

am dealing with it to the understanding of a very different order, to whom it is not enough to do a thing which seems good in its own eyes, but requisite also to be sure of the approbation of its fellow-men. I should create a wrong impression were I to enlarge upon this branch of my subject; I should make my readers call fairies shameful when as a fact they know not the meaning of shame, or reprove them for shamelessness when, indeed, they are luckily without it. I shall make bold to say once for all that as it is absurd to call the lightning cruel, so it is absurd to call shameful those who know nothing about the deformity. No one can know what love means who has not seen the fairies at their loving—and so much for that.

The laws which govern the appearance of fairies to mankind or their commerce with men and women seem to be conditioned by the ability of men to perceive them. The senses of men are figuratively speaking lenses coloured or shaped by personality. How are we to know the form and pressure of the great river Enipeus, whose shape, for the love of Tyro, Poseidon took? And so the accounts of fairy appearance, of fairy shape, size, vesture, will vary in the measure of the faculty of the percipient. To me, personally, the fairies seem to go in gowns of yellow, grey, russet or green, but mostly in yellow