

UNIVERSITÉ DE RENNES

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FACULTÉ DES LETTRES

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**THE FAIRY-FAITH**  
IN  
**CELTIC COUNTRIES**  
**ITS PSYCHICAL ORIGIN AND NATURE**

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A THESIS FOR THE DOCTORATE

BY

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## PREFACE

*As this work lies before me finished, I realize how little right I have to call it mine. Those to whom it really belongs are my many good Celtic friends and helpers in Wales, Ireland, Scotland, and Brittany; and some who are not Celts, in France, England, the United States, Australia, and India; — for they alone have made it possible. They have given me in their best and rarest thoughts so many golden threads, and I have done no more than furnish the loom and weave these golden threads together in my own way in this psychic pattern of the Fairy-Faith.*

*So now I take this opportunity to express to each one of my friends and helpers my sincerest thanks. Nor can I forget the aid, in reading the proofs of this work, so generously given by two of my fellow-students and fellow-Celts now in Rennes, — Miss Susie Evans, B. A. (Liverpool University), of Holyhead, Wales, and Mr. H. H. Cassells, M. A., of St. Andrew's University, Scotland. And I feel most especially indebted to those among my friends and helpers who have been my Celtic guides and teachers : — here in the Faculty of Letters of the University of Rennes, to Prof. Joseph Loth, the Dean, for kindly advice and personal assistance, — especially in Brythonic literature, mythology and folk-lore, and in general Celtic philology and archaeology; to Prof. Georges Dottin, likewise, — especially for guidance in Gaelic literature, mythology and folk-lore; and to Prof. Anatole Le Braz, equally, — especially for help in my investigation of « La Légende de la Mort » and of the living folk-lore of Brittany; and in Oxford University, to Sir John Rhys, the Oxford Professor of Celtic, for introducing me to modern Irish, and for guiding me during 1907-08 in the study of Arthurian romance and mythology, and in Celtic folk-lore generally.*

*Rennes, Brittany, July 4, 1909.*

W. Y. EVANS WENTZ.

ΓΝΩΘΙ ΣΕΑΥΤΟΝ

## INTRODUCTION

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### I. — THE RELIGIOUS NATURE OF THE FAIRY-FAITH

Perhaps nowhere in Celtic lands is there a place more congenial or more inspiring for the writing down of one's thoughts about the Fairy-Faith than here at Carnac, under the shadow of the pagan tumulus and sacred-fire mount now dedicated by triumphant Christianity to the Archangel St. Michael. The very name of Carnac is significant<sup>1</sup>; and in two continents, Africa and Europe, — following the certain evidence of archaeology alone<sup>2</sup>, — there seem to have been no greater centres for ancient religion than Karnak in Egypt and Carnac in Brittany. On the banks of the Nile the Children of Isis and Osiris erected temples as perfect as human art can make them; here on the shores of the Morbihan the mighty men who were, as it seems, the teachers of our own Celtic forefathers, erected temples of unhewn stone. The wonderful temples in Yucatan, the Great Serpent Mound in Ohio, the temple-caves of prehistoric India, the Acropolis, the Parthenon, St. Peter's, Westminster Abbey, or Notre-Dame, and the Pyramids and temples of Egypt, equally with the Alignements of Carnac, each in their own way record more or less perfectly man's

1. Quite appropriately it means *place of cairns* or *tumuli*, — those prehistoric monuments religious and funeral in their purposes. *Carnac* seems to be a Gallo-Roman form. According to Prof. J. Loth, the Breton (Celtic) forms would be : old Celtic, *Carñico-s*; old Breton (9<sup>th</sup>-11<sup>th</sup> c.), *Carnaoc*; middle Breton (11<sup>th</sup>-16<sup>th</sup> c.), *Carneuc*; modern Breton, *Carnec*.

2. For we cannot offer any proof of what at first sight appears like a philological relation or identity of *Carnac* and *Karnak*.

attempt to express materially what he feels spiritually. Perfected art can beautify and make more attractive to the eye and mind, but it cannot enhance in any degree the innate spiritual ideals which men in all ages have held; and thus it is that we read amid the rough stone menhirs and dolmens here in Brittany, as amid the polished granite monoliths and magnificent temples in Egypt, the same silent message from the past to the present, from the dead to the living. And this message, we think, is fundamentally important in understanding the Celtic Fairy-Faith; for in our opinion the belief in fairies has the same common origin as all religions and mythologies.

And there seems never to have been an uncivilized tribe, a race, or nation of civilized men who have not had some form of belief in an unseen world, peopled by unseen beings. In religions, mythologies, and the Fairy-Faith, too, we behold the attempts which have been made by different peoples in different ages to explain in terms of human experience this unseen world, its inhabitants, its laws, and man's relation to it. The Ancients called its inhabitants gods, daemons, genii, and shades; Christianity knows them as angels, saints, demons, and souls of the dead; to uncivilized tribes they are gods, demons, and spirits of ancestors; and the Celts think of them as gods, and fairies of many kinds.

## II. — THE INTERPRETATION OF THE FAIRY-FAITH

By the Celtic Fairy-Faith we mean that specialized form of belief in a subjective realm inhabited by subjective beings which has existed from pre-historic times until now in Ireland, Scotland, Man, Wales, Cornwall, Brittany, or other parts of the ancient empire of the Celts. In studying this belief we are concerned directly with living Celtic folk-traditions, and with past Celtic folk-traditions as recorded

in literature. And if fairies actually exist as invisible beings or intelligences, and our investigations lead us to believe that they do, they are natural and not supernatural, for nothing which exists can be supernatural; and, therefore, it is our duty to examine the Celtic Fairy-Races just as we examine any fact in the visible realm wherein we now live, whether it be a fact of chemistry, of physics, or of mathematics. However, as we proceed to make such an examination, we shall have to remember constantly that there is an entirely new set of ideas to work with from what we find in physical sciences, and often no adequate vocabulary based on common human experiences. An American who has travelled in Asia and an Englishman who has travelled in Australia may meet in Paris and exchange travelling experiences with mutual understanding, because both of them have experienced travel; and they will have an adequate vocabulary to describe each experience, because most men have also experienced travel. But a saint who has known the spiritual condition called ecstasy cannot explain ecstasy to a man who has never known it, and if he should try to do so would discover at once that no modern language is suitable for the purpose. His experience is rare and not universal and men have developed no complete vocabulary to describe experiences not common to the majority of mankind, and this is especially true of psychical experiences. Just so in dealing with fairies, for only a few favored mortals can say that they have seen fairies, and hence there is no adequate vocabulary to describe fairies. Among the Ancients who dealt so largely with psychical sciences there seems to have been a common language which could be used to explain the invisible world and its inhabitants; but we of this age have not yet developed such a language, and, as a result, men who deny human immortality, as well as men with religious faith who have not through personal psychical experiences transformed that faith into a fact, now-a-days when they happen



to read what Plato, Jamblichus, or any of the Neo-Platonists have written, or what moderns have written in attempting to explain psychic facts, they call it all mysticism. And to the great majority of Europeans and Americans mysticism is a most convenient noun applicable to anything which may seem reasonable yet wholly untranslatable in terms of their own individual experience; and mysticism usually means something quite the reverse 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 knowledge of everything which exists. We have tried to deal with the rare psychical experiences of Irish, Scotch, 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 defense.

### III. — THE METHOD OF STUDYING THE FAIRY-FAITH

In this study, which is first of all a folk-lore study, we pursue principally an anthropological-psychical 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 modern ones. And, to-day, in 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 that 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 how the Celtic belief in fairies is fundamentally akin to the beliefs of metaphysical philosophers, to the chief doctrines of religions, and, finally, to the theories of our newest science, Psychical Research.

I have preferred to 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 chosen to draw as much as possible of the material from men and women rather than from books. Books too often are written from 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 a far better authority than all the libraries and scholarly dissertations in the world. 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 Rhys, I began to travel and to collect material at first-hand from the people who have shaped and who still keep alive the Fairy-Faith, in Wales, Ireland, Scotland, and Brittany. Many of the most remote parts of these lands were visited; and often there was no other way to do, 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 and being one with them. 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; and Chapter I is partly the record.

These experiences of mine lead me to believe that the natural aspects of Celtic countries, much more than those of most non-Celtic countries, impress man and awaken in him some unaccustomed part of himself which gives him an unusual power to know and to feel invisible, or psychical influences. What is there, for example, in London, or Paris, or Berlin, or New-York to awaken the intuitive power of man, that sub-consciousness deep-hidden in him, equal to the solitude of those magical environments of Nature such as the Celts enjoy and love?

In my travels, when there was weather too wild to venture out by day, when there were the more favorable hours of the night with fires and candles lit, or even during a road-side chat amid the day's journey, there was gathered together, little by little, from country to country, the mass of testimony which Chapter II contains. And with all this came the shaping of my own opinions; for when I set out from Oxford in June, I had no certain nor any very clear ideas as to what fairies are, nor why there should be belief in them. By November I found myself committed to the Psychical Theory, which I am herein setting forth.

## VI. — THEORIES OF THE FAIRY-FAITH

We make continual reference throughout this study to a Psychical Theory of the origin of the Celtic Fairy-Faith, and it is our purpose to demonstrate this theory as the root theory which includes or absorbs the four theories already advanced to account for the belief in fairies. And to guide the reader in his own conclusions, we shall here briefly outline these four theories.

The first of them may be called the Naturalistic Theory, which is, that in ancient and modern times man's belief in gods, spirits, or fairies has been the direct result of his attempts to explain or to rationalize natural phenomena. We accept as true, in relation to this theory, that the character of fairies may change in accordance with environment. Thus, for example, amid the beautiful low-lying green hills, and gentle dells of Connemara (Ireland), the "good people" are just as beautiful, just as gentle, and just as happy as their environments; while amid the dark-rising mountains and in the mysterious cloud-shadowed lakes of the Scotch Highlands there are fiercer kinds of fairies and terrible water-kelpies, and in the Western Hebrides the much-dreaded "spirit-host" moving through the air at night.

The Naturalistic Theory shows accurately enough that natural phenomena and environment have given direction to the anthropomorphizing of gods, spirits, or fairies, but after explaining this external aspect of the Fairy-Faith it cannot logically go any further. Or if illogically it does attempt to explain the belief in gods, spirits, or fairies as due entirely to material causes, it becomes, like the psychology of fifty years ago, obsolete; for now the new psychology or psychical research has been forced to admit — if only as a working hypothesis — the possibility of invisible intelligences or entities able to influence man and

nature. We seem even to be approaching a scientific proof of the doctrines of such ancient philosophical scientists as Plato and Pythagoras, — that all external nature, animated throughout and controlled in its phenomena by daemons acting through the will of gods, is to men nothing more than the visible effects of an unseen world of causes.

In the internal aspects of the Fairy-Faith the fundamental fact seems clearly to be that there must have been in the minds of prehistoric men, as there is now in the minds of modern men, a germ idea of a fairy for environment to act upon and shape. Without an object to act upon, environment can accomplish nothing. This is evident. The Naturalistic Theory examines only the environment and its effects, and forgets altogether the germ idea of a fairy to be acted upon; but the Psychical Theory remembers and attempts to explain the germ idea of a fairy and the effect of nature upon it and also its reaction upon nature.

The second theory may be called the Pigmy Theory, which Mr. David Mac Ritchie, who is definitely committed to it, has so clearly set forth in his well-known work entitled *The Testimony of Tradition*. This theory is that the whole fairy-belief has grown up out of a folk-memory of an actual pigmy race. This race is supposed to have been a very early, prehistoric, probably Mongolian race, which inhabited the British Islands and many parts of Continental Europe. When the Celtic nations appeared, these pigmies were driven into mountain-fastnesses and into the most inaccessible places, where a few of them may have survived until comparatively historical times. Sir John Rhys of Oxford, strongly inclined to the same theory, says this: « The key to the fairy idea is that there once was a real race of people to whom all kinds of attributes, possible and impossible have been given in the course of uncounted centuries of story-telling by races endowed with a lively imagination<sup>1</sup> ». Over against these supporters of the Pigmy

1. From a presidential address before the Anthropological Section of the British Association for the Advancement of Science, Bradford, 1900.

Theory may be set two of its opponents, Dr. Bertram C. A. Windle and Mr. Andrew Lang<sup>1</sup>. Dr. Windle, in his Introduction to Tyson's *Philological Essay concerning the Pygmies of the Ancients*, makes these six most destructive criticisms or counts against the theory: (1.) « So far as our present knowledge teaches us, there never was a really Pigmy-race inhabiting the northern parts of Scotland; (2.) the mounds with which the tales of little people are associated have not, in many cases, been habitations, but were natural or sepulchral in their nature; » (3.) little people are not by any means associated entirely with mounds; (4.) the association of giants and dwarfs in traditions confuse the theory; (5.) there are fairies where no pigmies ever were, as for example in North America; (6.) even Eskimos and Lapps have fairy beliefs and could not have been the original fairies of more modern fairy-lore. Altogether, as we think our study will show, the evidence of the Fairy-Faith itself does not support the Pigmy Theory. And we maintain that the theory, so far as it is provable, and that is not very far evidently, is only one strand in the complex fabric of the Fairy-Faith which is woven around a psychical central pattern; and that it is therefore altogether inadequate, because it overlooks or misinterprets the most fundamental and prominent elements in the belief which the Celtic peoples hold concerning fairies and fairy-land.

The Druid Theory to account for fairies is less widespread. It is that the folk-memory of the Druids and their magical practices is alone responsible for the Fairy-Faith. The first suggestion of this theory seems to have been made by Patrick Graham, in his *Sketches Descriptive of Picturesque Scenery on the Southern Confines of Perthshire*, published in 1806. Alfred Maury in *Les Fées du Moyen-Âge*, published in 1843 at Paris, appears to have made

1. See his Introduction to Kirk's *Secret Commonwealth*, and his recent *History of Scotland*.



liberal use of Patrick Graham's suggestions in setting up his theory that the *fées* or fairy-women of the Middle Ages are due to a folk-memory of druidesses. Maury seems to have forgotten that throughout pagan Britain and Ireland, much more important in studying fairies than Celtic Europe during the Middle Ages, druids rather than druidesses had the chief influence on the people and yet despite this fact Irish and Welsh mythology is full of stories about fairy-women coming from the Otherworld; nor is there any proof, or even good ground for argument that the Irish fairy-women are a folk-memory of druidesses, for if there ever were druidesses in Ireland they played a subordinate and very insignificant rôle. As in the case of the Pigmy Theory we maintain that the Druid Theory also is a partial and inadequate one. It discovers a real anthropomorphic influence at work on the outward aspects of the Fairy-Faith and illogically takes that to be the origin of the Fairy-Faith.

The fourth theory, the Mythological Theory, is of very great importance. It is that fairies are the diminished figures of the old pagan divinities of the early Celts; and many modern authorities on Celtic mythology and folk-lore hold it. To us the theory is an acceptable one so far as it goes. But it is not adequate in itself nor is it the root theory, because a belief in gods and goddesses must in turn be explained; and in making this explanation we arrive at the Psychological Theory, which this study — perhaps the first one of its kind — attempts to demonstrate.

#### VII. — THE IMPORTANCE OF STUDYING THE FAIRY-FAITH

After a very careful personal investigation of the surviving Celtic Fairy-Faith by living for many months with and among the people who preserve it, and through a comparative study of fairy phenomena and the phenomena said to be

caused by gods, genii, daemons, or spirits of different kinds and recorded in the writings of ancient, mediaeval, and modern metaphysical philosophers, Christian and pagan saints, mystics and seers, and now more or less clearly substantiated by thirty to forty years of experimentation in psychical sciences by eminent scientists of our own times, such as Sir William Crookes and Sir Oliver Lodge in England, and Mon. Camille Flammarion in France, I am convinced of the very great value of a serious study of the Fairy-Faith. And the Fairy-Faith as the folk-religion of the Celts, like all religions, ought to be studied sympathetically as well as scientifically. To those who take a materialistic view of life and consequently deny the existence of spirits or invisible intelligences such as Fairies are said to be, we should say as my honored American teacher in psychology, Dr. William James, of Harvard, used to say in his lectures at Stanford University, « Materialism considered as a system of philosophy never tries to explain the *Why* of things. » Now in our study of the Fairy-Faith we shall attempt to deal with this *Why* of things; and, then, perhaps the value of studying Fairies and Fairy-Land will be more apparent, even to materialists.

The study of the Fairy-Faith is of vast importance historically, philosophically, religiously, and scientifically. In it lie the germs of much of our European religions and philosophies, customs, and institutions. And it is one of the chief keys to unlock the mysteries of Celtic mythology. We believe that a greater cycle is coming soon when all the ancient mythologies will be carefully studied and interpreted, and when the mythology of the Celts will be held in very high esteem. But already the cycle for the study of things Celtic is here. Behold the power of the modern Celt in the world of scholarship, of literature, and even of art, — throughout Continental Europe, especially France and Germany, throughout Great Britain and Ireland, and throughout the new Celtic world of America, as far west

as San Francisco — on the great calm ocean of the future facing Japan and China. In truth the Celtic Empire is greater than it ever was before Caesar destroyed its political unity; and its citizens have not forgotten the ancient faith of their ancestors in a world invisible.

W. Y. EVANS WENTZ.

*Carnac, April 13 and 21, 1909.*

## SECTION I

### THE LIVING FAIRY-FAITH PSYCHICALLY CONSIDERED

#### CHAPTER I

##### ENVIRONMENT

Psychical interpretation — The mysticism of Erin and Armorica — In Ireland — In Scotland — In Wales — In Brittany.

Preliminary to our study it is quite important, as we shall see later, to give some attention to the influences and purely natural environment under which the Fairy-Faith has grown up. And in doing so it will be apparent to what extent there is truth in the Naturalistic Theory; though from the first our interpretation of Environment is fundamentally psychical. In this first chapter, then, in so far as they can be recorded, we shall record a few impressions, and, in a way, they will serve as introductory to the more definite and detailed consideration of the Fairy-Faith itself.

Ireland and Brittany, the two extremes of the modern Celtic world, are for us the most important starting points. Both washed by the waters of the Ocean of Atlantis, the one an island, the other a peninsula, they have best preserved their old racial life in its simplicity and beauty, with its high ideals, its mystical traditions, and its strong spirituality. And, curious though the statement may appear to some, this preservation of older manners and traditions does not seem to be due so much to geographical isolation as to subtle forces so strange and mysterious that to know them they must be felt; and their nature can only be suggested, for it cannot

be described. Over Erin and Armorica, as over Egypt, there hovers a halo of romance, of strangeness, of mysticism real and positive; and if I mistake not the language of others, these phrases of mine but echo opinions common to many Celts native to the two countries, — they who have the first right to testify; — and not only are their poets and seers among them, but men of the practical world as well, and men of high rank in scholarship, in literature, in art, and even in science.

#### IN IRELAND

If one would know Ireland and test these influences, — influences which have been so fundamental in giving to the Fairy-Faith of the past something more than mere beauty of romance and attractive form, and something which even to-day as in the heroic-ages is ever-living and ever-present in the centres where men of the second-sight say that they see fairies and speak with them in that strange state of subjectivity which the peasant calls Fairy-Land, — let him stand on the Hill of Tara silently and alone at sunset, in the noon-day, in the mist of a dark day. Let him likewise silently and alone follow the course of the Boyne. Let him enter the silence of New Grange and of Dowth. Let him muse over the hieroglyphics at Lough Crew. Let him feel the mystic beauty of Killarney, the peacefulness of Glendalough, of Monasterboise, of Clonmacnois, and the isolation of Aranmore. Let him dare to enter the rings of fairies, to tempt the « good-folk » at their raths and forts. Let him rest on the ancient cairn above the mountain-palace of Finvara and look out across the battle-fields of Moytura. Let him wander amid the fairy-dells of gentle Connemara. Let him look out across the Irish Sea from the Heights of Howth, as Fionn Mac Cuil used to do. Let him listen to the ocean-winds amid Dun Aengus. Let him view the stronghold of Cuchulainn and the Red Knights. Let him be lost in the mists on the top of Ben Bulbin. Let him know the haunts of fairy-kings and -queens in Roscommon. Let him follow in the foot-steps of Patrick and Bridget and Columba. When there are dark days and stormy nights, let him sit beside a blazing fire of fragrant peat in a peasant's

straw-thatched cottage listening to tales of Ireland's golden-age, — tales of gods, of heroes, of ghosts, and fairy-folk. If he will do these things, he will know Ireland and why its people believe in fairies.

I have said but little concerning the cloud effects, of natural scenery, of weird and sudden transformations in earth and sky and air, which play their part in shaping the complete Fairy-Faith of the Irish; but what I am about to say concerning Scotland will suggest the same things for Ireland, because the nature of the landscape and the atmospheric changes are much the same in the two countries.

#### IN SCOTLAND

In the moorlands between Trossachs and Aberfoyle, a region made famous by Scott's *Rob Roy*, I have seen atmospheric changes so sudden and so contrasted as to appear marvellous. What shifting of vapours and clouds, what flashes of bright sun-gleams, then twilight at mid-day. Across the landscape, shadows of black dense fog-banks rush like shadows of flocks of great birds which over-shadow all the earth. — And in that country live terrible water-kelpies. — Palpitating fog-banks wrap themselves around the mountain-tops and then come down like living things to move across the valleys, sometimes only a few yards above the traveller's head. When black clouds discharge their watery burden it is in wind-driven vertical water-sheets through which the world appears as through an ice-filmed window-pane. Perhaps in a single day there may be the bluest of heavens and the clearest air, the densest clouds and the darkest shadows, the calm of the morning and the wind of the tempest. At night in Aberfoyle after such a day, I witnessed a clear sunset and a fair evening-sky; in the morning when I arose the lowlands along the river were inundated and a thousand cascades large and small were leaping down the mountain-highlands, and rain falling in heaviest masses; and then in an hour afterwards, as I travelled on towards Stirling, the rain and wind ceased, and there settled down over all the land cloud-masses so inky-black that they seemed like the fancies



of some horrible dream. Then like massed armies they began to move to their mountain-strongholds, and stood there; while from the east came a flood of brilliant sunshine and perfect weather.

And in the Highlands from Stirling to Inverness what magic, what changing colors and shadows there were on the age-worn tree-less hills, and in the valleys with their clear, pure streams receiving tribute from unnumbered little rills and springs, some dropping water drop by drop as though it were fairy-distilled; and everywhere the heather giving to the mountain-landscape a hue of rich purplish-brown and to the air an odor of aromatic fragrance.

On to the northwest beyond Inverness there is the same kind of a tree-less highland-country; and then after a few hours of travel one looks out across the water from Kyle and beholds Skye, where Cuchulainn is by some believed to have passed his young manhood learning feats of arms from fairy-women, — Skye, dark, mountainous, majestic, with its waterfalls turning to white spray as they tumble from cliff to cliff into the sound from out the clouds hiding their mountain-summit sources.

In the Outer Hebrides influences are at work on the Celtic imagination quite different from those in Skye and its neighboring islands. There is the thickest day-darkness when driving storms come in from the Atlantic, or when dense fog covers sea and land; and there are melancholy sea-winds moaning across from shore to shore bending the bushes of the purple heather. At other times there is a sparkle of brightest sun-shine on the ocean waves, a fierceness foreign to the more peaceful Highlands; and then again the dead silence at sun-rise and sun-set if one be on the mountains, or if on the shore no sound save the rhythm of the waves and now and then the hoarse cry of a sea-bird. All these contrasted conditions may be seen in one day, or each one may endure for a day; and the dark days last nearly all winter. And then it is, during the long winter, that the fisher-folk congregate in a different neighbor's house night after night to tell about fairies and ghosts, and to repeat all those old legends so dear to the heart of the Celt. Perhaps every one present has heard

the same story or legend a hundred times, yet it is always listened to and told as though it were the latest bulletin from some great world-stirring event. In those little islands so far away out on the edge of the world to the north, in winter time darkness settles down at four o'clock or even earlier; and the islanders hurry through with their dinner of fish and oat-bread so as not to miss hearing the first story. When the company has gathered from far and near, pipes are lit and the peat is heaped up, for the story-telling is not likely to end before mid-night. Then when the bad weather for fishing has been discussed by the men and the latest gossip by the women, and the foolish talk of the youths and maidens in the corners is finished, the one who occupies the chair of honor in the centre of the circle looks around to be sure that everybody is comfortable and ready, and, as his first story begins, even the babies by instinct cease their noise and crying and young and old bend forward eagerly to hear every word. It does not matter if some of the boys and girls do topple over asleep or even some of the older folk as the hour gets late, the tales meet no interruption in their even, unbroken flow<sup>1</sup>. And here we have the most Celtic and the most natural environments which the Fairy-Faith enjoys in Scotland.

There are still the Southern Highlands in the country around Oban, and the islands near them; and of all these isles none is so picturesque in history as the one Columba loved so well. Though Iona enjoys less of the wildness of the Hebrides furthest west, it has their storm-winds and fogs and dark-days, and strangeness of isolation. On it, as Adamnan tells us, the holy man fought with black demons who came to invade his monastery, and saw angelic hosts, and when the angels took his soul at midnight in that little chapel by the sea-shore there was a mystic light which illuminated all the altar like the brightest sun-shine. But now-a-days where the Saint saw demons and angels the islanders see ghosts and « good-people », and when one of these islanders is taken in death it is not by angels — it is by fairies.

1. For certain elements in this description the writer is indebted to Mr. Alexander Carmichael. See his Introduction to the *Carmina Gadelica*.

## IN WALES

Less can be said for Wales than for Ireland, or for Scotland as a whole. It has, it is true, its own peculiar psychic atmosphere, different, no doubt, because its people are Brythonic Celts rather than Gaelic Celts. But Wales in its more modernized condition than either Ireland or the Western Hebrides of Scotland does not show in a vigorous flourishing condition now those Celtic influences which when they were active did so much to create the precious Romances of Arthur and his Brotherhood, and to lay the foundations for the Welsh belief in the *Tylwyth Teg*, a fairy-race still surviving in a few favored localities.

Wales like all Celtic countries is a land of long sea-coasts, though I think there is less of mist and darkness and cloud effects than in Ireland and Scotland, save in the mountains of the north. In the south, perhaps the most curious influences are to be felt at St. David's Head, and in St. David's itself — once the goal for thousands of pilgrims from many countries of mediaeval Europe, and, probably, in pagan times the seat of an oracle. And a place like these is the peninsula of Gower south of Swansea. Caerphilly Castle where the Green Lady reigns now amid its ruined acres is a strange place; and so is the hill near Caermarthen where Merlin is asleep in a cave with the fairy-woman Vivian. But in none of these places today is there a strong living faith in fairies as there is in West Ireland for example. The one region where I found a real Celtic atmosphere — and it is a region where everybody speaks Welsh — is a mountainous country rarely visited by travellers, save archaeologists, a few miles from Newport, and its centre is the Pentre Evan Cromlech, the finest cromlech in Wales if not in Britain. By this pre-historic monument and in the country around the old Nevern Church three miles away, there is an active belief in the « fair-folk », in ghosts, in death-warning, in death-candles and phantom-funerals, and in witches and black magic. From there on to New-Castle-Emlyn and its valley where many of the Mabinogion stories took form, or else from where they drew rich material in

the way of folk-lore<sup>1</sup>, are environments purely Welsh and as yet little disturbed by the materialistic-commercialism of the age.

There remain now to be mentioned three other places in Wales to me very impressive in a psychical way. These are : ancient Harlech, so famous in recorded Welsh fairy-romance, — Harlech with its strange stone-circles, and old castle from which the Snowdon Range looms up majestically and clear, and with its sun-kissed bay; Mount Snowdon, with its memories of Arthur and Welsh heroes; and sacred Anglesey or Mona, strewn with tumuli, and dolmen, and pillar-stones, — Mona where the old Druids made their last stand against the Roman eagles, — and its little island called Holyhead, facing Ireland.

However, when all is said, modern Wales in its fairy-atmosphere is far poorer than modern Ireland or modern Brittany. Certainly it has a good deal of this fairy-atmosphere yet, though in a condition of rapid decay, and of less vitality, therefore, than the similar fairy-atmosphere in the great centres of Erin and Armorica.

## IN BRITANNY

Of the Isle of Man and of Cornwall I cannot speak from personal experience; and I conclude this chapter on the psychic environment of the living Fairy-Faith with a few words about Little Britain; for even as I write, I sit beside the waters of the Morbihan flashing in the morning sun-shine, and beneath the shadows of the sacred-fire mount now dedicated to the Archangel St. Michael. As we have said at the beginning, Ireland and Brittany are the two poles of the modern Celtic world, but we believe they are more than this, that they are its two psychic centres, with Tara and Carnac as the two respective points of focus from which the Celtic

1. I am indebted for this information to the Rev. Davies, the competent scholar and antiquarian of New-Castle-Emlyn, where for many years he has been Vicar.

influence of each country radiates<sup>1</sup>. And as such it makes no difference at all whether one scholar argues Carnac to be Celtic and another pre-Celtic, for if pre-Celtic it has certainly been bequeathed to the people who were and are Celtic, and its influence has been an unbroken thing from times altogether beyond the horizon of history. There seem to be certain favored places on the earth where its magnetic and even more subtle forces are most powerful and easiest felt by those susceptible to such things; and Carnac appears to be one of the greatest of such favored places in Europe, and for this reason, as we think, was probably selected by its ancient priest-builders as the great centre for religious practices, for the celebration of pagan mysteries, for tribal assemblies, for astronomical observations, and very likely for establishing schools in which to educate neophytes for the priest-hood. Tara and its tributary Boyne valley is a similar place in Ireland, so selected and so used, we believe, as we shall later attempt to show in our study of the cult of fairies and the cult of the dead. And thus to such peculiar, and as we say psychic, others perhaps saying religious, or traditional influences as show themselves best at Tara and Carnac, though in other parts of the two countries as well but less strongly, we maintain is due in a great measure and in an essential measure the vigorous and ever-living Fairy-Faith of Ireland and the innate and ever-conscious belief of the Breton people in the Legend of the Dead and in a world invisible. For we hold fairies and the souls of the dead, though we do not confuse them strictly speaking, to be beings of the subjective world existing now and influencing mortals as they have always existed and influenced them according to ancient and modern traditions, and as they appear now in the eyes even of science through the work of a few pioneer scientists in psychical research. And it seems that these kind of subjective beings were in all probability made use of by the ancient Druids and even by Patrick when the old and

1. One may think of the North or South Magnetic Pole of the earth as an area of definite yet invisible forces which can be measured. But, as we hold, the forces at psychic centres of different countries are like, but much more subtle than magnetic forces, and as yet not generally recognized save by persons susceptible by nature to them.

new religions met to do battle on the Hill of Tara. The control of Tara psychically speaking meant the control of Ireland psychically speaking. To-day on the Hill of Tara the statue of St. Patrick dwarfs the Liath Stone beside it; at Carnac the Christian Cross overshadows dolmens and menhirs.

A learned priest of the Roman Church told me, when I met him in Galway, that in his opinion those places in Ireland where ancient sacrifices were performed to pagan or druid gods are still, unless they have been regularly exorcised, under the control of demons. And what the Druids were at Tara and throughout Erin and most probably at Carnac as well, the priests were in Egypt and the pythonesses in Greece and Rome. That is to say, Druids, Egyptian priests, priestesses in charge of Greek and Roman oracles foretold the future, interpreted omens, worked all miracles and wonders of magic by the aid of daemons, which were an order of invisible beings intermediary between gods and men, and sometimes included the shades from Hades.

And I should say as before, if he who knowing Ireland, the Land of Faerie, would know in the same manner Brittany, the Land of the Dead, let him silently and alone walk many times, — in sun, in wind, in storm, in thick mist, — through the long Avenues of stone of the Alignements here at Carnac. Let him watch from amid them the course of the sun from east to west. Let him stand on St. Michael's Mount on the day of the winter solstice, or on the day of the summer solstice. Let him enter the silence of its ancient under-ground chamber, so dark and so mysterious. Let him sit for hours musing amid cromlechs and dolmens, and beside menhirs, and at holy-wells. Let him marvel at the mightiest of menhirs now broken and prostrate at Locmariaquer, and then let him ponder over the subterranean places near it. Let him try to read the inscriptions on the rocks in Gavrinis. Let him stand on the Ile de Sein. Let him penetrate the solitudes of the Forest of Brécilien, and walk through the Val-Sans-Retour (Vale-Without-Return). And then let him wander in foot-paths with the Breton peasant through fields where good dames sit on the sunny side of a bush or wall, knitting stockings, where there are long hedges of



furze always golden-yellow with bloom — even in January — and listen to stories about *corrigans*, and about the dead who mingle here with the living. Let him enter the peasant's cottage when there is fog over the land and the sea-winds are blowing across the shifting sand-dunes and hear what he can tell him. Let him even as he enjoys the picturesque customs and dress of the Breton folk and looks on at their joyous *ronde* — perhaps the relic of a long-forgotten sun-dance — observe the depth of their nature, their ever-present sense of the seriousness of human life and effort, their beautiful characters as their mystic land has shaped them without the artificiality of books and schools, their dreaminess as they look out across the ocean, their perfect physique and fine profiles and rosy cheeks and yet withal their innate melancholy. And let him know that there is with them always an over-shadowing consciousness of an invisible world not in some distant realm of space, but here and now, blending itself with this world, its inhabitants their dead ancestors and friends mingling with them daily and awaiting the hour when the *Ancou* shall call each to join their invisible company.

## SECTION I

### THE LIVING FAIRY-FAITH PSYCHICALLY CONSIDERED

## CHAPTER II

### THE TAKING OF EVIDENCE

Method of presentation — The logical verdict, and the premise : Fairy-Land a fact in nature — Trust-worthiness of legends — The Fairy-Faith held by the highly educated Celt as well as by the Celtic peasant — All the evidence collected is given — The Fairy-Tribes dealt with — Witnesses and their testimony : from Wales; from Ireland; from Scotland; and from Brittany.

Various possible plans have presented themselves for setting forth the living Fairy-Faith as I have found it during my travels in the chief Celtic countries among the people who hold it. To take a bit here and a bit there from a miscellaneous lot of psychical experiences, fairy-legends and stories which are linked together almost inseparably in the mind of the one who tells them, does not seem at all satisfactory nor even just in trying to arrive at a correct result. Classification under various headings such, for example, as Fairy Abductions, Changelings, or Appearances of Fairies, seems equally unsatisfactory; for as soon as the details of folk-lore such as I am presenting are isolated from one another — even though brought together in related groups — they must be rudely torn out of their true and natural environment and divorced from the psychological atmosphere under which they were first given by the narrator. So no plan seems so good as the one I have adopted of permitting each of my witnesses to give their own evidence in their own way and in all its native setting.

In most cases, as I think examination will show, the evidence is so clear that little or no comment is necessary. And most of the evidence points so much in one direction that the only verdict which seems reasonable is that the origin of the Fairy-Faith is psychical; that is to say, that fairy-land is a state or condition, realm or place very much like if not the same as that wherein civilized and uncivilized men equally locate the souls of the dead, in company with other invisibles such as gods, daemons, and all sorts of good and bad spirits. As a premise, which perhaps cannot be as scientifically proven as we should like it to be, let us go even further, and say that fairy-land, being thought of as an invisible world within which the visible world is immersed as an island in an unexplored ocean, actually exists, and that it is peopled by more species of living beings than this world, because incomparably more vast and varied in its possibilities. As a fact in nature this subjective world has not been considered by modern men of science in Europe and America, save a few in the foremost ranks of psychical research; but we think that its study is infinitely more important, even from a practical point of view, than the study of chemistry, or astronomy, and one wherein the greatest discoveries of the future scientists will be made, — discoveries beside which electricity, wireless-telegraphy, or radium will appear insignificant.

We should be prepared in hearing the evidence to meet with some contradictions and a good deal of confusion, for most of the people who believe in such a strange world as we have just postulated and who think they sometimes have seen it, or some of its inhabitants, have often had no training at all in schools or colleges. And when we hear legendary tales which have never been recorded, save in the minds of unnumbered generations of men, we ought not on that account to undervalue them; for they are better authorities and more trustworthy than many an ancient and carefully inscribed manuscript in the British Museum; and they are probably far older than the oldest book in the world. Let us, then, for a time, forget that there are such things as libraries and universities and betake ourselves to the Celtic peasant

after us

for instruction, living close to nature as he lives and thinking the things which he thinks.

But the peasant will not be our only teacher, for we shall also hear much of first importance from city folk of the highest intellectual training. It has become, perhaps always has been in modern times, a wide-spread opinion, even among some scholars, that the belief in fairies is the sole property of simple, uneducated country-folk, and that people who have had a touch of education and a little common sense knocked into their heads, to use the ordinary language, wouldn't be caught believing in such nonsense. This same class of materialistic scoffers used to make similar remarks about people who said there were ghosts, until the truth of another stupid superstition was discovered by psychical science. So we defend the Fairy-Faith from the beginning of our study, and in this chapter, once for all, hope to correct this erroneous opinion about it, and silence this vaunted and often pedantic scoffing at things which those who scoff know not the first real thing about. In their place the proper sort of witnesses will be produced to substantiate our position; but before coming to them we shall say now, for we can say it truly, that there are men in Dublin, in other parts of Ireland, in Scotland, too, whom all the world know as educated leaders in their respective fields of activity, who not only declare their belief that fairies were, but that fairies are; and some of these men have the power to see fairies as real subjective existences at the psychic centres to which we have referred in the preceding chapter.

In the evidence about to be presented there has been no selecting in favor of any one theory; and it is presented as discovered, beginning with Wales and ending with Brittany. The method pursued in seeking the evidence has been to penetrate as deeply and in as natural a way as possible the thoughts of the people who believe in fairies and like beings, rather than to collect long legends or literary fairy-stories. For these last the reader is referred to the many excellent works on Celtic folk-lore. We have sought to bring together, as perhaps not before, the philosophy of the belief in fairies, rather than the mere fairy-lore itself, though the two cannot

be separated. In giving the evidence concerning fairies, we sometimes give evidence, which, though related and thus important to record, is not strictly fairy-lore. All that we have omitted from the matter as first taken down are stories and accounts of things not sufficiently related to the world of faerie to be of value here. Therefore, what is about to be offered to the jury — who are the readers — as evidence for the finding of a verdict concerning the nature of the living Fairy-Faith, is complete evidence, representing all the essential elements upon which the supporters of the Naturalistic Theory, of the Pigmy Theory, of the Druid Theory, of the Mythological Theory, as well as of our own Psychical Theory, must base all their arguments.

Let us now, since the opening address has been made to the jury, prepare ourselves to hear about the *Tylwyth Teg*, the « Fair-Family » or « Fair-Folk, » as the Welsh people call their fairies; about the *Duine Matha*, the « Good People, » as the Irish call their *Sidhe* race; about the « People of Peace, » the « Still-Folk » or the « Silent-Moving Folk, » as the Scotch call their *Sith* who live in green knolls and in the mountain-fastnesses of the Highlands; and, finally, about the corrigans, races, and the phantoms of the dead in Brittany. And along with these, for we hold them related, as we shall show in a later chapter, let us hear about ghosts, — sometimes about ghosts who discover hidden treasure, as in our story of the *Golden Image*, — about goblins, about various sorts of death-warnings coming from apparitions of the dead, from banshees, or only heard, about death-candles and phantom-funerals, about leprechauns, about hosts of the air, and all kinds of elementals and spirits, — in short about all the orders of beings who mingle together in that invisible realm called Fairy-Land.

## WALES

### OUR FIRST WITNESS

Our first witness to testify is a maiden Welsh woman sixty years old who speaks no English, but a college graduate, her nephew, will act as our interpreter. She was born and has

lived all her life within sight of the famous Pentre Evan Cromlech, in the home of her ancestors which is so ancient that after six centuries of its known existence further record of it is lost. In spite of her sixty years, our witness is as active as many a city woman of forty or forty-five. Since her girlhood she has heard curious legends and stories, and with a more than ordinary interest in the lore of her native country has treasured them all in her clear and well-trained memory. The first night as this well-stored memory of hers gave forth some of its treasures, we sat in her own home, I and my friend, her nephew, on one side in a chimney-seat and she and her niece on the other side in another, exposed to the cheerful glow and warmth of the fire. When we were finished that first night it was two o'clock in the morning, and there had been no interruption to the even flow of marvels and pretty legends. And a second night we spent likewise. What follows, now, is the result, so far as we are concerned with it, the titles here and throughout this chapter being our own :

### *Fairies and Spirits and Their Existence.*

« Spirits and fairies exist all around us invisible. Fairies have no substance. Their forms are of matter like ghostly bodies, and on this account they cannot be caught. In the twilight they are often seen and on moonlight nights in summer. Only certain people can see fairies and such people hold communication with them and have dealings with them, but it is difficult to get them to talk about fairies. I think the spirits about us are the fallen angels, for when old Doctor Harris died his books on witchcraft had to be burned in order to free the place where he lived from evil spirits. The fairies, too, are sometimes called the fallen angels. They will do good to those who befriend them and harm to others. I think there must be an intermediate state between earth life and heavenly life, and that may be where spirits and fairies live. There are two distinct types of spirits: one is good and the other is bad. I have heard of people going to the fairies and finding that years passed as days, but I do not believe in changelings, though there are stories enough about them.



« My mother used to tell about seeing the « fair-folk » (or fairies) dancing in the fields near Cardigan; and other people have seen them around the cromlech up there on the hill (the Pentre Evan Cromlech). They appeared as little children in clothes like soldiers' clothes and with red caps, according to some accounts.

« I firmly believe that there are fairies and other spirits like them both good and evil. I have heard a phantom dog howl before a death, and have seen more than one death-candle. I saw one death-candle right here in this room where we are sitting and talking.

#### *Description of a Death-Candle.*

I was told afterwards by her nephew and niece that the light she refers to here took an untrodden course from the house across the fields to the grave-yard, and when the death of one of the family occurred soon afterwards, their aunt insisted that the corpse be carried in exactly the same route; so the road was abandoned and the funeral went through the ploughed fields. Here is the description of the death-candle as she gave it in response to our request :

« The death-candle appears like a patch of bright light; and no matter how dark the room or place is, every thing in it is as clear as day. The candle is not a flame, but a luminous mass lightish blue in color which dances as though borne by an invisible agency, and sometimes it rolls over and over. If you go up to the light it is nothing, for it is a spirit.

« Near here a light as big as a pot was seen, and rays shot out from it in all directions. The man you saw here in the house to-day, one night as he was going along the road near Nevern, saw the death-light of old Dr. Harris and says it was lightish green. »

#### *Supernatural Lights and Phantom-Funerals.*

There followed naturally after this the following :

« Brynberin Chapel, which is about a mile and a-half from here, has often been seen lit up by a strange supernatural light. And it is certain that no person is in it when the light

appears. Sometimes the light shines out under the door, but if you go near to look in the windows, or through the key-hole the light disappears and the place is as dark as ever. Some people have seen the light and thought the church was burning up. »

At another time, our witness who told me about this light in the Chapel related the following story of a strange light which illuminated the burial ground around the same Chapel when a phantom-funeral came to it :

« Miss Amy Thomas leaving Penwern Farm in the early evening after her day's work, went to the small cottages about two hundred yards away, and there she was compelled by an invisible agency to turn into a field and follow a certain light. The light was moving as a coffin would be moved when carried. She followed it until she reached Brynberin Chapel where it went into the church yard; and though it was a dark night she saw very clearly the trees, the laurel, and even the tomb-stones. She returned home by midnight, but she never could tell how she got home.

« Not more than a week after this happened, a young girl died in the cottage where Miss Amy Thomas first met the light; and the funeral left the cottage and went to the church-yard over the same route which the light had taken. »

#### *The Fairies of Gors Goch.*

Now we began to hear about fairies :

« One night there came a strange rapping at the door of the ancient manor on the Gors Goch farm in North Wales, and the father of the family asked what was wanted. Thin, silvery-like voices said they wanted a warm place in which to dress their children and to tidy them up. The door opened then and in came a dozen or more little beings who at once set themselves to hunting a basin and water and to cleaning themselves. At day break they departed, leaving a pretty gift in return for the kindness.

« In this same house at another time, whether by the same party of little beings or by another party could not be told, a healthy child of the family was *changed* because he was



unbaptized, and a frightful looking child left in his place. The mother finally died of grief, and the other children died because of the loss of their mother, and the father was left alone.

« Some time after this, the same little folks who came the first time returned to clean up, and when they departed, in place of their former gifts of silver, left a gift of gold. It was not long before the father fell heir to a rich farm in North Wales, and going to live on it became a magician, for the little people still befriending him revealed themselves in their true nature and taught him all their secrets. »

*William Ellis of Gilwern and the « Little-Folk. »*

« William Ellis of Gilwern was once fishing on a dark cloudy day, and while casting his bait saw in the bushes in front of him crowds of little-folk one foot high dancing and singing. He said he never heard such singing. He went nearer, but he went too near, and they all disappeared. »

*The Dance of the « Tylwyth Teg. »*

« Llyn y Flynnonan was a place where the *Tylwyth Teg* were often seen dancing, and singing and harp-playing. A servant and two dogs who once passed that way entered the centre of the dancing *fair-folk* and began dancing and jumping as lively as any of them. And they danced three days and three nights and would have danced to death if a man had not rescued them. »

The next stories were miscellaneous as our titles to them indicate :

*The Death-Coach and Its Results.*

« A man named Knowles who lived beyond the Ysguborwen Farm died; and, soon after the death, Knowles' old servant while walking along the road saw a coach coming towards him. When the coach passed he saw Knowles and another gentleman within. Knowles had his face scratched and bleeding, and when he beheld his servant, David Francis,

said : *O David, you don't know how hard it is on me. Go on, but don't look back.* But David did look back. He saw only a flame, yet as a result his hair became white and he was never again the same physically, for his head remained ever afterwards turned as he had turned it in looking back. »

*Levi Salmon and his Control of Spirits.*

« Levi Salmon who lived about thirty years ago was a magician, and could call up good and bad spirits; but was afraid to call up the bad ones unless another person was with him, for it was a dangerous and terrible ordeal. After consulting certain books which he had, he would draw a circle on the floor and in a little while spirits like bulls and serpents and other animals would appear in it, and all sorts of spirits would speak. It was not safe to go near them; and to control them Levi held a whip in his hand. He would never let them cross the circle. And when he wanted them to go away he always had to throw something to the chief spirit. »

*The Magician and the Welsh Preachers.*

« Dr. Harris who was a famous magician here in South Wales was once asked by two preachers, who always scoffed at him, if he could show them something of his art. So he made the form of a ring on the floor and suddenly a great gnat appeared, and in a few minutes the room was so full of gnats that the preachers were forced to go out. »

*The Man Who Sold Himself to the Devil.*

The relation between stories of people being taken by fairies, for example Robert Kirk, the minister of Aberfoyle, and the following story of the devil performing the same feat is obvious :

« Eighty years ago on the Ysguborwen Farm there lived a man who sold himself to the Devil. The Devil used to carry fire about in the house and there is an old *bedstead* there now which shows burns from this very fire. The Devil once came in the yard in the form of a colt, and the farmer driving it

away had peace for a few days. Many people besides myself knew of this. The farmer's body was never buried; it was carried off by the Devil, and all that was buried was a coffin full of stones. »

I offer now in my own language, the remarkable story of this Pentre-Evan country concerning

*The Haunted Manor and the Golden Image.*

The ancient manor-house on the Trewern Farm had been haunted as long as anybody could remember. Strange noises were often heard in it, dishes would dance about of their own accord, and sometimes a lady dressed in silk appeared. Many attempts were made to lay the ghosts, but none succeeded. Finally things got so bad that nobody wanted to live there.

About eighty years ago the sole occupants of the haunted house were David George and his two servants, John Davies and Thomas Rees. At the time, it was well known in the neighborhood that all at once David George became very wealthy and his servants seemed able to buy whatever they wanted. Everbody wondered, but no one could tell where the money came from; for at first David was a poor man, and he couldn't have made much off the farm. The secret only leaked out through one of the servants after David George was dead. The servant declared to certain friends that one of the ghosts, or, as he thought, the Devil appeared to David George and told him there was an image of great value walled up in the room over the main entrance to the manor. A search was made and, sure enough, a large image of solid gold was found in the very place indicated, built into a recess in the wall. David George bound the servants to secrecy and began to turn the image into money. He would cut off small pieces of the image, one at a time, and take them to London and sell them. In this way he sold the whole image and nobody was the wiser.

After the image was found and disposed of, ghosts were no longer seen in the house nor were unusual noises heard in it at night. The one thing which beyond all doubt is true

is that when Henry George died he left his son an estate worth about £ 50,000; and people have always wondered ever since where it came from if not from the golden image<sup>1</sup>.

Hundreds of parallel stories in which instead of ghosts fairies and demons are said to have revealed hidden treasure could be cited.

EVIDENCE FROM CENTRAL WALES

Mr. F. Edwards, of Harlech, recalling the memories of many years ago, says these are the kind of fairies he used to hear about in Central Wales :

*Scythe Blades and Fairies.*

« In an old inn on the other side of Harlech there was to be an entertainment, and as usual on such occasions the dancing would not cease until morning. I noticed, before the guests had all arrived, that the landlady was putting scythe blades edge upwards up into the large chimney, and wondering why it was, asked her. She told me that the fairies might come before the entertainment was over and that if the blades were turned edge upwards it would prevent the fairies from troubling the party, for they would be unable to pass the blades without being cut. »

<sup>1</sup> This is the substance of the story as it was told to me by Dr. Mathias Williams, who lives within sight of the farm where the image is said to have been found. And one day he took me to the house and showed me the room and the place in the wall where the find was made. The old manor is one of the solidest and most picturesque of its kind in Wales, and, in spite of its extreme age, well preserved. The Doctor told me that he can trace the history of his own family in the house on the Penwern Farm, less than a mile away, backwards five or six hundred years. Beyond that time all record is lost, though the two houses, his and that of Trewern, seem to have been built long before. He thinks it safe to place an age of six to eight hundred years on the latter. Now what is interesting about this matter of age arises from the query. Was the image one of the Virgin or of some Christian saint, or was it a Druid idol? Both opinions are current in the neighborhood with a good deal in favor of the second. The region, the little valley on whose side stands the Pentre Evan Cromlech, the finest in Britain, is known to have been a favorite place with the ancient Druids, and in the oak groves which still exist there, tradition says there was once a flourishing pagan school for neophytes and that the Cromlech instead of being a place for interments or for sacrifices was in those days completely enclosed, forming like other cromlechs a darkened chamber in which novices when initiated were placed for a certain number of days, — the interior being called the « Womb or Court of Carladwen ».

A good deal more might easily be said about Welsh goblins, about Welsh fairies who live in caves, or about Welsh fairy-women who come out of lakes and rivers or who are the presiding spirits of sacred wells and fountains<sup>1</sup>, but these will have some consideration in another place. For the present purposes of this hearing enough evidence has been offered to show the fundamental character of Brythonic fairy-folk as we have found them. And we can very appropriately close this hearing by allowing our first witness to tell us one of the prettiest and most interesting fairy-tales in all Wales. The name of Taliessin appearing in it, leads us to suspect that it may be the remnant of an ancient bardic tale which has been handed down orally for centuries. It will serve to illustrate the marked difference between the short conversational stories of the living Fairy-Faith, and the longer, more polished ones of the traditional Fairy-Faith; and we shall see in it how a literary effect is gained at the expense of the real character of the fairies themselves, for it transforms them into mortals. In our story, which is told exactly as taken down, we shall see some elements quite like those in legends recorded in Chapter V on the Celtic Other-world:

*Enion and Olwen.*

« My mother told the story as she used to sit by the fire in the twilight knitting stockings: One day when it was cloudy and misty, a shepherd boy going to the mountains lost his way and walked about for hours. At last he came to a hollow place surrounded by rushes, where he saw a number of round rings. He recognized the place as one he had often heard was dangerous for shepherds because of the rings. He tried to get away from there, but he could not. Then an old, merry, blue-eyed man appeared and said he was trying to find his way home. The boy followed the old man, and the old man said to him, *Do not speak a word till I tell you.* In a little while they came to a long stone<sup>2</sup>. The old man tapped it three times, and then lifted it up. A narrow

<sup>1</sup> See John Rhys, *Celtic Folk-Lore: Welsh and Manx*.

<sup>2</sup> This is the literal translation of the Welsh word *menhir*.

path with steps descending was revealed, and from it emerged a blueish-white light. *Follow me*, said the old man, *no harm will come to you.* The boy did so, and it was not long before he saw a fine, wooded, fertile country with a beautiful palace, and rivers and mountains. He reached the palace and was enchanted by the singing of birds. Music of all sorts was in the palace, but he saw no people. At meals dishes came and disappeared of their own accord. He could hear voices all about him, but saw no person except the old man, — who said that now he could speak. When he tried to speak he found that he could not move his tongue. Soon an old lady with smiles came to him leading three beautiful maidens, and when the maidens saw the shepherd boy they smiled and spoke, but he could not reply. Then one of the girls kissed him; and all at once he began to converse freely and most wittily. In the full enjoyment of the marvellous country he lived with the maidens in the palace a day and a year, not thinking it more than a day, for there was no reckoning of time in that land. When the day and the year were up, a longing to see his old acquaintances came on him; and thanking the old man for his kindness, asked if he could return home. The old man said to him, *Wait a little while;* and so he waited. The maiden who had kissed him was unwilling to have him go; but when he promised her to return, she sent him off loaded down with riches.

« At home not one of his people or old friends knew him. Everbody believed that he had been killed by another shepherd. And this shepherd had been accused of the murder and had fled to America.

« On the first day of the new moon the boy remembered his promise and returned to the other country; and there was great rejoicing in the beautiful palace when he arrived. Enion, for that was the boy's name, and Olwen, for that was the girl's name, now wanted to marry; but they had to go about it quietly and half-secretly, for the *fair-folk* dislike ceremony and noise. When the marriage was over, Enion wished to go back with Olwen to the upper world. So two snow-white ponies were given them and they were allowed to depart.

« They reached the upper-world safely; and, being possessed of unlimited wealth, lived most handsomely on a great estate which came into their possession. A son was born to them, and he was called Taliessin. People soon began to ask for Olwen's pedigree, and as none was given it was taken for granted that she was one of the *fair-folk*. Yes, indeed, said Enion, *there is no doubt that she is one of the fair-folk, for she has two sisters as pretty as she is, and if you saw them all together you would admit that the name is a suitable one.* And this is the origin of the term *fair-folk* (*Tylwyth Teg*). »

And now we pass from Holyhead across the Irish Sea to the real Fairy-Land, where we shall linger a longer time.

## IRELAND

### INTRODUCTION TO THE IRISH FAIRY-FAITH

My first introduction to the Irish Fairy-Faith came within less than a week after reaching Dublin. I walked out to Clondalkin one day to see the old Round-Tower, and the sexton of the Church opposite the Tower, after showing me interesting objects in the church-yard, went with me on my return journey as far as the edge of the village. There he pointed out a fairy-tree or at least such a tree as in other places would be considered one, and to explain the nature of a fairy-tree told the following story :

#### *A Fairy-Tree.*

« As an overseer of a large estate in County Meath, some twenty years ago, I ordered the men under me to cut down an isolated thorn-tree. The tree was in the middle of a field and was a good deal of a nuisance when the ploughing had to be done. Six or eight of the men, in turn, refused to lay an axe to the thorn-tree, saying that it was the abode of the fairies and that the immediate surroundings of it was their rightful domain. They were afraid, as they told me, to destroy

what belonged to the *good people*, and so I was compelled to cut the tree down myself.

« It is only when a thorn-tree stands alone like that one did that it is superstitiously venerated. In clumps or in hedges thorn-trees have no virtue. »

#### *The Fairy-Folk of Howth.*

One Sunday in August as I was wandering alone over the hills of Howth, only a few minutes ride around the Bay from Dublin, and musing about the times when Fionn Mac Cuil used to live there, when he wasn't in Scotland, I met a girl carrying some milk to her mother's cottage just a little way off, and in answer to my question if I could get some tea and toast there, she said I would be welcome, so I went with her. The father and mother were both at home; and, in a few minutes after I entered, we began talking about Fionn Mac Cuil's adventure with a Scotch giant. When I had eaten the lunch, the mother gave me some sprigs of white heather and said I must be careful of them, « For, » she added, « if you give one to a maiden it is a sure proposal of marriage. » Then the father and daughter took me into a field outside the house to show me a fairy-ring; and while I stood in it this is what the girl, aided by her father, told me in answer to my questions :

« Yes, the fairies do exist, and this is where they have often been seen dancing. The grass never gets high in the lines of the ring, for it is only the shortest and finest kind that grows there. In the middle, fairy-mushrooms grow in a circle, and the fairies use them to sit on. They are very little people, and are very fond of dancing and singing. They wear green coats, and sometimes red caps and red coats.

« Time in fairy-land is unlike time here. A day may be years. A man from near Howth once disappeared and returned years afterward unchanged, though none of his old friends knew him. He had been away so long that they were sure he was dead, and they believed it was only his ghost they saw.

« The fairies and leprechauns can show you money, but if you take your eyes off a leprechaun for a second he is gone



and you get no money. If you have found fairy-money and then displease the fairies by either praying or cursing, it turns into nothing but dry leaves. A young farmer was once riding off to fairy-land on a calf, and, when the calf jumped a very broad river at one jump, Pat cursed at so sudden a landing and so never got any further. He looked around and the calf was gone and he sitting beside a stream not very wide. Rich he might have been if he had only kept his temper.

« O yes, the banshee has been seen near Howth, too, as well as the fairies and leprechaun, and so have the death-lights. I think the banshee is a spirit, for a dead friend can return as a banshee and deliver a warning to one who is on earth yet. »

*Pat and the Leprechaun.*

In going from East Ireland to Galway I passed through the country near Mullingar where at that time there was great excitement over a real leprechaun which had been appearing to school children and many of the country folk. I talked with some of the people as I tramped through part of Co. Meath about this leprechaun, and most of them were certain there could be such a creature showing itself; and I noticed, too, that they were all quite anxious to have a chance at the money-bag, if they could only see the little fellow with it. I told one good-natured old Irishman at Ballywillan, — where I stopped over night, — as we sat around his peat fire and pot of boiling potatoes, that the leprechaun was reported captured by the police in Mullingar. « Now that couldn't be, at all, » he said instantly, « for everybody knows the leprechaun is a spirit and can't be caught by any blessed policeman, though it is likely one might get his gold if they got him cornered so he had no chance to run away. But the minute you wink or take your eyes off the little devil sure enough he is gone. » Pat, it must be admitted, has a quite modern tendency to regard the fairies who carry loose money about with them as more important individuals than their more unsubstantial relatives; and when one knows how hard a time of it Pat has these days in Ireland, who could blame him for his more practical point of view.

THE TESTIMONY OF AN IRISH PRIEST

We now pass directly to West Ireland, in many ways our most important field, and where of all places in the Celtic world the Fairy-Faith is vigorously alive; and it seems very fitting to offer the first opportunity to testify in behalf of that part to a scholarly priest of the Roman Church, for what he tells us is almost wholly the result of his own memories and experiences as an Irish boy in Connemara supplemented in a valuable way with his wider and more mature knowledge of the fairy-belief as he sees it now among his own parishioners. Thus we have from him the older and the present ideas about the « good people » in a very complete mass of testimony which few can offer. So I turn over completely, for as long as needs be, the floor to the Rev. Fr. .... :

*Knock Magh Fairies.*

« Knock Magh, which you see over there, is said to be full of excavated passages and a palace where the fairies live, and with them the people they have taken. And from the inside of the hill there is believed to be an entrance to an underground world. It is a common opinion that after consumptives die they are there with the fairies in good health. The wasted body is not taken into the hill, for it is usually regarded as not the body of the deceased but rather as that of a changeling, the general belief being that the real body and the soul are carried off together and those of an old person from fairy-land substituted. The old person left, soon declines and dies. »

*Fairy Festivals.*

« Persons in a short trance state of two or three days are said to be away with the fairies enjoying a festival. Sometimes the festival is very material in its nature, and at other times purely spiritual. »

*Power of Fairies*

« When one gets married something is sure to be taken by the fairies. It is usually a cow or a sheep, for animals can

be *taken* the same as people. It is always the best animal of the herd or flock that is *taken*. The animal declines gradually and then dies in spite of all that can be done to save it. An aunt of mine had been married six months when a calf died. An old woman who heard about it raised up her hands at the time and exclaimed: *Thank God it wasn't worse!* »

#### Fairy Influence. *chuffon*

« A good many things are done to protect animals from fairy influence: I remember seeing bits of red rags like rings an inch or two broad tied on some part of cows as soon as they calved. My father bought some cows in Galway once and they had the same sort of red rags tied on them; and the man who sold them told me very sincerely when I wondered at the rags that they were to prevent fairy interference.

« Once an old woman came along, when I was a youngster, and spat at a cow and said *God bless it*, to protect it against evil spirits and fairies. I have seen the same thing done to horses. If this is done and the animal afterward falls under a malady, or dies, the person who spat at it is said to have had the evil-eye. For the same reason, when a family has just purchased a new horse, cow, or sheep, every stranger who goes to examine it must spit at it and say *God bless it*. And in the same way as for animals one must say *God bless it* when he sees a babe in its cradle.

« I once got a new suit of clothes and boots when a boy, and an old crone came in our house and seeing them spat on them and said *God bless them*, so that they would be safe from the power of the fairies.

« I was with my father to sell a horse in the fair at Loch Ree and in the hotel where we stopped over night we met a red-haired woman. On such an occasion one ought to pronounce a blessing at once so that the fairy influence will be avoided; but father neglected to do so, and the next day we couldn't sell the horse. At another time going to the market with a horse we met the same red-haired woman on the road, and so we went home and put our horse in the stable.

« It was proper when done milking a cow to put one's

thumb in the pail of milk and with the wet thumb make the sign of the cross on the thigh of the cow on the side milked, to be safe against fairies. *cut*

« I have seen them churning put a live coal about an inch square under the churn, because it was an old custom connected with fairies. » *fairies*

#### Milk and Butter for Fairies.

« Whatever milk falls on the ground in milking a cow is taken by the fairies, for fairies need a little milk.

« In churning, the knife which is run through the butter in drying it must not be scraped clean, for what sticks to it belongs to the fairies. Out of three pounds of butter, for example, an ounce or two would be left for the fairies. I have seen this several times. » *rain*

#### Crossing a Stream, and Fairies.

« When out on a dark night, if pursued by fairies or ghosts one is considered quite safe if he can get over some stream. I remember coming home one dark night with a boy companion and hearing a noise, and then after we had run to a stream and crossed it feeling quite safe. »

#### Fairy-Trees, Fairy-Stools, and Fairy-Preserves. *return*

« A man went out one day in his field and cut down a thorn-tree which was in the way of his ploughing. The next day he fell ill and wasn't himself again for months. The neighbors declared the fairies had thus punished him for cutting down the tree they needed to spread their washing out on.

« The fairy-tree is a hawthorn bush growing by itself, and, no matter how much in the way for plowing, it can't be touched. It is likewise bad luck to destroy mushrooms. The fairies use them to sit on. The big hollow kind of fungi shelter fairies in rainy weather. Once I ran through a field and broke down some toad-stools and I was terribly upset. A rain came on afterwards, and thinking the fairies would have no shelter since I had broken down the stools, I was almost in a state of lunacy. *low*

*champ for version*

« A heap of stones in a field should not be disturbed, though needed for building — especially if they are part of an ancient tumulus. The fairies are said to live inside the pile and to move the stones would be most unfortunate.

« If a house happens to be built on a fairy-preserve, or in a fairy-track, the occupants will have no luck. Everything will go wrong. Their animals will die, their children fall sick, and no end of trouble will come on them. When the house happens to have been built in a fairy-track, the doors on the front and back, or the windows if they are in the line of the track, cannot be kept closed at night, for the fairies must march through.

« Near Ballinrobe there is an old fort which is still the preserve of the fairies, and the land around it. The soil is very fine and yet no one would dare to till it. Some time ago in laying out a new road the engineers determined to run it through the fort, but the people rose almost in rebellion and the course had to be changed. The farmers wouldn't cut down a tree or bush growing on the hill or preserve for anything. »

#### *The Pooka a Fairy.*

« Fairies are always little. The Pooka, a mischievous creature, is one of them. »

#### *Fairy Control Over Crops.*

« Fairies are believed to control crops and their ripening. A field of turnips may promise well and its owner will count on so many tons to the acre, but if when the crop is gathered it is found to be far short of the estimate, the explanation is that the fairies have extracted so much substance from it. The same thing is the case with corn, for the fairies have horses, too, and need food for them. On the other side of Knock Magh it is said a fairy-horse came out of the hill and went with a farmer's mare in his field, and that when the mare's foal grew up it was the finest hunting horse in the country. A horseshoe was once found near there and it wouldn't fit any horse anywhere, so the farmers said it must be from a fairy-horse. »

#### *November Eve and Fairies.*

« On November Eve it is not right to gather or eat blackberries or sloes, nor after that time as long as they last. On November Eve the fairies pass over all such things and make them unfit to eat. If one dares to eat them afterwards he will have serious illness. We firmly believed this as boys, and I laugh now when I think how we used to gorge ourselves with berries on the last day of October, and then for weeks after pass by bushes full of the most luscious fruit and with mouths watering for it couldn't eat it. »

#### *Fairies as Flies.*

« There is an old abbey in Co. Mayo on the river, and people say the fairies had a great battle near it, and that the slaughter was tremendous. At the time, the fairies appeared as swarms of flies coming from every direction to that spot. Some came from Knock Magh, and some from South Ireland, the opinion being that fairies can assume any form they like. The battle lasted a day and a night, and when it was over one could have filled baskets with the dead flies which floated down the river. »

#### *A Changeling Described.*

« Changelings are plentiful. I have seen one. It was a delicate, wasted child, and nothing could persuade its parents that it wasn't a fairy. In a child an emaciated appearance is a sign of the old age and wisdom of it; and this child had so wise a look about it as to convince the most skeptical that it was a changeling. »

#### *Those Who Return from Faerie.*

« The mind of a person coming out of fairy-land is usually a blank as to what has been seen and done there. Another idea is that the person knows well enough all about fairy-land, but is prevented from communicating the knowledge. People are in faerie seven, fourteen, or twenty-one years. One person I knew of said she had forgotten all about her expe-



riences in faerie, but one, who heard her, objected and said she knew and wouldn't tell. Sometimes one may go to the fairies for an hour or two. Persons walking across a field and suddenly disappearing are said to have gone to fairy-land. A man may remain awake at night to watch one who has been to fairy-land to see if that one holds communication with the fairies. Others say in such a case that the fairies know you are on the alert and will not be discovered. »

#### *How Fairies Become Invisible.*

« Fairies wave their hand and them become invisible. »

#### *The Banshee.*

« The banshee wails the night before the coming death takes place. »

#### *The Devil.*

« Fr. .... preaches in Irish and when the people hear the word devil they cross themselves and utter a low wail.

« A man in the mountains near here has been bedridden for two years, and he wanted to know if it wasn't the devil who was afflicting him; and he has asked other priests about the same thing. He has the idea that his malady is due to evil spirits. »

#### *Fairies and the Dead.*

« As far as I have been able to see there is a marked distinction between fairies and the dead.

« When houses or places along the roadside are haunted by souls of the dead it is usual to set up a cross, and each traveller going by is expected to stop there and say a prayer for the dead.

« There is a clear distinction made between a haunt and a fairy. »

#### *Why Pat Stopped Work.*

« When a priest was dying in a monastery, not far from here, a laborer who was inside working heard about it, and stopping his work stood looking silently out the window.

A Brother asked him what he was doing and he said : *Faith, Father, and I am watching to see the soul of Father.... going to heaven.* »

#### *Clairvoyance, and Dreams.*

« A man I know dreamt he was in America and saw an accident befall his friend who was there, and the accident really happened at the time and just as he saw it, though he was here in Ireland. It is quite common to hear of people dreaming of deaths about to happen. Only last week Mary Ann had such a dream before we received the news of the death, though we were prepared for the death as soon as she told her dream.

« The dead often come back and ask for prayers; and they may appear in dreams. »

#### *An Apparition of Death.*

« The father was sitting silently in the sick room when the person in bed sat up and addressed some invisible one standing at the side, saying, *Who are you coming for? Go to the village for another and come for me in two weeks.* The one who spoke was a wee girl. And as it happened, she predicting it to her friends, she died within two or three weeks. »

#### THE TESTIMONY OF A GALWAY PIPER

##### *Fairies.*

According to our next witness, Steven Ruan, a piper of Galway, with whom I have often talked, there is one class of fairies « who are nobody else than the spirits of men and women who once lived on earth; » and the banshee is a dead friend, relative, or ancestor who appears to give a warning. « The fairies, » he says, « never care about old folks. They only *take* babies, and young men and young women. If a young wife dies, she is said to have been *taken by them*, and ever afterwards to live in fairy-land. The same things are said about a young man or a child who die. Fairy-land is a place of delights, where music, and singing, and



dancing, and feasting are continually enjoyed; and its inhabitants are all about us, as numerous as the blades of grass, or the leaves on the trees. »

Steven distinguishes another class of fairy-like beings, though he thinks they are not the real fairies. They are the fallen angels cast out of heaven with Lucifer; and they, too, are very numerous. He says also that he has heard the old folk talk about a race of real people who live under the earth, and who are not the fairies.

At another time, as I sat along the roadside with him, Steven speaking more particularly of those fairies called by the Irish peasantry the « good people, » said :

*The « Good People. »*

« The country-folk call the fairies the *good people*; and these *good people* are just like people in life. It is often said that the dead are among the *good people*. An old person is left for a young one so that the old person can enjoy the rites of the Church before death; and death soon comes to an old person who has returned from fairy-land. People often say if a person looks *withered*, or in any way old though known to be young in years that he or she is an old changeling. The young one exchanged for the old one is not gone, but is in the invisible world around us. If a young man is working in a place and has an accident leading to death, or if he dies suddenly while in good health, under natural or unnatural conditions, he is said to have been *taken* by the *good people*. For example if he is drowned, he is sure to have been *taken* by *them*. A man told me that a friend of his whom the *good people* had *taken* a good many years before, came to him with a message. »

*A Fairy-Dog.*

And later in the course of our conversation Steven pointed to a rocky knoll in a field across the way and said :

« I saw a dog with a white ring around his neck by that hill there and the oldest men around Galway have seen him, too, for he has been here for one hundred years or more. He is a dog of the *good people* and only appears at certain hours of the night. »

*The Power of Fairies Over Cream and Butter.*

The power of fairies over cream and butter is illustrated by this little anecdote told to me by Steven, in another conversation :

« You cannot under any circumstances obtain a coal from the turf fire to light your pipe if churning is going on in the house; for to take a coal at such a time would give the fairies power to steal all the butter. »

*The Old Piper Flannery in Fairy-Land.*

And before we were done talking we came to the subject of fairy-music, and the following little story coming from one of the last of the old Irish pipers himself about a brother piper is of more than ordinary value :

« There used to be an old piper called Flannery who lived in Oranmore, County Galway. I imagine he was one of the old generation. And one time the *good people* took him to fairy-land to learn his profession. He studied music with them for a long time and when he returned he was as great a piper as any in Ireland. But he died young, for the *good people* wanted him to play for them. »

THE TESTIMONY OF « OLD PATSY » OF ARANMORE

Our next witness is an old man, familiarly called « Old Patsy, » who is a native of the Island of Aranmore, off the coast from Galway, and he lives on the island amid a little group of straw-thatched fishermen's homes called Oak Quarter.

As « Old Patsy » stood beside a rude stone cross near Oak Quarter, in one of those curious places on Aranmore where each passing funeral stops long enough to erect a little memorial pile of stones on the smooth rocky surface of the roadside enclosure, he told me many anecdotes about the mysteries of his native island.

*Aranmore Fairies.*

Twenty years or so ago around the *Bedd* of Dermot and Grania, just above us on the hill, there were seen many

fairies, « crowds of them, » and a single deer. They began to chase the deer, and followed it right over the island. At another time similar little people chased a horse. « The rocks were full of them and they were small fellows. »

#### *A Fairy Beating.*

« In the South Island as night was coming on, a man was giving his cow water at a well, and, as he looked on the other side of a wall, he saw many strange people playing hurley. When they noticed him looking at them, one came up and struck the cow a hard blow, and turning on the man cut his face and body very badly. The man might not have been so badly off, but he returned to the well after the first encounter and got five times as bad a beating; and when he reached home he couldn't speak at all, until the cock crew. Then he told about his adventures, and slept a little. When he woke up in the daylight he was none the worse for his beating, for the fairies had rubbed something on his face. »

Patsy says he knew the man, who if still alive, is now in America where he went several years ago.

#### *Where Fairies Live.*

When I asked Patsy where the fairies live, he turned half-around and pointing in the direction of Dun Aengus, which was in full view on the sharp sky-line of Aranmore, said it was there in a large tumulus on the hill-side below it that they had one of their favorite abodes. Though he added, « The rocks are full of them, and they are small fellows. » Just across the road from where we were standing, in a spot near Oak Quarter, another place was pointed out where the fairies are often seen dancing. The name of it is *Moneen na Dansa*. Other sorts of fairies live in the sea; and some of them who live on Aranmore (probably in conjunction with those in the sea) go out over the water and cause storms and wind.

#### *A Phantom Ship.*

Patsy told too about a phantom ship which has passed across the narrow part of Aranmore, and of ghosts of sailors,

for the thinking of fairies seemed to rouse up his thoughts about the dead, though he clearly distinguishes the two orders of beings.

#### *A Devil.*

« Old Patsy », before he finished, told me about how twenty years or so ago he met an evil creature on the road home at midnight. It was near Oak Quarter. The « creature of evil » could change itself into all sorts of animal shapes except that of a lamb. Sometimes it appeared as a bull or as a donkey making an awful noise; sometimes it was as small as a goat and sometimes as large as a house. « It was, » he said, « a devil, for it was able to assume the form of a man. »

#### *Folk-Lore in the Making.*

A few weeks before my arrival on Aranmore, three of the native fishermen had been ship-wrecked in a storm and drowned off the north side of the island near Kilmurvy Bay; and already the islanders were talking about the ghosts of these three drowned men. A good many had seen the ghosts and learned from them the manner of the drowning. Thus I witnessed folk-lore in the making.

#### THE TESTIMONY OF TWO GALWAY WITNESSES

On my return from Aranmore, a man in the town of Galway came to see me, and, during the course of our talk about Ireland and its traditions, gave his evidence on the « confusing-sod » and « hunger-sickness, » two curious folk-beliefs usually related to fairies; and speaking from his own memories and experiences in his native island said :

#### *The « Confusing-Sod » and « Hunger-Sickness. »*

« In some localities, sometimes over the grave of a child which was allowed to die unbaptized<sup>1</sup>, there is found the confusing sod (*Foideen Marool*), and if a person steps on it confusion takes possession of him so that he loses his way.

1. Sometimes, as I found the belief also in West Ireland, over the grave of a child born dead.

People who have fallen under its power often wander about until daylight breaks the spell, although if one will only think to turn his coat inside out he can escape. It is always an evil spirit or a mischievous fairy who causes all the trouble.

« The *hunger sickness* (*Fear Gortach*) is due to something like the *Foideen Marool*, for one often gets it while climbing a mountain covered with grass and heather bushes, if certain spots are crossed. It is said that the fairies cause it, sometimes, it seems, when their domain has been violated. A sure cure for the *hunger sickness* is to eat some oat-bread. »

#### *The Nature and Character of Irish Fairies.*

This is what another citizen of Galway told me about the nature and character of Irish fairies as he remembers them in his youth and as he has often heard the old folk describe them :

« Fairies are immortal and have no real substance. They can make human bodies invisible and in that way steal both body and soul. When a body grows old in fairy-land it is exchanged with its soul for the young body of another mortal, and thus it dies a natural death here on earth. Changelings are always these old people.

« A story is recorded which makes it appear as though the fairies need the assistance of a mortal in order to carry off both the body and soul : The king of the Irish fairies had heard about the beauty of a daughter of a French king, and when he saw her wanted her for himself, but she was already betrothed. However, he planned to take her on the night of her marriage, with the help of a mortal. The man who aided the fairy-king was made invisible by him and in that state entered into the marriage hall unobserved, and the princess likewise being made invisible was seized by the man and taken to the court of the king in fairy-land.

« This sort of belief in fairies being able to *take* people was very common and exists yet in a good many parts of West Ireland. I heard about a piper who knew only one tune and that poorly, and so the fairies took pity on him. He went into fairy-land and when he came back was the greatest piper in Ireland.

« Fairies can take the butter from the churning and make the cows go dry, if they are offended, or if they have a natural opportunity. For example, no peasant on May Morning would think of giving away a coal of his peat fire, for to do so would give the fairies power to *take* some of his property such as butter and milk. I remember a priest in Ballinsloe who said that the fairies can do these things. »

#### *Fairy-Dust.*

« You can get the fairy-stroke if fairy-dust blows against you. This fairy-dust is said to be the dust of dead mortals' bones. If a man loses an arm or leg anywhere in the world, it will be gathered to his other parts in dust after his death, and the fairy-dust may be composed only of these scattered portions coming to re-unite with the body, for the dust may come from any part of the earth. »

#### *The Banshee.*

« The banshee is an ancestral spirit which is said to go only to members of families descended from noble Milesians to warn them of a death. »

#### *The Leprechaun.*

« The leprechaun is a fairy boot-maker. He has his workshop on or about a fairy-mushroom. Children often say they hear his hammering. He seems to live alone in old ruins, forts, and isolated places. If he is caught he always cries, *I'll go; I'll go; I'll go*. And in reply you must say to him, *Go to blazes*; but if you take your eyes off him for a second he is gone and you lose all chance of getting his money. Or if you lose your temper at his continual crying, *I'll go; I'll go; I'll go*, and tell him to go to the devil, he is off like a flash. »

#### *Puck or Pooka.*

« Puck or Pooka is a phantom horse which appears on the road at night. It will run between a person's legs and carry him on its back awhile and then dump him into a heap of briars, a hedge, or a ditch. »



## EVIDENCE CONCERNING MAGIC AND SPIRITS BY FR. ....

At this point, as we are leaving Co. Galway for another part of West Ireland, we wish to introduce as evidence matter which while not strictly fairy-lore, in all its details, is nevertheless the sort of matter which will be used very freely later on in this study as we begin to draw parallels and conclusions. It is part of a discussion concerning spirits and fairies according to Roman Catholic theology which Fr. .... and myself enjoyed when we met as fellow-travellers in Co. Galway. It will help to connect this chapter more closely with those to follow, and one element in this evidence has been referred to in the preceding chapter :

*Of Magic :*

« Magic according to Catholic Theology is nothing else than the solicitation of spiritual powers to help us. If evil spirits are evoked by certain irrational practices it is unholy magic, and this is altogether forbidden by our Church. All charms, spells, divination, necromancy, or geomancy are unholy magic. Holy magic is practised by carrying the Cross in Christ. Now evil magic has been practised here in Ireland : butter has been *taken* so that none came from the churning; cows have been made to die of maladies; and fields made unproductive. A cow was bought from an old woman in Connemara and no butter was ever had from the cow until exorcism with holy water was performed. This is reported to me as a fact. »

*Necromancy.*

« A girl was in the habit of attending *séances* for table-rappings and evil spirits told her she would marry soon, undergo a serious operation soon afterwards and die as a result of it. The prophecy was fulfilled exactly. »

*An Apparition.*

« Two most intelligent men, always sober and steady in their habits, told me about an apparition of an old woman they both saw near Waterville. It attacked a man on the road

in front of them and then they heard him scream, and at so unusual a sight they fled. Later the man was found dead where they had seen him attacked. During the same period, about six years ago, a number of people in the same place are also said to have been attacked by the apparition. »

*Places under Control of Evil Spirits.*

And in another relation Fr. .... said what for us is highly significant now :

« My private opinion is that in certain places here in Ireland where pagan sacrifices were practised, evil spirits through receiving homage gained control and still hold control unless driven out by exorcisms. »

## THE TESTIMONY OF THE TOWN-CLERK OF TUAM

We go now to Co. Connaught where Finvara rules, making our first stop in ancient Tuam. And to the town-clerk of Tuam, Mr. John Glynn, who since his boyhood has taken a keen interest in the traditions of his native county, I am indebted for the following valuable summary of the fairy-creed in that part of West Ireland :

*Fairies of the Tuam Country.*

« The whole of Knock Magh, which means Hill of the Plain, is said to be the palace of Finvara, king of the Connaught fairies. There are a good many legends about Finvara, but very few about Queen Meave in this region. »

*The Famine of 1846-47 Caused by Fairies.*

« During 1846-47 the potato crop in Ireland was a failure and very much suffering resulted. At the time, the country people in these parts attributed the famine to disturbed conditions in the fairy-world. Old Tedhy Stead once told me about the conditions then prevailing, *Sure, we couldn't be any other way; and I saw the « good people » and hundreds besides me saw them fighting in the sky over Knock Magh and on towards Galway.* And I heard others say they saw the fighting also. »



*Fairy-Land; and the Tuam Seeress.*

« Fairies are said to be immortal, and the fairy-world is always described as an immaterial place, though I do not think it is the same as the world of the dead. People ill, however, are often said to be with the fairies, and when cured, to have come back. A woman who died here about thirty years ago was commonly believed to have been with the fairies for seven years when she was a maiden. She married after coming back and had children; and she was always able to see the *good people* and to talk with them, for she had the second-sight. And it is said that she used to travel with the fairies at night. After her marriage she lived in Tuam, and though her people were six or seven miles out from Tuam in the country, she could always tell all that was taking place with them. I remember seeing her as she used to go about the town with her face covered by a shawl. »

*How to See Fairies.*

« The way to see fairies is to form a ring with a blade of grass and then cover the ring across with a thin film of spittle. When you look through it you will see them. »

*Changelings.*

« In the case of changelings the opinion is that both the body and soul of the young person is taken and an old person who had been *taken* likewise when in youth is left in their place. In the same manner a cow may be *taken* just after calving to give milk to changeling children. »

*Power of Fairies on May Day.*

« On May Day the *good people* can steal butter if the chance is given them. If a person enters a house then and churning is going on, he must take a hand in it, or else there will be no butter. And if fire is given away on May Day nothing will go right for the whole year. »

*The Three Fairy-Drops.*

« Even yet certain things are due the fairies; for example, two years ago in the Court Room here in Tuam, a woman was on trial for watering milk and to the surprise of us all who were conducting the proceedings and, it can be added, to the great amusement of the on-lookers, she swore that she had only added the three fairy-drops. »

*Food of Fairies.*

« Potatoes after they have been put out at night for the fairies cannot be eaten afterwards by man or beast, not even by pigs. Such potatoes are said to have no real substance left in them, and to let anything eat them wouldn't be thought of. The underlying idea seems to be that the fairies extract the spiritual essence from food offered to them, leaving behind the grosser elements. »

*Flies and Fairies.*

« About 1755 the country was under a pest of flies. The country was full of them, and they destroyed the crops. The people had an idea that in some way the flies were connected with the fairies. »

*Fairy Warfare.*

When the fairy tribes under the various kings and queens have a battle, one side manages to have a living man among them, and he by knocking the fairies about turns the battle in case the side he is on is losing. It is always usual for the Munster fairy-king to challenge Finvara, the Connaught fairy-king. »

## THE SUBJECTS OF FINVARA

The morning had been passed on the Battle-field of Moytura and in climbing Knock Magh, or Hill of the Plain, within whose secret caverns Finvara holds his fairy-court; and just as I had reached the level road again on coming down from

the famous old mountain I met an interesting-looking Irishman, and, as we stopped to talk awhile, he told me this about the fairy-king and his subjects :

« The *good people* are often seen there (pointing to Knock Magh) in great crowds playing hurley and ball; and one often sees among them the young men and women and children who have been *taken*. They sometimes come down into the fields at night, when the corn is being cut, and throw about the sickles and other farming implements. At other times they come down the hill in fine coaches and go riding off to enjoy the country. »

Bidding good-bye to my friend, I turned toward Tuam. It was afternoon and all the food I had eaten for lunch so far was some hazel-nuts which I had found growing on the mountain. I had wished to see what effect food so near Fairy-Land might have, but it proved not to be fairy-food either in its satisfying qualities or power to hold one with the « good people »; and so I stopped again, this time in a cottage of the hamlet of Belclare, and asked for some butter-milk and boiled potatoes. The good woman of the house set before me a bountiful supply of both. Then when she discovered that I had actually been in America where some of her old friends had gone, the conversation grew familiar; and when we finally led up to Ireland itself in the olden times, I heard about the « good people », for her husband when he used to be a *stage-driver* once saw great crowds of them in a hollow between two hills, as he was coming home late at night, but when he reached the hollow he could not see a single one. Another time her father was aroused out of this bed one night by a voice which said : « Get up ! get up ! your colt is dying ! » And sure enough he went out and found his colt in a pool of water almost drowned, for it had been raining hard, and the mare was on a dry spot neglectful of her foal. Whether the warning came from a spirit or from one of the « good people » will never be known, for the voice alone was heard and no form was seen.

Then after hearing about ghosts and death-warnings, I parted from my good-natured friend and walked to Tuam. And the next morning I was travelling to Sligo.

#### COUNTY SLIGO ; AND THE TESTIMONY OF A SEER

The Ben Bulben country and Ross' Point in Co. Sligo are among the very rare places in Ireland for seeing fairies, and it is no secret that more than one Dublin seer often make pilgrimages thither. Unfortunately I saw none of the « good people » and so had to be content to hear about them, but I found in their favorite haunts of that region the richest of living lore about the « gentry, » as the country folk near Grange like to call the fairies or rather a particular order of fairies. And so I present now what is perhaps the rarest and most interesting of all my finds, for it comes directly from a man who can see the « gentry » and talk with them. This mortal so favored lives in the same townland where his fathers have lived during four hundred years, beneath the shadows of Ben Bulben, on whose sides Dermot is said to have been killed while hunting the wild-boar. And this famous old mountain, honey-combed with curious grottoes ages ago when the sea beat against its perpendicular flanks, is the very place where the « gentry » have their chief abode. Even on its broad level summit, for it is a high square table-land like a mighty cube of rock set down upon the earth by some antediluvian giant, there are treacherous holes penetrating to unknown depths, and if one listens he can hear the tides from the ocean three or four miles away surging in and out through these ancient subterranean channels; and more than one hunter may have been lost forever in one of them. In the neighboring mountains there are long caverns which no man has dared to penetrate to the end, and even dogs, it is said, have been put in them never to emerge, or else to come out miles away.

One day when the heavy white fog-banks hung over Ben Bulben and its neighbors, and there was the weird almost-twilight at mid-day across the purple heather bog-lands at their base, and the rain falling, I sat with my friend before a comfortable fire of fragrant turf in his cottage and heard about the « gentry » :

#### *Encounters With the Gentry.*

« When I was a young man I often used to go out in the mountains over there (pointing out the window in their direc-

tion) to fish for trout, or to hunt; and it was in January on a cold, dry day while carrying my gun that I and a friend with me as we were walking around Ben Bulbin saw one of the *gentry* for the first time. I knew who it was, for I had heard the *gentry* described ever since I could remember; and this one was dressed in blue with a head-dress adorned with what seemed to be frills. When he came up to us, he said to me in a sweet and silvery voice, *The seldom you come to this mountain the better, Mr. .... A young lady here wants to take you away.* Then he told us not to fire off our guns, because the *gentry* dislike being disturbed by the noise. And he seemed to be like a soldier of the *gentry* on guard. As we were leaving the mountains, he told us not to look back and we didn't.

« Another time I was alone trout-fishing in nearly the same region when I heard a voice say, *It is B... C... barefooted and fishing.* Then there came a whistle like music and a noise like the beating of a drum, and soon one of the *gentry* came and talked with me for half an hour. He said, *Your mother will die in eleven months, and do not let her die unanointed.* And she did die within eleven months. As he was going away he warned me, *You must be in the house before sunset. Do not delay! Do not delay! They can do nothing to you until I get back in the castle.* As I found out afterwards, he was going to take me, but hesitated because he did not want to leave my mother alone. After these warnings I was always afraid to go to the mountains, but lately I have been told I could go if I took a friend with me. »

#### The « Gentry » Described.

After this I asked for a description of the « *gentry* » and here it is :

« The folk are the grandest I have ever seen. They are far superior to us and that is why they call themselves the *gentry*. They are not a working class, but a military-aristocratic class, tall and noble-appearing. They are a distinct race between our own and that of spirits, as they have told me. Their qualifications are tremendous. *We could cut off half the human race, but would not,* they said, *for we are expecting salvation.* And

I knew a man three or four years ago whom they struck down with paralysis. Their sight is so penetrating that I think they could see through the earth. They have a silvery voice quick and sweet. The music they play is most beautiful.

« The *gentry* have always befriended and protected me, and they have told me a good many things. I was drowned twice but for them. Once I was going to Durnish Island a mile off the coast. The channel is very deep and at the time there was a rough sea with the tide running out, and I was almost lost. I shrieked and shouted and finally got safe to the mainland. The day I talked with the *gentry* at the foot of the mountain when he was for taking me, he mentioned this and said they were the ones who saved me from drowning then. One night coming home, I heard a voice say, *You are lost but for the « gentry, » Mr. ....* Once that the *gentry* speak danger is over.

« The *gentry* live inside the mountains in beautiful castles, and there are a good many branches of them in other countries, and especially in Ireland. Some live in the Wicklow Mountains near Dublin. Like armies they have their stations and move from one to another. My guide and informer said to me once, *I command a regiment, Mr. ....* They travel greatly; and they can appear in Paris, Marseilles, Naples, Genoa, Turin, or Dublin, like ordinary people, and even in crowds. They love especially Spain, Southern France, and the south of Europe.

« The *gentry* take a great interest in the affairs of men and they always stand for justice and right. Any side they favor in our wars, that side wins. They favored the Boers and the Boers did get their rights. They told me they favored the Japanese and not the Russians, because the Russians are tyrants. Sometimes they fight among themselves. One of them once said, *I'd fight for a friend, or I'd fight for Ireland.*

« They take young and intellectual people who are interesting. They take the whole body and soul, transmuting the body to a body like their own. I asked them once if they ever died and they said, *No; we are always kept young, Mr. ....* Once they take you and you taste food in their palace you cannot come back. You are changed to one of them and live with them forever. They never taste anything salt, but eat fresh meat



and drink pure water. They marry and have children; and one of them could marry a good and pure mortal.

« Among their classes there are doctors and soldiers and aristocrats of high rank. They are able to appear in different forms. One once appeared to me and seemed only four feet high, and stoutly built. He said, *I am bigger than I appear to you now. We can make the old young, the big small, the small big.* That shows you they are a different race from our own. And another thing they can do is to tell secrets and futures events. One of their women told all the secrets of my family. She said that my brother in Australia would travel much and suffer hardships, all of which came true; and foretold that my nephew then about two years old would become a great clergyman in America, and that is what he is now.

« Now besides the *gentry*, who are a distinct class, there are bad spirits and ghosts which are nothing like them. My mother once saw a leprechaun beside a bush hammering. He disappeared before she could get to him, but he was also of a different race to the *gentry*. »

I have been told by a friend in California, who is a student of psychical sciences, that there exists in certain parts of that State, notably in the Yosemite Valley, as the Red Men seem to have known, according to their traditions, invisible races exactly comparable to the « *gentry* » of this Ben Bulben country as our seer-witness describes them and as other seers in Ireland have described them, and quite like the « people of peace » as described by Kirk, the seventh son, in his *Secret Commonwealth*. These California races are known to exist now, as the Irish and Scotch invisible races are known to exist now, by seers who can behold them; and, like the latter races, are said to be a distinct order of beings who have never been in physical embodiments. If we follow the traditions of the Red Men, the Yosemite invisible tribes are probably but a few of many such tribes scattered throughout the North American Continent; and equally with their Celtic relatives they are described as a war-like race with more than human powers over physical nature, and as able to subject or destroy men.

## THE TESTIMONY OF HUGH CURRID OF GRANGE

Our next witness who lives but five miles or so from our last witness will offer opinions concerning him and his claim to see and talk with the « *gentry*. » We therefore call upon Hugh Currid, the eldest man in Grange; and so old is he that now he does little more than sit in the chimney-corner smoking, and, as he looks at the red-glow of the peat, dreaming of the olden times. Hugh knows not a single phrase of English, and what he tells us is in the ancient Gaelic which his fathers spoke. When Fr. Hines took me to Hugh's cottage, Hugh was in his usual silent pose before the fire. At first he rather resented having his thoughts disturbed, but in a few minutes he was as talkative as could be, for there is nothing like the mention of Ireland to get him started. The Father left us then; and with the help of Hugh's sister as an interpreter I took down what he said. Each word was valuable, and here is his testimony :

*Fr. Patrick and Fr. Dominick.*

« You might like to hear about Fr. Patrick and Fr. Dominick. Well, they were two brothers who lived about this country in my time; and one day when Fr. Dominick was up on Ben Bulben reading his Bible, a strange man, who must have been one of the *gentry*, came to him and said, *It is very nice being on Ben Bulben and your brother drowning down below in Cave Carns. That couldn't be*, said Fr. Dominick; but the Father wouldn't take any chances, and so hurrying home he saddled his good mare and was soon getting to Cave Carns. Then it wasn't long before an old man saluted him along the road, and said, *I wonder why you don't go out of your way and do something for your brother Patrick.* And at this second warning Fr. Dominick rode all the faster.

« When Fr. Dominick came to the lake he looked all around for Patrick and whistled and shouted and couldn't get any answer. So he waited there awhile and went back to his reading. In a little while he called a second time, but there was yet no answer. Then he called the third time and Patrick

answered. *And, faith, where were you when I called the first time? Faith, brother, I was hurling on the strand at Lough More? And where were you the second time? I was at Alt Darby, the big rock near where the « gentry » live.* Then Fr. Dominick slapped his brother Patrick on the back and said to him, *You have said enough*, for he knew that the *gentry* had him in their power.

« After thus seeing his brother, Fr. Dominick dragged and dragged in Lough More until he found the body in the lake-bottom, and when the brother's clothes were found on the shore it was a sure thing, he had been *taken* while bathing. »

*chaud de lin*  
The Flax-Seller of Lough More.

« An old woman near Lough More, where Fr. Patrick was drowned, who used to make her living by selling flax at the market was *taken* by the *gentry* and often came back afterwards to her three children to comb their hair. One time she told a neighbor that the money she saved from her dealings in flax would be found near a big rock on the lake-shore which she indicated and that she wanted the three children to have it. »

The Fairy-Woman.

« My neighbor below here went down to Ballingshaun to bring back an aunt of mine, and on his return a fine young lady appeared along the road and asked for a lift. He already had too much of a load for his little Manx mare and so would not take the strange woman. When he passed her he looked back, but could see no one at all.

« Soon after this occurrence he went astray in a field one night. Then it wasn't more than twelve months altogether from the time he met the lady on the road when he was drowned while out fishing and *taken* by her. Afterwards he was seen singing. »

*chance on*  
How a Young Wife Was Brought Back from Fairy-Land.

« A man's young wife died in confinement while he was absent on some business at Ballingshaun, and one of the *gentry* came to him and said she had been *taken*. The

husband hurried home, and that night he sat with the body of his wife all alone. He left the door open a little, and it wasn't long before his wife's spirit came in and went to the cradle where her child was sleeping. As she did so, the husband threw at her a charm of hen's dung which he had ready and this held her until he could call the neighbors. And while they were coming, she went back into her body and lived a long time afterwards. The body was stiff and cold when the husband arrived home, though it hadn't been washed or dressed. »

A Fisherman « Taken » by the Gentry.

« Another time, about forty years ago here on this coast, three men were fishing with a long drag-net. The one who took the outside pole was the strongest and biggest kind of a man. When it was time to draw the net in, the others said to him, for he didn't move, *Why don't you bring out your end?* He made no answer; and then they saw that he was dead, standing there holding the pole. He was *taken* by the *gentry*. »

The Man Who Didn't Go to Heaven.

« A man whom I knew, went down to the coast one day all alone, and who should he see there but the *gentry* and many of them. One said to him, *You are getting in fear. We will do nothing to you.* So he spoke up and told them that crops were poor and times hard, and, says he, *And my mare has gone bad and I had to shoot her.* Then what was his surprise to see the very man from whom he had bought the mare in Donegal, and he one of the *gentry*. When this man knew that he was recognized he came up and said, *I was the one that sold you the mare.* The farmer after this occurrence found out it was true that the man who had sold him the mare was dead a twelve-month, and that when he died his folk thought he had gone to Heaven. »

The « Gentry » Who Played the Horse-Races.

« A man who had been having his cattle and sheep die and everything about him going bad for no reason that any

body could see, was in the fair at Grange one day when a fine gentleman came up to him and said, *You seem like a man in trouble. I am, he said. I have only the mare and colt left alive. My good man, the gentleman said, you are too fond of cutting out bushes from the old fort; but there will be a change, for if you do what I tell you, you'll be as rich as ever in three years.* When the man expressed his willingness, the gentleman said, *Take your colt and run him at the races.* All the people laughed at the colt, but what was their surprise to see him win the first race and then two other races — all that he was entered in according to the advice of the *gentry*. After the man had his money, the gentleman, that is to say the *gentry*, came to him and said, *Are you satisfied?* And of course he was. When the three years were up, the man was as rich as ever. »

*The « Gentry », and B... C... 's Dealings with Them.*

After this Hugh said, « Now, I don't know any more. » That is he had exhausted his ready stock, for his memory is probably stored with hundreds of others. So I asked him what he thought of Mr. .... (our previous witness) who says he can see and talk with the « gentry; » and his confirming testimony about him is of the very first importance. As near as I can, I give it now in his own style :

« B... surely sees something, and it must be the *gentry*. He comes of decent respectable people who were well off in early days and then reduced. He has the favor of a majority of the *gentry* and they help him, he says. »

Then I asked the present witness to describe the « gentry » or fairies and this is what he said :

« The *gentry* are a fine large race who live out on the sea and in the mountains, and they are all very good neighbors. The bad ones who are not the *gentry* at all are the fallen angels and they live in the woods and sea.

« A man coming up late from Grange heard ahead of him on the road a great lot of shouting and laughing, and when he came to the fort he saw as many as three hundred small little men going into it; but they were not the *gentry*, for the *gentry* are large and fine.

« I knew an old woman who was greatly in with the *gentry*, and a man who was belated one night amid a great lot of them.

« Pat Feeney who was well-off before the hard times, had a little woman come to his house once and ask for some oatmeal. Paddy had so little that he was ashamed to offer it and so he offered her some potatoes instead, but she wanted oatmeal, and then he gave her all that he had. She told him to place it back in the bin till she should return for it. This he did, and the next morning the bin was overflowing with oatmeal. The woman was one of the *gentry*. »

*Food Offerings to Fairies.*

« Formerly and a little yet the people put out on November Eve pots of potatoes mashed with butter, and spoons in them so that the fairies can eat; and they declare that soon the spoons rattle in the pots and the fairies are eating. »

*A Sligo Girl Returned from Faerie.*

« I knew of a girl who used to live near here being taken away by the fairies when she was a youngster. But they let her back again, and she is living in Sligo now. »

*The Invisible Island.*

There is an invisible island, seen once in seven years, between Innismurray and the coast opposite Grange, on which part of the « gentry » are supposed to reside, and when Hugh referred to some of the « gentry » living « out on the sea », he meant to place them on this island, as my next witness will tend to establish. Here is what Hugh says of the invisible island :

« Few people can see the invisible island, and when it is visible it is only visible for a short time. Plenty, plenty have seen it. It is a blessed place like Innismurray. »

THE TESTIMONY OF PATRICK WATERS OF CLOONTIPRUCKILISH

My next witness is Patrick Waters, by trade a tailor, living at Cloontipruckilish, a hamlet less than two miles from



the home of Hugh Currid; and to connect his evidence with that of Hugh's concerning the invisible island, I place it here:

*The Invisible Island.*

« There is an enchanted island which is an unseen island between Innismurray and the mainland opposite. It is only seen once in seven years. I saw it myself and so did four or five others with me.

« A boatman from Sligo named Carr took two strange men with him towards Innismurray, and they disappeared at the spot where the invisible island is and he thought they had fallen overboard and drowned. Carr saw one of the same men in Connelly (Co. Donegal), some six months or so after, and with great surprise said to him, *Will you tell me the wonders of the world? Is it you I saw drowned near Innismurray?* Yes, he said; and then asked, *Do you see me?* Yes, answered Carr. *But*, said the man again, *you do not see me with both eyes?* Then Carr closed one eye to be sure, and found that he saw him with one eye only. And he told the man which one it was. At this information the fairy-man blew on Carr's face, and Carr never saw him again. »

*B... C... and the « Gentry ».*

Next I allow this same witness to add his evidence in substantiation of that given by Hugh Currid about B... C... and his dealings with the « gentry. » It is perhaps unnecessary to say that neither of the two witnesses knew before I came to take their testimony, that I had talked with B... C... . The following is taken from my written record :

« Myself and two men were standing together talking at a cross-roads between here and Sligo when B... C... came up. We were on our way to Sligo and asked him to join us, and he wouldn't do so at first, saying he hadn't any money with him. But he said, *It 'ill not be long before I'll have money and join you.* And it wasn't five minutes before a strange man came along the road and gave him money. We always thought it must be one of the *gentry*, for he has always had dealings with them, though we couldn't tell, nor did we like

to ask B... where the money came from. He told us at the time that he had expected a man, but didn't know who, or when, and this looks a good deal like the *gentry*. »

*The Bride Who Was Lost Forever.*

We proceed now to give over the floor entirely to our witness, Patrick Waters. His first story is a parallel to one told about the Minister of Aberfoyle who was *taken* by the « good people : »

« A girl in this region died on her wedding night while dancing. Soon after her death she appeared to her husband and said to him, *I'm not dead at all, but I am put from you now for a time. It may be a long time, or a short time, I cannot tell. I am not bad off. If you want to get me back you must stand at the gap near the house and catch me as I go by, for I live near there and see you and you do not see me.*

« He was anxious enough to get her back and didn't waste any time in getting to the gap. When he came to the place, a party of strangers were just coming out, and his wife soon appeared as plain as could be, but he couldn't stir a hand or foot to save her. Then there was a scream and she was gone.

« The man firmly believed this and would not marry again. »

*A Dream.*

« My father dreamt he saw two armies coming in from sea walking on the water. Reaching the strand they singled out and commenced a battle, and my father was in great terror. The fighting was long and bloody and when it was over every fighter vanished — the wounded and dead as well as the survivors. The next morning an old woman who had the reputation of talking with the fairies came in the house to my father, who though greatly disturbed over the dream had told us nothing of it, and asked him, *Have you anything to tell?* I couldn't but laugh at you, she added, and before my father could reply, continued, *Well, Jimmy, you won't tell the news so I will.* And then she began to tell about

the battle. *Ketty!* exclaimed my father at this, *can it be true? And who were the men beside me?* When *Ketty* told him, they turned out to be some of his dead friends. She received her information from a drowned man whom she met on the spot where the armies had come ashore; and, in the place where they fought, the sand was all burnt red as from fire. »

As the narrator reflected on this dream story he remarked about dreams generally :

« The reason our dreams appear different from what they are, is because while in them we can't touch the body and transform it.

« People believe themselves to be with the dead in dreams. »

Nothing was said to indicate who the army were, but in similar stories of this Ben Bulbin country they would be called the « gentry, » and I so interpret them to be here.

We have in this dream story the essential ideas underlying « savage metaphysics » which we defend as of first importance in arriving at a solution of the nature and origin of folk-beliefs in Celtic lands. The dream state is thought to be like the death state, that is to say, the soul leaves the body for a time and, exercising its own vision which in the body would be second-sight or clairvoyance, sees and comes in contact with fairies, shades of the dead, and all the creatures of the lower astral plane which is held to be within the earth's atmosphere. But this we shall consider more fully as we proceed in other chapters; and so let us now continue the hearing of Patrick Water's testimony :

#### *The Dumb Boy Whom the Fairies Took.*

« There was a lad in these parts who was twenty-six years old and had never been known to speak a word. One day a tailor was working at his trade in the house where the lad lived and what was his surprise to hear him playing with his hands the best of jigs. When the mother heard about it she said it couldn't be, but the tailor was sure that he was right. That same night the lad died, for the fairies had *taken* him. »

#### *Miscellaneous Statements.*

And here are a few isolated and miscellaneous statements which I gathered out of our general conversation :

« Nothing is surer than ghosts and fairies and different sorts of them.

« If born from midnight to midday you may see fairies, but if at any other time you can't see them.

« Where there are pure springs in Ireland you'll find the *gentry*. »

#### *A Fairy-Man.*

And, finally, our witness describes a fairy-man, who may be a leprechaun :

« A crowd of boys out in the fields one day saw a fairy-man with a red cap. Except for his height he was like any other man. He was about three and a-half feet tall. The boys surrounded him, but he made such a sputtering talk they let him go; and he disappeared as he walked away in the direction of the old fort. »

#### BRIDGET O'CONNOR'S TESTIMONY

The next witness I call is a woman who lives opposite Patrick Waters, in Cloontipruckilish. Her name is Bridget O'Connor. When I approached her neat little cottage she was cutting sweet-pea blossoms with a pair of scissors, and as I stopped to tell her how pretty a garden she had, she searched out the finest white bloom she could find and gave it to me. After we had talked a little while about America and Ireland she said I must come in and rest a few minutes, and so I did; and it was not long before we were talking about fairies :

#### *Fairies.*

« Yes, in olden times there were plenty of fairies. The fairs in Grange used to be full of them; and, if you could see them, they appeared as big as any country folk. Fairies were once seen fighting on the strand near Conner's Island. And on Conner's Island a man was in his bed one night and saw

the fairies in his kitchen around the fire preparing for a wedding. When they found out that he was awake and could see them, one of them went up to the bed and giving him a green leaf told him to put it in his mouth. He put it in his mouth and saw no more fairies, but heard them. And when he took the leaf out of his mouth he saw them as before. »

#### *Old Peggy Gillin and the Fairy-Herb.*

« Old Peggy Gillin, dead these thirty years, who lived a mile beyond Grange, used to cure people with a secret herb shown to her by her brother dead of a fairy-stroke. He was drowned and *taken* by the fairies, in the big drowning here during the herring season. She would pull the herb herself and prepare it by mixing spring water with it. Peggy could always talk with her dead relatives and friends and continually with her brother, and she would tell everybody that they were with the fairies. Her daughter, Mary Short, who inherited some of her mother's power, died here about three or four years ago. »

#### *The Irish Legend of the Dead.*

The nature of this story and that of the legends of the dead in Brittany are essentially identical, and the fact goes far to prove our contention that the fairy-land of Ireland and the world of the dead of Brittany are the same kind of subjective states of existence.

After the above story Bridget's mind turned naturally to thoughts of the dead and she said :

« It always used to be a custom to leave food at night in certain places for people who had been *taken*, in the hopes they'd come back. »

In the same way, as several witnesses have already asserted, food was left for fairies. The conclusion is obvious that there is no clear demarcation between the dead and fairies — though they are not necessarily nor usually to be confused.

« I remember about Mary Leonard and her daughter Nancy Waters. Both of them are dead now. The daughter was the first to die, as it happened, and in child-birth. When

she was gone, her mother used to wail and cry in an awful manner; and one day the daughter appeared to her in the garden and said, *The more you wail for me, the more I am in torment. Pray for me, but do not wail.* » *Gilman*

#### *The Piper in Fairy-Land Who Guarded Treasure.*

« There is an old house near here where lights and music of the pipes were continually seen and heard, and girls used to go there and dance. A man dreamt many times that money was buried about the place and so he finally made a search. But after a good deal of digging he found only some pretty shells. He didn't take the right person along with him, for there was treasure there and an old piper in fairy-land guarded it. »

#### *A Mid-Wife Story.*

« A country nurse was requested by a strange man on horse-back to go with him to exercise her profession; and she went with him to a castle she didn't know. When the baby was born, every woman in the place where the event happened put her finger in a basin of water and rubbed her eyes, and so the nurse put her finger in and rubbed it on one of her eyes. She went home and thought no more about it. But one day she was at the fair in Grange and saw some of the same women who were in the castle when the baby was born; though, as she noticed, she only could see them with the one eye she had wet with the water from the basin. The nurse spoke to the women, and they wanted to know how she recognized them; and she in reply said it was with the one eye, and asked, *How is the baby? Well,* said one of the fairy-women; *and what eye do you see us with? With the left eye,* answered the nurse. Then the fairy-woman blew her breath against the nurse's left eye and said, *You'll never see me again.* And the nurse was always blind in the left eye after that. »

#### *How Jack Helped the Fairies at Clooney.*

« At Clooney the fairies came to a wedding to take the bride while the dancing was going on; and they had a man



to help them, for they must have a living person to accomplish the object. But Jack who was helping them heard the bride sneeze and for all that he could do he couldn't help saying, *God bless us!* and so he was cast down on the table. »

#### *The Policeman and the Changeling.*

The place referred to in the following story I saw after the story was told :

« One evening as it was getting late, a guard as he was passing by a house in the upper end of Grange saw a baby being handed out the window; and just before he got there saw an unknown person walk by the same window. Nobody was on hand to take the baby and so he took it to his own home for the night. There in the house where the baby was handed out, in the morning a mother was wailing over a dead baby when the guard returned to make inquiries. The baby which he had was her own, and when he gave it to her the thing in the bed disappeared. »

#### *Ben Bulben and the Dead.*

In an unrelated way Bridget said :

« A girl who returned after death said that she had been placed in Ben Bulben to pay penance. »

This is interesting for it is clearly like a Breton legend of the dead, and Ben Bulben is always thought of by the country-folk as the chief strong-hold of the « gentry. »

#### *Fairies are Spirits.*

And finally I give Bridget's own conception of the fairy-tribes :

« The *gentry*, the *good people*, the *little folk*, and fairies are all names of spirits. »

#### THE TESTIMONY OF A COLLEGE PROFESSOR

The witness which I call now is Fr. ...., a professor in a Catholic college in West Ireland, and most of his statements are based on happenings among his own acquaintances and relatives, and his deductions are the result of careful investigation :

#### *Apparitions from Fairy-Land.*

« Some twenty to thirty years ago on the borders of Co. Roscommon near Co. Sligo, according to the firm belief of one of my own relatives, a sister of mine was *taken* by the fairies on her wedding night, and she appeared to her mother afterwards as an apparition. She seemed to want to speak, but her mother who was in bed at the time was *thoroughly* frightened and turned her face to the wall. To this day mother is convinced that she saw this apparition of my sister, and my relative thinks she might have saved her. tent a

« This same relative who gives it as his opinion that my sister was *taken* by the fairies, at a different time saw the apparition of another relative of mine who also according to similar belief had been *taken* by the fairies when only five years old. The child-apparition appeared beside its living sister one day while the sister was going from the yard into the house, and it followed her in. It is said the child was *taken* because such a good girl. »

How many similar stories recorded in the publications of the Society for Psychical Research and well attested, too, could be referred to here. In the United States people often say a child is taken by God, or by angels because it is too good for this wicked world; and wherein is there essential difference between this philosophy of fond parents in America when their favorite child dies, and the Irish idea connected with fairies? There is none, certainly. In both countries equally death is the great mystery.

#### *The Nature of the Belief in Fairies.*

I now ask the witness to present his own well-thought-out opinions as to what fairies are, after he first gives a picture of the belief in them as he has known it since a boy :

« As children we were always afraid of fairies, and were taught to say *God bless you! God bless you!* whenever we heard them mentioned.

« In our family we always made it a point to have clean water in the house at night for the fairies.

« If anything like dirty water was thrown out of doors after dark it was necessary to say *Hugga, hugga soligh!* as a warning to the fairies not to get their clothes wet.

« Untasted food like milk used to be left on the table at night for the fairies.

« If you were eating and food fell on you, it was not right to take it back, for the fairies wanted it. If potatoes split on your fork they were likewise to be given to the fairies. Many families are very serious about this even now. The luckiest thing to do in such cases is to pick up the food and eat just a speck of it and then throw it away to the fairies.

« Ghosts and apparitions are commonly said to live in isolated thorn-bushes, or thorn-trees. Many lone bushes of this kind have their ghosts. For example, there is Fanny's Bush, Sally's Bush, and another I know of in Co. Sligo near Boyle. »

#### *A Fairy-Fight.*

« A whirl-wind is said to be fairies fighting.

« A man got into a fairy-fight unconsciously and blinded one of the fighters. Years afterward he met an old man in the flesh whom he had never seen before and this man said it was he who had been the one blinded in that very fairy-fight. »

#### *Personal Opinions.*

And now finally for the opinions :

« The fairies of any one race are the people of the preceding race; — the Fomors for the Fir Bolgs, the Fir Bolgs for the Dananns, and the Dananns for us.

« The old races died. Where did they go? They became spirits — and fairies. Second-sight gave our race power to see the inner world.

« When Christianity came to Ireland the people had no *definite* heaven. Before, their ideas about the other world were vague. But the older ideas of a spirit world remained side by side with the Christian ones, and being preserved in a sub-conscious way gave rise to the fairy-world. »

#### EVIDENCE FROM CO. ROSCOMMON

Our next place for investigation will be the ancient province of the great fairy-queen Meave, who made herself famous by leading against Cuchulainn the united armies of four of the five provinces of Ireland, and all on account of a bull which she coveted. And there could be no better part of Roscommon to visit than that which Dr. Douglas Hyde has made popular in Irish folk-lore.

#### *The Leprechaun.*

One day while privileged to be at Ratra, Dr. Hyde invited me to walk with him in the country. And after we had visited an old fort which belongs to the « good people » and had noticed some other of their haunts in that part of Queen Meave's realm, we entered a straw-thatched cottage on the roadside and found the good house-wife and her fine-looking daughter both at home. The mother began to tell the Doctor about the illness which was upon her and how badly off she was on account of it, though she seemed a good deal more vigorous than one would suspect on hearing her lamentations. Then, after a few minutes, the Doctor turned the whole conversation, and incidentally made her forget all about the malady, by asking, « Can you tell us about the leprechaun your mother once saw? » Now, as the Doctor told me afterwards, he had never heard that her mother saw a leprechaun; but that didn't matter at all, for the question had the desired effect, and to the surprise of us both, for the Doctor had known the good woman many years yet never the story, she replied : « No, Doctor I don't remember the leprechaun which my mother saw, but I can tell you a true story about one I saw myself when I was a girl in these parts : One day I was gathering berries along a hedge not far from here and something made me turn over a flat stone which I saw in the ditch where I stood. And there beneath the stone was the most beautiful little creature I have ever seen in my life, and he in a hole as snug as could be. He wasn't much larger than a doll and he was most perfectly formed with a little mouth and eyes. I turned the stone over again and ran as hard as

I could to bring my mother, but when we got back we couldn't see a thing of him. » Nothing was told about the little fellow having a money-bag, although the woman said people told her afterwards that she would have been rich if she had only had sense enough to catch him when she had so good a chance.

#### *The Death-Coach.*

Then the mother told us about the death-coach which used to pass by the very house we were in. Every night until after her daughter was born she used to rise up on her elbow in bed to listen to the death-coach pass by. It passed about midnight, and she could hear the rushing, the tramping of the horses, and most beautiful singing, just like fairy-music, but she could not understand the words. Once or twice she was brave enough to open the door and look out as the death-coach passed, but she could never see a thing, though there was the noise and singing. One time a man had to wait on the roadside to let the fairy-horses go by, and he could hear their passing very clearly and couldn't see one of them.

When we got home, Dr. Hyde told me that the fairies of the region are rarely seen. The people usually say that they hear or feel them only.

#### *The « Good People » and Mr. Gilleran.*

When the mother was done, the daughter, who is quite of the younger generation, gave her opinions, for since the subject of the « good people » was clearly open to discussion it was easy to talk about them. She said that the « good people » live at the forts and that they often *take* people who pass that way after sun-set. Mr. Gilleran who died not long ago once saw certain dead people whom he had known and he recognized among them those who were said to have been *taken*, and those who died naturally; and he saw them, too, the second time when he was on his death bed.

In this little account of the « good people » we seem to have a clear connection between the realm of the dead and fairy-land, as in so many other accounts.

#### EVIDENCE FROM CO. LEITRIM

One of the best specimens of an Irishman and one of the best-natured ones, too, that I ever met is Bernard Shindley. I was in Dromond (Co. Leitrim) one afternoon drinking butter-milk and that is how I found him. And here are some of the stories about the « good people » which he told me :

#### *How Tim Farrell Found a Wife.*

« There used to be an old bachelor in these parts named Tim Farrell who lived all alone just like a hermit. And once on a November Night he thought to go out to see if he could see or hear anything. So he went to a place where there is a big gap between two fields and it wasn't long before he heard horses galloping as hard as they could come. Tim drew himself to one side so as not to be observed, and what was his surprise to see eleven strange horses come out followed by a twelfth and on each of them a rider with a maiden behind him. Tim was always quick at decisions, and when the eleventh horseman had gone by he said so that all of them could hear him, *Be God I am going to have a wife too;* and just in time for the twelfth rider he jumped at him and seized the maid. He took her home in a hurry; and she was with him a year and never spoke a word. Tim couldn't understand it at all and so he never said anything about it. But when it was November Night again and just a year since he got his wife, he went to the gap to see if he could hear anything this time. And it was the very same horsemen who came again, though one of them didn't have a maiden with him, and as they passed where Tim was hiding he heard the last one say, *Now mind Tim Farrell who took my wife from me this night a year.* And the others said, *Little good she has been to him. If he had sense enough to pull a pin out of her hair she would say much.* Tim didn't wait any longer. Off he ran and never stopped till he was home; and as soon as he pulled the pin out of the girl's hair she talked as much as any woman you ever saw. She said that she was a gentleman's daughter and belonged to County Mayo, for the *good people*



had taken her one night just as it was getting dark and she walking past one of their forts on her way to the manor. Tim thought to make a visit to the gentlemen who might be his father-in-law, and sure enough the gentleman's daughter had been *taken* on the same November Night Tim got his wife; but it took Tim to find it out, for there they were trying to raise a changeling. Tim said he would take care of the ugly changeling, and so what did he do but build a big fire and put her on it; and when she went up the chimney in smoke the people in the manor were for shooting him, but he said, *Wait a minute*. And before one of them could move a hand, he was gone to bring the gentleman's daughter. He soon came back with her and none of the family could thank him enough. Of course the only thing Tim could do was to marry her publicly, though he used to say when he was a bachelor that there wasn't a woman in the whole world good enough for him. Everybody was glad to see them married, and Tim so well settled. When it was all over, Tim was the happiest man in Ireland, and nobody ever heard him say anything bad about the *good people*, though he would allow that it wasn't a very nice trick of theirs to steal gentlemen's daughters. »

And here is another one of Barney's changeling stories :

#### *The Man With Two Wives.*

« A woman who lived near here was taken by the *good people* just after she had given birth to her first child. She was only a girl yet, and one of the prettiest in Ireland, and the *good people* must have wanted her to nurse their own babies. While they were *taking* her she shouted and roared, but it didn't do any good. When she had been gone twelve months her husband found another wife; but on the wedding night his first wife returned and slept in the bed between him and his bride. »

I asked Barney when he had finished if the « *good people* » took the woman's body. And he said, « *No, her body was left and buried* ». This is an important point in the little story, for it proves that what returned on the wedding night was only the spirit or apparition.

#### *Barney's Experiences.*

Barney's next was an account of his own experience with what he thinks must have been the « *good people* » :

« I came home late. It was two o'clock; and before I entered I could see that my room had a light in it, but when I turned the key in the door the light disappeared. Then I went to bed. I don't know what time it could have been, though it wasn't daylight yet, when I, half-awake, heard a voice in the room say, *It's a fine moonlight night*, and then a woman's voice answered, *It's a fine moonlight night indeed*. I looked up, but couldn't see a thing. »

And before I said good-bye to Barney he told me of two experiences he had with ghosts :

« One night I was riding my wheel along the road when I saw in front of me a woman I had never seen before. I thought I would come up to her and so I began to ride a little faster, but I couldn't gain an inch on her and she walking. Then I rode as hard as I could and in spite of it all she always kept the same distance ahead of me. »

« Again on the same road I was in a cart coming home with another man and we heard a strange voice say as though to me, *Go home out of that, you ought to be home*; and then a terrible man in black appeared. He was over six feet, and I never saw such eyes in all my life. And though we drove as hard as we could we couldn't come near to him. Finally he went through the hedge, making an awful noise as he disappeared. »

#### *Pat and the Fairy-Fort.*

I heard this from Michael Gammon who lives near Mohill, Co. Leitrim :

« About three years ago Pat Stanford, who then lived near Mohill, was taken to a fairy-fort one night and never could tell how he got there. It seemed to have happened all at once, for when he looked around him he recognized the place as one nine miles away and he only a minute before near Mohill going home from a neighbor's house. But he had never seen the fort as it looked now. There was a way to get inside it, and

in he went. What was his surprise to see halls and rooms finer than any he had ever seen. And as he was admiring the fine things he saw, three fairies made their appearance, and, he about to go, they said to him, *Good-night Pat*, and laughed. He did not know what to expect, whether they would slaughter him or not, and so he was glad to get out. »

After the story was done, I asked if the fairies had offered Pat anything to eat, and this was the answer : « They offered him nothing to eat or drink. » And thinking I might doubt the truth of Pat's adventure, my story-teller added : « Pat hadn't drunk a thing that night. »

And going now to Cuchulainn's country about Armagh, we pass on to Belfast and across to

#### SCOTLAND

##### ABERFOYLE, THE COUNTRY OF ROBERT KIRK

My first hunt for fairies in Scotland began at Aberfoyle where the Highlands and the Lowlands meet, and in the very place where Robert Kirk the minister of Aberfoyle was *taken* by them. The minister spent a large part of his time studying the ways of the « good people, » and he must have been able to see them for he was a seventh son. Mrs. J. Mac Gregor who keeps the key to the old churchyard where there is a tomb to Kirk, though many say there is nothing in it but a coffin filled with stones, told me that Kirk was taken into the Fairy Knoll, which she pointed to just across a little valley in front of us, and is there yet, for the hill is full of caverns and in them the « good people » have their homes. And she added that Kirk appeared to a relative of his after he was taken and said that he was in the power of the « good people » and couldn't get away. « But, » says he, « I can be set free if you will have my cousin do what I tell him when I appear again at the christening of my child in the parsonage. » According to Mr. Andrew Lang who reports the same tradition in more detail, in his admirable Introduction to *The Secret Commonwealth*, the cousin was Grahame of Duchray and the thing he was to do was to throw a dagger

over Kirk's head. Grahame was on hand at the christening of the posthumous child, but was so astonished to see Kirk appear as he said he would, that he did not throw the dagger, and so Kirk became a perpetual prisoner of the « good people. »

##### *The Tomb of Robert Kirk.*

I examined the tomb of Kirk with unusual interest; and the inscription on it which is now easy to read, for Rev. Taylor, Kirk's present successor, has had it re-cut recently, is this :

*Hic Sepultus  
Ille! Evangelii  
Promulgator  
Accuratus  
Et  
Linguae Hiberniae  
Lumen  
M. Robertus Kirk  
Aberfoile Pastor  
Abiit 14 Maii 1692  
Aetat 48.*

##### *The Testimony of the Rev. Taylor, the Present Successor of Robert Kirk.*

After leaving the grave of Kirk, I called on Rev. Taylor, and, as we sat together in the very room where Kirk must have written his *Secret Commonwealth*, he told me that tradition reports Kirk as having been *taken* by the fairies while he was walking on their hill, which is but a short way from the parsonage. « At the time of his disappearance people said he was *taken* because the fairies were displeased with him for disclosing their secrets in so public a manner as he did. At all events, it seems likely that Kirk was taken ill very suddenly with something like apoplexy while on the Fairy Knoll, and died there. I have searched the presbyter books and find no record of how Kirk's death really took place; but of course there is not the least doubt of his body being in the grave. » So thus, according to Rev. Taylor, we are to conclude that if the

fairies carried off anything, it must have been the spirit or soul of Kirk.

I talked with others around Aberfoyle about Kirk, and some would have it that his body and soul both were taken and that what was buried was no corpse at all. Mrs. Margaret Mac Gregor, one of the few Gaelic speakers of the old school left in Aberfoyle holds another opinion, for she said to me, « Nothing could be surer than that the *good people* took Kirk's spirit only. »

In the Aberfoyle country the Fairy-Faith, save for the stories about Kirk, which will probably persist for a long time yet, is rapidly passing. In fact it is almost forgotten now. Up to thirty years ago, as Rev. Taylor explained, before the railroad reached Aberfoyle, belief in fairies was much more common. Now-a-days, he says, there is no real fairy-lore among the peasants; fifty to sixty years ago there was. And in his opinion, « the fairy-people of three hundred years ago in Scotland were a distinct race by themselves. They had never been human beings. The belief in them was a survival of paganism and not at all an outgrowth of Christian belief in angelic hosts. »

#### *The Fairy-Faith at Aberfoyle.*

The few fragments of the Fairy-Faith which I found surviving around Aberfoyle and the country of « Rob Roy » are what follow :

John Mac Phail, the toll-house keeper at Aberfoyle told about a labourer's child having been *taken* by the fairies when it was an infant and returned after five years a big boy, none the worse for its time in fairy-land. The family lived in a valley above Aberfoyle at the time their babe disappeared. Nothing was said of a changeling, and there seems not to have been one. Mr. Mac Phail had heard, too, of fairies dancing around the « Witch's Stone, » a stone near the slate-quarries on the road to Trossachs.

Mrs. Margaret Mac Gregor, who told me about Kirk, said she heard about a happening in the Highlands just above Aberfoyle : « A shepherd boy was cutting hay and he heard a voice calling in Gaelic for food and boots. Though it was light and there was no place in the field or out in the heather bushes

sufficient to hide even a baby, he couldn't see a thing. Other people came there and heard the same call, but none of them could see a living thing except the sheep, and so it must have been one of the *good people*. The food and boots were finally left in the field one night, and in the morning they were gone. No one ever heard the voice after that. »

Two Highlanders, unknown to each other, one a woman at Trossachs and the other a labourer five miles from there, told me the same story about a water-kelpie who lives in one of the lakes; but the woman, like the labourer who sat down with me along the roadside to smoke his pipe, knew nothing about fairies except what their fathers and mothers used to tell. They were quite familiar with the idea of people being *taken*, but said nobody believed such things now-a-days. The old man as he looked through his tobacco smoke across the purple heather in the direction of Ben Nevis, would allow that there might be such things as ghosts and fairies, though he said, « It is certain that I have been out here at all hours of the day and night for these many years and never have I seen anything worse than myself. »

#### A SCOTCH MINISTER'S TESTIMONY

A protestant minister of Scotland will be our next witness. He is a native of Rosshire, though he draws many of his stories from the Western Hebrides where his calling has placed him. His testimony is of the highest value, for he speaks from personal knowledge of the living Fairy-Faith as it was in his boyhood and is now, and more important than all, he has had the rare privilege of conscious contact with the invisible world of spirits :

#### *The Reality and Nature of Fairies.*

« When I was a boy I was a firm believer in fairies; and now as a Christian minister I believe in the possibility and also the reality of these spiritual orders, but I wish only to know those orders which belong to the realm of grace. It is very certain that they exist. I have been in a state of ecstasy and have seen spiritual beings which form these orders. »



« I believe in the actuality of evil spirits ; but people in the Highlands having put aside paganism, evil spirits are not seen now. »

#### *Changelings.*

« I have heard of the spirits of children being *taken* by fairies and a *misshapen* figure left in their place. »

#### *Invisibility of Spirits.*

And the present witness then offered this in explanation of how fairies may exist and yet be invisible :

« Our Saviour became invisible though in the body ; and, as the Scriptures suggest, I suppose we are obliged to concede a similar power of invisibility to spirits as well, good and evil ones alike. »

#### *The « Taking » of Mortals.*

« I heard of a man who was standing on a fairy-knoll watching the fairies dance, and who venturing too near was *taken* by them.

« Another man walking by a fairy-knoll with a keg of whiskey on his shoulders was taken by the fairies into the knoll and remained a year and a day, though it seemed to him but a night. »

#### *A Cure for Fairy-Stroke.*

« As a child, I saw two old women passing a babe over red-hot coals, and then drop some of the cinders in a cup of water and give the water to the babe to drink, in order to cure it of a fairy-stroke. »

#### *Precautions against Fairies.*

« I remember how an old woman pulled me out of a fairy-ring to save me from being *taken*.

« If a mother takes some bind-weed and places it burnt at the ends over her baby's cradle, the fairies have no power over the child. The bind-weed is a common roadside convulvulus. »

#### *Green the Fairy Color.*

« Green was always the prevailing color among fairies. »

#### *Fairy Fights on Hallowe'en.*

« It is a common belief now that on Hallowe'en the fairies, or the fairy-hosts have fights. Lichens on rocks after there has been a frost get yellowish-red, and then when they *thaw* and the moisture spreads out from them the rocks are a bright red; and this bright red is said to be the blood of the fairies after one of their battles. »

#### *A Scotch Hump-back and the Fairies.*

The following story by the present witness is curious, for it is the same story of a hump-back which is so wide-spread. The fact that in Scotland the hump is removed by fairies as it is in Ireland, in Cornwall by pixies, and in Brittany by *corrigans* goes far to prove the essential identity of these three orders of beings. The story we record here comes from one of the remote Western Hebrides, Benbecula :

« A man who was a hump-back once met the fairies dancing, and danced with their queen; and he sang with them *Monday, Tuesday, Wednesday* so well that they took off his hump and he returned home a straight-bodied man. Then a tailor went along the same place and was also admitted by the fairies to their dance. He caught the fairy-queen by the waist and she resented his familiarity. And in singing he added *Thursday* to their song and *spoilt* it. To pay him for his rudeness and ill-manners the dancers took up the hump they had just removed from the first man and clapped it on the tailor's back, and the conceited fellow went home a hump-back. »

« I heard this tale in the Island of Benbecula. »

#### *Libations to Fairies.*

On the interesting subject of libations this is his testimony :

« An elder in my church knew a woman who was accustomed in milking her cows, to offer libations to the fairies<sup>1</sup>. The woman was later converted to Christ and gave up the

1. In his note to « *Le Chant des Trépassés* » (Barzaz Breiz, p. 507), Villemarqué reports that in Lower Brittany on all Saints Night libations of milk are poured over the tombs of the dead. This is proof that the nature of fairies in Scotland and of the dead in Brittany is thought to be the same. For our Psychical Theory this is very important.

practice, and as a result one of her cows was *taken* by the fairies. Then she revived the practice.

« The fairy-queen who watches over cows is called *Gruagach* in the Islands, and she is often seen. In pouring libations to her and her fairies various kinds of stones, usually with hollows in them, are used.

« In Louis libations are poured to the goddess of the sea in order to bring in sea-weed. She is called *Shoney*. Until modern times, in Iona similar libations were poured to a god corresponding to Neptune. »

#### IN THE HIGHLANDS

I had the pleasure as well as great privilege of setting out from Inverness on a bright *crispy* September morning in company with Mr. Alexander Carmichael, the well-known folk-lorist of Scotland<sup>1</sup>, to study the Fairy-Faith as it exists now in the Highlands around Tomatin, a small country village about twenty miles distant. We departed on an early train; and soon reaching the Tomatin country began our search. — Mr. Carmichael for evidence regarding rare and curious Scotch beliefs such as blood-letting at a distance, and removing moles in the eye at a distance, and I for Highland ghosts and fairies.

Our first experience was with an old man whom we met on the road between the railway-station and the post-office, who could speak only Gaelic. Mr. Carmichael talked with him awhile and then asked him about fairies, and he said there were some living in a cave some way off, but as the distance was rather too far we decided not to call on them. Then we went on to see the post-master, Mr. John Mac Dougall, and he told us that in his boyhood days the country-folk around Tomatin believed thoroughly in fairies. He said they thought of them as a race of spirits capable of making themselves visible to mortals, as living in underground places, as *taking* fine healthy babes and leaving changelings in their place. These changelings would waste away and die in a short time after

1. Mr. Carmichael's famous work on Scotch folk-lore, published in a limited edition at Edinburgh, 1900, is entitled *Carmina Gadelica*.

being left. So firmly did the old people believe in fairies then that they would ridicule a person for not believing. And now quite the reverse state has come about<sup>1</sup>.

#### THE TESTIMONY OF JOHN DUNBAR OF INVEREEN

We talked with other Highlanders in the country around Tomatin and heard only echoes, mostly fragmentary, of what their forefathers used to believe about fairies. But in the afternoon, when we had walked some miles further into a more mountainous region than that around Tomatin, we discovered one man who really knows the Fairy-Faith and is not ashamed to explain it, John Dunbar, of Invereen. He is a true Highlander and his ancestors before him were as true. Speaking partly from experience and partly from what he has heard his parents relate concerning the « good people, » this is his evidence :

1. This, as Mr. Carmichael told me, I believe very justly represents the present state of folk-lore in many parts of the Highlands. There are, it is true, old men and women here and there who know much about fairies, but many of them are ashamed to admit it; and the younger generation, as a rule, scoff at everything connected with the ancient Fairy-Faith of their forefathers. This is indeed a regrettable condition.

My tour in the Highlands clearly proved that the educated and idle rich classes, Englishmen, Americans, and others, have begun to invade the Highlands in the summer and autumn, and wherever they go to idle away their time in hunting and fishing, they make it a rule to ridicule and to scoff at the beliefs and customs of the poor country people who serve them. And the result is that they have done more than any one thing to kill out the Scotch belief in fairies. And there is a reflex effect equally to be regretted: the country folk (like their foolish city cousins) try to imitate the foreign invaders, and soon feel ashamed to talk about the picturesque and beautiful beliefs of their own ancient Celtic ancestors; and then they gradually, as far as their circumstances permit, begin to give up their old customs and habits of life for those of the idle rich. Both influences are working together now to destroy the natural spirituality of the Scotch peasants.

There is yet another influence equally destructive — due again to the same idle class. Gradually the best farm lands in the Highlands are being bought to form game preserves and the tenants who have lived where their ancestors have lived for unknown generations are evicted and forced to the cities to seek a living. The cities thus grow over-populated, and, as in Glasgow this winter, there are thousands of honest men and women out of employment, while the country where God intended men to live is being stocked with wild animals and sheep.

Having the evidence to prove our position, we therefore lay against men of wealth and, we regret to say it, university training, who ought to know better, the charge of being chiefly responsible for the killing out of the ancient Gaelic folk-beliefs and lore in the Highlands of Scotland.

*The Sheep and the Fairy-Hunting.*

« I believe people saw fairies, but I think one reason no one sees them now is because every place in this parish where they used to appear has been put into sheep. According to tradition, Coigna Fearn is the place where the last fairy was seen in this country. Before the big sheep came, the fairies are supposed to have had a premonition that their domains were to be violated by them. A story is told of a fight between the sheep and fairies, or else of the fairies hunting the sheep : James Mac Queen, who could traffick with the fairies, one night on his old place which now is in sheep, was lying down all alone and heard a small and big barking of dogs and a small and big bleating of sheep, though no sheep were there then. It was the fairy-hunting he heard. *I put an axe under my head and I had no fear therefore*, he always repeated when telling the story. I believe the man saw and heard something. »

*Mac Queen and the Fairies.*

« Mac Queen used to aid the fairies and on that account, as he was in the habit of saying, he always found more meal in his chest than he thought he had. »

*Fairies Need Milk and Meat.*

« I have heard people say that if fairies were refused milk and meat they would *take* a horse or a cow; and that if well-treated they would repay all gifts. »

*Power of Fairies Over Un-Christened Babes.*

« A woman wouldn't go out in the dark after giving birth to a child before the child was christened, so as not to give the fairies power over her or the child. »

*Time in Fairy-Land.*

« People would be twenty years in fairy-land and it wouldn't seem more than a night. A bridegroom who was *taken* on the wedding day was in fairy-land generations, and, coming

back, thought it was next morning. He asked where all the wedding guests were, and found only one old woman who remembered the wedding. »

*Fairies are Ghosts or Spirits*

« The fairies were thought of as ghosts or spirits by Mac Queen ; and he had no fear of them, but spoke with them. »

*Of Fairies.*

« My grandmother believed firmly in fairies, and I have heard her tell a good many stories about them. They were a small people dressed in green, and had dwellings underground in dry spots. Fairies were often heard in the hills over there (pointing) and I believe something was there.

« Fairies are awful for music. They used to be heard very often playing the bagpipes. »

*The Highland Legend of the Dead.*

As I have found to be the case in all Celtic countries equally, fairy stories nearly always in accordance with the law of psychology known as « the association of ideas » give place to or are blended in with legends of the dead. This is an important factor for the Psychical Theory. And what follows proves the same condition to exist in the mind of Mr. Dunbar :

« Some people after death are seen in their old haunts; no mistake about it.

« A bailiff had false corn and meal measures, and so after he died he came back to his daughter and told her he could have no peace until the measures were burned. She complied with her father's wish, and his spirit was never seen again.

« I have known of phantom funerals of people who died soon afterwards being seen on the road at night. »

## TO THE WESTERN HEBRIDES

From Inverness I began my journey to the Western Hebrides. While waiting for the steamer to take me from Kyle



to the Isle of Skye, an old man with whom I talked on the docks, said this about Neill Mackintosh, of Black Island :

« You can't argue with the old man that he hasn't seen fairies. He can tell you all about them. »

#### EVIDENCE FROM THE ISLE OF SKYE

Skye, like too much of the Highlands, is overrun for a good part of the year with rich huntsmen and fishermen, and the land in many section of the island is held by a few men of their same class and turned into sheep or game preserves. In Edinburgh, however, I was privileged to talk with one of the older generation who knows Skye as it used to be. She is a woman of culture who was born and lived many years on the island; and I shall always think of her as being one of the most beautiful characters I have had the pleasure of knowing among the Celtic peoples. When we talked about fairies her whole countenance seemed to take on an unwonted joy, for she was a girl again amid the cloud-shadowed fields and mountains of her native island. And here are some of the things she told me :

#### *The Origin and Nature of the Fairy-Lore.*

« As a child I was not permitted to hear about fairies. At 20 I was seeking and trying to understand the beliefs of my fathers in the light of modern ideas. I was very determined not to lose the past.

« The fairy-lore originated in a cultured class in very ancient times. The peasants inherited it; they did not invent it. With the loss of Gaelic in our times, came the loss of folk-ideals. The classical and English influences combined had a killing effect; so that the instinctive religious feeling which used to be among our people when they kept alive the fairy traditions is dead. We have intellectually-constructed creeds and doctrines which take its place.

« We always thought of fairies as mysterious little beings livings in hills. They were capricious and irritable, but not wicked. They could do a good turn as well as a bad one. They were not aerial, but had bodies which they could make

invisible; and they could make human bodies invisible in the same way. Besides their hollow knolls and mounds there seemed to be a subterranean world in which they also lived where things are like they are in this world. »

#### *Fairy Churning.*

« A woman once heard churning going on under one of the knolls and expressed a wish for buttermilk. Then a fairy came out with a bowlful and offered it to her, but she refused to drink it. This displeased the fairy, and the fairy took the woman back with her into the knoll and set her to work. So much wool to spin and so much corn to grind were placed before the woman and she was told she could not go until the task was done. But the task was never done, for no matter how hard she worked she couldn't get to the bottom of either pile. There happened to be an old man in the fairy-knoll, and, taking pity on the poor woman, he told her to wet her left eye each morning before she began to spin or to grind. This the woman did and in time the two piles were exhausted. So her task-mistress had to let her out, but as she did this, she cursed the old man and said she had it in her power to keep him in the knoll forever. »

#### *Fairy Fulling.*

« Forty years ago, in my girlhood, I knew an old woman in Skye who told me about her father when he was a herd-boy hearing the fairies fulling. At Caroy he was lying down by a grass-grown tower with his ear close to the turf and heard the fairies down below fulling cloth, and the rhythmic songs they had to accompany their work. »

#### *Crodh Chailein.*

« There is a fairy story about *Crodh Chailein*. His wife was taken from him on the day of their marriage by the fairies. He could always hear her singing afterwards, but never could see her. After a year and a day she came back as fresh and pretty as ever. »

And after I heard this little story, the teller of it sang me in Gaelic the song which *Crodh Chailein* heard his wife

singing in fairy-land; and never was there a song more pathetic and more weird.

*The Fairy Legend of the Mac Cleod Family.*

« There is a legend told of the Mac Cleod family : Soon after the heir of the Mac Cleods was born, a beautiful woman who was the queen of the fairies appeared at the castle and went directly to the babe's cradle. She took up the babe and chanted over it a series of verses, and each verse had its own melody. The verses foretold the future manhood of the young child and acted as a protective charm over its life. Then she put the babe back into its cradle, and, going out, disappeared across the moorlands.

« For many generations it was a custom in the Mac Cleod family that whoever was the nurse of the heir must sing these songs as the fairy-woman had sung them. After a time, a marriage with a lowland lady led to the neglect of the custom and the songs were forgotten. But at a later period the songs were recovered and the custom revived; and to-day the songs and the custom are one of the proud heritages of the Mac Cleod family. »

In this beautiful fairy-legend we see a clear picture of one of the Tuatha De Danann-like fairies, — one of the women of the *Sidhe* as the Irish call them.

THE ISLE OF BARRA<sup>1</sup>, WESTERN HEBRIDES

We pass from Cúchulainn's beautiful island, to what is now the most Celtic part of Scotland, — the Western Hebrides, where the ancient life is lived yet, and where the people have more than a faith in spirits and fairies. And no one of the Western Hebrides, perhaps excepting the tiny island of Eriskay, has changed less during the last five hundred years than Barra.

1. It is interesting to know that the present inhabitants on Barra, or at least most of them, are the descendants of Irish colonists who belonged to the clan Eoichidh of County Cork and who emigrated from there to Barra in 917 A. D. They brought with them their old customs and beliefs and in their isolation their children have kept these things alive in almost their primitive Celtic purity. For example, besides their belief in fairies, May Day, Baaltine, and November Eve are still rigorously observed in the

OUR BARRA GUIDE AND INTERPRETER

My guide and interpreter on Barra, Michael Buchanan, is seventy years old, yet as strong and active as a man at fifty. He is a native of Barra and has lived there all his life. He knows intimately every old man on the island, and being able to draw them out on the subject of the « good people » as no stranger could do, I was quite willing, as well as obliged on account of the Scotch Gaelic, to let him act on my behalf in all my collecting on Barra. There could be no better guide, for he seems to be familiar with every acre of the little island-world so far out of the beaten tracks of travellers. One night of intense darkness and some mist we were obliged to cross the island when it was nearly eleven o'clock and to take an unbeaten path over the mountains, — after we had talked with Marian Mac Lean about fairies, — and Michael never missed the path for a second; and all the time was giving me his own ideas about fairies, fairy hosts, and ghosts of the dead, and after we reached the hotel continued the same conversation until after midnight. Then he set out in the dark night to go back over the mountain route. Mr. Buchanan is the author of a little book called *The Mac Neils of Barra Genealogy*, published in 1902. In 1883 he was the official interpreter before the Commission of Inquiry which was appointed by the British Parliament in 1880 to search into the oppression of landlordism in the Highlands and Islands, and he acted in the same capacity before the Crofter's Commission and the Deer-Forest Commission. We therefore feel perfectly safe in allowing him to present before our jury trying the Fairy-Faith, the evidence of the Gaelic-speaking witnesses from Barra.

bagan way, and so is Easter, — for it, too, before claimed by Christianity was a sun festival. And how beautiful it is in this age to see the youths and maidens and some of the elders of these simple-hearted Christian fisher-folk climb to the rocky heights of their little island-home on Easter Morn to salute the sun as it rises out of the ocean to the east, and to hear them say that the sun dances with joy that morning because the Christ is risen. In a similar way they salute the new moon, making as they do so the sign of the cross. Finn Barr, — with name so much like Finvara, the Connaught fairy-king, — is said to have been a County Cork man of great sanctity; and he probably came to Barra with the colony, for he is the patron saint of the island, and hence its name. (To my friend Mr. Michael Buchanan, of Barra, I am indebted for this history and these traditions of his native isle.)

## JOHN MAC NEIL OF BARRA, AND HIS TESTIMONY.

We met the first of our Barra witnesses on the top of a rocky hill where the road from Castlebay passes, and he was carrying on his back a sack of sand heavy enough for a college athlete, and he an old man between seventy and eighty. Michael has known him all his life, for they were boys together on the island; and there is not much difference between them in age, my interpreter being the younger. Then the three of us sat down on a grassy knoll, all the world like a fairy-knoll, though it wasn't; and when pipes were lit and the weather had been discussed, Michael introduced the subject of the « good people, » — all in Gaelic, for our witness now about to testify knows no English, — and what John Mac Neil said is thus interpreted by Michael Buchanan :

*The Visit of a Fairy.*

« Yes, I have » (in answer to a question if he had heard of people being *taken* by the *good people* or fairies). « A fairy-woman visited the house of a young wife here in Barra and the young wife had her baby on her breast at the time. The first words uttered by the fairy-woman were, *Heavy is your child*; and the wife answered, *Light is everybody who lives the longest. Were it not that you have answered my question, said the fairy-woman, and understood my meaning you should have been less your child.* And then the fairy-woman departed. »

*A Girl's Adventure in Fairy-Land.*

« A girl was taken by the fairies into their dwelling and set to work baking oat-cakes. No matter how much meal she took out of the chest there was never any decrease in the quantity. One day while she was busy at her baking, the old fairy-man of the fairy-dwelling said to her, *I am sure you are wearying of the time and thinking long of getting from our premises, and I will direct you to the means by which you can get your leave. Whatever remainder of meal falls from the cakes after being baked put into the meal chest*

*and that will stimulate my wife to give you leave. The girl did as the old fairy-man directed and got away; and I saw her afterwards. »*

*Fairy Singing.*

« My mother, and two other women well known here in Barra, went to a hill one day to look after their sheep, and a thick fog coming on they had to rest awhile. They then sat down upon a knoll and began to sing a woking (cloth-working) song, as follows : *It is early to-day that I have risen;* and, as they sang, a fairy woman in the rocks responded to their song with one of her own. »

*Nature of Fairies.*

Then the question was asked if fairies were men or spirits, and this is the reply :

« I never saw any myself and so cannot tell, but they must be spirits from all that the old people tell about them, or else how could they appear and disappear so suddenly. The old people said they didn't know if fairies were flesh and blood, or spirits. They saw them as men of more diminutive stature than our race. I heard my father say that fairies used to come and speak to natural people and then vanish while one was looking at them. Fairy-women used to go into houses and talk and then vanish. The general belief was that the fairies were spirits who could make themselves seen or not seen at will. And when they *took* people they *took* body and soul together. »

JOHN CAMPBELL OF BARRA, 94 YEARS OLD,  
AND HIS TESTIMONY

Our next witness from Barra is John Campbell who is ninety-four years old, yet clear-headed. He was born on Barra at Scalary and lives near there now at Brevig. We were on our way to call at his home when we met him coming on the road, with a cane in each hand and a small sack hanging from one of them. Michael saluted him as an old acquaintance, and then we all sat down on a big boulder in the warm sunshine beside the road to talk. The first thing



John wanted was tobacco, and when this was supplied, we gradually led from one subject to another until he was talking about fairies. And this is what he said about them :

#### *The Fairy and the Fountain.*

« I had a companion by the name of James Galbraith who was drowned about forty years ago, and one time he was crossing from the west side of the island to the east side to the township called Scalary, and feeling thirsty took a drink out of a spring well on the mountain side. After he had taken a drink he looked about him and saw a woman clad in green, and imagined that no woman would be clad in such a color except a fairy-woman. He went on his way, and when he hadn't gone far, looked back, and, as he looked, saw the woman vanish out of his sight. He afterwards reported the incident at his father's house in Scalary and his father said he also had seen a woman clad in clothes of green at the same place some nights before. »

#### *A Step-Son Pitied by the Fairies.*

« I heard my father say that a neighbor of his father, that is of my grandfather, was married twice and had three children from the first marriage and when secondly married, a son and a daughter. His second wife did not seem to be kind enough to the children of the first wife, neglecting their food and clothing and keeping them constantly at hard work in the fields and at herding.

« One morning when the man and his second wife were returning from mass they passed the pasture where their cows were grazing and heard the enjoyable skirrels of the bagpipes. The father said, *What may this be?* and going off the road found the eldest son of the first wife playing the bagpipes to his heart's pleasure; and asked him earnestly, *How did you come to play the bagpipes so suddenly, or where did you get this splendid pair of bagpipes?* The boy replied, *An old man came to me while I was in the action of roasting pots in a pit-fire and said, « Your step-mother is bad to you and in ill-will towards you. » I told the old man I was sen-*

*hells. was*

*sible that that was the case, and then he said to me, « If I'll give you a trade will you be inclined to follow it? » I said yes, and the old man then continued, « How would you like to be a piper by trade? » I would gladly become a piper, says I, but what am I to do without the bagpipes and the tunes to play? « I'll supply the bagpipes », he said, « and as long as you have them you'll never want for the most delightful tunes. »*

« The male descendants of the boy in question were all famous pipers thereafter and the last of them was a piper to the late Cluny Mac Pherson of Cluny. »

#### *Nature of Fairies.*

At this point Michael, turned the trend of John's thought to the nature of fairies and this is what resulted :

« The general belief of the people here during my father's life-time was that the fairies were more of the nature of spirits than of men made of flesh and blood, but that they appeared to the naked eye so that no difference could be marked in their forms from that of any human being expect that they were more diminutive.

« I have heard my father say it was the case that fairy-women used to take away children from their cradles and leave different children in their places, and that these children who were left would turn out to be old men.

« At Barra Head a fairy-woman used to come to a man's window mostly every night as though looking to see if the family was home. The man grew suspicious and decided the fairy-woman was watching her chance to steal his wife, so he proposed a plan. It was then and still is fashionable after thatching a house to rope it across with heather-spun ropes, and at the time the man was busy spinning some of them; and he told his wife to take his place that night to spin the heather-rope and said he would take her spinning-wheel. They were thus placed when the fairy-woman made the usual look in at the window, and she seeing that her intention was understood said to the man, *You are yourself at the spinning-wheel and your wife is spinning the heather-rope.* »

« I have heard it said that the fairies live in knolls on a

higher level than that of the ground in general, and that fairy-songs are heard from the faces of high rocks.

« The fairies of the air (the fairy or spirit hosts) are different from those in the rocks. A man whom I've seen, Roderick Mac Neil, was lifted by the hosts and left three miles from where he was taken up. The hosts went at about midnight. A man awake at midnight is in danger. Cows and horses are sometimes shot in place of men<sup>1</sup>. »

*Fr. Mac Donald's Opinions About Fairies.*

We then asked about the late Rev. Donald Mac Donald who had a fame for knowing all about fairies and spirits when he lived here in these islands, and John said :

« I have heard my wife say that she questioned Father Mac Donald who was then a parish priest here in Barra and for whom she was a housekeeper, if it was possible that such beings or spirits as fairies were in existence. He said *Yes*, and that they were those who left heaven after the fallen angels; and that those going out after the fallen angels had gone out were so numerous and kept going so long that St. Michael notified Christ that the throne was fast emptying, and when Christ saw the state of affairs he ordered the doors of Heaven closed at once, saying as he gave the order, *Who is out is out and who is in is in*.

« The fairies are as numerous now as ever they were before the beginning of the world. »

Here we left John, and he continuing on his way up the mountain road in an opposite direction from us, and, around a turn, disappeared almost as a fairy might.

DONALD MAC KINNON OF BARRA, A PIPER AGED 96,  
AND HIS TESTIMONY

We introduce now as a witness Donald Mc. Kinnon, ninety-six years old, a piper by profession; and not only is he the oldest man on Barra, but also the oldest one of all our witnesses. He was born at Bolnadobach in the Island of South Uist, one of the Western Hebrides north of Barra, and

<sup>1</sup> This statement will be clearer in stories which follow.

came to Barra in 1836 where he has lived ever since. In spite of being four years less than a hundred in age, he greeted us very heartily, and not wishing us to sit inside, for his chimney happened not to be drawing very well and was filling the straw-thatched cottage with peat smoke, we sat down outside on the grass and began talking; and as we came to fairies this is what he said :

*Nature of Fairies.*

« I believe that fairies exist as a tribe of spirits, and appear to us in the form of men and women. People who saw fairies can yet describe them as they appeared dressed in green. No doubt there are fairies in other countries as well as here.

« In my experience there was always a good deal of difference between the fairies and the hosts. The fairies were supposed to be living without material food, whereas the hosts were supposed to be living upon their own booty. Generally, the hosts were evil and the fairies good, though I have heard that the fairies used to take cattle and leave their old men rolled up in the hides. One night an old witch was heard to say to the fairies outside the fold, *We cannot get anything to-night*. The old men who were left behind in the hides of the animals taken, usually disappeared very suddenly. I saw two men who used to be lifted by the hosts. They would be carried from South Uist as far south as Barra Head and as far north as Harris. Sometimes when these men were ordered by the hosts to kill men on the road they would kill instead either a horse or a cow; for in that way, so long as an animal was killed, the injunction of the hosts was fulfilled. »

And Donald repeated the same legend told by our former witness, John Campbell, about the emptying of Heaven and the doors being closed to keep the remainder of its population in, to illustrate at this point the idea of fairies. And he told two stories about fairies as follows :

*The Carpenter's Apprentice and the Fairy-Belt.*

« I heard of an apprentice to carpentry who was working with his master at the building of a boat, a little distance

from his house and near the sea. He went to work one morning and forgot a certain tool which he needed in the boat-building. He returned to his carpenter-shed to get it and found the shed filled with fairy-men and -women. At seeing him they ran away so greatly confused that one of the women forgot her gird (belt) and he picked it up. In a little while she came back for the gird and asked him to give it her, but he refused to do so. Thereupon she promised him that he should be made master of his trade wherever his lot should fall without serving further apprenticeship. On that condition he gave her the gird; and rising early next morning he went to the yard where the boat was a-building and put in two planks so perfectly that when the master arrived and saw them he said to him, *Are you aware of anybody being in the building-yard last night, for I see by the work done that I am more likely to be an apprentice than the person who put in those two planks, whoever he is. Was it you that did it?* The reply was in the positive, and the apprentice told his master the circumstances under which he gained the rapid mastership of his trade. »

*The Man who Disappeared for a Year.*

« I heard of another man to whom a child was born; and as it was customary then as it is now-a-days on such occasions, the man went for some whiskey. On his return with a small cask of it on his back he saw a fairy-residence open and went into it. He began to converse with the fairies and it wasn't long before they wanted him to dance with them. He did so; and after passing what in his opinion was a few hours there, a fairy-man said to him, *It is now time for you to be going, for you have been here a year.*

« His family had given up all hopes of ever seeing him again. The prevalent opinion was that he was either killed on the road or else had fallen in with some mortal accident. And so when he appeared in his own home again the terrification of his people was extreme, and it was only on his relating his experience with the fairies that his wife and the rest of the family came to understand. And he on his part was equally surprised when he saw his baby walking. »

ACROSS THE MOUNTAINS

It was nearing sunset now and a long mountain climb was ahead of us and one more visit that evening before we should begin our return to Castlebay, and so with this story we said a hearty good-bye to Donald with regret at leaving him. When we reached the mountain-side, one of the rarest of Barra's sights greeted us. To the north and south in the golden glow of a September twilight we saw the long line of the Outer Hebrides like the rocky backbone of some submerged continent. The scene and colors on the land and ocean and in the sky seemed more like some magic vision reflected from faerie by the « good people » for our delight than a thing of our own world. Never was air clearer or sea calmer, nor could there be air sweeter than that in the mystic mountain-stillness holding the perfume of millions of tiny blossoms of purple and white heather; and as the last honey-bees were leaving the beautiful blossoms, their humming came to our ears like low, strange music from Fairy-Land.

MARIAN MAC LEAN OF BARRA AND HER TESTIMONY

Our next witness to testify is a direct descendant of the ancient Mac Neils of Barra. Her name now is Marian Mac Lean; and she lives in the mountainous centre of Barra at Upper Borve. She is many years younger than the men who have testified, and one of the most industrious women on the island. It was already dark and past dinner-time when we entered her cottage, and so, as we sat down before a blazing peat-fire, she at once offered us some hot milk and biscuits which we were only too glad to accept. And, as we ate, we talked first about our hard climb in the darkness across the mountains and through the thick heather bushes, and then about the big rock which has a key-hole in it, for it is an entrance to a fairy-palace. We had examined it in the twilight as we came through the mountain pass which it guards, and my guide Michael had assured me that more than one islander, crossing at the hour we were, had seen some of the fairies near it. We waited in front of the big rock in hopes one



might appear for our benefit, but in spite of our strong belief that there are fairies there, not a single one would come out. Perhaps they came and we couldn't see them; who knows?

#### *Fairies and Fairy-Hosts.*

« O yes, » Marian said as she heard Michael and myself talking over our hot milk, « there are fairies there, for I was told that the Pass was a notable fairy haunt. » Then I said through Michael, can you tell us something about what these fairies are? And from that time, save for a few interruptions natural in conversation, we listened and Marian talked and told stories as follows:

« Generally, the fairies are to be seen after or about sunset, and walk on the ground as we do, whereas the hosts travel in the air above places inhabited by people. The hosts used to go after the down-fall of night and more particularly about midnight. You'd hear them going in fine weather against a wind like a *covey* of birds. And they were in the habit of lifting men in South Uist, for the hosts need men to help in shooting their javelins from their bows against women in the action of milking cows, or against any person working in a house at night over which they pass. And I have heard of good sensible men whom the hosts took, shooting a horse or cow in place of the person ordered shot:

« There was a man who had only one cow and one daughter. The daughter was milking the cow at night when the hosts were passing, and that human being whom the hosts had lifted with them was her father's neighbor. And this neighbor was ordered by the hosts to shoot the daughter as she was milking, but, knowing the father and daughter he shot the cow instead. The next morning he went where the father was and said to him, *You are missing the cow. Yes,* said the father, *I am.* And the man who had shot the cow said, *Are you not glad your cow and not your daughter was « taken? » For I was ordered to shoot your daughter and I shot your cow, in order to show blood on my arrow. I am very glad for what you have done if that was the case,* the father replied. And, *It was the case,* the neighbor said.

« My father and grandfather knew a man who was carried by the hosts from South Uist here to Barra.

« I understand when the hosts take away earthly men they require another man to help them. But the hosts must be spirits. My opinion is that they are both spirits of the dead and other spirits not the dead.

« A child was taken by the hosts and returned after one night and one day, and found back of the house with the palms of its hands in the holes in the wall with no life in its body. It was dead in the spirit. It is believed that when people are dropped from a great height by the hosts they are killed by the fall.

« As to fairies, my firm opinion is that they are spirits who appear in the shape of human beings. »

The question was now asked as to whether the fairies were anything like the dead, and Marian hesitated about answering. She thought they were like the dead, but not to be identified with them. The fallen angel idea concerning fairies was an obstacle she could not pass, for she said when the fallen angels were cast out of Heaven, God commanded them thus:

« *You will go to take up your abodes in crevices, under the earth, in mounds, or soil, or rocks.* And according to this command they have been condemned to inhabit the places named for a certain period of time, and when it is expired before the consummation of the world they will be seen as numerous as ever. »

Now we heard two good stories, the first about fairy-women spinning for a mortal, the second about a wonderful changeling who was a magic musician:

#### *Fairy-Women Spinners.*

« I have heard my father, Alexander Mac Neil, who was well-known to Mr. Carmichael and to Mr. J. F. Campbell of Islay, say that his father knew a woman in the neighborhood who was in a hurry to have her stock of wool spun and made into cloth, and one night this woman secretly wished to have some women to help her. So the following morning there appeared at her house six or seven fairy-women in long green robes with the unanimous chant, *A wool-card, and a spinning-*

wheel. And when they were supplied with the instruments they were so very desirous to get, they all set to work, and by mid-day of that morning the cloth was going through the process of the hand-loom.

« They were not satisfied to finish the work the woman had set before them, but when it was done asked for new employment. The woman had no more spinning or weaving to be done and began to wonder how she was to get the women out of the house.

She went into her neighbor's house and advised him of her position in regard to the fairy-women. The old man asked what they were saying. *They are earnestly petitioning for some work to do and I have no more to give them*, the woman replied. *Go you in*, he said to her, *and tell them to spin the sand, and if then they do not move from your house, go out again and yell in at the door that Dun Borve is in fire!* The first plan had no effect, but immediately on hearing the cry, *Dun Borve is in fire!* the fairy-women disappeared invisibly. And as they went the woman heard the melancholy wail, *Dun Borve is in fire! Dun Borve is in fire! And what will become of our hammers and anvil?* — for there was a smithy in the fairy-dwelling. »

#### *The Tailor and the Changeling.*

« There was a young wife of a young man who lived in the Township of Allasdale, and the pair had just had their first child. One day the mother left her baby in its cradle to go out and do some shearing, and when she returned the child was crying in a most unusual fashion. She fed him as usual on porridge and milk, but he wasn't satisfied with what seemed to her enough for any one of his age, yet every suspicion escaped her attention. As it happened, at the time there was a web of home-made cloth in the house waiting for the tailor. The tailor came and started to work up the cloth. As the woman was going out to her customary shearing operation, she warned the tailor if he heard the child continually crying not to pay much attention to it, adding she would attend to it when she came home, for she feared the child would delay him in his work.

« All went well till about noon when the tailor observed the child rising up on its elbow and stretching its hand to a sort of shelf above the cradle and taking down from it a yellow chanter (of a bagpipe). And then the child began to play. Immediately after the child commenced to play the chanter, the house filled with young fairy-women all clad in long green robes who began to dance, and the tailor had to dance with them. About two o'clock that same afternoon the women disappeared unknown to the tailor, and the chanter disappeared from the hands of the child also unknown to the tailor; and the child was in the cradle crying as usual.

« The wife came home to make the dinner and observed that the tailor was not so far advanced with his work as he ought to be in the elapement of time. However, when the fairy-women disappeared, the child had enjoined upon the tailor never to tell what he has seen. The tailor promised to be faithful to the child's injunctions and so he said nothing to the mother.

« The second day the wife left for her occupation as usual, and told the tailor to be more attentive to his work than the day before. A second time at the same hour of the day the child in the cradle, appearing more like an old man than a child, took the chanter and began to play. The same fairy-women filled the house again and repeated their dance, and the tailor had to join them.

« Naturally the tailor was as far behind with his work the second day as the first day and it was very noticeable to the woman of the house when she returned. She thereupon requested him to tell her what the matter might be. Then he said to her, *I urge upon you after going to bed to-night not to fondle that child, because he is not your child nor is he a child: he is an old fairy-man. And tomorrow at dead tide go down to the shore and wrap him in your plaid and put him upon a rock and commence to pick that shell-fish which is called limpet and for your life do not leave the shore until such a time as the tide will flow so high that you will scarcely be able to wade in to the main shore.* The woman complied with the tailor's advice, and when she had waded to the main

shore and stood there looking at the child on the rock, it cried to her, *You had a great need to do what you have done. Otherwise you'd have seen another ending of your turn; but blessing be to you and curses on your adviser.* When the wife arrived home her own natural child was in the cradle. »

#### THE TESTIMONY OF MURDOCK MAC LANE

The husband of Marian Mac Lane had entered while the last stories were being told and when they were ended the spirit was on him, and impatient to give his testimony he began :

#### *The Scotchman Who Fled to America to Escape a Fairy-Woman.*

« My grandmother Catherine Mac Innis used to tell about a man named Laughlin, whom she knew, being in love with a fairy-woman. The fairy-woman made it a point to see Laughlin every night, and he being worn out with her began to fear her. Things got so bad at last that he decided to go to America to escape the fairy-woman. As soon as the plan was fixed and he was about to emigrate, women who were milking at sunset out in the meadows heard very audibly the fairy-woman singing this song :

*What will the brown-haired woman do  
When Lachie is on the billows?*

« Lachie emigrated to Cape Breton, landing at Pictu, Nova Scotia; and in his first letter home to his friends he stated that the same fairy-woman was haunting him there in America. »

To discover a tale so rare and curious as this, so genuinely Celtic in its nature and word-color, so much like an echo from some pre-historic Celt, and yet to know it to be of our own age and related to both the old Celtic world and the new Celtic world of America is certainly of all our evidence highly interesting. And aside from its high literary value, it proves conclusively that the fairy-women who entice mortals to their love in modern times are much the same, if not the same, as the *succubi* of middle-age mystics and

men who could see spirits and the various orders of what we now call fairies. We do not wish, however, to confuse the fairy-folk like the fays who come from Avalon, or the *Sidhe* of Ireland, with such degrading spirits as *succubi*. We do hold, however, as this story indicates, that *succubi* and fairy-women were often confused and improperly identified the one with the other. And it need not be urged in this example of a « fairy-woman » that we have to do not with a being of flesh and blood, whatever various readers may think of her.

But once Murdock was started it was not to be expected he would stop at one story. Another followed :

#### *How the Fairies Abducted a Bridegroom.*

« I have heard it from old people that a couple newly married were on their way to the home of the bride's father, and for some unknown reason the groom fell behind the procession and seeing a fairy-dwelling open along the road was taken into it. No one could ever find the least trace of where he went, and all hope of seeing him again was given up. The man remained with the fairies so long that when he returned two generations had disappeared during the elapsement of time, and the township in which his bride's house used to be was depopulated and in ruins for upwards of twenty years, and to him the time had seemed only a few hours; and he was just as fresh and youthful as when he went in the fairy-dwelling. »

#### *Nature of Fairies.*

Previous to his story-telling Murdock had heard us discussing the nature and powers of fairies, and at the end of this account he volunteered without our asking for it the opinion of his own :

« This (the story just told by him) leads me to believe that the spirit and body (of a mortal) are somehow mystically combined by fairy enchantment, for the fairies had mighty power of enchanting natural people and could transform the physical body in some way. It cannot be but that the fairies are spirits. According to my thinking and belief they cannot



be anything but spirits. My firm belief, however, is that they are not the spirits of dead men, but are the fallen angels. »

Then his wife Marian had one more story to add, and she at once, when she could, began :

*The Messenger and the Fairies.*

« Yes, I have heard the following incident took place here on the Island of Barra about one hundred years ago. A young woman taken ill suddenly sent a messenger in all haste to the doctor for medicine. On his return, the day being hot and five miles to walk, he sat down at the foot of a knoll and fell asleep; and was awakened by hearing a song to the following air : *Ho, ho, ho, hi, ho, ho. Ill it becomes a messenger on an important message to sleep on the ground in the open air.* »

BACK TO CASTLEBAY

And with this, for the hour was late and dark and we were several miles from Castlebay, we bade our good friends adieu and began to hunt for a road out of the little mountain valley where Murdock and Marian guard their cows and sheep. And all the way to the hotel Michael and I discussed the nature of fairies. Just before midnight we saw the welcome lights in Castlebay across the heather-covered hills, and we both entered the hotel to talk. There was a blazing fire ready for us and something to eat. Before I took my final leave of my friend and guide, I asked him to dictate for me his private opinions about fairies, what they are and how they appear to men, and he was glad to meet my request. Here is what he said about the famous folk-lorist the late Mr. J. F. Campbell with whom he often worked in Barra, and for himself :

THE DEPOSITION OF MICHAEL BUCHANAN CONCERNING  
THE EXISTENCE OF FAIRIES

« I was with the late Mr. J. F. Campbell during his first and second tour of the Island of Barra in search of legendary lore strictly connected with fairies and I know from daily conversing with him about fairies that he held them to be spirits appearing to the naked eye of the spectator as any of the

present or former generations of men and women except that they were smaller in stature. And I know equally that he holding them to be spirits thought they could appear or disappear at will.

« My firm belief is that the fairies were or are only spirits which were or are seen in the shape of human beings, but smaller as regards stature. I also firmly believe in the existence of fairies as such; and accept the modern and ancient traditions respecting the ways and customs of various fairy tribes, such as John Mackinnon, the old piper, and John Campbell, and the Mac Leans told us. And I therefore have no hesitation in agreeing with the views held by the late Mr. J. F. Campbell regarding fairies. »

We leave Great Britain now and cross the English Channel to Little Britain.

BRITTANY

In Lower Brittany, which is the genuinely Celtic part of Armorica, instead of finding a wide-spread folk-belief in fairies of the kind existing in Wales, Ireland, and Scotland, we find a wide-spread folk-belief in legends of the dead, and to a less extent in the *corrigan* tribes. For our *Psychical Theory* this is very significant. It seems to indicate that among the Bretons — who are one of the most conservative Celtic peoples — the Fairy-Faith finds its chief expression in a belief that men live after death in an invisible world, just as in Ireland the dead and fairies live in fairy-land. This opinion was first suggested to me by Prof. Anatole Le Braz, author of « *La Légende de la Mort*, » and by Prof. Georges Dottin, both of the University of Rennes. But before evidence to sustain and to illustrate this opinion is offered, it will be well to present what we can about the less important Breton *fées* or beings like them, and about *corrigans* or *nains* (dwarfs).

BRETON FAIRIES OR *Fées*.

*The « Grach Hed Coz ».* *Gwracked*

The late Mon. F. M. Luzel, who collected so many of the popular stories here in Lower Brittany, found that what few

*féés* or fairies there are almost always appear in folk-lore as little old women, or as the Breton story-teller usually calls them *Grach hed coz*<sup>1</sup>. I have selected the two following passages from his works to illustrate the nature of these Breton fairy-folk :

In ancient times, as we read in « *La Princesse Blondine* »<sup>2</sup>, a rich nobleman had three sons; the oldest was called Cado, the second, Méliau, and the youngest, Yvon. One day as they were together in a forest with their bows and arrows they met a little old woman whom they had never seen before, and she was carrying on her head a jar of water.

« Are you able, lads », Cado asked his two brothers, « to break with an arrow the jug of the little old woman without touching her ? ».

« We do not wish to try it, » they said, fearing to injure the good woman.

« All right, I'll do it then, watch me. » And Cado took his bow and let fly an arrow. The arrow went straight to its mark and split the jar without touching the little old woman; but the water wet her to the skin, and, in anger, she said to the skilful archer :

« You have failed Cado, and I will be revenged on you for this. From now until you have found the princess Blondine all the members of your body will tremble as leaves on a tree tremble when the north-wind blows. »

And instantly Cado was seized by a trembling malady in all his body.

The three brothers returned home and told their father what had happened; and the father turning to Cado said : « Alas, my unfortunate son, you have failed. It is now necessary for you to travel until you find the princess Blondine, as the *féé* said, for that little old woman was a *féé*, and no doctor in the world can cure the malady she has put upon you »<sup>3</sup>.

The second example is taken from « *Le Prix des Belles*

1. Luzel's, *Contes Populaires de Basse-Bretagne*. Intro. p. 16.

2. See t. I, pp. 177-197.

3. This story is abridged from the one told by Ann Drann, a servant at Coat-Fual, in Plouguernevel (Côtes-du-Nord), November, 1855.

*Pommes*<sup>1</sup> » : It is said that there was once a king of France who was called the King of the Apples because he liked beautiful apples so much; and he offered his only child, a daughter of rare beauty, to the man who should bring to his court in Paris the finest dozen of apples.

In the country of Tréguier, Lower Brittany, there was a farmer named Dagorn with an orchard of apples unequalled in all the kingdom, and he had three sons, two strong and rugged, the other a delicate hump-back. The oldest son, named Ervoan, having secured his father's permission to go to the king with a dozen of the choicest apples from the orchard, set out from Tréguier. One day, on his way to Paris, while he stopped at a road-side well to rest and eat, a little old woman came to him and said :

« Give me a morsel of bread, for the love of God. »

« Go to the devil ! » he cried; « I have neither bread nor money for sorceresses like you. »

« That is well, my boy, the little old woman replied, adders will be beautiful ! » And she went her way.

Ervoan did not understand what she meant; but in Paris before the king when he opened his basket to expose the apples each one of them was a hissing adder; and the king cast him into prison.

Then the second son, Harvé, set out from Tréguier to find his brother and also to take to the king another dozen of the choicest apples. Like Ervoan he rested at the road-side well and met the same little old woman who asked for bread.

« Be gone, old sorceress, I have nothing for you ! » he said in answer to her request.

« That is well, my boy, » she replied, « toads will be beautiful ! » And she went her way.

When Hervé opened his basket before the king, in place of the beautiful apples which he started out with, there came forth twelve horrible toads; and Hervé was cast into prison with his brother.

Then the third son, Tugdual, the delicate hump-back, set out to find his two brothers and to take to the king another

1. Luzel, t. II, pp. 146-160.

dozen of the choicest apples. He rested at the well as his brothers had done and the same little old woman came and asked for bread.

« My faith! grandmother, » he said to her, the feast is meagre, — a little black bread and clear water, — but the little I have I will gladly share with you. » And breaking his loaf in halves he gave one to the old woman.

« May the blessing of God be upon you, my son, » she said « apples will be beautiful! » And she went her way.

Tugdual reached Paris safely and went to the court of the king to expose the apples. So beautiful were they that none could compare with them, and the king gave him the princess in marriage, and set his brothers free.

When Tugdual's marriage procession was coming out of the church, a little old woman with a white rod in her hand, whom nobody knew, stood at the entrance. As Tugdual passed by she touched his hump with the end of the white rod and the hump instantly disappeared, and he became a handsome young man as straight as could be.

#### Other Breton Fairies.

Besides the little old women of this type, we find in Luzel's collected stories a few other kinds of fairy-like beings :

Thus in « *Les Compagnons* <sup>1</sup> » the *fé*e is a magpie in a forest near Rennes; in « *La Princesse de l'Etoile Brillante* <sup>2</sup>, » a princess under the form of a duck plays the part of a fairy; in « *Pipi Menou et les Femmes Volantes* <sup>3</sup>, » there are fairy-women as swan-maidens; and then there are the *Morgans de l'île d'Ouessant*, who live under the sea in rare palaces where mortals whom they love and marry are able to exist with them. In some legends of the *Morgans*, like one recorded by Luzel <sup>4</sup>, the men and women of this water-fairy race, or the *Morgans et Morganezed*, seem like anthropomorphized survivals of ancient sea-divinities, such for example as the sea-goddess called *Shoney* to whom the people of Louis, Western

1. T. III, pp. 296-311.

2. T. I, pp. 198-218.

3. T. II, pp. 349-354.

4. T. II, p. 269.

Hebrides, still pour libations to bring in sea-weed, and the sea-god to whom anciently the people of Iona poured libations <sup>1</sup>.

To Mon. J. Cuillandre (Glanmor), President of the *Fédération des Etudiants Bretons*, I am indebted for the following weird legend of *la Morgane*, as it is told among the Breton fisher-folk on the Ile Molène, Finistère :

#### La Morgane.

« D'après une légende que j'ai recueillie à l'île Molène, « *la Morgane* » est une *fé*e éternellement jeune, une vierge séductrice que sa passion, jamais assouvie, désespère.

« Sa demeure est au fond des mers; elle y possède de merveilleux palais où ruissellent l'or et les diamants.

« Accompagnée d'autres *fé*es dont elle est en quelque sorte la reine, elle remonte à la surface des eaux dans la nudité de sa beauté resplendissante. Le jour, elle dort dans la fraîcheur des grottes, et malheur à qui trouble son sommeil.

« La nuit, elle se laisse bercer par les vagues aux alentours des rochers. La fleur d'écume se cristallise, à son toucher, en pierres précieuses, d'une blancheur éblouissante comme sa chair.

« Aux clairs de lune, elle gémit en peignant ses cheveux blonds avec un peigne d'or fin, et elle chante d'une voix harmonieuse une mélodie plaintive dont le charme est irrésistible. Le marin qui l'écoute se sent attiré vers elle, sans pouvoir rompre le charme qui l'entraîne à sa perte; la barque se brise sur les récifs : l'homme est à la mer et la Morgane pousse un cri de joie. Mais les bras de la *fé*e n'entreignent qu'un cadavre; à son contact on meurt et c'est là ce qui cause le désespoir de la Morgane amoureuse et inviolée.

« *Païenne*, il suffit d'avoir été touché par elle pour subir le plus triste sort qui puisse être réservé à un chrétien. Le malheureux qu'elle a étreint est condamné à errer éternellement entre deux eaux, les yeux grands ouverts, la trace du baptême effacée de son front. Jamais ses pauvres restes ne connaîtront la douceur de reposer en terre bénite, jamais il n'aura de tombe où les siens puissent venir prier et pleurer. »

J. CUILLANDRE,  
Licencié es Lettres.

1. See Chap. II, p. 73, of our Study.



*Breton Fairy-Land Legends.*

In a legend<sup>1</sup>, concerning Mona and the king of the Morgans, much like the Cristabel story of English poets, we have a picture of a fairy-land not under-ground, but under-sea; and this legend of Mona and her Morgan lover is one of the most beautiful of all the fairy-tales of Brittany. Another one of Luzel's legends<sup>2</sup>, concerning a maiden who married a dead man, shows us fairy-land as a world of the dead. It is a very strange legend and one in direct line with our Psychical Theory; for just as fairies, this dead man, who is a dead priest, has a palace and lives in a realm of enchantment, and to enter his country one must have a white fairy-wand with which to strike « in the form of a cross » two blows upon the rock concealing the entrance. Mon. Paul Sébillot records traditions that in the natural grottoes where certain of the *fées* of Upper Brittany are said to have lived there are secret entrances to a subterranean world containing fields and villages and beautiful castles; and it is so pleasant a world that mortals going there find years no longer than days<sup>3</sup>.

*The Fairies of Upper Brittany*<sup>4</sup>.

Principally in Upper Brittany, Mon. Paul Sébillot found a rich folk-lore concerning *fées*, though much of his material is drawn from peasants and fishermen who are not so purely Celtic as those in Lower Brittany. Mon. Sébillot very concisely summarizes the various names given to the fairy-folk of Upper Brittany thus: « *Elles se nomment généralement FÉES, parfois FÊTES, nom plus voisin que fée, du latin FATA; on dit une FÊTE et un FÊTE, de FÊTE dérive vraisemblablement FAÏTO ou FAÏTAUD, qui est le nom que portent les pères, les maris ou les enfants des fées (Saint-Cast). Vers Saint-Briac (Ille-et-Vilaine), on les appelle parfois des FIONS; ce terme, qui s'applique aux deux sexes, semble aussi désigner les lutins*

1. Luzel, t. II, pp. 257-268.

2. T. I, pp. 3-13.

3. *Traditions et Superstitions de la Haute-Bretagne*, t. I, p. 100.4. General references: Sébillot's *Traditions et Superstitions de la Haute-Bretagne*, and *Le Folk-Lore de France*.

*espiègles. Vers le Mené, dans les cantons de Collinée et de Moncontour, on les appelle des MARGOT LA FÉE, ou ma COMÈRE MARGOT, ou bien la bonne FEMME MARGOT. Sur les côtes, on les désigne assez souvent sous le nom de BONNES DAMES, ou de nos BONNES MÈRES LES FÉES; en général on parle d'elles avec certains égards*<sup>1</sup>. » As the same authority suggests, probably the most characteristic *fées* in Upper Brittany are the *fées des Houles*, so named because traditions say that they lived in natural caverns or grottoes in the sea-cliffs; and they form a distinct class of sea-fairies unknown elsewhere in France or Europe<sup>2</sup>. Associated with them are the *fions*, a race of dwarfs having swords no bigger than pins<sup>3</sup>. A pretty legend about magic buckwheat cakes, which in different forms is wide-spread throughout all Brittany, is told of these little cave-dwelling *fées*<sup>4</sup>:

Like the larger *fées* the *fions* kept cattle; and one day a black cow belonging to the *fions* of Pont-aux-Hommes-Nées ate the buckwheat in the field of a woman of that neighborhood. The woman went to the *fions* to complain, and in reply to her a voice said: « Hold your tongue; you will be paid for your buckwheat. » Thereupon the *fions* gave the woman a cupful of buckwheat and promised her that cakes made from it would never diminish so long as none should be given away. That year buckwheat was very scarce, but no matter how many buckwheat cakes the woman and her family ate there was never diminution in their number. At last, however, the unfortunate hour came. A stranger arrived and asked for food. Thoughtlessly the woman gave him one of the buckwheat cakes, and suddenly as though by magic all the rest of her buckwheat cakes disappeared forever.

Along the Rance the inhabitants tell about *fées* who appear during storms. These storm-fairies are dressed in the colors of the rainbow and pass along following a most beautiful *fée* who is mounted in a boat made from a nautilus of the southern seas. And the boat is drawn by two sea-crabs. In no other place in Brittany are similar *fées* known to exist<sup>4</sup>.

1. *Traditions et Superstitions de la Haute-Bretagne*, t. I, pp. 73-74.2. *Ibid.*, t. I, p. 102.3. *Ibid.*, t. I, pp. 103-4.4. Cf. Sébillot's *Traditions et Superstitions de la Haute-Bretagne*, t. I, p. 83.

In Upper Brittany as in Lower Brittany many kinds of *fées* had their abodes in tumuli, in dolmens, in forests, in waste lands where there are great rocks, or about menhirs; and many kinds of spirits, or *fées* lived in the sea and troubled sailors and fisher-folk. Sometimes in places where *fées* of the land were wont to dwell, magic effects are still witnessed. One such place is the mound of Crokélien, for at certain times when viewed from afar it seems covered with beautiful wheat and then when one comes close to it no wheat can be seen<sup>1</sup>. And the flat stones of *la Brousse* often appear brilliant with most beautiful flowers and apple-blossoms, but flowers and apple-blossoms disappear as one approaches<sup>1</sup>.

Like all fairy-folk of Celtic countries the *fées* of Upper Brittany were given to stealing children. Thus at Dinard not long ago there was a woman thirty years old who was no bigger than a girl of six, and the neighbors said she was an old fairy-changeling<sup>2</sup>. In Lower Brittany the *taking* of children was often attributed to dwarfs rather than to *fées*, though the method of making the changeling speak is the same as in Upper Brittany, namely, by placing a number of egg-shells filled with water to boil before the fire<sup>2</sup>.

The following mid-wife story as told by J. M. Comault, of Gouray, in 1881, is quite a parallel to the one we have recorded as coming from Grange, Ireland: A mid-wife who accouched a *Margot la fée* carelessly allowed some of the fairy-ointment to get on one of her own eyes. The eye at once became clair-voyant so that she beheld the *fées* in their true nature. And quite like a mid-wife in a similar story about the *fées des houles*, this mid-wife happened to see a *fée* in the act of flying and spoke to her. Thereupon the *fée* asked the mid-wife with which eye she beheld the flying, and when the mid-wife indicated which one it was, the *fée* pulled it out<sup>3</sup>.

Generally, like their relatives in insular Celtdom the fairies of Upper Brittany could assume various forms and could even transform the human body<sup>4</sup>; and they were given to playing

1. Told in 1880 by François Mallet, of Gouray, who had been familiar with both places since childhood. Cf. Sébillot's *Traditions et Superstitions de la Haute-Bretagne*, t. I, pp. 81-82.

2. Cf. *Ibid.*, t. I, pp. 90-91.

3. *Ibid.*, t. I, p. 109.

4. *Ibid.*, t. I, p. 90-91.

tricks on mortals and always to taking revenge on them if ill-treated. In most ways they were like other races of fairies, Celtic and non-Celtic, though very much anthropomorphized in their nature by the peasant and mariner.

As a rule, the *fées* of Upper Brittany are described in legend as young and very beautiful. Some, however, appear to be centuries old, with teeth as long as a human hand and with backs covered with sea-weeds, and mussels, and other marine growths, as an indication of their great age<sup>1</sup>. At Saint-Cast they are said to be dressed in *toile*, a kind of heavy linen cloth<sup>1</sup>.

On the sea-coast of Upper Brittany the popular opinion is that the *fées* are a fallen race condemned to an earthly exile for a certain period. In the region of the Mené, canton of Collinée, the old folk say that after the angels revolted, those left in paradise were divided into two parts: those who fought on the side of God and those who remained neutral. These last, already half-fallen, were sent to the earth for a time and became the *fées*<sup>2</sup>.

The general belief in the interior of Brittany is that the *fées* once existed, but that they disappeared as their country was changed by modern conditions. In the region of the Mené and of Ercé (Ille-et-Vilaine) it is said that for more than a century there have been no *fées*; and on the sea-coast where it is firmly believed that the *fées* used to inhabit certain grottoes in the cliffs, the opinion is that they disappeared at the beginning of the last century. The oldest Bretons say that their parents or grandparents often spoke about having seen *fées*, but very rarely do they say that they themselves have seen *fées*. Mon. Paul Sébillot found only two who had. One was an old needle-woman of Saint-Cast, who had such fear of *fées* that if she was on her way to do some sewing in the country and it was night she always took a long circuitous route to avoid passing near a field known as the *Couvent des Fées*. The other was Marie Chéhu, a woman 88 years old.

1. *Traditions et Superstitions de la Haute-Bretagne*, t. I.

2. Told in 1881 by J. M. Comault, of Gouray. See Sébillot, *Traditions et Superstitions de la Haute-Bretagne*, t. I, p. 75.

## THE CORRIGAN RACE

It is the corrigan race, however, which more than *fées* or fairies seems to be genuinely Breton and Celtic; and this race of corrigans and *nains* (dwarfs) may be made to include many kinds of *lutins*, or as they are sometimes called, *follets* or *esprits follets*. Though the peasants both in Upper and Lower Brittany may have no strong faith in *fées*, most of them say that corrigans, or *nains*, and mischievous house-haunting spirits still exist. But in a few localities, as Mon. Sébillot discovered, there is an opinion that the *lutins* departed with the *fées* and with them will return in this century, because during each century with an odd number like 1900 the fairy tribes of all kinds are said to be visible or to re-appear among men, and to become invisible or to disappear during each century with an even number like 1800. So this is the visible century.

Corrigans and *follets* only show themselves at night, or in the twilight. No one knows where they pass the daytime. Some *lutins* or *follets* live in lakes or ponds and amuse themselves by playing tricks on travellers passing by after dark<sup>1</sup>; some are supposed to guard hidden treasure; some trouble horses at night; some like their English cousins may help in the house-work after all the family are asleep; some cause nightmare; some carry a torch like a Welsh death-candle; some trouble men and women like obsessing spirits; and nearly all of them are mischievous. Souvestre records a story showing how the *lutins* can assume any animal form, but that their natural form is that of a little man dressed in green; and that the corrigans have declared war on them for being too friendly to men<sup>2</sup>. But generally what the Breton peasant tells about corrigans he is apt to tell at another time about *lutins*. And both tribes of beings, so far as they can be distinguished, are the same as the elfish peoples, — pixies in Cornwall, robin good-fellows in England, goblins in Wales, or brownies in Scotland. In an article in the *Revue des Traditions Populaires*<sup>3</sup>, Mon. Paul Sébillot has classified more than fifty

names given to *lutins* and corrigans in Lower Brittany, according to the form under which these spirits appear, their peculiar traits, dwelling-places, and the country they inhabit.

Like the fairies in Britain and Ireland, the corrigans and the Cornish pixies find their favorite amusement in the circular dance. When the moon is clear and bright they gathered for their frolic near menhirs, and dolmens, and tumuli, and at cross-roads, or even in the open country; and they never miss an opportunity to entice a mortal passing by to join them. If he happens to be a good-natured man and enters their sport heartily they treat him quite as a companion, and may even do him some good turn; but if he is not agreeable they will make him dance until he falls down exhausted, and should he commit some act thoroughly displeasing to them, will meet their certain revenge. According to a story reported from Lorient (Morbihan)<sup>1</sup> the corrigans under pain of a penalty are prohibited from making a complete enumeration of the days of the week:

« *Le soir, les Korrigans dansent en chantant : lundi, mardi, mercredi, jeudi, vendredi; il leur est défendu d'achever l'énumération des jours de la semaine. Un Korrigan ayant eu le malheur de se laisser entraîner à ajouter samedi, il devint immédiatement bossu. Ses camarades, stupéfaits et désolés, essayèrent en vain de renfoncer sa bosse à coups de poing.* »

*Les Deux Bossus et les Nains.*

In other legends the hump-back is a mortal, as in « *Les Deux Bossus et les Nains* » recorded by Luzel<sup>2</sup>. This legend illustrates so perfectly the nature of the corrigans, as described in the Morbihan, that an abridged account of it will be most appropriate:

There were two friends who were hump-backs, Nonnic and Gabic. They were tailors by trade and were in the habit of going through the country districts working at farms and manors. One night when Nonnic was returning home alone, he passed by the land of Penn-an-Roc'hou not far from the village of Plouaret and heard little shrill voices singing:

1. Abbé Collet, *Rev. Trad. Pop.*, XVI, p. 396.

2. *Foyer breton*, t. I, p. 199.

3. T. V, p. 101.

1. By « E. R. » in *Melusine*, I, p. 114.

2. Luzel, II, pp. 251-6.



« *Lundi, mardi, et mercredi...* » (« Monday, Tuesday, and Wednesday. »).

« Who is it that sings after that fashion? » he asked.

Then he approached very softly. It was a fine moonlight night and he saw the *Danseurs de nuit*, who are the dwarfs, dancing in a circle and singing and holding each others hands. One of them sang first :

« *Lundi, mardi, et mercredi...* »

Then the others in chorus responded :

« *Lundi, mardi, et mercredi...* »

And that was all the song they had. Nonnic had often heard of the *Danseurs de nuit*, but not having seen them before, he hid behind a rock to watch their frolic. He was soon discovered and taken to the middle of the circle. Then the dwarfs danced more prettily than ever, and circling around him kept singing over and over again :

« *Lundi, mardi, et mercredi...* »

And they said to the hump-back : — « Dance and sing with us. »

Nonnic was not timid and so he entered the dance and sang with them :

« *Lundi, mardi, et mercredi...* »

But as they always repeated these three words, he said :

« And what comes next? Your song is too short. »

« That is the whole of it, » they answered.

« What! is that the whole of it? Why do you not know :

« *Et jeudi, et puis vendredi?* » (« And Thursday, and then Friday. »)

« That is true, they replied, that is very pretty. »

And they sang, skipping and jumping with glee : *allegro*

« *Lundi, mardi, et mercredi,*

« *Et jeudi, et puis vendredi!*... »

And they whirled round and round as lively as goblins.

When Nonnic was thoroughly exhausted and wished to go, the dwarfs asked one another :

« What good turn can we do Nonnic for having lengthened and improved our song? »

« Let him choose between as much gold and silver as he may desire and the removal of his hump, » they finally said.

« Ah! yes, » said Nonnic, « if you will relieve me of this burden which I have borne so long I will leave you the gold and silver. »

« That's the thing, let us remove his hump. »

And they rubbed his back with a magic ointment which made the hump disappear by enchantment, and he became straight and nimble like a young man. *rather agile*

The next day when his friend and fellow-hump-back saw him he was greatly astonished and hardly recognized him. « What! » said he as he looked at Nonnic's back, « and... and your hump? »

« It's gone, as you see. »

« And how did that come about? »

And Nonnic told Gabic everything.

« Ah! I am going also to see the *Danseurs de nuit* at Pennan-Roc'hou this very evening. » And he did as he said.

When he arrived at the place, the dwarfs were already dancing, and singing.

« *Lundi, mardi, et mercredi...* »

sang a single voice, and then in chorus all of them sang :

« *Et jeudi, et puis vendredi!*... »

And they were whirling round and round and skipping and frolicking in great glee.

Gabic approached and cried to them :

« I am coming to dance with you! »

And he went into the circle and danced, and sang with them :

« *Lundi, mardi, et mercredi,*

« *Et jeudi, et puis vendredi!*... »

« And what comes next?... » he asked.

« That is the whole of it : do you know more? »

« Yes, indeed! »

« Oh! what is it? what is it? »

And he added :

« *Et samedi et dimanche!* » (« And Saturday and Sunday! »).

« Oh! that is not good! That does not rime! He has spoilt our song which was so pretty! It is necessary to punish him; what shall we do to him? » cried all the little men together, as they ran back and forth and around Gabic like an angry swarm of ants. *fourmen*

« It would be well to add Nonnic's hump to the one he already has, » one of them suggested.

« Yes, that's the thing, let us add Nonnic's hump to the one he has. »

This they did; and poor Gabic returned home overcome with shame and bent double under the load on his back, and all the rest of his life he carried the two humps, the hump of his friend and his own<sup>1</sup>.

How the tradition of the dancing corrigans and their week-day song still lives, appears from the following account which I found here at Carnac :

#### Les Corrigans.

« Les Corrigans sont de petits nains qui autrefois, au clair de lune, dansaient en rond dans les prairies. Ils chantaient une chanson dont on ne comprenait pas le couplet, mais seulement le refrain, traduit en breton :

« DI LUN (Lundi), DI MERH (Mardi), DI MERHIER (Mercredi).

« Ils sifflaient pour se réunir; là où ils dansaient poussaient des champignons, et il ne fallait rien dire de manière à ne pas les interrompre dans leur danse.

« Ils étaient très brutaux envers les hommes et leur faisaient de très grandes misères. Et quand ils en voulaient à quelqu'un ils leur faisaient subir les plus grandes tortures.

« Les paysans croyaient beaucoup aux Corrigans parce qu'ils les voyaient et les entendaient.

« Les Corrigans se vêtaient de très gros tissus de toile blanche. C'était des esprits follets, qui habitaient sous un dolmen. » (Told by Marie Ezanno, of Carnac, aged 66, Jan. 1909.)

#### The Corrigans as Fairies.

Some Breton legends give corrigans the chief characteristics of fairies in Celtic Britain and Ireland; and Villemarqué in his « *Barzaz Breiz* » (pp. 25-30) makes the Breton word *corrigan* synonymous with *fée* or fairy, thus : « *Le Seigneur Nann et la Fée (Aotrou Nann Hag ar Corrigan)*. » In

1. This is reported as coming from Plouaret, Morbihan, in 1859.

this legend the corrigan seems clearly enough to be a water-fairy : « *La Korrigan était assise au bord de sa fontaine, et elle peignait ses longs cheveux blonds.* » But unlike most water-fairies, the *Fée* lives in a grotto, which, according to Villemarqué, is one of those ancient monuments called in Breton, *Dolmen*, or *ti ar corrigan*; in French, *Table de pierres*, or *Grotte aux Fées* — like the famous one near Rennes. The fountain where the *Fée* was seated seems to be one of those sacred fountains, which, as Villemarqué says, are often found near a *Grotte aux Fées*, and called *Fontaine de la Fée*, or in Breton, *Feunteun ar corrigan*.

« In another of Villemarqué's legends, *L'Enfant Supposé*, » after the egg-shell test has been used and the little corriganchangeling is replaced by the real child, the latter as though all the while it had been in an unconscious trance state — a very curious thing for our Psychical Theory — stretches forth its arms and awakening says : « Ah ! mother, I have slept well a long time<sup>1</sup>. » And in « *Les Nains* » we see the little « *Duz* » or dwarfs inhabiting a cave and guarding treasures<sup>2</sup>.

In his introduction to the « *Barzaz Breiz* », Villemarqué describes *les korrigan* and *les fées* as very similar to ordinary fairies : They can foretell the future, they know the art of war — quite like the Irish *gentry* or *Tuatha De Danann* — they can assume any animal form, and are able to travel from one end of the world to another in the twinkling of an eye. They love feasting and music — like all Celtic fairy-folk ; and dance in a circle holding hands, but at the least noise disappear. Their favorite haunts are near fountains and dolmens. They are little beings not more than two feet high, and beautifully proportioned, with bodies as aerial and transparent as those of wasps. And like all fairy, or elvish races, they are given to stealing the children of mortals. Prof. J. Loth has called my attention to an unpublished Breton legend of his collection in which there are fairy-like beings comparable to these described by Villemarqué; and he tells me, too, that throughout Brittany one finds to-day

1. *Barzaz Breiz*, p. 33.

2. *Ibid.*, p. 35.

the counterpart of the Welsh *Tylwyth Teg* or « Fair Family, » and that in both Wales and Brittany the *Tylwyth Teg* are popularly described as little women or maidens like fairies no larger than children.

#### *Fairies and Dwarfs.*

Where Villemarqué draws a clear distinction is between these *korrigan* and *fées* on the one hand, and the *nains* or dwarfs on the other. These last are what we have found associated or identified with *korrigans* in the Morbihan. Villemarqué describes the *nains* as a hideous race of beings with dark or even black hairy bodies, with voices like old men, and little sparkling black eyes. They are fond of playing tricks on mortals who fall in their power; and are given to singing in a circular dance the week-day song.

Very often *korrigans* regarded as *nains*, equally with all kinds of *lutins*, are believed to be evil spirits or demons condemned to live here on earth in a penitential state for an indefinite time; and sometimes seem not much different from what Irish Celts call fallen angels when talking of fairies. In « *Le Nain de Kerhuiton* » translated from Breton by Prof. J. Loth, a « *polpegan* » changeling is called a « son of Satan »:

The egg-shell test is being used, and as the *polpegan*-changeling beholds with great wonder the water boiling in the egg-shells ranged before the fire, he cries out, « *Me voici bientôt âgé de cent ans et jamais pareille chose je n'ai encore vue !* »

« *Ah ! fils de Satan !* » s'écrie alors la mère en saisissant le *polpegan*. »

#### THE BRETON LEGEND OF THE DEAD

We come now to the Breton Legend of the Dead, common generally to all parts of Armorica, though probably even more wide-spread here in Lower Brittany than in Upper Brittany; and this we call the Armorican Fairy-Faith. Even

1. See *Annales de Bretagne*, publiées par la Faculté des Lettres de Rennes, t. X, pp. 78-81.

where the peasants have no faith in *fées* or fairies, and where their faith in *korrigans* is weak or almost gone, there is a strong conviction among them that the souls of the dead can show themselves to the living, a vigorous belief in apparitions, phantom-funerals, and various death warnings.

As Prof. Anatole Le Braz has so well said in his Introduction<sup>1</sup> to « *La Légende de la Mort* », « *Au fond, toute la conscience de ce peuple est orientée vers les choses de la mort. Et les idées qu'il s'en fait, malgré la forte empreinte chrétienne qu'elles ont reçue, ne semblent guère différentes de celles que nous avons signalées chez ses ancêtres païens. Pour lui, comme pour les Celtes primitifs, la mort est moins un changement de condition qu'un voyage, un départ pour un autre monde.* » And thus it seems that this most popular of the Breton folk-beliefs is genuinely Celtic and extremely ancient.

As Renan has said, the Celtic people are « a race mysterious, having knowledge of the future and the secret of death »<sup>2</sup>. And in Ireland where unusual happenings or strange accidents and death are attributed to fairy interference, here in Brittany they are attributed to the influence of the dead.

The Breton Celt makes no distinction between the living and the dead. All alike inhabit this world, the one being visible the other invisible. Though seers can at all times behold the dead, on November Eve (*La Toussaint*) and on Christmas Eve they are most numerous and most easily seen; and no peasant would think of questioning their existence. In Ireland and Scotland the country-folk fear to speak of fairies save through an euphemism, and here the Bretons speak of the dead indirectly and even then with fear and trembling.

The following legend, which I found here at Carnac, will serve to illustrate both the profundity of the belief in the power of the dead over the living in Lower Brittany and how deeply the people can be stirred by the predictions of one who can see the dead; and the legend is quite typical of those so common in Armorica:

1. P. 38.

2. *Ibid.*, p. 7; or Renan's, *Essais de morale et de critique* (Paris, 1860), p. 451.



*Aspect de la Mort.*

« Il y avait autrefois une femme que les esprits forçaient à se lever de son lit, et cela à n'importe quelle heure de la nuit, c'était pour voir les enterrements dans l'avenir.

« Elle prédisait au monde qui devait mourir, qui devait porter le corps, qui la croix, et qui suivrait le cortège.

« Ses prédictions effrayaient tout le monde et la rendaient la terreur du pays, au point que M. le Maire l'avait menacée de la poursuivre si elle continuait. Mais elle était forcée de dire les choses que les esprits lui montraient.

« Il y a une dizaine d'années que cette femme est morte à l'hôpital d'Auray. »

(Carnac, Morbihan, Dec. 1908).

And there is a little peasant girl living in a village less than a mile from Carnac who can see the dead and all sorts of spirits. What she tells about seeing in the invisible world, which is all around her, might easily be taken for Irish stories about fairies and the « gentry ». Perhaps of all modern Celts, the Bretons are most psychic, or at least as much so as the people of Ireland.

In Finistère, as purely Breton as the Morbihan, I found the Legend of the Dead just as wide-spread, and the belief in spirits and the return of the dead quite as profound; but nothing worth recording concerning fairies. The stories which follow were told to me by Pierre Vichon, a pure Breton Celt, born at Lescoff, near the Pointe du Raz, Finistère, in 1842. Peter is a genuine old « sea-dog » having made the tour of the globe, and yet he has not lost the innate faith of his ancient ancestors in a world invisible; for though he says he cannot believe all that the people in his part of Finistère tell about spirits and ghosts, he must have a belief that the dead as spirits exist and influence the living, because of his own personal experience — one of the most remarkable of its kind. Peter speaks Breton, French, and English fluently, and since he had an opportunity for the first time in seventeen months to use English, he told me the stories in my own native language, as follows :

*Pierre Vichon's Strange Experience.*

« Some 40 years ago a strange thing happened in my life. A relative of mine had taken service in the Austrian War, for by profession he was a soldier, though at first he had begun to study for the priesthood.

« During the progress of the War, I had no news from him; and, then, one day while I was on the deck of a Norwegian ship just off Dover (England), my fellow-sailors heard a noise as though of a gun being discharged, and the whirr of a shot. At the same moment I fell down on the deck as though mortally wounded, and lay in an unconscious state for two hours.

« When the news came, it was ascertained that at the very moment I fell and the gun-report was heard, my relative in Austria had been shot in the head and fell down dead. And he had been seen to throw his hands up to his head to grasp it just as I did. »

*An Apparition of the Dead at Lescoff.*

« I had another relative who died in a hospital near Christiania, Norway; and on the day he died a sister of mine, then a little girl, saw his spirit appear here in Lescoff, and she easily recognized it; but none of her girl-companions with her at the time saw the spirit.

« After a few days we had the news of the death and the time of it and the time of my sister's seeing the spirit coincided exactly. »

*Pointe du Raz and the Dead Sailors.*

« Many stories about the spirits of ship-wrecked sailors are told here around the Pointe du Raz, though I do not believe them all. Here, however, is what did happen: Some years ago in the next village from here, at the time the steamer *Sunderland* went to pieces in an awful night and seventeen lives were lost, a woman heard the cries of the dead. »

In all the peninsula of which the famous and dangerous Pointe du Raz is the terminus, similar stories are current. And among the fisher-folk on the strange and historic Ile de Sein, the Legend of the Dead is even more common.

*The Breton Dead and Celtic Fairies Compared.*

Let us now note how much the same are the powers and nature of the dead and spirits in Brittany, and the power and nature of the fairy-races in Celtic Britain and Ireland. Thus the Breton dead strike down the living just as fairies are said to do; the *Ancou*, who is the king of the dead, and his subjects, like a fairy-king and fairies, have their own particular paths or roads over which they travel in great sacred processions<sup>1</sup>; and exactly as fairies, the hosts of the dead are in possession of the earth on November Eve, and the living are expected to prepare a feast and entertainment for them of curded-milk, hot pancakes, and cider, served on the family table covered with a fresh white table-cloth, and to supply music. The Breton dead come to enjoy this hospitality of their friends; and as they take their places at the table, the stools are heard to move and sometimes the plates; and the living musicians who help to entertain them occasionally feel the cold breath of the invisible visitors<sup>2</sup>. On this same feast of the dead (La Toussaint) Villemarqué in his « *Barzaz Breiz* » (p. 507) records that in many parts of Brittany libations of milk are poured over or near ancestral tombs — just as in Ireland and Scotland libations of milk are poured to fairies. And the people of Armorica at other times than November Eve remember the dead very appropriately, as in Ireland the Irish remember fairies.

The Breton peasant as frequently thinks of the dead as the Irishman thinks of fairies. The other day while walking toward Carnac, I was told in the most ordinary manner a story about a dead man who used to be seen going along the very road we were on. He quite often went to the church in Carnac seeking prayers for his soul. And almost every man or woman one meets in this part of Lower Brittany can tell many similar stories.

If a mortal should happen to meet one of the dead in Brittany and be induced to eat food which the dead sometimes

1. *La Légende de la Mort*; Intro. by L. Marillier, p. 31.  
2. *Ibid.*, p. 40.

offer he will never be able to return among the living<sup>3</sup>, for the effect would be the same as eating fairy-food. Like ghosts and fairies in Ireland, Scotland, and Wales, in Brittany the dead guard hidden treasure. It is after sunset that the dead have most power to strike down the living<sup>4</sup>, and to *take* them just as fairies do. A natural phenomenon, a malady, a death, or a tempest may be the work of a spirit in Brittany<sup>5</sup>, and in Ireland the work of a fairy. The Breton dead, like the Scotch fairies described in Kirk's *Secret Commonwealth*, are capable of making themselves visible or invisible to mortals, at will<sup>6</sup>. Their bodies — for they have bodies — are material<sup>7</sup>, being composed of matter in a state unknown to us; and the bodies of daemons as described by the Ancients are made of congealed air. The dead in Brittany have forms more slender and smaller in stature than those of the living<sup>8</sup>; and here we discover one of the factors so important to the supporters of the Pigmy Theory, yet so thoroughly psychical. Old Breton farmers after death return to their farms, as though come from fairy-land; and sometimes they even take a turn at the ploughing<sup>9</sup>. As in Ireland, so in Brittany, the day belongs to the living and the night, when a mortal is safer indoors than out, to spirits and the dead<sup>6</sup>. The Bretons take great care not to counterfeit the dead nor to speak slightly of them<sup>7</sup>, for like fairies they know all that is done by mortals and can hear all that is said about them, and can take revenge. Just as in the case of all fairies and goblins the dead disappear at first cock-crow<sup>8</sup>. The world of the dead like the land of faerie or the Otherworld may be underground, in the air, in a hill or mountain like a fairy palace, under a river or lake, and even in an island out amid the ocean<sup>8</sup>. Like other Celts against evil spirits and fairies, the Breton peasants use magic against evil souls of the dead<sup>9</sup>, and the priests use exorcisms.

1. Cf. *La Légende de la Mort*; Intro. by A. Marillier, p. 47.  
2. *Ibid.*, p. 46.  
3. *Ibid.*, pp. 7-8.  
4. *Ibid.*, p. 40.  
5. *Ibid.*, p. 45.  
6. *Ibid.*, p. 46.  
7. *Ibid.*, p. 43.  
8. *Ibid.*; Intro. by A. Le Braz, p. 44.  
9. *Ibid.*; Intro. by L. Marillier, pp. 19, 23, 68.

The Breton realm of the dead equally with the Irish fairy-land is an invisible world peopled by other kinds of spirits besides disembodied mortals and fairies<sup>1</sup>. The dead haunt houses just as robin good-fellows and brownies, or pixies and goblins generally do. The dead are fond of frequenting cross-roads and so are all sorts of fairies. In Brittany one must always guard against the evil dead, in Cornwall against pixies, in other Celtic lands against different kinds of fairies. In Ireland and Scotland there is the *Banshee*, in Wales the Death-Candle, in Brittany the *Ancou* or king of the dead, to foretell a death. And as the *Banshee* wails before the ancestral mansion, so the *Ancou* sounds its doleful cry before the door of the one it calls<sup>2</sup>. There seems not to be a family in this part of the Morbihan without some tradition of a warning coming before the death of one of its members. In Ireland only certain families have a *Banshee*, but in Brittany all families. Mon. Z. Le Rouzic, director of the Carnac Museum, tells me that the belief in death warnings is altogether general and strong.

Prof. Anatole Le Braz has devoted a large part of his work on « *La Légende de la Mort* » to these Breton death-warnings or *intersignes*. They may be shades of the dead under many aspects, — ghostly hands, or ghosts of inanimate objects. They may come by the fall of objects without known cause; by a magpie resting on a roof — just as in Ireland, by the crowing of cocks, and the howling of dogs at night. They may be death-candles or torches, dreams, peculiar bodily sensations, images in water, phantom-funerals, and death-chariots or death-coaches as in Wales.

The Bretons may be said to have a Death-Faith, whereas the other Celts have a Fairy-Faith, and both are a real folk-religion innate in the Celtic nature, and thus quite as influential as Christianity. Should Christianity in some way suddenly be swept away from the Celt he would still be religious, for it is his nature to be so.

As Prof. Anatole Le Braz, the author of « *La Légende de la Mort*, » has suggested to me, Carnac with its strange mon-

1. Cf. *La Légende de la Mort*; Intro. by L. Marllier, p. 53.  
2. *Ibid.*, p. 68.

uments of an unknown people and time and wrapped in its air of mystery and silence, is a veritable Land of the Dead. And even to me there are strange, vague, indefinable influences at work here at all times of the day and night, a good deal like what I have felt in the most fairy-haunted regions of Ireland. We might say that all of Brittany is a Land of the Dead and ancient Carnac its centre, just as Ireland is Fairy-Land with its centre at ancient Tara.

#### *Spiritual Beliefs at Carnac.*

We can very well conclude<sup>1</sup> our hearing for Brittany by allowing Mon. Z. Le Rouzic of Carnac, a Breton Celt who has spent most of his life studying the archaeology and folk-lore of the Morbihan, to summarize for us the state of popular beliefs as he finds them existing here now :

« *Il y a peu de traditions concernant les fées dans la région de Carnac; mais la croyance aux esprits malins, bons et mauvais, — qui me semble être la même que la croyance aux fées, — est générale et profonde, ainsi que la croyance à l'incarnation des esprits.*

« *Je suis convaincu que ces croyances ont la même origine et sont les réminiscences des anciennes croyances celtiques entretenues par les druides et conservées par le christianisme.* »

Carnac, le 13 avril 1909.

Z. LE ROUZIC.

We have now heard the evidence from Wales, Ireland, Scotland, and Brittany which the living Celtic Fairy-Faith offers; and most of it we think, as was said at the beginning of the hearing, can only be interpreted psychically. But before any true verdict can be rendered, the Celtic Fairy-Faith must be seen as a whole, and so we pass on to Section II of our study to consider the recorded and ancient fairy-legends of the Celtic peoples as we have just considered those current to-day.

1. For the Breton cult of fountains, stones, etc., see chapters which follow in Sections III and IV.



NOTE. — We shall not attempt in this study to do any more than suggest, in their appropriate places, a few non-Celtic parallels to the Celtic Fairy-Faith. That a belief in gods like the Tuatha De Danann, in elemental spirits of many kinds described quite as fairies are, and in ghosts of the dead is world-wide need not be argued. Mr. Andrew Lang has called my attention to the chapter on the Iruntarina and Aruniburinga or Spirit Individuals in *The Native Tribes of Central Australia*, by Spencer and Gillen, as furnishing a key to much of the fairy-belief among the Celts. In the *Religious System of the Amazulu*, by The Rev. Canon Callaway (Natal, Capetown, London, 1868) we see how much the same is the spiritual philosophy of African tribes. Dr. Windle in his *Introduction to Tyson's Essay*, gives North American parallels to the Celtic faith in fairies. For similar parallels in Persia one may refer to *Persian Folk Lore*, by Ella G. Sykes (*Folk-Lore* XII, 262-272); in the Malay Peninsula, to W. Skeat's excellent article on *Malay Magic* (*Folk-Lore*, XIII, 134-165); in Japan, to *Tales of Old Japan*, by A. B. Mitford (London, 1871); in China, to *Birth, Marriage, and Death Rites of the Chinese*, by N. G. Mitchell-Innes (*Folk-Lore Journal* V, 225); in India, to *The Legends of the Panjab*, by Lieut. Col. R. C. Temple (*Folk-Lore* X, 384-443); in modern Greece, to *Folk-Tales of Modern Greece*, by Rev. E. M. Geldart (London, 1884, pp. 88-91); in Roumanian lands, to *Les Fées Méchantes d'après les croyances du peuple Roumain* (*Melusine* X, 217-226, 243-254); in Italy, to *The Neo-Latin Fay*, by H. C. Coote (*Folk-Lore Record*, II, 1-18), and to *Etruscan Roman Remains in Popular Tradition*, by C. G. Leland (London, 1892, pp. 162, 165, 223); in Germany, to Grimm's *Deutsche Mythologie*; and in the Middle Age generally, to *Les Fées du Moyen Age*, by Maury.

## SECTION II

## THE RECORDED FAIRY-FAITH PSYCHICALLY CONSIDERED

## CHAPTER III

THE PEOPLE OF THE GODDESS DANA OR THE SIDHE<sup>1</sup>

The Goddess Dana and the modern cult of St. Brigitte — Conquest of the Tuatha De Danann or *Sidhe* by the Sons of Milé — Two races inhabit Ireland, Celts and Fairies — Irish seers — Old Irish MSS. faithfully represent the Tuatha De Dannan — Nature of the *Sidhe* — *Sidhe* palaces — The « Taking » of mortals — *Sidhe* minstrels and musicians — Social organization and warfare among the *Sidhe* — The *Badb* — The *Sidhe* at the Battle of Clontarf, A.D. 1014.

The People of the Goddess Dana, or, to be more exact, the People of the god whose mother was called Dana<sup>2</sup>, are the Tuatha De Danann of the ancient mythology of Ireland. The Goddess Dana, called in the genitive Danand, in middle Irish is named Brigit<sup>2</sup>. And this goddess Brigit of the pagan Celts has been supplanted by the Christian St. Brigitte<sup>2</sup>; and, in exactly the same way as the pagan cult once rendered to the spirits in wells and fountains has been transferred to Christian

1. General references : *Le Cycle Mythologique Irlandais*, and *L'Épopée Celtique en Irlande*, — both by H. D'Arbols de Jubainville. Chief sources : the *Book of Armagh*, a collection of ecclesiastical MSS. probably written at Armagh, and finished in 807 A. D. by the learned scribe Ferdomnach of Armagh; the *Leabhar na h-Uidhre* or « Book of the Dun Cow », the most ancient of the great collections of MSS. containing the old Irish romances, compiled about 1,100 A. D. in the monastery of Clonmacnoise, and now edited by E. O'Curry, W. M. Hennessy, E. Windisch, and others; the *Book of Leinster*, a 12<sup>th</sup> cent. MS. compiled by Finn Mac Gorman, Bishop of Kildare, and now edited by E. O'Curry, E. Windisch, Whitley Stokes, and others; and the *Book of Lismore*, an old Irish MS. found in 1814 by workmen while making repairs in the castle of Lismore, and thought to be of the 15<sup>th</sup> cent. The *Book of Lismore*, contains the *Agallamh na senorach* or « Colloquy of the Ancients » which has been edited by S. H. O'Grady in his *Silva Gadelica*.

2. Cf. *Le Cycle Myth. Irl.*, pp. 144-5.

saints to whom the wells and fountains have been re-dedicated, to St. Brigitte as a national saint has been transferred the pagan cult rendered to her predecessor. So that even yet, as in the case of the minor divinities of their sacred fountains, the Irish people through their veneration for the good St. Brigitte, render homage to the divine mother of the People who bear her name Dana — who are now the real and ever-living invisible Fairy-People of modern Ireland. For when the Sons of Milé, the ancestors of the Irish people, came to Ireland, they found the Tuatha De Danann in full possession of the country. The Tuatha De Danann then retired before the invaders, without, however, giving up their sacred Island. Assuming invisibility, with the power of at any time reappearing in their human-like form before the children of the Sons of Milé, the People of the Goddess Dana became and are the Fairy-Folk, the *Sidhe* of Irish mythology and romance<sup>1</sup>. And thus it is that to-day Ireland contains two races, — a race visible which we call Celts, and a race invisible which we call Fairies. Between these two races there is constant intercourse even now; for Irish seers can behold the majestic, beautiful *Sidhe*, and according to them the *Sidhe* are a race quite distinct and superior to our own, just as living and more powerful. These *Sidhe*, who are the « gentry » of the Ben Bulbin country and their kin elsewhere in Ireland, Scotland, and probably in most other countries also as in the case of the invisible races of the Yosemite Valley, have been described more or less accurately by our seer witnesses from Co. Sligo. But there are other and probably more reliable seers in Ireland, men of greater education and experience, who know and describe the *Sidhe* races as they really are — and who even sketch their likenesses. And to such seer Celts, Death is a passport to the world of the *Sidhe*, — a world where there is eternal youth and never-ending joy, as we shall learn when we study it as the Celtic Otherworld.

The recorded mythology and literature of ancient Ireland has very faithfully, for the most part, preserved to us clear pictures of the Tuatha De Danann, so that overlooking some Christian influence in the texts of certain manuscripts, and a good deal

1. Cf. *Le Cycle Myth. Irl.*, pp. 266-7.

of poetical colouring and romantic imagination in the pictures, we can easily describe the People of the Goddess Dana as they appeared in pagan days, when they were more frequently seen by mortals than now. Perhaps the Irish-folk of the olden times were even more clairvoyant and spiritual-minded than the Irish-folk of to-day. Depending upon these written records, then, let us try to understand what sort of beings the *Sidhe* were and are.

#### NATURE OF THE SIDHE

We go first to the *Book of Leinster*<sup>1</sup>. In it the poem of *Eochaid* records that the Tuatha De Danann, the conquerors of the Fir-Bolgs, were hosts of *siabra*; and *siabra* is an Old Irish word meaning fairies, or ghosts. The word fairies is appropriate if restricted to mean fairies like the modern « gentry »; but the word ghosts is inappropriate, because our evidence shows that the only relation the *Sidhe* or real Fairies hold with ghosts is a superficial one, the *Sidhe* and ghosts being alike only in respect to invisibility.

Because of the importance for our Psychical Theory of distinguishing clearly between a ghost and one of the *Sidhe*, an explanation ought to be offered now before we proceed further: According to East Indian psychologists and metaphysicians<sup>2</sup>, who seem much more advanced in psychical research than we in Europe and America, immediately after a man's death the ghost which is separated from his gross physical body is an astral body plus a fully conscious soul residing in that astral body. The astral body, an exact counterpart of the gross physical body, is also material, being composed of matter in a state unknown to scientists of the West, and under certain conditions is visible. In due time there comes about what may be called the second death or the death on the astral plane, that is, the astral body is discarded by the conscious soul of the individual just as at the first death the gross physical body was discarded. Such discarded astral bodies, being material, begin at once to disintegrate, though the progress of their dis-

1. P. 10, col. 2, ll. 6-8; cf. *Le Cycle Myth. Irl.*, p. 143.

2. Cf. *Sinnett's Esoteric Buddhism*, 5th English edition.

tegration is a very slow and very long progress compared to that of a gross physical body. While disintegrating, a discarded astral body or « astral corpse » as it is called, though necessarily devoid of consciousness or volition, by magnetic attraction may be drawn into the magnetic aura of a spiritualistic *séance* and in its substance so effected as to be temporarily visible to those present. It can also manifest its presence through a « spirit medium » and not be visible, — the « spirit medium » unconsciously, as a rule, transmitting to it, for the time, consciousness and volition. But it can « communicate » only as a record in a phonograph communicates what a living person, who may be ten thousand miles away when it is used, impressed upon it. Just as a keen anatomist to some extent can read a man's past physical life by a careful examination of a dead body, and as an ethnologist can read the mentality of pre-historic men from their skulls, so a clairvoyant who can see the « astral corpse » claims to read from it the past purely human life of the deceased, and hence the revelations more or less exact, more or less confused made by « mediums » at *séances*. And these « astral corpses » are the real and most common kinds of ghosts, and quite unlike one of the Tuatha De Danann as we shall presently prove.

Our idea here in the West of a sub-conscious mind, which can be thought of as separable from the ordinary mind, seems to be the nearest approach we have made to the psychology of India. An illustration drawn from the science of Folk-Lore may help us in comprehending this abstruse and quite unusual metaphysical problem which we have set ourselves: According to Spencer and Gillen<sup>1</sup>, the Arunta tribes of Australia believe that when a tribe member dies after one re-incarnation until a new re-incarnation he is separated first from his physical body, and, then, when that is decayed from his « double » as well. This « double » or ghost is said to haunt the grave until its separation, when it goes off free to lead an aimless, half-conscious sort of existence. In our own language, following the practice of the Greeks and Romans, we call such a « double » or ghost a *shade*; and in *Esoteric Buddhism*, one of the few

1. See *The Native Tribes of Central Australia*.

authoritative works dealing with East Indian psychology and metaphysics, the term *shade* is accepted, but « shell » is used instead as being synonymous both with *shade* and with « astral corpse »<sup>1</sup>.

We are quite prepared now to consider a passage taken from the *Silva Gadelica*<sup>2</sup>, which proves that the Irish people themselves made as clear a distinction between a ghost and one of the *Sidhe* or Tuatha De Danann as we have just tried to make:

In *The Colloquy with the Ancients*, as St. Patrick and Caeille are talking with one another, « a lone woman robed in mantle of green, a smock of soft silk being next her skin, and on her forehead a glittering plate of yellow gold, » came to them; and when Patrick asked from whence she came, she replied: « Out of *uaimh Chruachna* or the cave of Cruachan. » Caeille then asked: « Woman, my soul, who art thou? » « I am *Scothniamh* or Flower-lustre, daughter of the Dagbda's son Bodhb derg. Caeille proceeded: « And what started thee hither? » « To require of thee my marriage-gift, because once upon a time thou promisedst me such. » And as they parleyed Patrick broke in with: « It is a wonder to us how we see you two: the girl young and invested with all comeliness; but thou Caeille, a withered ancient, bent in the back and dingily grown grey. » « Which is no wonder at all, » said Caeille, « for no people of one generation or of one time are we: she is of the Tuatha dé Danann, who are unfading and whose duration is perennial; I am of the sons of Milesius, that are perishable and fade away. »

A more exact and striking parallel than this could hardly be found between the psychology of the East and the psychology of the West as represented by the old Irish scribe: Caeille is a « shell, » a ghost, and in him St. Patrick reads, as a modern seer might, the records of Ireland's past; and Caeille describes his own condition accurately as one of disintegration — a fading-way. The author of the *Colloquy* indicates his deep insight into psychic things by the very literary method he adopts, of calling up one after another the shades of Ireland's

1. Appendix, p. 320.

2. Pp. 202-3, *The Colloquy with the Ancients*.



ancient heroes; and the Tuatha De Danann were to him then, as to us now, eternally young and unfading.

In two of the more ancient Irish texts, the *Echtra Nerai*<sup>1</sup> (the Expedition of Nera), a fragment in the introduction to the *Táin bó Cuailnge* (the Theft of the Cattle of Cuailnge), and a passage from the *Togail Bruidne dá Derga* (the Destruction of Da Dergás Hostel<sup>2</sup>), there is no doubt whatever about the Tuatha De Danann or *Sidhe* being an invisible race like what we call spirits.

The first text describes how Ailell and Medb<sup>3</sup> in their palace of Cruachan celebrated the feast of *Samain* (November Eve, a feast of the dead anciently) : Two culprits had been executed on the day before, and their bodies, according to the ancient Irish custom, were left hanging from a tree until the night of *Samain* should have passed; — for on that night it was dangerous to touch the bodies of the dead while demons and the people of the *Sidhe* were at large in all Ireland, and mortals found near dead bodies at such a time were in great danger of being *taken* by these spirit hosts of the Tuatha De Danann. And so on this very night, when thick darkness had settled down, Ailell desired to test the courage of his warriors, and offered his own gold-hilted sword to any young man who would go out and tie a coil of twisted twigs around the leg of one of the bodies suspended from the tree. After many had made the attempt and failed, because unable to brave the legions of demons and fairies, Nera alone succeeded; but his success cost him dearly, for he finally fell under the power of the spirits and was taken captive before their king in the palace of the Tuatha De Danann, seemingly underground or in a cavern. Having been condemned to serve the king and the People of the Goddess Dana, Nera was married to one of their women; and she, woman-like, revealed to him all the royal treasures. After some time had passed, Nera escaped, and

1. Published and translated by Kuno Meyer, *Revue Celt.*, X, pp. 214-227.

2. Published and translated by Whitley Stokes, *Revue Celt.*, XXII, p. 36.

3. In this text Ailell and Medb are represented as mortals like ourselves; though in some other manuscripts, more correctly, it seems, and usually in popular traditions, they appear as Tuatha De Danann themselves, or as the fairy-king and -queen of Roscommon, one of the five ancient provinces of Ireland.

returning to Ailell and Medb induced them to plunder the palace of the *Sidhe* on the following November Eve, when it would be open again.

All of this matter is definitely enough in line with the living Fairy-Faith : there is the same belief expressed as now about November Eve being the time of all times when ghosts, demons, spirits, and fairies are free, and when fairies *take* mortals and marry them to fairy-women; the belief that fairies are living in secret palaces in hills, in caverns, or under ground, — palaces full of treasure and open only on November Eve. In so far as the real fairies, the *Sidhe* are concerned, they appear as the rulers of the Feast of the Dead or *Samain*, as the controllers of all spirits who are then at large; and, allowing for some poetical imagination and inaccuracy of details in the description, they are faithfully enough presented.

The second text describes how King Conaire in riding along a road toward Tara saw in front of him three strange horsemen, three men of the *Sidhe* : « Three red frocks had they, and three red mantles : three red steeds they bestrode, and three red heads of hair were on them. Red were they all, both body and hair and raiment, both steeds and men. » And the king wishing to enlist such wonderful horsemen among his own warriors, sent Lé fri flaith, his son, towards them with an invitation to enter the royal service, and though the messenger rode at full speed he could not overtake them. « There was the length of a spear's cast between them : but they did not gain upon him and he did not gain upon them. » Though three attempts were made to come up with the red horsemen, they always kept the same distance. But as last before they disappeared, one of the three, turning round on his horse, said to the king's son riding so furiously behind them : « Lo, my son, great the news, weary are the steeds we ride. We ride the steeds of Donn Tetscorach (?) from the elfmounds. Though we are alive we are dead. Great are the signs; destruction of life : sating of ravens : feeding of crows, strife of slaughter : wetting of sword-edge, shields with broken bosses in hours after sundown. Lo, my son ! » Then they disappear. When Conaire and his followers heard the message, fear fell upon them,

and the king said : « All my tabus have seized me to-night, since those Three (Reds) (are the) banished folks. »

In this passage we behold three horsemen of the *Sidhe* banished from their elfmound because guilty of falsehood, Visible for a time, they precede the king and so violate one of his tabus ; and then delivering their awful prophecy they vanish. These three of the Tuatha De Danann are like the warriors of the « gentry » we have heard described; and so majestic and powerful, and strange in their mystic red are they, that Conaire at once invites them to become his men. Though dead, that is in an invisible world like the dead, yet they are living. And the emphasis placed upon the truth-loving character of the *Sidhe* is quite in accord with our ideas of them.

It seems that in all three of the textual examples already cited, the scribe has emphasized a different element in the unique nature of the Tuatha De Danann : In the *Colloquy* it is their eternal youth and beauty, in the *Echtra Nerai* it is their supremacy over ghosts and demons on *Samain* and their power to steal mortals away at such a time, and in the last their virtue and honesty. And in each case their portrayal corresponds to that of the « gentry » and *Sidhe* by modern Irishmen; so that the old Fairy-Faith and the new combine to prove the People of the God whose mother was Dana to have been and to be a race of beings who are like mortals, but not mortals, who to the objective world are as though dead, yet to the subjective world fully living and conscious.

The Tuatha De Danann have been called the *Sidhe* from very early times, because as O'Flaherty says « they are seen to come out of pleasant hills, where the common people imagine they reside, which fictitious habitations are called by us *Sidhe* or *siodha*. » Partly on account of this popular opinion that the *Sidhe* are a subterranean-dwelling race, they are sometimes described as gods of the earth or *dei terreni*, as in the *Book of Armagh*; and since it was believed that they, like the modern Fairies, control the ripening of crops and the milk-giving of cows, the ancient Irish rendered to them regular worship and sacrifice, just as the Irish of to-day do by setting out food at night for the Fairy-Folk to eat.

It is recorded<sup>1</sup> that after their conquest, these *Sidhe* or Tuatha De Danann in retaliation, and perhaps to show their power as agricultural gods, destroyed the wheat and milk of their conquerors, the Sons of Milé, as Fairies to-day can do; and the Sons of Milé were constrained to make a treaty with their supreme king, the god Dagda. Then when the treaty was made the Sons of Milé were once more able to gather wheat in their fields and to drink the milk of their cows; and we can suppose that ever since that time their descendants, who are the people of Ireland, remembering that treaty, have continued to reverence the People of the Goddess Dana by pouring libations of milk to them and by making them offerings of the fruits of the earth.

#### THE PALACES OF THE SIDHE

And now let us see what the under-ground palaces of these divine beings were thought to be like, and how mortals were often allowed to enter and to dwell in them when taken thither by the *Sidhe* : The marvellous palaces to which the Tuatha De Danann retired when conquered by the race of Milé were hidden in the depths of the earth, in hills, or under ridges more or less elevated. At the time of their conquest, Dagda their high-king made a distribution of all such palaces in his kingdom. He gave one *sid* to Lug, son of Ethne, another to Ogme who invented the Irish Ogham system; and for himself retained two, — one called *Brug na Boinne*, or Castle of the Boyne, because it was situated on the river Boyne near Tara, and the other called *Sid* or *Brug Maic ind Oc*, which means Enchanted Palace or Castle of the Son of the Young. And this *Maic ind Oc* was Dagda's own son by the queen Boann, so that as the name signifies, Dagda and Boann, both immortals, both Tuatha De Danann, were necessarily always young, never knowing the touch of disease, or decay, or old age. Not until Christianity gained its psychic triumph at Tara through the magic of Patrick prevailing against the magic of the Druids — who seem to have stood at that time as mediators between the People of the Goddess Dana and the

1. In the *Book of Leinster*; cf. *Le Cycle Myth.* 171., p. 200.

pagan Irish — did the Tuatha De Danann lose their immortal youthfulness in the eyes of mortals and become subject to death. In the most ancient manuscripts of Ireland the pre-Christian doctrine of the immortality of the divine race « persisted intact and without restraint<sup>1</sup>; » but in the *Senchus na relec* or « History of the Cemeteries<sup>2</sup>, » and in the *Lebar gabala* or « Book of the Conquests<sup>3</sup>, » of the 12<sup>th</sup> century it was completely changed by the Christian scribes<sup>1</sup>.

When Dagda thus distributed the underground palaces, Mae ind Oc, or as he was otherwise called Oengus, was absent and hence forgotten. So when he returned, naturally he complained to his father, and the *Brug na Boinne*, the king's own residence was ceded to him. This palace was a most marvellous one: it contained three trees which always bore fruit, two pigs — one alive and the other nicely cooked ready to eat at any time, and a vessel full of excellent drink; and in this palace no one ever died<sup>4</sup>.

In all these ancient literary accounts of the *Sidhe*-palaces we easily recognize the same sort of palaces as those described to-day by Irishmen as the habitations of the « gentry », or « good people, » or « people of peace » as in Scotland; — habitations in mountain-caverns like those of Ben Bulben or Knock Magh, or in fairy-hills or knolls like the Fairy-Hill at Aberfoyle on which Robert Kirk is believed to have been *taken*. And this brings us directly to the way in which the *Sidhe* or Tuatha De Danann of the olden times took fine looking young men and maidens.

#### HOW THE SIDHE « TOOK » MORTALS

Perhaps the most famous literary account of such a *taking* is that concerning Aedh son of Eochaid Lethderg, son of the king of Leinster, who is represented as contemporary with Patrick<sup>5</sup>: While Aedh was enjoying a game of hurley with his boy companions near the *sidh* of Liamhain Soft-

smock, two of the *sidh*-women who loved the young prince, very suddenly appeared and as suddenly took him away with them into a fairy-palace and kept him there three years. It happened, however, that he escaped at the end of that time, and knowing the magical powers of Patrick went to where the holy man was and thus explained himself:

« Against the youths my opponents I (*i. e.* my side) took seven goals; but at the last one that I took, here came up to me two women clad in green mantles: two daughters of *Bodhb derg mac an Daghda*, and their names *Slad* and *Mu-main*. Either of them took me by a hand, and they led me off to a *garish brugh*; whereby for now three years my people mourn after me, the *sidh*-folk caring for me ever since, and until last night I got a chance opening to escape from the *brugh*, when to the number of fifty lads we emerged out of the *sidh* and forth upon the green. Then it was that I considered the magnitude of that strait in which they of the *sidh* had had me, and away from the *brugh* I came running to seek thee, holy Patrick. » « That, » said the Saint, « shall be to thee a safeguard, so that neither their power nor their dominion shall any more prevail against thee. » And so when Patrick had thus exorcised Aedh against the fairy-folk, he kept the youth with him under the disguise of a travelling minstrel until, arriving in Leinster, he restored him to his father the king and to his inheritance: Aedh enters the palace in his minstrel disguise; and in the presence of the royal assembly Patrick commands him: « Doff now once for all thy dark capacious hood, and well mayest thou wear thy father's spear! » When the lad removed his hood, and none there but recognized him, great was the surprise. He seemed like one come back from the dead, for long had his heirless father and people mourned for him. « By our word », exclaimed the assembly in their joyous excitement, « it is a good cleric's gift! » And the king said: « Holy Patrick, seeing that till this day thou hast nourished him and nurtured, let not the Tuatha de Danann's power any more prevail against the lad. » And Patrick answered: « That death which the king of Heaven and Earth hath ordained is the one that he will have. » This, then, is a clear example, a

1. *Le Cycle Myth. Irl.*, pp. 273-5.

2. In the *Leabhar na h-Uidhre*.

3. In the *Book of Leinster*.

4. *Le Cycle Myth. Irl.*, pp. 274-5.

5. *Silva Gadelica, The Colloquy*, pp. 204-220.



certain piece of evidence proving that the Tuatha De Danann or *Sidhe* in the time the scribe wrote the *Colloquy* were thought of in the same way as now, — able to *take* beautiful mortals whom they loved, and able to confer upon them fairy-immortality which prevented « that death which the king of Heaven and Earth hath ordained. »

Mortals, did they will it, could live in the world of the *Sidhe* forever, and we shall see this more fully in Chapter V. But now it will be interesting to know that unlike Aedh, whom some perhaps would call a foolish youth, Leaghain, also a prince, for he was the son of the king of Connaught, entered a *dún* of the *Sidhe* taking fifty other warriors with him and he and his followers found life there in fairy-land so pleasant that they all decided to enjoy it eternally. And, accordingly, when they had been there a year, they planned to return to Connaught in order to bid the king and his people a final farewell. They announced their plan, and Fiachna of the *Sidhe* told them how to accomplish it safely: « If you would come back », he said, « take with you horses, but by no means dismount from them »: So it was done: they went their way and came upon a general assembly in which Connacht, as at the year expired, mourned for the aforesaid warrior-band, whom now all at once they perceived above them (*i. e.* on higher ground). Connacht sprang to meet them, but Laeghaire cried: « Approach us not [to touch us]: 'tis to bid you farewell that we are here! » « Leave me not! » Crimthann, his father, said: « Connacht's royal power be thine; their silver and their gold, their horses with their bridles, and their noble women be at thy discretion, only leave me not! » But Laeghaire turned from them and so entered again into the *sidh*, where with Fiachna he exercises joint kingly rule; nor is he as yet come out of it<sup>1</sup>.

No doubt the most curious elements in this text are those which represent the prince and his warrior companions fresh-come from fairy-land as in some mysterious way so changed that they must neither dismount from their horses and thus

come in contact with the earth, nor allow any mortal to touch them; for to his father the king who came forward in joy to embrace him after having mourned him as dead, Leaghairé cried, « Approach us not to touch us! » Some unknown magical kind of bodily transmutation seems to have come about from their sojourn among the Tuatha De Danann who are eternally young and unfading, — a bodily transmutation the same as that which the « gentry » are said to bring about now when one of our race is taken to live with them. And in all fairy-stories no mortal ever returns from fairy-land a day older than on entering it, no matter how many years may have elapsed. The idea reminds us of the dreams of mediaeval alchemists who thought there exists, if one could only discover it, some magic potion which will so transmute every atom of the human body that death can never effect it. And it must be that the *Sidhe*-folk possess a greater secret yet, — for not only can they bestow on mortals eternal youth, but they can so refine the gross material body that in it one can assume invisibility or visibility at will. Probably the Christian scribe in writing down these strange words had in mind what Jesus said to Mary Magdalene when she beheld him after the Resurrection: « Touch me not; for I am not yet ascended unto the Father. » The parallel would be a striking and exact one in any case, for it is recorded that Jesus after he had arisen from the dead, — had come out of Hades or the invisible realm of subjectivity which, too, is Fairy-Land, — appeared to some and not to others — some being able to see him and others not; and concerning the nature of Jesus'body at the Ascension not all theologians are agreed. Some believe it to have been a physical body so purified and transmuted as to be like or the same as a spiritual body, and thus capable of invisibility and entrance into the Realm of Spirit. And since it was this same parallel which the Scotch minister and seer used in describing the nature and power of fairies and spirits, it follows, if we admit the influence in the Irish text to be Christian, that early Christians like modern Christians have in accordance with Christianity described the nature of the *Sidhe* so as to correspond with what we know it to be in the Fairy-Faith itself, both anciently and now.

1. As translated in O'Grady's *Silva Gadetica*, pp. 290-1.

## THE MINSTRELS OR MUSICIANS OF THE SIDHE

Not only did the Fairy-Folk of more ancient times enjoy wonderful palaces full of beauty and riches, and a life of eternal youth, but they also had, even as now, minstrelsy and rare music, — music to which that of our own world could not be compared at all, for even Patrick himself said that it would equal the very music of Heaven if it were not for « a twang of the fairy spell that infests it<sup>1</sup>. » And this is how it was that Patrick heard the fairy-music: As he was travelling through Ireland he once sat down on a grassy knoll, as he often did in the good old Irish way, with Ulidia's king and nobles and Caeille also: Nor were they long there before they saw draw near them a *scológ* or non-warrior that wore a fair green mantle having in it a fibula of silver; a shirt of yellow silk next his skin, over and outside that again a tunic of soft satin, and with a *timpan* of the best slung on his back. « Whence comest thou, *scológ*? » asked the king. « Out of the *sidh* of the Daghdá's son Bodhb Derg, out of Ireland's southern part. » « What moved thee out of the south, and who art thou thyself? » « I am Cascorach, son of Cainchinn that is *ollave* to the Tuatha de Danann, and am myself the makings of an *ollave* (i. e. an aspirant to the grade). What started me was the design to acquire knowledge, and information, and lore for recital, and the Fianna's mighty deeds of valour, from Caeille son of Ronan. » Then he took his *timpan* and made for them music and minstrelsy, so that he sent them slumbering off to sleep.

And Cascorach's music was pleasing to Patrick who said of it: « Good indeed it were, but for a twang of the fairy spell that infests it; barring which nothing could more nearly than it resemble Heaven's harmony<sup>1</sup>. » And that very night which followed the day on which the *ollave* to the Tuatha de Danann came to them was the Eve of *Samain*.

And there was also another of these fairy *timpán*-players, « Aillén mac Midhna of the Tuatha de Danann that out of *sidh* Finnachaidh to the northward used to come to Tara:

1. O'Grady's translation, *Silva Gadelica, The Colloquy*, pp. 187-192.

the manner of his coming being with a musical *timpán* in his hand, the which whenever any heard he would at once sleep. Then, all being lulled thus, out of his mouth Aillén would emit a blast of fire. It was on the solemn *Samhain*-Day (November-Day) he came in every year, played his *timpán*, and to the fairy music that he made all hands would fall asleep. With his breath he used to blow up the flame and so, during a three-and-twenty year's spell, yearly burnt up Tara with all her gear<sup>1</sup>. » And it is said that Finn, finally overcoming the magic of Aillén, slew him<sup>2</sup>.

Perhaps in the first musician, Cascorach, we behold a mortal like one of the many Irish pipers and musicians who used to go or even go yet to the Fairy-Folk to be educated in the musical profession and then come back as the most marvellous players that ever were in Ireland; though if Cascorach were once a mortal it seems that he has been quite transformed in bodily nature so as to be really one of the Tuatha De Danann himself. But Aillén mac Midhna is undoubtedly one of the mighty « gentry » who could — as we heard from Co. Sligo — destroy half the human race if they wished to. Aillén visits Tara, the old psychic centre both for Ireland's high-kings and its druids. He comes as it were against the conquerors of his race, who in their neglectfulness no longer render due worship and sacrifice on the Feast of *Samain* to the Tuatha De Danann, the gods of the dead, at that time supreme; and then it is that he works his magic against the royal palaces of the kings and druids on the ancient Hill. And to overcome the magic of Aillén and slay him, that is make it impossible for him to repeat his annual visits to Tara, it required the might of the great hero Finn who himself was related to the same *Sidhe* race, for by a woman of the Tuatha De Danann he had his famous son Ossian<sup>3</sup>.

1. O'Grady's translation, *Silva Gadelica, The Colloquy*, p. 143.

2. *Ibid.*, p. 144.

3. See *Silva Gadelica*, Preface X; also *The Fianna*, by J. G. Campbell, pp. 79-80.

SOCIAL ORGANIZATION AND WARFARE  
AMONG THE *SIDHE*

So far, we have seen only the happy side of the life of the *Sidhe*-folk — their palaces and pleasures and music; but there was a more human-like side to their nature in which they wage war on one another, and have their matrimonial troubles even as we moderns. And we turn now to examine this other side of their life, to behold the *Sidhe* as a war-like race; and as we do so let us remember that the « gentry » in the Ben Bulbin country and in all Ireland, and the people of Finvara in Knock Magh, and also the invisible races of California, are likewise described as given to war and mighty feats of arms.

The invisible Irish races have always had a very distinct social organization, so distinct in fact that Ireland can be divided according to its fairy-kings and -queens and their territories even now. And this social organization and territorial division ought to be understood before we discuss the social troubles and consequent wars of the *Sidhe*-folk. For example, in Munster, Bodb was king, and his enchanted palace was called the *Sid* of the Men of Femen; in Connaught Ailill and his well-known queen Medb ruled from their *Side*, and we already know the over-king Dagda and his Boyne palace near Tara<sup>1</sup>. In more modern times, especially in popular fairy-traditions, Eevil or Eevinn (*Aoibhill* or *Aoibhinn*) of the *Craig Liath* or Grey Rock is queen of the Munster fairies; and Meave (*Méadhbh* or as above *Medb*) is Finvara's queen in Connaught<sup>2</sup>. It is interesting to note how in the earlier times fairy-kings were as numerous and perhaps quite as important as fairy-queens, whereas the reverse is true now; and in such literary productions as those of Spenser and Shakespeare, the Fairy-Queen has usurped the throne of the great Fairy-King Dagda.

We are now prepared to see the Tuatha De Danann in their domestic troubles and wars. And the following story is as

<sup>1</sup> *Le Cycle Myth. Irl.*, p. 285.

<sup>2</sup> I am personally indebted for these names of modern fairy-queens to Dr. Douglas Hyde.

interesting as any, for in it Dagda himself is the chief actor<sup>1</sup>: Once when his own son Oengus fell sick of a love malady, king Dagda who ruled all the *Sidhe*-folk in Ireland joined forces with Ailill and Medb, the fairy-king and -queen of Connaught, to compel Ethal Anbual to deliver up his beautiful daughter Caer whom Oengus loved. When Ethal's palace had been stormed and Ethal reduced to submission, he declared he had no power over his daughter Caer, for on the first of November each year, he said, she changed to a swan, or from a swan to a maiden again. « The first of November next, » he added, « my daughter will be under the form of a swan, near the lake of the Gueules of Dragons. Marvellous birds will be seen there: my daughter will be surrounded by a hundred and fifty other swans. » When the November Day arrived, Oengus went to the lake, and seeing the swans and recognizing Caer plunged into the water and instantly became a swan with her. While under the form of swans Oengus and Caer went together to the Boyne palace of the king Dagda, his father, and remained there; and their singing was so sweet that all who heard it slept three days and three nights<sup>2</sup>.

In this story, new elements in the nature of the *Sidhe* appear, though like modern ones: the *Sidhe* are able to assume other forms than their own, are subject to enchantments like mortals; and when under the form of swans are like the swan-maidens in stories which are world-wide, and their swan-song has the same sweetness and magical effect as in other countries<sup>3</sup>.

THE *SIDHE* AS WAR-GODDESSES OR THE *BADB*

And it is in the form of other birds that certain of the Tuatha De Danann appear as war-goddesses and directors of battle, — and we know from our witnesses that the « gentry » and modern *Sidhe*-folk take sides even now in our great wars like that between Japan and Russia. It is in their relation to

<sup>1</sup> *Le Cycle Myth. Irl.*, pp. 284-300.

<sup>2</sup> This story, entitled *Aistinge Oengusto*, « Vision of Oengus », is also to be found translated by E. Muller, *Revue Celt.*, III, p. 344.

<sup>3</sup> See Hartland's *Science of Fairy Tales*, Chaps. X-XI.



the great hero of Ulster, Cuchulainn, who was a favorite of theirs as well as a relative — as we shall show in the Chapter on Re-Birth — that one can best study the People of the Goddess Dana in their rôle as controllers of human war: In the greatest of the Irish epics, the *Tain Bó Cuailnge*, where Cuchulainn is their special favorite, these war-goddesses are called *Badb*<sup>1</sup> (or *Bodb*) which here seems to be a collective term for *Neman*, *Macha*, and *Morrighu*<sup>2</sup> — each of whom plays a special rôle. *Neman* appears as the conqueror of armies, so that friendly bands slaughter one another to Cuchulainn's benefit; *Macha* is a fury that riots and revels among the slain; while *Morrighu*, the greatest of the three, by her presence infuses superhuman valour in Cuchulainn and nerves him for the cast and guides the course of his unerring spear. And the Tuatha De Danann in infusing this valour in the great hero show themselves — as we already know them to be on *Samain* Eve — the rulers of all sorts of demons of the air and awful spirits; for in the *Book of Leinster*<sup>3</sup> it is recorded that « the satyrs, and sprites, and maniacs of the valleys, and demons of the air, shouted about him, for the Tuatha De Danann were wont to impart their valour to him, in order that he might be more feared, more dreaded, more terrible, in every battle and battle-field, in every combat and conflict, into which he went. »

Though the goddesses overshadowed their favorite Cuchulainn they could not overcome the decree of fate which was that he must fall. To the last, *Morrighu* remained with him; and it is recorded that « the *Morrigan* had broken the chariot the night previous, for she liked not that Cuchullain should go to the battle, as she knew that he should not again reach Emain Macha<sup>4</sup>. » After Cuchulainn has eaten of the witch-food and becomes paralyzed by its unclean contact, so that his doom is certain, the *Morrigan* is still overshadowing him. She appears flying over his head as he rushes furiously back

1. Other names are sometimes used: *Badb-catha*; *Fea*; *Ana*. See Note to article by W. H. Hennessy, *Revue Celt.*, I, pp. 33-57.

2. Cp. W. H. Hennessy, *The Ancient Irish Goddess of War*, *Revue Celt.*, I, pp. 33-57.

3. Fol. 57, B. 2.

4. *Book of Leinster*, fol. 71, A 1.

and forth in his war-chariot, though she is no longer able to assist him. All she can do is to watch over him in his last combat. When the great hero receives his death wound and goes to lean against a *menhir* that he may die standing, the goddess perches on the stone near his shoulder; and, finally, when his head is cut off, she disappears, — « winging her flight to the fairy-palace beside the Suir, from which she came<sup>1</sup>. »

Of the Battles of Moytura, — which seem in most ways to be nothing more than the traditional record of a long warfare to determine the future spiritual control of Ireland carried on between two diametrically opposed orders of invisible beings, the Tuatha De Danann representing the gods of light and good and the Fomorians representing the gods of darkness and evil, — it is said that after the Second Battle « The *Morrigan*, daughter of Ernmas (the Irish war-goddess), proceeded to proclaim the battle and the mighty victory that had been won to the royal heights of Ireland and to its fairy host and its chief rivers and river mouths<sup>2</sup> » — for good had prevailed over evil and it was settled that all Ireland should forever afterwards be a sacred country ruled over by the People of the Goddess Dana and the Sons of Milé jointly. So that we see here the Tuatha De Danann with their war-goddess fighting their own battle in which humans play no part.

It is interesting to observe that this Irish war-goddess, the *bodb* or *badb*, considered anciently as one of the Tuatha De Danann, has survived to our own day in fairy-lore in all the chief Celtic countries: In Ireland the survival is best seen in the popular and almost general belief now among the peasantry that the fairies often exercise their magical powers under the form of royston-crows; and for this reason these birds are always greatly dreaded and avoided. The resting of one of them on a peasant's cottage may signify many things, but often it means the death of one of the family or some great misfortune — the bird in such a case playing the part of a *bean-sidhe* (banshee). And this folk-belief finds

1. *Book of Leinster*, fol. 78, A 2.

2. Second Battle of Moytura, ed. W. Stokes, *Revue Celt.*, XII.

its echo in the popular tales of Wales, Scotland, and Brittany: In the *Mabinogi*, « Dream of Rhonabwy, » Owain, prince of Rheged and a contemporary of Arthur has a wonderful crow which always secures him victory in battle by the aid of three hundred other crows under its leadership; in Campbell's *Popular Tales of the West Highlands* the fairies very often exercise their power in the form of the hooded or scare-crow; and in Brittany there is a folk-tale entitled « *Les Compagnons* »<sup>1</sup> in which the chief actor is a *fée* or fairy under the form of a magpie who lives in a royal forest just outside Rennes<sup>2</sup>.

Mr. Hennessy shows that the word *bodb* or *badb*, aspirated *bodhbh* or *badhbh* (pronounced *bov* or *bav*), originally signified rage, fury, or violence, and ultimately implied a witch, fairy, or goddess; and that as the memory of this Irish goddess of war survives in folk-lore, her emblem is the scare-crow, scald-crow, or royston-crow<sup>3</sup>. And we are able to establish this popular belief which identifies the battle-fairies with the royston-crow by referring to Peter O'Connell's Irish Dictionary<sup>4</sup>; and, what is more, discover that there is a definite relationship or even identification between the *Badb* and the *Bean-sidhe* or *Banshee*, as in modern Irish folk-lore between the royston-crow and the fairy who announces a death. The following explanations are thus quoted from O'Connell:

*Badb-catha* is made to equal « Fionóg, a royston-crow, a squall crow; » *Badb* is defined as a « *bean sidhe*, a female fairy, phantom, or spectre, supposed to be attached to certain families, and to appear sometimes in the form of squall-crows, or royston-crows; » and the *Badb* in the three-fold aspect

1. Luzel's *Contes Populaires de Basse Bretagne*, III, pp. 296-311.

2. The Celtic examples recall non-Celtic ones: the raven was sacred among the ancient Scandinavians and Germans, and was the emblem of Odin and Apollo; in ancient Egypt commonly, and to a less extent in ancient Greece and Rome, gods often declared their will through birds or even took the form of birds; in Christian scriptures the Spirit of God or the Holy Ghost descended upon Jesus at his baptism in the semblance of a dove; and it is almost a world-wide custom to symbolize the human soul under the form of a bird or butterfly.

3. See Hennessy's *The Ancient Irish Goddess of War*, *Revue Celt.*, I, pp. 39-57, for all these references.

4. The original copy is now in the British Museum.

thus explained: « *Macha*, i. e. a royston-crow; *Morrighain*, i. e. the great fairy; *Neamhan*, i. e. *Badb catha* nó *feannóg* a *badb catha*, or royston-crow. » Similar explanations to these are given by other glossarists, according to Mr. Hennessy; and thus we are able to call to our aid in establishing the Psychological Theory on an unshakable basis, the evidence of etymological scholarship as well as that of the science of folk-lore.

#### THE SIDHE IN THE BATTLE OF CLONTARF, A. D. 1014

We can now very appropriately conclude our special study of the People of the Goddess Dana by seeing how important a part they played in human warfare even so late as the Battle of Clontarf, fought near Dublin, April 23, 1014; and, what is equally important, by noting how at that time fairy-women, and phantom-hosts were to the Irish unquestionable existences, as real as ordinary men and women: It is recorded in the MS. story of the Battle, of which numerous copies exist, that the fairy-woman *Aoibheall*<sup>1</sup> came to Dunlang O'Hartigan before the Battle and begged him not to fight, promising him life and happiness for two hundred years if he would put off fighting for a single day; but the patriotic Irishman expressed his decision to fight for Ireland, and then the fairy-woman foretold how he and his friend Murrough, and Brian and Conaing and all the nobles of Erin and even his own son Turlough were fated to fall in the conflict.

On the eve of the Battle, Dunlang comes to his friend Murrough directly from the fairy-woman; and Murrough seeing him, reproaches him for his absence, in these words<sup>2</sup>: « Great must be the love and attachment of some woman for thee which has induced thee to abandon me. » « Alas O King, » answered Dunlang, « the delight which I have abandoned for thee is greater, if thou didst but know it, life without death, without cold, without thirst, without hunger,

1. According to Dr. Douglas Hyde, *Aoibheall* who came to tell Brian Borumha of his death at Clontarf was the family *banshee* of the Royal house of Munster (See *Lit. Hist. of Ireland*, p. 438).

2. For these and following quotations concerning Clontarf compare Dr. Hyde's *Literary Hist. of Ireland*, pp. 440-441.

without decay, beyond any delight of the delights of the earth to me, until the judgment, and heaven after the judgment, and if I had not pledged my word to thee I would not have come here, and, moreover, it is fated for me to die on the day that thou shalt die. » When Murrough has heard this terrible message, the prophecy of his own death in the Battle, despondency seizes him; and then it is that he declares that he for Ireland like Dunlang for honor has also sacrificed the opportunity of entering and living in that wonderful Land of Eternal Youth : « Often was I offered in hills, and in fairy mansions, this world (the fairy-world) and these gifts, but I never abandoned for one night my country nor mine inheritance for them. »

And thus is described the meeting of the two armies at Clontarf, and the demons of the air and the phantoms, and all the hosts of the invisible world who were assembled to scatter confusion and to revel in the bloodshed, and how above them in supremacy rose the *Badb* : « It will be one of the wonders of the day of judgment to relate the description of this tremendous onset. There arose a wild, impetuous, precipitate, mad, inexorable, furious, dark, lacerating, merciless, combative, contentious *Badb*, which was shrieking and fluttering over their heads. And there arose also the satyrs, and sprites, and the maniacs of the valleys, and the witches, and goblins, and owls, and destroying demons of the air and firmament, and the demoniac phantom host; and they were inciting and sustaining valour and battle with them<sup>1</sup>. »

And, like in the case of Cuchulainn, it is said of Murrough (*Murchadh*) as he entered the thick of the fight and prepared to assail the foreign invaders, the Danes, when they had repulsed the Dal-Cais, that « he was seized with a boiling terrible anger, an excessive elevation and greatness of spirit and mind. A bird of valour and championship rose in him, and fluttered over his head and on his breath<sup>2</sup>. »

1. Translation from *Cogadh Gaedhel re Gallaidh*, Todd's ed., p. 174, as quoted by W. H. Hennessy, *Revue Celt.*, I, pp. 32-57. Cf. version in Dr. Hyde's *Lit. Hist. Irl.*, p. 440. In place of *badb* Dr. Hyde uses the word *vulture*.

2. *Revue Celt.*, I, pp. 32-57, Hennessy.

And thus it is that the recorded or manuscript Fairy-Faith of the Gaels corresponds exactly in all essentials with the living Gaelic Fairy-Faith, for both alike describe the Tuatha De Danann or *Sidhe*, the « Gentry, » the « Good People, » and the « People of Peace » as a race of invisible divine beings eternally young and unfading, inhabiting their fairy-palaces, enjoying rare feasts and love-making — even with mortals sometimes — having music and minstrelsy; but essentially majestic and war-like in their nature, waging war in their own invisible realm against other of its inhabitants like the ancient Fomorians, and frequently directing human warfare or nerving the arm of a great hero like Cuchulainn, while all the demons of the air and spirit hosts and awful unseen creatures obey them. And withal they are a race as real as our own and superior, existing from prehistoric days even till now in Ireland and in Scotland, and probably in non-Celtic lands as well. Mythologically they are gods of light and good, able to control natural phenomena so as to make harvests produce abundantly or not at all. But they are not such mythological beings as we read about in scholarly dissertations on mythology, — dissertations so learned with curious and unreasonable and often unintelligible hypotheses about the mind-workings of primitive men. The Tuatha De Danann, and we speak not beyond our evidence already submitted, appear as real gods, such as those described by Plato, Pythagoras, Buddha, and a hundred other of the really great minds who are the rare flowers of humanity. And as the clear-thinking Aristotle declares in his metaphysical works, « Man stands on the horizon of two Universes; » — below him are the descending orders of all the manifold and inter-related and yet distinct species of animals, vegetables, and minerals, exhibiting even in the case of vegetables and minerals varying degrees of something akin to human consciousness — even as modern science begins to see; and to all these lower kingdoms Man is a god. And equally above Man are ascending orders of superior beings who to him in turn are gods; and of these gods, as we shall show in a special chapter, are the Tuatha De Danann, the real Fairies of Celtic mythology, literature, religion, and folk-lore.



## SECTION II

### THE RECORDED FAIRY-FAITH PSYCHICALLY CONSIDERED

#### CHAPTER IV

##### BRYTHONIC DIVINITIES AND THE BRYTHONIC FAIRY-FAITH

The Arthurian romance — The god Arthur and the hero Arthur — Seven-fold evidence to show Arthur as an incarnated fairy-king — Lancelot the foster-son of a fairy-woman — His fairy-wife Elayne — Galahad the offspring of Elayne and Lancelot — Arthur as a fairy-king in *Kulhwch and Olwen* — Gwynn ab Nudd — Arthur like Dagda — Brythonic fairy-romances : their evolution and antiquity — Arthur in Nennius, Geoffrey, Wace, and in Layamon — Cambrensis' otherworld tale — Norman-French writers of 12<sup>th</sup> and 13<sup>th</sup> century — Fairy-romance episodes in *Iwain, Lanval, Graelent, Guigemar, Rawlinson MS. B. 149*, and in the *Four Ancient Books of Wales*.

As we have just considered the Gaelic Divinities in their character as the Fairy-Folk of popular Gaelic tradition, so now we proceed to consider the Brythonic Divinities in the same way, beginning with the greatest of them all, Arthur. Introductory to such a study, and also to show how the Arthurian fairy-romances are related to the fairy-romances of Ireland and Scotland, we can do no better than allow the eminent Celtic scholar, Mr. Alfred Nutt, to speak for us, quoting from his presidential address before the Folk-Lore Society of England<sup>1</sup> : « To put it briefly, the Arthurian romance is the Norman-French and Anglo-Norman re-telling of a mass of Celtic fairy-tales, partly mythic, partly heroic in the shape under which they became known to the French-speaking world, which reached the latter alike from Brittany and from Wales in the course of the eleventh and twelfth centuries. Some of the fairy-tales have come down to us in Welsh

1. *Folk-Lore*, VIII, p. 39.

in a form entirely unaffected by French influence, others more or less affected, whilst some of the Welsh versions are simple translations from the French. The nearest analogues to the Welsh-Breton fairy-tales preserved to us partly in a Welsh, but mostly in a French dress, are to be found in Ireland. That country possesses a romantic literature which, so far as interest and antiquity of record are concerned, far surpasses that of Wales, and which in the majority of cases where comparison is possible, is obviously and undoubtedly more archaic in character. The relation between these two bodies of romantic fiction, Irish and Welsh, has not yet been satisfactorily determined. »

#### ARTHURIAN LEGEND<sup>1</sup>

Even a superficial acquaintance with the Arthurian Legend shows how impossible it is to place upon it any one interpretation to the exclusion of other interpretations, for in one aspect Arthur is a Brythonic divinity and in another a sixth-century Brythonic chieftain. But the solution of this double aspect seems easy enough when we regard the historical Arthur as a great hero, who, exactly as in so many parallel cases of national hero-worship, came to be enshrined in the imagination of the patriotic Brythons — within a comparatively short time — with all the attributes anciently belonging to a great Celtic god called Arthur. The hero and the god were first confused, and then identified, and hence arose that wonderful body of romance which we call Arthurian, and which has become the chief glory of our own English literature.

Arthur in the character of a Culture-Hero, that is like one of the Tuatha De Danann with god-like powers to instruct mortals in wisdom, and, also, as a being in some way related to the sun, — as a sun-god perhaps, — can well be considered the human-divine institutor of the mystic Brotherhood known as the Round Table. We ought, probably,

1. General references : Lectures by Sir John Rhys, in Jesus College, Oxford, and his *Arthurian Legend*; and Lectures by Prof. J. Loth, in the Université de Rennes, on Celtic Philology, Arthurian Romances, etc.

to consider Arthur, even as Cuchulainn, a god incarnated in a human body for the purpose of educating the race of men; and thus definitely and consciously to himself related while living as a man to the invisible gods or fairy-folk. And in our study of the Celtic Doctrine of Re-Birth we shall show how this can be so. Among the Aztecs and Peruvians in the New World there was a wide-spread belief that great heroes who had once been men have now their celestial abode in the sun and from time to time re-incarnate to become teachers to their less developed brethren of our own race. The same belief existed among the Egyptians, Greeks, and Romans, and other peoples including the Celts, and we hold that anciently among the Gaels and Brythons, heroes like Cuchulainn and Arthur were also considered as reincarnated divinities. As a being related to the sun, as a sun-god, Arthur is like unto Osiris, the Great Being, who with his Brotherhood of great heroes and god companions enters daily the underworld or Hades to battle against the demons and forces of evil<sup>1</sup> — even as the Tuatha De Danann battled against the Fomors. And the most important things in the traditions of the great Celtic hero connect him directly with this strange world of subjectivity. First of all, his own father, Uthr Bendragon<sup>2</sup>, as the name indicates, was a king of Hades, so that Arthur himself, being his child, is a direct descendant of this Otherworld. Second, the Arthurian Legend traces the origin of the Round Table back to Arthur's father, Hades being « the realm whence all culture was fabled to have been derived<sup>3</sup>. » Third, the name of Arthur's wife, Gwenhwyvar resolves itself into White Phantom or White Apparition, in harmony with Arthur's line of descent from the region of phantoms and apparitions and fairy-folk, thus: *Gwenhwyvar* or *Gwenhwyfar* equals *Gwen* or *Gwenn*, a Brythonic word meaning white, and *hwyvar*, a word not found in the Brythonic dialects, but undoubtedly cognate with the Irish word *siabhradh*, a fairy, equal to *siabhra*, *siabrae*, *siabur*, a fairy, or ghost, the Welsh and the Irish

1. Cf. Maspero, Intro., p. 57, of *Contes Populaires de l'Égypte Ancienne*.  
2. Cf. Sommer's Malory's *Morte Darthur*, III, p. 1.  
3. Rhys, *Arth. Leg.*, p. 9.

word going back to the form \**seibaro*; and thus the name of Arthur's wife means the *white ghost* or *white phantom*, quite in keeping with the nature of the Tuatha De Danann and that of the fairy-folk of Wales or *Tylwyth Teg* — the « Fair People<sup>4</sup>. »

Fourth, as a link in the chain of evidence connecting Arthur with the invisible world where the Fairy-People live, his own sister is called *Morgan le Fay* in the romances<sup>5</sup>, and is thus definitely one of the fairy-women who according to tradition are inhabitants of the Celtic Otherworld sometimes known as Avalon. Fifth, in the Welsh Triads<sup>3</sup>, Llacheu, the son of Arthur and Gwenhwyvar, is credited with clairvoyant vision, like the fairy-folk, so that he understands the secret nature of all solid and material things; and « the story of his death as given in the second part of the Welsh version of the Grail, makes him hardly human at all<sup>4</sup>. » Sixth, the name of Melwas, the abductor of Arthur's wife, is shown by Sir John Rhys to mean a prince-youth or a princely youth, and the same authority considers it probable that, as such, Melwas or Maelwas was a being endowed with eternal youth, — even as Midir, the king of the Tuatha De Danann, who though a thousand years old appeared handsome and youthful. So it seems that the abduction of Gwenhwyfar was really a fairy abduction such as we read about in the domestic troubles of the Irish Fairy-Folk. And, in keeping with this superhuman character of the abductor of the white Phantom or Fairy, Chrétien de Troyes in his metrical romance, *Le Conte de la Charrette*, describes the realm of which Melwas was lord, as a place whence no traveller returns<sup>5</sup>. And as further proof that the realm of Melwas was meant by Chrétien to be the subjective world, where the god-like Tuatha De Danann, the *Tylwyth Teg*, and the shades of the dead equally exist, it is said that access to it was by two

1. I am indebted to Prof. J. Loth of the Université de Rennes for help on this etymology of *Gwenhwyvar*.  
2. Cf. Rhys, *Arth. Leg.*, p. 22.  
3. I, 10; II, 21<sup>b</sup>; III, 70; Cf. Rhys, *Arth. Leg.*, p. 60.  
4. See William's *Scint Great*, pp. 278, 304, 341, 617, 634, 658, 671; Rhys, *Arth. Leg.*, p. 61.  
5. Cf. Rhys, *Arth. Leg.*, p. 54; *Chevalier de la Charrette* (ed. by Tarbé), p. 22; Roumania, XII, pp. 467, 518.

narrow bridges; « one called *li Ponz Evages* or the Water Bridge, because it was a narrow passage a foot and a half wide and as many in height, with water above and below it as well as on both sides; » the other *li Ponz de l'Espée* or the Sword Bridge, because it consisted of the edge of a sword two lances in length<sup>1</sup>. The first bridge considered less perilous than the other was chosen by Gauvain (Gwalchmei), when with Lancelot he was seeking to rescue Gwenhwyfar; but he failed to cross it. Lancelot with great trouble crossed the second. In many mythologies and in world-wide folk-tales there is a narrow bridge or bridges leading to the realm of the dead. Even Mahomet in the *Al Koran* makes it necessary to cross a bridge as thin as a hair, if one would enter Paradise. And in living folk-lore in Celtic countries, as we found among the Irish peasantry, the crossing of a bridge or stream of water when pursued by fairies, or phantoms is a guarantee of protection. There is always the mystic water between the realm of the living and the realm of subjectivity. In ancient Egypt there was always the last voyage begun on the sacred Nile; and in all classical literature Pluto's realm is entered by crossing a dark, deep river, — the river of forgetfulness between physical consciousness and spiritual consciousness, the river of Lethe. Burns has voiced this belief in its popular form in his *Tam O'Shanter*. And in our Arthurian parallel there is a clear enough relation between the beings inhabiting the invisible realm and the Brythonic heroes and gods. As Mon. Gaston Paris has pointed out, how striking, too, is the similarity between Melwas' capturing Gwenhwyvar as she was in the woods a-maying and the rape of Proserpine by Pluto, the god of Hades, while she was collecting flowers in the fields<sup>2</sup>.

A curious matter in connection with this Gwenhwyvar abduction episode should claim our attention: Malory relates<sup>3</sup> that when queen Guenever advised her knights of the Table Round that on the morrow she would go on maying, she warned them all to be well-horsed and *dressed in green*,

1. Cf. Rhys, *Arth. Leg.*, D. 55; and *Romania*, XII, pp. 467-8 473-4.  
2. Cf. Rhys, *Arth. Leg.*, D. 54; and *Romania*, XII, p. 508.  
3. Book, XXI, C 1.

— green the color that nearly all the fairy-folk of Britain and Ireland wear, because this color symbolizes, as many ancient mystical writings declare, eternal youth, and resurrection or re-birth as in nature during the springtime when all vegetation after its death-sleep of winter springs into new life.

Among the Druids, green seems always to have had a similar mystic meaning. A Welsh *Ofydd* wore a green robe as a symbol of learning and as being the colour of the clothing of nature<sup>2</sup>. In the Scotch poem of Conn, the son of Dargo, popularly styled the *Druid of Bel*, it is recorded that in the Battle with the Fingallians, which according to tradition decided the fortunes of the Druidical Order, the Or-

1. In the *Lebar Brecc* there is a tract describing eight Eucharistic Colors and their mystical or hidden meaning; and Green is so described that we recognize in its Celtic-Christian symbolism the same essential significance as in the writings of both pagan and non-Celtic Christian mystics, thus: « This is what the Green denotes, when he (the priest) looks at it: that his heart and his mind be filled with great faintness and exceeding sorrow; for what is understood by it is his burial at the end of life under mould of earth; for green is the original colour of every earth, and therefore the colour of the robe of Offering is likened unto green » (Stokes, *The Tripartite Life*, intro., p. 189).

And during the ceremonies of initiation into the ancient Mysteries, it is supposed that the neophyte left the physical body in a trance state and in full consciousness, which he retained afterwards, entered the subjective world and beheld all its wonders and inhabitants; and that coming out of that world he was clothed in a robe of sacred green to symbolize his own spiritual resurrection and re-birth into real life, — for he had penetrated the Mystery of Death and was now an Initiate.

Even yet there seems to be an echo of the ancient Egyptian Mysteries in the Festival of Al-Khidr celebrated in the middle of the wheat harvest in Lower Egypt. Al-Khidr is a holy personage who according to the belief of the people was the Visir of Dhu'l-Karnea, a contemporary of Abraham, and who, never having died, is still living and will continue to live until the Day of Judgment. And he is always represented « clad in green garments whence probably the name » he bears. Green is thus associated with a hero or god who is immortal and unchanging like the Tuatha De Danann and Fairy-Races (See Sir Norman Lockyer's *Stonehenge and Other Stone Monuments*, p. 29).

In modern Masonry which preserves many of the ancient mystic rites, and to some extent those of Initiation as anciently performed, Green is the symbol of life, immutable nature, of truth, and victory. In the evergreen, the Master Mason finds the emblem of hope and immortality. And the masonic authority from whom I draw this information suggests that in all the ancient Mysteries, this symbolism was carried out. — Green symbolizing the birth of the world and the moral creation or resurrection of the Initiate, of which we have spoken above (*General History, Cyclopedia and Dictionary of Freemasonry*, by Robt. Macoy 33<sup>d</sup>. New York, 1869).

2. *Tattestin*, by D. W. Nash; Intro., pp. 14-16 (London, 1858).



der's standard was green<sup>1</sup>. And according to Patrick Graham<sup>1</sup>, Minister of Aberfoyle and a successor of the author of *The Secret Commonwealth*, the *Daoine Shi*, or *Men of Peace*, always appear in legends dressed in green, and are supposed to take offence when one of our race presumes to wear their favorite color; and he relates how the celebrated Viscount of Dundee was dressed in green when commanding at the Battle of Killcrankie, and was in the eyes of the Highlanders on that account disastrously defeated; and « it is still accounted peculiarly ominous to any person of his name to assume this sacred color. »

In the *Myvyrian Archaiology*<sup>2</sup>, Arthur when he has reached the realm of Melwas speaks with Gwenhwyvar<sup>3</sup>, he being on a black horse and she on a green one :

« Green is my steed of the tint of the leaves. »

Arthur's black horse—black perhaps signifying the dead to whose realm he has gone — being proof against all water may have been, therefore, proof against the inhabitants of the world of shades and against fairies :

« Black is my steed and brave beneath me,  
No water will make him fear,  
And no man will make him swerve. »

The fairy color, in different works and by different authors apart in time and country, continues to attach itself to the abduction episode. Thus, in the 14<sup>th</sup> century the poet D. ab Gwilym alludes to Melwas himself having a cloak of green :

« The sleep of Melwas beneath (or in) the green cloak. »

Sir John Rhys who makes this translation observes that another reading still of *y glas glog* resolves it into a green

1. Patrick Graham, *Sketches Descriptive of Perthshire*.

2. See Rhys, p. 56; and *Myr. Arch.* I, 175. The text itself in this work is said to be copied from the *Green Book* — which, however, Sir John Rhys claims to know nothing about.

3. In this text the Gwenhwyvar who is in the power of Melwas is referred to as Arthur's second wife Gwenhwyvar, for according to one of the Welsh Triads (I, 59; II, 16; III, 109) there are three wives of Arthur all named Gwenhwyvar. As Sir John Rhys observes, no poet has ever availed himself of all three for the evident reason that they would have spoilt his plot (*Arth. Leg.*, p. 35).

bower to which Melwas took Gwenhwyvar<sup>1</sup>. In any case the reference is significant, and goes far in company with the other references to make the White Phantom or Fairy and her lover Melwas beings of a race like the Irish *Sidhe* or People of the Goddess Dana. And though by no means exhausting examples tending to prove this point, we pass on to the seventh and most important of our links in the sequence of evidence, the carrying of Arthur to Avalon in a fairy-ship by fairy-women.

From the first, Arthur was under superhuman guidance and protection. Merlin the magician, born of a spirit or daemon, claimed Arthur before birth and became his teacher afterwards. From the mysterious Lady of the Lake, Arthur received his magic sword *Excalibur*<sup>2</sup>, and to her returned it, through Sir Bedivere. During all his time on earth the « lady of the lake that was always friendly to King Arthur<sup>3</sup> » watched over him; and once when she saw him in great danger, like the Irish *Morrighu* who presided over the career of Cuchulainn, sought to save him, and with the help of Sir Tristram succeeded<sup>4</sup>. The passing of Arthur to Avalon or Faerie seems to be a return to his own native realm of subjectivity. His own sister<sup>5</sup> was with him in the ship, for she was of the invisible country too. And another of his companions on his voyage from the visible to the invisible was his life-guardian Nimue, the lady of the lake. Merlin could not be of the company, for he was already in Faerie with the Fay *Vivian*. Behold the passing of Arthur as Malory describes it : « Thus was he led away in a ship wherein were three queens; that one was King Arthur's sister, Queen Morgan

1. D. ab Gwilym's Poetry (London, 1789), poem III, line 44, p. 220; Rhys, *Arth. Leg.*, p. 66.

2. Malory, Book I, C. 25. One account of Arthur's sword *Caledwlech* or *Cateburn* describes it as having been made in the Isle of Avalon (*Note*, Lady Guest's *Mabinogion*, II, p. 392; also *Myvyrian Archaiology*, II, p. 306).

3. *Ibid.*, B. IX, C. 15.

4. *Ibid.*, B. IX, C. 15; Sir John Rhys takes the Lady of the Lake who sends Arthur the sword and the one who aids him afterwards, though apparently by error two characters in Malory, as different aspects of the one lake-lady *Morgen* (*Arth. Leg.*, p. 348).

5. Merlin explained to Arthur that King Loth's wife was Arthur's own sister; and King Loth is one of the rulers of the Otherworld (Rhys, *Arth. Leg.*, pp. 21, 153).

le Fay; the other was the Queen of Northgalis; the third was the Queen of the Waste Lands. Also there was Nimue, the chief lady of the lake, that had wedded Pelleas the good knight; and this lady had done much for King Arthur, for she would never suffer Sir Pelleas to be in no place where he should be in danger of his life<sup>1</sup>. » Concerning the great Arthur's return from Avalon we shall speak in the chapter dealing with Re-birth. And we pass now from Arthur and his Brotherhood of gods and fairy-folk to Lancelot and his son Galahad, — the two chief knights in the Arthurian Romance.

#### LANCELOT AND GALAHAD AND THEIR RELATIONSHIP WITH FAIRY-LAND AND FAIRIES

According to one of the earliest accounts we have of Lancelot, the German poem by Ulrich von Zatzikhoven, as analyzed by Mon. Gaston Paris, he was the son of King Pant and Queen Clarine of Genewis<sup>2</sup>. Due to the hatred of their subjects the royal pair were forced to flee when Lancelot was only a year old. During the flight, the king, mortally wounded, died; and just as the queen was about to be taken captive, a fairy rising in a cloud of mist carried away the infant Lancelot from where his parents had placed him under a tree. The fairy took him to her abode on an island in the midst of the sea, from whence she derived her title of Lady of the Lake, and he, as her adopted son, the name of *Lancelot du Lac*; and her island-world was called the Land of Maidens.

Having lived in that world of Faerie so long, it was only natural that Lancelot should have grown up more like one of its fair-folk than like a mortal. No doubt it was on account of his half-supernatural nature that he fell in love with the White Phantom, Gwenhwyvar, the wife of the king who had power to enter Hades and return again to the land of the living. Who better than Lancelot could have effected the rescue of Arthur's queen? No one else in the court was so well fitted for the task. And it was he who was able to cross

1. Book, XXI, C. 8.

2. This poem, according to Mon. Paris, was translated during the late 12th c. from a French original now lost (*Romania*, X, p. 471). Cf. Rhys, *Arth. Leg.*, p. 127.

one of the magic bridges into the realm of Melwas, the Other-world, while Gauvain (or, English form, Gawayne) failed.

Malory's narrative records how Lancelot, while suffering from the malady of madness caused by Gwenhwyvar's jealous expulsion of Elayne his fairy-sweetheart, — quite a parallel case to that of Cuchulainn when his wife Emer expelled his fairy-mistress Fand, — fought against a wild boar and was terribly wounded, and how afterwards he was nursed by his own Elayne in Fairy-Land and healed and restored to his right mind by the Sangreal. Then Sir Ector and Sir Perceval found him there in the Joyous Isle enjoying the companionship of Elayne, where he had been many years, and from that world of Faerie induced him to return to Arthur's court. And, finally, and most important of all to show how closely related Lancelot is with the fairy-world and its people, and how inseparable from that invisible realm another of the fundamental elements in the life of Arthur is, — the Quest of the Holy Grail, — Galahad, who of all the knights was pure and good enough to behold the Sacred Vessel, was the off-spring of the foster-son of the Lady of the Lake and the fairy-woman Elayne<sup>1</sup>.

#### THE MABINOGI OF KULHWCH AND OLWEN<sup>2</sup>

In the strange old Welsh tale of *Kulhwch and Olwen* we find Arthur and his knights even more closely identified with the fairy-realm than in Malory and the Norman-French writers; and this is important, because the old Welsh tale or *mabinogi* is probably much freer from foreign influences and re-workings than the better-known romances of Arthur, and therefore more in accord with genuine Celtic beliefs and folk-lore, as we shall quickly see: The court of King Arthur to which the youth Kulhwch goes seeking aid in his enterprise seems in many ways to be a more artistic, because literary, picture of that fairy-court which the Celtic

1. Malory, B. XII, C. 9-10; Rhys, *Arth. Leg.*, pp. 145, 164.

2. *Les Mabinogion*, by Prof. J. Loth, is a complete and exact rendering. While that in English by Lady Charlotte Guest is purposely altered in places and therefore less exact. *The Mabinogion* stories are based on the *Red Book*, a 14th cent. MS. the property of Jesus College, Oxford.

peasant locates under mountains, in caverns, in hills, and in knolls, — a court quite comparable to that of the Irish *Sidhe*-folk or Tuatha De Danann. Arthur is represented in the midst of a brilliant life where as in the fairy-palaces there is much feasting, and Kulhwch being invited to the feasting says, « I came not here to consume meat and drink. »

And behold what sort of personages from that court Kulhwch has pledged to him that by their supernatural assistance he may obtain Olwen, herself perhaps a fairy held under fairy-enchantment<sup>1</sup>: the sons of Gwawrddur Kyrvach, whom Arthur had power to call from the confines of hell; Morvan the son of Tegid, who, because of his ugliness, was thought to be a demon; Sandde Bryd Angel, who was so beautiful that mortals thought him a ministering angel; Henbedestyr, with whom no one could keep pace « either on horseback, or on foot, » and who, therefore, seems to be a spirit of the air; Henwas Adeinawag, with whom no four-footed beast could run the distance of an acre, much less go beyond it; Sgilli Yscawndroed, who must have been another spirit or fairy, for « when he intended to go on a message for his Lord (Arthur like a king of the Tuatha De Danann), he never sought to find a path, but knowing whither he was to go, if his way lay through a wood he went along the tops of the trees, » and « during his whole life, a blade of reed-grass bent not beneath his feet, much less did one ever break, so lightly did he tread; » Gwallgoyc, who « when he came to a town, though there were three hundred houses in it, if he wanted anything, he would not let sleep come to the eyes of any whilst he remained there; » Osla Gyllellvawr, who bore

1. We should like to direct the reader's attention to the interesting similarity shown between this old *mabinogi* of *Kulhwch and Olwen* and the fairy-legend which we found living in South Wales and now recorded by us in Chapter II under the title of *Enion and Olwen*. As we have there suggested, the legend seems to be the remnant of a very ancient bardic tale preserved in the oral traditions of the people. Coming from a part of Wales where some of the *Mabinogion* stories either took shape or else from where they drew folk-lore material makes it probable that there may even be some close relationship between the Olwen of the *Mabinogi* and the Olwen of our folk-tale. If it could be shown that there is, we should be able at once to regard both Olwens as « Fair-Folk » or of the *Tylwyth Teg*, and the quest of Kulhwch really a quest to the Otherworld to gain a fairy-wife.

a short broad dagger, and « when Arthur and his hosts came before a torrent, they would seek for a narrow place where they might pass the water (just as ghosts, spirits, and fairies in popular belief cross a stream of water), and would lay the sheathed dagger across the torrent, and it would form a bridge sufficient for the armies of the three Islands of Britain, and of the three islands adjacent, with their spoil. » It seems very evident that this is the magic bridge, so often typified by a sword or dagger, which connects the world invisible with our own, and over which all shades and spirits pass freely to and fro. In this case, we think Arthur is very clearly a ruler of the spirit realm, for, like the great Tuatha De Danann king Dagda, he can command its fairy-like inhabitants, and his army is an army of spirits or fairies. The author of this *Mabinogi*, like Spenser in modern times in his *Faerie Queene*, has made the Island of Britain the realm of Faerie — the Celtic Otherworld — and Arthur its king. But let us take a look at more of the men pledged to Kulhwch from among Arthur's followers; Clust the son of Clustveinad, who was possessed of clairaudient faculties of so extraordinary a kind that « though he were buried seven cubits beneath the earth, he would hear the ant fifty miles off rise from her nest in the morning; » and the wonderful Kai, who could live nine days and nine nights under water, for his breath lasted this long, and exist the same length of time without sleep. « A wound from Kai's sword no physician could heal. » And at will he was as tall as the highest tree in the forest. « And he had another peculiarity: so great was the heat of his nature, that, when it rained hardest, whatever he carried remained dry for a handbreadth below his hand; and when his companions were coldest, it was to them as fuel with which to light their fire. »

Yet besides all these strange knights, Arthur commanded a being who is without any reasonable doubt a god or ruler of the subjective realm, — « Gwynn ab Nudd, whom God has placed over the brood of devils in Annwn, lest they should destroy the present race. He will never be spared thence. » Whatever each one of us may think of this wonderful assembly of warriors and heroes who recognized in Arthur



their chief, they are certainly not beings of the ordinary type, — in fact they seem not of this world, but of that hidden land to which we all shall one day journey<sup>1</sup>. But to avoid too much conjecture and to speak with a degree of scientific exactness as to how Arthur and these companions of his are to be considered, let us undertake a brief investigation into the mythological character and nature of the chief one of them under the great hero, — Gwynn ab Nudd.

Prof. J. Loth has said<sup>2</sup> that « nothing shows better the evolution of mythological personages than the history of Gwynn; » and in Irish we have the equivalent form of Nudd in the name Nuada — famous for having had a hand of silver; and Nuada of the silver hand was a king of the Tuatha De Danann. The same authority thus describes Gwynn, the son of Nudd : « *Gwynn, comme son père Nudd, est un ancien dieu des Bretons et des Gaëls. Les prêtres chrétiens en avaient fait un démon. Le peuple s'obstinait à le regarder comme un roi puissant et riche, le souverain des êtres sur-naturels.* » And referring to Gwynn in « *Le Mabinogi de Kulhwch et Olwen,* » Prof. Loth says : « *Notre auteur a eu une idée originale : il l'a laissé en enfer, où le christianisme l'avait fait descendre, mais pour un motif des plus honorables pour lui : Dieu lui a donné la force des démons pour les dominer et les empêcher de détruire les hommes actuels : il est indispensable là-bas.* »

Lady Guest calls Gwynn the King of Faerie<sup>3</sup>, the ruler of the *Tylwyth Teg* or « Family of Beauty, » who are always joyful and well-disposed toward mortals; and also the ruler of the Elves (Welsh *Ellyllon*), a goblin race who take special delight in misleading travellers and playing mischievous tricks on men. It even is said that Gwynn himself is given to indulging in the same mischievous amusements as his elvish subjects.

We think it ought now to be clear, and perhaps suffi-

1. We may even have in the story of *Kulhwch and Olwen* a symbolical or mystical account of ancient Brythonic rites of initiation — which have also directly to do with the subjective world and its invisible inhabitants.

2. See *Les Mabinogion*; and also Intro., p. 7 of *Le Mabinogi de Kulhwch et Olwen*, by the same authority.

3. Guest's *Mabinogion*, II, note, p. 323.

ciently proven, that Arthur in his true nature is a god of the subjective world, a ruler of ghosts, demons and demon rulers, and fairies; that the people of his court are more like the Irish *Sidhe*-folk than like mortals; and that as a great king he is comparable to Dagda the over-king of all the Tuatha De Danann. And in the chapter on Re-birth, evidence will be offered to show that as a Culture Hero, Arthur is to be regarded as a sun-god incarnated in a human body to teach the Brythons arts and sciences, and hidden things — even as Prometheus and Zeus are said to have come to earth to teach the Greeks; and that as a sixth century warrior, Arthur, in accordance with the Celtic Doctrine of Re-birth, is a re-incarnated ancient Brythonic hero.

#### THE LITERARY EVOLUTION AND THE ANTIQUITY OF THE BRYTHONIC FAIRY-ROMANCES

After the Norman Conquest of England in 1066, the ancient fairy-romances of the Brythons began their remarkable literary influence as we see it now in the evolution of the Arthurian Legend. And in this evolution of the Arthurian Legend we find the proof of the antiquity of the Brythonic Fairy-Faith just as we find in the old Irish manuscripts the proof of the antiquity of the Gaelic Fairy-Faith.

As early as the first half of the ninth century, in the *Historia Britonum*, attributed to Nennius, Arthur is mentioned as a character of British history; but by 1136, in the *Historia Regum Britanniae* by Geoffrey of Monmouth, Arthur ceases to be purely historical and appears as a great king enveloped in the mythical atmosphere of a Celtic hero, and with him Merlin and Lear for the first time are definitely enshrined in the literature of Britain. Arthur's career is completely sketched in the *Historia*, from birth to his mysterious departure for the Isle of Avalon after the last fight with Modred, when fairy-women take him to cure him of his wounds. Then about 1155 appeared Wace's *le Roman de Brut* or the Story of Brutus, a rimed translation of the *Historia* by Geoffrey; and we find it exceedingly rich in fables about Arthur. But for us the most important work in English of

this Norman period is the *Brut*, a metrical chronicle written about 1204 by Layamon, a simple-hearted priest living in Britain. It is based upon the metrical chronicle of the *Brut* by Wace; and in English literature is the most valuable single production between the Conquest and Chaucer.

The life of Layamon is very obscure, but it seems certain that for a time he lived on the Welsh marches in the midst of living Brythonic traditions, which he used at first hand as material for his *Brut*; and, as a result, we find in his work legends not recorded in Geoffrey, or Wace, or in any earlier or contemporary extant literature. For our purposes the most interesting of many interesting additions made by Layamon are the curious passages about the fairy-elves at Arthur's birth, and about how Arthur was taken by them to their queen Argante in Avalon to be cured of his wounds :

« The time came that was chosen, then was Arthur born. So soon as he came on earth elves took him; they enchanted the child into magic most strong; they gave him might to be the best of all knights; they gave him another thing, that he should be a rich king; they gave him the third, that he should live long; they gave to him the prince virtues most good, so that he was most generous of all men alive. This the elves gave him, and thus the child thrived<sup>1</sup>. »

In the last fatal battle Modred is slain and Arthur is grievously wounded. As Arthur lies wounded, Constantine, Cador's son, the earl of Cornwall, and a relative of Arthur, comes to him. Arthur greets him with these words : « Constantine, thou art welcome; thou wert Cador's son. I give thee my kingdom \* \* \* and I will fare to Avalon, to the fairest of all maidens, to Argante the queen, and elf most fair, and she shall make my wounds all sound; make me all whole with healing draughts. And afterwards I will come again to my kingdom, and dwell with the Britons with mickle joy. Even with the words, there approached from the sea that was, a short boat, floating with the waves; and two women therein, wondrously formed; and they took Arthur anon, and bare him quickly, and laid him softly down, and forth

1. See *Layamon's Brut*, by Sir Fredrick Madden, vol. II, p. 284.

gan depart. Then it was accomplished that Merlin whilom said, that mickle care should be of Arthur's departure. The Britons believe that he is alive, and dwelleth in Avalon with the fairest of all elves; and the Britons even yet expect when Arthur shall return<sup>1</sup>. »

The question of the origin of these most interesting additions arises and perhaps cannot be definitely settled; but as Prof. J. Loth has clearly demonstrated<sup>2</sup>, during the period of Norman supremacy in England as well as earlier, Brythonic lore and tradition more than Anglo-Saxon lore and tradition were living among the people, much more Brythons by blood and character than Saxons. And Layamon probably had more rich Brythonic folk-lore for his *Brut* than he could use.

During this same period, Giraldus Cambrensis (1147-1223) in his *Itinerary Through Wales*<sup>3</sup> (originally in Latin) reports a real otherworld story as then current among the Welsh. It is about a priest named Elidorus, who when a boy in Gower, the western district of Glamorganshire, had free passage back and forth between this world of ours and an underground country inhabited by a race of little people who spoke a language like Greek. The legend is quite similar to the one still living in South Wales about *Enion and Olwen* as recorded by us in Chapter II.

It was during the twelfth and thirteenth centuries that the Arthurian Legend as a thing of literature began to take definite shape. The old romances of the Brythons were cultivated and revised, and written down by men and women of literary genius. Chrétien de Troyes, who recorded a large number of legendary stories in verse, Marie de France, famous for her *Lais*, Thomas, the author of the chief version of the *Tristan* legend<sup>4</sup>, Béroul, who recorded a less important version of this legend<sup>5</sup>, and Robert de Boron, who did much to develop the legend of the Holy Grail, were among the greatest workers in the French Celtic Revival of this time.

1. See *Layamon's Brut*, by Sir Fredrick Madden, vol. II, p. 144.  
2. *Revue Celt.*, XIII, pp. 475-508, *Des Nouvelles Théories sur l'origine des Romans Arthuriens*.

3. Book, I, C. 8.  
4. Edited by J. Bédier, *Société des anciens textes français* (1902-5).  
5. Edited by Muret, *Société des anciens textes français* (1903).

Prof. Brown has shown that « almost every incident in Chrétien's *Ivain* was suggested by an ancient Celtic tale, dealing with the familiar theme of a journey to win a fairy mistress in the Otherworld<sup>1</sup>. » The fay whom Iwain marries is called Laudine; and, like one of the fairies who live in sacred waters, she has her favorite fountain which the knight guards, as though he were the Black Knight in the *Mabinogi* entitled *The Lady of the Fountain*. Both Mr. Alfred Nutt and Mon. Gaston Paris<sup>2</sup> have also recognized the tale of *Ivain* as a fairy romance. In *Lanval*, one of the *Lais*<sup>3</sup> by Marie de France, written during the twelfth century, probably while its author was living in England, we have direct proof that there was then flourishing in Brittany, — well-known to Marie de France, French by birth and training, — a popular belief in fairy-women who lived in Avalon, and who could *take* mortals on whom their love fell. It is probable that the older lay to which Marie de France refers, in the beginning of her *Lanval*<sup>4</sup> may have been the anonymous one of *Graelent*, sometimes improperly attributed to the authoress of *Lanval*. Zimmer and Foerster place the origin of *Graelent* in Brittany<sup>5</sup>; so that both poems with essentially the same sort of a hero show the antiquity of the Brythonic Fairy-Faith. Dr. Schofield sees in *Graelent* an older form of the more polished *Lanval*; and remarks that the chief difference in the two *lais* is found in the way the hero meets the fairy-women: In the case of *Lanval*, when he leaves the court, he goes to rest beside a river where two beautiful maidens come to him; *Graelent* is alone in the woods when he sees a hind whiter than snow, and following it comes to a place where fairy-damsels are bathing in a

1. See *The Knight and the Lion* (in *Ivain*), by Arthur C. L. Brown; also *Iwain*, by the same author.

2. *Celtic Magazine*, XII, p. 555, quoted by Brown.

3. *Romantia*, 1888, quoted by Brown.

4. *Bibliotheca Normannica*, III, *Die Lais der Marie de France*, pp. 86-112.

5. Thus:

« L'aventure d'un autre lai,  
Cum elle avint, vus cunterat ».

6. See *The Lays of Graelent and Lanval and the Story of Wayland*, by William Henry Schofield. The *Lai de Graelent* was first published in 1890 by Roquertort in his *Poésies de Marie de France*, t. I, pp. 488-541.

fountain. There seems to be no doubt that in both poems the maidens and damsels are fairies quite like the Tuatha De Danann, with power to cast their spell over beautiful young men whom they wish to have for husbands. In *Guigemar*<sup>1</sup>, another of the *Lais* by Marie de France, we find again fairy-romance episodes — similar to those in *Lanval* and *Graelent*. *Guigemar*, as a Breton hero, appears in various romances of the mediaeval period: he has adventures quite like those of other Celtic heroes; he goes to Fairy-Land with a Fay; and he, the same as *Lanval* and *Graelent*, became a follower of Arthur. In the Rawlinson MS. B. 149 (parchment in the Bodleian Library, Oxford), of the 14<sup>th</sup> century, as translated and edited by Prof. G. L. Kittredge in his *Arthur and Gorlagon*<sup>2</sup>, we find many more episodes of fairy-love, fairy-adventures, and very much that is purely of the Brythonic Fairy-Faith.

In concluding this chapter we offer a few examples of recorded mythology and episodes having to do with fairy-like folk as they appeared to the scribes of the *Four Ancient Books of Wales*<sup>3</sup>. The first example comes from the *Black Book of Carmarthen*. It is a poem sometimes called the *Avallenau* from among the poems relating to the Battle of Arderydd; and it represents *Myrddin* or Merlin, the famous magician of Arthur, quite at the mercy of sprites. The passage is an interesting one to show that in the region where Merlin is supposed to be under the enchantment of the Fairy-woman Vivian, he was regarded as no longer able to exercise his wonted control over spirits like fairies. As in ancient non-Celtic belief, the loss of chastity in a magician, that is to say in one able to command certain orders of invisible beings, always leads to his falling under their lawless power, so with Merlin overcome by Vivian. And this is Merlin's lamentation:

1. An interesting name probably derived from Breton. According to Prof. J. Loth, in 9<sup>th</sup> century French, following the Old Breton form, we have *Wit-homarch*; in the 10<sup>th</sup> century, *Guet-homarch*, which after the Breton pronunciation is now *Guyonvarc'h* (See the *Chrestomathie bretonne*, par J. Loth).

2. Reprinted from *Studies and Notes in Philology and Literature*, vol. VIII (Boston, 1903).

3. Dating from the 12<sup>th</sup> to the 15<sup>th</sup> century as MSS.



« Ten years and forty, as the toy of lawless ones,  
Have I been wandering in gloom among sprites.  
After wealth in abundance and entertaining minstrels,  
I have been (here so long that) it is useless for gloom and  
[sprites to lead me astray<sup>1</sup>. »

And in a dialogue between Myrddin and his sister Gwendydd, contained in the *Red Book of Hergest* <sup>2</sup>, there is a curious reference to ghosts of the mountain who just like fairies that live in the mountains steal away men's reason when they strike them, — in death which may appear natural, in sickness, or in accident :

Gwendydd says :

« I will ask my far-famed twin-brother,  
Intrepid in difficulties,  
Who will rule after Beli ? »

And this is his answer :

« Since my reason is gone with ghosts of the mountain,  
And I myself am pensive,  
After Beli, his son Iago. »

After his death — after he has been taken by these ghosts of the mountain — Myrddin returns as a ghost and speaks from the grave this prophecy which « the ghost of the mountain in Aber Carave <sup>3</sup> » told him :

« The man that speaks from the grave  
Has been instructed that before seven years,  
The horse of Eurdein of the North will die.

• • •  
My name is Myrddin, son of Moruryn <sup>4</sup>. »

Not only does this passage prove the Celtic belief in ghosts like fairies to have existed anciently in Wales ; but it shows

1. *Black Book of Caermarthen*, XVII, Stanza, 7, ll. 5-8. This Book dates from 1154-1189 as a MS., according to Skene.

2. Stanza 19-20. This Book took shape as a MS. from the 14<sup>th</sup> to 15<sup>th</sup> century, according to Skene.

3. See *A Fugitive Poem of Myrddin in his Grave. Red Book of Hergest*, II. Skene, I, pp. 478-481, Stanza, 27.

4. *Ibid.*, Stanzas, 1-2.

also that the recorded Fairy-Faith of the Brythons like that of the Gaels of Ireland and Scotland bears direct testimony and proof for our Psychological Theory. Like a record from the official proceedings of the Psychical Research Society itself, it is one of the strongest proofs that fairies, ghosts, and shades were confused, — all alike, in the mind of the Welsh poet, mingling together in that realm where mortals see with a new vision, and exist with a body invisible to us.

It is clear, now, that as early as 1136 the legends of Arthur as a fairy-like hero were current in Britain ; that by 1204 through Layamon's *Brut*, the ancient Fairy-Faith of the Brythons began to shape English literature, and was in no wise essentially different from what we find it to be in the old Irish manuscripts written during the same period ; and that during the twelfth and thirteenth century the Brythonic fairy-romances began to be recorded by Norman-French writers and to give to many of our modern European literatures the fundamental Celtic character which they to-day show. Marie de France in *Lanval* must certainly have found the same Brythonic Fairy-Faith such as we find in our own time more or less connected with Arthur living in or coming to England from Armorica during the twelfth century. According to Prof. J. Loth, in « *Remarques sur les Vieux Poèmes historiques Gallois au point de vue métrique et historique*, » *Avallenau*, the poem from the *Black Book* <sup>1</sup>, appears to have been composed near the end of the 11<sup>th</sup> century, and the poetical dialogue between Myrddin and Gwendydd either during the end of the 12<sup>th</sup> century or beginning of the 13<sup>th</sup>.

When we stop to consider how long it may have taken the Brythonic Fairy-Faith, as well as that of the Gaels, to become current and popular among the Celtic peoples so that poets could use it, we can easily wander backward into periods of progress and civilization beyond the horizon of our little fragments of recorded history. Who can tell how many ages ago the Fairy-Faith began its first evolution, or who can say that there was ever a Celt who did not believe in, or know about Fairies ?

1. *Revue Celt.*, XXI, pp. 98-58.

## SECTION II

## THE RECORDED FAIRY-FAITH PSYCHICALLY CONSIDERED

## CHAPTER V

## THE CELTIC OTHERWORLD 1

General ideas of the Otherworld : its location ; its subjectivity ; its names ; its extent ; Tethra one of its kings — The Silver Branch and the Golden Bough ; and Initiations — The Otherworld the Heaven-World of all religions — Voyage of Bran — Cormac in the Land of Promise — Magic Wands — Voyage of Conle — Cuchulainn's Sick-Bed — Ossian's return from Fairy-Land — Lanval's going to Avalon — St. Malo's search for the Otherworld — Voyage of Teigue.

## GENERAL DESCRIPTION

The Heaven-World of the ancient Celts, unlike that of the Christians, was not situated in some distant, unknown region of planetary space, but here and now on our own earth. Necessarily a subjective world, poets could only describe it in terms more or less vague; and its exact geographical location, accordingly, differed widely in the minds of scribes from century to century. Sometimes, as usual to-day in fairy-lore, it was a subterranean world entered through caverns, or hills, or mountains, and inhabited by many races and orders of invisible beings such as demons, shades, fairies, or even gods. And the underground world of the Sidhe-folk, which cannot be separated from it, was divided into

1. General references : H. D'Arbois de Jubainville, *L'Épopée Celtique en Irlande, Le Cycle Mythologique Irlandais*; Meyer and Nutt, *The Happy Otherworld and the Celtic Doctrine of Rebirth*. Chief sources : the *Leabhar na h-Uídhre* (1,100 A. D.); the *Book of Leinster* (12th cent.); the *Lays of Mairie de France* (12th-13th cent.); the *White Book of Rhyderch*, Hengwrt Coll. (13th-14th cent.); the *Yellow Book of Lecan* (14th cent.); the *Book of Lismore* (15th cent.).

districts or kingdoms under different fairy-kings and -queens, just as the upper world of mortals. We already know how the Tuatha De Danann or Sidhe-folk after their defeat by the Sons of Milé, at the Battle of Tailte, retired to this underground world and took possession of its palaces beneath the green hills and vales of Ireland, and how from there, as gods of the harvest, they still continued to exercise authority over their conquerors, or marshalled their own invisible spirit-hosts in fairy-warfare, and sometimes to interfere in the wars of men.

More frequently, in the old Irish manuscripts, the Celtic Otherworld was placed in the midst of the Western Ocean, as though it were the « double » of the lost Atlantis; and Manannan Mac Lir, the Son of the Sea — perhaps himself the « double » of an ancient Atlantean king — was one of the divine rulers of its fairy inhabitants, and his palace, for he was one of the Tuatha De Danann, was there rather than in Ireland, and when he travelled between the two countries it was in a magic chariot drawn by horses who moved over the sea-waves as on land. And fairy-women came from that mid-Atlantic world in magic boats like spirit-boats, to charm away such mortal men as in their love they chose, or else to take great Arthur wounded unto death. And in that island-world there was neither death nor pain nor scandal, nought save immortal and unfading youth, and endless joy and feasting.

Even yet at rare intervals, like a phantom, Hy Brasil appears far out on the Atlantic. No later than last summer it was seen from West Ireland, just as that strange invisible island near Innismurray, inhabited by the invisible « gentry », is seen — once in seven years. And Hy Brasil has been seen by too many men of intelligence, even together, or separated at the same moment, as during the summer of 1908, to explain it away as an illusion of the senses. Nor can it be due to a mirage such as we know, because neither its shape nor position conform to any known island or land mass.

The Celtic Otherworld is like that hidden realm of subjectivity lying just beyond the horizon of mortal existence, which we cannot behold nor its inhabitants when we would,

save with the mystic vision of the Irish seer. Thus in the legend of Bran's friends who sat over dinner at Harlech with the Head of Bran for seven years, three curious birds acted as musicians, — the Three Birds of Rhiannon, said to sing the dead back to life and the living into death; — but the Birds were not in Harlech, they were out over the sea in the atmosphere of Rhiannon's realm in the bosom of Cardigan Bay<sup>1</sup>. And though we might say of that Otherworld, as we learn from these Three Birds of Rhiannon, and as Socrates would say, that its inhabitants are come from the living and the living here from the dead, yet, as has already been set forth in Chapter III, we ought not to think of the *Sidhe*-folk, nor of such great heroes and gods as Arthur and Cuchulainn and Finn, who are also of its invisible company, as in any sense half-conscious shades, for they are always represented as being in the full enjoyment of an existence and consciousness greater than our own.

In the old Irish manuscripts, the Otherworld beyond the Ocean bears many names. It is *Tir-Beó*<sup>2</sup>, « The Land of the Living; » *Tir N-aill*<sup>2</sup>, « The Other Land (or World); » *Mag Mór*<sup>3</sup>, « The Great Plain; » and also *Mag Meld*<sup>2</sup>, « The Plain Agreeable (or Happy). »

But this western Otherworld, if it is what we believe it to be, — a poetical picture of the great subjective world, — cannot be the realm of any one race of invisible beings to the exclusion of another. In it all alike — gods, Tuatha De Danann, fairies, demons, shades, and every sort of disembodied spirit find their appropriate abode, for though it seems to surround and interpenetrate this planet even as the X-rays interpenetrate matter, it can have no other limits than those of the Universe itself. And that it is not an exclusive realm is certain from what our old Irish manuscripts record concerning the Fomorian races<sup>4</sup>; for when they met

1. *White Book of Rhyderch*, Hengwrt Coll. (13th-14th century), folio 291<sup>a</sup>; Rhys, *Arch. Leg.*, pp. 268-9.

2. From the *Echtra Conla* in the *Leabhar na h-Uidhre*; Windisch, *Kurzgefasste irische Grammatik*, pp. 119, 120.

3. From the *Tochmarc Etaine*, Windisch, *Irische Texte*, p. 132. This *Tochmarc* or « Courtship of Etaine » is found in the *Book of Leinster* and also in the *Yellow Book of Lecan*.

4. *Le Cycle Myth. Irl.*, p. 192.

defeat on the Battle-field of Moytura at the hands of the Tuatha De Danann they retired altogether from Ireland, their conquest being final, and returned to their own invisible country, — a mysterious land beyond the Ocean where the dead find a new existence, and where their god-king Tethra ruled as he formerly ruled in this world. And the fairy-women of Tethra's kingdom, even like those who came from the Tuatha De Danann of Erin, or of Manannan's ocean-world, enticed mortals to go with them to be heroes under their king and to behold there the assemblies of ancestors. It was one of them who came to Connle, son of Conn, supreme king of Ireland; and this was her message to him: « The immortals invite you. You are going to be one of the heroes of the people of Tethra. You will always be seen there, in the assemblies of your ancestors, in the midst of those who know and love you. » And with the fairy-spell upon him, the young prince entered the glass boat of the fairy-woman, and his father the king, in great tribulation and wonder, beheld them disappear across the waters never to return<sup>1</sup>.

#### THE SILVER BRANCH<sup>2</sup> AND THE GOLDEN BOUGH

To enter the Otherworld before the appointed hour marked by death a passport was often necessary, and this was usually a Silver Branch of the sacred apple-tree bearing blossoms, or fruit, which the queen of the Land of the Ever-Living and Ever-Young gives to those mortals whom she wishes for companions; though sometimes, as we shall see, it was a single apple without its branch. The queen's gifts serve not only as passports, but also as food and drink for mortals who go with her. Often the apple-branch produces music so soothing that mortals who hear it forget all troubles and even cease to grieve for those whom the fairy-women take.

For us there are no episodes more important than those in the ancient epics concerning these apple-tree talismans,

1. From *Echtra Connla*, in the *Leabhar na h-Uidhre*. Cf. *Le Cycle Myth. Irl.*, pp. 192-3.

2. See *Folk-Lore*, XII, *The Silver Bough in Irish Legend*, by Eleanor Hull.



because in them we find a certain key which unlocks the secret of that world whence they are borne, and proves it, as nearly as anything material or mental can, to be the same sort of a place as the otherworld of the Greeks and Romans. Let us then use the key and make a few comparisons between the Silver Branch of the Celts and the Golden Bough of the Ancients, — expecting the two symbols naturally to differ in their functions, though not fundamentally :

It is evident at the outset that the Golden Bough was as much the property of the queen of that underworld called Hades as the Silver Branch was the gift of the Celtic fairy-queen, and like the Silver Branch seems to have been the symbolic bond between that world and this, offered as a tribute to Proserpine by all Initiates, who like Dante, made the mystic voyage in full human consciousness. And, as we suspect, there may be even in the ancient Celtic legends of mortals who make that strange voyage to the Western Otherworld and return to this world again, an echo of initiatory rites — perhaps druidic — similar to those of Proserpine as shown in the journey of Aeneas, which, as Virgil records it, is undoubtedly a poetical rendering of an actual psychic experience of a great Initiate.

In Virgil's classic poem the Sibyl commanded the plucking of the sacred bough carried by Aeneas when he entered the underworld ; for without such a bough plucked near the entrance to Avernus from the wondrous tree sacred to Infernal Juno (*i. e.* Proserpine) none could enter Pluto's realm<sup>1</sup>. And when Charon refused to ferry Aeneas across the Stygian lake until the Sibyl-woman drew forth from her bosom, where she had hidden it, the Golden Bough, it becomes clearly enough a passport to Hades just as the Silver Branch borne by the fairy-woman is a passport to *Tir Beó* ; and the Sibyl-woman who guided Aeneas to the Greek and Roman Otherworld takes the place of the fairy-woman who leads mortals like Bran to the Celtic Otherworld.

1. Cf. Article by Eleanor Hull, *Folk-Lore*, XII, p. 431.

### THE OTHERWORLD LITERALLY INTERPRETED

With this parallel between the Otherworld of the Celts and that of the Ancients seemingly established, we may leave poetical images and seek a literal interpretation for those realms. The Rites of Proserpine as conducted in the Mysteries of Antiquity furnish us the means; and in what Servius has written we have the ready material<sup>1</sup>. Taking the letter Y, which Pythagoras said is like life with its dividing ways of good and evil, as the mystic symbol of the branch which all Initiates like Aeneas offered to Proserpine in the subjective world while there out of the physical body, he says of the initiatory Rites : « \* \* \* he (the poet) could not join the Rites of Proserpine without having the branch to hold up. And by *going to the shades* he (the poet) means *celebrating the Rites of Proserpine*<sup>1</sup>. » This passage is certainly capable of but one meaning; and, therefore, if it is granted that the invisible realm of the Ancients, which is called Hades, is like the Celtic Otherworld located in the Western Ocean, and is also like or has its more poetical counterpart in the Elysian Fields to the West reserved by the Greeks and Romans for their gods and heroes — as M. D'Arbois de Jubainville shows to be the case<sup>2</sup> — then it must follow that all of these realms, — though varying in location according to various nations, epochs, traditions, scribes, and poets, even as the under-ground world of the Tuatha De Danann in Ireland differs from that ruled over by one of their own race, Manannan the Son of the Sea, — are simply various ways which different Aryan peoples have had of looking at that one great invisible realm of which we have just spoken and which forms the Heavenworld of every religion, Aryan and non-Aryan, known to man. And if this conclusion is accepted, and it seems that it must be, alone on the evidence of the literary or recorded Celtic Fairy-Faith our Psychical Theory stands proven.

The Rites of Proserpine were one of many such. Thus, for

1. Servius, *Aen.*, VI., 136 sqq; Cf. Art. by Eleanor Hull, *Folk-Lore*, XII, pp. 432-3.

2. *Le Cycle Myth. Irl.*, note, p. 275.

another parallel as we pass on, in the Mysteries of Eleusis the disappearance of the Maiden into the under-world, into Hades, the land of the dead, was continually re-enacted in a sacred drama, and no doubt was one of the principal rites of initiation<sup>1</sup>. In our study of the Celtic Doctrine of Re-birth, we shall return to this subject of Celtic Initiation.

#### « THE VOYAGE OF BRAN, SON OF FEBAL »

We are well-prepared now to enjoy the most famous voyages which men, heroes, and god-men, are said to have made to Avalon, or the Land of the Living; and probably the most famous is that of the « Voyage of Bran, Son of Febal, » as so admirably translated from the original old Irish saga by Dr. Kuno Meyer<sup>2</sup>. Perhaps in all Celtic literature no poem surpasses this in natural and simple beauty :

One day Bran heard strange music behind him, as he was alone in the neighborhood of his stronghold; and as he listened, so sweet was the sound, that it lulled him to sleep. When he awoke, there lay beside him a branch of silver so white with blossoms that it was not easy to distinguish the blossoms from the branch. Then Bran took the branch in his hand to the royal house, and there, when the hosts were assembled, they saw a woman in strange raiment standing on the floor of the house. Whither she came and how, no one could tell. And as they all beheld her, she sang fifty quatrains to Bran :

« A branch of the apple-tree of Emain  
I bring, like those we know;  
Twigs of white silver are on it,  
Crystal brows with blossoms.

« There is a distant isle,  
Around which sea-horses glisten;  
A fair course against the white-swelling surge, —  
Four feet uphold it.

\* \* \* \* \*

1. See Article by Eleanor Hull, *Folk-Lore*, XII, p. 433.  
2. Edited by Dr. Kuno Meyer in Mr. Nutt's *Otherworld and Celtic Doctrine of Re-birth*, vol. 1. The MS. version of the « Voyage of Bran » is in the *Leabhar na h-Uidhre*.

« There are thrice fifty distant isles  
In the ocean to the west of us;  
Larger than Erin twice  
Is each of them, or thrice. »

« Thereupon the woman went from them and they knew not whither she went. And she took her branch with her. The branch sprang from Bran's hand into the hand of the woman, nor was there strength in Bran's hand to hold the branch. » The next day, with the fairy-spell on him, Bran begins the voyage towards the setting sun. On the ocean he meets Manannan riding in his magic chariot over the sea-waves; and the king tells Bran that he is returning to Ireland after long ages. Parting from the Son of the Sea, Bran goes on. He soon sees an island, and rowing about its other side beholds a curious, laughing host. And he rows on to many different islands, some full of men and some full of women only. After many pleasant experiences Bran and his companions long for old Erin, and turn back. They reach home safely; and, then, when Bran has told his adventures to his people, he bids them all farewell. « And from that hour his wanderings are not known<sup>3</sup>. »

#### « CORMAC'S ADVENTURE IN THE LAND OF PROMISE »

In « Cormac's Adventure in the Land of Promise<sup>2</sup>, » there is again a magic silver branch with three golden apples on it: « One day at dawn in May-time, Cormac, grandson of Conn, was alone on Mur Tea in Tara. He saw coming towards him a sedate, grey-headed warrior. A branch of silver with three golden apples on his shoulder. Delight and amusement to the full was it to listen to the music of that branch, for men sore wounded, or women in child-bed, or folk in sickness, would fall asleep at the melody when that branch was shaken<sup>3</sup>. » And the warrior tells Cormac that he has come from a land where only truth is known, where there is

1. Meyer's *Voyage of Bran*, p. 34.

2. In *Yellow Book of Lecan*. See *Le Cycle Myth. Irl.*, pp. 326-333.

3. Quoted by Miss Eleanor Hull (*Folk-Lore*, XII) from Dr. Whitley Stokes's edition of *Irische Texte*, III, pp. 183-229.

« neither age nor decay, nor gloom, nor sadness, envy nor jealousy, hatred nor haughtiness<sup>1</sup>. » On his promising the old warrior any three boons that he shall ask, Cormac is given the magic branch. Then the old warrior disappears suddenly. Cormac, returned to the palace, shakes the branch and deep slumber falls on all who hear its music. At the end of a year, the old warrior returns and demands in succession the three boons promised. They are Cormac's daughter, Ailbe, his son, Cairpre Lifechair, and finally his wife, Ethne the Tall, — all destined for Fairy-Land. Twice Cormac uses the magic bough to soothe the grief of the survivors, but the third time he follows the messenger into the invisible land; and there he finds his wife and children who had just preceded him, and sups with them in a place of heavenly happiness. The old warrior who took them all was none other than Manannan Mac Lir of the Tuatha De Danann.

During his sojourn in the Otherworld, Cormac gains the Cup of Truth and the Branch of Music and Joy. Then he returns home. This Cup of Truth is probably the symbol of having gained knowledge of the Mystery of Life and Death, and the Branch, the Peace and Joy which comes to all who are truly Initiated; for to have passed from the realm of mortal existence to the Realm of the Dead, of the Fairy-Folk, of the Gods, and back again with full human consciousness all the while was equivalent to having gained the Philosopher's Stone, the Elixir of Life, the Cup of Truth, and to have bathed in the Fountain of Eternal Youth which confers triumph over Death and unending happiness. Thus we may have here a Celtic poetical parallel to the initiatory journey of Aeneas to the Land of the Dead or Hades.

#### THE MAGIC WAND OF GODS, FAIRIES, AND DRUIDS

The god Manannan as a messenger from the invisible realm bearing the apple-branch is paralleled in the god Hermes as a messenger from the realm of the gods bearing his wand of two intertwined serpents. In modern fairy-lore this divine branch or wand is the magic wand of fairies, or where messengers like old men guide mortals to an underworld it

1. See Article by Eleanor Hull, *Folk-Lore*, XII.

is a staff or cane with which they strike the rock hiding the secret entrance.

The Irish Druids made their wands of divination from the yew tree; and we hold that they controlled spirits, fairies, elementals, ghosts, and demons in making such divinations even as the ancient priests of Egypt, Greece, and Rome will be seen doing in a later chapter. It will help us to understand how closely the ancient symbols have affected our own life and age — though we have forgotten their relation with the Otherworld — by offering a few examples, beginning with the ancient Irish bards who were one of the orders of Druids: A wand in the form of a symbolic branch like a little spike or crescent with gently-tinkling bells upon it was borne by them; and in the piece called *Mesca Uladh* or « Inebriety of the Ultonians<sup>1</sup> » it is said of the chief bard of Ulster, Sencha, that in the midst of a bloody fray he « waved the peaceful branch of Sencha, and all the men of Ulster were silent, quiet. » In *Agallamh an dá Shuadh* or the « Dialogue of the two Sages<sup>2</sup>, » the mystic symbol used by gods, fairies, magicians, and by all Initiates who know the mystery of life and death, is thus described as a Druid symbol: « Neidhe » (a young bard who aspired to succeed his father as chief poet of Ulster), « made his journey with a silver branch over him. The *Anradhs*, or poets of the second order, carried a branch of gold; all other poets bore a branch of bronze<sup>3</sup>. » Modern and ancient parallels are world-wide, among the most civilized as among the least civilized peoples, and in civil, or religious life among ourselves. Thus, it was with a magic rod that Moses struck the rock and pure water gushed forth, and he raised the same rod and the Red Sea opened; kings hold their sceptres no less than Neptune his trident; popes and bishops have their croziers; in the Roman Church there are little wand-like objects used to perform benedictions; high civil officials have their mace of office; and all the world over there are the wands of magicians and of medicine-men.

1. In the *Leabhar na h-Eidhre*.

2. Among the early ecclesiastical MSS. of the so-called *Prophecies*. See O'Curry's *Lectures on Manuscript Material*, p. 383.

3. Miss Hull's Article, in *Folk-Lore*, XII, pp. 439-440.



## « VOYAGE OF CONDLE THE RED »

Once Condle the Red, son of Cond Equal-to-one-hundred-warriors was with his father, the king, on the Hill of Usnech when a woman in strange dress drew near, though no one but the young prince saw her. « From whence are you ? » demanded Condle. And she answered, « I come from the land of the living, from a country where there is neither death, nor sin<sup>1</sup>, nor scandal. We make endless feasts, which no one prepares. We are [the great divine city] the great Sid from whence comes the name of the [gods called] *side*<sup>2</sup>. »

The king is startled to see in what a state of abstraction some vision has thrown Condle, and in fear at having heard him talk with an invisible being. « My child, » he says to him, « with whom do you speak ? » And when Condle does not answer, the king sends in haste for the druids to exorcise him. They come; and as the woman is singing a song to invite Condle to go with her, they pronounce their incantations, so that the voice of the singer is no longer heard nor could Condle see her afterwards. But before departing, the woman threw an apple to Condle, and for a month he took no food nor drink save what he drew from the magic apple, and yet however much he ate of it, no change was there in it.

When the month is up the woman returns; and Condle's father, hearing her song also, says to his people, « Go search the druid. Behold the sounds of the language of the woman to-day<sup>3</sup>. » And she answered the king by a song beseeching the young prince « to come and reign as king over the Ever-Living Ones, the people of Tethra, Ocean King<sup>4</sup>. » Condle knows not what to do. There is a strong desire upon him to go, but he wavers when he thinks of his duty to his kingdom. Knowing his indecision, the fairy-woman sings a new song describing in terms so ravishing the joys of « the divine city of Tethra<sup>3</sup>, » of the Land of the Living, that at a single

1. A Christian interpolation, according to *L'Ep. Celt. en Irl.*, p. 385.

2. *L'Ep. Celt. en Irl.*, pp. 385-90. We give another part of this story on p. 167 of this same Chapter.

3. *L'Ep. Celt. en Irl.*, pp. 385-90.

4. Version edited by O'Beirne Crowe, *Kilkenny Archaeo. Journ.* 1874-5, p. 118.

leap Condle separates himself from his father and companions and entering into her « very strong, well-balanced, gleaming curach<sup>1</sup> » of glass disappears in the red sun-set on the Ocean. « And it is not known where they went<sup>1</sup>. »

## « THE SICK-BED OF CUCHULAINN »

We turn now to the story of the *Sick Bed of Cuchulainn*<sup>2</sup>. And this is how the great Ulster hero was fairy-struck: Manannan Mac Lir, tiring of his wife Fand, had deserted her, and so she wishing to marry Cuchulainn went to Ireland with her sister Liban. Taking the form of two birds, Fand and Liban rested on a lake where Cuchulainn should see them as he was hunting. To capture the two birds, Cuchulainn cast a javelin at them, but they escaped, though injured. Resenting this unlooked-for injury, they had revenge on Cuchulainn by casting on him a fairy-spell, so that he took to his bed with a strange malady; and no druid or doctor in all the world could cure him<sup>3</sup>.

As Cuchulainn lay on his sick bed at Emain-Macha, — it was the day before *Samain* (November Eve), — there came to him an unknown woman who sang a wonderful song promising to cure him of his malady if he would only return with her to the Otherworld. But Cuchulainn would not accept the invitation of the unknown woman without knowing to what country she called him. So he sent his charioteer Loeg to bring back from there a report. Loeg went with the fairy-woman in a boat of bronze, and returned; and when Cuchulainn heard from him the wonderful glories of that Otherworld of the *Sidhe* he willingly set out for it.

After Cuchulainn had been there a month with the fairy-woman Fand, he returned to Ireland alone; though afterwards in a place agreed upon, Fand joined him. Emer, the wife of Cuchulainn, was overcome with jealousy and schemed to kill Fand, so that Fand returned to her husband the god

1. Version edited by O'Beirne Crowe, *Kilkenny Archaeo. Journ.* 1874-5, p. 118.

2. Now in three editions based on the *Leabhar na h-Uidhre*. Cf. *L'Ep. Celt. en Irl.*, p. 174.

3. *L'Ep. Celt. en Irl.*, pp. 174-216.

Manannan and he received her back again. When she was gone Cuchulainn could not be consoled; but Emer obtained from the druids a magic drink for Cuchulainn which made him forget all about the Otherworld and the fairy-woman Fand. And another drink the druids gave to Emer so that she forgot all her jealousy; and then Manannan Mac Lir came and shook his mantle between Cuchulainn and Fand to prevent the two ever meeting again. And thus it was that the Sidhe-women failed to steal away the great Cuchulainn. The magic of the druids and the power of the Tuatha De Danann king triumphed; and the Champion of Ulster did not go to the Otherworld until he met a natural death in that last great fight, when the *Morrighu* escorted him thither.

#### OSSIAN'S RETURN FROM FAIRY-LAND

Ossian, too, like Cuchulainn was enticed into Fairy-Land by a fairy-woman<sup>1</sup>; and after he had married her and lived there for three hundred years, an overpowering desire to return to Ireland and join again in the councils of his dearly beloved Fenian Brotherhood took possession of him, and he set out on the same white horse on which he travelled thence with the fairy-princess, for such was his wife. And she, as he went, thrice warned him not to lay his « foot on level ground, » and he heard from her the startling announcement that the Fenians were all gone and Ireland quite changed.

Safe in Ireland, Ossian seeks the Brotherhood, and though he goes from one place to another where his old companions were wont to meet, not one of them can he find. And how changed is all the land! He realizes at last how long he must have been away. The words of his fairy-wife are too sadly true.

While Ossian wanders disconsolately over Ireland, he comes to a multitude of men trying to move an enormous slab of marble under which some other men are lying. « Ossian's assistance is asked, and he generously gives it. But in leaning over his horse, to take up the stone with one

1. See poem *Tír na nóg* (Land of Youth), by Michael Comyn, written about 1749. Ed. by Bryan O'Looney. *Trans. Ossianic Soc.*, IV, pp. 234-70.

hand, the girth breaks, and he falls. Straightway the white horse fled away on his way home, and Ossian became aged, decrepit, and blind<sup>1</sup>. »

#### THE GOING OF LANVAL TO AVALON

The fairy-romances which were recorded during the mediaeval period in continental Europe, report a surprisingly large number of heroes who like Cuchulainn and Ossian fell under the power of fairy-women or *fées* and followed one of them to the Apple-Land or Avalon. Besides Arthur, they include Sir Lancelot, Sir Gawayne, Ogier, Guigemar<sup>2</sup>, and Lanval. The story of Lanval is told by Marie de France in one of her *Lais*, and is so famous a one that we shall briefly outline it :

Lanval was a mediaeval knight who lived during the time of King Arthur in Brittany. He was young and very beautiful, so that one of the fairy-damsels fell in love with him; and in the true Irish fashion, — himself and his fairy sweet-heart mounted on the same fairy-horse, — the two went riding off to Fairy-Land :

« *Sur le palefrei detriers li  
de plain eslais Lanval sailli.  
Od li s'en vait en Avalon,  
ceo nus recuntent li Bretun,  
en un isle qui mult est beals* »<sup>3</sup>.

1. Leogaire Liban who also came back from Fairy-Land mounted on a fairy-horse and fifty warriors with him each likewise mounted, to say good-bye forever to the king and people of Connaught, were warned as they set out for this world not to dismount if they wished to return to their fairy-wives. The warning was strictly observed and thus they were able to go back to the Sidhe-world. In the version of this « Legend of Leogaire Liban » which we have outlined on p. 132 of our Study, the entrance to the Otherworld is through a dun. In another version given by Prof. D'Arbols de Jubainville (See *Le Cycle Myth. Irl.*, pp. 356-361) as coming from O'Curry's edition of the *Book of Leinster* (pp. 275-6), the entrance is through or under a lake. For out of the lake called *En-loch* or « Lake of the Birds », in the plain of Al, the fairy-warrior messenger came asking Connaught's aid to recover his stolen wife : — there appeared advancing towards them across the fog hanging over the lake, a warrior wearing a purple mantle.

2. See Chap. IV, of our Study, p. 161.

3. *Bibliotheca Normannica*, III, *Die Lais der Marie de France*, pp. 96-112. See Chap. IV, of our Study, p. 160.

(« On the horse behind her  
With full rush Lanval jumped,  
With her he goes away into Avalon,  
According to what the Briton tells us,  
Into an isle, which is very beautiful. »)

## ST. MALO'S SEARCH FOR FAIRY-LAND

Prof. J. Loth records a very interesting episode to illustrate how ardent was the belief even among Irish-Christian saints in Brittany that the Celtic Fairy-Land or Otherworld is a reality; for St Malo and his teacher Brandan actually set out on an ocean voyage to find that Heaven-world of the pagan Celts :

« Saint Malo, adolescent, se jette avec son maître Brandan dans une barque, à la recherche de cette contrée mystérieuse; au bout de quelques jours, les flots le rejettent rebuté et découragé sur le rivage. Un ange lui ouvre les yeux : le pays de l'éternelle paix et de l'éternelle jeunesse, c'est celui que le Christianisme promet à ses élus<sup>1</sup>. »

## « THE VOYAGE OF TEIGUE, SON OF CIAN »

We can conclude our special study of the Celtic Otherworld very appropriately by the beautiful story of the « Voyage of Teigue Son of Cian, » which in itself summarizes so many of the elements we have so far considered and gives us the clearest kind of a picture of that Land of Youth amid the Western Ocean, — which Ponce De Leon and so many brave navigators sought in America :

Teigue, son of Cian, and heir to the kingship of West Munster, with his followers set out from Ireland to recover his wife who had been stolen by Cathmann and his band of sea-rovers from Fresen, a land near Spain. It was the time of the spring tide and rough sea, and storms coming on the voyagers, they lost their way. After nine weeks they came to a land fairer than any land they had ever beheld, — it was

<sup>1</sup>. *L'Émigration Bretonne en Armorique du Ve au VII<sup>e</sup> siècle de notre ère*, pp. 139-140.

the Happy Otherworld. In it were many « red-laden apple trees and hazels yellow with nuts in their clusters; » and a smooth plain « clad in flowering clover all bedewed with honey. » In the midst of this plain Teigue and his companions descried three hills, and on each of them an impregnable place of strength. At the first stronghold, which had a rampart of white marble, Teigue was welcomed by « a white-bodied lady, fairest of the whole world's women; » and she told him that the stronghold is the abode « of Ireland's kings : from Heremon son of Milesius to Conn of the Hundred Battles, who was the last to pass into it. »

Teigue with his people moved on till they gained the middle hold, where again they found a queen of gracious form and she draped in vesture of a golden fabric. « Thy name lady? » asked Teigue. « Cesair, daughter of Noah's son *Bethra*, people call me; I am the first woman that reached Ireland before the Flood, and with me three men : Bith, Fintan, Ladra; but ever since we came out of that dark unquiet land, in this one here we abide in everlasting life. » « Let us now learn from thee, woman, » said Teigue, « who dwells in this *dún* that we see with a golden rampart. » « Soon said, » was her answer : « all kings, and rulers, and noble men of ordained rank that from our own time back to that of Milesius' sons have held Ireland's supreme power — they 'tis that are in yonder *dún* : both Partholon and Nemid, both Firbolgs and *Tuatha dé Danann*. » « Woman, that is well, » said Teigue; and he added, « knowledge thou hast, and right instruction. » « Truly, » said Cesair, « I am well versed in the world's history : for this precisely is the Earth's fourth paradise; the others being *inis Daleb* in the world's southern, and *inis Escandra* in its boreal part (to the northward of the black watery isle), Adam's paradise, and this island in which ye are now : the fourth land, I say, in which Adam's seed dwell — such of them as are righteous. »

At the third *dún*, the *dún* with a silver rampart, Teigue and his party met Connla, the son of Conn of the Hundred Battles. « In his hand he held a fragrant apple having the hue of gold ; a third part of it he would eat, and still, for all he consumed, never a whit would it be diminished. » And



at his side sat a young woman of many charms who spake thus to Teigue : « I had bestowed on him (i. e. felt for him) true affection's love, and therefore wrought to have him come to me in this land ; where our delight, both of us, is to continue in looking at and in perpetual contemplation of one another : above and beyond which we pass not, to commit impurity or fleshly sin whatsoever. » Both Connla and his friend were clad in vestments of green, — like the fairy-folk; and their step was so light that hardly did the beautiful clover-heads bend beneath it.

Then when Teigue asked who occupied the *dún* with the silver rampart the maiden made this reply : « In that one there is not any one. For behoof of the righteous kings that after acceptance of the Faith shall rule Ireland it is that yonder *dún* stands ready ; and we are they who, until such those virtuous princes shall enter into it, keep the same : in the which, Teigue my soul, thou too shalt have an appointed place. »

After Teigue had been shown the beauty of the yet uninhabited *dún* in which he should one day have a place, the party rested. As they rested, there came towards them a whole array of feminine beauty, among which was a lovely damsel of refined form who foretold to Teigue the manner and time of his death, and as a token she gave him « a fair cup of emerald hue in which are inherent many virtues : for [among other things] though it were but water poured into it, incontinently it would be wine. » And this was her farewell message to Teigue : « From that (the cup), let not thine hand part; but have it for a token : when it shall escape from thee, then in a short time after shalt thou die ; and where thou shalt meet thy death is in the glen that is on Boyne's side : there the earth shall grow into a great hill, and the name that it shall bear will be *croidhe eisse* ; there too (when thou shalt first have been wounded by a roving wild hart, after which Allmarachs will slay thee) I will bury thy body; but thy soul shall come with me hither, where till the Judgment's Day thou shalt assume a body light and ethereal. »

Then as the party led by Teigue were going down to the

sea-shore to depart, the girl who had been escorting them asked « how long they had been in the country. » « In our estimation, » they replied, « we are in it but one single day. » She however said : « For an entire twelvemonth ye are in it; during which time ye have had neither meat nor drink nor, how long soever ye should be here, would cold or thirst or hunger assail you. » And when Teigue and his party had entered their currach they looked astern, but « they saw not the land from which they came, for incontinently an obscuring magic veil was drawn over it<sup>1</sup>. »

1. Following the translation by Standish H. O'Grady in his *Silva Gadelica*, pp. 390-396. The MS. text, *Echtra Thaidg mheic Chéin* or « the Adventure of Cian's son Teigue », is found in the *Book of Lismore*.

## SECTION II

### THE RECORDED FAIRY-FAITH PSYCHICALLY CONSIDERED

#### CHAPTER VI

##### THE CELTIC DOCTRINE OF RE-BIRTH<sup>1</sup>

The Celtic Doctrine of Re-birth : general historical survey ; according to the Barddas MSS. ; according to ancient and modern authorities — Re-incarnation of the Tuatha De Danann — King Mongan's re-birth — Elain's birth — Re-birth among Brythons — Arthur as a re-incarnated hero — Non-Celtic parallels — Re-birth among modern Celts : in Wales ; in Ireland ; in Brittany.

##### RELATION WITH THE OTHERWORLD

However much the conceptions of the Otherworld may have differed among the ancient Greeks and Celts, — and we might easily include the ancient Egyptians and the ancient and modern Indians, — it was to both peoples alike inseparably connected with their belief in Re-birth. Mr. Alfred Nutt, who has studied this intimate relation more carefully perhaps than any other Celtic scholar says of it : « In Greek mythology as in Irish, the conception of Re-birth proves to be a dominant factor of the same religious system in which Elysium is likewise an essential feature<sup>1</sup>. » Death, as many Initiates have proclaimed in their mystical writings, is but a going to that Otherworld from this world, and Birth a coming back again<sup>2</sup>; and from this eternal Circle of Existence, Buddha announced it as his mission to teach men the way of deliverance.

1. General reference : *Essay upon the Irish Vision of the happy Otherworld and the Celtic Doctrine of Rebirth*, by Alfred Nutt in Kuno Meyer's *Voyage of Bran*. Chief sources : *Leabhar na h-Uidhreach* ; the *Book of Leinster* ; *Barddas*, a collection of Welsh MSS. made about 1560 ; and the *Annals of the Four Masters*, compiled in 1851.

2. Cf. Plato in his *Republic* and elsewhere ; and Jamblichus, *Concerning the Mysteries of Egypt, Chaldaea, Assyria*.

### GENERAL HISTORICAL SURVEY OF THE RE-BIRTH DOCTRINE

Among ourselves the doctrine seems a strange one, though among the great nations of antiquity, — the Egyptians, Indians, Greeks, Romans, and Celts, — it was the fundamental one, lying at the bases of the national religions, taught in the Mysteries and Priest-Schools, and forming the cornerstone of the most important philosophical systems like those of Buddha, Pythagoras, Plato, the Neo-Platonists, and the Druids. It was one of the teachings in the Schools of Alexandria and thus directly shaped the thoughts of some of the early Church Fathers<sup>1</sup>, — for example, Tertullien (160-245 A. D.) and Origen (185-253 A. D.)<sup>2</sup>. Origen, according to Beausobre, believed in the doctrine, but Bergier considers Beausobre in error<sup>3</sup>. It is certain, however, that in the Greek canons of the Fifth Council, Origen was condemned, among other things, for believing that Jesus Christ will re-incarnate to undergo a second crucifixion to save the demons (daemons of the Ancients)<sup>4</sup>. And in his theological writings Origen discussed whether or not the doctrine of re-birth can be considered Christian in view of the declaration of Jesus Christ that Elijah, the old Jewish prophet, was reborn in John the Baptist<sup>5</sup>. In this famous example it has been argued, — even in modern times<sup>6</sup>, — that all the New Testament MSS. mean to convey is that John the Baptist possessed, or acted in the spirit and power of Elijah, but was not actually a re-incarnation of Elijah. Yet even with this interpretation, the re-birth stories of the Celts like those of the Buddhists are more or less in harmony. The Celtic doctrine does not suppose that there could be any re-incarnation other than that brought about by the transference of the spirit and power or individ-

1. See *Dict. de Théologie*, par l'Abbé Bergier, t. VI, pp. 359-362.

2. *Ibid.*, t. VI, Tertullien, p. 244 ; t. V, Origène, p. 67.

3. *Ibid.*, t. VI, p. 360.

4. *Ibid.*, t. V, Origène, p. 69.

5. *Holy Bible*, Revised Oxford Version, *S. Matt.*, XI, 14-15 ; *XVII.*, 10-13 ; *S. Mark*, IX, 13 ; *S. Luke*, VII, 27. Cf. *Dict. Théol.*, par l'Abbé Bergier, t. VI, p. 360.

6. I recall a friendly argument on this question with the Rev. Fr. — in West Ireland last summer.

uality from one physical body to another; and following the definite declaration made by Jesus Christ to his disciples it would seem, therefore, that the doctrine of re-birth can correctly be called Christian as well as Celtic. During the first centuries of the Church the re-birth doctrine was certainly well-known among the Alexandrian Christians, as we have just suggested above, and is known definitely to have been held by the Manicheans<sup>1</sup>, — who comprised more than sixty heretical sects in the early Church<sup>1</sup>, — and also by many of the Gnostic sects<sup>1</sup>. In company with the heresies of the Manicheans and Gnostics, the doctrine of re-birth was condemned by various ecclesiastical bodies and councils.

During the mediaeval period in Europe, the Re-birth Doctrine continued to live on in secret among many of the alchemists and mystical philosophers, and among such Druids as survived religious persecution; and it has come down from that period to this through Orders like the Rosicrucian Order, — an Order which seems to have had an unbroken existence from the Middle Ages or earlier, — and likewise through the unbroken traditions of modern Druidism. In our own times there is what may be called a renaissance of the ancient doctrine in Europe and America, — especially in England, Germany, and the United States, — through various philosophical or religious societies; — some of them founding their teachings and literature on the ancient and mediaeval mystical philosophers, while others stand as the representatives in the West of the mystical schools of modern India, which, like modern Druidism, claim to have existed from what we call pre-historic times<sup>2</sup>.

To-day in the Roman Church eminent theologians have called the doctrine of Purgatory the Christian counterpart of the philosophical doctrine of Re-birth<sup>3</sup>; and the real signif-

1. See *Dict. de Théol.*, par l'Abbé Bergier, t. IV, *Manichéisme*, pp. 211-213.

2. See Bertrand's *La Religion des Gaulois, les Druides et le Druidisme* (Paris, 1897); Jennings, *The Rosicrucians*; the Works of Paracelsus; H. Cornelius Agrippa *De Occulta Philosophia* (Paris, 1567); H. P. Blavatsky's *Isis Unveiled*, and the *Secret Doctrine* (London, 1888); and *Hermetic Works*, by Anna Kingsford and E. Maitland (London, 1885).

3. *Dict. de Théol.*, par l'Abbé Bergier, t. V, *Purgatoire*, p. 409. A Celt, a professed faithful and fervent adherent of the Church of Rome, whom I met in the Morbihan where he now lives, told me that he believes thoroughly

icance of this opinion will appear in our later study of St. Patrick's Purgatory which, as we hold, is related more or less definitely with the pagan-Irish doctrines of the underworld of the *Sidhe*-folk and spirits, as well as shades of the dead, and with the Celtic-Druidic doctrine of Re-incarnation.

Scientifically speaking, as shown in the Welsh Triads of Bardism, the ancient Celtic doctrine of Re-birth represented for the priestly and bardic Initiates an exposition of the complete cycle of human evolution; that is to say, it included what we now call Darwinism — which explains only the purely physical evolution of the body which man inhabits as an inheritance from the brute kingdom — and also besides Darwinism, a comprehensive theory of man's own evolution as a spiritual being both apart from and in a physical body on his road to the perfection which comes from the earth-plane of existence. And in time, judging from the rapid advance of the present age, our own science through psychical research may work around to the old mystery teachings and declare them scientific.

#### ACCORDING TO THE BARDDAS MSS.

With this preliminary survey of the subject we now proceed to show how in the Celtic scheme of evolution the Otherworld with all its gods, fairies, and invisible beings and this world with all its visible beings form the two poles of life or conscious existence. Let us begin first with purely philosophical conceptions, going first to the Welsh *Barddas*<sup>1</sup>, where

in the doctrine of Re-birth, and that it is according to his opinion the proper and logical interpretation of the doctrine of Purgatory; and he added that there are priests in his Church who have told him that their personal interpretation of the purgatorial doctrine is the same. Thus some Roman Catholics do not deny the Re-birth doctrine. And such conversations as this, with Catholic Celts in Ireland and Brittany lead me to believe that much more than has been suspected the old Celtic Doctrine of Re-birth may have been one of the chief foundations for the modern Roman Catholic Doctrine of Purgatory, whose origin is not clearly indicated in any theological works. For us this probability is important as well as interesting, and especially so when we remember the profound influence which the Celtic St. Patrick's Purgatory certainly exerted on the Church during the Middle Ages when the doctrine of Purgatory was taking definite shape.

1. The *Triads of Bardism* as thus published are selected from a manuscript collection by Llywelyn Sion, a Bard of Glamorgan, about 1560. They show



it is said that « There are three circles of existence : the circle of Ceugant (the circle of Infinity), where there is neither animate or inanimate save God, and God only can traverse it; the circle of Abred (the circle of Re-birth), where the dead is stronger than the living, and where every principal existence is derived from the dead, and man has traversed it; and the circle of Gwynvyd (the circle of the white, i. e. the circle of Perfection), where the living is stronger than the dead, and where every principal existence is derived from the living and life, that is, from God, and man shall traverse it; nor will man attain to perfect knowledge, until he shall have fully traversed the circle of Gwynvyd, for no absolute knowledge can be obtained but by the experience of the senses, from having borne and suffered every condition and incident<sup>1</sup>. »

« The three stabilities of knowledge : to have traversed every state of life; to remember every state and its incidents; and to be able to traverse every state, as one would wish, for the sake of experience and judgment; and this will be obtained in the circle of Gwynvyd<sup>2</sup>. »

« And in death they (who are united to goodness) shall pass to the circle of Gwynvyd, and the Abred of necessity will end for ever. And there will be no migrating through every form of existence after that, except in right of liberty and choice united with Gwynvyd, with a view to re-experience, and re-seek knowledge<sup>3</sup>. »

Thus *Barddas* expounds the complete Bardic scheme of evolution as one in which the monad or soul in its gradual unfoldment in the knowledge of physical existence passes

considerable Christian influence, yet in their essential teachings are sufficiently distinct. Though of late composition they seem to represent the traditional bardic doctrines as they had been handed down orally for an unknown period of time, it having been prohibited in earlier times to commit such to writing. We are well aware also of the adverse criticisms passed against these documents; but since no one questions their Celtic origin — whether it be ancient or more modern — we are content to use them.

1. *Barddas*, pp. 189-190.

2. *Ibid.*, p. 177.

3. *Ibid.*, p. 232.

through every phase of material embodiment before it enters the human kingdom, where, for the first time exercising free-will in a physical body, it becomes responsible for all its acts. The Bardic doctrine as otherwise stated is « that the soul commenced its course in the lowest water animalcule, and passed at death to other bodies of a superior order, successively, and in regular gradation, until it entered that of man. Humanity is a state of liberty, where man can attach himself to either good or evil, as he pleases<sup>1</sup>. » Once in the human kingdom the soul begins a second period of growth altogether different from that preceding, — a period of growth toward divinity, and with this, in our study, we are chiefly concerned. It seems clear that the circle of Gwynvyd finds its parallel in the Nirvana of Buddhism, being, like it, a state of absolute knowledge and felicity in which man becomes a divine being, a veritable god.

We see in all this the intimate relation which there was thought to be between what we call the state of life and the state of death, between the world of men and the world of gods, fairies, demons, spirits, and shades; and our next step must be to show, first, what some other authorities have had to say about this relation, and then, second, and fundamental, that gods or fairy-folk like the *Sidhe* or *Tuatha De Danann* could come to this world not only as we have been seeing them come as fairy-women, fairy-men, and gods, at will visible or invisible to mortals, but also through submitting to human birth.

#### ACCORDING TO ANCIENT AND MODERN AUTHORITIES

First therefore for opinions; and we go to the ancients and then to the moderns. Here are a few from Julius Caesar :

« The Gauls declare that they have all sprung from their father Dis (or Pluto), and this they say was delivered to them by the Druids<sup>2</sup>. »

« In particular they wish to inculcate this idea, that souls do not die, but pass from one body to another<sup>3</sup>. »

1. Preface to *Barddas*, p. 48.

2. *De Bel. Gal. liber VI. c. 12-13.*

And the testimony of Caesar is confirmed by Diodorus Siculus<sup>1</sup>, and by Pomponius Mela<sup>2</sup>. And Lucan in *Pharsalia* addressing the Druids on their doctrine of re-birth says : « If your wisdom is not charlatanism, death is the centre of a long life. »

Dr. Douglas Hyde in his *Literary History of Ireland*<sup>3</sup>, speaking for the Irish people, says of the re-birth doctrine : « \* \* \* the idea of re-birth which forms part of half-a-dozen existing Irish sagas, was perfectly familiar to the Irish Gael \* \* \* ». According to another modern Celtic authority, Prof. D'Arbois de Jubainville, two chief Celtic doctrines or beliefs were re-birth of the same individuality in a new human body here on this planet, and the return of the ghosts of the dead<sup>5</sup>.

#### RE-INCARNATION OF THE TUATHA DE DANANN

We pass now directly to show that there was also a belief, probably wide-spread, among the ancient Irish that divine personages, national heroes who are members of the Tuatha De Danann or *Sidhe* race, and great men can re-incarnate, that is to say, can descend to this plane of existence and be as mortals more than once. This aspect of the Celtic Doctrine of Re-birth has been clearly set forth by the publications of such eminent scholars as Mr. Alfred Nutt and Miss Eleanor Hull. Miss Hull in her study of *Old Irish Tabus, or Gesa*<sup>6</sup>, referring to the Cuchulainn Cycle of Irish literature and mythology, writes this :

« There is no doubt that all the chief personages of this cycle were regarded as the direct descendants, or it would be more correct to say, as avatars or re-incarnations of the early gods. Not only are their pedigrees traced up to the Tuatha Dé Danann, but there are indications in the birth-

1. B. V, 31, 4.

2. *De Situ Orbis*, liber III, c. 2.

3. I, 449-453.

4. P. 95.

5. *Le Cycle Myth. Ir.*, pp. 345, 347.

6. *Folk-Lore*, XII, p. 64, etc.; also, *The Cuchullin Saga in Irish Literature*, by Eleanor Hull. Intro., p. 92, etc.

stories of nearly all the principal personages that they are looked upon simply as divine beings reborn on the human plane of life. These indications are mysterious, and most of the tales which deal with them show signs of having been altered, perhaps intentionally, by the Christian transcribers. The doctrine of re-birth was naturally not one acceptable to them. \* \* \* The goddess Etain became the mortal wife of a king of Ireland. Conchobhar, moreover, is spoken of as a terrestrial god; and Dechtire, his sister, and the mother of Cúchulainn, is called a goddess<sup>1</sup>. In the case of Cúchulainn himself, it is distinctly noted that he is the avatar of Lugh lamhfada (long-hand), the sun-deity<sup>2</sup> of the earliest cycle. Lugh appears to Dechtire, the mother of Cúchulainn, and tells her that he himself is her little child, i. e. that the child is a re-incarnation of himself; and Cúchulainn, when inquired of as to his birth, points proudly to his descent from Lugh. When, too, it is proposed to find a wife for the hero, the reason assigned is, that *they knew* that his re-birth would be of himself (i. e. that only from himself could another such as he have origin)<sup>3</sup>. » We have in this last, a clue to the popular Irish belief regarding the re-birth of beings of a god-like nature.

Prof. D'Arbois de Jubainville shows<sup>4</sup>, also, that the grandfather of Cuchulainn, son of Sualdam was from the country of the *Síde*, and so was Ethné Ingubé, the sister of Sualdam. And Dechtire, the mother of Cuchulainn, was the daughter of the druid Cathba who was also the father of her brother king Conchobar. Thus the ancestry of the great hero of the Red Knights of Ulster is both royal and divine.

Practically all the extant manuscripts dealing with the ancient literature and mythology of the Gaels were written by Christian scribes or else copied by them from older manuscripts, so that as Miss Hull points out, what few Irish

1. See *Leabhar na h-Uidhre*, 101<sup>b</sup>, and *Book of Leinster*, 123<sup>b</sup> : « Cúchulainn mc dea dechtiri ».

2. We have already mention the belief that gods having their abode in the sun could leave it to assume bodies here on earth and become Culture Heroes and Great Teachers.

3. From the *Wooing of Emer* in *Leabhar na h-Uidhre*.

4. *L'Épopée Celt. en Ir.*, p. 51.

re-birth stories have come down to us, — and they are probably but remnants of an extensive re-birth literature like that of India, — have been more or less altered. Yet to these scholarly scribes of the early monastic schools, who kept alive the sacred fire of learning while their own country was being plundered by foreign invaders and the rest of Europe plunged in mediaeval warfare, the world owes a debt of gratitude; — for to their efforts alone, in spite of re-shaping of matter naturally to be expected, is due almost everything recorded on parchments concerning pagan Ireland.

#### THE RE-BIRTH STORY CONCERNING KING MONGAN (d. 625 A. D.)

We have preserved to us a remarkable re-birth story in which the characters are known to be historical<sup>1</sup>. It concerns a quarrel between king Mongan, son of Fiachna, — who, according to the Irish annals by Tigernach<sup>2</sup>, was killed in 625 A. D. by Arthur, son of Bicur, — and Forgall the *file* of Mongan. The question between them was as to the place of the death of Fothad Airgtech, a king of Ireland who was killed by Cailte, one of the warriors of Find, in a battle whose date is fixed by the Four Masters in 285 A. D.<sup>3</sup> Forgoll pretended that Fothad had been killed at Dubtar, in Leinster, and Mongan asserted that it was on the river Larne (anciently Ollarbé) in Ulster. Enraged at being contradicted, even though it were by the king, Forgoll threatened Mongan with terrible incantations; and it was agreed that unless Mongan proved his assertion within three days, he and all that was his should pass under the control of Forgoll. Mongan, however, had spoken truly and with certain secret knowledge, and felt sure of winning.

1. In the *Leabhar na h-Uidhre*; Cf. *Le Cycle Myth. Iri.*, p. 336.

2. See O'Connor, *Rerum hibernicarum scriptores*, II, part I, pp. 187-188; or Hennessy, *Chronicum Scotorum*, p. 78. In the piece called *Tucati balle Monain* in the *Leabhar na h-Uidhre*, p. 134, col. 2, « Mongan is seen living with his wife the year of the death of Claran mac Int Shair, and of Tuathal Mael-Garb, that is to say in 544 », following the *Chronicum Scotorum*, Hennessy's ed., p. 48-49. As Prof. D'Arbois de Jubainville adds, the Irish chronicles of this epoch are only approximate in their dates.

3. O'Donovan, *Annals of the Kingdom of Ireland by the Four Masters* (1851), I, pp. 118-119.

When the third day was almost expired and Forgoll had presented himself ready to claim the wager, there was seen coming in the distance the one whom Mongan awaited. It was Cailte himself, come from the Otherworld to bear testimony to the truthfulness of the king and to confound the audacious presumptions of the *file* Forgoll. It was evening when he reached the palace. The king Mongan was seated on his throne, and the queen at his right full of fear at the outcome, and in front stood the *file* Forgoll claiming the mighty wager. No one knew the strange warrior as he entered the court, save the king.

Cailte, when fully informed of the quarrel and the wager, quickly announced so that all heard him distinctly, « The *file* has lied ! » « You will regret those words, » replied the *file*. « What you say does not well become you; » responded Cailte in turn, « for I will prove what I say. » And straightway Cailte revealed this strange secret : — that he had been one of the companions in arms under the great warrior Find who was also his teacher, and that Mongan the king before whom he spoke was the re-incarnation of Find :

« We were with you », said Cailte addressing the king; « We were with Find », he added as he looked around at his auditors. « Know however », replied Mongan, « that you do wrong in revealing a secret. » But the warrior continued, « We were therefore with Find. We came from Alba, that is to say, from Great Britain; we encountered Fothad Airgtech near here, on the shores of the Ollarbé. We gave him furious battle. I cast my spear at him in such a manner that it passed through his body, and the point detaching itself from the staff, became fixed in the earth on the other side of Fothad. Behold here the staff of that spear. There will be found the bare rock from the top of which I let fly my weapon. There will be found a little further to the east the spear-point sunken in the earth. There will be found again a little further, always to the east, the tomb of Fothad Airgtech. A coffin of stone covers his body; his two wands of silver, his two bracelets, and his necklace of silver are in the coffin. Above the tomb rises a pillar-stone, and on the upper extremity of that stone which is planted in the earth one may read



an inscription in ogam : *Here reposes Fothad Airgtech ; he was fighting against Find when Caille slew him.* »

And to the consternation of Forgoll, what this warrior who came from the Otherworld declared was true, — for there were found the place indicated by him, the rock, the spear-head, the pillar-stone, the inscription, the coffin of stone, the body in it and the jewelry. Thus Mangan gained the wager; and the secret of his life which he alone had known was revealed, — he was Find reborn<sup>1</sup>; and Caille his old pupil and warrior-companion had come from the land of the dead to aid him<sup>2</sup>.

But not only was Mongan a king, for he was also a god, the son of the Tuatha De Danann Manannan Mac Lir. And so it is that long after their conquest the People of the Goddess Dana ruled their conquerors, for they took upon themselves human bodies, being born as the children of the kings of Milé's Sons.

#### THE BIRTH OF ETAIN OF THE TUATHA DE DANANN

Another clear example of one of the Tuatha De Danann being born as a mortal is recorded in the famous saga of the *Wooing of Etain*<sup>3</sup> — to which slight reference has already been made. Etain who had been the wife of Midir a great king of the *Sidhe*-folk was born as a princess and became the wife of the supreme king of Ireland, Eochaid who ruled from Tara. Midir still in love with his unfaithful spouse came to her from the Otherworld, and though he sang to her the most wonderful of songs describing the invisible realm where he ruled, she refused to part from Eochaid; and so after unsuccessful attempts to win her back he was obliged to take her by force :

It was night. Eochaid in his palace at Tara awaited the coming of his rival Midir; and though the palace was firmly closed yet Midir like a spirit suddenly stood in the centre

1. Tigernach places the death of Find in 274. See O'Connor, *Rerum hibernicarum scriptores*, II, part I, 49 (Quoted from *Le Cycle Myth. Irl.*, p. 337).

2. The best MS. for this story is the *Leabhar na h-Uidhre*, p. 133, col. 1.

3. In *Leabhar na h-Uidhre*; Cf. *Le Cycle Myth. Irl.*, pp. 311-322.

of the court and demanded Etain. Then, seizing Etain, he mounting in the air with her and very quickly passed out through the opening of the great chimney. In consternation, king Eochaid and his warriors hurried to come without the palace; and there, looking up, they saw two white swans flying over Tara, bound together by a golden chain.

#### RE-BIRTH AMONG THE BRYTHONS

Such then are the re-birth stories of the Gaels. Among the Brythons the same ancient doctrine prevailed, though we have fewer clear records of it. Of the Brythonic Re-birth Doctrine as philosophically expounded in *Barddas* we have already spoken. In *The Celtic Doctrine of Re-Birth*, Mr. Nutt records the re-birth stories about the great Welsh bard Taliessin, son of Gwion, and about Amairgin. In a Brythonic story of the Blessed Bran there is a Cauldron of Re-birth and when corpses of slain warriors are thrown into it they arise next day as excellent as ever, except that they are unable to speak<sup>1</sup>.

#### KING ARTHUR AS A RE-INCARNATED HERO

But the most famous of all Welsh heroes, Arthur, — from substantial evidence set forth in Chapter V, — as Cuchulainn his Irish counterpart, can safely be considered, it seems, like king Mongan, both as a god apart from the human plane of existence, and thus like the Tuatha De Danann or Fairy-Folk, and also like a great national hero and king incarnated in a physical body. The taking of Arthur to Avalon by his life-guardian, the Lady of the Lake, and by his own sister, and by two other fairy-woman who live in that Otherworld of Sacred Apple-Groves, is sufficient in itself, we believe, to prove him of a more divine descent than that of ordinary men. And the belief in his return from that Otherworld, — a return so confidently looked for by the Brythonic peoples, — seems to be a belief consciously or unconsciously expressed of another re-incarnation of the Great Hero as a Messiah to set them free :

1. Rhys, *Arthurian Leg.*, pp. 250-2.

In Avalon, Arthur lives now, and « *C'est de là que les Bretons d'Angleterre et de France ont longtemps attendu sa venue*<sup>1</sup>. » And Malory voicing the sentiment in his age writes<sup>2</sup>: « Yet some men say in many parts of England that King Arthur is not dead, but had by the will of our Lord Jesu into another place; and men say that he shall come again, and he shall win the holy cross. I will not say it shall be so, but rather I will say, here in this world he changed his life. »

If we consider Arthur's passing and expected return, as many do, in a purely mythological aspect, we must think of him for the time as a sun-god, and yet even then cannot escape altogether from the re-birth idea; for, as a study of ancient Egyptian mythology shows, there is still the same set of relations<sup>3</sup>. There are the sun-symbols always made use of to set forth the doctrine of re-birth, be it Egyptian, Indian, Mexican, or Celtic: — the death of a mortal like the passing of Arthur is represented by the sun-set on the horizon between the visible world here and the invisible world beyond the Western Ocean, and the re-birth is the sun-rise of a new day.

In another set of relations like these, the passing of Arthur corresponds to the death of Osiris on the day of the winter equinox, — an idea made use of by Tennyson in his *Passing of Arthur*, — and his expected return the re-birth of Osiris on the first day of the new year. The relation is the same between Osiris and Jesus whose unknown date of birth is made to correspond with that of the sun or Osiris as the sun and falls on December 25, the first day of the new solar year, or the third day after the Sun-Osiris is crucified. Osiris the Great God of Egypt as a divine personage could descend from his sun-throne and incarnate among his Children on the Nile<sup>4</sup>, even as Jesus the Son of God was born of the Virgin to be a Light unto the world.

1. Prof. J. Loth's *Mabtnogton, Kulhwch et Olwen*, note, p. 187.

2. *Le Morte Darthur*, Book XXI, C. 7.

3. See works on Egyptian mythology and religion, by Maspero, and his Introduction to *Les Contes Populaires de l'Égypte Ancienne*.

4. Cf. Maspero, Intro. *Contes Pop. de l'Égypte Ancienne*; and Wiedemann's *Reigns of the Egyptian Dead* (London, 1901).

## NON-CELTIC PARALLELS

As a non-Celtic parallel to what has preceded concerning the Otherworld of the Celts and their Doctrine of Re-Birth, we offer the second of the *Stories of the High-priests of Memphis*, as published by Mr. F. L. Griffith<sup>1</sup> from ancient manuscripts. It is a history of Si-Osiri (the son of Osiris), whose father was « Setme » Khamuas. This wonderful divine son when still a child took his human father on a journey to see the Otherworld of the Dead; and when twelve years of age was wiser than the wisest of the scribes and un-equaled in magic. At this period in his life there arrived in Egypt an Ethiopian magician who came with the object of humbling the kingdom; but Si-Osiri read what was in the unopened letter of the stranger, and knew that its bearer was the re-incarnation of « Hor the son of the Negress », the most formidable of the three Ethiopian magicians who 1,500 years before had waged war with the magicians of Egypt. At that time the Egyptian Hor, the son of Pa-neshe, had defeated the great magician of Ethiopia in the final struggle between White and Black Magic which took place in the presence of the Pharaoh<sup>2</sup>. And « Hor the son of the Negress », had agreed not to return to Egypt again for 1,500 years. But now the time was elapsed, and, unmasking the character of the messenger, Si-Osiri destroyed him with magical fire. After this, Si-Osiri revealed himself as the re-incarnation of Hor the son of Pa-neshe, and declared that Osiris had permitted him to return to earth to destroy the powerful hereditary enemy of Egypt. When the revelation was made, Si-Osiri disappeared, going back again, even as the Celtic Arthur, into the realm invisible from which he came<sup>3</sup>.

1. *Stories of the High-priests of Memphis* (Oxford, 1900).

2. It is interesting to compare with this episode the episodes of how the magic of St. Patrick prevailed over the magic of the Druids when the old and the new religions met in warfare on the Hill of Tara, in the presence of the high king of Ireland and his court.

3. The text of this story is written on the back of two Greek documents bearing the date of the seventh year of the Emperor Claudius (A. D. 44-57), not before published.

As in ancient Ireland where many kings or great heroes were regarded as direct incarnations, or re-incarnations of gods or divine beings from the Otherworld, so in Egypt the Pharaohs were thought to be gods in human bodies, sent by Osiris to rule the « Children of the Sun »<sup>1</sup>. » In Mexico and Peru, there was a similar belief<sup>2</sup>. In the Indian *Mahābhārata*, Rama and Krishna are at once gods and men<sup>3</sup>. The celebrated philosophical poem, known as the *Bhāgavad-gīta*, also asserts Krishna's descent from the gods; and « the same view is again enforced and extended in the *Hari-vansa* and especially in the *Bhāgavata Pūrāna* »<sup>3</sup>. » In ancient Greece it was a common opinion that Zeus re-incarnated from age to age in the great national heroes : « At Athens Cratinus more than once spoke of Pericles as Zeus », and thus « voiced a belief that had been latent among the Athenians for centuries »<sup>4</sup>. » Alexander the Great was regarded not merely as the son of Zeus, but as Zeus himself. And other great men were regarded as gods in earth-life, like Lycurgus the Spartan law-giver who after his death was worshipped as one of the divine ones. « In by-gone days it was customary to call all kings Zeuses »<sup>4</sup>.

Among the great philosophers, the ancient doctrine of Re-birth was a personal conviction : Buddha related very many of his previous re-incarnations; Pythagoras is said to have declared himself the re-incarnation of Patroclus, a Homeric hero; and it is recorded of Plato that he could remember clearly his existence with the gods before undergoing the first incarnation here on earth. From what Plato has written it seems very probable that there may be some sort of relationship between legends echoing the Rites of Proserpine, like the legend of Aeneas in Virgil, and certain of the Irish Otherworld and Re-birth legends among the Gaels, as we have already suggested : « For from whomsoever Persephone hath accepted the atonement of ancient woe, their souls she sendeth up once more to the upper sun in the ninth

1. Maspero, Intro., *Les Contes Populaires de l'Égypte Ancienne*.

2. Prescott, *Conquest of Mexico, and Conquest of Peru*.

3. *Folk-Lore*, XI, pp. 2-3, *The Legend of Krishna*, by W. Crooke.

4. *Folk-Lore*, XV, *European Sky-God*, by Cook.

year. From these grow up glorious kings and men of swift strength and men surpassing in poetical skill; and for all future time they are called holy heroes among men<sup>1</sup>. » Among modern philosophers and poets in Europe and America the same ideas find their echo : Wordsworth in his *Ode to Immortality* definitely inculcates pre-existence : Emerson in his *Threnody*, and Tennyson in his *De Profundis* seem committed to the re-birth doctrine, and Walt Whitman, as in his *Leaves of Grass*, without doubt accepted it as true; and certain German philosophers, too, appear in harmony with what is also the Celtic Doctrine of Re-birth.

To-day, the Emperor of Japan is the Divine Child of the Sun, the head of the *Order of the Rising Sun*, and is always regarded by his subjects as the incarnation of a great being. The Emperor of China is likewise considered a god incarnate; and so is the Great Lama of Thibet. William II of Germany, seems to echo the same doctrine when he claims to be ruling by divine right. And the Roman Church, though denying the doctrine of Re-birth, regards the Holy See as the direct representative of God on earth, — as a personage raised far above the ordinary level of humanity.

#### RE-BIRTH AMONG MODERN CELTS

In concluding this chapter, I offer material, collected by myself, as evidence to show that the Celtic Doctrine of Re-birth still survives among the people of Wales, Ireland, and Brittany :

##### IN WALES

In the Pentre Evan country where I discovered such rich folk-lore<sup>1</sup>, I found my chief witness from there not unfamiliar with the ancient Celtic belief in Re-birth : One day I asked her if she had ever heard the old folk say that they had lived before on this earth as men and women. Somewhat surprised at the question, for to answer it would reveal half-secret thoughts of which, as it proved, not even her own

1. Plato's *Meno*, 81. B. I. Cf. *Folk-Lore*, XV, p. 468, *European Sky-God*, by Cook.

1. See Chap. II, p. 15, of our Study.



nephew or niece had knowledge, she hesitated a moment, and, then, looking at me intently, said with great earnestness, « Yes; and I often believe myself that I have lived before. » And because of the unusual question which seemed to reveal on my part familiarity with the belief, she added, « And I think you must be of the same opinion as to yourself. » She explained then that the belief was a rare one now and held by only a few of the oldest of her old acquaintances in that region, and they seldom talk about it to their children for fear of being laughed at.

## IN IRELAND

In Ireland I found two districts where the Re-birth Doctrine has not been wholly forgotten. The first one is in the country around Knock Magh near Tuam. After Mrs. .... had told me about fairies, I led up to the subject of re-birth, and the most valuable of all my finds concerning the belief was the result. For this woman of Belclare told me that it was believed among many of the old people, when she was a girl living a few miles west of Knock Magh, that they had lived on this earth before as men and women; but, she added, « You could hardly get them to talk about their belief. It was a sort of secret which they who held it discussed freely only among themselves. » They believed, too, that disease and misfortune in old age come as a penalty for sins committed in a former life<sup>1</sup>. This expiatory or purgatorial aspect of the Re-birth Doctrine seems to have been more wide-spread than the doctrine in its bare outlines, for the Belclare woman in speaking of it was able to recall from memories of forty-five or fifty years ago what was then a popular little story about a disease-worn man and an eel-fisherman :

The diseased man as he watches the eel-fisherman taking up his baskets, contrasts his own wretched physical condition with the vigor and good health of the latter, and attributes

1. A curious parallel to this Irish doctrine that through re-birth one suffers for the sins committed in a previous earth life is found in the Christian scriptures where in asking Jesus about a man born blind, « Rabbi, who did exhibit what must have been a popular Jewish belief in re-birth quite like the Celtic one. See *S. John*, IX, 1-2.

the misfortune which is upon himself to bad actions in a life prior to the one he is then living. And here is the unhappy man's lamentation :

« *Fliuch, fuar atá mo leabaidh;  
Atá feartháinn agus geur-ghaoith;  
Atáim ag íoc na h-uaille,  
A's tusa ag faire do chliaibhín. »*

(« *Wet, cold is my bed;  
There is rain and sharp-wind;  
I am paying for pride,  
And you watching your [eel-]basket. »*)

The teller of the story insisted on giving me these verses in Irish for she said they have much less meaning in English, and I took them down phonetically; and to verify them and the story in which they belong I went to the cottage a second time. There is no doubt, therefore, that the legend is a genuine echo of the religion of pre-Christian Ireland when re-incarnation appears to have been clearly inculcated and probably the common belief.

I once asked Steven Ruan, the Galway piper if he had ever heard of such a thing as people being born more than once here on this earth, seeking, as I was, traces of the old Irish Doctrine of Re-birth. The answer he gave me was this : « I have often heard it said that people born and dead come into this world again. I have heard the old people say that we have lived on this earth before; and I have often met old men and women who believed they had lived before. The idea passed from one old person to another and was a common belief, though you do not hear much about it now. »

A highly educated Irishman now living in California tells me that to his own knowledge there was a popular and sincere belief among many of the Irish people throughout Ireland that Parnell their great champion in modern times was the re-incarnation of one of the old Gaelic heroes. This is very interesting, for it shows how the ancient doctrine is still practically applied.

## IN BRITTANY

At the end of Chapter II, Mon. Z. Le Rouzic says that there is now among the Bretons around Carnac a general and profound belief that spirits incarnate as men and women; and he has told me that this belief exists also in other regions of the Morbihan. And I myself find that here in this Carnac country of which Mon. Le Rouzic speaks, the doctrine of the re-incarnation of ancestors, which as he agrees is the same thing as the incarnation of spirits, is quite common and popular, though only talked about among the Bretons themselves.

In this and the previous Chapter an attempt has been made to set forth clearly the certain evidence of relationship between the Celtic Otherworld with its innumerable hosts of invisible beings, — gods and Fairy-Folk like the Tuatha De Danann, — and the Celtic belief that these invisible beings can incarnate and re-incarnate as kings, warriors, and great national heroes among our own visible race. And now we close this second section of our study and pass on to the third section, — the Cult of Gods, Spirits, Fairies, and the Dead.

## SECTION III

## THE CULT OF GODS, SPIRITS, FAIRIES, AND THE DEAD

## CHAPTER VII

THE TESTIMONY OF ARCHAEOLOGY<sup>1</sup>

Inadequacy of Pigmy Theory — Gods, daemons, and ancestral spirits haunt megaliths — Megaliths are religious and funereal — New Grange and the Mysteries : evidence of MSS.; evidence of tradition and Irish Christianity — New Grange compared with Great Pyramid : both have astronomical arrangement and same internal plan — Why they open to the sun-rise — Initiations in both — Great Pyramid as model for Celtic tumuli — Gavrinis and New Grange spirit-temples.

In this Chapter we propose to deal with the popular belief among Celtic peoples that tumuli, dolmens, menhirs, and in fact most megalithic monuments, pre-historic or historic, are either the abodes or else the favorite haunts of various orders of fairies, — of pixies in Cornwall, of corrigans in Brittany, of little spirits like pigmies, of spirits like mortals in stature, of goblins, of demons, and of ghosts. Interesting attempts have been made to explain this folk-belief by means of the Pigmy Theory of Fairies; and this folk-belief appears to be almost the chief one upon which the Theory depends. We are quite willing to grant that possibly one of the many threads interwoven in the complex fabric of the Fairy-Faith around an original psychical pattern may have been bequeathed by a folk-memory of some unknown, perhaps pigmy, races who may have inhabited underground places like those in certain tumuli. But even though the Pigmy

1. In this Chapter, largely the result of my own special research and observations in Celtic archaeology, I wish to acknowledge the very valuable suggestions offered to me by Prof. J. Loth, both through his lectures and personally.

Theory were altogether accepted by us the problem we are to consider would still be an unsolved one; — for how explain by the Pigmy Theory why the folk-memory should always run in psychical channels, and not alone in Celtic lands, but throughout Europe, and even in Australia, America, Africa, and India?

Now it is very evident, in fact proven that many of the great tumuli covering dolmens or subterranean chambers, like that of Mount St. Michael for example, were religious and funereal in their purposes from the first; and therefore the Pigmy Theory explanation is far from satisfactory or adequate. To us the problem seems to be equivalent to explaining why ghosts should haunt a house, whereas those supporting the Pigmy Theory forget the ghosts and tell all about the people who may or who may never have lived in the haunted house and who built it. The megaliths in the plain language of the folk-belief are haunted by fairies, pixies, corrigans, ghosts, and various sorts of invisible beings. Like the Psychical Research Society we believe there may be, or actually are, invisible beings like ghosts, and so propose to investigate the superstition from that point of view.

#### MENHIRS, DOLMENS, CROMLECHS, AND TUMULI

To begin with, we shall concern ourselves with menhirs, dolmens, cromlechs, and certain kinds of tumuli, — such as are found here at Carnac, — around which corrigans hold their nightly revels, and where ghost-like forms are sometimes seen in the moon-light, or even when there is no moon. Mon. Paul Sébillot in *Le Folk-lore de France*<sup>1</sup> has very adequately described the numerous folk-traditions and customs connected with all such monuments, and it remains for us to deal especially with the psychical aspects of these traditions and customs.

The learned Canon Mahé in his *Essai sur les Antiquités du département du Morbihan*<sup>2</sup>, a work of rare merit published

1. See: *Les Grottes*, t. I, c. 2; *Les Menhirs*, t. IV, c. 1; *Les Dolmens*, t. IV, c. 2; *Les Tumulus*, t. IV, c. 3; and *Cultes et Observances mégalithiques*, t. IV, c. 5.

2. P. 255.

at Vannes in 1825, holds that not only were the majestic Alignements of Carnac used as temples for religious rites, but that the stones themselves of which the Alignements are formed were venerated as the abodes of gods<sup>1</sup>. And he shows that the ancients, quoting Porphyry, Jamblique, Proclus, Hermes, and others, believed that gods and daemons attracted by sacrifice and worship to stone images and other inanimate objects overshadowed them or even took up their abode in them.

Taking it as an accepted fact that the Celts rendered a cult to stones as they did to trees and fountains because of the spirits or fairies believed to reside in them, we find in the Egyptian belief the parallel<sup>2</sup>, for each statue of a god in Egypt established in a temple contained a « double » detached from the god to whom it was dedicated. Though there were many statues of the same god no two were alike; each was animated by an independent « double » which the rites of consecration had received from the god. These statues being thus animated by a « double », manifested their will — as Greek and Roman statues are reported to have done — either by speaking, or by rhythmic movements. The

1. On April 17, here at Carnac, after this Chapter was written, in a natural fissure in the body of the finest menhir at the head of the Alignement of Kermario, quite by chance while making a very careful examination of the geological structure of the menhir, I found a Roman Catholic coin (or medal) of St. Peter. The place in the menhir where this coin was discovered is on the south side about 15 inches above the surface of the ground. The menhir is a very tall, smooth-rounded one and there is no possible way for the coin to have fallen into the fissure by accident, nor does it seem at all probable that it was placed there without a serious purpose; and it is an object such as only an adult would possess. An examination of the link remaining on the coin which no doubt formerly connected it with a neck-lace or string of prayer-heads shows that it has been purposely opened so as to free it at the time it was deposited in the stone. Had the coin been accidentally torn away from a chain or string of prayer-heads the link would have presented a different sort of opening. But it would be altogether unreasonable to suppose that by any sort of accident the coin could have reached the place where I found it. I showed the coin to Mon. Z. Le Rouzic of the Carnac Museum and he considers it, as I do, as evidence or proof of a cult rendered to stones here in Brittany. The coin must have been secretly placed in the menhir by some pious peasant as a direct *ex voto* for some favor received or demanded. The coin is somewhat discolored and has probably been some years in the stone, though it cannot be very old. And the offering of a coin to the spirit residing in a menhir is parallel to throwing coins, pins, or other objects into sacred fountains — which as we know is an undisputed practice.

2. Maspero, *Les Contes Populaires de l'Égypte Ancienne*, note, p. 464.



divine virtue residing in the images of the gods was thought to be a sort of fluid, analogous to what we call the magnetic fluid, the aura, etc. It could be transmitted by the imposition of hands and by magic passes, on the nape of the neck or along the dorsal spine of the patient.

Of a similar belief among the ancient Bretons, Canon Mahé writes: « *D'après ce principe bizarre ils pouvoient croire que les roches, mises en mouvement par les esprits qui les rendoient vivantes, alloient quelquefois s'abreuver dans les rivières, comme on le dit du Peulvan de Noyal-Pontivy* (Morbihan). » I have found this same belief at Rollright, Oxfordshire, England, where it is said of the King Stone, an ancient menhir, that it goes down the hill on Christmas Eve to drink at the river.

In the famous menhir or pillar-stone on Tara now, we have another curious example like the moving statues in Egypt and the Celtic stones which move, for in the *Book of Lismore*, the wonderful properties of the *Lia Fáil*, the « Stone of Destiny » are enumerated, and it is said that always when Ireland's monarch stepped upon it the stone would cry out under him, but that if any other person stepped upon it, there was only silence<sup>2</sup>.

Canon Mahé recorded in 1825 that the folk-belief located ghosts and spirits of the dead around megalithic monuments, more especially those known to have been used for tombs, because the Celts thought them haunted by ancestral spirits<sup>3</sup>; and what was true in 1825 is true now, for there is still here in Brittany the association of ancestral spirits, corrigans, and other spirit-like tribes with tumuli, dolmens, menhirs, and cromlechs, and, as we have shown in Chapter II, a very living faith in the *Légende de la Mort*. And when corrigans dance the national Breton *ronde* at such places they frequently seem to be the psychical folk-memory of a goblin race who now are thought of as frequenting the very centres where anciently such spirits are said to have been invoked

1. *Essai*, p. 230.

2. A famous controversy exists as to whether the Coronation Stone now in Westminster Abbey is the *Lia Fáil*, or whether the pillar-stone still at Tara is the *Lia Fáil*. See Article by E. S. Hartland, *Folk-Lore*, XIV, pp. 28-60.

3. See Canon Mahé's *Essai*, p. 198.

by pagan priests for the purposes of divination. The dance itself is probably the memorial of an ancient religious dance very likely in honor of the sun; and by a natural anthropomorphism it has come to be attributed to corrigans in Brittany, to pixies in Cornwall, and to fairies in other Celtic countries. In describing some curious dolmens and cromlechs<sup>1</sup> (stone circles) on the summit of a mountain called the *Clech* or *Mané er kloch*, *Montagne de la cloche*, « mountain of the bell », at Mendon, arrondissement de Lorient (Morbihan), Mahé offers the evidence we seek, for he gives it as his opinion that the cromlechs, like others in Brittany, were places in which the ancient Bretons practised necromancy and invoked the spirits of their ancestors to whom they attributed great power<sup>2</sup>. And then he records a very valuable and interesting folk-tradition concerning these monuments, — a tradition which seems to indicate clearly a close relation between the Poulpiquets thought of as spirits by the peasants and the magical rites conducted in the circles to invoke spirits or demons<sup>3</sup>.

Again, according to Canon Mahé<sup>4</sup>, the bases and lower parts of the sides of four singular barrows at Coët-bihan blend in such a way as to form an enclosed court, and one of the barrows has been pierced as though for a passage-way into this court. And he holds that it is more than probable that these ancient earth-works when first they were raised, and others like them in various Celtic lands, witnessed many mystic and religious rites and sacred tribal-assemblies. The supposition that the Coët-bihan earth-works

1. Prof. J. Loth says, « *Étymologiquement, le mot est composé de CROM, courbe, arqué, formant creux, convexe, et de LECH, pierre plate.* » (*Rev. Celt.*, XV, p. 223, *Dolmen, Leach-Dereh, Peulvan, Menhir, Cromlech*). In Cornwall, Wales, and Ireland, the word *dolmen* (composed of *dol* [for *tol-taul*] meaning *table*, and of *men* [Middle Breton *maen*], meaning *stone*) as used in Brittany is often displaced in popular usage by the word *cromlech*. A famous example is found in South Wales near Nevers, where the finest of all dolmens in insular Britain is called the *Pentre-Evan Cromlech*.

2. *Essai*, pp. 287-289.

3. *Essai*, p. 289, as follows: « *Il appelle (le peuple) les pierres qui s'y trouvent les rochers des Hoséguanets ou Guerrionets, qui sont les mêmes que les Poulpiquets, et il prétend qu'à des époques fixes ils viennent y célébrer leurs mystères, ce qui prouveroit que la race de ces nabots n'est pas éteinte, comme je le croyois.* »

4. *Essai*, pp. 126-129.

were originally dedicated to pagan religious usages is very much strengthened by the fact that in very early times a Christian chapel was erected near them<sup>1</sup>. Mount St. Michael at Carnac is another example of a pagan tumulus dedicated to a Christian Saint; and as Sir John Rhys says, « the Archangel Michael appears in more places than one in Celtic lands as the supplanter of the dark powers<sup>2</sup>. » And not only were tumuli thus transferred by re-dedication from pagan gods to Christian saints, but dolmens and menhirs as well. Thus, for example, at Plouharnel-Carnac (Morbihan) there is a menhir surmounted by a Christian cross just as at Dol (Ille-et-Vilaine) a wooden crucifix surmounts the great menhir, and here at Carnac there is a dolmen likewise Christianized by a stone mounted on the table-stone. And Mon. J. Déchelette in his *Manuel d'Archéologie Préhistorique, Celtique et Gallo-Romaine* describes a dolmen at Plouaret (Côtes-du-Nord) converted into a chapel dedicated to the Seven Saints, and another dolmen at Saint-Germain-de-Confolens (Charente) likewise transformed into a place of worship. Beside a tomb of the early bronze age at the bottom of a large tumulus near Mammarlöf, in Scanie, Mr. Oscar Montelius, the famous archaeologist of Sweden, discovered a circular stone-altar on which reposed charcoal and the remains of a burnt animal-offering which undoubtedly was made to the dead<sup>3</sup>. And Schliemann made a parallel discovery in an ancient tomb of Mycenae, Greece<sup>4</sup>. All this proves that menhirs, dolmens, and certain tumuli were originally connected with religious usages, — that is, with a cult of gods, spirits, and fairies. We pass now to a special consideration of chambered tumuli, to show that the same things can be said of them.

#### NEW GRANGE AND CELTIC MYSTERIES

Though all tumuli containing chambers, and all *allées couvertes* of dolmens should be considered as designedly

funereal in their purposes, nevertheless, as Prof. J. Loth has suggested, certain of the greater ones, like New Grange and Gavrinis, may also properly be considered as places for rendering worship or even sacrifice to the dead, and, perhaps, as places for religious pilgrimages and sacred rites. This, too, seems to be the opinion of Mon. J. Déchelette in his work on Celtic and Gallo-Roman archaeology as he traces from the earliest prehistoric times in Europe the evolution of the cult of the dead according to the evidence furnished by the ancient megalithic monuments<sup>1</sup>.

To begin with, let us take as a type for our study the most famous of all so-called Celtic tumuli, that of New Grange on the River Boyne in Ireland. In Irish literature New Grange is constantly associated with the Tuatha De Danann as one of their palaces, as set forth by us in Chapter III; in Chapter V we have been able to establish the nature of these Fairy-Folk as being subjective or psychical like spirits; and these two facts at the outset are very important and fundamental, because we expect to show even more clearly than we have just done in the case of menhirs, dolmens, cromlechs, and smaller tumuli, that the folk-belief under consideration is at bottom a psychical one, grown up out of a folk-memory of the time when, as has just been said, Celtic or pre-Celtic tumuli were used for interments, and probably certain ones among them as places for the celebration of pagan mysteries.

Mr. Coffey, the eminent archaeologist in charge of the archaeological collections of the Royal Irish Academy, quotes from ancient Irish records in the *Leabhar na h-Uidhre* and other MSS. to show that the early traditions refer to the Boyne country as the burial-place of the kings of Tara, and that sometimes they seem to associate *Brugh-na-Boyne* with the tumuli on the Boyne<sup>2</sup>, but no exact identification being possible, it cannot be said with certainty whether any one of the three great Boyne tumuli are meant. It seems clear enough, however, from these old Irish MSS., as we shall proceed to show, that the Boyne country near Tara was the

1. *Essai*, p. 129.

2. *Arthurian Legend*, p. 339.

3. Montelius' *Les Temps Préhistoriques en Suède*, par S. Reinach, p. 126 (Paris, 1895).

4. Schliemann, *Mycenae*, English ed. (1878), p. 213, pl. F.

1. Cf. *Manuel d'Archéologie préhistorique, celtique et gallo-romaine*, pp. 468, and 302, 308, 311, 376, 610 (Paris, 1908).

2. *Trans. Royal Irish Academy*, XXI, p. 1, *Tumuli at New Grange*.

sacred and religious centre of ancient Ireland, and was used by the Irish in very much the same way that Memphis and other places on the sacred Nile were used by the ancient Egyptians, — both as a royal cemetery and as a place for the celebration of pagan mysteries. And it is known that most of the Mysteries of Antiquity, as we have indicated in preceding chapters, were psychic in their nature, having to do with the neophyte's entrance into Hades or the invisible world while out of the physical body, or else with direct communication with gods, spirits, and shades of the dead while in the physical body; and such Mysteries were performed in darkened chambers from which all light was excluded. These chambers were often carved out of solid rock as can be seen in the Rock Temples of India; and when mountain caves or natural caverns were not available artificial ones were used.

The places, like Tara and Memphis, where the great men and kings of the nations of antiquity were entombed, being the most sacred, were very often on that account equally the places dedicated to the most magnificent temples and to the Mysteries, or among less advanced nations to the worship of the dead. And in view of these facts, after a careful examination of the famous New Grange tumulus itself and a study of the references to it in old Irish literature, we are firmly of the opinion that one cannot be far wrong by describing it as a spirit-temple in which were celebrated ancient Celtic or pre-Celtic Mysteries at the time neophytes, including those of royal blood, were initiated; and as such directly related to a cult of the Tuatha De Danann or Fairy-Folk, of spirits, and of the dead. Nor are we alone in this opinion. Mr. Coffey himself, we believe, is inclined to favor it; and Mr. W. P. Borlase, author of the *Dolmens of Ireland*, who is quite committed to it, says that it is not necessary, as some do, to consider New Grange as an ancient abode of mortal men, for « the spirits of the dead, the fairies, the *Sidhe*, might have had their *brugh*, or palace, as well<sup>1</sup>. » And he points out that in the old Irish MSS. we have proof that it was used in this sense. This proof is found in the *Agallamh na*

1. *The Dolmens of Ireland*, vol. II, note, p. 346.

*Seanórach* or « Colloquy with the Ancients » by St. Patrick, from the *Book of Lismore*, a 15<sup>th</sup> century MS. copied from older MSS. and now translated by Standish H. O'Grady, as follows :

« The three sons of the King of Ireland, by name Ruidhe, Fiacha, and Eochaid, leaving their nurse's and guardian's house went to *fert na ndrúadh*, i. e. *grave of the wizards*, northwest of Tara, to ask of their father a country, a domain; but he refused their request, and then they formed a project to gain lands and riches by fasting on the *tuatha dé Danann* at the *brugh* upon the Boyne :

« Lands therefore I will not bestow on you, but win lands for yourself. » Thereupon they with the ready rising of one man rose and took their way to the green of the *brugh* upon the Boyne where, none other being in their company, they sat them down. Ruidhe asked : « What is your plan to-night. » His brothers rejoined : « Our project is to fast on the *tuatha dé Danann*, aiming thus to win from them good fortune in the shape of a country, of a domain, of lands, and to have vast riches. » Nor had they been long there when they marked a cheery-looking young man of a pacific demeanour that came towards them. He salutes the king of Ireland's sons; they answer him after the same manner. « Young man, whence art thou? whence comest thou? » « Out of yonder *brugh* chequered with the many lights hard by you here. » « What name wearest thou? » « I am the Daghdá's son Bodhb Derg; and to the *tuatha dé Danann* it was revealed that ye would come to fast here to-night, for lands and for great fortune. »

Then with Bodhb Derg, the three sons of Ireland's king entered into the *brugh*, and the *tuatha dé Danann* went into council, and Midhir Yellow-mane son of the Daghdá who presided said : « those yonder accommodate now with three wives, since from wives it is that either fortune or misfortune is derived. » And from their marriages with the three daughters of Midhir they derived all their wishes, — lands and wealth in the greatest abundance. \* \* \* For three days with their nights they abode in the *sidh*.

Angus told them to carry away out of *fidh omna*, i. e. Oak-



wood, three apple-trees : one in full bloom, another shedding the blossom, and another covered with ripe fruit. Then they repaired to the *dún*, where they abode for three times fifty years, and until those kings disappeared ; for in virtue of marriage alliance they returned again to the *tuatha de Danann*, and from that time forth have remained there<sup>1</sup>.

Mr. Borlase commenting on this passage suggests its importance in proving to us that during the Middle Ages there existed a tradition thus committed to writing from older manuscripts or from oral sources regarding « the nature of the rites performed in pagan times at those places which were held sacred to the heathen mysteries<sup>2</sup>. » The passage evidently describes a cult of royal or famous ancestral spirits identified with the god-race of Tuatha De Danann, who, as we know, through re-birth as mortals ruled Ireland. These ancestral spirits were to be approached by a pilgrimage made to their abode, the spirit-haunted tumulus, and a residence in it of three days and three nights during which period there was to be an unbroken fast. Sacrifices were doubtless offered to the gods, or spirit-ancestors; and while they were « fasted upon, » they were expected to appear and grant the pilgrim's prayer and to speak with him. All this indicates that the existence of invisible beings was taken for granted, probably through the knowledge gained by initiation.

In the *Echtra Nerai* or the « Adventures of Nera<sup>3</sup>, » we have a description like the one above, of how a mortal named Nera, went into the *Sidhe*-palace at Cruachan; and it is said that he went not only into the cave (*uamh*) but into the *sid* of the cave. The term *uamh* or cave, according to Mr. Borlase, indicates the whole of the interior vaulted chamber, while the *sid* of that vaulted chamber or *uamh* is intended to refer to « the *sanctum sanctorum*, or penetralia of the spirit-temple, upon entering which the mortal came face to face with the royal occupants, and there doubtless he lay fasting, or offering his sacrifices, at the periods prescribed<sup>4</sup>. » The word *brugh*

refers simply to the appearance of a tumulus, or souterrain beneath a fort or rath, and means, therefore, mansion or dwelling place<sup>1</sup>. And Mr. Borlase adds : « I feel but little doubt that in the inner chamber at New Grange, with its three recesses and its basin, we have this *sid of the cave*, and the place where the pilgrims fasted — a situation and a practice precisely similar to those which, under Christian auspices, were continued at such places as the Leaba Mologa in Cork, the original Patrick's Purgatory in Lough Derg, and elsewhere. The practice of lying in stone troughs was a feature of the Christian pilgrimages in Ireland. Sometimes such troughs had served the previous purpose of stone coffins. It is just possible that the shallow basins in the cells at Lough Crew, New Grange, and Dowth may, like the stone beds or troughs of the saints<sup>2</sup>, have been occupied by the pilgrims engaged in their devotions. If so, however, they must have sat in them in eastern fashion<sup>3</sup>. »

Again, in the popular tale called *The Pursuit of Diarmuid and Grainnè*<sup>3</sup>, Aengus, the son of the Dagda, one of the Tuatha De Danann, is called Aengus-an-Bhrogha, and connected with the *Brugh-na-Boinne*. In the tale Finn says, « Let us leave this tulach, for fear that Aengus-an-Bhrogha and the Tuatha-De-Danann might catch us ; and though we have no part in the slaying of Diarmuid, he would none the more readily believe us. » Aengus is evidently an invisible being with great power over mortals. This is clear in what follows : he transports Diarmuid's body to the *Brugh-na-Boinne*, saying, « Since I cannot restore him to life, I will send a soul into him, so that he may talk to me each day. » Thus, as the presiding deity of the *brugh*, Aengus the Tuatha De Danann could reanimate dead bodies « and cause them to speak to devotees, we may suppose oracularly<sup>3</sup>. » In a passage from the *Bruighion Chaorthainn*, or « Fort of the Rowan Tree, » the mansion of « Aengus Og of the Brugh » is said to be a royal mansion which can neither be burned nor harried and out

1. As translated in the *Silva Gadetica*, pp. 109-111.

2. *The Dolmens of Ireland*, vol. II, note, p. 346.

3. A pre-tale to the *Tain Bo Cualigne*, in the *Book of Leinster*.

4. *The Dolmens of Ireland*, vol. II, note, p. 347.

1. *The Dolmens of Ireland*, vol. II, note, p. 347.

2. A good example of a saint's stone-bed can be seen now at Glendalough, — the stone-bed of St. Kevin, high above an inaccessible shore of the lake.

3. See *The Dolmens of Ireland*, vol. II, note, p. 347.

of which « no hostages are given to the king, » — as Mr. Borlase adds, « another way of saying, perhaps, that the dead pay no taxes, or that, being a holy place, it was exempt<sup>1</sup>. »

How even these ancient rites were still echoed in the folklore of the Boyne country until quite recently appears from what O'Donovan has recorded<sup>1</sup>. He says, « Aenghus-an-Brogha was considered the presiding fairy of the Boyne, and his name is still familiar to the old inhabitants of Meath, who are fast forgetting their traditions, with the Irish language<sup>2</sup>. »

The curious custom among Irish Christians of retiring for a time to a cave, to which Mr. Borlase above refers, according to Bishop Forbes in his *Lives of S. Ninian and S. Kentigern*<sup>3</sup>, was a very common practice among the saints of Britain and Scotland also. In Stoke's *Tripartite Life of Patrick* there are two references to the custom<sup>4</sup>. In the *Mabinogion* story of *Kulhuch and Olwen* there seems to be another traditional echo of the times when caves were used for religious rites or worship, in the author's reference to the cave of the witch Orddu as being « on the confines of Hell. » A cave was thus popularly supposed to lead to Hades or an underworld of fairies, demons, and spirits, — again just as in St. Patrick's Purgatory. Instances of this kind, purely Celtic, might be greatly multiplied, but we leave them now to pass on to what seems a definite and most striking parallel to New Grange, both as a monument erected by man and as a place for religious mysteries, as we maintain, — the greatest structure ever raised by human effort, the Great Pyramid.

#### NEW-GRANGE AND THE GREAT PYRAMID JEEZEH COMPARED

Caliph Al Mamoun in 820 A. D., by a forced passage, was the first in modern times to enter the Great Pyramid, and he found nowhere a mummy or any indications that the structure

1. See *The Dolmens of Ireland*, vol. II, note, p. 347.

2. Quoted by Borlase, *ibid.*, from O'Donovan, A 4 m., p. 22.

3. See Stokes' translation, pp. 285, 345 (Edinburgh, 1874).

4. See pp. 21, 242.

had ever been used as a tomb for the dead. The King's Chamber, so named by us moderns, proved to be a keen disappointment for its first violator, for in it there was neither gold nor silver nor any thing at all worth carrying away. The magnificent chamber contained nothing save an empty stone chest without a lid. Archaeologists in Egypt and archaeologists in Ireland face the same unsolved problem, — namely, why the empty stone-chest without inscriptions and quite unlike a mummy tomb, and why the solitary stone-basin in New Grange? Certain Egyptologists have supposed that some royal personage must have been buried in the curious granite coffer, though there can be only their supposition to support them, for they have absolutely no proof that such is true while there is strong circumstantial evidence to show that such is not true. And Sir Gardner Wilkinson in his well-known publications has already suggested that the stone-chest as well as the Great Pyramid itself were never intended to hold a corpse; and it is generally admitted by Egyptologists that no sarcophagus intended for a mummy has ever been found so high up in the body of a pyramid as this empty stone-chest, except in the Second Pyramid likewise not known to have ever contained a mummy.

Now, it is well known that very many of the megalithic monuments of the New Grange type scattered over Europe, especially from the Carnac centre of Brittany to the Tara-Boyne centre of Ireland, have one thing in common, — astronomical arrangement like the Great Pyramid, and with entrances facing one of the points of the solstices, usually either the winter solstice, which is common, or the summer solstice<sup>1</sup>. The puzzle has always been to discover the exact arrangement of the Great Pyramid by locating its main entrance. A Californian, Mr. Louis P. Mc Carty in his recent (1907) work entitled *The Great Pyramid Jeezeh*<sup>2</sup> suggests

1. All of the chief megaliths of this type, together with the chief alignments, which I have personally inspected in Brittany, Wales, Ireland, and Scotland — with the aid of a compass — are definitely aligned east and west. It cannot be said, however, that all megalithic monuments throughout Celtic countries show definite orientation (See Déchelette's *Manuel d'Archéologie*).

2. This work, to which I am greatly indebted, was published in San Francisco, Calif., U. S. A.

with the most logical and reasonable arguments that the builders of the Pyramid have placed its main entrance in an undiscovered passage-way beneath the Great Sphinx now half-buried in the shifting desert sands. And, further, he shows that excavations are being made around the base of the Sphinx for the first time. If it can be shown that the Sphinx is the real portal, and all things tend to indicate that it is, the Great Pyramid is built on the same plan as New Grange, — that is to say, it opens to the south-east, and like New Grange contains a narrow passage-way leading to a central chamber. From the centre of the Pyramid, to the south-east corner, lies the Sphinx, 5,380 feet away, a distance equal to « just five times the distance of the diagonal socket length, of the Great Pyramid, from the centre of the subterranean chamber, under the Pyramid to the supposed entrance under the Sphinx<sup>1</sup>, » — a distance quite in keeping with the mighty proportions of the wonderful structure. And what is important, several eminent archaeologists have thought out the same conclusion and have been seeking to connect the two monuments by making excavations in the Queen's Chamber where it is supposed there exists a tunnel to the Sphinx. In all this we should bear in mind that the present entrance to the Pyramid is the forced one made by the treasure-seeking Caliph.

This very probable parallel astronomical relation between the great Egyptian monument and the Irish one would establish their common religious, or, in a mystic sense, their funereal significance. In the preceding Chapter we have set forth what symbolical relation the sun and its rising and setting and its death at the winter equinox were anciently supposed to hold to the doctrines of human death and re-birth. Prof. D'Arbois de Jubainville, regarding the sun among the Celts in its symbolical relation to death, says, « In Celtic belief, the dead go to live beyond the Ocean, to the south-west, there where the sun sets during the greater part of the year<sup>2</sup>. » This, too, as Mon. Maspero shows was an Egyptian

1. Mc. Carty's *The Great Pyramid Jeezeh*, p. 402.  
2. *Le Cycle Myth. Iri.*, p. 28.

belief<sup>3</sup>; while, as equally among the Celts, the east, especially the south-east where the winter sun seems to die and to be re-born or to rise out of the underworld of Hades into which it goes when it sets, is symbolical of the reverse, — Life, Resurrection, and Re-birth. In this last Celtic-Egyptian belief, we maintain, is the reason why the chief megalithic monuments in Celtic countries and elsewhere, — dolmens, tumuli, and alignements, — have their directions east and west and why those like New Grange and Gavr'inis open to the sunrise. Sun cults and symbols thus rest in a fundamental doctrine of the two poles of existence — the one in Hades or the invisible realm and the other here on earth in what we call the visible realm. The relation between life and death is the foundation of all ancient Mysteries. Thus we should expect the correspondences, which we believe do exist, between New Grange and the Great Pyramid. Both alike, in our opinion, were the greatest places in the respective countries for the celebration of the Mysteries: High up in the body of the Great Pyramid after he had performed the long underground journey typical of the journey of Osiris or the Sun to the Otherworld or the world of the Dead, — we may suppose, knowing what we do of the Ancient Mysteries and their shadows in modern Masonic initiations<sup>3</sup>, — the royal, or priestly neophyte, laid himself in that strange stone-coffin without a lid, for a certain period of time — probably for three days and three nights; and, then, the initiation being complete, he arose from the mystic death to a real resurrection, a true child of Osiris. In New Grange we may suppose that the royal, or priestly neophyte, while he « fasted on the Tuatha De Danann for three days with their nights, » sat in that strange stone basin after the manner of the Orient<sup>3</sup>.

The Great Pyramid seems to be the most ancient of the

1. *Les Contes Populaires de l'Égypte Ancienne*, note, p. 74, as follows: « Chaque Égyptien, après sa mort, était censé se rendre à Abydos et pénétrer par une fente qui s'ouvrait à l'ouest de cette ville, dans le bassin d'Occident, où il se joignait à l'escorte du soleil nocturne, pour traverser l'enfer et pour aller renaitre à l'Orient le matin du jour suivant ».

2. Though not a Mason, the writer draws his knowledge from Masons of the highest rank, and from published works by Masons like Mr. Carty's *The Great Pyramid Jeezeh*.

3. Cf. Borlase, *The Dolmens of Ireland*, vol. II, note, p. 346.



Egyptian pyramids and undoubtedly was the model for all the smaller ones, which « always betray profound ignorance of their noble model's chiefest internal features, as well as of all its niceties of angle and cosmic harmonies of linear measurement †. » And here is apparent the important fact we wish to emphasize : the Great Pyramid does not seem to have been intended for the entombment of dead bodies or mummies while « the numerous quasi-copies » were « for sepulchral purposes † » without doubt. There appears to have been at first a clear understanding of the esoteric usage of the Great Pyramid as a place for the mystic burial of Initiates, and then in the course of national decadence the exoteric interpretation of this usage, — the interpretation now popular with Egyptologists, — led to the erection of smaller pyramids for purposes of actual burial. And may we not see in such pyramid-like tumuli as those of Mount St. Michael, Gavr'inis, and New Grange copies of these smaller funeral pyramids; or, if not direct copies, at least the result of a similar religious decadence from the unknown centuries since the Great Pyramid Jeezeh was erected by the Divine Kings of pre-historic Egypt as a silent witness for all ages that Great Men, Initiates, have understood Universal Law, and have solved the greatest of all human problems, the problem of Life and Death ?

#### GAVR'INIS AND NEW GRANGE COMPARED

In conclusion and in support of the arguments already advanced, I offer a few observations of my own, made after the above part of the Chapter was written, concerning Gavr'inis, the most famous tumulus in continental Europe. After a very careful examination of the interior and exterior of the tumulus, — an examination extending over more than twelve hours, — I am convinced that its curious rock-carvings and those in New Grange are by the same race of people — whoever that race may have been, and that there is sufficient evidence in its construction to show that like New Grange it

†. From Piozzi Smyth's *Our Inheritance in the Great Pyramid* (4th ed. 1880) quoted in *The Great Pyramid Jeezeh*.

was quite as religious as funeral in its nature and use. These are the facts to sustain this last opinion : first, there are three strange cavities cut into the body of the stone on the south side of the inner chamber, communicating interiorly with one another and large enough to allow human hands, or small objets — if used as places for offering sacrifices to the dead spirits — to be placed in them. In the oldest extant authentic records of them which I have found it is said of their probable purpose : « *Pour les uns, c'est une double boucle destinée à garrotter les victimes que le sacrificateur immolait; pour d'autres ce sont deux anneaux derrière lesquels les mains des fiancés se rencontraient pour s'unir* †. » Their purpose is certainly difficult enough to decipher, perhaps is undecipherable ; but one thing about them is certain, namely, that a close examination around their exterior edges and within them also shows the rock-surface smoothly worn as though by ages of handling and touching; and it is uncontestable that this wearing of the rock-surface by human hands could not have taken place had the inner chamber been sealed up and used solely as a tomb. And as we suggest here, Sir James Fergusson in his *Megalithic Monuments* ‡ has suggested, namely, that the inner chamber of Gavr'inis was probably a place for the celebration of religious rites, for he advances the opinion that the curious cavities were used to contain holy-oil or holy-water.

There is a second curious fact connected with the tumulus of Gavr'inis. In entering it, — and it opens like New Grange to the sun-rise, being oriented 43° 60' to the south-east †, — there are placed across the floor of the narrow passage-way like slightly inclined steps rising to the inner chamber 3 or 4 stones. Two of them, now very prominent, form veritable stumbling blocks, and the one at the threshold of the inner chamber is carved just like the lintel stone above the entrance at New Grange. From what we know of the ancient Mysteries, there was a darkened chamber approached by a narrow passage-way low enough so that the neophyte must stoop in

1. P. 18, *Locmariaquer et Gavr'inis*, par Le Dr. G. de C. (Vannes, 1876).  
 2. French translation, pp. 383-4 (Paris, 1876).  
 3. According to Le Dr. G. de C. in *Locmariaquer et Gavr'inis*, p. 18.

traversing it to show symbolically his humility; and as symbolic of his progress to the Chamber of Death, the *Sanctum Sanctorum* of the spirit-temple, were steps, often placed as stumbling blocks purposely. And as Mon. Maspero says of the Egyptian tombs that they represented the mansions of the dead in Hades<sup>1</sup>, just so were Celtic or pre-Celtic spirit-temples and place for initiations always connected with the Underworld of the dead, and save for such symbolical arrangements as we see in Gavr'inis, and New Grange also, undistinguishable from tombs used for interments only.

It seems to us most reasonable to suppose that if, as the old Irish MSS. show, there were spirit-temples or places for pagan funeral rites, or rites of initiation, in Ireland, constructed like other tumuli used only as tombs for the dead, because the ancient cult was one of ancestor worship and worship of gods like the Tuatha De Danann, and spirits, there must have been others in Brittany also where we find the same system of rock-inscriptions; and with all the definite provable relations between Gavr'inis and New Grange we are strongly inclined to regard them both as having the same origin and purpose, — Gavr'inis being for Armorica what New Grange was for Ireland, the royal or principal spirit-temple.

1. Intro. *Les Contes Populaires de l'Égypte Ancienne*.

## SECTION III

### THE CULT OF GOD, SPIRITS, FAIRIES, AND THE DEAD

## CHAPTER VIII

### THE TESTIMONY OF PAGANISM

Edicts against pagan cults — Cult of Sacred Waters and its absorption by Christianity — Celtic Water Divinities — Druidic influence on Fairy-Faith — Cult of Sacred Trees — Cult of Fairies, Spirits, and the Dead — Conclusion.

The evidence of paganism in support of our Psychological Theory concerning the Fairy-Faith is so vast that we cannot do more than suggest portions of it, — especially such portions as are most Celtic in their nature. Perhaps most of us will think first of all about the ancient cults rendered to fountains, rivers, lakes, trees, and, as we have just seen, to stones. There can be no reasonable doubt that these cults were very flourishing when Christianity came to Europe, for kings and popes, and church councils issued edict after edict condemning them. In England King Canute and in Europe Charlemagne conducted a most vigorous campaign against all these pagan worships. This is Charlemagne's edict: « *A l'égard des arbres, des pierres et des fontaines où quelques insensés vont allumer des chandelles et pratiquer d'autres superstitions, nous ordonnons que cet abus soit aboli*<sup>1</sup>. » The second council of Arles, held near 452, issued the following canon: « *Si dans le territoire d'un Evêque, des infidèles allument des flambeaux, ou vénèrent des arbres, des fontaines ou des pierres, et qu'il néglige d'abolir cet usage, il doit savoir qu'il est coupable de sacrilège*<sup>2</sup>. » The

1. Quoted by Mahé, p. 32 of his *Essai*, from *Cap. Ltv. 10, titre 64*.  
2. Quoted by Mahé, p. 32 of his *Essai*, from *Can. 23, t. IV, p. 1,913*.

council of Tours, in 567, thus expressed itself : « *Nous conjurons les Pasteurs de chasser de l'Eglise tous ceux qu'ils verront faire, devant certaines pierres, des choses qui n'ont point de rapport aux cérémonies de l'Eglise, et ceux qui gardent les observances des Gentils*<sup>1</sup>. »

The result of these edicts was a curious one. It was too much to expect the eradication of the old cults after their age-long existence, and so one by one they were absorbed by the new religion. In a sacred tree or grove, over a holy-well or fountain, on the shore of a lake or river, there was placed an image of the Virgin or of some saint, and unconsciously the transformation was made as the simple-hearted country-folk beheld in the brilliant images new and more glorious dwelling places for the spirits they and their fathers had so long venerated.

#### THE CULT OF SACRED WATERS

In Brittany, perhaps better than in other Celtic countries to-day, one can readily discern this evolution from paganism to Christianity. Thus, for example, here in the Morbihan there is a fountain near Vannes dedicated to St. Peter; at Carnac there is the far-famed fountain of St. Cornely with its niche containing an image of Carnac's patron saint, and not far from it, on the road-side leading to Carnac Plage, an enclosed well dedicated to the Holy Virgin, and, less than a mile away, the beautiful fountain of St. Columba. Near Ploermel, canton of Ploermel (Morbihan), there is the fountain of Recourrance or St. Laurent, in which sailors perform divinations to know the future state of the weather by casting on its waters a morsel of bread. If the bread floats, it is a sure sign of fair weather, but if it sinks, of weather so bad that no one should take chances by going out in the fishing-boats. In some wells, pins are dropped by lovers. If the pins float, the water spirits show favorable auspices, but if the pins sink, the maiden is unhappy, and will hesitate in accepting the proposal of marriage. Long after their conver-

sion, the inhabitants of Concoret (arrondissement de Ploermel, Morbihan) paid divine honors to the fountain of Baranton in the druidical forest of Brécilien, so famous in the Breton legends of Arthur and Merlin : « *Pendant longtemps les habitants de Concoret \* \* \* au lieu de s'adresser à Dieu ou à ses Saints dans leurs maladies, ils en cherchèrent le remède dans la fontaine de Baranton, soit en la priant, à la mode des Gaulois, soit en buvant de ses eaux*<sup>1</sup>. » In the month of August, 1835, when there was an unusual drought in the land, all the inhabitants of Kon-Kored formed in a great procession with banners and crucifix at their head, and with chants and the ringing of bells marched to this same fountain of Baranton and prayed for rain<sup>2</sup>.

Gregory of Tours says that the country folk of Gévaudan rendered divine honors to a certain lake, and as offerings cast on its waters linen, fleece, cheese, bees'-wax, bread, and other things<sup>3</sup>; and Mahé adds<sup>3</sup> that gold was sometimes offered, — quite after the manner of the ancient Peruvians who cast gold and silver of great value into the waters of sacred Lake Titicaca high up in the Andes<sup>4</sup>. To absorb into Christianity the worship paid to the lake near Gévaudan, the Bishop ordered a church built on its shore, and to the people he said : « My children, there is nothing divine in this lake : defile not your souls by these vain ceremonies ; but recognize rather the true God<sup>3</sup>. » And the offerings to the lake spirits ceased, and were made instead on the altar of the church. As Canon Mahé so consistently sets forth, other similar means were used to absorb the pagan cults of sacred waters<sup>5</sup> : « *Les autres pasteurs usèrent d'un moyen semblable pour absorber le culte des fontaines dans le Christianisme ; car ils les consacèrent à Dieu sous l'invocation de quelques Saints ; ils leur en donnèrent les noms et y placèrent leurs images, afin que les Chrétiens faibles et grossiers qui y viendroient, frappés par ces noms et par ces effigies, s'accoutumassent à adresser leurs prières à Dieu et*

1. See Mahé's *Essai*, p. 427.

2. See Villemarqué *sur Bretagne*.

3. See Mahé's *Essai*, p. 336, which quotes from *De Glor. Conf.*, cap. 9.

4. Prescott's *Conquest of Peru*.

5. Mahé's *Essai*, p. 336.

1. Quoted by Mahé, p. 32 of his *Essai*, from *Can.* 32.



à ses Saints, au lieu d'honorer les fontaines mêmes, comme ils avoient eu coutume de faire. Voilà pourquoi on voit dans les maçonneries de tant de fontaines des niches et de petites statues de Saints qui ont donné leurs noms à ces sources. »

Procope reports that the Franks even after having accepted Christianity remained attached to their ancient cults, sacrificing to the River Po, women and children of the Goths, and casting the bodies into its waters to the spirits of the waters<sup>1</sup>. Well-worship in Man, not yet quite extinct, was no doubt once very general. As Mr. A. W. Moore has shown, the sacred wells in Man were visited and offerings made to them to secure immunity from witches and fairies, to cure maladies, to raise a wind, and for various kinds of divination<sup>2</sup>. And no doubt the offerings of rags on bushes over sacred wells, and the casting of pins, coins, buttons, pebbles, and other small objects into their waters, a common practice yet in Ireland and Wales, as in non-Celtic countries, are to be referred to as survivals of a time when regular sacrifices were offered in divination, or in seeking cures from maladies and equally from obsessing demons who were thought to cause the maladies. In the prologue to Chrétien's *Conte du Graal* there is an account, seemingly very ancient, of how dishonor to the divinities of wells and springs brought destruction on the rich land of Logres. The damsels who abode in these watery places fed travellers with nourishing food, until King Amangons wronged one of them by carrying off her golden cup. His men followed his evil example, so that the springs dried up, the grass withered, and the land became waste<sup>3</sup>.

According to Mr. Borlase, « it was by passing under the waters of a well that the *Sidh*, that is, the abode of the spirits called *Sidhe*, in the tumulus or natural hill, as the case might be, was reached<sup>4</sup>. » And it is evident from this that the well-spirits were even identified in Ireland with the Tuatha De Danann or Fairy-Folk. I am reminded of a walk I was priv-

1. See Mabé's *Essai*, p. 326; quoted from *Goth. lib.* II.

2. *Folk-Lore*, V, pp. 212-223.

3. See Rhys, *Arthurian Legend*, p. 247.

4. *The Dolmens of Ireland*, vol. III, p. 729.

ileged to take with Mr. William B. Yeats last summer on Lady Gregory's estate at Coole Park near Gort, (Co. Galway); for Mr. Yeats led me to the haunts of the water-spirits of the region, — along a strange river which flows under-ground for some distance and then comes out to the light again in its weird course, and to a dark, deep pool hidden in the forest. According to tradition, the river is the abode of water-fairies; and in the shaded forest-pool, whose depth is very great, live a spirit-race like the Greek nymphs. More than one mortal looking into this pool has felt a sudden and powerful impulse to plunge in, as the fairies were casting their magic spell over him that they might take him to live in their under-water palace for ever.

One of the most beautiful passages in *The Tripartite Life of Patrick* describes the holy man at the holy-well called Cliabach :

Thereafter Patrick went at sunrise to the well, namely, Cliabach on the sides of Cruachan. The clerics sat down by the well. Two daughters of Loegaire son of Mall went early to the well to wash their hands, as was a custom of theirs, namely, Ethne the Fair, and Fedelm the Ruddy. The maidens found beside the well the assembly of the clerics in white garments, with their books before them. And they wondered at the shape of the clerics, and thought that they were men of the elves or apparitions. They asked tidings of Patrick : « Whence are ye, and whence have ye come ? Are ye of the elves or of the gods ? » And Patrick said to them : « It were better for you to believe in God than to inquire about our race. » Said the girl who was elder : « Who is your god ? And where is he ? Is hé in heaven, or in earth, or under earth, or on earth ? Is he in seas or streams, or in mountains or in glens ? Hath he sons and daughters ? Is there gold and silver, is there abundance of every good thing in his kingdom ? Tell us about him, how he is seen, how he is loved, how he is found ? If he is in youth, or if he is in age ? If he is ever-living; if he is beautiful ? If many have fostered his son ? If his daughters are dear and beautiful to the men of the world ? »

1. As translated by Dr. Whitley Stokes, *Tripartite Life*, pp. 99-101.

And in another place it is recorded that « Patrick went to the well of Findmag. Slán is its name. They told Patrick that the heathen honored the well as if it were a god<sup>1</sup>. » And of the same well it is said, « that the magi, i. e. wizards or druids, used to reverence the well Slán and offer gifts to it as if it were a god<sup>1</sup>. » As Dr. Stokes remarks, this is the only passage connecting the druids with well-worship; and it is very important, because it establishes the relation between the druids as magicians and their control of spirits like fairies<sup>2</sup>. As shown here, and as seems evident in Columba's relation with Druids and exorcism in Adamnan's *Life of St. Columba*<sup>3</sup>, the early Celtic peoples undoubtedly drew many of their fairy-traditions from a memory of druidic rites of divination.

Numerous non-Celtic parallels could easily be offered, but they seem unnecessary with Celtic evidence so clear. And this evidence which is already set forth shows that the origin of worship paid to sacred wells, fountains, lakes, or rivers, is to be found in the religious practices of the Celts before they became Christianized. They believed that certain orders of spirits, often called fairies, and to be identified with them, inhabited these places and must be appeased or approached by sacrifice by those seeking their favors. Canon Mahé puts the matter thus<sup>4</sup>: « *Les Celtes reconnoissoient un Dieu suprême, principe de toutes choses; mais ils rendoient un culte religieux à des génies ou à des dieux secondaires qui, selon eux, s'unissoient aux différents objets de la nature et les divinissoient par cette incorporation. Au nombre de ces objets étoient les rivières, la mer, les lacs et les fontaines.* »

#### THE CULT OF SACRED TREES

The same things said of sacred waters can also be said of sacred trees among the Celts; and, in the case of sacred trees, more about the druids and their relation to the Fairy-Faith, for it is well known that the druids held

1. Stokes, *Tripartite Life*, text, p. 123.

2. Stokes, *Tripartite Life*, p. 323; and Introduction, p. 159.

3. Book II, pp. 69-70; see our Study, p. 258.

4. *Essai*, p. 323.

the oak and its mistletoe in great religious veneration, and it is generally thought that most of the famous druid schools were in the midst of sacred oak-groves or forests. And just as the cult of fountains was absorbed by Christianity so was the cult of trees. We can do no better than quote Canon Mahé on this subject<sup>1</sup>: « *On voit quelquefois, dans les campagnes et dans les jardins, des arbres où, en taillant et rapprochant les branches, on a formé des niches de verdure, dans lesquelles on a placé des croix ou des images de quelques Saints. Cet usage n'est pas borné au Morbihan. Notre-Dame du Chêne, dans l'Anjou, et Notre-Dame du Chêne, près d'Orthe, dans le Maine, sont des lieux renommés de pèlerinage. En cette dernière contrée, dit un historien, « on voit dans divers carrefours les plus beaux chênes champêtres décorés de figures de Saints. On y voit, dans cinq ou six hameaux, des chapelles de chênes, des pieds entiers de cet arbre enchâssés dans le mur, à côté de l'autel. Telle est entr'autres cette fameuse chapelle de Notre-Dame du Chêne, près la forge d'Orthe, dont la célébrité attire journellement, de cinq à six lieues à la ronde, un très grand concours de monde<sup>2</sup>. »*

Saint Martin, according to Canon Mahé, tried to destroy a sacred pine tree in the diocese of Tours by telling the people there was nothing divine in it. The people agreed to let it be cut down on condition that the Saint should receive its great trunk on his head as it fell; and the tree was not cut down<sup>3</sup>. Saint Germain caused a great scandal at Auxerre by hanging from the limbs of a sacred-tree the heads of wild animals which he had killed while hunting<sup>3</sup>. Saint Gregory-the-Great wrote to Brunehaut exhorting him to abolish among his subjects the offering of animals' heads to certain trees<sup>4</sup>.

In Ireland fairy-trees are common yet, though throughout Celtdom sacred trees, naturally of short duration, are almost forgotten. In Brittany, the Forest of Brocéliande still enjoys something of the old veneration, but more by sentiment than by actual worship.

1. *Essai*, p. 333.

2. Quoted from *Hist. du Maine*, I, p. 17.

3. Mahé's *Essai*, pp. 333-4.

4. Quoted by Mahé, *Essai*, p. 334, from *Lit. VII, indict. I, epist. V.*

## THE CULT OF FAIRIES, SPIRITS, AND THE DEAD

There was also, as we already know, more or less of direct worship offered to fairies like the Tuatha De Danann; and sacrifice was made to them even as now when the Irish or Scotch peasant pours a libation of milk to the « good people » or to the fairy-queen who presides over the flocks. In *Fiacc's Hymn*<sup>1</sup> it is said that « On Ireland's folk lay darkness: the tribes worshipped elves: They believed not the true godhead of the true Trinity. » And there is a reliable legend concerning Columbkille which shows that this old cult of elves was not forgotten among the early Irish Christians, though they changed the original good reputation of these invisible beings to one of evil: It is said that Columbkille's first attempts to erect a church or monastery on Iona were rendered vain by the influence of some evil spirit or else of demons; for as fast as a wall was raised it fell down. Then it was revealed to the Saint that the walls could not stand until a human victim should be buried alive under the foundations. And the lot fell on Oran, Columbkille's companion, who accordingly became a sacrifice to appease the evil spirit, fairies, or demons of the place where the building was to be raised<sup>2</sup>.

There are two hills in the Highlands of Aberdeenshire where travellers even yet propitiate the Banshee by placing barley cakes near a well on each hill; and if the traveller neglects the offering, death or some dire calamity is sure to follow<sup>3</sup>. It is quite certain that the Banshee is almost always thought of as the spirit of a dead ancestor presiding over a family, though here it appears more like the tutelary deity of the hills. But sacrifice being thus made, according to the folk-belief, to a Banshee, shows like so many other examples where there is a confusion between divinities or fairies and the souls of the dead, that ancestral worship must be held to play a very important part in the complex Fairy-Faith as a whole. A few non-Celtic parallels determine this at once.

1. See Stoke's *Tripartite Life*, p. 409.

2. Cf. Wood-Martin's *Traces of the Older Faiths in Ireland*, vol. I, p. 305.

3. *Notes on Beltene Cakes*, by Walter Gregor, *Folk-Lore*, VI, pp. 2-5.

Thus, exactly as to fairies, milk is offered to the souls of saints in the Panjab, India, as a means of propitiating them<sup>1</sup>. Mon. A. Lefèvre shows that the Roman Lares, so frequently compared to house-haunting fairies are in reality quite like the Gaelic Banshee; that originally they were nothing more than the unattached souls of the dead, related to Manes; that time and custom made distinctions between them; that in the common language Lares and Manes had synonymous dwellings; and that, finally, the idea of death was little by little divorced from the worship of the Lares so that they became guardians of the family and protectors of life<sup>2</sup>. On all the tombs of their dead the Romans inscribed these names: *Manes, inferi, silentes*<sup>3</sup>, the last of which, meaning *the silent ones*, is equivalent to the term « People of Peace » given to the fairy-folk of Scotland. Nor were the Roman Lares always thought of as inhabiting dwellings. Many were supposed to live in the fields, in the streets of cities, at cross-roads — quite like certain orders of fairies and demons; and in each place these ancestral spirits had their chapels and received offerings of fruit, flowers, and of foliage.

All these examples tend to show what the Reviewer of Curtin's *Tales of the Fairies and of the Ghost World* sets forth, that « The attributes of a ghost — that is to say, the spirit of a dead man — are indistinguishable from those of a fairy<sup>4</sup>. » And it is well-known how world-wide is the worship of the dead and the offering of food to them, — among uncivilized tribes like those of Africa<sup>5</sup>, Australia<sup>6</sup>, and America<sup>7</sup>, as well as among such great nations as those of China<sup>8</sup>, Corea<sup>9</sup>, India<sup>8</sup>, and Japan<sup>9</sup>, — and in ancient times it was universal among the masses of the people in Egypt<sup>10</sup>, Greece<sup>11</sup> and Rome<sup>12</sup>.

1. *Legends of the Panjab*, by R. C. Temple, *Folk-Lore*, X, p. 406.

2. Lefèvre, *Le Culte des Morts chez les Latins*, *Rev. Trad. Pop.*, IX, pp. 196-209.

3. See *Folk-Lore*, VI, p. 192.

4. *Ibid.*, XIV, pp. 61-63.

5. See Spencer and Gillen, *The Natives Tribes of Central Australia*.

6. See *Folk-Lore*, II, p. 420.

7. *Ibid.*, VI, pp. 82-84.

8. *Ibid.*, IV, p. 217.

9. See p. 230 of our Study.

10. See Maspero, Intro., *Les Contes Populaires de l'Égypte Ancienne*.

11. See *Folk-Lore*, III, Cecil Smith; *Pre-Homeric Worship of the Dead*.

12. See above from Lefèvre.



## CELTIC AND NON-CELTIC FEASTS OF THE DEAD

*Samain*, as we already know, was the great Celtic feast of the dead when offerings or sacrifice of various kinds were made to ancestral spirits, and to the Tuatha De Danann and the spirit-hosts under their control; and *Beltene* or the first of May was another day anciently dedicated to fêtes in honor of the dead and fairies. Chapter II has shown us how November Eve, the modern *Samain*, and like it, All Saints Eve or *La Toussaint* are regarded among the Celtic peoples now; and the history of *La Toussaint*, as we shall show in the following Chapter, seems to indicate that Christianity, as in the case of the cult of trees and fountains, may have absorbed certain Celtic cults of the dead<sup>1</sup>. Chapter III presents clear pictures of how *Samain* was anciently observed in Ireland, and here is another picture coming from the Bodleian *Dinnshenchas*<sup>2</sup>, as translated by Dr. Whitley Stokes, and is descriptive of the Irish Fairy-hosts on Hallowe'en :

« Englic, daughter of Elmaire, loved Oengus mac ind O'c, and she had not seen him. They held a meeting for games there between Cletech and Sid in Broga. The Bright Folk and fairy-hosts of Ireland used to visit that game Hallowe'en, having a moderate share of food, to wit, a nut<sup>3</sup>. »

One might very well think this a description of a modern Hallowe'en party of young-folk bobbing apples in a tub and cracking nuts, even to the love-making. It illustrates, too, the tendency of man the world over to anthropomorphize all gods and spirits.

Among the ancient Egyptians, so much like the ancient Celts, in their innate spirituality and clear conceptions of the invisible world, we find a parallel feat which fell on the seventeenth *Athyr* of the year<sup>4</sup>. This day like *Samain* was directly dependant upon the progress of the sun, which as we have continued to emphasize cannot be divorced from the

ancient doctrines of life and death; and Prof. D'Arbois de Jubainville thus states the case for the Celts : « *La perception s'opérait la nuit du 1<sup>er</sup> novembre, c'est-à-dire de la fête de Samain, qui termine l'été et qui commence l'hiver, symbole de la mort*<sup>1</sup>. » This quite corresponds with the Egyptian fête of the dead, for the seventeenth *Athyr* of the year marks the day on which *Sitou* (the god of darkness) killed in the midst of a banquet his brother Osiris (the god of light, the sun), and which was therefore thought of as the season when the old sun was dying of his wounds. It was a time when the power of good was on the decline, so that all nature, turning against man, was abandoned to the divinities of darkness, — the inhabitants of the Realms of the Dead. On this anniversary of the death of Osiris, an Egyptian would undertake no new enterprise : should he go down to the Nile a crocodile would attack him as the crocodile sent by *Sitou* had attacked Osiris, and even as the Darkness was attacking the Light to devour it<sup>2</sup>; should he set out on a journey he would part from his home and family never to return. His only course was to remain locked in his house, and there await in fear and inaction the passing of the night, — until Osiris, returned from death, reborn to a new existence, should rise triumphant over the forces of Darkness and Evil<sup>3</sup>. It is clear that this last part of the Egyptian belief is quite like the Celtic conception of *Samain* as we have seen Ailell and Medb celebrating it in their palace at Cruachan.

Mr. Borlase<sup>4</sup> has drawn attention to the great resemblance

1. *Le Cycle Myth. Irl.*, p. 102.

2. The crocodile as the mystic symbol of *Sitou* is one key to unlock the mysteries of what eminent Egyptologists have erroneously called animal-worship, — erroneously because they have interpreted literally what can only be interpreted symbolically : the crocodile is called the « son of *Sitou* » in the *Papyrus magique* (Harris, pl. VI, ll. 8-9); and as the waters seem to swallow the sun as it sinks below the horizon, so the crocodile as *Sitou* representing the waters swallows the Children of Osiris, as the Egyptians called themselves. On the other hand, Osiris is typified by the white-bull, — in many nations the sun emblem, — white being the emblem of purity and light, while the powers of the bull represent the masculinity of the sun which impregnates all nature — always thought of as feminine — with life germs.

3. Cf. Maspero, Intro., *Les Contes Populaires de l'Égypte Ancienne*.

4. *The Dolmens of Ireland*, vol. III, p. 854.

1. See l'Abbe Godescard's *Vies des Saints*, t. X, *La Toussaint*.

2. See *Folk-Lore*, III, p. 506. The Bodleian *Dinnshenchas* seem to date from the end of the 14<sup>th</sup> or from the early 15<sup>th</sup> century.

3. See Maspero, Intro., *Les Contes Populaires de l'Égypte Ancienne*.

between the Feast of *Samain* when the dead returned to visit their friends and to be entertained — for example as in Brittany — and the beautiful festivals formerly held in the Sinto temples of Japan. Thus at Nikko thousands of lanterns were lighted, « each one representing the spirit of an ancestor, and there was masquerading and revelry for the entertainment of the visiting spirits. » It shows how much all religions are alike.

Each year the Roman peoples dedicated two days to the honoring of the Dead. On the first day called the *Feralia*<sup>4</sup>, all Romans were supposed to remain within their own homes. The sanctuaries of all the gods were closed and all ceremony suspended. The only sacrifices made at such a time were to the dead, and to the gods of the dead in the underworld; and all manes were appeased by food offerings of meats and cakes. The second day was called *Cara Cognatio*<sup>4</sup> and was a time of family reunions and feasting. Of it Ovid has said, « After the visit to the tombs and to the ancestors who are no longer (among us), it is pleasant to turn towards the living; after the loss of so many, it is pleasant to behold those who remain of our blood and to know the progress of our descendants<sup>4</sup>. » And the Greeks also had their feasts for the dead<sup>4</sup>.

#### CONCLUSION

The ancient Celtic cult of stones, waters, trees, and fairies still existing under cover of Christianity directly sustains our Psychical Theory; and the persistence of the ancient Celtic cult of the dead, as illustrated in the survival of *Samain* in its modern forms and perhaps best seen now among the Bretons, goes far to sustain the opinion of Ernest Renan who declared in his admirable *Essais* that of all peoples the Celts, as the Romans also recorded, have precise ideas about death. And thus it is that the Celts at this moment as a nation are the most spiritually conscious in the West. To think of them as materialists is impossible. Since the time

4. Cf. Lefèvre, *Rev. Trad. Pop.* IX, pp. 195-209.

of Patrick and Columba the Gaels have been the missionaries of Europe; and as Caesar asserts, the Druids were the ancient teachers of the Gauls, no less than of all Britain. And the mysteries of life and death are the key-note of all things really Celtic, even of the great literature of Arthur, Cuchulainn, and Finn, now stirring the intellectual world.

## SECTION III

## THE CULT OF GODS, SPIRITS, FAIRIES, AND THE DEAD

## CHAPTER IX

## THE TESTIMONY OF CHRISTIANITY

Christianized paganism — Purgatory according to Folk-Lore — Rites like in the Mysteries — Purgatory as Fairy-Land — Purgatory psychologically considered — Origin of purgatorial doctrine pre-Christian — Celtic and Roman feasts of dead shaped Christian ones — Fundamental unity of Mythologies, Religions, and the Fairy-Faith.

The best evidence offered by Christianity to support our Psychical Theory comes chiefly from what we designate as the survivals of transformed paganism within the Church. Various pagan cults have been more appropriately considered under Paganism; and in this Chapter we propose to examine principally the famous Purgatory of St. Patrick, and the Christian rites in honor of the Dead.

ST. PATRICK'S PURGATORY<sup>1</sup>

In the south of County Donegal, in Ireland, amid treeless mountains and moorlands lies Lough Derg or the Red Lake, containing an island which has long been famous throughout Christendom as the site of St. Patrick's Purgatory. And today more than in the Middle Ages it is the goal of thousands of pious pilgrims who repair thither to be purified of the accumulated sins of a lifetime. In this age of commercialism the picture is an interesting and a happy one, no matter what the changing voices of the many may have to say about it.

1. For much of the matter herein set forth the author is directly indebted to *St. Patrick's Purgatory*, by Thomas Wright.

The lake was not always called the Red Lake, for legend declares it to have been Lough Fin or Fin Mac Coul's Lake before Patrick reached its shores, and many a weird fairy-tale about it is still repeated by the Irish-folk in its neighborhood. For us this is important, because we see in these facts certain elements to indicate that the lake in pagan times was considered strange and mysterious; and, from the folklore point of view, it is very probable that in pre-historic times Fin Mac Coul's Lake was venerated as sacred and the cave, which then existed on the island, used as a place for the celebration of pagan mysteries such as we suppose were celebrated in New Grange. And these rites survive, according to our belief, though much corrupted, in the ordeals and ceremonies of the modern Christian Purgatory of St. Patrick. Just as the cults of stones, trees, fountains, lakes, and waters, were absorbed by the new religion so were all cults rendered in pagan times to Finn Mac Coul's Lake and initiatory rites within the island-cave. Though the present location of the Purgatory seems not to be the original place of the old Celtic cults, there having been a change from one island to another, the practices surviving apparently have not been much affected.

Since Wright's Purgatory is a rather rare book now, we quote from it in full the ceremonies which Patrick ordered observed by all penitents before entering the cave<sup>1</sup>. For a long time these rules were strictly carried out :

« The visitor must first go to the bishop of the diocese, declare to him that he came of his own free will, and request of him permission to make the pilgrimage. The bishop warned him against venturing any further in his design, and represented to him the perils of his undertaking; but if the pilgrim still remained steadfast in his purpose, he gave him a recommendatory letter to the prior of the island. The prior again tried to dissuade him from his design by the same arguments that had been previously urged by the bishop. If, however, the pilgrim still remained steadfast, he was taken into the church to spend there fifteen days in fasting and

1. See pp. 67-68.



praying. After this the mass was celebrated, the holy communion administered to him, and holy-water sprinkled over him, and he was led in procession with reading of litanies to the entrance of the purgatory, where a third attempt was made to dissuade him from entering. If he still persisted, the prior allowed him to enter the cave, after he had received the benediction of the priests, and, in entering, he commended himself to their prayers, and made the sign of the cross on his forehead with his own hand. The prior then made fast the door, and opened it not again till the next morning, when, if the penitent were there, he was taken out and led with great joy to the church, and, after fifteen day's watching and praying, was dismissed. If he was not found when the door was opened, it was understood that he had perished in his pilgrimage through purgatory; the door was closed again, and he was never afterwards mentioned. »

As Wright observes, how much these ceremonies resemble those conducted by the ancient Greeks when neophytes for initiation entered the cave of Trophonius; and we may add, how much they resemble rites preliminary to the initiatory rites of the Greater Mysteries from what little we know of these Mysteries. In the literary evidence concerning New Grange as a spirit-temple there is good reason for supposing similar spirit-temples existed in other parts of Ireland as well; and taking Lough Derg to be a sacred lake, its island-cave is a most appropriate place for such a temple.

In the poem of *Owayne Miles*<sup>1</sup> we find a poetical description quite comparable to that of Virgil concerning Aeneas on his initiatory journey to Hades. The poem records how Sir Owain was locked in the cave, and, how after a short time he began to penetrate its depths. He had but little light and this by degrees disappeared leaving him in total darkness. Then a strange twilight appeared. He went on to a hall and there met fifteen men clad in white and with heads shaven after the manner of ecclesiastics. One of them told Owain what things he would have to suffer in his pilgrimage, how unclean spirits would attack him, and by what means

1. See Wright's *Purgatory*, p. 69.

he could withstand them. Then the fifteen men left the knight alone, and soon all sorts of demons and ghosts and spirits surrounded him, and he was led on from one torture and trial to another by different companies of fiends (In the original Latin legend there were four fields of punishment). Finally Owain came to a magic bridge which appeared safe and wide, but when he reached the middle of it all the fiends and demons and unclean spirits raised so horrible a yell that he almost fell into the chasm below. He however reached the other shore and the power of the devils ceased. Before him was a celestial city, and the perfumed air which was wafted from it was so ravishing that he forgot all his pains and sorrows. A procession came to Owain and welcoming him led him into the paradise where Adam and Eve dwelt before they had eaten the apple. Food was offered to the knight and when he had eaten of it he had no desire to return to earth, but he was told that it was necessary to live out his natural life in the world and to leave his flesh and bones behind him before beginning the heavenly existence. So he began his return journey to the cave's entrance, by a short and pleasant way. He again passed the fifteen men clad in white who revealed what things the future had in store for him; and reaching the door safely, awaited there till morning. Then he was taken out, congratulated, and invited to remain with the priests for fifteen days.

Here we have clearly enough many of the essential features of the underworld: there is the mystic bridge which when crossed guarantees the traveller against evil spirits just as in Ireland a peasant believes himself safe when fairies are pursuing him if he can only cross a bridge or stream. The celestial city is both like the Christian Heaven and the *Sidhe*-world. A strange mention is that of the apple. It indicates even a possible relation between the apple which Eve plucked in the Garden of Eden and the magic apple Fairy-women use as a bait to draw mortals to the Celtic Otherworld. And we know that there were apple trees both in Avalon and in the under-ground palaces of the Tuatha De Danann. The eating of angel food by Owain has an effect quite like that of eating food in fairy-land; but Owain, by Christian influence, is sent

back on earth to die « that death which the king of Heaven hath ordained, » as Patrick said of the prince whom he saved from the *Sidhe*-folk.

In the face of all the legends told of pilgrims who have been in Patrick's Purgatory, it seems that either through religious frenzy like that produced in Protestant revivals, or else through some strange influence due to the cave itself after the preliminary disciplines, some of the pilgrims have had most unusual psychic experiences. Those who have experienced fasting and a rigorous life for a prescribed period affirm that there results a changed condition, physical, mental, and spiritual, so that it is very probable that the Christian pilgrims to the Purgatory like the pagan pilgrims who « fasted on » the Tuatha De Danann in New Grange, were in good condition to receive impressions of a psychical nature such as the Society for Psychical Research is beginning to believe are by no means rare to people susceptible to them. The preparations which neophytes for ancient initiation had to undergo were even more rigorous, for they were expected to leave their physical bodies, while entranced, and in reality enter the purgatorial state, which, as we hold, is within the subjective realm and from which originate most psychic phenomena. And no doubt after so long a period of spiritual discipline as St. Patrick prescribed, the Christian penitent felt a new strength when he came out from the cave and beheld once again the light of day, for his penances had aroused in him, to some extent at least, that unaccustomed part of himself which Psychology would call the sub-consciousness. Just as a runner by unusual physical exertion draws on a reserve store of physical energy never drawn upon under ordinary circumstances and thus gains his « second wind, » so a pilgrim or saint by unusual mental and spiritual exertions may draw on a reserve store of mental and spiritual energy never drawn upon under ordinary conditions and thus gain spiritual consciousness, illumination, or ecstasy. In the case of a convinced materialist who denies the existence of this spiritual sub-consciousness because he has never aroused it, it remains totally dormant in him and he dies confirmed in his beliefs. It is the province of all relig-

ions, speaking from the standpoint of psychology, to arouse in man this unaccustomed part of himself — where his real power and divinity lie sleeping — and cause it to act, so that, as in ancient initiations, universal religious facts become based on experience rather than on faith. With a good sound course of religious gymnastics for everybody, we believe that more people would understand the Fairy-Races, and there would be no materialists or deniers of human immortality. As an athlete trains to run, so a prophet must train to *see*. It is our opinion, therefore, that like Spiritualists in spiritualistic *séances*, pilgrims in St. Patrick's Purgatory have had genuine psychical experience more or less definite according to the psychical development of the penitent.

A curious story, in which king Arthur himself is made to visit St. Patrick's Purgatory, published during the sixteenth century by a learned Frenchman, Stephanus Forcatulus, shows how certain a relation there is between Purgatory and the Greek or Roman Hades. Arthur, it is said, leaving the light behind him descended into the cave by a rough and steep road. « For they say that this cave is an entrance to the shades, or at least to purgatory, where poor sinners may get their offences washed out, and return again rejoicing to the light of day. But Forcatulus adds that « I have learnt from certain serious commentaries of Merlin, that Gawain, his master of horse, called Arthur back, and dissuaded him from examining further the horrid cave in which was heard the sound of falling water which emitted a sulphureous smell, and of voices lamenting as it were for the loss of their bodies<sup>1</sup>. »

As Wright has shown, the origin of Purgatory in the Roman Church is very obscure. And, as to the location of Purgatory, Roman Theology confesses it has nothing certain to say<sup>2</sup>. The natural conclusion, as we suggested in our study of Re-birth, must be that the Irish doctrine of the Otherworld in all its aspects, but especially as the underground world of the *Sidhe* or Fairy-folk, combined with the pagan Roman doctrine of

1. See Wright's *Purgatory*, p. 63.

2. See Bergier's *Dict. de Théol., Purgatoire*.

Hades in St. Patrick's Purgatory, and hence gave rise to the modern Christian doctrine of Purgatory.

The metrical romance of *Orfeo and Herodys* in *Ritson's Collection of Metrical Romances*<sup>1</sup> illustrates how in Britain, and Britain — even England — is more Celtic than Saxon, the Grecian Hell or Hades is turned into the Celtic Fairy-Land. This is quite a contrary process; and for us it is highly significant. It shows that in Britain at the time the romance was written there was no essential difference between the underworld of fairies and the underworld of shades. Pluto's realm and the realm where fairy-kings and fairy-queens held high revelry were the same. The difference is this: Hades was an Egyptian and in turn a Greek conception, while Fairy-Land was a Celtic conception; they differ as the imagination at work on a philosophical doctrine differs among the three peoples, and not otherwise.

#### CHRISTIAN RITES IN HONOR OF THE DEAD

The Christian Fête in Commemoration of the Dead, according to its history, is clearly enough an adaptation from paganism; and with so many influential Irish ecclesiastics, or else their disciples educated in the Celtic monasteries of Britain and Ireland, in the Church during the early centuries, there is a strong probability that the Feast of *Samain* had something to do with shaping the modern feast, as we have suggested in the preceding Chapter, for both alike originally fell on the first of November. Roman Catholic writers record that it was St. Odilon, abbot of Cluny, who instituted in 998 in all his congregations the Fête in Commemoration of the Dead, and fixed its anniversary for the first of November; and that this fête was quickly adopted by all the churches of the East<sup>1</sup>. In the Roman Church to-day both the first and second of November are holy days dedicated to the dead. The first day is the Fête of All the Saints (La Toussaint). And here is how this Fête is said to have originated: the Roman Pantheon

1. See Wright's *Purgatory*, pp. 81-2.

2. See Godescard's *Vies des Saints*, t. XI, p. 32.

— Pantheon meaning the residence of all the gods — was dedicated to Jupiter-the-Avenger, and when Christianity triumphed, the pagan images were overthrown and there was thereupon originally established in place of the cult of all the gods, the Fête of all the Saints<sup>1</sup>. Why *La Toussaint* should have become a feast of the dead would be difficult to say unless we admit the ancient Celtic feast of the dead as having amalgamated with it. This we believe is what took place; for the Fête in Commemoration of the Dead established by St. Odilon to fall on November first in direct accord with *Samain* or Hallowe'en was at some later period displaced and is now celebrated on the second of November.

Likewise prayers and masses for the dead which annually receive emphasis on the first two days of November, seem to have had their origin in pre-Christian cults. According to Mosheim in his *Histoire ecclésiastique*<sup>2</sup>, the usage of giving the Sacrament at the tombs of martyrs and at funerals was introduced during the fourth century and that from this usage the masses for the saints and for the dead originated in the eighth century. Prior to the fourth century we find the newly converted Christians in all parts of Celtic Europe and in many countries non-Celtic still rendering a cult to ancestral spirits, making food offerings at the tombs of heroes, and strictly observing the very ancient November feast, or its equivalent, in honor of the dead. And, then, gradually, in the course of four centuries, the character of the Christian cults and feasts of the saints and of the dead seem to have been determined.

The following citations will serve to illustrate the nature of Christian rites in honor of the dead:

In the *Lebar Brecc*<sup>3</sup> it is said that « There is nothing which one does on behalf of the soul of him who has died that doth not help it, both prayer on knees, and abstinence, and singing requiems, and frequent blessings. Sons are bound to do penance for their deceased parents. A full

1. See Godescard's *Vies des Saints*, t. XI, pp. 1, 2.

2. Part II, sec. 4; c. 4, par. 8; Cf. Bergler's *Dict. de Théol.*, IV, p. 322.

3. P. 114, l. 19; in Steke's *Tripartite Life*, Intro., p. 194.



year, now, was Maedóc of Ferns, with his whole community, on bread and water, after loosing from hell the soul of Brandub son of Echaid. »

According to St. Augustine, the souls of the dead are solaced by the piety of their living friends when this expresses itself through sacrifice made by the Church<sup>1</sup>; St. Ephrem commanded his friends not to forget him after death, but to give proofs of their charity in offering for the repose of his soul alms, prayers, and sacrifices, especially on the thirtieth day<sup>2</sup>; Constantine the Great wished to be interred under the Church of the Apostles in order that his soul might be benefitted by the prayers offered to the saints, by the mystic sacrifice, and by the holy communion<sup>3</sup>. Such prayers and sacrifices for the dead were offered by the Church sometimes during thirty and even forty days, those offered on the third, the seventh, and the thirtieth day being the most solemn<sup>4</sup>. The history of the venerable Bede, the letters of St. Boniface, of St. Lul prove that even in the ancient Anglican church prayers were offered up for the souls of the dead<sup>5</sup>; and a council of bishops held at Canterbury in 816 ordered « that immediately after the death of a bishop there shall be made for him alms and prayers<sup>5</sup>. »

And, as is evident from the preceding Chapter, all these fêtes, rites, or observances of Christianity hold a relation more or less direct with paganism and thus to ancient Celtic cults and sacrifice offered to the dead, to spirits, and to the Tuatha De Danann or Fairies; for in all evolutionary growth there can be nothing more, even in religion, than the building up of the new upon the old. The truth of this is discovered in the basic agreement or unity of all great religions as they have been expounded originally by their Founders, the Divine Teachers of our Race. And the same set of ideas which operated among the Celts to create their Fairy-Mythology, —

1. Godescard's *Vies des Saints*, XI, *La Commém. des Morts*, quoted from *Euchiridion*, C. 110.

2. *Ibid.*, quoted from *Test. of St. Ephrem*, t. II, ed. Vatican, pp. 230-6.

3. *Ibid.*, quoted from *Euseb., de Vita Constanti*, liv. IV. Chap. LX. LXX.

4. *Ibid.*, quoted from *St. Ambroise, de obitu Theodosii*, n. 3, t. II, p. 1197.

5. *Ibid.*, XI, pp. 31-32.

ideas arising out of a belief in or knowledge of the one universal Realm of Spirit and its various orders of invisible inhabitants, — gave the Egyptians, the Indians, the Greeks, the Romans, the Teutons, the Mexicans, the Peruvians, and all nations their respective mythologies and religions; and we moderns are « the heirs of all the ages. »

## SECTION IV

### THE FAIRY-FAITH RECONSTRUCTED

#### CHAPTER X

##### ACCORDING TO METAPHYSICAL PHILOSOPHY<sup>1</sup>

Gods and Daemons to Ancients same as Gods and Fairies to Celts — Magic among Ancients and Celts the controlling of fairy-like beings — Socrates' and Jeanne d'Arc's statements agree — Daemon-Tribes correspond to Fairy-Tribes — Sacrifice to Gods and Daemons among Ancients same as to Gods and Fairies among Celts — Plato's testimony — Fairy-Tribes of Mediaeval Occultism same as Celtic Fairy-Tribes.

Among the Greeks and Romans<sup>1</sup> — and the same can be said of most great nations of antiquity<sup>1</sup> — it was an unquestioned belief that innumerable gods, placed in hierarchies, form an unbroken spiritual chain at the lowest end of which stands man and at the highest the incomprehensible supreme Deity. These gods, having their abodes throughout the Universe, act as the agents of the Unknown God, directing the operation of His cosmic laws and animating every star and planet. And inferior to these gods, and to man also, the ancients believed there are innumerable hosts of invisible beings which they called daemons, genii, and spirits, which, acting as the servants of the gods, control, and thus in a secondary sense create, all the minor phenomena of inanimate and animate nature, such as tempests, atmospheric disturbances generally, the failure of crops or their abundance,

1. See : Apullée, *De Deo Socratis*; Cicéron, *De Natura Deorum* (lib. I); Jamblique, *De Mystertis Aegypt.*, *Chaldaeor.*, *Assyrior*; Plato, *Timea*, *Banquet*, *Politics*, *Republic*, II, III, X. (Jowett's trans., Oxford); Plutarch, *Oracles Which Have Ceased*, *The Daemon of Socrates*, *Isis and Osiris*, *Loco Supra*; Proclus, *Commentarius in Platonis Alcibiada*, I. For much of the matter drawn from these works I am indebted to Lelut's *Du Démon de Socrate*.

maladies and their cure, good and evil passions in men, wars and peace, and all the blessings and curses which effect the purely human life.

#### MAGIC WHITE AND BLACK

Man being of the god-race and thus superior to these lower, servile entities could like the gods control them — if an adept in the magical sciences; for Magic about which so much has been written and about which so little has been understood by the masses of the people, in ancient, mediaeval, and modern times, is nothing more than the controlling of daemons, genii, shades, and all sorts of secondary spirits and elementals by men specially trained for that purpose. Sufficient records are extant to make it evident that the fundamental training of Egyptian, Indian, Assyrian, Greek, Roman, and Druid priests was in the magical or occult sciences. Pliny in his *Natural History* says<sup>1</sup>, « In Britain the magical arts are cultivated with such astonishing success, and so many ceremonies of this day, that the Britons seem to be capable of instructing even the Persians themselves in these arts. » Herein we maintain is direct evidence that the Celtic Fairy-Faith considered in its true psychic nature has been directly shaped by the ancient Celtic religion; and, as our witness from the Isle of Skye so clearly set forth, that it originated among a cultured class of the Celts more than among the peasants. And in accord with this evidence, Prof. Georges Dottin who has made a special study of the historical records concerning druidism writes : « The druids of Ireland appear to us above all as magicians, and prophets. They foretell the future, they interpret the secret will of the *fées* (fairies), they cast lots<sup>2</sup>. » Thus in spite of the folk and Christian reshaping which the belief in Fairies has had to endure, its origin is easily enough discerned even in its modern form so covered over with accretions foreign to its primal character.

1. Chap. I, l. 30.

2. Cf. p. 44, *La Religion des Celtes*, par Georges Dottin.

Magic was the supreme science, because it raised its adepts out of the ordinary levels of humanity to a close relationship with the gods and creative powers. Nor was it a science to be had for the asking, « for many were the wand-bearers and few the chosen. » Roman writers tell us that neophytes for the druidic priesthood often spent twenty years in severe study and training before deemed fit to be called Druids. We need not, however, in this study enter into an exposition of the ordeals and trials of candidates seeking magical training, or else initiation into the Mysteries. There were always two schools to which they could apply, directly opposed in their government and policy, — the school of white magic and the school of black magic, the former being a school in which magical powers were used in religious rites and always for good ends, the latter a school in which all magical powers were used for wholly selfish and evil ends. In both schools the preliminary training was the same; that is to say, the first thing taught to the neophyte was self-control. Until he proved himself absolutely his own master, until his teachers were certain that he could not be dominated by another will or any outside or psychic influences, then for the first time he was permitted to exercise his own iron will in controlling daemons, genii, spirits, ghosts, and all the elemental hosts of the air, — either as a white magician, or as a black magician<sup>1</sup>.

According to the magical sciences it was held, and is held now, as one can discover in modern India, that by formulas of invocation, by chants, by magic sounds, by music, these invisible beings can be made to obey the will of the magician even as they obey the will of the gods. The calling up of the dead and talking with them is called necromancy; the foretelling coming events or things hidden like the outcome of a battle, divination or augury; to direct charms against children so as to prevent their growing is known as fascination; to cause any ill fortune or death to fall upon another person

1. The neo-Platonists generally, including Porphyre, Julien, Jamblique, and Maxime, being persuaded of man's power to call up and to control spirits, called White Magic *theurgy*, or the invoking of good spirits, and the reverse *goëty*, or the calling up and controlling of evil spirits for criminal purposes.

by magic is sorcery; to excite the sexual passions of man or woman for vile ends, magical mixtures called philtres are used. Almost all these definitions apply to the practices of black-magic. But the great schools known as the Mysteries were of white magic — in so far as they practised the art; and such men as Pythagoras, Plato and Aeschylus<sup>1</sup> who are supposed to have been initiated into them always held them in the highest reverence, though prohibited from directly communicating anything of their esoteric teachings concerning the origin and destiny of man, the nature of the gods, and the constitution of the universe and its laws<sup>2</sup>.

#### DAEMONS ACCORDING TO SOCRATES

In the *Banquet of Plato*, the question is asked Socrates, « What is the function of a daemon? » And this is his answer: « To be the interpreter and the intermediary between the gods and men, carrying to the heavens the vows and the sacrifices of men, and carrying back to men the commands of the gods and the recompenses which they accord to them for their sacrifices. The daemons maintain the harmony of these two spheres; they are the bond which unifies the universe. It is from them that proceed all the science of divination and the skill of priests in relation to sacrifices, to initiations, to enchantments, to prophecies, and to magic. God does not manifest himself directly to man, and it is by the intermediary service of daemons that the gods have relation with men and speak to them, either during wakefulness, or during sleep. He who is wise in all these things is a man daemonic or inspired. »

And it was directly by these gods that Socrates declared himself inspired, when, — like Jeanne d'Arc on trial also for publicly proclaiming a belief said to be in conflict with the religion of the State, a belief in fairies and invisible beings whom she called Saints, — he stood before that creed-bound jury of Athenians. And this is his testimony, which as he

1. *Prometheus*, the great drama, is thought to present in a veiled manner some of the teachings or rites of the Mysteries.

2. See Plato's *Republic*, II.



himself foretold will echo down the ages as the triumph of philosophic and psychic truth over the denseness of human ignorance and materialism: « In truth, O Athenians, how is it possible to accuse me of introducing new divinities, because I say that a voice of god indicates to me that which is necessary to do? \* \* \* The priestess of Delphi does she not announce by the voice of oracles that which she has of god? »

« I do not act otherwise than to carry out the wish which the god (Apollo) has expressed to me by the voice of oracles, by that of dreams, and by all the like means that any other celestial power has ever employed to communicate his will to a mortal. \* \* \* Behold, O my judges (for I am able now to call you by that name), the extraordinary thing which has happened to me to-day. That prophetic voice of the daemon, which in all my life has never failed to make itself heard by me; which, on the slightest occasions, has never failed to turn me from that evil which I am about to do, to-day when there comes to me, as you see, things which one might certainly think to be the greatest of evils, this god has kept silent. \* \* \* What can be the cause of this? I am going to tell you. That which has come to me is, in all probability, a good; and you are undoubtedly mistaken in thinking that death may be an evil ».

#### DAEMON-TRIBES AND FAIRY-TRIBES COMPARED

The race of daemons according to the Greek and Roman philosophers are said to have been born as the result of the union of gods with the daughters of men<sup>3</sup>, and to be formed of the air the purest and most fluid. They are immortal like the gods, but subject to the passions of men. Maxim of Tyre has said that there exist millions of them<sup>4</sup>. Their duties are not only to act as messengers between gods and mortals, but it is they who create prophetic dreams, who are the agents in auspices, moving the entrails of the slain animals, directing

1. *Apoi. Xen.*, XII.

3. Plato's *Apology*; Cf. Lélut's *Le Démon de Socrate*, p. 125.

2. Plato's *Apology*.

4. Plutarque, *Loco supra*.

the flight of birds, and — like fairies — controlling tempests and thunder and lightning.

Certain kinds of these daemons, genii, nature-spirits, or even lower orders of gods comparable to the Tuatha De Danann, were thought to have their abode here on earth, some in sacred trees, others in fountains, springs, lakes, rivers, or places where there was verdant grass; and these the Greek people called *νύμφαι*<sup>1</sup>, « nymphes, » or simply *κόραι*, « maidens. » These nymphs, possessed of most wonderful beauty, were much given to singing and dancing and merry-making quite like fairies, and it was their habit to entice beautiful young men, to entertain them most lavishly, and finally to lead them to ruin. One who had fallen under their fascination was said by the ancient Greeks to have been « struck by the nymphs » (*νυμφόληπτος*)<sup>2</sup>, or, as in the case of Cuchulainn on his sickbed, the Celts would say « fairy-struck. » Not only were these nymphs beautiful, but also like the fairy-women they were eternally young; and often when they fell in love with heroes they would entertain them in their sacred abodes and endow them while there with the nymph-youthfulness, as though it were in Avalon or in a *Sidhe-palace*<sup>3</sup>. It is said of Odysseus that he would have been immortal and ever-young if he had only remained with Calypso in her magic island-otherworld<sup>4</sup>.

In Celtic Britain, especially in Ireland and Scotland, the fairy-folk are often called the « good people; » in France and Brittany the *fées* are popularly known as *bonnes*, *bonnes-dames*, *bonnes et franches pucelles*; and these qualifications are evidently derived from or else parallel to the title *bonae* given to the Roman Fates and *puellae* given more often to the Roman nymphs than to the Fates. A type of a Roman *Fatae* may be seen in Egeria, who is sometimes described as a nymph, sometimes as a goddess, and who lives alone

1. Cf. *Iliad*, VI, 122; XX, 8; XXIV, 617.

2. See *Melusine*, X, p. 251.

3. Cf. *Folk-Lore Record*, II, pp. 1-18, *The Neo-Latin Fay*, by H. C. Coote.

4. *Ibid.*; *Odyssey*, V, 135, and seq.

in a cavern in a wood. She falls in love with king Numa, and admits him nightly to her wise and charming converse; and no mortal can behold them when together for they seem to be invisible. Mr. Coote says of her, « she is Calypso without her island, » like Avalon; and the same authority shows how the Romans recognized in the Greek nymphs their own Fatuae<sup>1</sup>. The various kinds of invisible beings called by the ancient metaphysicians daemons, genii, and gods, and by the Greek and Roman populace and poets, nymphs, dryads, Fatuae, and their relations, show certain and accurate parallels with mediaeval *fées*, elves, goblins, and nature-spirits, and equally again with the innumerable hosts of fairies in Celtic countries, — with brownies, leprechauns, pixies, corrigans, and elvish tribes generally, with the *fées*, the *morgans*, the water and wood sprites, the « good-folk, » the « people of peace, » the « gentry, » and the *Sidhe*-folk or the Tuatha De Danann.

Even as among the ancient Celts where sacrifices seem to have been made to the earth gods, the Tuatha De Danann, and as now in Ireland and Scotland libations of milk are poured to fairies or as food is offered to them in other ways, so likewise the ancients rendered sacrifices to the gods, daemons, genii, and nature-spirits. Such sacrifices, so essential a part of the Greek and Roman religions, were based on the belief, as stated by Porphyry in his *Treatise Concerning Abstinence*, that all the various orders of gods, demons, or genii enjoy as nourishment the odour of burnt offerings. And like the Fairy-Folk, the daemons of the air live not on the gross substance of food but on its finer invisible essences, rendered to them most easily on the altar-fire<sup>2</sup>. Socrates, Plato, Xenophon and the chief Greeks, as well as the Romans of a like metaphysical school unite in declaring the fundamental importance to the welfare of the State of regular sacrifices to

1. Cf. *Folk-Lore Record*, II, p. 3. *The Neo-Latin Fay*.

2. See Chap. II of our study; also Kirk's *Secret Commonwealth* (C. I), where it is said of the « good people » or fairies that their bodies are so « pliable thorough the Subtlety of the Spirits that agitate them, that they can make them appear or disappear att Pleasure. Some have Bodies or Vehicles so spongy, thin, and defect, that they are fed by only sucking into some fine spirituous Liquors, that pierce lyke pure Air and Oyl ».

the gods and to the daemons who control all natural phenomena, causing if not neglected abundant harvests and national prosperity. For unto the gods is due by right a part of all things which they give to man for his happiness.

The relation which the worship of ancestors held to that of the gods above, who are the Olympian Gods, the great Gods, and to the Gods below, who are the Gods of the Dead, and also to the daemons, and heroes or divine ancestors, is thus set forth by Plato in his *Laws*: « In the first place, we affirm that next after the Olympian Gods, and the Gods of the State, honour should be given to the Gods below. \* \* \* Next to these Gods, a wise man will do service to the daemons or spirits, and then to the heroes, and after them will follow the sacred places of private and ancestral Gods, having their ritual according to law. Next comes the honour of living parents<sup>1</sup>. »

#### THE FAIRY-TRIBES ACCORDING TO MEDIAEVAL OCCULTISM<sup>2</sup>

A rapid survey may now be made of the metaphysical philosophy of mediaeval Europe which, as the offspring of the more ancient ideas, was purposely obscured under alchemical terms so as to safeguard its professors against persecution, open discussion of occultism not being safe during the Middle Ages as it was among the Ancients and is now again in our own generation. Mediaeval occultists were quite scientific in their methods, for they divided all invisible beings into four distinct classes: the Angels, who are the gods of the ancients, were the highest; below them were the Devils or Demons, who are the fallen angels; the third class included all Elemental Spirits, like the daemons and genii, who are sub-human; and the fourth division comprised the Souls of the Dead, and the shades or « shells » of the dead.

1. Jowett's trans., vol. V, pp. 289-290; Greek text, *Laws*, B. IV.

2. General References: Hartmann's *Magic White and Black*; Watten's *The Occult Sciences*; Eliphas Levi, *Dogme et Rituel de la Haute Magie*; Paracelsus, etc.

For us, the third class is the most important : All its members are of four kinds accordingly as they inhabit one of the four chief elements. Thus those inhabiting the earth are called Gnomes. They are of pigmy stature and friendly to man, and, in Fairy-Lore, correspond to mine-haunting fairies or goblins, to pixies, corrigans, leprechauns, and such elves as live in rocks, caverns, or earth, — an important fact overlooked by supporters of the Pigmy Theory. Those inhabiting the air are called Sylphes, and correspond to most of the fairies who are not of the Tuatha De Danann or « gentry » type and who as a race are beautiful and graceful. They are quite like the fairies in Shakespeare's *Mid-Summer Night's Dream*; and especially like the aerials in *The Tempest*, which, according to Mr. Morton Luce, a commentator of the drama, seem to have been shaped by Shakespeare from his knowledge of Rosicrucian occultism, in which such spirits hold an important place. Those inhabiting the water are called Undines, and correspond exactly to the fairies who live in sacred fountains, lakes, or rivers. And the fourth kind, those inhabiting the fire are called Salamanders, and seldom appear in the Celtic Fairy-Faith : they are supreme in the elementary hierarchies. All these Elementals, who procreate after the manner of men, are said to have bodies « of an elastic semi-material essence, ethereal enough so as not to be detected by the physical sight, and they may change their forms according to certain laws <sup>1</sup>. » And Dr. Hartmann adds, « there are many witnesses to testify — if it were necessary — that such invisible but substantial and variously shaped beings exist, and that they, by the educated will of man, can be made conscious, intelligent, visible, and even useful to man. This assertion is supported by the testimony found in the writings of Rosicrucians, Cabbalists, Alchemists, and Adepts, as well as in the ancient books of wisdom of the East and in the Bible of the Christians <sup>1</sup>. » How all this parallels the Celtic Fairy-Faith is perfectly evident, and no comment of ours is necessary.

<sup>1</sup> Dr. Franz Hartmann, *Magic White and Black*, p. 96.

## SECTION IV

### THE FAIRY-FAITH RECONSTRUCTED

#### CHAPTER XI

##### ACCORDING TO RELIGION

Christian and pagan Spiritual-Hierarchies like Fairy-Hierarchies : the Trinity ; Good Angels ; Fallen Angels or Demons ; Souls of the Dead — Exorcism Christian and pagan : against Spirits, Demons, and Fairies — Christianity like Zoroastrianism — Diseases cured by Exorcism — Magic and Witchcraft — Irish Angels like Fairies.

Latin Christianity offers the best vantage ground from which to take our bearings, both because it has directly influenced all the chief Celtic peoples and thus the Fairy-Faith, and because it maintains in itself, unlike Protestantism, the unbroken traditions and doctrines of the primitive Church, and these in turn relate themselves to pagan beliefs and offer the best parallels with present non-Christian ones. To begin with, we shall try to see how the spiritual hierarchies of the Christian religion compare with those we have just considered.

##### SPIRITUAL HIERARCHIES OF CHRISTIANITY

We may with more or less exactness divide the various orders of divine and invisible beings recognized by Christianity into four classes, generally comparable to the four classes of spiritual beings recognized by the Ancients and by certain modern pagan religions. Thus the first class comprises the Trinity, — the Supreme God or Father, the Son, and the Holy Ghost. What the nature of the third person of the Trinity may be like, is by no means clear among theo-



logians nor do they agree in their conceptions of it. Dr. Whitley Stokes speaking of the doctrine of the Holy Ghost as taught by Patrick says : « He is invoked in a hymn by Mael-Isu to inhabit our bodies and our souls, and to protect us against danger, disease, devils, sins, and hell<sup>1</sup>. » Evidently among the early Irish Christians the Holy Ghost was regarded as a protecting divinity, and as such finds its parallels in non-Christian beliefs both ancient and modern, Celtic and non-Celtic. And the Christian Trinity itself is paralleled in many pagan religions : *i. e.* in Brahmanism and Buddhism; and its divine personages may be compared to the Unknown God and the Great Olympian Gods of the ancient Greeks.

The second class of spiritual beings according to Christianity are the Angels, who compare quite accurately in rank, nature, and function, with the orders of secondary gods of modern India, or to those of ancient Egypt, Greece, and Rome. Christian theology divides the Angels into three hierarchies, and each hierarchy into three orders or choirs. The first hierarchy is that of the seraphim, of the cherubim, and of the thrones; the second includes the dominations, the virtues, the powers; the third the principalities, the archangels, and the angels<sup>2</sup>. The Church believes that all these angelic beings were created in a state of grace and destined to eternal happiness, but that many because of pride and rebellion against God fell from their first estate and were cast into the infernal regions. Those who remained faithful were confirmed in the heavenly state and are the good angels.

The Angels of Christian theology are an order of invisible beings superior to man but inferior to the Trinity. As to their precise nature there is great difference of opinion : Tertullien, Origen, Clement of Alexandria, and others of the same school held that Angels are not purely spiritual, but clothed in material bodies so very refined and subtile that to us they seem immaterial; while St. Basile, St. Athanase, St. Cyrille, St. Gregory of Nysse, St. John Chrysostome, and other saints regarded Angels as beings altogether spiritual<sup>3</sup>.

1. *The Tripartite Life*, Intro., p. 162.

2. Cf. Bergier's *Dict. de Théol.*, t. I, Ange, pp. 102-3.

St. Augustine, of the former school, says that Angels appear to men « by taking, from the inferior elements which are more gross and corporeal, another body<sup>1</sup>. » And Tertullien has added that if they are thus able to transfigure themselves in a body which seems human, « they are able for a time to make themselves visible to men, and to communicate visibly with them<sup>2</sup>. » St. Thomas of the latter school, holding that Angels are always incorporeal, believed they only appear to men who are out of the body, or whose organs of sense are so changed that in the body they behold them in the spirit, or that the Angels present images which are in themselves reflections or shadows having no reality<sup>3</sup>. St. Ambroise says explicitly that it would be better « to reserve for the Holy Trinity alone the expression immaterial. » And he adds that « Nothing among all created beings is completely immaterial<sup>4</sup>. » St. Hilaire is of the opinion that there is nothing « among things visible nor among things invisible which is not corporeal. Even souls, whether during life or after death, preserve some sort of bodily substance<sup>5</sup>. »

Christianity teaches that a guardian angel is attached to each man and woman; and, accordingly, angels direct the course of human affairs; or certain places may be under the protection of angels, especially of the Archangel St. Michael who is the protector of the French nation. The pagan tumulus at Carnac, the sacred-fire mount on the Normandy coast, and many hills or high places in Britain, or in European countries are now dedicated to this Archangel, who, having led the hosts of God against the rebel hosts under Lucifer, is best able to maintain the supremacy of the Church in all such sacred spots since rescued from the control of the demons of paganism, or fallen angels. And in the Roman Church a regular cult is rendered to good angels<sup>6</sup>, who, like the gods of the Ancients, act as the intermediaries between the Trinity and man.

1. From *De Trinit.*, c. X, in Cardinal Bona's *Traité du Discernement des Esprits*.

2. From *De Carne Christi*, c. VI, in *ibid.*

3. Cf. Cardinal Bona's *Traité du Discernement des Esprits*, pp. 454-5.

4. From *Lib. II. De Abr.*, c. VIII, in Mirville's *Des Esprits*, I, p. 432.

5. From Canon V, in *Math.*, in Mirville's *Des Esprits*, I, p. 432.

6. Godescard's *Vies des Saints*, V, p. 146; and Bergier's *Dict. Théol.*, t. I, Ange.

The fallen angels form the third great class of invisible beings recognized by Christianity; and they correspond to the daemons, genii, and nature spirits of the Greeks and Romans, though in function they do not correspond, because their primal character has been so shaped by the Hebrew idea of the revolt in Heaven that instead of being the servants of the gods, or of the angels, they are their enemies, and against them eternal combat must be waged by the Trinity and good angels if men are to be saved. And this Hebrew-Christian idea of good and evil forces opposed, is paralleled in Zoroastrianism where the relation of good and bad angels is one of direct opposition in accord with Zoroaster's law of opposites. And it is among the fallen angels or demons that Celtic Catholicism has placed all the tribes of fairies<sup>1</sup>.

Concerning these fallen angels, demons, or fairies, Lactantius says, « These impure and lost spirits, are vagabonds over all the earth and they seek the destruction of men in order to be consoled for their own fallen state. Their power is such that they fill all the world with snares, delusions, artifices, and errors<sup>2</sup>. » In the Greek canons of the Fifth Church Council, as we have said in Chapter V, Origen was condemned for having taught among other things that Jesus Christ will undergo a second crucifixion so as to save the demons. And it is now said of the « gentry » that they expect final salvation the same as men<sup>3</sup>.

Though with similar bodies of an etherial-like matter, the appearances of demons were not always the same as the appearances of angels. Cardinal Bona holds that the angels appear only under the human form, while demons can appear either as men or as various kinds of animals — just as certain kinds of fairies. Or again that the demons may assume the semblances of unknown and monstrous phantoms to cause fear among us. Sometimes they represent themselves as the souls of the dead, or can even appear in the semblance of persons still living<sup>4</sup>. They may also be seen feigning different

1. See Chap. II of our Study.

2. From Lactance, Lib. II, c. XV, in Cardinal Bona's *Tratté du Discernement des Esprits*, p. 471.

3. See Chap. II of our Study, p. 46.

4. Cardinal Bona's *Tratté du Discernement des Esprits*.

kinds of images or substances and under such aspects continually changing their forms — again like fairies of the daemon order<sup>1</sup>.

The Church Fathers held, with the pagans, that daemons are corporeal beings, that they seek commerce with women, that they draw from the smoke of burnt offerings and from perfumes like incense a kind of nourishment. Among the Fathers holding these views were St. Justin, Tatien, Minutius-Felix, Athenagore, Tertullien, Julius-Firmicus, Origen, Synesius, Arnobe, St. Gregory of Nazianze, Lactancius, St. Jerome, and St. Augustine<sup>2</sup>. And through this and like direct influences of paganism have in part originated in the Christian Church such practices as are connected with exorcism, which the Roman theologians logically defend by the teachings of Jesus Christ concerning good and bad spirits and their powers in causing human ills and their expulsion.

Cyprian says : « These spirits lurk under the statues and consecrated images; they inspire the breasts of their prophets with their afflatus; animate the fibres of the entrails; direct the flight of birds; rule the lots; give efficacy to oracles; are always mixing up falsehood with truth; for they both deceive and are deceived<sup>3</sup>. » And Clement of Alexandria says : « It is evident, since they are demoniac spirits that they know some things more quickly and more perfectly than men, for they are not retarded in learning by the heaviness of a body<sup>4</sup>. »

As though speaking of fairies or corrigans, St. Francis de Sales has declared that there are demons in desert places as well as in towns<sup>5</sup>. Among the powers attributed to demons by Christian writers are those of disturbing nature and of exciting tempests : « They have sometimes troubled nature, and excited tempests which have filled the provinces with terror, and carried destruction throughout the entire universe<sup>6</sup>. »

1. See Chap. II of our Study.

2. Cf. Bergler's *Dict. de Théol.*, t. II, pp. 229-230.

3. From *On the Vanity of Idols*; cf. Nevius' *Demon Possession*, p. 294.

4. Cf., Nevius' *Demon Possession*, p. 295.

5. Collot's *L'Esprit de S. François de Sales*, p. 56 (Paris, 1743).

6. Godescard's *Vies des Saints*, X, note p. 33.

A few non-Christian ideas concerning demons may be offered; and it can be said generally that the belief in spirits, good like angels and evil like the demons, plays a fundamental part in almost every religion. Thus the devout Mohametan at the conclusion of his prayers makes salutations to the good and evil genii who surround him by bowing to the right and then to the left<sup>1</sup>. The Talmudists recorded the number of angels as 1, 064, 340, 000, 000, 000; and the demons as 7, 405, 926; and divided them all into ranks and classes<sup>2</sup>. This is the testimony of Abba Benjamin: « Were the eye permitted to see the malignant spirits, no creature could abide on account of them<sup>3</sup>. » Abaii said, « They are more numerous than we are, and they stand about us as the earth of the trenches surrounds the garden beds<sup>3</sup>; » and Rav Huna, that « Every one of us has 1, 000 on his left side and 10,000 on his right<sup>3</sup>. » According to Nevius in his *Demon Possession*, the most learned Chinese and those most free from superstitions equally with their nation « remain unshaken in their belief in the reality of demon possession. They do not consider man with his material body, the exclusive rational occupant of the earth. They believe in spirits, and in their view it is no more unnatural for an evil spirit to exist, and to act like an evil spirit, than for a man to be a man. » From an Anglo-Saxon law formulated by Withraed (690-725 A. D.) it is quite clear that the ancestors of modern Englishmen not only believed in demons, but worshipped them, as certain degenerate Parisians are said now to do, and offered them sacrifice: « If a husband, without his wife's knowledge, make an offering to devils, let him be liable in all his substance and his *heals-fang* (a penalty for being exempted from the pillory). If both made offerings to devils, let them be liable in their *heals-fang* and all their substance. If a *theow* make an offering to devils, let him make a *bót* of VI shillings or his hide<sup>4</sup>.

The fourth class of invisible beings, according to Christian-

1. Lenormant's *Chaldean Magic*, p. 144 (English trans., London, 1878).

2. Farrar's *Life of Christ*, vol. II, p. 466 (London, 1874).

3. P. I. Hershon, *The Pentateuch according to the Talmud*, p. 290 (London, 1883); cf. Nevius' *Demon Possession*, p. 38.

4. Secs. XII-XIII, *Ang. Sax. Law of Withraed*, in *Ang. Sax. Laws and Institutions*, 18; see *Mélusine*, X, p. 226.

ity, are the souls of the dead, the same as the fourth class recognized by the Ancients. Tertullien while by no means denying the apparitions of the dead, believes nevertheless that they are produced by the magic of demons and not by the souls<sup>1</sup>. St. Augustine was of the opinion that « often the living appear to others of the living during their sleep; » and after having reported actual apparitions of the dead to the living, asks, « why should we not believe it possible to see one who is dead during sleep in the same way that it is possible to see one who is living<sup>2</sup>. »

Cardinal Bona says he sees no essential difference between the souls of the damned and demons; though he would offer these means of distinguishing between the soul of a person not damned and a demon: If those who appear give a false or evil reason for appearing; if they reveal things curious and unnecessary, or which are better ignored; if they detest holy things and ceremonies, and benedictions of the church; if they have horror of the sign of the cross and of the name of Jesus; if they lie or are suspected of falsehood; if they take the form of an indecent body, and if they act immodestly; if they show a troubled spirit; if they have a downcast expression, are deformed, or ill-tempered; if they speak with a trembling, hoarse, confused, sombre voice and in an unknown tongue; if they cause torment, discomfiture or any uneasiness by their presence. And he advises that all spirits who are black, deformed or mutilated are evil; and that all apparitions under the form of women, of the Virgin and even of the saints ought to be suspected. The figures of beasts or of monsters, he adds, are always of demons<sup>3</sup>. And, also, demons may appear in the form of persons dead, demanding sacrifices, prayers, and pilgrimages<sup>3</sup>.

#### EXORCISMS

The subject of Exorcism in the Roman and to a less extent in the Protestant Church is a most extensive one. It lies at the

1. From *De Anima*, C LVII, in Cardinal Bona's *Traité du Discernement des Esprits*, p. 474.

2. From *De Cura pro mortuis*, C X-XI, in Cardinal Bona's *Traité du Discernement des Esprits*, pp. 474-80.

3. Cf. Cardinal Bona's *Traité du Discernement des Esprits*, pp. 479-80, and 472.



very foundation of many of the most important ceremonies of Christianity; and occupies an important place in pagan religions of the past and of the present. Wherever exorcism has been generally practised the professional exorcist was as important a personage as the modern doctor, for nearly all diseases were thought to be the result of demon obsession; and even now, not only among Christians, but among many other peoples or races, civilized or uncivilized, such as the Chinese, the East Indians, the American Indians, and most Africans, the expelling of demons from men and women, or from objects and places is a common practice.

Among the Jews in the time of Jesus exorcism was general, and Jesus himself practised it. From Mary Magdalene he drove out seven devils and restored her, from the insane man of Galilee he cast out a legion of devils and they entered into a herd of swine and the swine at once changed in nature by the obsession rushed into the sea and were drowned<sup>1</sup>. In Adamnan's *Life of Columba* it is said that « according to custom, » which in all probability was established in pagan times by the Druids and then maintained by their Christian descendants, it was usual to exorcise even a milk vessel before milking and the milk in it afterwards<sup>2</sup>. Thus Adamnan tells us that one day a youth, Columban by name, when he had finished milking, went to the door of St. Columba's cell carrying the pail full of new milk that *according to custom*, the Saint might exorcise it. When the holy man had made the sign of the cross in the air, the air « was greatly agitated, and the bar of the lid, driven through its two holes, was shot away to some distance; the lid fell to the ground, and most of the milk was spilled on the soil. » Then the Saint chided the youth, saying: « Thou hast done carelessly in thy work to-day; for thou hast not cast out the demon that was lurking in the bottom of the empty pail, by tracing on it, before pouring in the milk, the sign of the Lord's cross; and now not enduring, thou seest, the virtue of the sign, he has quickly fled away in terror, while at the same time the whole of the

1. *S. Luke*, VIII, 27-38, etc.

2. I am personally indebted to Mr. W. J. Watson, of Inverness, Scotland, for having directed my attention to this curious passage.

vessel has been violently shaken, and the milk spilled. Bring then the pail nearer to me, that I may bless it. » When the half-empty pail was blessed, in the same moment it was refilled with milk<sup>1</sup>. On another occasion, the Saint to destroy the practice of sorcery commanded Silnan, a famous socerer, to draw a vessel full of milk from a bull; and by his diabolical art Silnan drew the milk. Then Columba took it and said: « Now it shall be proved that this, which is supposed to be true milk, is not so, but is blood deprived of its colour by the fraud of demons to deceive men; and straightway the milky colour was turned into its own proper quality, that is, into blood. » And it is added that « The bull also, which for the space of one hour was at death's door, wasting and worn by a horrible emaciation, in being sprinkled with water blessed by the Saint, was cured with wonderful rapidity<sup>2</sup>. »

It is said of Patrick in the *Tripartite Life*<sup>3</sup> that « Once upon a time his fostermother went to milk the cow. He also went with her to drink a draught of new milk. Then the cow goes mad in the byre and killed five other kine: a demon, namely, entered her. There was great sadness on his fostermother, and she told him to bring the kine back to life. Then he brought the kine to life, so that they were whole, and he cured the mad one. So God's name and Patrick's were magnified thereby. » On another occasion, when demons came to Ireland in the form of black birds, quite after the manner of the Irish belief that fairies assume the form of crows<sup>4</sup>, the Celtic ire of Patrick was so aroused in trying to exorcise them out of the country that he threw his bell at them with such violence that it was cracked, and then he wept: « Now at the end of those forty day and forty nights (of Patrick's long fast) the mountain was filled with black birds, so that he knew not heaven nor earth. He sang maledictive psalms at them. They left him not because of this. Then his anger grew against them. He strikes his bell at them, so that the men of Ireland heard its voice, and he flung it at them, so that a gap broke

1. *Adaman's Life of S. Columba*, Book II, Chap. XVI.

2. *Adaman's Life of S. Columba*, Book II, Chap. XVII.

3. Stoke's translation, p. 13 of text.

4. See our Study, Chap. III, p. 150.

out of it, and that (bell) is *Brigit's Gaping*. Then Patrick weeps till his face and his chasuble in front of him were wet. No demon came to the land of Erin after that till the end of seven years and seven months and seven days and seven nights. Then the angel went to console Patrick and cleansed the chasuble, and brought white birds around the Rick, and they used to sing sweet melodies for him<sup>1</sup>. »

And to-day as in the times of Patrick and Colomba exorcism is practised in Ireland and in the Western Hebrides of Scotland by the clergy of the Roman Church against fairies, demons, or evil spirits, when a person is obsessed by them, — that is to say, « fairy-struck, » or when they have entered into some house or place; and on the Scotch mainland the Protestant Church has been known to practise it. Thus, a haunted house at Balehan, Perthshire, in which certain members of the Psychical Research Society had taken up summer quarters to « investigate, » was exorcised by the late Archbishop of Edinburgh assisted by a priest from Eriskay<sup>2</sup>.

Exorcism is thus defined in the *Dictionnaire de Théologie* (Roman Catholic) by L'Abbé Bergier<sup>3</sup>: « Exorcism, conjuration, prayer to God, and command given to the demon to depart from the body of persons possessed. » The same authority shows that exorcism has been a world-wide practice among pagans, and that all the polytheistic nations as well as their great philosophers have believed that the universe is peopled with spirits, genii or demons good and bad; and he thus defends its practice by the Church: « Far from condemning the opinion of the Jews, who attributed to the demon certain maladies, that divine Master has confirmed it. »

Among the nine orders of the Irish ecclesiastical organization of Patrick's time, one was composed of exorcists<sup>4</sup>. The official ceremony for the ordination of an exorcist in the Latin Church was established by the Fourth Council of Carthage, and is indicated in nearly all the ancient rituals. It consists in the bishop giving to the candidate the book of

exorcisms and saying as he does so: « Receive and understand this book, and have the power of laying hands upon demoniacs, whether they be baptized, or whether they be catechumens<sup>1</sup>. » By a decree of the Church Council of Orange, making men possessed of a demon ineligible to enter the priesthood<sup>2</sup>, it would seem that the number of demoniacs must have been very great. As to the efficacy of exorcisms, the church Fathers during the first four centuries when the Platonic philosophy was most influential in Christianity are agreed<sup>3</sup>.

Let us now examine modern exorcisms among Christians. The Sacrament of Baptism itself is an exorcism; and in the Roman Ritual where we can best study it, it is consciously performed as such<sup>4</sup>. Thus in the Exhortation preceding the rite the infant is called a slave of the demon, and by baptism is to be set free. The salt which is placed in the mouth of the infant by the priest during the ceremony has first been exorcised by special rites. Then there follows before the entrance to the baptismal fount a regular exorcism pronounced over the child: the priest taking some of his own saliva on the thumb of his right hand touches the child's ears and nostrils and commands the demon to depart out of the child. After this part of the ceremony is finished, with holy oil the priest makes on the child's forehead a sign of the cross. And, finally, in due order comes the actual baptism. And even after baptismal rites have expelled all obsessing demons, precautions are necessary against a re-obsession. St. Augustine has said that exorcisms of precaution ought to be performed over every Christian daily<sup>5</sup>. And it appears that faithful Catholics who each day employ holy-water in making the sign of the cross, and all Protestants who pray « lead us not into temptation, but deliver us from evil, » are employing such exorcisms<sup>6</sup>. The Roman Church has always made use of the sign of the cross, prayer, and holy-water to drive out or protect from demons. Thus, St. Gregory of Nazianze writes, « Arm

1. Stokes, *Tripartite Life*, text, p. 115.

2. For this fact I am personally indebted to Mrs. W. J. Watson, of Inverness, Scotland.

3. T. II, p. 541, etc.

4. Stoke's *Tripartite Life*, pp. 303, 305.

1. Bergier's *Dict. de Théol.*, t. II, p. 545.

2. *Ibid.*, t. II, p. 431.

3. *Ibid.*, t. II, p. 233.

4. See *Instruction sur le Rituel*, par l'Evêque de Toulon, t. III, pp. 1-16.

5. Mirville's *Des Esprits*, t. I, p. 456.

6. Cf. Godescard's *Vies des Saints*, t. XIII, pp. 254-266.

yourself with the sign of the cross which the demons fear, and before which they take their flight<sup>1</sup>; » and by the same sign, said St. Athanasius<sup>1</sup>, « All the illusions of the demon are dissipated and all his snares destroyed. » An eminent Catholic theologian writes, that saints who, since Jesus Christ, have been endowed with the power of driving out demons have always made use of the sign of the cross<sup>2</sup>. In the *Instruction sur le Rituel*<sup>3</sup>, it is said that water which has been blessed is particularly destined to be used against demons; in the *Apostolic Constitutions*, formulated near the end of the fourth century, holy-water is designated as a means of purification from sin and of putting the demon to flight<sup>4</sup>. And now-a-days when the priest passes through his congregation casting over them holy-water, it is as an exorcism of precaution; or when as in France each mourner at a grave casts holy-water over the corpse, it is undoubtedly — whether done consciously as such or not — to protect the soul of the deceased from demons who have as great power over the dead as over the living. Other forms of exorcism, too, are employed. For example, in the *Lebar Brecc*, it is said of the Holy Scripture that « By it the snares of devils and vices are expelled from every faithful one in the Church<sup>5</sup>. » And in view of all this direct testimony we believe that originally and fundamentally now the chief practices of Christians must be defined as exorcisms, so that like the religion of Zoroaster the religion of Jesus is founded upon the basic recognition of an eternal warfare between good and bad spirits for the control of Man.

The curing of diseases through Christian exorcism is by no means rare now, though it was common a few centuries ago. Thus in the eighteenth century, beginning with 1752 and till his death, Gassner, a Roman priest of Closterle, diocese of Coire, Germany, resolved to devote his life to curing people of obsessions, declaring that one third of maladies are so caused, and fixed his headquarters at Elwangen, Germany,

1. Cf. Godescard's *Vies des Saints*, t. XIII, pp. 254-266.

2. *Ibid.*, pp. 263-4.

3. Par Joly de Choin, Evêque de Toulon, t. I, p. 639.

4. Bergler's *Dict. de Théol.*, t. II, p. 335.

5. Stoke's *Tripartite Life*, Intro., p. 162.

and later at Ratisbone. His fame spread over many countries of Europe and he is said to have made 10,000 cures solely by exorcism<sup>1</sup>. And not only are human ills overcome by exorcism, but also the maladies of beasts : here at Carnac, on September 13<sup>th</sup>, there is celebrated a fête in honor of St. Cornely, the patron saint of the country and the saint who presides over domestic animals, and if there is a cow, or horse, or even a sheep suffering from some ailment which will not yield to medicine, its owner leads it to the church door beneath the saint's statue and the priest blesses it, and, as he does so, casts over it the exorcising holy-water. Until last year, when the fête was not celebrated for the first time in its history, a visitor at Carnac could behold this exorcism of animals, and no doubt will be able to do so in the future.

The Church Ritual designates two forms of Benediction for such animals, one form for those who are ordinarily diseased, and another for those suffering from some contagious malady. In each ceremony there comes first the sprinkling of the animal with holy-water, as it stand before the priest at the church door; and then there follows in Latin a direct invocation to God to bless the animal, « to extinguish in it all diabolical powers, » to defend its life, and to restore it to health<sup>2</sup>.

In 1868, according to Dr. Evans, an old cow-house in North Wales was torn down and in its walls was found a tin-box containing an exorcist's formula. The box and its enclosed manuscript had been hidden there some years previously to ward off all evil spirits and witchcraft, for the cattle had been dying of some strange malady which no doctors could cure. Because of its unique nature and as an illustration of what Welsh exorcisms must have been like, we quote the contents of the manuscript both as to spelling and punctuation as checked by Sir John Rhys with the original, except the undecipherable symbols which come after the archangel's names :

✠ Lignum sanctae crucis defendat me a malis presentibus preteritis & futuris; interioribus & exterioribus ✠ ✠ Daniel

1. Mirville's *Des Esprits*, t. I, pp. 461-8.

2. *Instructions sur Le Rituel*, par Joly de Choin, Evêque de Toulon, t. III, pp. 276-7.





Europe and in New England<sup>1</sup>. A witch is defined in the Capital Code of Connecticut (1642), as one who « hath or consorteth with a familiar spirit<sup>2</sup>, » the Bible being the basic authority and especially the witch of Endor and Saul<sup>3</sup>. Witchcraft was based on the theory that living persons could control or be controlled by disembodied spirits for evil ends; and all black magicians, and « spirit mediums » were made liable to prosecution. Cotton Mather says in *The Wonders of the Invisible World*, that « To fix the Witchcraft on the Prisoner at the Bar, the first thing used was the testimony of the Bewitched. »

How the Church practically interpreted Witchcraft appears in the famous trial of Jeanne d'Arc, for while she lived she fell under the claws of religious and political persecution and was burned at the stake as a witch in Rouen, France, May 30, A. D. 1430; though now, in April, A. D. 1909, in justice, she is being made a saint. One of the first questions asked by Jeanne's inquisitors was « if she had any knowledge of those who went to the Sabbath with the fairies (or *fays*) ? or if she had not assisted at the assemblies held at the fountain of the fairies, near Domremy, around which dance malignant spirits ? » And another question exactly as recorded was this : « *Interrogée s'elle croiet point au devant de aujourduy, que les fées feussent mauvais esperis : respond qu'elle n'en sçavoit rien*<sup>4</sup>. »

#### IRISH ANGELS LIKE IRISH FAIRIES

The relation of the parts of this Chapter to the Fairy-Faith, have been suggested at each step, we think, and so we conclude with an episode quoted from Dr. Whitley Stokes' edition of *The Tripartite Life*<sup>5</sup>, thus very appropriately allowing Patrick to show us how Irish angels, quite like good house-haunting Irish fairies, or perhaps like the French ones referred to by

1. See Scott's *Demonology and Witchcraft* (Edinburgh).

2. Quoted from Nevius' *Demon Possession*, p. 300.

3. See I Sam XVIII, 10.

4. T. I, p. 178, Quicherat's *Procès de Condamnation et Réhabilitation de Jeanne d'Arc*.

5. Intro., p. 168, text, p. 15.

Cardinal Bona, will even cleanse a hearth : Once the reeve of the King (that is, of the Britons) went to announce to Patrick and his foster-mother that they should go to cleanse the hearth of the palace of Ail-Cluaide. Patrick and his foster-mother went. Then came the angel to Patrick; and thus he said to him : « Make prayer, and that work will not be necessary for thee. » Patrick prayed. Thereafter the angel cleansed the hearth. Then said Patrick : « Though all there is of firewood in Britain be burnt in this hearth, thereof will be no ashes on the morrow. » And this is still fulfilled.

## SECTION IV

## THE FAIRY-FAITH RECONSTRUCTED

## CHAPTER XII

## ACCORDING TO SCIENCE

Invisible physical embodiment possible — What is human consciousness? — Does it survive bodily death? — Dr. Wm. James postulates a Soul — Science of the future — Testimony from Australia — Myers agrees with Dr. Wm. James — M. Flammarion announces a psychic world — Sir Wm. Crookes convinced by psychic phenomena — Sir Oliver Lodge declares for human immortality — The answer by Indian psychologists — Exact results of Psychical Research prove Psychical Theory of Fairy-Faith — Psychical-phenomena scientifically observed, parallel fairy-phenomena — Demon-possession offers same evidence — Conclusion: our Theory scientific.

Throughout the development of this study we have frequently drawn parallels between the phenomena said to be produced by spirits in *séances* and the phenomena attributed to fairies, and now we shall attempt to see how our opinions accord with those set forth by modern science. Undoubtedly the first question which we must meet is this: Can consciousness, intelligence, will, or individuality such as we postulate for gods, daemons, genii, fairies, elementals, and souls of the dead, exist in an invisible state without the same kind of physical embodiment and brain possessed by men or animals?

Even without departing from the scientific conception of matter, this first question is easily answered; for of what is our own seemingly solid body composed? Let us see: an average adult man weighs 140 lbs., and of this about 104 lbs. are water or a combination of two gases — oxygen and hydrogen. The remaining 36 lbs. are made up of albumen, fibrine, caseine, gelatine, or organic substances composed

wholly of four gases in combination, — oxygen, nitrogen, hydrogen, and carbonic acid; there are a few salts or mineral substances which, too, are resolvable into gases; and, finally, gum, sugar, starch, and other chemical compounds, and all these we exhale during respiration as they are broken down by the fires of life in the form of carbonic acid and water — both again composed entirely of gases. And the air which man inhales is a combination of two gases — oxygen and nitrogen. Thus the whole physical man is nothing more than transformed gases<sup>1</sup>; and we know perfectly well that most gases are invisible and that not any of them are wholly visible. Here, then, we have reached the invisibility of matter, the « congealed air » of which the bodies of daemons, genii, and fairies are said to be formed.

As gross matter differs in degrees of fineness so do gases, and we might even say with the materialist, for the sake of bearing him company awhile, that all invisible bodies are material, that the astral forms of the dead, and even of gods are composed of matter of a rarity unknown to us on this plane. Mon. Camille Flammarion, the French astronomer says of the possibilities of material embodiment: « Terrestrial life is not the type of other lives. An unlimited diversity reigns in the universe. There are dwelling places where the weight is intense, where light is unknown, where touch, smell, and hearing are the only senses, where the optic nerve, not being formed, all beings are blind. There are other dwelling places where beings are so light and so slight that they would be invisible to earthly eyes, where senses of exquisite delicacy reveal to privileged beings sensations forbidden to terrestrial humanity<sup>1</sup>. »

We have next to face a more difficult question: Is the consciousness of man which we call life, simply a phenomenon of matter non-existent without a human physical brain, or does it continue to exist after the human body and brain are cold and motionless in death? This is the problem of the ages. Perhaps a few thoughts as aids to answer this second question may be suggested if we briefly consider the great

1. Cf. Camille Flammarion's writings on Immortality (English edition), to which I am greatly indebted here and in some things which follow.



difference between a human body in life and a human body in death. In life there is the highly organized, finely adjusted, perfectly-balanced human body responding to the will of an invisible power which is conscious of a personal moral responsibility for all its acts committed in that body as the legal codes formulated by men in every age, race, or social condition prove. And it is undeniable by all schools of philosophers, moralists, and scientists that this invisible power — whatever it may be — is the real man.

Attracting atoms to itself, this invisible power groups those which are suitable and discards those it cannot use, and beginning as a microscopic life-germ, a single cell or sperm physically considered, like all living things, — be they minerals, plants, or animals, — it builds up as a temporary habitation here on the visible plane a physical body. During its sojourn on earth for 40, 50, 60, 70, or more years, as the case may be, it renews its habitation many times; and every atom it began with in childhood is entirely gone when it reaches manhood, and yet all the while it remembers clearly what it did as a child. This proves that memory or consciousness psychically considered does not depend upon a material brain nor upon a certain grouping of brain substance or molecules; for if it did it would have to change as entirely and as radically as the whole physical brain and body. Memory or consciousness evolves through the accumulation of experiences in a physical body and through study, but its basic substance — whatever that is — does not change like the physical brain it uses and the physical body it controls. In the process of memory there must be first of all a thing to be remembered, second, a record of that thing to be remembered, and third, something to remember that thing to be remembered. The thing remembered is the result of a conscious experience, the record of it the result of its impress at the time it was experienced, but the rememberer is neither.

That invisible power, which we have called the real man, watches over the body, places food in it as fuel to produce animal heat, animal vitality and force, and tries to keep it in good working-order as long as possible. If the body is

imperfect at birth or becomes so later, that invisible power is forced to act through it imperfectly; if the brain is diseased, there is insanity, if undeveloped, idiocy; and when the body ceases to respond either perfectly or imperfectly, the invisible power must surrender it entirely and there is what we call death.

Now what is this invisible power or force which has entirely vanished leaving the physical body and brain cold and motionless? Let us see if there is an answer. As our analysis proved, the visible parts of the body of man are wholly transformed gases or substance capable of assuming gaseous form; but in a complete analysis of a living body such as man's there are certain invisible elements yet to be considered. Thus at death there is instantly a cessation of all bodily consciousness, — of all willing, thinking, movement. The power which has made the body conscious, and which cannot be compared to any known form of matter, is entirely gone. But there is left in the body a moment after its departure everything which we know to be material, — the animal heat, the animal magnetism, the animal vitality. When these are gone, the body is cold and stiff and in no essential way unlike any other mass of inert matter. If heat is externally applied to the body, or magnetism, or vital forces, there is nothing in it to retain them any more than there would be in a stone. The real man is gone. Then the body begins to break down cell by cell.

The law of the conservation of energy and the indestructibility of matter makes it certain that in the process of death nothing has been lost, certainly nothing material. The animal heat has gone off somewhere in the atmosphere or in some other matter; the animal magnetism and vitality are momentarily lost sight of, but soon they will be attached to other organic beings such as plants or animals and begin a new cycle of embodiment. The physical constituents of the body will go to their appropriate places, in the air as gases, in the water as fluids, in the earth as salts and minerals, and in a short time may form the parts of a flower, or fruit, or animal. But where or what is the willing, the thinking, the remembering, the directing force which once controlled all

these elements and kept them together as a unit? The eminent American psychologist, Dr. William James, of Harvard University, would call it a soul, and accordingly place it in the invisible state of disembodied souls; for he says<sup>1</sup>: « I confess, therefore, to posit a soul influenced in some mysterious way by the brain states and responding to them by conscious affections of its own, seems to me the line of least logical resistance so far as we yet have attained. » And in a course of lectures which Dr. James delivered at Oxford University in the spring of 1908 on *The Present Outlook of Philosophy*, he expressed his conviction that there lies back of observed psychic phenomena a real world unlike the one we know, that when its laws begin to be discovered the science of to-day will have to be altered and many of its theories about matter entirely abandoned and the possibility of states of human consciousness now denied by it accepted.

That the position here taken by Dr. James from the standpoint of philosophy is scientifically sound, becomes clearly apparent if we consider a few suggestive facts in the historical development of science in the West, as follows: before Columbus, geographers declared the world flat; when Harvey discovered the circulation of the blood there was a complete reversal of what had formerly been foundation theories in physiology; the discovery and application of steam and electricity changed the whole course of physics and mechanics; Darwin's law overthrew completely long-established theories in science and unsound dogmas in religion; telepathy formerly denied as a psychical fact has been physically applied as wireless-telegraphy; the recent discoveries of X-rays, N-rays, and radium have created a new era in chemical and astronomical sciences. And, to-day, we are without doubt on the eve of still greater discoveries than all these. The most important, as we hold, will be the scientific demonstration of the survival of human consciousness after what we call bodily death. This will be the mightiest intellectual triumph of modern ages, for with it the facts of philosophy and the facts of religion will unite

1. *Principles of Psychology*, vol. I, pp. 180-182.

with those of physical science and the cycle again will be complete, — again as in past ages science will include philosophy and religion. A second discovery will be one in which many of our modern theories of the constitution of matter will be overthrown: not only will it be proven as already half-proven that the unit of matter is the electron, but it will be proven also that matter can be disintegrated into its electrons and then, — analogously to the way we transmit a message without wires, or a telepathic message, — by the trained will of that invisible power which is man, transmitted along the electrical or more subtle currents of the earth and through undisintegrated matter, and at its destination reintegrated in exactly its original form as a solid mass atom for atom.

We base our statements not on theories, but on what are already provable facts for psychologists; and all that is necessary now is to demonstrate these facts by the unassailable methods of our mathematically exact science of the West. And these facts for future discovery by sciencé are in direct accord with our Psychical Theory of the belief in Fairies and of fairy phenomena, and when thus demonstrated will prove our Theory scientifically.

To justify the position we here take, we shall proceed to present our evidence for the second fact. The first fact will be adequately dealt with in what is to follow afterwards to the end of this Chapter:

Perhaps the most remarkable psychic phenomena of modern Spiritualism witnessed and attested by scientists and men of the highest character and scholarship have been and are still being produced under the mediumship of Mr. Charles Bailey, in Melbourne, Australia; and there are now on exhibition in the Museum of Stanford University, California, clay seals and small tablets engraved with cuniform inscriptions which were transmitted within a few minutes, according to the most trustworthy reports, from their original resting places in Babylon and Nineveh to Melbourne by invisible intelligences during *séances* with Mr. Bailey as the « spirit medium. » The *séances* in which these and even more remarkable objects have been received

in the same manner were held in the home of Mr. T. W. Stanford<sup>1</sup>, of Melbourne. And Mr. Stanford, like Sir Oliver Lodge and Sir William Crookes, has been carefully and scientifically studying psychical phenomena for many years.

It will be observed in the letter which Mr. Stanford wrote through his secretary, Mr. W<sup>m</sup> I. Crook, regarding these psychical phenomena, and which we are about to present, that the active agents or invisible intelligences producing these phenomena, — phenomena as startling and as unbelievable to us now as radium and wireless telegraphy would have been in the Middle Ages, — are very reticent about explaining their own nature, methods, or identity; and it is possible that in them one may have to do with such beings as Plato and other ancient scientific philosophers called gods (beings who may once have been men, but who are now evolved beyond human embodiment) and daemons; for the spirits producing the phenomena say that they act « by direction of other inhabitants of the spiritual sphere, who, when dwellers in fleshly garments had taken an interest in the study of such methods, » and are thus like daemons the servants of gods. And these daemon-like spirits — just as reported of fairies — seem to have control over the processes of nature, for they can cause vegetable growth; and much of the phenomena referred to them in the letter and elsewhere finds its parallel in what is recorded of magical practices and sciences among the Egyptians, Indians, Greeks, Romans, and Druids of Britain and Ireland. It will be observed, too, that in these « Hindoo Spirits » and their masters we have not the ordinary ghost or « shell » of the *séance* room which was described in Chapter III as different from the Tuatha De Danann, but a real and active intellectual power at work, and this is rare and exceptional in the scientifically-observed phenomena of Spiritualism. And, now, before passing on to consider definite scientific results of Psychological Research regarding other and more ordinary kinds of phenomena produced by

<sup>1</sup> Stanford University was founded and endowed by the late Senator Stanford and the late Mrs. Jane L. Stanford, his wife; and Mr. T. W. Stanford, being of the same family, has likewise made very liberal gifts to the same University, and is one of its Trustees.

disembodied or invisible intelligences, we present Mr. Crook's letter as follows :

Melbourne, Victoria, Australia,

July 2, 1908.

Mr. Walter Y. Wentz,

Jesus College, Oxford,

Dear Sir : — I have to acknowledge on behalf of Mr. T. W. Stanford the receipt of your letter of the 17<sup>th</sup> of May, 1908, and at his request I am forwarding to you some literature touching upon spiritualistic phenomena connected with the Bailey *Séances*. Mr. Stanford has asked me to furnish you with any information I may have to communicate respecting the bringing of these tablets, about which you make mention, to the spiritualistic circle under the mediumship of Charles Bailey. As I have been present at nearly all of these sittings I probably am as well informed upon the subject as any other constant attendant. I have been present when all the tablets have been produced and placed upon the table at a time when the room was wrapped in total darkness. From statements made by the « controls » of the « medium » concerning these « apports, » as they are termed, we learn that they are obtained by « Hindoo spirits » from mounds of Babylon and Nineveh, where they were deposited by the ancient inhabitants of those localities, and brought to our circle. These Hindoo spirits alone seem to possess this wonderful power of passing matter through matter whenever they desire to do so, knowing seemingly no inconvenience from either distance or obstruction. We are quite unable to furnish from our own observation any particulars respecting the method adopted by these adepts in the spirit, or why, or how they are able to perform these wonders. Everything connected with the bringing of such things as come to our circle being conducted in total darkness precludes all possibility of obtaining a clue to the method. When questioned by us as to the manner of their ability to



perform such feats, no statement of a definitely explanatory character can be elicited from them on the subject. They merely reply that they can go to certain places by direction of other inhabitants of the spiritual sphere, who, when dwellers in fleshly garments, had taken an interest in the study of such methods. These spirits are there able to obtain and carry away whatever is required and transfer the same to such places or destinations as may have been indicated to them: — sea-weed dripping with water and weighing many pounds and containing at times small live fish and shells; also live birds (on one occasion six from the jungle of India were brought at one time); birds' nests frequently with eggs therein, birds sitting thereon; seeds from which, when planted *in our sight*, plants varying in height from 3<sup>rd</sup> to 18<sup>th</sup> have been grown in a pot placed on the table in the course of a comparatively few minutes under cover of a basket; native dresses; a skull of a soldier killed in the Philippine War; full dress of a Chinese mandarin with hat, no boots; war implements; mosaics of colored marble cubes incased in lumps of soft clay from the Aztec ruins of Central America; manuscripts of papyri; and skin said to be found alongside the places where tablets are obtained. We know that these and many other articles are brought into our midst at the *séances*, and we are told where they are obtained, and by whom deposited in places where found, but nothing further can we learn of the history of the method by which these controls effect the transfer from place to place in so short a period of time. They (the spirits) just say, « So and so, » naming the Hindoo control in attendance at the particular sitting, « will go to get » (whatever may have been mentioned) and « will return in a little while, » and after the expiration of a few minutes of time during darkness, a voice is heard saying, « Me got him, » or some such statement in broken English, the light is turned up and the « apport » is found on the table or in the medium's hand.

I regret that we are not more advanced in knowledge of the capabilities of these « Hindoo workers in the unseen, » who at present seem to evince either a disinclination to make known their methods concerning the phenomena of passing

matter through matter, denaturalization as we earth dwellers designate it, or inability to do so.

I am, Dear Sir,

Yours respectfully,

Wm. I. Crook,  
Secty.

We shall now pass directly to the results of modern scientists in Psychological Research. And therein we shall see that the soul hypothesis propounded by Dr. James to explain the invisible power, which we have called the real man, and which has been so curiously illustrated in the Australian phenomena just presented, is further extended and in most cases proven.

The late Mr. F. W. H. Meyers, one of the eminent scientific pioneers in psychical research in Europe, entirely agrees with Dr. James, for in his *Survival of the Human Personality*<sup>2</sup> he says that for him « the ancient hypothesis of a soul included in the organism, possessing it and using it » is neither more obscure nor more embarrassing than any other hypothesis ever proposed. « I pretend even that it (the soul hypothesis) is capable of proof — and for me this proof is already made by direct observation. It is proved for me that certain manifestations of central individualities associated actually or anteriorly with definite organisms have been observed independently of these organisms, either during the life of these last or after their death. »

Mon. Camille Flammarion writes in the conclusion to his psychic studies, entitled as translated in an English edition *The Unknown*, these phrases: « (1) The soul exists as a real entity independent of the body. (2) It is endowed with faculties still unknown to science. (3) It is able to act at a distance, without the intervention of the senses. » And in his *Mysterious Psychic Forces*, he says: « The conclusions of the present work concord with those of the former (*The*

<sup>2</sup> French translation by Dr. S. Jankelévitch, pp. 33-34 (Paris, 1905).

*Unknown*) \* \* \* I may sum up the whole matter with the single statement that there exists in nature, in myriad activity, a psychic element the essential nature of which is still hidden from us<sup>1</sup>. » The same author writing of Immortality says : « Positive observation proves the existence of a psychic world as real as the world known to our physical senses. » And again in the same work : « Physiologists who affirm that the soul does not exist are like their ancestors who affirmed that they felt pain in their finger or foot. They are little less far from the truth, but they stop on the way when they stop at the brain, and make the human being consist only of brain impressions. This theory is all the less excusable because these same physiologists know perfectly well that personal sensation is always accompanied by a modification of substance. In other words, the ego of the individual only continues when the identity of its matter ceases to continue. »

Sir W<sup>m</sup> Crookes, the great English authority in physical science who is popularly known through his famous experiments with radium, in Part III of *Notes of an inquiry into the Phenomena Called Spiritual, during the years 1870-1873* (London) records this : « It will be seen that the facts are of the most astounding character, and seem utterly irreconcilable with all known theories of modern science. Having satisfied myself of their truth, it would be moral cowardice to withhold my testimony because my previous publications were ridiculed by critics and others. »

From *Psychical Research*<sup>2</sup>, by Sir Oliver Lodge, Principal of the University of Birmingham, and at present one of the best known of scientists dealing with spiritual phenomena, we quote the following : « On the whole, I am of those who, though they would like to see further and still stronger and more continued proofs, are of opinion that a good case has been made out, and that as the best working hypothesis at the present time it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene. \* \* \* The boundary between the two states — the known and the unknown — is still substantial, but it is wearing thin in places; and like excavators engaged in

boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear now and again the strokes of the pickaxes of our comrades on the other side. »

Our second question is thus answered by the science of the West as it could not have been fifty years ago, that the invisible power in a human body manifesting itself as consciousness is a thing distinct from the body and capable of maintaining its own unity and individuality after it departs from the body at the moment of death — though it probably has in its freed state some sort of physical embodiment which we cannot see. Were all our western scientists in position to follow the men of science in India who make claims already substantiated by the investigations of European scholars<sup>1</sup>, we should be able to say much more definitely what that consciousness or soul of man is, how it enters a child at birth, how it departs from the adult at death, and what its composition is; for the psychical sciences of India which have been developing through careful experimentation and research during unknown centuries, appear in comparison with ours of the West like the science of philology to elementary language study. Our newest sciences, psychology and psychical research, seem hardly to have mastered the alphabet of the psychic world, while in the ancient schools of India, — flourishing, so it is said, when Pythagoras and Plato visited them for instruction, — the language of that world is readily read and even written.

For the sake of showing how lucid and exact the masters

1. Mon. Camille Flammarion, the French astronomer and authority on psychical research, seems to be one who most nearly follows them, or their mediaeval disciples in Europe, for this is what he writes in his *Psychic Forces* (p. 409) : « The astronomer Porro is inclined to admit the possible action of unknown spirits, of living forms different from our own, not necessarily the souls of the dead, but psychical entities to be studied. In a recent letter, he wrote me that the theosophic doctrine appeared to him to approach the nearest to a solution. » And in a note, Mon. Flammarion comments on this doctrine thus : « The initiated know that according to this doctrine the terrestrial human being is composed of five entities (another way of describing the constitution of man said by the East Indians to be seven-fold) : « the physical body; the ethereal double, a little less gross, surviving the first for some time; the astral body, still more subtle; the mental body or intelligence, surviving the three preceding; and finally the Ego, or indestructible soul. »

1. English edition, p. 452.

2. *Harper's Magazine*, Aug. 1908 (New York and London).

of Indian psychology are in the statements they have given out for our benefit, we shall set forth as briefly as possible their explanation of what man is<sup>1</sup>: They do not postulate, but state as a fact, capable of scientific demonstration, that man as we think of him in a physical body here on earth is composed of seven distinct principles or parts, which are as follows: (1) The Body or, in Sanskrit, *Rupa*; (2) the Vitality or *Prana* or *Jiva*, regarded as matter in its aspect as force; (3) the Astral Body or *Linga Sharira*, the « double » or etherial duplicate or astral frame-work of the physical body. Like the physical body it is composed of matter, though of a much more rarefied kind, and is equally subject to dissolution. When seen at the moment of death this astral body is taken for the ghost of the departed. These three principles are called the lower triad, because perishable in their character as single entities, and because man is absolutely done with them at death; but like all matter they are indestructible as regards their electrons.

The fourth principle, the first of the four indestructible ones which form man's higher nature, is called *Kama Rupa*, translatable as Body of Desire, Vehicle of Will, or Animal Soul; and all animals as well as man possess it. It is « susceptible of evolution into something far higher by its union with the growing fifth principle in man. » It is that force in man which if not controlled by the higher triad, plunges him into mere animalism. The fifth principle is called *Manas*, or Human Soul, and is the seat of reason and memory. It is this principle animated by the fourth which an adept can project from his body during life, and which is known then as the real astral body. In most men this fifth principle is only partially developed, and hence it is that many men are more animal than human. If the fifth is thus not fully active in the race generally, it follows that the sixth called *Buddhi* or Spiritual Soul is almost wholly dormant or in embryo, and that the seventh called *Atma* or pure Spirit is altogether latent. Sometimes the sixth principle is called the vehicle of the seventh; and again all four of these higher principles are

1. See Chap. II, *Esoteric Buddhism*, by A. P. Sinnett, 5th English edition.

said to be vehicles for the bodily expression of the One Life or Spirit. In the animal this One Life is concentrated in the Animal Soul; in man it begins to penetrate the Human Soul; in the adept or highly evolved man it is concentrated in the Human Soul, and having absorbed the Animal Soul so that this is wholly transformed by the higher triad, the One Life begins to penetrate the sixth principle or Spiritual Soul; in the case of a being like Buddha, or Jesus, in human embodiment the One Life is concentrated in the sixth principle and penetrates the seventh. When the One Life is concentrated in the seventh principle and the three principles just below this are absorbed and transformed by it, man is a god, and evolving even beyond the seventh principle he enters a condition of perfect consciousness and pure spirituality called *Nirvana*, a state of annihilation of all bodily bonds and thus of absolute individuality and freedom. Then man, no longer subject to the laws of matter, begins to control matter, and thus becomes one with the creative powers<sup>1</sup>.

We have arrived now at a position where we can safely assert the existence not only of invisible bodies, but also of invisible intelligences animating these bodies, — intelligences such as we declare gods, daemons, genii, all kinds of fairies, spirits, and disembodied men and animals to be. If it were necessary, and we think it is not, to produce here the evidence of Psychical Research as to the existence of such intelligences we could present hundreds of carefully proven cases of phenomena or apparitions precisely like those which the Celtic people say belong to fairies. We refer readers to such authoritative works as the « *Phantasms of the Library* » by Gurney, Myers, and Podmore; to the *Report on the Census of Hallucinations of Modern Spiritualism*, by Prof. Sidgwick's Committee; to *The Naturalization of the Supernatural* by

1. One of the greatest errors formerly made by Sanskrit scholars in the West and published broadcast so that now it is popularly accepted as true is that *Nirvana*, the goal of Indian philosophy and religion, means annihilation. It does mean annihilation, but only annihilation of all those things or elements which constitute man as an animal. The error arose from interpreting exoterically instead of esoterically, and was a natural result of that system of western scholarship which sees and often cares only to examine external aspects.



F. Podmore; and to *The Survival of the Human Personality* by F. W. H. Myers<sup>1</sup>.

We may now approach the various explanations or theories offered by our men of science as to what these invisible intelligences are, for none of our scientists would say that the dead alone are responsible, not even in a majority of cases, for the observed phenomena and apparitions, but rather such beings as we call daemons, fairies, and elementals. Mon. Camille Flammarion says this : « The greater part of the phenomena observed, — noises, movement of tables, confusions, disturbances, raps, replies to questions asked, — are really childish, puerile, vulgar, often ridiculous, and rather resemble the pranks of mischievous boys than serious bonafide actions. It is impossible not to notice this. Why should the souls of the dead amuse themselves in this way ? The supposition seems almost absurd<sup>2</sup>. » There could be no better description of the pranks which house-haunting fairies like brownies and robin-goodfellows and elementals enjoy than this ; and to suppose that the dead perform such mischievous and playful acts is, in truth, absurd. In another place<sup>3</sup> Mon. Flammarion says : « Two inescapable hypotheses present themselves. Either it is we who produce these phenomena » (and this is not reasonable) « or it is spirits. But mark this well : these spirits are not necessarily the souls of the dead ; for other kinds of spiritual beings may exist and space may be full of them without our ever knowing anything about it, except under unusual circumstances. *Do we not find in the different ancient literatures, demons, angels, gnomes, goblins, sprites, spectres, elementals, etc. ? Perhaps these legends are not without some foundation in fact.* »

On « the phenomena of percussive and allied sound, » Sir W<sup>m</sup> Crookes made this report : « The intelligence governing the phenomena is sometimes manifestly below that of the medium. It is frequently in direct opposition to the wishes of the medium. \* \* \* The intelligence is sometimes of

such a character as to lead to the belief that it does not emanate from any person present<sup>1</sup>. » And among the theories to explain spiritual phenomena gives this one<sup>2</sup> : « *The actions of a separate order of beings, living on this earth, but invisible and immaterial to us. Able, however, occasionally to manifest their presence. Known in almost all countries and ages as demons (not necessarily bad), gnomes, fairies, kobolds, elves, goblins, Puck, etc.* » Here we seem to have what ought to be by this stage of our study, proof of the Psychical Theory of the origin of the Fairy-Faith.

Let us now draw a few of the direct parallels thus suggested. Consider first how a fairy is said to appear, how it is described, and how it vanishes, and then compare the facts stated in the following case of a phantom reported by Sir William Crookes<sup>3</sup> : « In the dusk of the evening » (just the time when fairies are most easily seen) « during a *séance* with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form, like that of a man, was then seen by all present standing near the window, waving the curtain with his hand. As we looked, the form faded away and the curtain ceased to move. » The following — Mr. Home as in the former case being the « medium » — is a still more striking instance : « A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes. Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished. » Compare the following types of observed phenomena by the same authority, with what our Welsh witness said about Death-Candles : « I have seen a luminous cloud floating upwards to a picture. » Or, « I have more than once had a solid self-luminous body placed in my hand by a hand which did not belong to any person in the

1. For these and like works see *Proceedings of The Society for Psychical Research* (London).

2. *Psychic Forces*, p. 441.

3. *Ibid.*, p. 431.

1. Part III, p. 87, of *Notes of an Inquiry into Phenomena called Spiritual* (London, 1870-73).

2. *Ibid.*, p. 100.

3. *Ibid.*, p. 94.

room. In the light I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about. »

And Myers proves by his testimony the existence of such fairies as banshees, for he reports very many cases of phantoms appearing to the living just before a death as though announcing it; but he says that « in almost all cases where a phantom, veridique (or real) in appearance, has preceded the death of the agent, the death has been the effect of a malady, not of an accident<sup>1</sup>. » He has observed and recorded very many cases of the dead appearing after death. Two examples are here presented: the first is that concerning Mr. Edwin Russell who was struck dead with apoplexy, — quite after the manner of a fairy-stroke, for fairies are supposed to produce apoplexy<sup>2</sup>. Mr. Russell was a member of the choir in St. Luke's Church, San Francisco; and was seen three hours after his death, by the master of the choir, Mr. Reeves, who at the time of the apparition's appearance was in a railroad train some miles from the city and did not know that Mr. Russell was dead. The apparition appeared holding a roll of music in its hand, and then within a few seconds vanished, leaving Mr. Reeves greatly frightened<sup>3</sup>. The second example is that of a young man who more than a year after his death appeared to his sister as she was entering a carriage. He had agreed to return to his sweetheart if he died first; and she was in the same carriage with his sister but could not see him<sup>4</sup>. Had this occurred in Ireland it is almost certain that there would have been a new legend about a beautiful young man taken by the fairies; and how on his return from fairy-land after a year and a day seeking to be set free, no one broke the fairy-spell, and so he remains, like Robert Kirk, a perpetual prisoner among the « good people. »

1. *Survival of the Human Personality*, French ed., p. 273.  
 2. See Chap. II of our Study, pp. 47, 68.  
 3. *Survival of the Human Personality*, French ed., p. 285.  
 4. *Ibid.*, p. 285.

The same authority tells of a distinct class of spirits who sometimes possessed Stanton Moses, and who always took fanciful names such as Rector, Doctor, Theophilus, and very often Emperor<sup>1</sup>. He suggests that they do not seem to be the same as spirits who always came giving their full names as dead mortals; and we consider them to be either what the ancients called daemons, or else what the alchemical and mediaeval philosophers called elementals, — that is, invisible beings who have never been in human bodies, but who nevertheless can obsess « mediums » even as of old. This same class of playful spirits obsessed Mrs. Piper, also, at times, after 1897<sup>2</sup>. And in « spirit séances » in the United States we have frequently observed similar obsessions by them.

Of actual demon possession in China, which among Spiritualists would be called spirit phenomena through « mediums, » Mr. Nevius in his *Demon Possession*<sup>3</sup> offers the following evidence, quoting Dr. Ellinwood, who like himself studied strange psychical phenomena in the interior districts of the Shantung Province (China) for many years; « Antecedently to any knowledge of the New Testament » (so full of cases of demon possession) « the people of North China believed fully in the possession of the minds and bodies of men by evil spirits. \* \* \* It has always been understood that the personality of the evil spirit usurped, or for the time being supplanted that of the unwilling victim and acted through his organs and faculties. Physical suffering and sometimes violent paroxysms attended the presence and active influence of the spirit. » In the face of so many cases of such phenomena observed in China by the same authority he adds; « No theory has been advanced which so well accords with the facts as the simple and unquestioning conclusion so universally held by the Christians of Shantung, viz: that evil spirits do in many instances possess or control the mind and will of human beings. » Hypnotism shows how one strong and magnetic human will can control the mind and will of its subject; and do not the scientific results attained

1. *Survival of the Human Personality*, French ed., pp. 378, 387.  
 2. *Ibid.*, p. 387.  
 3. *Intro.*, pp. 4, 7; text pp. 144-5.

by the Society for Psychical Research in its study of Spiritualism show a disembodied will or intelligence controlling and using the body and organs of a living human being? And altogether in accord with the evidence of modern mediumship as well as of mediumship among the Ancients, Mr. Nevius says of Chinese demon possession: « When normal consciousness is restored after one of these attacks, the subject is entirely ignorant of everything which has passed during that state. The most striking characteristic of those cases is that the subject evidences another personality, and the normal personality for the time being is partially or wholly dormant. The new personality presents traits of character utterly different from those which really belong to the subject in his normal state, and this change of character is, with rare exceptions, in the direction of moral obliquity and impurity. Many persons while demon-possessed give evidence of knowledge which cannot be accounted for in ordinary ways<sup>1</sup>. »

In all this, as well as in the various types of evidence now submitted throughout this Chapter, we believe there is very much to explain or to help explain many things reported by the Celts of Britain and Ireland concerning fairies, and by Breton Celts concerning the dead. We distinguish clearly

1. Nevius, *Demon Possession*, Introd.

In accordance with all such phenomena, the late Mr. Myers has logically called spirits manifesting through the body of a living person obsessing spirits. And as in the case of Chinese demon possession, the phenomena of mediumship often result in the moral derangement, insanity, or even suicide on the part of « mediums » who so unwisely exhibit it without special preparation or no preparation at all, and too often in complete ignorance of the gradual undermining of their psychic-life, will-power, and even physical health. All of this seems to offer direct and certain evidence to sustain Christians and non-Christians in their condemnation of all forms of necromancy or calling up of spirits. The following statements will make our position towards mediumship of the most common kind clear:

In Druidism, for one example, disciples for training in magical sciences are said to have spent twenty years in severe study and special psychical training before deemed fit to be called Druids and thus to control daemons, genii, ghosts, or all invisible entities capable of obsessing living men and women. And even now in India and elsewhere there is still the same ancient course of severe disciplinary training for candidates seeking magical powers. But in modern Spiritualism conditions are altogether different in most cases, and « mediums » instead of controlling with an iron will, as a magician does, spirits which can manifest in *séances*, surrender entirely their will-power and whole personality to them.

between all classes of fairies, — gods, daemons, genii, elementals and other nature spirits, — on the one hand, and « shells » of the dead and souls of the dead on the other; though we maintain that the people who believe in fairies do not always make such a distinction; and yet in either distinguishing the two classes of invisible beings, or in confusing them, Psychical Research both in India and in the West offers us indispensable material for studying the Fairy-Faith. And with this evidence of science, so clear, logical, direct, and conclusive in its nature, and yet so small a part of what could be offered, we are content to rest our case. Believing that the proof of our Psychical Theory of the origin of the belief in Fairies — even though inadequately — has been suggested, if not proven, we submit this study to the judgment of its readers. With more complete evidence in the future, both from science and from folk-lore, there will be, no doubt, a better vindication of the Theory and perhaps finally there will be its transformation into what we hold it to be now — a Fact.



## SECTION IV

### THE FAIRY-FAITH RECONSTRUCTED

#### CHAPTER XIII

##### CONCLUSION

Psychical Theory only adequate one — Inadequacy of Naturalistic, Pigmy, Druid, and Mythological Theory — Psychical Theory absorbs them all — Fairy-Land the basic idea in all Religions and Philosophies — Celtic Doctrine of Re-birth and Otherworld shown to be scientific — Incarnation of Tuatha De Danann and Culture Heroes — Hence early Celts and primitive men not « Savages » — Testimony by Mr. Tylor, Mr. Hartland, and Mr. Lang — Our position defended by Dr. Wm. James — Conclusion : there is a real Fairy-Land and real Fairies in it now.

##### THE PSYCHICAL THEORY THE ONLY ADEQUATE ONE

We believe that the evidence which has now been submitted throughout our study shows that the Psychical Theory of the Fairy-Faith is of all possible theories the most definitely in accord with the folk beliefs of every age and among all races of men, with ancient, mediaeval, or modern metaphysical philosophy, with systems of mysticism, or occult sciences, with the spiritual bases of religions, with mythologies, with our own science and that of the Orient, and certainly with the Celtic belief in Fairies itself. There seems to be no other hypothesis so reasonable and logical.

The Naturalistic Theory has been shown to explain partially the direction given to the anthropomorphizing of gods and fairy-like beings. It fails, however, to explain how the original or germ idea of a god, or fairy arose in the minds of early men, and this is its weakness; and in overlooking the psychological fact that natural environment to produce its effects must have from the first something to act upon, the supporters

of the Theory have fallen into a fallacy. And thus it is that the Naturalistic Theory is a very inadequate one.

Those who support the Pigmy Theory have taken, apparently, a single thread from the complex fabric of the Fairy-Faith and have attempted most learnedly and interestingly to make it explain every other thread. Had they taken a different point of view, such as that offered by a comparative study of world-wide folk-lore, psychical sciences, metaphysical philosophies, and religions, we think that the Pigmy Theory would not have been postulated. Nor can we be sure that the one thread they have taken is correctly interpreted, for there is very much to prove that the belief in fairies as pigmies has arisen out of the smallness of elemental spirits, or else from the folk-idea as found now in Brittany among the Celts, in America among the Red-Men, in Africa among races well acquainted with actual pigmies, in Australia, and in many parts of Asia and elsewhere, that the souls of the dead are little men. Nor has any proof been furnished that there ever was a pigmy race in Celtic countries, while there is scientific proof that spirits do exist and that some of them are just like fairies of the pigmy kind. Even had there been a pigmy race among the early inhabitants of Britain, Ireland, and other parts of Europe where there is fairy-lore, the attributing of magical powers to that race must have had, like all magic, a psychical origin. And hence it is that we cannot see, from any safe position, how in the face of overwhelming evidence from every part of the globe and from so many widely separated realms of human knowledge and science to the contrary, the Pigmy Theory can stand.

The Druid Theory is like the Pigmy Theory, though more in accord with tradition; — for it is very probable that the Druids had direct influence in shaping the belief in fairies as spirits, and we know that they themselves having been masters in magical sciences must have been able to control daemons, genii, elementals, fairies, and shades of the dead. And we cannot assert that all of the reports coming to us that Druids through magic caused atmospheric disturbances like fogs, darkness by day, or other marvels, are altogether fables — if we grant the Druids control over secondary spirits

of all kinds. To make such an assertion would be unscientific, since no proof can be offered that magicians are not able by means of their control over spirits to produce natural phenomena. But the supporters of the Druid Theory seem to have put the cart before the horse: spirits like fairies, if they exist at all, must have existed before there were any Druids to control them; and whatever characteristics are attributed to fairies in known accord with like characteristics on the part of Druids can easily and properly be explained by anthropomorphism — the popular making of gods and spirits after man's own image and nature. And such anthropomorphism has been a very active factor in all the Fairy-Faith Celtic or non-Celtic, as well as in religions.

Maury who is undoubtedly the chief champion of the Druid Theory has overlooked the significance of this anthropomorphizing of the belief in fairies, and in his *Les Fées du Moyen-Age*, of itself an excellent work, exposes the fallacy of his own argument. He refers to altars being dedicated to nymphs who presided over sacred rivers; and then to Druidesses like *Arète*, who, in accordance with a dream, consecrated an *ex-voto* to the sylvans and to the nymphs of the place. And, then, though recognizing clearly enough the real psychical nature of fairies themselves, argues, finally, that the mediaeval *fée* is a folk-memory due entirely to Druidesses. We admit that it may in part be that, but we do not admit that it is wholly that, as Maury seems to think. He forgets, apparently, as he goes from idea to idea, that if the Druidesses — as he clearly enough asserts — were priestesses of the sylvan dieties and nymphs, they cannot be in any way thoroughly identified with them nor with mediaeval *fées* or fairies. Had Maury said that the Druidesses acting as priestesses for the divinities of the earth, waters, air, and woods had shaped the legends of mediaeval *fées* through anthropomorphism, but that the *fées* themselves as invisible beings are not the Druidesses, he would have been proof against attack. Thus the Druid Theory like the Pigmy Theory has failed to explain the Fairy-Faith by taking one element in it to represent the whole of it; and in the light of psychical science falls to pieces.

The third theory, the Mythological Theory, so far as it explains the origin of the belief in fairies is altogether an acceptable and just one, though offering, as we maintain, but a part of the truth, it is completely absorbed by the Psychical Theory, like the three preceding theories. It is absorbed in this way: all mythologies, as most of us are agreed, are the outgrowth of myths which have their origin in a psychical conception of universal intelligences and creative powers which the ancients called gods, daemons, and genii, which Christianity calls angels, saints, and demons, which folk-lore calls gods, spirits of various kinds, and fairies. And such myths are of two kinds, rational and irrational<sup>1</sup>. Rational myths, according to our point of view, are the bases of mythologies and religions as set forth by an educated priesthood; irrational myths the anthropomorphizing of rational myths by an uncultured populace. Let Charlemagne stand for the rational, and the curious mediaeval myths now clustered about him stand for the irrational, and you will have a good example of how truth and fiction blend.

#### THE FAIRY-FAITH, RELIGIONS, AND PHILOSOPHIES AGREE

The Celtic Fairy-Faith, like the Arthurian Legend, is a most complex growth of centuries. It has been shaped by paganism, by Christianity, and very greatly by the universal tendency of mankind to make gods after their own image. But if we sweep all religious influences, all anthropomorphic influences, all irrational myths away from the Celtic Fairy-Faith there is left the great central idea which is the central idea of all religions, spiritual philosophies, and systems of mystical thought which humanity has ever evolved, — man's belief in a realm invisible. And this realm invisible, interpenetrating all matter and blending with our own world, has no other beginning, or ending than those of the ethereal spaces of the Universe. According to human belief, in this realm invisible there exists now as in all time the Supreme

1. See *Myth, Ritual, and Religion*, by Andrew Lang, vol. I, chap. I.

Unknown First Cause which men call God; and below Him, as Aristotle declares, reaching even to Man, in descending orders, all the gods who are the rulers of planets and systems and the masters of all daemons, genii, elementals, and all the fairy-hosts who are not of themselves. And in our opinion, based on evidence now set forth, of such of these gods as live on or about our sphere are the Tuatha De Danann of Ireland, — the real Fairy-Race.

#### THE CELTIC DOCTRINE OF RE-BIRTH AND OTHERWORLD SHOWN TO BE SCIENTIFIC

Once we accept, as we must, in view of the scientific facts set forth in the preceding Chapter, that the invisible force in man which builds up a physical body from a single cell, which controls the renewal of that body, which, acting as a unifying principle, makes it resistant to disintegration during life, and which disappears at the moment of death is a soul, then it becomes a logical and a scientific necessity to postulate the pre-existence of that soul, because as a unit of force, will, or consciousness it is indestructible in accordance with the law of the conservation of energy and indestructibility of matter. And it is accordingly scientifically possible for a soul as a unit of force or conscious energy, to pass from one mass of matter or physical body to another without disintegration, diminution, or loss of its own identity. It is scientifically certain, also, from experiments performed to test the resisting power to decomposition exhibited by the force which we call life in an organic body, that that force is capable of outwearing many physical embodiments<sup>1</sup>. And in view of recent exact demonstrations that the heredity hypothesis cannot be held to account fully for such widely varied character or soul individuality as may be exhibited by members of one family, — though it does show that parents transmit to offspring their own purely physical or animal nature, and perhaps instinctual nature depending

1. Cf. *Communication adressée au D<sup>r</sup> J. Dupré*, p. 382 of an essay on *La Métempsychose Basée sur les Principes de la Biologie et du Magnétisme Physiologique*, in *Le Hasard*, by P. C. Revel (Paris, 1909).

upon the physical brain, — we must, therefore, account for mental, moral, and certainly psychical inequalities among our race by some other hypothesis; and no hypothesis is more scientific, more in line with known physiological and psychical processes, or more in accord with the law of evolution — even if physically considered only — than re-birth.

Objectors to the Re-birth Doctrine as held by the Celts and other peoples anciently and now, ask why if we have lived before here on earth in physical bodies we do not remember it. The shallowness and unscientificness of this question is at once apparent to psychologists who know that there exists in man a sub-conscious mind which in the great mass of people is totally dormant, and that this sub-conscious mind can be aroused and made an active principle in the present life of any normal individual by special training. In order to run, an athlete must train his muscles; in order to be intellectual, a student must train his mentality; and, as we said in Chapter IX, in order to *see*, in order to have psychical experiences and thus to know spiritual facts as he knows physical facts, a man must train his psychical nature or sub-consciousness. The psychological fact is that a few men have developed in a very special way their sub-conscious mind and have made contact therein with all sub-conscious and past memories; for the sub-conscious mind as a scientifically indestructible principle or unit is without doubt the place of record for every experience past or present, in the body or out of the body. Intuition which all men have experienced is the result of a momentary contact by the physical brain with its spiritual counterpart — the sub-conscious mind. To cite here numerous examples of men who are said to have been able to concentrate their ordinary consciousness in their sub-consciousness rather than in the mere physical brain or body while living as men and thus recall all past experiences and previous existences seems unnecessary in view of the material in Chapter VI of our Study. That they are the most highly evolved men, — i. e. Buddha, Plato, Pythagoras, or Jesus, — and that they have been the shapers of the thought and religion of their



less highly evolved brethren of our race are undisputable facts of human history.

Certain observed physiological processes in ordinary men and women, who never really know that they have a sub-consciousness, prove even for them that it exists; and any part of man which exists and functions of itself can be developed. This is incontestable. Thus, for a few of these observed and recorded psychological processes: there may be an unsolved problem in mind, or inability to recall a certain name or fact, and then a sudden, unexpected intuitional solving of the problem and an instantaneous recollecting of the desired facts at a time when the ordinary mind may be entirely absorbed in altogether foreign thoughts. This psychological process proves, also, that the sub-conscious mind is the place for recording permanently all experiences. Again, in extreme old age people under abnormal physical conditions often regain, for a time, complete and clear memory of their childhood. This proves that the memory is still perfect and does not reside in the age-exhausted physical brain and memory. Under ordinary conditions individuals have been known to see a place which they have never seen before or to do a thing which they have never done before in this life, and yet feel that they have seen the place before and done the thing before. American psychologists have admitted the pre-existence theory in these last two cases as the best working hypothesis. Under chloroform or anæsthetics patients often appear to make momentary contact with their sub-consciousness and exhibit another personality. Certain dreams of a vivid, definite nature, which are known not to be the result of present experiences, may be the result of sub-conscious memories of a past life just as others are certainly of this life. And in the case of double personality which is not the kind due to demon obsession, nor to spirit obsession as in « mediumship » of the ordinary kind, we see the individuality, that is to say the sub-conscious man, exhibiting, as a dramatist might, various characters or personalities of probable past existences accordingly as each is most active at the moment.

The Christian doctrine of the resurrection of the physical

body is scientifically impossible, but as the late Prof. Th. Henri Martin, Dean of the Faculty of Letters of the University of Rennes, has suggested in his « *La Vie future* », the doctrine may be the exoteric interpretation of a long-forgotten esoteric truth; namely, that the soul may be resurrected in a new physical body, and this is scientifically possible.

The ancient scientists called Life a Circle. In the upper half of this Circle or here on the visible plane we know that in the physiological history of man and of all living things there is first the embryonic or prenatal state, then birth, childhood, youth, maturity, old age, and death; and as a scientific possibility we have in the lower half of the Circle, in Hades or the Otherworld of the Celts, corresponding processes between death and re-birth<sup>1</sup>.

As shown by the Barddas MSS. in our Chapter VI, the Celtic Doctrine of Re-birth is the scientific extension of Darwin's law corrected, that alone through traversing the Circle of Life man reaches that destined perfection which natural analogies, life's processes as exhibited by living things, and evolution suggest, and from which at present man is so far removed. And thus it is that the Otherworld of the Celts and their Doctrine of Re-birth accord thoroughly with modern science; and, accordingly, with other factors in the complete Celtic Fairy-Faith establish our Psychological Theory of the origin and nature of that Fairy-Faith upon a logical and solid foundation. And the Celtic Fairy-Faith as thus psychically, and, hence, correctly interpreted, offers itself as a direct contribution for the evolving of a world-wide scientific religion of the future — which was the religion of the Past.

And it seems altogether reasonable to suppose, if we accept this last conclusion arrived at as above and also the certain evidence set forth in our Chapter on the Celtic Doctrine of Re-birth itself, that superior beings whom men called gods, — be they of the Tuatha De Danann race, or greater, — actually incarnated among the earliest and most primitive as well as

1. Cf. Dr. L. S. Fugairon's *La Survivance de l'âme, ou la Mort et la Renaissance chez les êtres vivants; études de physiologie et d'embryologie philosophiques* (Paris, 1897).

among later and more civilized races including the Celts, to teach them arts, sciences, and the nature of the universe and of man, and to institute the Mysteries, out of which seem to have grown many of the ancient religions. It is far easier and more scientific to believe so than to deny all the claims of religion and philosophy in the past and now. We have among ourselves a belief that Jesus incarnated here on earth as a Great Teacher, the East Indians believe the same thing of Buddha and Krishna, the Persians of Zoroaster, the Egyptians of Osiris, the Greeks had the same belief concerning Zeus and Hermes, the Mexicans and Peruvians of their gods, and the ancient Irish of their kings and great heroes like Cuchulainn, and most likely the Brythons of Arthur — for they expect his return from Avalon just as the Christians expect the second coming of Christ.

#### EARLY CELTS AND PRIMITIVE MEN NOT « SAVAGES »

Because there were, as we believe, Divine Teachers, or Culture Heroes as they are often called, among even the earliest men of whom we know, it is very likely that there were also among primitive men of whom we do not know — save through folk-traditions — the same sort of beings from the Otherworld; and that through their teachings our race developed all its mythologies and religions, and finally evolved superior outer physical conditions which we call civilization. Thus we cannot think that primitive men were « savages » as that term is usually understood, nor that the earliest Celts were « savages. » Unless we accept the possibility of direct instruction of early races by incarnated beings superior to men, — and all folk-lore and myth, so much more reliable than our learned hypotheses, say that such is not only a possibility but a fact, — how account for the superior knowledge about things hidden from us which early men certainly possessed?

Of this superior knowledge of the world invisible, of a Great God, Mr. Tylor says, « High above the doctrine of souls of divine *manes*, of local nature gods » (like the Tuatha De Danann), « of the great gods of class and element, there are

to be discerned in barbaric theology, shadowings, quaint or majestic, of the conceptions of a Supreme Deity, henceforward to be traced onward, in expanding power and brightening glory along the history of religion<sup>1</sup>. » Mr. E. S. Hartland says : « There is nothing to show that many heathen gods were regarded as the ghosts of once living men ; and there is much to show the contrary<sup>2</sup>. » And thus Mr. Andrew Lang offers similar testimony : « Thus I seem to have a right to my surmise that gods came before ghosts ; high belief (mythical, if you will) before low myths<sup>3</sup>. » Again Mr. Lang writes : « As an American critic, Professor Starr, states my case : *That primitive creature (man) may early have had a variety of notions in his mind, but « among » his earliest original conceptions is the idea of a kind, creative, Supreme Being, whom men may worship*<sup>4</sup>. »

#### OUR POSITION DEFENDED

Though some readers may call our views extreme, we send them forth well-supported, as we think, — feeling much that we cannot write down or prove. To such readers we should say with the eminent American psychologist of Harvard University, Dr. William James : « *La question doit toujours rester ouverte de savoir si les états mystiques ne seraient pas de tels points de vue, des fenêtres donnant sur un monde plus étendu et plus complet. Quand même chaque mystique verrait par sa fenêtre un monde différent, cette diversité n'infirmait en rien notre hypothèse. Le monde plus grand qu'ils aperçoivent serait aussi complexe qu'est le nôtre, voilà tout. Il aurait ses régions célestes et ses régions infernales, ses tentations et ses délivrances; il ressemblerait à notre monde, tout en étant plus grand que lui*<sup>5</sup>. »

1. *Primitive Culture*, II, pp. 332-3.

2. *Folk-Lore*, IX, p. 307.

3. Article on *Australian Gods*, *Folk-Lore*, X, p. 45.

4. *Ibid.*, p. 3.

5. P. 382, *L'Expérience Religieuse*, trad. par F. Abauzit (Paris et Genève, 1908).

## CONCLUSION : FAIRY-LAND AND REAL FAIRIES EXIST

Nor are we alone in saying that there is a real invisible Fairy-Land within our own earth's atmosphere and that real Fairies who are not men nor shades of men live in it now. For besides the evidence offered by the Gaelic and Brythonic peoples themselves and substantiated by the scientific opinion of such well-known authorities in pure science as the late Mr. F. W. H. Myers, and, to-day, by Sir William Crookes, Sir Oliver Lodge, Mon. Camille Flammarion, and Dr. William James that there is a psychic element or subjective world in nature, this is what Ireland's poet, Mr. William B. Yeats wrote me while this Study was in progress, concerning the Celtic Fairy-Kingdom : « I am certain that it exists and will some day be studied as it was studied by Kirk. »

To most of us the Fairy-Faith, especially when we know it simply as a thing of literature in Shakespeare or Spenser, is like a summer-sea full of pretty islands, pleasant enough to sail over during a mental holiday as we go from isle to isle admiring the unfamiliar trees and flowers and graceful animals ; but one no more knows that summer-sea as it really is any more than one knows life when sailing over life's surface only, stopping at all the places pleasant to see and tasting all the pleasant fruits. To know human life one must go deep beneath its sunny exterior ; and to know that summer-sea which is the Fairy-Faith one must put on a suit of armour and dive beneath its waves and behold the rare corals and moving sea-palms and all the brilliant creatures who move in and out among those corals and sea-palms, and the horrible and awful creatures too, — creatures which would devour the man were his armour not of steel, — for they all mingle together in the depths of that sea which is the Spirit Realm of life, hidden from our view as we sail over the surface of its sun-lit waters only.

W. Y. EVANS WENTZ.

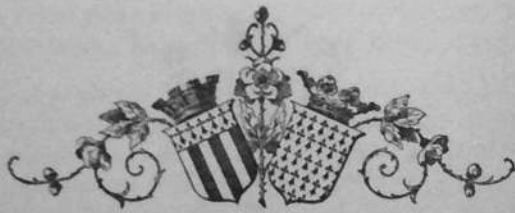
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VU ET PERMIS D'IMPRIMER :  
Le Recteur,  
CH. LARONZE.

VU :  
Le Doyen,  
J. LOTH.







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## ERRATA

- P. XIX, l. 13, read *confuses* for *confuse*.
- P. 7, l. 11, read *dolmens* for *dobnen*.
- P. 10, l. 1, omit *always*.
- P. 16, l. 16, read *occurred* for *ocured*.
- P. 21, note, l. 21, read *were* for *where*.
- P. 29, l. 29, read *ploughing* for *plowing*.
- P. 31, l. 12, supply comma after *Co. Mayo*.
- P. 66, l. 22, omit *changeling*.
- P. 97, l. 34, read *Grac'Hed Coz* for *Grach Hed Coz*.
- P. 98, l. 3, read *Grac'hed coz* for *Grach hed coz*.
- P. 98, l. 13, read *jar* for *jug*.
- P. 99, l. 18, supply quotation marks.
- P. 100, l. 8, supply comma after *said*.
- P. 107, l. 6, read *gather* for *gathered*.
- P. 142, l. 22, read *shrieking* for *shkrieking*.
- P. 146, l. 23, omit *as the name indicates*.
- P. 148, note 1, supply comma after 467-8.
- P. 156, l. 14, read *describer* for *describes*.
- P. 160, l. 8, supply 2 after *Null*.
- P. 184, note 2, l. 3, supply comma after *Agrippa*.
- P. 186, l. 23, read *forever* for *for ever*.
- P. 193, l. 21, read *IV* for *V*.
- P. 196, l. 13, read *Athens* for *Atheus*.
- P. 196, l. 21, supply quotation marks after *Zeuses*.
- P. 206, l. 14, supply *cross* after *a stone*.
- P. 215, l. 2, omit *to die and*.
- P. 217, l. 7, supply *or* before *spirits*.
- P. 230, note, read *4* for *4*.
- P. 244, note 1, l. 1, read *Porphyry* for *Porphyre*.
- P. 250, l. 9, read *Sylphs* for *Sylphes*.
- P. 254, l. 21, read *VI* for *V*.
- P. 259, note 4, read p. 137 for p. 156.
- P. 263, l. 27, read *hidden* for *hiden*.
- P. 266, note 3, supply period after *Sam*.
- P. 287, l. 14, read *made* for *proved*.
- P. 291, l. 1, read *fourth* for *third*.