

forces are at work which produce changes. It is natural to the child—to whom already an adult seems to have practically unlimited powers and skill—to make these forces the attributes of some person or being. His fairy queen shall have this power of transforming herself and other things. His hero shall out-do the bird in swiftness; his strength shall be the strength of ten; his purse shall keep perpetual Christmas Eve, and its contents be ever mysteriously renewed. In fact, every characteristic of fairyland can be easily seen to be directly derived from the child's observation of his surroundings; and the strangeness of the combinations is due to lack of experience, to imperfect observation, and to a strong tendency to idealise and exaggerate. In other words, fairy stories are the natural spontaneous constructions of childhood made out of material gathered by itself, but whose conditions and inter-relations it does not yet fully understand. It is natural that in the fairy world things should suffer but little restrictions from natural laws and material necessities; and that, in order to gain the freest scope for idealization and movement, spirit, as Miss Anna Buckland puts it, should be given a kind of superior action over matter. This is why, in my opinion, children love fairy stories—far more than because they give a vague pleasurable emotion or excite wonder; and it is for this reason that I hold that such stories

may be made of great educational use in the earlier stages. They are in harmony in those stages with the child's own mode of mental activity, and by using them we fulfil that great law of teaching—begin with what interests now, and move gradually and connectedly to what shall interest hereafter. I may add that it is almost exclusively among fairy stories that there are to be found tales not only suitable for little children, but also really belonging to a high form of literature, while the best of them, such as "The Sleeping Beauty" or "Beauty and the Beast," contain fresh and naïve touches of ethical teaching of the very kind we need—the brave struggle of the prince through the tangled wood, the triumph of love that has learnt to look through an unpleasant exterior to the heart within, with many another unobtrusive lesson which lures us on to virtue.

*(To be continued.)*

New occasions teach new duties;

Time makes ancient good uncouth;  
They must upward still, and onward,  
who would keep abreast of Truth!

Lo, before us gleam her camp-fires  
We ourselves must pilgrims be,  
Launch our Mayflower and steer  
boldly through the desperate winter  
sea,

Nor attempt the Future's portal, with  
the Past's blood-rusted key.

*Lowell.*

### HINTS ON SCHOOL ETIQUETTE.

**T**HERE are many who underestimate the importance of etiquette, and who regard the social usages of representative society as in the nature of affectation. This is a grave error. A regard for social usages has much to do with success

in life. Men sometimes succeed without it; yet where some succeed, many fail because of their lack in this respect.

Many a young man of ability has been handicapped in the race for honor and fame by not having learned