

male fairy gets some, but not all, of the fairy attributes, while her children have them in full at birth. She bears them with all the signs of human motherhood, and directly they are born her earthly rights and duties cease. She does not nurse them and she can only rise in the air when they are with her. That means that she cannot go after them if they are long away from her, unless she can get another fairy to keep her company. By the same mysterious law she can only conceal herself, or doff her appearance, with the aid of a fairy. For some time after her abduction or surrender her husband has to nourish her by breathing into her mouth; but with the birth of her first child she can support herself in the fairy manner. It was owing to this imperfect state of being that Mary Wellwood was resumed by her friends the first time. The second time she went back of her own accord.

But with regard to their love-business among themselves it is a very different matter, so far as I can understand it. The fairy child is initiated at the age of puberty and is then competent to pair. He is not long in selecting his companion; nor does she often seem to refuse him, though mating is done by liking in all cases and has nothing whatever to do with the parents. It must be remembered, of course, that they are subject to the primitive law from which