Indinan Fatry Tales. Mr. Ralston, in his interesting in duction to Miss Stokes' admersing ile seleo-
tion of Indian Fairy Tales, und some of the cromicicteriembiblincees ances between the oharneteristic
tairy tales, but he appears to be fairy tales, but he appears to be
ing rather of the structure and
ter of the tales the

 are, to our mind, even more inter
than they aro merely as at ales, seems to ns worth while to piek
some of the points in which the
characteristics difier from, thos thin
farly tembodied in the traditions of
Vestern people. And in the Inrly embodied in the traditions of
Western peopole. And in the fin
place these Indian firy thate seem
stories less of children than of men an
s.





 Who dees everyther hing just as the grown
ap heroof the Weetern thories would ac
complish it, and without any of the accompaniments of colididish hife. Again
the assistance rendered to the hero
heroine of the tale by the wonderful in truments they employ is usually at lea one gets the impression that these mag
cal aids or instruments are mere ace
dents in the story, points of it at all. In the Western tale
 machinery of marrel to the end, till
head off, or the process is pertorme
whatever it may be, which restores it s leverinal may be, which restores But in the Indin
iry-story there is no strong pr stance, in the story of "The
onquered by the Kings Son, $n v$
the tiger-cob and the eanglet who in the young prince and and take whar to t
sortunes are hardly of any use to hin after the last graat strucrgle by rippin him to keep him warm till he revive
again; but for the rest, they are mer
glorious appendiuges to his fortunes. The
 n from the sun," but the tiger-cu
s. not even acompany him in most
labors at all. In a Weestern tale, w idence of wistom mond astonishin ribed to nny such followers. Again,
the Western tales the greatest possibl
mado of the magical powers of inani-
 ful Hindoo superstition which we find
his solume is thio story of the man whi
went to oeek his fate, and found in tin th
bhape of a prostrate stone-prostrate shape olizing his estreme misery - whic
stone he beat with a thineck stick till nig
fell, when "Good sent a sonl into til fell, when "God sent a asol into that
poor man's fato, and it became a man
who stood looking the poor man, an
said, Why have you beaten me me much ?"" when the man replies, " B
canase you were lying down, and I
very por, and
dren ane thome my wife and
 the man's prosperons condition. This
cortainly, is anything but in firy story
thongh there are smboriinate element in it of the fairy story kind. It sugges
very powernally how dead a thing Fite
sppears to the peoples mind in Indi,
thet it soouta be represented by an up that it should be represented by an ap
right stone for the prosperous. and
prostrate stone for the miserabie. Ye

 s decree of neecesity behind God the the
notion, numely, that there is God be
hind, thoough not within, the ordinar
decree of gice looks as it it expressed the genius
less patient and resigned race than The comis element in the Hindo
fairy stories is to us hardily comic. Cairy stories is to as harrily comic.
consist in such monstrous exgigern
tions of foats of strength and skill thut ment of possibility requisite to
imposisifity a p pasuibe air.
the wresters dan ephants in one throw onto the roor
the Rapin's palace; when, a bunde
of cameis fill into a princess' eye; whe



 more suocestal is the tory. In merestern faciry | the oonditions by which the wondor 10 |
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 The Baltimore thermometersh have bee







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