subtly instructive as you can. Make your stories long. Make your stories short. Work the moral in. Leave the moral out. Try and please the older children. Try and charm the younger ones. Study the tastes of boys. Follow the fancies of girls. By degrees the harassed parent who endeavours to obey these instructions will cease telling stories at all, confident that the task, which once seemed so simple and easy, must lie far beyond her limited intelligence.”—*Agnes Repplier, in the N. A. Review*.

EDUCATIONAL GAMES.—“For my part, I do not believe that all the kindergarten games in Christendom, all the gentle joy of pretending you were a swallow and had your little baby swallows cuddled under your wing, can compare for an instant with the lost delight of playing ‘London Bridge’ [‘Oranges and Lemons’] in the dusk of a summer evening, or in the dimly-lit schoolroom at bedtime. There was a mysterious fascination in the words whose meaning no one understood, and no one sought to understand—

‘Here comes a candle to light you to bed,
And here comes a hatchet to cut off your head.’—

And then the sudden grasp of four strong little arms, and a pleasing thrill of terror at a danger which was no danger—only a shadow and a remembrance of some dim horror in the past, living for generations in the unbroken traditions of play.”—*Agnes Repplier, in the N. A. Review*.

NATIONAL LIFE AND CHARACTER.

—If we view the history of the progressive races of the Western world, as a whole, we may properly regard it as the history of the evolution of human personality. The two greatest factors in that evolution have been Roman jurisprudence and Christianity. At the dawn of European history neither personal freedom nor individual ownership can be said to have existed. The family, not the individual, was the social unit. The unemancipated son differed nothing from a slave. Woman was never emancipated: as daughter, or as wife, she was in perpetual tutelage. The work of the great jurists of Rome was gradually to vindicate individual freedom of person and property: to shape, on rational principles, the law of private right. Christianity took up their work and carried it further than the lawyers had dreamed of. Their conception of a person was a man endowed with civil status—*homo civili statu præditus*. Very different is the Christian conception. It accounts free volition—the power of choosing a course of action without regard to the weight of motives for or against that course—the essence, the very form of personality, for such freedom is the condition of the realization of the ethical end in virtue of which personality is predicated of man. Mr. Mill truly witnesses that the separa-