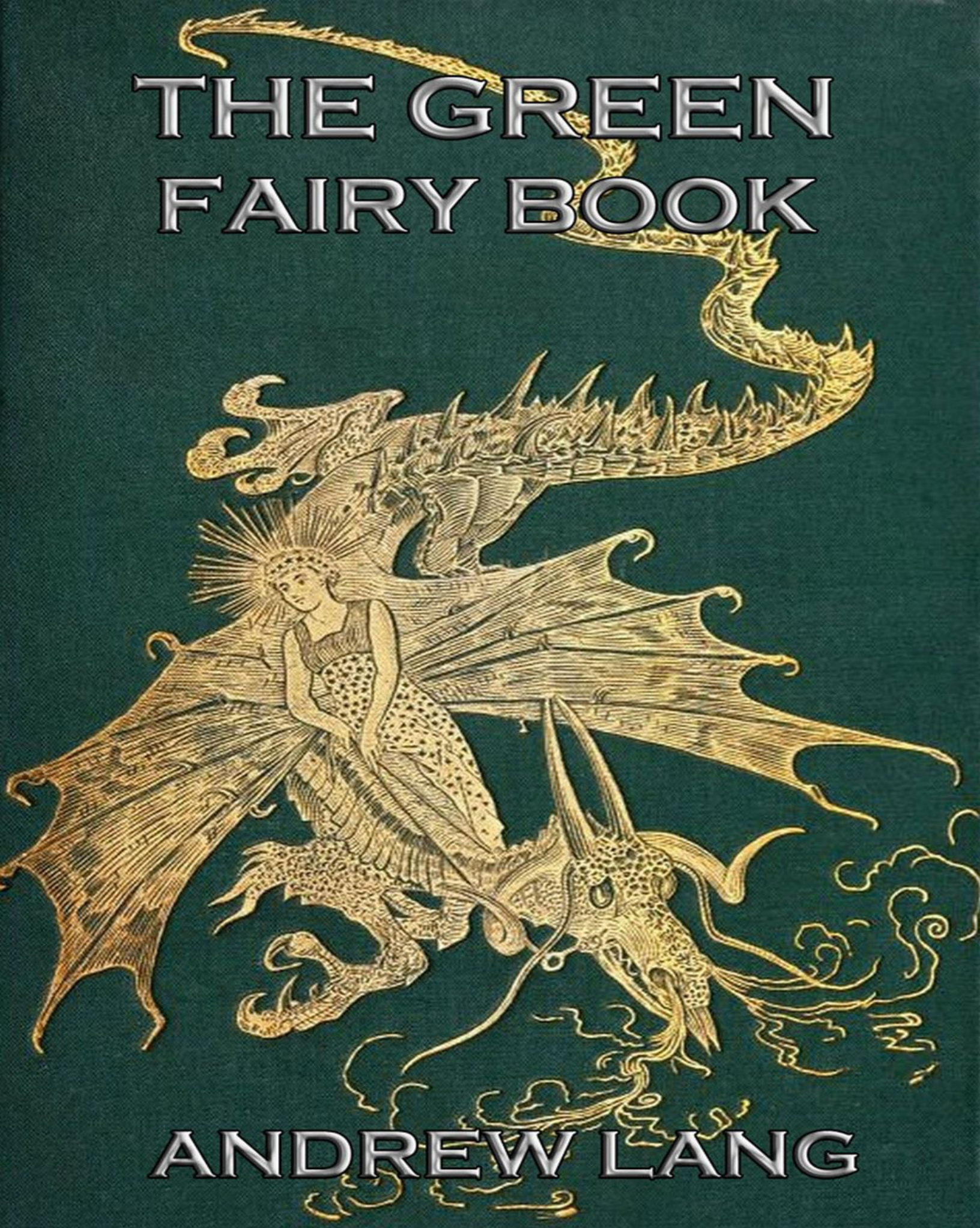
THE GREEN FAIRY BOOK



ANDREW LANG

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ANDREW LANG (1844-1912)

Biographical Sketch from "Portraits And Sketches" by Edmund Gosse

INVITED to note down some of my recollections of Andrew Lang, I find myself suspended between the sudden blow of his death and the slow development of memory, now extending in unbroken friendship over thirty-five years. The magnitude and multitude of Lang's performances, public and private, during that considerable length of time almost

paralyse expression; it is difficult to know where to begin or where to stop. Just as his written works are so extremely numerous as to make a pathway through them a formidable task in bibliography, no one book standing out predominant, so his character, intellectual and moral, was full -of so many apparent inconsistencies, so many pitfalls for rash assertion, so many queer caprices of impulse, that in a whole volume of analysis, which would be tedious, one could scarcely do justice to them all. I will venture to put down, almost at haphazard, what I remember that seems to me to have been overlooked, or inexactly stated, by those who wrote, often very sympathetically, at the moment of his death, always premising that I speak rather of a Lang of from 1877 to 1890, when I saw him very frequently, than of a Lang whom younger people met chiefly in Scotland.

When he died, all the newspapers were loud in proclaiming his "versatility." But I am not sure that he was not the very opposite of versatile. I take "versatile" to mean changeable, fickle, constantly ready to alter direction with the weather-cock. The great instance of versatility in literature is Ruskin, who adopted diametrically different views of the same subject at different times of his life, and defended them with equal ardour. To be versatile seems to be unsteady, variable. But Lang was through his long career singularly unaltered; he never changed his point of view; what he liked and admired as a youth he liked and admired as an elderly man. It is true that his interests and knowledge were vividly drawn along a surprisingly large number of channels, but while there was abundance there does not seem to me to have been versatility. If a huge body of water boils up from a crater, it may pour down a dozen paths, but these will always be the same; unless there is an earthquake, new cascades will not form nor old rivulets run dry. In some authors earthquakes do take place as in Tolstoy, for instance, and in S. T. Coleridge but nothing of

this kind was ever manifest in Lang, who was extraordinarily multiform, yet in his varieties strictly consistent from Oxford to the grave. As this is not generally perceived, I will take the liberty of expanding my view of his intellectual development.

To a superficial observer in late life the genius of Andrew Lang had the characteristics which we are in the habit of identifying with precocity. Yet he had not been, as a writer, precocious in his youth. One slender volume of verses represents all that he published in book-form before his thirty-fifth year. No doubt we shall learn in good time what he was doing before he flashed upon the world of journalism in all his panoply of graces, in 1876, at the close of his Merton fellowship. He was then, at all events, the finest finished product of his age, with the bright armour of Oxford burnished on his body to such a brilliance that humdrum eyes could hardly bear the radiance of it. Of the terms behind, of the fifteen years then dividing him from St. Andrews, we know as yet but little; they were years of insatiable acquirement, incessant reading, and talking, and observing gay preparation for a life to be devoted, as no other life in our time has been, to the stimulation of other people's observation and talk and reading. There was no cloistered virtue about the bright and petulant Merton don. He was already flouting and jesting, laughing with Ariosto in the sunshine, performing with a snap of his fingers tasks which might break the back of a pedant, and concealing under an affectation of carelessness a literary ambition which knew no definite bounds.

In those days, and when he appeared for the first time in London, the poet was paramount in him. Jowett is said to have predicted that he would be greatly famous in this line, but I know not what evidence Jowett had before him. Unless I am much mistaken, it was not until Lang left

Balliol that his peculiar bent became obvious. Up to that time he had been a promiscuous browser upon books, much occupied, moreover, in the struggle with ancient Greek, and immersed in Aristotle and Homer. But in the early days of his settlement at Merton he began to concentrate his powers, and I think there were certain influences which were instant and far-reaching. Among them one was pre-eminent. When Andrew Lang came up from St. Andrews he had found Matthew Arnold occupying the ancient chair of poetry at Oxford. He was a listener at some at least of the famous lectures which, in 1865, were collected as "Essays in Criticism"; while one of his latest experiences as a Balliol undergraduate was hearing Matthew Arnold lecture on the study of Celtic literature. His conscience was profoundly stirred by "Culture and Anarchy" (1869); his sense of prose-form largely determined by "Friendship's Garland" (1871). I have no hesitation in saying that the teaching and example of Matthew Arnold prevailed over all other Oxford influences upon the intellectual nature of Lang, while, although I think that his personal acquaintance with Arnold was very slight, yet in his social manner there was, in early days, not a little imitation of Arnold's aloofness and superfine delicacy of address. It was unconscious, of course, and nothing would have enraged Lang more than to have been accused of "imitating Uncle Matt."

The structure which his own individuality now began to build on the basis supplied by the learning of Oxford, and in particular by the study of the Greeks, and "dressed" by courses of Matthew Arnold, was from the first eclectic. Lang eschewed as completely what was not sympathetic to him as he assimilated what was attractive to him. Those who speak of his "versatility" should recollect what large tracts of the literature of the world, and even of England, existed outside the dimmest apprehension of Andrew Lang. It is, however, more useful to consider what he did

apprehend; and there were two English books, published in his Oxford days, which permanently impressed him: one of these was "The Earthly Paradise," the other D. G. Rossetti's " Poems." In after years he tried to divest himself of the traces of these volumes, but he had fed upon their honey-dew and it had permeated his veins.

Not less important an element in the garnishing of a mind already prepared for it by academic and aesthetic studies was the absorption of the romantic part of French literature. Andrew Lang in this, as in everything else, was selective. He dipped into the wonderful lucky-bag of France wherever he saw the glitter of romance. Hence his approach, in the early seventies, was threefold: towards the mediaeval *lais* and *chansons*, towards the sixteenth-century Pleiade, and towards the school of which Victor Hugo was the leader in the nineteenth century. For a long time Ronsard was Lang's poet of intensest predilection; and I think that his definite ambition was to be the Ronsard of modern England, introducing a new poetical dexterity founded on a revival of pure humanism. He had in those days what he lost, or at least dispersed, in the weariness and growing melancholia of later years a splendid belief in poetry as a part of the renown of England, as a heritage to be received in reverence from our fathers, and to be passed on, if possible, in a brighter flame. This honest and beautiful ambition to shine as one of the permanent benefactors to national verse, in the attitude so nobly sustained four hundred years ago by Du Bellay and Ronsard, was unquestionably felt by Andrew Lang through his bright intellectual April, and supported him from Oxford times until 1882, when he published " Helen of Troy." The cool reception of that epic by the principal judges of poetry caused him acute disappointment, and from that time forth he became less eager and less serious as a poet, more and more petulantly expending his wonderful technical gift on

fugitive subjects. And here again, when one comes to think of it, the whole history repeated itself, since in " Helen of Troy " Lang simply suffered as Ronsard had done in the "Franciade." But the fact that 1882 was his year of crisis, and the tomb of his brightest ambition, must be recognised by every one who closely followed his fortunes at that time. Lang's habit of picking out of literature and of life the plums of romance, and these alone, comes to be, to the dazzled observer of his extraordinarily vivid intellectual career, the principal guiding line. This determination to dwell, to the exclusion of all other sides of any question, on its romantic side is alone enough to rebut the charge of versatility. Lang was in a sense encyclopaedic; but the vast dictionary of his knowledge had blank pages, or pages pasted down, on which he would not, or could not, read what experience had printed. Absurd as it sounds, there was always something maidenly about his mind, and he glossed over ugly matters, sordid and dull conditions, so that they made no impression whatever upon him. He had a trick, which often exasperated his acquaintances, of declaring that he had " never heard " of things that everybody else was very well aware of. He had " never heard the name " of people he disliked, of books that he thought tiresome, of events that bored him; but, more than this, he used the formula for things and persons whom he did not wish to discuss. I remember meeting in the street a famous professor, who advanced with uplifted hands, and greeted me with " What do you think Lang says now? That he has never heard of Pascal! " This merely signified that Lang, not interested (at all events for the moment) in Pascal nor in the professor, thus closed at once all possibility of discussion.

It must not be forgotten that we have lived to see him, always wonderful indeed, and always passionately devoted to perfection and purity, but worn, tired, harassed by the

unceasing struggle, the lifelong slinging of sentences from that inexhaustible ink-pot. In one of the most perfect of his poems, " Natural Theology," Lang speaks of Cagn, the great hunter, who once was kind and good, but who was spoiled by fighting many things. Lang was never " spoiled," but he was injured; the surface of the radiant coin was rubbed by the vast and interminable handling of journalism. He was jaded by the toil of writing many things. Hence it is not possible but that those who knew him intimately in his later youth and early middle-age should prefer to look back at those years when he was the freshest, the most exhilarating figure in living literature, when a star seemed to dance upon the crest of his already silvering hair. Baudelaire exclaimed of Theophile Gautier: " Homme heureux! homme digne d'envie! il n'a jamais aimé que le Beau!" and of Andrew Lang in those brilliant days the same might have been said. As long as he had confidence in beauty he was safe and strong; and much that, with all affection and all respect, we must admit was rasping and disappointing in his attitude to literature in his later years, seems to have been due to a decreasing sense of confidence in the intellectual sources of beauty. It is dangerous, in the end it must be fatal, to sustain the entire structure of life and thought on the illusions of romance. But that was what Lang did he built his house upon the rainbow.

The charm of Andrew Lang's person and company was founded upon a certain lightness, an essential gentleness and elegance which were relieved by a sharp touch; just as a very dainty fruit may be preserved from mawkishness by something delicately acid in the rind of it. His nature was slightly inhuman; it was unwise to count upon its sympathy beyond a point which was very easily reached in social intercourse. If any simple soul showed an inclination, in eighteenth-century phrase, to " repose on the bosom " of

Lang, that support was immediately withdrawn, and the confiding one fell among thorns. Lang was like an Angora cat, whose gentleness and soft fur, and general aspect of pure amenity, invite to caresses, which are suddenly met by the outspread paw with claws awake. This uncertain and freakish humour was the embarrassment of his friends, who, however, were preserved from despair by the fact that no malice was meant, and that the weapons were instantly sheathed again in velvet. Only, the instinct to give a sudden slap, half in play, half in fretful caprice, was incorrigible. No one among Lang's intimate friends but had suffered from this feline impulse, which did not spare even the serenity of Robert Louis Stevenson. But, tiresome as it sometimes was, this irritable humour seldom cost Lang a friend who was worth preserving. Those who really knew him recognised that he was always shy and usually tired.

His own swift spirit never brooded upon an offence, and could not conceive that any one else should mind what he himself minded so little and forgot so soon. Impressions swept over him very rapidly, and injuries passed completely out of his memory. Indeed, all his emotions were too fleeting, and in this there was something fairy-like; quick and keen and blithe as he was, he did not seem altogether like an ordinary mortal, nor could the appeal to gross human experience be made to him with much chance of success. This, doubtless, is why almost all imaginative literature which is founded upon the darker parts of life, all squalid and painful tragedy, all stories that " don't end well" all religious experiences, all that is not superficial and romantic, was irksome to him. He tried sometimes to reconcile his mind to the consideration of real life; he concentrated his matchless powers on it; but he always disliked it. He could persuade himself to be partly just to Ibsen or Hardy or Dostoieffsky, but what he really enjoyed was Dumas pêre, because that fertile romance-writer rose

serene above the phenomena of actual human experience. We have seen more of this type in English literature than the Continental nations have in theirs, but even we have seen no instance of its strength and weakness so eminent as Andrew Lang. He was the fairy in our midst, the wonder-working, incorporeal, and tricksy fay of letters, who paid for all his wonderful gifts and charms by being not quite a man of like passions with the rest of us. In some verses which he scribbled to R.L.S. and threw away, twenty years ago, he acknowledged this unearthly character, and, speaking of the depredations of his kin, he said:

Faith, they might steal me, w? ma will,
And, ken'd I ony fairy hill
I#d lay me down there, snod and still,
Their land to win;
For, man, I maistly had my fill
O' this world's din

His wit had something disconcerting in its impishness. Its rapidity and sparkle were dazzling, but it was not quite human; that is to say, it conceded too little to the exigencies of flesh and blood. If we can conceive a seraph being fanny, it would be in the manner of Andrew Lang. Moreover, his wit usually danced over the surface of things, and rarely penetrated them. In verbal parry, in ironic misunderstanding, in breathless agility of topsy-turvy movement, Lang was like one of Milton's " yellow-skirted fays," sporting with the helpless, moon-bewildered traveller. His wit often had a depressing, a humiliating effect, against which one's mind presently revolted. I recollect an instance which may be thought to be apposite: I was passing through a phase of enthusiasm for Emerson, whom Lang very characteristically detested, and I was so ill-advised as to show him the famous epigram called " Brahma." Lang read it with a snort of derision (it appeared

to be new to him), and immediately he improvised this parody:

If the wild bowler thinks he bowls,
Or if the batsman thinks he's bowled,
They know not, poor misguided souls,
They, too, shall perish unconsoled.
I am the batsman and the bat,
I am the bowler and the ball,
The umpire, the pavilion cat,
The roller, pitch and stumps, and all

This would make a pavilion cat laugh, and I felt that Emerson was done for. But when Lang had left me, and I was once more master of my mind, I reflected that the parody was but a parody, wonderful for its neatness and quickness, and for its seizure of what was awkward in the roll of Emerson's diction, but essentially superficial. However, what would wit be if it were profound? I must leave it there, feeling that I have not explained why Lang's extraordinary drollery in conversation so often left on the memory a certain sensation of distress.

But this was not the characteristic of his humour at its best, as it was displayed throughout the happiest period of his work. If, as seems possible, it is as an essayist that he will ultimately take his place in English literature, this element will continue to delight fresh generations of enchanted readers. I cannot imagine that the preface to his translation of " Theocritus," "Letters to Dead Authors," "In the Wrong Paradise," " Old Friends," and " Essays in Little " will ever lose their charm; but future admirers will have to pick their way to them through a tangle of history and anthropology and mythology, where there may be left no perfume and no sweetness. I am impatient to see this vast mass of writing reduced to the limits of its author's delicate, true, but

somewhat evasive and ephemeral. genius. However, as far as the circumstances of his temperament permitted, Andrew Lang has left with us the memory of one of our most surprising contemporaries, a man of letters who laboured without cessation from boyhood to the grave, who pursued his ideal with indomitable activity and perseverance, and who was never betrayed except by the loftiness of his own endeavour. Lang's only misfortune was not to be completely in contact with life, and his work will survive exactly where he was most faithful to his innermost illusions.

GORGONZOLA FLIES OFF ON HER DRAGON

THE GREEN FAIRY BOOK

TO THE FRIENDLY READER

This is the third, and probably the last, of the Fairy Books of many colours. First there was the *Blue Fairy Book*; then, children, you asked for more, and we made up the *Red Fairy Book*; and, when you wanted more still, the *Green Fairy Book* was put together. The stories in all the books are borrowed from many countries; some are French, some German, some Russian, some Italian, some Scottish, some English, one Chinese. However much these nations differ about trifles, they all agree in liking fairy tales. The reason, no doubt, is that men were much like children in their minds long ago, long, long ago, and so before they took to writing newspapers, and sermons, and novels, and long poems, they told each other stories, such as you read in the fairy books. They believed that witches could turn people into beasts, that beasts could speak, that magic rings could make their owners invisible, and all the other wonders in the stories. Then, as the world became grown-up, the fairy tales which were not written down would have been quite forgotten but that the old grannies remembered them, and told them to the little grandchildren: and when they, in their turn, became grannies, they remembered them, and told them also. In this way these tales are older than reading and writing, far older than printing. The oldest fairy tales ever written down were written down in Egypt, about Joseph's time, nearly three thousand five hundred years ago. Other fairy stories Homer knew, in Greece, nearly three thousand years ago, and he made them all up

into a poem, the *Odyssey*, which I hope you will read some day. Here you will find the witch who turns men into swine, and the man who bores out the big foolish giant's eye, and the cap of darkness, and the shoes of swiftness, that were worn later by Jack the Giant-Killer. These fairy tales are the oldest stories in the world, and as they were first made by men who were childlike for their own amusement, so they amuse children still, and also grown-up people who have not forgotten how they once were children.

Some of the stories were made, no doubt, not only to amuse, but to teach goodness. You see, in the tales, how the boy who is kind to beasts, and polite, and generous, and brave, always comes best through his trials, and no doubt these tales were meant to make their hearers kind, unselfish, courteous, and courageous. This is the moral of them. But, after all, we think more as we read them of the diversion than of the lesson. There are grown-up people now who say that the stories are not good for children, because they are not true, because there are no witches, nor talking beasts, and because people are killed in them, especially wicked giants. But probably you who read the tales know very well how much is true and how much is only make-believe, and I never yet heard of a child who killed a very tall man merely because Jack killed the giants, or who was unkind to his stepmother, if he had one, because, in fairy tales, the stepmother is often disagreeable. If there are frightful monsters in fairy tales, they do not frighten you now, because that kind of monster is no longer going about the world, whatever he may have done long, long ago. He has been turned into stone, and you may see his remains in museums. Therefore, I am not afraid that you will be afraid of the magicians and dragons; besides, you see that a really brave boy or girl was always their master, even in the height of their power.

Some of the tales here, like *The Half-Chick*, are for very little children; others for older ones. The longest tales, like *Heart of Ice*, were not invented when the others were, but were written in French, by clever men and women, such as Madame d'Aulnoy, and the Count de Caylus, about two hundred years ago. There are not many people now, perhaps there are none, who can write really good fairy tales, because they do not believe enough in their own stories, and because they want to be wittier than it has pleased Heaven to make them.

So here we give you the last of the old stories, for the present, and hope you will like them, and feel grateful to the Brothers Grimm, who took them down from the telling of old women, and to M. Sébillot and M. Charles Marelles, who have lent us some tales from their own French people, and to Mr. Ford, who drew the pictures, and to the ladies, Miss Blackley, Miss Alma Alleyne, Miss Eleanor Sellar, Miss May Sellar, Miss Wright, and Mrs. Lang, who translated many of the tales out of French, German, and other languages.

If we have a book for you next year, it shall not be a fairy book. What it is to be is a secret, but we hope that it will not be dull. So good-bye, and when you have read a fairy book, lend it to other children who have none, or tell them the stories in your own way, which is a very pleasant mode of passing the time.

THE BLUE BIRD

Once upon a time there lived a King who was immensely rich. He had broad lands, and sacks overflowing with gold and silver; but he did not care a bit for all his riches,

because the Queen, his wife, was dead. He shut himself up in a little room and knocked his head against the walls for grief, until his courtiers were really afraid that he would hurt himself. So they hung feather-beds between the tapestry and the walls, and then he could go on knocking his head as long as it was any consolation to him without coming to much harm. All his subjects came to see him, and said whatever they thought would comfort him: some were grave, even gloomy with him; and some agreeable, even gay; but not one could make the least impression upon him. Indeed, he hardly seemed to hear what they said. At last came a lady who was wrapped in a black mantle, and seemed to be in the deepest grief. She wept and sobbed until even the King's attention was attracted; and when she said that, far from coming to try and diminish his grief, she, who had just lost a good husband, was come to add her tears to his, since she knew what he must be feeling, the King redoubled his lamentations. Then he told the sorrowful lady long stories about the good qualities of his departed Queen, and she in her turn recounted all the virtues of her departed husband; and this passed the time so agreeably that the King quite forgot to thump his head against the feather-beds, and the lady did not need to wipe the tears from her great blue eyes as often as before. By degrees they came to talking about other things in which the King took an interest, and in a wonderfully short time the whole kingdom was astonished by the news that the King was married again—to the sorrowful lady.

Now the King had one daughter, who was just fifteen years old. Her name was Fiordelisa, and she was the prettiest and most charming Princess imaginable, always gay end merry. The new Queen, who also had a daughter, very soon sent for her to come to the Palace. Turritella, for that was her name, had been brought up by her godmother, the Fairy Mazilla, but in spite of all the care bestowed upon her, she was neither beautiful nor gracious. Indeed, when the Queen saw how ill-tempered and ugly she appeared beside Fiordelisa she was in despair, and did everything in her power to turn the King against his own daughter, in the hope that he might take a fancy to Turritella. One day the

King said that it was time Fiordelisa and Turritella were married, so he would give one of them to the first suitable Prince who visited his Court. The Queen answered:

'My daughter certainly ought to be the first to be married; she is older than yours, and a thousand times more charming!'

The King, who hated disputes, said, 'Very well, it's no affair of mine, settle it your own way.'

Very soon after came the news that King Charming, who was the most handsome and magnificent Prince in all the country round, was on his way to visit the King. As soon as the Queen heard this, she set all her jewellers, tailors, weavers, and embroiderers to work upon splendid dresses and ornaments for Turritella, but she told the King that Fiordelisa had no need of anything new, and the night before the King was to arrive, she bribed her waiting woman to steal away all the Princess's own dresses and jewels, so that when the day came, and Fiordelisa wished to adorn herself as became her high rank, not even a ribbon could she find.

However, as she easily guessed who had played her such a trick, she made no complaint, but sent to the merchants for some rich stuffs. But they said that the Queen had expressly forbidden them to supply her with any, and they dared not disobey. So the Princess had nothing left to put on but the little white frock she had been wearing the day before; and dressed in that, she went down when the time of the King's arrival came, and sat in a corner hoping to escape notice. The Queen received her guest with great ceremony, and presented him to her daughter, who was gorgeously attired, but so much splendour only made her ugliness more noticeable, and the King, after one glance at

her, looked the other way. The Queen, however, only thought that he was bashful, and took pains to keep Turritella in full view. King Charming then asked if there was not another Princess, called Fiordelisa.

'Yes,' said Turritella, pointing with her finger, 'there she is, trying to keep out of sight because she is not smart.'

At this Fiordelisa blushed, and looked so shy and so lovely, that the King was fairly astonished. He rose, and bowing low before her, said—

'Madam, your incomparable beauty needs no adornment.'

'Sire,' answered the Princess, 'I assure you that I am not in the habit of wearing dresses as crumpled and untidy as this one, so I should have been better pleased if you had not seen me at all.'

'Impossible!' cried King Charming. 'Wherever such a marvellously beautiful Princess appears I can look at nothing else.'

Here the Queen broke in, saying sharply—

'I assure you, Sire, that Fiordelisa is vain enough already. Pray make her no more flattering speeches.'

The King quite understood that she was not pleased, but that did not matter to him, so he admired Fiordelisa to his heart's content, and talked to her for three hours without stopping.

The Queen was in despair, and so was Turritella, when they saw how much the King preferred Fiordelisa. They complained bitterly to the King, and begged and teased him, until he at last consented to have the Princess shut up somewhere out of sight while King Charming's visit lasted. So that night, as she went to her room, she was seized by four masked figures, and carried up into the topmost room of a high tower, where they left her in the deepest dejection. She easily guessed that she was to be kept out of sight for fear the King should fall in love with her; but then, how disappointing that was, for she already liked him very much, and would have been quite willing to be chosen for his bride! As King Charming did not know what had happened to the Princess, he looked forward impatiently to meeting her again, and he tried to talk about her with the courtiers who were placed in attendance on him. But by the Queen's orders they would say nothing good of her, but declared that she was vain, capricious, and bad-tempered; that she tormented her waiting-maids, and that, in spite of all the money that the King gave her, she was so mean that she preferred to go about dressed like a poor shepherdess,

rather than spend any of it. All these things vexed the King very much, and he was silent.

'It is true,' thought he, 'that she was very poorly dressed, but then she was so ashamed that it proves that she was not accustomed to be so. I cannot believe that with that lovely face she can be as ill-tempered and contemptible as they say. No, no, the Queen must be jealous of her for the sake of that ugly daughter of hers, and so these evil reports are spread.'

The courtiers could not help seeing that what they had told the King did not please him, and one of them cunningly began to praise Fiordelisa, when he could talk to the King without being heard by the others.

King Charming thereupon became so cheerful, and interested in all he said, that it was easy to guess how much he admired the Princess. So when the Queen sent for the courtiers and questioned them about all they had found out, their report confirmed her worst fears. As to the poor Princess Fiordelisa, she cried all night without stopping.

'It would have been quite bad enough to be shut up in this gloomy tower before I had ever seen King Charming,' she said; 'but now when he is here, and they are all enjoying themselves with him, it is too unkind.'

The next day the Queen sent King Charming splendid presents of jewels and rich stuffs, and among other things an ornament made expressly in honour of the approaching wedding. It was a heart cut out of one huge ruby, and was surrounded by several diamond arrows, and pierced by one. A golden true-lover's knot above the heart bore the motto, 'But one can wound me,' and the whole jewel was hung upon a chain of immense pearls. Never, since the

world has been a world, had such a thing been made, and the King was quite amazed when it was presented to him. The page who brought it begged him to accept it from the Princess, who chose him to be her knight.

'What!' cried he, 'does the lovely Princess Fiordelisa deign to think of me in this amiable and encouraging way?'

'You confuse the names, Sire,' said the page hastily. 'I come on behalf of the Princess Turritella.'

'Oh, it is Turritella who wishes me to be her knight,' said the King coldly. 'I am sorry that I cannot accept the honour.' And he sent the splendid gifts back to the Queen and Turritella, who were furiously angry at the contempt with which they were treated. As soon as he possibly could, King Charming went to see the King and Queen, and as he entered the hall he looked for Fiordelisa, and every time anyone came in he started round to see who it was, and was altogether so uneasy and dissatisfied that the Queen saw it plainly. But she would not take any notice, and talked of nothing but the entertainments she was planning. The Prince answered at random, and presently asked if he was not to have the pleasure of seeing the Princess Fiordelisa.

'Sire,' answered the Queen haughtily, 'her father has ordered that she shall not leave her own apartments until my daughter is married.'

'What can be the reason for keeping that lovely Princess a prisoner?' cried the King in great indignation.

'That I do not know,' answered the Queen; 'and even if I did, I might not feel bound to tell you.'

The King was terribly angry at being thwarted like this. He felt certain that Turritella was to blame for it, so casting a furious glance at her he abruptly took leave of the Queen, and returned to his own apartments. There he said to a young squire whom he had brought with him: 'I would give all I have in the world to gain the good will of one of the Princess's waiting-women, and obtain a moment's speech with Fiordelisa.'

'Nothing could be easier,' said the young squire; and he very soon made friends with one of the ladies, who told him that in the evening Fiordelisa would be at a little window which looked into the garden, where he could come and talk to her. Only, she said, he must take very great care not to be seen, as it would be as much as her place was worth to be caught helping King Charming to see the Princess. The squire was delighted, and promised all she asked; but the moment he had run off to announce his success to the King, the false waiting-woman went and told the Queen all that had passed. She at once determined that her own daughter should be at the little window; and she taught her so well all she was to say and do, that even the stupid Turritella could make no mistake.

The night was so dark that the King had not a chance of finding out the trick that was being played upon him, so he approached the window with the greatest delight, and said everything that he had been longing to say to Fiordelisa to persuade her of his love for her. Turritella answered as she had been taught, that she was very unhappy, and that there was no chance of her being better treated by the Queen until her daughter was married. And then the King entreated her to marry him; and thereupon he drew his ring from his finger and put it upon Turritella's, and she answered him as well as she could. The King could not help thinking that she did not say exactly what he would have

expected from his darling Fiordelisa, but he persuaded himself that the fear of being surprised by the Queen was making her awkward and unnatural. He would not leave her until she had promised to see him again the next night, which Turritella did willingly enough. The Queen was overjoyed at the success of her stratagem, and promised herself that all would now be as she wished; and sure enough, as soon as it was dark the following night the King came, bringing with him a chariot which had been given him by an Enchanter who was his friend. This chariot was drawn by flying frogs, and the King easily persuaded Turritella to come out and let him put her into it, then mounting beside her he cried triumphantly—

'Now, my Princess, you are free; where will it please you that we shall hold our wedding?'

And Turritella, with her head muffled in her mantle, answered that the Fairy Mazilla was her godmother, and that she would like it to be at her castle. So the King told the Frogs, who had the map of the whole world in their heads, and very soon he and Turritella were set down at the castle of the Fairy Mazilla. The King would certainly have found out his mistake the moment they stepped into the brilliantly lighted castle, but Turritella held her mantle more closely round her, and asked to see the Fairy by herself, and quickly told her all that had happened, and how she had succeeded in deceiving King Charming.

'Oho! my daughter,' said the Fairy, 'I see we have no easy task before us. He loves Fiordelisa so much that he will not be easily pacified. I feel sure he will defy us!' Meanwhile the King was waiting in a splendid room with diamond walls, so clear that he could see the Fairy and Turritella as they stood whispering together, and he was very much puzzled.

'Who can have betrayed us?' he said to himself. 'How comes our enemy here? She must be plotting to prevent our marriage. Why doesn't my lovely Fiordelisa make haste and come back to me?'

But it was worse than anything he had imagined when the Fairy Mazilla entered, leading Turritella by the hand, and said to him—

'King Charming, here is the Princess Turritella to whom you have plighted your faith. Let us have the wedding at once.'

'I!' cried the King. 'I marry that little creature! What do you take me for? I have promised her nothing!'

'Say no more. Have you no respect for a Fairy?' cried she angrily.

'Yes, madam,' answered the King, 'I am prepared to respect you as much as a Fairy can be respected, if you will give me back my Princess.'

'Am I not here?' interrupted Turritella. 'Here is the ring you gave me. With whom did you talk at the little window, if it was not with me?'

'What!' cried the King angrily, 'have I been altogether deceived and deluded? Where is my chariot? Not another moment will I stay here.'

'Oho,' said the Fairy, 'not so fast.' And she touched his feet, which instantly became as firmly fixed to the floor as if they had been nailed there.

'Oh! do whatever you like with me,' said the King; 'you may turn me to stone, but I will marry no one but Fiordelisa.'

And not another word would he say, though the Fairy scolded and threatened, and Turritella wept and raged for twenty days and twenty nights. At last the Fairy Mazilla said furiously (for she was quite tired out by his obstinacy), 'Choose whether you will marry my goddaughter, or do penance seven years for breaking your word to her.'

And then the King cried gaily: 'Pray do whatever you like with me, as long as you deliver me from this ugly scold!'

'Scold!' cried Turritella angrily. 'Who are you, I should like to know, that you dare to call me a scold? A miserable King who breaks his word, and goes about in a chariot drawn by croaking frogs out of a marsh!'

'Let us have no more of these insults,' cried the Fairy. 'Fly from that window, ungrateful King, and for seven years be a Blue Bird.' As she spoke the King's face altered, his arms turned to wings, his feet to little crooked black claws. In a moment he had a slender body like a bird, covered with shining blue feathers, his beak was like ivory, his eyes were bright as stars, and a crown of white feathers adorned his head.

As soon as the transformation was complete the King uttered a dolorous cry and fled through the open window, pursued by the mocking laughter of Turritella and the Fairy Mazilla. He flew on until he reached the thickest part of the wood, and there, perched upon a cypress tree, he bewailed his miserable fate. 'Alas! in seven years who knows what may happen to my darling Fiordelisa!' he said. 'Her cruel stepmother may have married her to someone else before I am myself again, and then what good will life be to me?'

In the meantime the Fairy Mazilla had sent Turritella back to the Queen, who was all anxiety to know how the wedding had gone off. But when her daughter arrived and told her all that had happened she was terribly angry, and of course all her wrath fell upon Fiordelisa. 'She shall have cause to repent that the King admires her,' said the Queen, nodding her head meaningly, and then she and Turritella went up to the little room in the tower where the Princess was imprisoned. Fiordelisa was immensely surprised to see that Turritella was wearing a royal mantle and a diamond crown, and her heart sank when the Queen said: 'My daughter is come to show you some of her wedding presents, for she is King Charming's bride, and they are the happiest pair in the world, he loves her to distraction.' All this time Turritella was spreading out lace, and jewels, and rich brocades, and ribbons before Fiordelisa's unwilling eyes, and taking good care to display King Charming's ring, which she wore upon her thumb. The Princess recognised it as soon as her eyes fell upon it, and after that she could no longer doubt that he had indeed married Turritella. In despair she cried, 'Take away these miserable gauds! what pleasure has a wretched captive in the sight of them?' and then she fell insensible upon the floor, and the cruel Queen laughed maliciously, and went away with Turritella, leaving her there without comfort or aid. That night the Queen said to the King, that his daughter was so infatuated with King Charming, in spite of his never having shown any preference for her, that it was just as well she should stay in the tower until she came to her senses. To which he answered that it was her affair, and she could give what orders she pleased about the Princess.

When the unhappy Fiordelisa recovered, and remembered all she had just heard, she began to cry bitterly, believing that King Charming was lost to her for ever, and all night

long she sat at her open window sighing and lamenting; but when it was dawn she crept away into the darkest corner of her little room and sat there, too unhappy to care about anything. As soon as night came again she once more leaned out into the darkness and bewailed her miserable lot.

Now it happened that King Charming, or rather the Blue Bird, had been flying round the palace in the hope of seeing his beloved Princess, but had not dared to go too near the windows for fear of being seen and recognised by Turritella. When night fell he had not succeeded in discovering where Fiordelisa was imprisoned, and, weary and sad, he perched upon a branch of a tall fir tree which grew close to the tower, and began to sing himself to sleep. But soon the sound of a soft voice lamenting attracted his attention, and listening intently he heard it say—

'Ah! cruel Queen! what have I ever done to be imprisoned like this? And was I not unhappy enough before, that you must needs come and taunt me with the happiness your daughter is enjoying now she is King Charming's bride?'

The Blue Bird, greatly surprised, waited impatiently for the dawn, and the moment it was light flew off to see who it could have been who spoke thus. But he found the window shut, and could see no one. The next night, however, he was on the watch, and by the clear moonlight he saw that the sorrowful lady at the window was Fiordelisa herself.

'My Princess! have I found you at last?' said he, alighting close to her.

'Who is speaking to me?' cried the Princess in great surprise.