

of scientific simply because we have by usage unwisely limited the meaning of the word *science* to a knowledge of things material and visible, whereas it really means a knowing or a knowledge of everything which exists. We have tried to deal with the rare psychical experiences of Irish, Scotch, Manx, Welsh, or Breton seers, and psychics generally, in the clearest language possible ; but if now and then we are charged with being mystical, this is our defence.

III. THE METHOD OF STUDYING THE FAIRY-FAITH

In this study, which is first of all a folk-lore study, we pursue principally an anthropo-psychological method of interpreting the Celtic belief in fairies, though we do not hesitate now and then to call in the aid of philology ; and we make good use of the evidence offered by mythologies, religions, metaphysics, and physical sciences. Folk-lore, a century ago was considered beneath the serious consideration of scholars ; but there has come about a complete reversal of scholarly opinion, for now it is seen that the beliefs of the people, their legends, and their songs are the source of nearly all literatures, and that their institutions and customs are the origin of those of modern times. And, to-day, to the new science of folk-lore,—which, as Mr. Andrew Lang says, must be taken to include psychical research or psychical sciences,—archaeology, anthropology, and comparative mythology and religion are indispensable. Thus folk-lore offers the scientific means of studying man in the sense meant by the poet who declared that the proper study of mankind is man.

IV. DIVISIONS OF THE STUDY

This study is divided into four sections or parts. The first one deals with the living Fairy-Faith among the Celts themselves ; the second, with the recorded and ancient Fairy-Faith as we find it in Celtic literature and mythology ; the third, with the Fairy-Faith in its religious aspects ; and in the fourth section an attempt has been made to suggest