

how the theories of our newest science, psychical research; explain the belief in fairies.

I have set forth in the first section in detail and as clearly as possible the testimony communicated to me by living Celts who either believe in fairies, or else say that they have seen fairies; and throughout other sections I have preferred to draw as much as possible of the material from men and women rather than from books. Books too often are written out of other books, and too seldom from the life of man; and in a scientific study of the Fairy-Faith, such as we have undertaken, the Celt himself is by far the best, in fact the only authority. For us it is much less important to know what scholars think of fairies than to know what the Celtic people think of fairies. This is especially true in considering the Fairy-Faith as it exists now.

V. THE COLLECTING OF MATERIAL

In June, 1908, after a year's preparatory work in things Celtic under the direction of the Oxford Professor of Celtic, Sir John Rhŷs, I began to travel in Wales, Ireland, Scotland, and Brittany, and to collect material there at first hand from the people who have shaped and who still keep alive the Fairy-Faith; and during the year 1909-10 fresh folklore expeditions were made into Brittany, Ireland, and Wales, and then, finally, the study of the Fairy-Faith was made pan-Celtic by similar expeditions throughout the Isle of Man, and into Cornwall. Many of the most remote parts of these lands were visited; and often there was no other plan to adopt, or any method better, or more natural, than to walk day after day from one straw-thatched cottage to another, living on the simple wholesome food of the peasants. Sometimes there was the picturesque mountain-road to climb, sometimes the route lay through marshy peat-lands, or across a rolling grass-covered country; and with each change of landscape came some new thought and some new impression of the Celtic life, or perhaps some new description of a fairy.