

and points to one of the many manifestations of Artemis; the Lady of the Lake is another. Both of these have died out, and in the country she is generally hinted at under the veil of "Mistress of the Wood" or "Lady of the Hill." I heard the latter from a Wiltshire shepherd; the former is used in Sussex, in the Cheviots, and in Lincolnshire, and was introduced, I believe, by the Gipsies. Titania was a name of romance, and so was Oberon, that of her husband in romance. Queen Mab has no husband, nor will she ever have.

But she is, of course, a goddess, and not a queen in our sense of the word. The fairies, who partake of her nature just so far as we partake of theirs, pray to her, invoke her, and make her offerings every day. But a vital difference between their kind and ours is that they can see her and live; and we never see the Gods until we die.

They have no other leaders, I believe, and certainly no royal houses. Faculty is free in the fairy world to its utmost limit. A fairy's power within his own order is limited only by the extent of his personal faculty, and subject only to the Gods. There is no civil law to restrain him, and no moral law; no law at all except the law of being.¹

¹ Apparent eccentricities of this law, such as the obedience to iron, or zinc (if we may believe Beckwith), should be noted. I can't explain them. They seem arbitrary at first sight, but nothing in Nature is arbitrary.