

W.Y. EVANS WENTZ THE FAIRY-FAITH IN CELTIC COUNTRIES (1911)  
LETTERS FROM EVANS WENTZ TO SOPHIA MORRISON (1910-12)

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ABSTRACT

Walter Yeeling Evans Wentz (1878-1965), is known for *The Fairy-Faith in Celtic Countries* published by Oxford University Press in 1911. Wentz's personally gathered fairy beliefs in each of the six Celtic lands and the selections that appeared in *The Fairy-Faith* were introduced by a prominent figure in the Celtic Revival. In the case of the Isle of Man, it was Sophia Morrison (1859-1917), a leading light in the Manx Language Revival. Wentz had visited the Island late in 1909 during December. Discarded by Wentz at some stage were the letters, drafts, and proofs of *The Fairy-Faith*. That said, ten letters are extant from Wentz to Morrison and they are presented here in full following an introduction to set them in context and with a brief description of their salient content. They show the work that went into Morrison's introduction, the editorial to-ing and fro-ing involved, and also the progress of *The Fairy-Faith* itself through Wentz's own comments to Morrison.

**Keywords:** *The Fairy-Faith in Celtic Countries*, W.Y. Evans Wentz (1878-1965), Sophia Morrison (1859-1917), Isle of Man, Folklore.

Walter Yeeling Evans Wentz (1878-1965),<sup>1</sup> is known for *The Fairy-Faith in Celtic Countries* published by Oxford University Press in 1911.<sup>2</sup> The thesis

<sup>1</sup> Born as Wentz, he later added his mother's maiden name of Evans to his surname and used it unhyphenated. For notices of his life, see "Walter Yeeling Evans-Wentz (1878-1965)" in Richard Dorson, "American Folklorists in Britain," *Journal of the Folklore Institute* 7.2-3 (1970): 214-18. Also, Anon, "Phi Beta Kappa Men at Oxford," *The Phi Beta Kappa Key* 1.4 (1911). For his later life, William McGuire, "Jung, Evans-Wentz and various other gurus," *Journal of Analytical Psychology* 48 (2003). The only biography to date is Ken Winkler, *Pilgrim of the Clear Light* (Berkeley: Dawnfire Books, 1982). Described, indeed, as "a very sketchy" one, Anon, "[Book Notes] *Pilgrim of the Clear Light: The Biography of Dr. Walter Y. Evans-Wentz*. By Ken Winkler. Berkeley: Dawnfire Books, 1982. Illustrations. Index. 114 pages. \$4.50.," *San Diego Historical Society Quarterly* 29.1 (1983).

<sup>2</sup> W.Y. Evans Wentz, *The Fairy Faith in Celtic Countries* (London: Oxford University Press, 1911).

behind the book was met with puzzlement or bemusement in equal measure at the time. Eleanor Hull's summed up Wentz's ideas in her review in *Folk-Lore*: "Do fairies exist? and if so, can we see them?" are the questions which Dr. Evans Wentz sets forth to answer in *The Fairy-Faith in Celtic Countries*.<sup>3</sup> Wentz was affirmative as regards both of these questions as that was his thesis. "Mr Wentz's book is steeped in mysticism, and sometimes one's head whirls with his explanations of very shadowy and elusive folk-beliefs," was the reaction of W.G. Black to Wentz's manner of exposition in the *Scottish Historical Review*.<sup>4</sup> Sidney Hartland ended his less than positive write-up in *Man* with a one-liner comment: "The author is enthusiastic – and he is young."<sup>5</sup> For F.N. Robinson in the *American Historical Review*, "Mr Wentz's book is doubtless intended less for the historian than for the pursuer of psychical research."<sup>6</sup> That said, the reviewer in the *American Journal of Psychology* found it to be a "charming book" and "[t]he Celtic doctrine of rebirth and the other world is scientifically explained."<sup>7</sup> William Crooke in his Presidential Address to the Folk-Lore Society in 1913, made the passing comment that "[i]f Mr W.Y. Evans Wentz has failed to see a fairy, his zeal in collecting the experiences of more favoured observers is highly commendable."<sup>8</sup>

#### The Fairy-Faith in Celtic Countries: "The Living Fairy-Faith"

*The Fairy-Faith* is a hefty volume, the body of the book being 520 pages, and that coming after a twenty-eight page introduction. Overall, it consists of twelve chapters, divided into four sections. Section One, "The Living Fairy-Faith," has the first three chapters, "Environment," "The Taking of Evidence," and "An Anthropological Examination of the Evidence." Chapter Two is the longest one, 208 pages in length, and this then comprises nearly one-half of the book itself, which can easily be overlooked when browsing the table of contents and seeing

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<sup>3</sup> Eleanor Hull, "The Fairy-Faith in Celtic Countries. By W.Y. Evans Wentz. Henry Frowde, 1911. 8vo, pp. xxviii + 524," *Folklore* xxiii.2 (1912).

<sup>4</sup> William George Black, "The Fairy-Faith in Celtic Countries. By W.Y. Evans Wentz. Pp. xxviii, 324. 8vo. London: Henry Frowde. 1911. 12s. 6d. net," *The Scottish Historical Review* ix.34 (1912).

<sup>5</sup> E. Sidney Hartland, "83. *The Fairy Faith in Celtic Countries*. By W.Y. Evans Wentz, M.A., Stanford University, California, U.S.A.; Docteur-ès-Lettres, University of Rennes, Brittany; B.Sc., Jesus College, Oxon," *Man* xii (1912).

<sup>6</sup> F. N. Robinson, "*The Fairy-Faith in Celtic Countries*. By W.Y. Evans Wentz, M.A., LL.D., B.Sc. (London and New York: Oxford University Press. 1911. Pp. xxviii, 524.)," *The American Historical Review* xvii.4 (1912).

<sup>7</sup> Anon, "[Book Notes] *The fairy-faith in Celtic countries*. By W.Y. Evans Wentz. New York, Henry Frowde, 1911. 524 p.," *The American Journal of Psychology* 23.2 (1912): 341.

<sup>8</sup> W. Crooke, "[Presidential Address] Method of Investigation and Folklore Origins," *Folklore* xxiv.1 (1913).

it as simply one chapter amongst twelve others. Crooke wrote of Wentz's "zeal in collecting the experiences of more favoured observers" and it was indeed that overlooked fieldwork that formed the material for this chapter. Wentz presented his collecting from Ireland, Scotland, the Isle of Man, Wales, Cornwall, and Brittany (in that order) and each account had an introduction by one out of the "Celtic *Who's Who*,"<sup>9</sup> namely Douglas Hyde (for Ireland), Alexander Carmichael (Scotland), Sophia Morrison (Isle of Man), John Rhys (Wales), Henry Jenner (Cornwall),<sup>10</sup> and Anatole Le Braz (Brittany).

#### Evans Wentz in the Isle Of Man ([1909])

The Bodleian Library now holds Wentz's personal papers.<sup>11</sup> Amongst them are his diaries spanning 1907-38, though there are gaps in the years covered.<sup>12</sup> One is for August 1909 to August 1912. This is the period of the writing and publication of *The Fairy-Faith*, and also when he was in the Island. His visit appears to have been brief, a few days only in December and what is posited to be 1909. Wentz's collecting was of the first order in the Manx section, it must be said, and this aspect of the book has been neglected. His fieldwork calls for further research, though hampered here to some extent by the loss of the diary.

#### Sophia Morrison (1859-1917)

In 1915, J.J. Kneen wrote to William Cubbon that "[i]f we had not Miss Morrison at the wheel, I am afraid our ship would have foundered long ago. I only hope that she may be long spared to carry on her labour of love."<sup>13</sup> "Miss Morrison" was Sophia Morrison, and that ship was the Manx Language Revival. She was indeed its captain and also played a role in the wider pan-Celtic Movement.<sup>14</sup> There are any number of headings under which to file Morrison's activities: folklorist, folksong collector, a pioneer in sound recording, the founder of the

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<sup>9</sup> There was to be a later publication with that name, see Lachlan MacBean, *The Celtic Who's Who* (Kirkcaldy: The Fifeshire Advertiser, 1921).

<sup>10</sup> For an account of Wentz's correspondence with Jenner, see Carl Phillips, "A 'mystic message to the world': Henry Jenner, W.Y. Evans-Wentz and the fairy faith in 'Celtic' Cornwall," *Cornish Studies* 19.1 (2011).

<sup>11</sup> For an overview, see entries Nos 43358-435 in Mary Clapinson and T.D. Rodgers, *Summary Catalogue of Post-Medieval Western Manuscripts in the Bodleian Library Oxford. Acquisitions 1916-1975 (SC 37300-55936)*, vol. 1, 3 vols. (Oxford: Clarendon Press, 1991) 480-83.

<sup>12</sup> Bodleian, MSS. Eng. misc. f. 799-827.

<sup>13</sup> Letter from J.J. Kneen to William Cubbon, 9 November 1915, MNHL, MS 09913, William Cubbon Papers, [Box] WC: Correspondence.

<sup>14</sup> Breesha Maddrell, "Speaking from the Shadows: Sophia Morrison and the Manx Cultural Revival," *Folklore* 113.2 (2002).

Peel Language Class and later Secretary of the Manx Language Society. As a result she was the person to be asked to write the introduction to Wentz's Manx material.

#### The Morrison-Wentz Correspondence (1910-12)

Amongst Morrison's personal papers now in the Manx National Heritage Library are ten items of correspondence from Wentz, the first dated 24 June 1910, and the last, 2 February 1912, and there are two copy letters from Morrison to Wentz dated 5 October and 23 December 1910. The Bodleian has a postcard sent by her to Wentz, postmarked 11 August? 1910. During this time he was resident in Oxford, the address for return correspondence given as 11 Wellington Square, the home of the American Club there.

This first letter reads as being the start of the correspondence. Whilst Wentz had visited the Island, which he mentioned in the letter, he had not taken the opportunity to meet Morrison and the letter then is an introduction and outline as to what was to become *The Fairy-Faith*. He laid out his credentials for the task ahead by including a copy of the *Oxford University Gazette* reporting on the defence of his recent thesis (a Bachelor of Science by Research), the examiners of which were Sir John Rhys and Andrew Lang. The Introductions for Wales, Brittany, Scotland, and Ireland had already been assigned, wanting were those for the Isle of Man as well as Cornwall. Henry Jenner was the proposed author for the Cornish material and Morrison was being asked to put together the introduction to Wentz's collection of Manx fairy lore. He had already written up the results of his fieldwork in the Island and the draft ran to some ninety pages.<sup>15</sup> Overall, Wentz was planning a two-volume publication such was the size of the manuscript to date. By the date of the next letter (6 July 1910) Morrison had agreed to write the Introduction to the Manx section.

Wentz's letters to Morrison when read together give the impression that the correspondence from Wentz's side is complete.<sup>16</sup> Despite the relatively small number of items, nevertheless, an insight is offered into the editorial work on the Manx section undertaken by Morrison. Wentz also comments at times on the

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<sup>15</sup> This was edited for final publication as a Manx fairy belief related the following does not appear in the Manx section in *The Fairy-Faith*. W.J. Evans Wentz, "The Fairy-Faith," *Daily News* 23 December 1912.

<sup>16</sup> As regards Morrison herself, there is nothing further amongst her own correspondence with others to draw on except a single and passing mention in a letter to Josephine Kermode from 14 December 1910, "[I]ast night Mr Wentz returned my little introduction to the Manx portion of his new book with the request that I should add to it the names & characteristics of our Fairies."<sup>16</sup> Letter from Sophia Morrison to Josephine Kermode, 14 December 1910, MNHL, MS 08979, Kermode Family Papers, [Box] Josephine Kermode ('Cushag').

wider work that lay behind *The Fairy-Faith* coming to fruition. Morrison's own book, *Manx Fairy Tales*,<sup>17</sup> appeared the same year as did *The Fairy-Faith* and the correspondence gives an unexpected insight into its development with her seeking assistance from Wentz in finding both a publisher and an illustrator and for the work. In the end it was published by David Nutt and with just a single plate as frontispiece, one depicting the fairy legend of "The Lost Wife of Ballaleece." Wentz was gifted a copy by Morrison. The last letter is dated 2 February 1912, Wentz back in Oxford after visiting Ireland. An American edition of *The Fairy-Faith* was planned and so a chance for revisions if any were needed. The Bodleian has this set of annotated proofs, but a revised edition never appeared.<sup>18</sup> "The book is going well and reviews of it, are very favourable," was Wentz's comment on *The Fairy-Faith*. The briefest of the letters and the end of Wentz's involvement with Morrison.

#### Endnote

Wentz never returned again to the themes of *The Fairy-Faith* despite living on long after its publication, dying as late as he did in 1965, some fifty years and more after it first appeared. He eventually left Europe behind, and began to interest himself in Eastern religions, especially Tibetan Buddhism, spending the rest of his life in its study and popularisation. As regards his primary thesis, that fairies really existed, he was once asked by a correspondent for the *Pall Mall Gazette* in 1912, "Have you yourself seen a fairy?" to which "he replied negatively, 'although,' he added, 'I have commonly felt many strange psychical impressions when in places supposed to be possessed by them.'"<sup>19</sup> As regards impressions of a material nature, *The Fairy-Faith* is one of those books that now seem never to be out of print.

### W.J. EVANS WENTZ-SOPHIA MORRISON

#### THE CORRESPONDENCE (1910-12)

##### Overview

(1) 24 June 1910; (2) 6 July 1910; (3) 11 August? 1910;\* (4) 5 October 1910;\* (5) 19 October 1910; (6) 12 November 1910; (7) 4 December 1910; (8) 23

<sup>17</sup> Sophia Morrison, *Manx Fairy Tales* (London: David Nutt, 1911).

<sup>18</sup> Proof | for Revised Edition of Fairy-Faith. | Revised to ~~July 15~~, [interlined September 21] 1912. | W.Y. Evans-Wentz. Bodleian, MS Eng misc. d. 1238. The Manx section stands as it was published.

<sup>19</sup> Anon [initialled as "J.J.W."], "The Land of the Fairy," *Pall Mall Gazette* 23 December 1912.

December 1910;\* (9) 21 January 1911; (10) 9 April 1911; (11) 5 August 1911 [*incomplete*]; (12) 6 December 1911; (13) 2 February 1912. \* Morrison to Wentz.

Source: Nos 1-2, 5-7, 9-13, MNHL, MS 09495, Sophia Morrison Papers, Box 4; No. 3, Bodleian, MS Eng lett. c. 577, fol. 127; Nos 4 & 8, MNHL, MS 09495, Sophia Morrison Papers, Box 4, Letter Copy Book (1908-13).

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1. W.Y. Evans Wentz to Sophia Morrison (24 June 1910)

*Headed Notepaper with emblem of Jesus College Oxford*

June 24, 1910

Dear Miss Morrison:—

I am mailing you a copy of the Oxford University Gazette giving the official report on my thesis by the examiners, Sir John Rhys and Dr. Andrew Lang.

I am going down to London from here to be with Dr. Lang some days, since he has kindly offered to go over parts of my work in preparation for its publication. From there I go to Dublin to have the aid of Irish scholars and men of literature. But, unfortunately, I shall be unable to return to your own beautiful Island before I begin my journey homeward to California via Egypt, India and the East.

My plan for final publication of study is to have from the leading scholars and folklorists among the Celts, short introductions to the lore from each of the six Celtic countries. Sir John Rhys is to write the introduction for Wales, Prof. Anatole Le Braz for Brittany, Dr. Alex. Carmichael for Scotland, Dr. Douglas Hyde for Ireland; and I propose inviting Mr. Jenner, of Cornwall, to write one for his country, and my purpose now in writing is to invite you to do the same for the Isle of Man. I am convinced that you are the person best fitted to do this.

I know that I am asking a great favor, but I do not intend that the introduction should be a task. There would be no definite limit on the amount to be written, though the plan is to have a rather brief article of about two pages, or so, to give your own general point of view in respect to the nature and probable origin of the Manx fairy-creed rather than to merely introduce what matter I have collected in your island. The essential ideal is to make the "Fairy-Faith" thoroughly pan-Celtic and thus representative of every class of Celts from the peasant to the scholar. Such little introductions will complete the survey and make a complete pan-Celtic picture of the state of the belief in fairies in the early twentieth century. After we are all fairies ourselves, the record ought to be of value to our successors – Celtic and non-Celtic. The work is a coöperative one, I being the simply the collector and the arranger.

I do not expect to get all the MS. ready for publication for some [months] time yet, so there would be no hurry for the introduction. If I could get it within say a month or six weeks that would suit very well.

My study has assumed vast proportions and it will probably be a two volume publication, and the first pan-Celtic work of its kind based on actual research among the Celts themselves by a Celt.

My MS. of Manx fairy-lore covers 90 pages, but not all is stories, parts being descriptive. If you wish, I should be glad to mail this on to you to read over.

With very good wishes to you and your own admirable work and efforts in behalf of the people of Manannan's island kingdom, I am,

Most respectfully and sincerely,  
W.Y. Evans Wentz

Add: 11 Wellington Square, Oxford.

2. W.Y. Evans Wentz to Sophia Morrison (6 July 1910)

*Headed Notepaper*

American Club,  
Oxford.

July 6, 1910.

Dear Miss Morrison:—

Your very kind letter came to me yesterday. I can assure you that I most highly appreciate your promise to write the introduction. The six introductions are now arranged for, Mr. Jenner having consented to act for Cornwall and I have just sent him all the Cornish MS.

My former letter, I trust, has made it clear that you like each of the other workers in their respective countries, are to set forth your own personal point of view entirely independently of my own as to the nature and probable origin of the belief in Manx fairies, as you know about them, rather than merely to introduce what [*interlined* lore] I have collected in the Island. The introductions will be rather short, though in each case the writer is free to set the amount limit.

I have suggested on the MS. that you write out for me the Manx for certain expressions which have been given in Manx, but which I failed to set down accurately. And it will be a very great favor indeed to have you read through the MS. and, if you like, offer any suggestions, for annotations, additions, or corrections.

You are wholly free to cut out any part of your own evidence, or all of it, and throw it over into the introduction, if you should so desire, i.e. the part dealing with names, p. 381.

I am off to London to-day to see Mr. Lang. Shall be busy all summer over my MSS, her[e *missed*] in England and in Ireland. Please do not feel hurried in

writing the introduction. If I can get it say within six weeks that will do very well. Meanwhile I shall let you know where to send it and the MS.

Thanking you most heartily, for this valuable assistance, and for your congratulations, I am,

Most respectfully & sincerely,  
W.Y. Evans Wentz

P.S. To have sent you a typed MS. I should have had to meet a delay, so I am sending you a written one with which you will feel freer to use a pencil wherever necessary.

WY.E.W.

3. Sophia Morrison to W.Y. Evans Wentz (11 August? 1910)  
Giants Causeway: Rough Sea

MS. received today I am at Belfast attending the Ulster Meeting of the R. S. A. I. Canon Kewley is also here – I shall give him the MS.

With Kind regards | S. Morrison

4. Sophia Morrison To W.J. Evans Wentz (5 October 1910)

Oct 5. 1910

Dear Mr Wentz

I had been wondering what had become of you, & I had begun to think that you had gone yourself to Faery Land! Enclosed is the little introduction I promised you, but though I send it, I beg you to criticize it freely & on account to use it if you find it inadequate, or if you feel that someone else might do it better. I feel that I have no place among the scholars.

As to your MSS. – I have made a list of errata – have instanced the pages & given the orthodox spelling.

I have heard many good stories since you were in the Island & as we Manx have no Faery Tale Book I think of bringing a small one out—illustrated if we can get the right artist. I should be extremely grateful for your valuable advice on the matters of publishers & illustration. Your admirable book will have paved the way for such a little attempt Will you be so very kind as to help me by suggesting which you would consider the most suitable firm to approach? & do you think Rackham would be at all possibl[e *missed*] or would the expense be prohibitive? Do you know of anyone?

With kind regards | Sincerely yours S.M.



5. W.Y. Evans Wentz to Sophia Morrison (19 October 1910)  
Byron Lodge, Co. Sutton,

Oct. 19, 1910.

Dear Miss Morrison:—

I received on  $\text{F}$  Friday the MS. and your letter, with the introduction. The introduction is most excellent and I think all who read it later will have the same opinion. It will be a valuable contribution to the vast problem we are considering. You ask me to criticise it freely, but no criticism of mine is necessary concerning its argument. I should simply suggest a slight editorial recasting of one phrase on the first page in order to bring out your meaning more strongly, so that the uninitiated reader would understand it as clearly as we do. The sentence would then read as follows: “No such traditions exists at the present day in Mann, but innate remembrance of one might have filtered down from the far off ages and now unknown to the peasant may possibly suggest to his mind the troop of Little People in the shadowy glen as on the lonely mountain side.” And I further suggest letting the next sentence begin, in accord with the same plan to bring out more strongly the idea, in this way, “Again, the rustling of the leaves & the cough of the wind may be heard by the peasant as strange and mysterious voices, or the trembling shadow of a bush may appear to him as an unearthly being:” You will note that I have added the words innate, and again. The whole idea of yours is perfectly clear as you put it, but in editing one is as apt to feel the strength of an added word here and there, in all composition.

I hardly know how adequately to repay you for the great favour you have done me in so greatly improving my Manx fairy-lore. No one else save yourself could have done this critical work.

Your idea of an illustrated Manx Fairy Tale Book seems to me so good that I should be happy to give any little help which I can. As to an artist I at this moment am unable to mention one to do the illustrating, though I shall make inquiries in Dublin amongst the Irish artists. Of course if you could have the book purely a home product it might be better. As to publishers I am quite ignorant. My thesis was my first publication, but that was done in France at my own expense. Within a month I shall be fighting with publishers myself and then will give you the benefit of all my experience.

Will write you again soon about either matter.

Expressing to you my heartiest thanks for the introduction and the criticism, I am,

Most respectfully & sincerely yours,

W.Y. Evans Wentz.

*Written up the left-hand margin:*

P.S. Of course you shall have a proof of your contributions, and one of the first books to come off the press. W.

6. W.Y. Evans Wentz to Sophia Morrison (12 November 1910)

11 Wellington Square Oxford,  
Nov. 12, 1910.

Dear Miss Morrison:—

Perhaps I ought to have written you before. But as yet I can offer you no information about publishers. This next week I expect to have negotiations with a London firm for the first time.

As to an artist, I should suggest that you write to Miss Beatrice Elvery, of Dublin – this will be address enough I think and I do not know her fuller address. I saw her exhibition of paintings recently in Dublin; and her name was given to one as of an artist likely to aid you or else able to suggest some artist who can. I trust that she will be of assistance.

I am deeply engaged preparing my MS. for submission, but it is about ready. If I think it worth while to you, will write again about publishers.

With all good wishes,  
Sincerely yours,  
W.Y. Evans Wentz.

7. W.Y. Evans Wentz to Sophia Morrison (4 December 1910)

*Headed Notepaper*

(Address 11 Wellington Square Oxford)  
American Club,  
Oxford.

Dec. 4, 1910.

Dear Miss Morrison:—

I am submitting to you for necessary corrections, if there are any to be made, the enclosed pages containing your contributions. And I should like to suggest that it would no doubt be better if you could combine in your introduction all the legendary and other material contained on pages 341-4. This material is so valuable that it can well stand the greater prominence to be gained in the introduction suggested.

This suggestion has come to me from the introductions by Dr. Alex Carmichael, by Prof Le Braz, by Sir John Rhys and by Mr. Jenner, wherein the folk-lore itself is allowed 'to talk for itself' as Mr. Marett says often in respect to the handling of folk-lore in anthropological studies. What he means is this: for example, when one reads the prayer to Manannan and recalls at the same time the mythological and fairy character of the god it is evident without comment that at least that is an animistic element in the Fairy-Faith.

*Written up the left-hand side margin:*

N.B. Have you published or are you preparing a book on the Manx Language? If published please give me its full title and time & place of publication. W.Y.E.W.

Your material could easily be woven together by just a connecting sentence or two between each paragraph or part, of the pages 341-4, and instead of your going to the trouble of copying the matter you can if you like cut out each paragraph and arrange it in such order as you see fit by pasting it or pinning it to blank sheets, and then I will have the whole typed. It would be very appropriate to begin by giving the names of the fairies. As to the introduction which you have already written you, of course, will connect it [*interlined* with or] without change with the lore, using parts of it or the whole of it, entirely to your own liking.

I hope this will meet your approval and not cause you much trouble. Just make the arrangement, if you decide to do so, with the least amount of extra work and roughness; then will be afterwards a final proof to it all in which any corrections or modifications can be made. If I can have the material back within a week, I should be very glad.

So far I have begun negotiations with the publishers and am on the eve of coming to some final settlement, but prefer not to be in a hurry. Once the matter of publication is settled all else is settled. You shall have the benefit of my experiences with publishers. Did [*written up the left-hand side margin:* you get satisfactory information from the Dublin artist? And how is your book progressing?

Very sincerely yours, W.Y. Evans Wentz.]

8. Sophia Morrison to W.J. Evans Wentz (23 December 1910)

Dec. 23<sup>rd</sup> 1910

Dear Mr Wentz

Here is your paper – It seemed to me useless to rewrite your material when it is so good as it stands – so I have pieced it together with a few connecting sentences, according to your suggestion. I hope it will meet with your approval. Please let me know as soon as you have received it safely.

As soon as the bustle of Xmas is over I shall do some work on the stories every day. I so enjoy it. A title makes a great difference to a book I believe.

I send you my best wishes for Xmas & New Year – may 1911 see the successful publication of your book

With kindest regards | Very sincerely yours  
Sophia Morrison.

9. W.Y. Evans Wentz to Sophia Morrison (21 January 1911)

11 Wellington Square, Oxford,

Jan. 21, 1911.

Dear Miss Morrison:—

On my return to Oxford I find your introduction with letter and the pretty Brown Calendar. For each of these I greatly thank you.

I like the expansion of the introduction very much.

As you suggested in your letter that it might in its parts be subject to some shifting, I have, after reading it over many times and very carefully weighing each part, made a shift. It falls naturally into two parts – the theoretical, which is unchanged, and the folk-lore or illustrative part and I have put the ~~former~~ [*interlined* latter] first and the former last, because the balance seems to be better that way and the theoretical part as you have stated it fits on very nicely with the illustrative part. It makes a very valuable contribution. Of course you shall have proofs of it and can make any further changes you wish.

I hope you will soon be able to bring out your book. Mine is so big and it takes so much time to get estimates from different publishers that I can't predict when I can be done with the publication.

So far as I am aware, the Nutt Publishing Company ought to be well able handle your work.

As for the variant of the changeling and tailor tale shall be greatly interested to see it when it appears.

No doubt we are both in for some experience with publishers. I hope, however, your experience with them will be of the best sort.

With all good wishes to yourself for the year 1911, and thanking you for your own good wishes to me, I am

Sincerely yours,  
W.Y. Evans Wentz

10. W.Y. Evans Wentz to Sophia Morrison (9 April 1911)  
*Headed Notepaper with emblem of Jesus College Oxford*

11 Wellington Square

[*Emblem*]

Apr. 9, 1911.

My dear Miss Morrison:—

All things come to an end, and so with the Fairy-Faith: Mr. Frowde, publisher to Oxford University is to bring it out. We are only waiting now to ascertain if publication can be arranged for in New York as well, in order to secure the American copyright. At all events, within quite a short time I expect to turn over the whole MS. to the printers.

Meanwhile I am busy perfecting the MS, since corrections in proof are exceedingly expensive. Hence I am sending out all the collected lore and introductions in their at present fixed form, for final changes. And you will find herewith the Manx section.

You suggested that I might arrange your hurriedly written (your description [*interlined* of the matter]) new matter. I think it was well arranged as you had it, but I did take the liberty of shifting the two parts. And then, ad[d *mised*]ing in my new capacity as editor for the whole book, I felt that the Introduction went more smoothly without that paragraph giving a list of goblins, etc. Probably I can use the paragraph in a foot-note to some parallel names in the evidence. But the paragraph can go in if you wish. I merely have so arranged the matter as you now see it subject to your approval.

I am sure that your Introduction is one of the finest of the six.

I am anxious to hear about your own book of fairy tales. What are you doing about it? Maybe it is almost ready for sale.

Please return the MS. within two weeks, if possible.

I have been obliged to cut down all parts of my book; and, as you will observe, some reduction has been made in Manx section.

Thanking you again, and with all good wishes to you and your work and happy Island, I am,

Most sincerely yours,  
W.Y. Evans Wentz

## 11. W.Y. Evans Wentz to Sophia Morrison (5 August 1911)

*Headed Card*

American Club,  
Oxford.

Aug. 5, 1911

Dear Miss Morrison:—

Here are the proofs of your Introduction and the Manx Section, for your final examination. I trust the whole meets yours satisfaction. As you will note, I have been obliged to cut it down all through the book. and now the book will be quite big – 500 to 600 pages. [*reverse*]

My aim with each Celtic country is to give types not repetitions or various versions of tales or forms of relief. Do you consider the Manx Section sufficiently representative?

You may like to see what the book will contain, so I enclose a table of contents which you can retain with the proofs.

The sooner I can have the proofs back the better – though there is no great rush.

How is your own book and work? Hope to hear about the book.

Perhaps you could let Mr Kermode see proof of his contribu-

[*following card or cards lost*]

## 12. W.Y. Evans Wentz To Sophia Morrison (6 December 1911)

*Headed Notepaper*

11 Wellington Square  
American Club,  
Oxford.

Dec. 6, 1911

Dear Miss Morrison:—

I must thank you for your kind letter of Nov. 26th, and also for the copy of your most excellent book Manx Fairy Tales. I am decidedly of the opinion that you greatly underestimate its good appearance. I think your publisher showed good taste and had an eye to making the book sell. The cat is quite the thing to attract attention; and after all you must attract attention to a book in order to make it sell. I have showed the book to several of my Oxford friend[s *missed*] and they like it. I imagine it to be selling well.

I hope you will send me any criticisms you can make of my book. Likely you can find places or passages in it capable of improvement.

I expect to return to Ireland within a few days.

A.E. is Mr. George W. Russell, editor of the Irish Homestead. He is a well-known poet and painter. He and Yeats are friends. They were boys together.

With every good wish and with Christmas greetings, I am,

Most sincerely yours,  
W.Y. Evans Wentz

13. W.Y. Evans Wentz to Sophia Morrison (2 February 1912)

*Headed Notepaper*

11 Wellington Square, Oxford

Feb. 2, 1912

American Club,  
Oxford.

Dear Miss Morrison:—

I may later have occasion to bring out an American edition of my work on the Fairies. So if you can find errors in the first edition or can offer suggestions for its improvement I should be glad to have notice of same as soon as possible.

The book is going well and reviews of it, are very favourable.

Have just returned from Ireland.

With all good wishes,

Sincerely yours  
W.Y. Evans Wentz

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