

case with the full approval of some reliable, scholarly Celt; and as such they are chiefly intended to make the exposition of the belief in fairies as completely and as truly Celtic as possible, without much regard for non-Celtic opinion, whether this be in harmony with Celtic opinion or not.

As the new manuscript of the 'Fairy-Faith' lies before me revised and finished, I realize even more fully than I did two years ago with respect to the original study, how little right I have to call it mine. Those to whom the credit for it really belongs are my many kind friends and helpers in Ireland, Scotland, Isle of Man, Wales, Cornwall, and Brittany, and many others who are not Celts, in the three great nations—happily so intimately united now by unbreakable bonds of goodwill and international brotherhood—Britain, France, and the United States of America; for without the aid of all these Celtic and non-Celtic friends the work could never have been accomplished. They have given me their best and rarest thoughts as so many golden threads; I have only furnished the mental loom, and woven these golden threads together in my own way according to what I take to be the psychological pattern of the Fairy-Faith.

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