

Yeats William Butler

Reveries over Childhood and Youth



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Yeats W. B. William Butler

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Preface

Sometimes when I remember a relative that I have been fond of, or a strange incident of the past, I wander here and there till I have somebody to talk to. Presently I notice that my listener is bored; but now that I have written it out, I may even begin to forget it all. In any case, because one can always close a book, my friend need not be bored.

I have changed nothing to my knowledge, and yet it must be that I have changed many things without my knowledge, for I am writing after so many years, and have consulted neither friend nor letter nor old newspaper and describe what comes oftenest into my memory.

I say this fearing that some surviving friend of my youth may remember something in a different shape and be offended with my book.

Christmas Day, 1914.

REVERIES OVER CHILDHOOD AND YOUTH

My first memories are fragmentary and isolated and contemporaneous, as though one remembered vaguely some early day of the Seven Days. It seems as if time had not yet been created, for all are connected with emotion and place and without sequence.

I remember sitting upon somebody's knee, looking out of a window at a wall covered with cracked and falling plaster, but what wall I do not remember, and being told that some relation once lived there. I am looking out of another window in London. It is at Fitzroy Road. Some boys are playing in the road and among them a boy in uniform, a telegraph boy perhaps. When I ask who the boy is, a servant tells me that he is going to blow the town up, and I go to sleep in terror.

After that come memories of Sligo, where I live with my grandparents. I am sitting on the ground looking at a mastless toy boat, with the paint rubbed and scratched, and I say to myself in great melancholy, "it is further away than it used to be," and while I am saying it I am looking at a long scratch in the stern, for it is especially the scratch which is further away. Then one day at dinner my great-uncle William Middleton says, "we should not make light of the troubles of children. They are worse than ours, because we can see the end of our trouble and they can never see any end," and I feel grateful for I know that I am very unhappy and have often said to myself, "when you grow up, never talk as grown-up people do of the happiness of childhood." I may have already had the night of misery when, having prayed for several days that I might die, I had begun to be afraid that I was dying and prayed that I might live. There was no reason for my unhappiness. Nobody was unkind, and my grandmother has still after so many years my gratitude and my reverence. The house was so big that there was always a room to hide in, and I had a red pony and a garden where I could wander, and there were two dogs to follow at my heels, one white with some black spots on his head and the other with long black hair all over him. I used to think about God and fancy that I was very wicked, and one day when I threw a stone and hit a duck in the yard by mischance and broke its wing, I was full of wonder when I was told that the duck would be cooked for dinner and that I should not be punished.

Some of my misery was loneliness and some of it fear of old William Pollexfen my grandfather. He was never unkind, and I cannot remember that he ever spoke harshly to me, but it was the custom to fear and admire him. He had won the freedom of some Spanish city for saving life, but was so silent that his wife never knew it till he was near eighty, and then from the chance visit of some old sailor. She asked him if it was true and he said it was true, but she knew him too well to question and his old shipmate had left the town. She too had the habit of fear. We knew that he had been in many parts of the world, for there was a great scar on his hand made by a whaling-hook, and in the dining-room was a cabinet with bits of coral in it and a jar of water from the Jordan for the baptising of his children and Chinese pictures upon rice-paper and an ivory walking-stick from India that came to me after his death. He had great physical strength and had the reputation of never ordering a man to do anything he would not do himself. He owned many sailing ships and once, when a captain just come to anchor at Rosses Point reported something wrong with the rudder, had sent a messenger to say "send a man down to find out what's wrong." "The crew all refuse" was the answer. "Go down yourself" was my grandfather's order, and when that was not obeyed, he dived from the main deck, all the neighbourhood lined along the pebbles of the shore. He came up with his skin torn but well informed about the rudder. He had a violent temper and kept a hatchet at his bedside for burglars and would knock a man down instead of going to law, and I once saw him hunt a group of men with a horsewhip. He had no relation for he was an only child, and being solitary and silent, he had few friends. He corresponded with Campbell of Islay who had befriended him and his crew after a shipwreck, and Captain Webb, the first man who had swum the Channel and who was drowned swimming the Niagara Rapids, had been a mate in his employ and became a close friend. That is all the friends I can remember and yet he was so looked up to and admired that when he returned

from taking the waters at Bath his men would light bonfires along the railway line for miles, while his partner William Middleton whose father after the great famine had attended the sick for weeks, and taken cholera from a man he carried in his arms into his own house and died of it, and was himself civil to everybody and a cleverer man than my grandfather, came and went without notice. I think I confused my grandfather with God, for I remember in one of my attacks of melancholy praying that he might punish me for my sins, and I was shocked and astonished when a daring little girl – a cousin I think – having waited under a group of trees in the avenue, where she knew he would pass near four o'clock on the way to his dinner, said to him, “if I were you and you were a little girl, I would give you a doll.”

Yet for all my admiration and alarm, neither I nor anyone else thought it wrong to outwit his violence or his rigour; and his lack of suspicion and a certain helplessness made that easy while it stirred our affection. When I must have been still a very little boy, seven or eight years old perhaps, an uncle called me out of bed one night, to ride the five or six miles to Rosses Point to borrow a railway-pass from a cousin. My grandfather had one, but thought it dishonest to let another use it, but the cousin was not so particular. I was let out through a gate that opened upon a little lane beside the garden away from ear-shot of the house, and rode delighted through the moonlight, and awoke my cousin in the small hours by tapping on his window with a whip. I was home again by two or three in the morning and found the coachman waiting in the little lane. My grandfather would not have thought such an adventure possible, for every night at eight he believed that the stable-yard was locked, and he knew that he was brought the key. Some servant had once got into trouble at night and so he had arranged that they should all be locked in. He never knew, what everybody else in the house knew, that for all the ceremonious bringing of the key the gate was never locked.

Even to-day when I read “King Lear” his image is always before me and I often wonder if the delight in passionate men in my plays and in my poetry is more than his memory. He must have been ignorant, though I could not judge him in my childhood, for he had run away to sea when a boy, “gone to sea through the hawse-hole” as he phrased it, and I can but remember him with two books – his Bible and Falconer’s “Shipwreck,” a little green-covered book that lay always upon his table; he belonged to some younger branch of an old Cornish family. His father had been in the Army, had retired to become an owner of sailing ships, and an engraving of some old family place my grandfather thought should have been his hung next a painted coat of arms in the little back parlour. His mother had been a Wexford woman, and there was a tradition that his family had been linked with Ireland for generations and once had their share in the old Spanish trade with Galway. He had a good deal of pride and disliked his neighbours, whereas his wife, a Middleton, was gentle and patient and did many charities in the little back parlour among frieze coats and shawled heads, and every night when she saw him asleep went the round of the house alone with a candle to make certain there was no burglar in danger of the hatchet. She was a true lover of her garden and before the care of her house had grown upon her, would choose some favourite among her flowers and copy it upon rice-paper. I saw some of her handiwork the other day and I wondered at the delicacy of form and colour and at a handling that may have needed a magnifying glass it was so minute. I can remember no other pictures but the Chinese paintings, and some coloured prints of battles in the Crimea upon the wall of a passage, and the painting of a ship at the passage end darkened by time.

My grown-up uncles and aunts, my grandfather’s many sons and daughters, came and went, and almost all they said or did has faded from my memory, except a few harsh words that convince me by a vividness out of proportion to their harshness that all were habitually kind and considerate. The youngest of my uncles was stout and humorous and had a tongue of leather over the keyhole of his door to keep the draught out, and another whose bedroom was at the end of a long stone passage had a model turret ship in a glass case. He was a clever man and had designed the Sligo quays, but was now going mad and inventing a vessel of war that could not be sunk, his pamphlet explained, because of a hull of solid wood. Only six months ago my sister awoke dreaming that she held a wingless sea-

bird in her arms and presently she heard that he had died in his mad-house, for a sea-bird is the omen that announces the death or danger of a Pollexfen. An uncle, George Pollexfen, afterwards astrologer and mystic, and my dear friend, came but seldom from Ballina, once to a race meeting with two postillions dressed in green; and there was that younger uncle who had sent me for the railway-pass. He was my grandmother's favourite, and had, the servants told me, been sent away from school for taking a crowbar to a bully.

I can only remember my grandmother punishing me once. I was playing in the kitchen and a servant in horseplay pulled my shirt out of my trousers in front just as my grandmother came in and I, accused of I knew not what childish indecency, was given my dinner in a room by myself. But I was always afraid of my uncles and aunts, and once the uncle who had taken the crowbar to the bully found me eating lunch which my grandmother had given me and reproved me for it and made me ashamed. We breakfasted at nine and dined at four and it was considered self-indulgent to eat anything between meals; and once an aunt told me that I had reined in my pony and struck it at the same moment that I might show it off as I rode through the town, and I, because I had been accused of what I thought a very dark crime, had a night of misery. Indeed I remember little of childhood but its pain. I have grown happier with every year of life as though gradually conquering something in myself, for certainly my miseries were not made by others but were a part of my own mind.

II

One day someone spoke to me of the voice of the conscience, and as I brooded over the phrase I came to think that my soul, because I did not hear an articulate voice, was lost. I had some wretched days until being alone with one of my aunts I heard a whisper in my ear, "what a tease you are!" At first I thought my aunt must have spoken, but when I found she had not, I concluded it was the voice of my conscience and was happy again. From that day the voice has come to me at moments of crisis, but now it is a voice in my head that is sudden and startling. It does not tell me what to do, but often reproves me. It will say perhaps, "that is unjust" of some thought; and once when I complained that a prayer had not been heard, it said, "you have been helped." I had a little flagstaff in front of the house and a red flag with the Union Jack in the corner. Every night I pulled my flag down and folded it up and laid it on a shelf in my bedroom, and one morning before breakfast I found it, though I knew I had folded it up the night before, knotted round the bottom of the flagstaff so that it was touching the grass. I must have heard the servants talking of the faeries for I concluded at once that a faery had tied those four knots and from that on believed that one had whispered in my ear. I have been told, though I do not remember it myself, that I saw, whether once or many times I do not know, a supernatural bird in the corner of the room. Once too I was driving with my grandmother a little after dark close to the Channel that runs for some five miles from Sligo to the sea, and my grandmother showed me the red light of an outward-bound steamer and told me that my grandfather was on board, and that night in my sleep I screamed out and described the steamer's wreck. The next morning my grandfather arrived on a blind horse found for him by grateful passengers. He had, as I remember the story, been asleep when the captain aroused him to say they were going on the rocks. He said, "have you tried sail on her?" and judging from some answer that the captain was demoralised took over the command and, when the ship could not be saved, got the crew and passengers into the boats. His own boat was upset and he saved himself and some others by swimming; some women had drifted ashore, buoyed up by their crinolines. "I was not so much afraid of the sea as of that terrible man with his oar," was the comment of a schoolmaster who was among the survivors. Eight men were, however, drowned and my grandfather suffered from that memory at intervals all his life, and if asked to read family prayers never read anything but the shipwreck of St. Paul.

I remember the dogs more clearly than anyone except my grandfather and grandmother. The black hairy one had no tail because it had been sliced off, if I was told the truth, by a railway train. I think I followed at their heels more than they did at mine, and that their journeys ended at a rabbit-warren behind the garden; and sometimes they had savage fights, the black hairy dog, being well protected by its hair, suffering least. I can remember one so savage that the white dog would not take his teeth out of the black dog's hair till the coachman hung them over the side of a water-butt, one outside and one in the water. My grandmother once told the coachman to cut the hair like a lion's hair and, after a long consultation with the stable-boy, he cut it all over the head and shoulders and left it on the lower part of the body. The dog disappeared for a few days and I did not doubt that its heart was broken. There was a large garden behind the house full of apple-trees with flower-beds and grass-plots in the centre and two figure-heads of ships, one among the strawberry plants under a wall covered with fruit trees and one among the flowers. The one among the flowers was a white lady in flowing robes, while the other, a stalwart man in uniform, had been taken from a three-masted ship of my grandfather's called "The Russia," and there was a belief among the servants that the stalwart man represented the Tsar and had been presented by the Tsar himself. The avenue, or as they say in England the drive, that went from the hall door through a clump of big trees to an insignificant gate and a road bordered by broken and dirty cottages, was but two or three hundred yards, and I often thought it should have been made to wind more, for I judged people's social importance mainly by the length of their avenues. This idea may have come from the stable-boy, for he was my principal

friend. He had a book of Orange rhymes, and the days when we read them together in the hay-loft gave me the pleasure of rhyme for the first time. Later on I can remember being told, when there was a rumour of a Fenian rising, that rifles had been served out to the Orangemen and presently, when I had begun to dream of my future life, I thought I would like to die fighting the Fenians. I was to build a very fast and beautiful ship and to have under my command a company of young men who were always to be in training like athletes and so become as brave and handsome as the young men in the story-books, and there was to be a big battle on the sea-shore near Rosses and I was to be killed. I collected little pieces of wood and piled them up in a corner of the yard, and there was an old rotten log in a distant field I often went to look at because I thought it would go a long way in the making of the ship. All my dreams were of ships; and one day a sea captain who had come to dine with my grandfather put a hand on each side of my head and lifted me up to show me Africa, and another day a sea captain pointed to the smoke from the Pern mill on the quays rising up beyond the trees of the lawn, as though it came from the mountain, and asked me if Ben Bulbin was a burning mountain.

Once every few months I used to go to Rosses Point or Ballisodare to see another little boy, who had a piebald pony that had once been in a circus and sometimes forgot where it was and went round and round. He was George Middleton, son of my great-uncle William Middleton. Old Middleton had bought land, then believed a safe investment, at Ballisodare and at Rosses, and spent the winter at Ballisodare and the summer at Rosses. The Middleton and Pollexfen flour mills were at Ballisodare, and a great salmon weir, rapids and a waterfall, but it was more often at Rosses that I saw my cousin. We rowed in the river mouth or were taken sailing in a heavy slow schooner yacht or in a big ship's boat that had been rigged and decked. There were great cellars under the house, for it had been a smuggler's house a hundred years before, and sometimes three loud raps would come upon the drawing room window at sun-down, setting all the dogs barking, some dead smuggler giving his accustomed signal. One night I heard them very distinctly and my cousins often heard them, and later on my sister. A pilot had told me that, after dreaming three times of a treasure buried in my uncle's garden, he had climbed the wall in the middle of the night and begun to dig but grew disheartened "because there was so much earth." I told somebody what he had said and was told that it was well he did not find it for it was guarded by a spirit that looked like a flat iron. At Ballisodare there was a cleft among the rocks that I passed with terror because I believed that a murderous monster lived there that made a buzzing sound like a bee.

It was through the Middletons perhaps that I got my interest in country stories and certainly the first faery stories that I heard were in the cottages about their houses. The Middletons took the nearest for friends and were always in and out of the cottages of pilots and of tenants. They were practical, always doing something with their hands, making boats, feeding chickens, and without ambition. One of them had designed a steamer many years before my birth and long after I had grown to manhood one could hear it – it had some sort of obsolete engine – many miles off wheezing in the Channel like an asthmatic person. It had been built on the lake and dragged through the town by many horses, stopping before the windows where my mother was learning her lessons, and plunging the whole school into candle-light for five days, and was still patched and repatched mainly because it was believed to be a bringer of good luck. It had been called after the betrothed of its builder "Janet," long corrupted into the more familiar "Jennet," and the betrothed died in my youth having passed her eightieth year and been her husband's plague because of the violence of her temper. Another who was but a year or two older than myself used to shock me by running after hens to know by their feel if they were on the point of dropping an egg. They let their houses decay and the glass fall from the windows of their greenhouses, but one among them at any rate had the second sight. They were liked but had not the pride and reserve, the sense of decorum and order, the instinctive playing before themselves that belongs to those who strike the popular imagination.

Sometimes my grandmother would bring me to see some old Sligo gentlewoman whose garden ran down to the river, ending there in a low wall full of wallflowers, and I would sit up upon my chair,

very bored, while my elders ate their seed-cake and drank their sherry. My walks with the servants were more interesting; sometimes we would pass a little fat girl and a servant persuaded me to write her a love-letter, and the next time she passed she put her tongue out. But it was the servant's stories that interested me. At such and such a corner a man had got a shilling from a drill sergeant by standing in a barrel and had then rolled out of it and shown his crippled legs. And in such and such a house an old woman had hid herself under the bed of her guests, an officer and his wife, and on hearing them abuse her, beaten them with a broomstick. All the well-known families had their grotesque or tragic or romantic legends, and I often said to myself how terrible it would be to go away and die where nobody would know my story. Years afterwards, when I was ten or twelve years old and in London, I would remember Sligo with tears, and when I began to write, it was there I hoped to find my audience. Next to Merville where I lived, was another tree-surrounded house where I sometimes went to see a little boy who stayed there occasionally with his grandmother, whose name I forget and who seemed to me kind and friendly, though when I went to see her in my thirteenth or fourteenth year I discovered that she only cared for very little boys. When the visitors called I hid in the hay-loft and lay hidden behind the great heap of hay while a servant was calling my name in the yard.

I do not know how old I was (for all these events seem at the same distance) when I was made drunk. I had been out yachting with an uncle and my cousins and it had come on very rough. I had lain on deck between the mast and the bowsprit and a wave had burst over me and I had seen green water over my head. I was very proud and very wet. When we got into Rosses again, I was dressed up in an older boy's clothes so that the trousers came down below my boots and a pilot gave me a little raw whiskey. I drove home with the uncle on an outside car and was so pleased with the strange state in which I found myself that for all my uncle could do, I cried to every passer-by that I was drunk, and went on crying it through the town and everywhere until I was put to bed by my grandmother and given something to drink that tasted of black currants and so fell asleep.

III

Some six miles off towards Ben Bulbin and beyond the Channel, as we call the tidal river between Sligo and the Rosses, and on top of a hill there was a little square two-storeyed house covered with creepers and looking out upon a garden where the box borders were larger than any I had ever seen, and where I saw for the first time the crimson streak of the gladiolus and awaited its blossom with excitement. Under one gable a dark thicket of small trees made a shut-in mysterious place, where one played and believed that something was going to happen. My great-aunt Micky lived there. Micky was not her right name for she was Mary Yeats and her father had been my great-grandfather, John Yeats, who had been Rector of Drumcliffe, a few miles further off, and died in 1847. She was a spare, high-coloured, elderly woman and had the oldest looking cat I had ever seen, for its hair had grown into matted locks of yellowy white. She farmed and had one old man-servant, but could not have farmed at all, had not neighbouring farmers helped to gather in the crops, in return for the loan of her farm implements and “out of respect for the family,” for as Johnny MacGurk, the Sligo barber said to me, “the Yeats’s were always very respectable.” She was full of family history; all her dinner knives were pointed like daggers through much cleaning, and there was a little James the First cream-jug with the Yeats motto and crest, and on her dining-room mantle-piece a beautiful silver cup that had belonged to my great-great-grandfather, who had married a certain Mary Butler. It had upon it the Butler crest and had been already old at the date 1534, when the initials of some bride and bridegroom were engraved under the lip. All its history for generations was rolled up inside it upon a piece of paper yellow with age, until some caller took the paper to light his pipe. Another family of Yeats, a widow and her two children on whom I called sometimes with my grandmother, lived near in a long low cottage, and owned a very fierce turkeycock that did battle with their visitors; and some miles away lived the secretary to the Grand Jury and Land Agent, my great-uncle Mat Yeats and his big family of boys and girls; but I think it was only in later years that I came to know them well. I do not think any of these liked the Pollexfens, who were well off and seemed to them purse-proud, whereas they themselves had come down in the world. I remember them as very well-bred and very religious in the Evangelical way and thinking a good deal of Aunt Micky’s old histories. There had been among our ancestors a Kings County soldier, one of Marlborough’s generals, and when his nephew came to dine he gave him boiled pork, and when the nephew said he disliked boiled pork he had asked him to dine again and promised him something he would like better. However, he gave him boiled pork again and the nephew took the hint in silence. The other day as I was coming home from America, I met one of his descendants whose family has not another discoverable link with ours, and he too knew the boiled pork story and nothing else. We have the General’s portrait, and he looks very fine in his armour and his long curly wig, and underneath it, after his name, are many honours that have left no tradition among us. Were we country people, we could have summarised his life in a legend.

Another ancestor or great-uncle had chased the United Irishmen for a fortnight, fallen into their hands and been hanged, and the notorious Major Sirr who betrayed the brothers Shears, taking their children upon his knees to question them, if the tale does not lie, had been god-father to several of my great-great-grandfather’s children; while to make a balance, my great-grandfather had been Robert Emmett’s friend and been suspected and imprisoned though but for a few hours. A great-uncle had been Governor of Penang, and led the forlorn hope at the taking of Rangoon, and an uncle of a still older generation had fallen at New Orleans in 1813, and even in the last generation there had been lives of some power and pleasure. An old man who had entertained many famous people, in his 18th century house, where battlement and tower showed the influence of Horace Walpole, had but lately, after losing all his money, drowned himself, first taking off his rings and chain and watch as became a collector of many beautiful things; and once to remind us of more passionate life, a gun-boat put into Rosses, commanded by the illegitimate son of some great-uncle or other. Now that I can look

at their miniatures, turning them over to find the name of soldier, or lawyer, or Castle official, and wondering if they cared for good books or good music, I am delighted with all that joins my life to those who had power in Ireland or with those anywhere that were good servants and poor bargainers, but I cared nothing as a child for Micky's tales. I could see my grandfather's ships come up the bay or the river, and his sailors treated me with deference, and a ship's carpenter made and mended my toy boats and I thought that nobody could be so important as my grandfather. Perhaps, too, it is only now that I can value those more gentle natures so unlike his passion and violence. An old Sligo priest has told me how my great-grandfather John Yeats always went into his kitchen rattling the keys, so much did he fear finding some one doing wrong, and how when the agent of the great landowner of his parish brought him from cottage to cottage to bid the women send their children to the Protestant school and all had promised till they came to one who cried, "child of mine will never darken your door," he had said "thank you, my woman, you are the first honest woman I have met to-day." My uncle, Mat Yeats, the Land Agent, had once waited up every night for a week to catch some boys who stole his apples and when he caught them had given them sixpence and told them not to do it again. Perhaps it is only fancy or the softening touch of the miniaturist that makes me discover in their faces some courtesy and much gentleness. Two 18th century faces interest me the most, one that of a great-great-grandfather, for both have under their powdered curling wigs a half-feminine charm, and as I look at them I discover a something clumsy and heavy in myself. Yet it was a Yeats who spoke the only eulogy that turns my head. "We have ideas and no passions, but by marriage with a Pollexfen we have given a tongue to the sea cliffs."

Among the miniatures there is a larger picture, an admirable drawing by I know not what master, that is too harsh and merry for its company. He was a connection and close friend of my great-grandmother Corbet, and though we spoke of him as "Uncle Beattie" in our childhood, no blood relation. My great-grandmother who died at ninety-three had many memories of him. He was the friend of Goldsmith & was accustomed to boast, clergyman though he was, that he belonged to a hunt-club of which every member but himself had been hanged or transported for treason, and that it was not possible to ask him a question he could not reply to with a perfectly appropriate blasphemy or indecency.

IV

Because I had found it hard to attend to anything less interesting than my thoughts, I was difficult to teach. Several of my uncles and aunts had tried to teach me to read, and because they could not, and because I was much older than children who read easily, had come to think, as I have learnt since, that I had not all my faculties. But for an accident they might have thought it for a long time. My father was staying in the house and never went to church, and that gave me the courage to refuse to set out one Sunday morning. I was often devout, my eyes filling with tears at the thought of God and of my own sins, but I hated church. My grandmother tried to teach me to put my toes first to the ground because I suppose I stumped on my heels and that took my pleasure out of the way there. Later on when I had learnt to read I took pleasure in the words of the hymn, but never understood why the choir took three times as long as I did in getting to the end; and the part of the service I liked, the sermon and passages of the Apocalypse and Ecclesiastes, were no compensation for all the repetitions and for the fatigue of so much standing. My father said if I would not go to church he would teach me to read. I think now that he wanted to make me go for my grandmother's sake and could think of no other way. He was an angry and impatient teacher and flung the reading book at my head, and next Sunday I decided to go to church. My father had, however, got interested in teaching me, and only shifted the lesson to a week-day till he had conquered my wandering mind. My first clear image of him was fixed on my imagination, I believe, but a few days before the first lesson. He had just arrived from London and was walking up and down the nursery floor. He had a very black beard and hair, and one cheek bulged out with a fig that was there to draw the pain out of a bad tooth. One of the nurses (a nurse had come from London with my brothers and sisters) said to the other that a live frog, she had heard, was best of all. Then I was sent to a dame school kept by an old woman who stood us in rows and had a long stick like a billiard cue to get at the back rows. My father was still at Sligo when I came back from my first lesson and asked me what I had been taught. I said I had been taught to sing, and he said, "sing then" and I sang

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land"

high up in my head. So my father wrote to the old woman that I was never to be taught to sing again, and afterwards other teachers were told the same thing. Presently my eldest sister came on a long visit and she and I went to a little two-storeyed house in a poor street where an old gentlewoman taught us spelling and grammar. When we had learned our lesson well, we were allowed to look at a sword presented to her father who had led troops in India or China and to spell out a long complimentary inscription on the silver scabbard. As we walked to her house or home again we held a large umbrella before us, both gripping the handle and guiding ourselves by looking out of a round hole gnawed in the cover by a mouse. When I had got beyond books of one syllable, I began to spend my time in a room called the Library, though there were no books in it that I can remember except some old novels I never opened and a many volumed encyclopaedia published towards the end of the 18th century. I read this encyclopaedia a great deal and can remember a long passage considering whether fossil wood despite its appearance might not be only a curiously shaped stone.

My father's unbelief had set me thinking about the evidences of religion and I weighed the matter perpetually with great anxiety, for I did not think I could live without religion. All my religious emotions were, I think, connected with clouds and cloudy glimpses of luminous sky, perhaps because of some bible picture of God's speaking to Abraham or the like. At least I can remember the sight

moving me to tears. One day I got a decisive argument for belief. A cow was about to calve, and I went to the field where the cow was with some farm-hands who carried a lantern, and next day I heard that the cow had calved in the early morning. I asked everybody how calves were born, and because nobody would tell me, made up my mind that nobody knew. They were the gift of God, that much was certain, but it was plain that nobody had ever dared to see them come, and children must come in the same way. I made up my mind that when I was a man I would wait up till calf or child had come. I was certain there would be a cloud and a burst of light and God would bring the calf in the cloud out of the light. That thought made me content until a boy of twelve or thirteen, who had come on a visit for the day, sat beside me in a hay-loft and explained all the mechanism of sex. He had learnt all about it from an elder boy whose pathic he was (to use a term he would not have understood) and his description, given, as I can see now, as if he were telling of any other fact of physical life, made me miserable for weeks. After the first impression wore off, I began to doubt if he had spoken truth, but one day I discovered a passage in the encyclopaedia, though I only partly understood its long words, that confirmed what he had said. I did not know enough to be shocked at his relation to the elder boy, but it was the first breaking of the dream of childhood.

My realization of death came when my father and mother and my two brothers and my two sisters were on a visit. I was in the Library when I heard feet running past and heard somebody say in the passage that my younger brother, Robert, had died. He had been ill for some days. A little later my sister and I sat at the table, very happy, drawing ships with their flags half-mast high. We must have heard or seen that the ships in the harbour had their flags at half-mast. Next day at breakfast I heard people telling how my mother and the servant had heard the banshee crying the night before he died. It must have been after this that I told my grandmother I did not want to go with her when she went to see old bed-ridden people because they would soon die.

V

At length when I was eight or nine an aunt said to me, “you are going to London. Here you are somebody. There you will be nobody at all.” I knew at the time that her words were a blow at my father, not at me, but it was some years before I knew her reason. She thought so able a man as my father could have found out some way of painting more popular pictures if he had set his mind to it and that it was wrong of him “to spend every evening at his club.” She had mistaken, for what she would have considered a place of wantonness, Heatherley’s Art School.

My mother and brother and sister were at Sligo perhaps when I was sent to England, for my father and I and a group of landscape painters lodged at Burnham Beeches with an old Mr. and Mrs. Earle. My father was painting the first big pond you come to if you have driven from Slough through Farnham Royal. He began it in spring and painted all through the year, the picture changing with the seasons, and gave it up unfinished when he had painted the snow upon the heath-covered banks. He is never satisfied and can never make himself say that any picture is finished. In the evening he heard me my lessons or read me some novel of Fenimore Cooper’s. I found delightful adventures in the woods – one day a blind worm and an adder fighting in a green hollow, and sometimes Mrs. Earle would be afraid to tidy the room because I had put a bottle full of newts on the mantle-piece. Now and then a boy from a farm on the other side of the road threw a pebble at my window at daybreak, and he and I went fishing in the big second pond. Now and then another farmer’s boy and I shot sparrows with an old pepper box revolver and the boy would roast them on a string. There was an old horse one of the painters called the scaffolding, and sometimes a son of old Earle’s drove with me to Slough and once to Windsor, and at Windsor we made our lunch of cold sausages bought from a public house. I did not know what it was to be alone, for I could wander in pleasant alarm through the enclosed parts, then very large, or round some pond imagining ships going in and out among the reeds and thinking of Sligo or of strange seafaring adventures in the fine ship I should launch when I grew up. I had always a lesson to learn before night and that was a continual misery, for I could very rarely, with so much to remember, set my thoughts upon it and then only in fear. One day my father told me that a painter had said I was very thick-skinned and did not mind what was said to me, and I could not understand how anybody could be so unjust. It made me wretched to be idle but one could not help it. I was once surprised and shocked. All but my father and myself had been to London, and Kennedy and Farrar and Page, I remember the names vaguely, arrived laughing and talking. One of them had carried off a card of texts from the waiting room of the station and hung it up on the wall. I thought “he has stolen it,” but my father and all made it a theme of merry conversation.

Then I returned to Sligo for a few weeks as I was to do once or twice in every year for years, and after that we settled in London. Perhaps my mother and the other children had been there all the time, for I remember my father now and again going to London. The first house we lived in was close to Burne Jones’s house at North End, but we moved after a year or two to Bedford Park. At North End we had a pear tree in the garden and plenty of pears, but the pears used to be full of maggots, and almost opposite lived a school-master called O’Neill, and when a little boy told me that the school-master’s great-grandfather had been a king I did not doubt it. I was sitting against the hedge and iron railing of some villa-garden there, when I heard one boy say to another it was something wrong with my liver that gave me such a dark complexion and that I could not live more than a year. I said to myself a year is a very long time, one can do such a lot of things in a year, and put it out of my head. When my father gave me a holiday and later when I had a holiday from school I took my schooner boat to the round pond, sailing it very commonly against the two cutter yachts of an old naval officer. He would sometimes look at the ducks and say, “I would like to take that fellow home for my dinner,” and he sang me a sailor’s song about a coffin ship which left Sligo after the great famine, that made me feel very important. The servants at Sligo had told me the story. When she

was moved from the berth she had lain in, an unknown dead man's body had floated up, a very evil omen; and my grandfather, who was Lloyds' agent, had condemned her, but she slipped out in the night. The pond had its own legends; and a boy who had seen a certain model steamer "burned to the water's edge" was greatly valued as a friend. There was a little boy I was kind to because I knew his father had done something disgraceful, though I did not know what. It was years before I discovered that his father was but the maker of certain popular statues, many of which are now in public places. I had heard my father's friends speak of him. Sometimes my sister came with me, and we would look into all the sweet shops & toy shops on our way home, especially into one opposite Holland House because there was a cutter yacht made of sugar in the window, and we drank at all the fountains. Once a stranger spoke to us and bought us sweets and came with us almost to our door. We asked him to come in and told him our father's name. He would not come in, but laughed and said, "Oh, that is the painter who scrapes out every day what he painted the day before." A poignant memory came upon me the other day while I was passing the drinking-fountain near Holland Park, for there I and my sister had spoken together of our longing for Sligo and our hatred of London. I know we were both very close to tears and remember with wonder, for I had never known anyone that cared for such mementoes, that I longed for a sod of earth from some field I knew, something of Sligo to hold in my hand. It was some old race instinct like that of a savage, for we had been brought up to laugh at all display of emotion. Yet it was our mother, who would have thought its display a vulgarity, who kept alive that love. She would spend hours listening to stories or telling stories of the pilots and fishing people of Rosses Point, or of her own Sligo girlhood, and it was always assumed between her and us that Sligo was more beautiful than other places. I can see now that she had great depth of feeling, that she was her father's daughter. My memory of what she was like in those days has grown very dim, but I think her sense of personality, her desire of any life of her own, had disappeared in her care for us and in much anxiety about money. I always see her sewing or knitting in spectacles and wearing some plain dress. Yet ten years ago when I was in San Francisco, an old cripple came to see me who had left Sligo before her marriage; he came to tell me, he said, that my mother "had been the most beautiful girl in Sligo."

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