

BELIEF AND UNBELIEF

There are some doubters even in the western villages. One woman told me last Christmas that she did not believe either in hell or in ghosts. Hell she thought was merely an invention got up by the priest to keep people good; and ghosts would not be permitted, she held, to go "trapsin about the earth" at their own free will; "but there are faeries," she added, "and little leprechauns, and water-horses, and fallen angels." I have met also a man with a mohawk Indian tattooed upon his arm, who held exactly similar beliefs and unbeliefs. No matter what one doubts one never doubts the faeries, for, as the man with the mohawk Indian on his arm said to me, "they stand to reason." Even the official mind does not escape this faith.

A little girl who was at service in the village of Grange, close under the seaward slopes of Ben Bulbin, suddenly disappeared one night about three years ago. There was at once great excitement in the neighbourhood, because it was rumoured that the faeries had taken her. A villager was said to have long struggled to hold her from them, but at last they prevailed, and he found nothing in his hands but a broomstick. The local constable was applied to, and he at once instituted a house-to-house search, and at the same time advised the people to burn all the bucalauns (ragweed) on the field she vanished from, because bucalauns are sacred to the faeries. They spent the whole night burning them, the constable repeating spells the while. In the morning the little girl was found, the story goes, wandering in the field. She said the faeries had taken her away a great distance, riding on a faery horse. At last she saw a big river, and the man who had tried to keep her from being carried off was drifting down it—such are the topsy-turvydoms of faery glamour—in a cockleshell. On the way her companions had mentioned the names of several people who were about to die shortly in the village.

Perhaps the constable was right. It is better doubtless to believe much unreason and a little truth than to deny for denial's sake truth and unreason alike, for when we do this we have not even a rush candle to guide our steps, not even a poor sowlth to dance before us on the marsh, and must needs fumble our way into the great emptiness where dwell the mis-shapen dhouls. And after all, can we come to so great evil if we keep a little fire on our hearths and in our souls, and welcome with open hand whatever of excellent come to warm itself, whether it be man or phantom, and do not say too fiercely, even to the dhouls themselves, "Be ye gone"? When all is said and done, how do we not know but that our own unreason may be better than another's truth? for it has been warmed on our hearths and in our souls, and is ready for the wild bees of truth to hive in it, and make their sweet honey. Come into the world again, wild bees, wild bees!

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