

The Man Who Played Upon The Leaf

by Algernon Blackwood

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Where the Jura pine-woods push the fringe of their purple cloak down the slopes till the vineyards stop them lest they should troop into the lake of Neuchâtel, you may find the village where lived the Man Who Played upon the Leaf.

My first sight of him was genuinely prophetic—that spring evening in the garden *café* of the little mountain auberge. But before I saw him I heard him, and ever afterwards the sound and the sight have remained inseparable in my mind.

Jean GrosPierre and Louis Favre were giving me confused instructions—the *vin rouge* of Neuchâtel is heady, you know—as to the best route up the Tête-de-Rang, when a thin, wailing music, that at first I took to be rising wind, made itself heard suddenly among the apple trees at the end of the garden, and riveted my attention with a thrill of I know not what.

Favre's description of the bridle path over Mont Racine died away; then GrosPierre's eyes wandered as he, too, stopped to listen; and at the same moment a mongrel dog of indescribably forlorn appearance came whining about our table under the walnut tree.

"It's Perret 'Comment-va,' the man who plays on the leaf," said Favre.

"And his cursed dog," added GrosPierre, with a shrug of disgust. And, after a pause, they fell again to quarrelling about my complicated path up the Tête-de-Rang.

I turned from them in the direction of the sound.

The dusk was falling. Through the trees I saw the vineyards sloping down a mile or two to the dark blue lake with its distant-shadowed shore and the white line of misty Alps in the sky beyond. Behind us the forests rose in folded purple ridges to the heights of Boudry and La Tourne, soft and thick like carpets of cloud. There was no one about in the cabaret. I heard a horse's hoofs in the village street, a rattle of pans from the kitchen, and the soft roar of a train climbing the mountain railway through gathering darkness towards France—and, singing through it all, like a thread of silver through a dream, this sweet and windy music.

But at first there was nothing to be seen. The Man Who Played on the Leaf was not visible, though I stared hard at the place whence the sound apparently proceeded. The effect, for a moment, was almost ghostly.

Then, down there among the shadows of fruit trees and small pines, something moved, and I became aware with a start that the little *sapin* I had been looking at all the time was really not a tree, but a man—hatless, with dark face, loose hair, and wearing a *pélerine* over his shoulders.

How he had produced this singularly vivid impression and taken upon himself the outline and image of a tree is utterly beyond me to describe. It was, doubtless, some swift suggestion in my own imagination that deceived me. . . . Yet he was thin, small, straight, and his flying hair and spreading *pélerine* somehow pictured themselves in the network of dusk and background into the semblance, I suppose, of branches.

I merely record my impression with the truest available words—also my instant persuasion that this first view of the man was, after all, significant and prophetic: his dominant characteristics presented themselves to me symbolically. I saw the man first as a tree; I heard his music first as wind.

Then, as he came slowly towards us, it was clear that he produced the sound by blowing upon a leaf held to his lips between tightly closed hands. And at his heel followed the mongrel dog.

"The inseparables!" sneered GrosPierre, who did not appreciate the interruption. He glanced contemptuously at the man and the dog, his face and manner, it seemed to me, conveying a merest trace, however, of superstitious fear. "The tune your father taught you, *hein?*" he added, with a cruel allusion I did not at the moment understand.

"Hush!" Favre said; "he plays thunderingly well all the same!" His glass had not been emptied quite so often, and in his eyes as he listened there was a touch of something that was between respect and wonder.

"The music of the devil," GrosPierre muttered as he turned with the gesture of surly impatience to the wine and the rye bread. "It makes me dream at night. Oua!" The man, paying no attention to the gibes, came closer, continuing his leaf-music, and as I watched and listened the thrill that had first stirred in me grew curiously. To look at, he was perhaps forty, perhaps fifty; worn, thin, broken; and something seizingly pathetic in his appearance told its little wordless story into the air. The stamp of the outcast was mercilessly upon him. But the eyes were dark and fine. They

proclaimed the possession of something that was neither worn nor broken, something that was proud to be outcast, and welcomed it.

"He's cracky, you know," explained Favre, "and half blind. He lives in that hut on the edge of the forest"—pointing with his thumb toward Côtendard—"and plays on the leaf for what he can earn."

We listened for five minutes perhaps while this singular being stood there in the dusk and piped his weird tunes; and if imagination had influenced my first sight of him it certainly had nothing to do with what I now heard. For it was unmistakable; the man played, not mere tunes and melodies, but the clean, strong, elemental sounds of Nature—especially the crying voices of wind. It was the raw material, if you like, of what the masters have used here and there—Wagner, and so forth—but by him heard closely and wonderfully, and produced with marvellous accuracy. It was now the notes of birds or the tinkle and rustle of sounds heard in groves and copses, and now the murmur of those airs that lose their way on summer noons among the tree tops; and then, quite incredibly, just as the man came closer and the volume increased, it grew to the crying of bigger winds and the whispering rush of rain among tossed branches. . . .

How he produced it passed my comprehension, but I think he somehow mingled his own voice with the actual notes of the vibrating edge of the leaf; perhaps, too, that the strange passion shaking behind it all in the depths of the bewildered spirit poured out and reached my mind by ways unknown and incalculable.

I must have momentarily lost myself in the soft magic of it, for I remember coming back with a start to notice that the man had stopped, and that his melancholy face was turned to me with a smile of comprehension and sympathy that passed again almost before I had time to recognize it, and certainly before I had time to reply. And this time I am ready to admit that it was my own imagination, singularly stirred, that translated his smile into the words that no one else heard—"I was playing for you—because you understand."

Favre was standing up and I saw him give the man the half loaf of coarse bread that was on the table, offering also his own partly-emptied wine-glass. "I haven't the sou to-day," he was saying, "but if you're hungry, mon brave—" And the man, refusing the wine, took the bread with an air of dignity that precluded all suggestion of patronage or favour, and

ought to have made Favre feel proud that he had offered it.

"And that for his son!" laughed the stupid Grosperre, tossing a cheese-rind to the dog, "or for his forest god!"

The music was about me like a net that still held my words and thoughts in a delicate bondage—which is my only explanation for not silencing the coarse guide in the way he deserved; but a few minutes later, when the men had gone into the inn, I crossed to the end of the garden, and there, where the perfumes of orchard and forest deliciously mingled, I came upon the man sitting on the grass beneath an apple-tree. The dog, wagging its tail, was at his feet, as he fed it with the best and largest portions of the bread. For himself, it seemed, he kept nothing but the crust, and—what I could hardly believe, had I not actually witnessed it—the cur, though clearly hungry, had to be coaxed with smiles and kind words to eat what it realized in some dear dog-fashion was needed even more by its master. A pair of outcasts they looked indeed, sharing dry bread in the back garden of the village inn; but in the soft, discerning eyes of that mangy creature there was an expression that raised it, for me at least, far beyond the ranks of common curdom; and in the eyes of the man, half-witted and pariah as he undoubtedly was, a look that set him somewhere in a lonely place where he heard the still, small voices of the world and moved with the elemental tides of life that are never outcast and that include the farthest suns.

He took the franc I offered; and, closer, I perceived that his eyes, for all their moments of fugitive brilliance, were indeed half sightless, and that perhaps he saw only well enough to know men as trees walking. In the village some said he saw better than most, that he saw in the dark, possibly even into the peopled regions beyond this world, and there were reasons—uncanny reasons—to explain the belief. I only know, at any rate, that from this first moment of our meeting he never failed to recognize me at a considerable distance, and to be aware of my whereabouts even in the woods at night; and the best explanation I ever heard, though of course unscientific, was Louis Favre's whispered communication that "he sees with the whole surface of his skin!"

He took the franc with the same air of grandeur that he took the bread, as though he conferred a favour, yet was grateful. The beauty of that gesture has often come back to me since with a sense of wonder for the sweet nobility that I afterwards understood

inspired it. At the time, however, he merely looked up at me with the remark, "*C'est pour le Dieu—merci!*" He did not say "*le bon Dieu,*" as every one else did.

And though I had meant to get into conversation with him, I found no words quickly enough, for he at once stood up and began to play again on his leaf; and while he played his thanks and gratitude, or the thanks and gratitude of his God, that shaggy mongrel dog stopped eating and sat up beside him to listen.

Both fixed their eyes upon me as the sounds of wind and birds and forest poured softly and wonderfully about my ears . . . so that, when it was over and I went down the quiet street to my *pension*, I was aware that some tiny sense of bewilderment had crept into the profounder regions of my consciousness and faintly disturbed my normal conviction that I belonged to the common world of men as of old. Some aspect of the village, especially of the human occupants in it, had secretly changed for me.

Those pearly spaces of sky, where the bats flew over the red roofs, seemed more alive, more exquisite than before; the smells of the open stables where the cows stood munching, more fragrant than usual of sweet animal life that included myself delightfully, keenly; the last chatterings of the sparrows under the eaves of my own *pension* more intimate and personal. . . .

Almost as if those strands of elemental music the man played on his leaf had for the moment made me free of the life of the earth, as distinct from the life of men. . . .

I can only suggest this, and leave the rest to the care of the imaginative reader; for it is impossible to say along what inner byways of fancy I reached the conclusion that when the man spoke of "the God," and not "the good God," he intended to convey his sense of some great woodland personality—some Spirit of the Forests whom he knew and loved and worshipped, and whom, he was intuitively aware, I also knew and loved and worshipped.

During the next few weeks I came to learn more about this poor, half-witted man. In the village he was known as Perret "*Comment-va,*" the Man Who Plays on the Leaf; but when the people wished to be more explicit they described him as the man "without parents and without God." The origin of "*Comment-va*" I never discovered, but the other titles were easily explained—he was illegitimate and outcast. The mother had been a wandering Italian girl and the father a loose living *bûcheron*, who was, it seems, a standing disgrace to the community. I think the villa-

gers were not conscious of their severity; the older generation of farmers and *vignerons* had pity, but the younger ones and those of his own age were certainly guilty, if not of deliberate cruelty, at least of a harsh neglect and the utter withholding of sympathy. It was like the thoughtless cruelty of children, due to small unwisdom, and to that absence of charity which is based on ignorance.

They could not in the least understand this crazy, picturesque being who wandered day and night in the forests and spoke openly, though never quite intelligibly, of worshipping another God than their own anthropomorphic deity. People looked askance at him because he was queer; a few feared him; one or two I found later—all women—felt vaguely that there was something in him rather wonderful, they hardly knew what, that lifted him beyond the reach of village taunts and sneers. But from all he was remote, alien, solitary—an outcast and a pariah.

It so happened that I was very busy at the time, seeking the seclusion of the place for my work, and rarely going out until the day was failing; and so it was, I suppose, that my sight of the man was always associated with a gentle dusk, long shadows and slanting rays of sunlight. Every time I saw that thin, straight, yet broken figure, every time the music of the leaf reached me, there came too, the inexplicable thrill of secret wonder and delight that had first accompanied his presence, and with it the subtle suggestion of a haunted woodland life, beautiful with new values.

To this day I see that sad, dark face moving about the street, touched with melancholy, yet with the singular light of an inner glory that sometimes lit flames in the poor eyes. Perhaps—the fancy entered my thoughts sometimes when I passed him—those who are half out of their minds, as the saying goes, are at the same time half in another region whose penetrating loveliness has so bewildered and amazed them that they no longer can play their dull part in our commonplace world; and certainly for me this man's presence never failed to convey an awareness of some hidden and secret beauty that he knew apart from the ordinary haunts and pursuits of men.

Often I followed him up into the woods—in spite of the menacing growls of the dog, who invariably showed his teeth lest I should approach too close—with a great longing to know what he did there and how he spent his time wandering in the great forests, sometimes, I was assured, staying out entire nights or remaining away for days together. For in these Jura

forests that cover the mountains from Neuchâtel to Yverdon, and stretch thickly up to the very frontiers of France, you may walk for days without finding a farm or meeting more than an occasional *bûcheron*.

And at length, after weeks of failure, and by some process of sympathy he apparently communicated in turn to the dog, it came about that I was—*accepted*. I was allowed to follow at a distance, to listen and, if I could, to watch.

I make use of the conditional, because once in the forest this man had the power of concealing himself in the same way that certain animals and insects conceal themselves by choosing places instinctively where the colour of their surroundings merge into their outlines and obliterate them.

So long as he moved all was well; but the moment he stopped and a chance dell or cluster of trees intervened I lost sight of him, and more than once passed within a foot of his presence without knowing it, though the dog was plainly there at his feet. And the instant I turned at the sound of the leaf, there he was, leaning against some dark tree-stem, part of a shadow perhaps, growing like a forest-thing out of the thick moss that hid his feet, or merging with extraordinary intimacy into the fronds of some drooping pine bough! Moreover, this concealment was never intentional, it seems, but instinctive. The life to which he belonged took him close to its heart, draping about the starved and wasted shoulders the cloak of kindly sympathy which the world of men denied him.

And, while I took my place some little way off upon a fallen stem, and the dog sat looking up into his face with its eyes of yearning and affection, Perret “Comment-va” would take a leaf from the nearest ivy, raise it between tightly pressed palms to his lips and begin that magic sound that seemed to rise out of the forest-voices themselves rather than to be a thing apart.

It was a late evening towards the end of May when I first secured this privilege at close quarters, and the memory of it lives in me still with the fragrance and wonder of some incredible dream.

The forest just there was scented with wild lilies of the valley which carpeted the more open spaces with their white bells and big, green leaves; patches of violets and pale anemone twinkled down the mossy stairways of every glade; and through slim openings among the pine-stems I saw the shadowed blues of the lake beyond and the far line of the high Alps, soft and cloud-like in the sky. Already the woods were drawing the dusk out of the earth to cloak themselves

for sleep, and in the east a rising moon stared close over the ground between the big trees, dropping trails of faint and yellowish silver along the moss. Distant cow-bells, and an occasional murmur of village voices, reached the ear. But a deep hush lay over all that mighty slope of mountain forest, and even the footsteps of ourselves and the dog had come to rest.

Then, as sounds heard in a dream, a breeze stirred the topmost branches of the pines, filtering down to us as from the wings of birds. It brought new odours of sky and sun-kissed branches with it. A moment later it lost itself in the darkening aisles of forest beyond; and out of the stillness that followed, I heard the strange music of the leaf rising about us with its extraordinary power of suggestion.

And, turning to see the face of the player more closely, I saw that it had marvellously changed, had become young, unlined, soft with joy. The spirit of the immense woods possessed him, and he was at peace. . . .

While he played, too, he swayed a little to and fro, just as a slender *sapin* sways in wind, and a revelation came to me of that strange beauty of combined sound and movement—trees bending while they sing, branches trembling and a-whisper, children that laugh while they dance. And, oh, the crying, plaintive notes of that leaf, and the profound sense of elemental primitive sound that they woke in the penetralia of the imagination, subtly linking simplicity to grandeur! Terribly yet sweetly penetrating, how they searched the heart through, and troubled the very sources of life! Often and often since have I wondered what it was in that singular music that made me *know* the distant Alps listened in their sky-spaces, and that the purple slopes of Boudry and Mont Racine bore it along the spires of their woods as though giant harp strings stretched to the far summits of Chasseral and the arid wastes of Tête de Rang.

In the music this outcast played upon the leaf there was something of a wild, mad beauty that plunged like a knife to the home of tears, and at the same time sang out beyond them—something coldly elemental, close to the naked heart of life. The truth, doubtless, was that his strains, making articulate the sounds of Nature, touched deep, primitive yearnings that for many are buried beyond recall. And between the airs, even between the bars, there fell deep weeping silences when the sounds merged themselves into the sigh of wind or the murmur of falling water, just as the strange player merged his body into the form and colour of the trees about him.

And when at last he ceased, I went close to him, hardly knowing what it was I wanted so much to ask or say. He straightened up at my approach. The melancholy dropped its veil upon his face instantly.

"But that was beautiful—unearthly!" I faltered. "You never have played like that in the village—"

And for a second his eyes lit up as he pointed to the dark spaces of forest behind us: "In there," he said softly, "there is light!"

"You hear true music in these woods," I ventured, hoping to draw him out; "this music you play—this exquisite singing of winds and trees?"

He looked at me with a puzzled expression and I knew, of course, that I had blundered with my banal words. Then, before I could explain or alter, there floated to us through the trees a sound of church bells from villages far away; and instantly, as he heard, his face grew dark, as though he understood in some vague fashion that it was a symbol of the faith of those parents who had wronged him, and of the people who continually made him suffer. Something of this, I feel sure, passed through his tortured mind, for he looked menacingly about him, and the dog, who caught the shadow of all his moods, began to growl angrily.

"My music," he said, with a sudden abruptness that was almost fierce, "is for my God."

"Your God of the Forests?" I said, with a real sympathy that I believe reached him.

"*Pour sûr! Pour sûr!* I play it all over the world"—he looked about him down the slopes of villages and vineyards—"and for those who understand—those who belong—to come." He was, I felt sure, going to say more, perhaps to unbosom himself to me a little; and I might have learned something of the ritual this self-appointed priest of Pan followed in his forest temples—when, the sound of the bells swelled suddenly on the wind, and he turned with an angry gesture and made to go. Their insolence, penetrating even to the privacy of his secret woods, was too much for him.

"And you find many?" I asked.

Perret "Comment-va" shrugged his shoulders and smiled pityingly.

"Moi. Puis le chien—puis maintenant—vous!"

He was gone the same minute, as if the branches stretched out dark arms to draw him away among them, . . . and on my way back to the village, by the growing light of the moon, I heard far away in that deep world of a million trees the echoes of a weird, sweet music, as this unwitting votary of Pan piped and fluted to his mighty God upon an ivy leaf.

And the last thing I actually saw was the mongrel cur turning back from the edge of the forest to look at me for a moment of hesitation. He thought it was time now that I should join the little band of worshippers and follow them to the haunted spots of worship.

"Moi—puis le chien—puis maintenant—vous!"

From that moment of speech a kind of unexpressed intimacy between us came into being, and whenever we passed one another in the street he would give me a swift, happy look, and jerk his head significantly towards the forests. The feeling that, perhaps, in his curious lonely existence I counted for something important made me very careful with him. From time to time I gave him a few francs, and regularly twice a week when I knew he was away, I used to steal unobserved to his hut on the edge of the forest and put parcels of food inside the door—*salamé*, cheese, bread; and on one or two occasions when I had been extravagant with my own tea, pieces of plumcake—what the Colombier baker called *plumecak'*!

He never acknowledged these little gifts, and I sometimes wondered to what use he put them, for though the dog remained well favoured, so far as any cur can be so, he himself seemed to waste away more rapidly than ever. I found, too, that he did receive help from the village—official help—but that after the night when he was caught on the church steps with an oil can, kindling-wood and a box of matches, this help was reduced by half, and the threat made to discontinue it altogether. Yet I feel sure there was no inherent maliciousness in the Man who Played upon the Leaf, and that his hatred of an "alien" faith was akin to the mistaken zeal that in other days could send poor sinners to the stake for the ultimate safety of their souls.

Two things, moreover, helped to foster the tender belief I had in his innate goodness: first, that all the children of the village loved him and were unafraid, to the point of playing with him and pulling him about as though he were a big dog; and, secondly, that his devotion for the mongrel hound, his equal and fellow-worshipper, went to the length of genuine self-sacrifice. I could never forget how he fed it with the best of the bread, when his own face was pinched and drawn with hunger; and on other occasions I saw many similar proofs of his unselfish affection. His love for that mongrel, never uttered, in my presence at least, perhaps unrecognized as love even by himself, must surely have risen in some form of music or incense to sweeten the very halls of heaven.

In the woods I came across him anywhere and everywhere, sometimes so unexpectedly that it occurred to me he must have followed me stealthily for long distances. And once, in that very lonely stretch above the mountain railway, towards Montmollin, where the trees are spaced apart with an effect of cathedral aisles and Gothic arches, he caught me suddenly and did something that for a moment caused me a thrill of genuine alarm.

Wild lilies of the valley grow very thickly thereabouts, and the ground falls into a natural hollow that shuts it off from the rest of the forest with a peculiar and delightful sense of privacy; and when I came across it for the first time I stopped with a sudden feeling of quite bewildering enchantment—with a kind of childish awe that caught my breath as though I had slipped through some fairy door or blundered out of the ordinary world into a place of holy ground where solemn and beautiful things were the order of the day.

I waited a moment and looked about me. It was utterly still. The haze of the day had given place to an evening clarity of atmosphere that gave the world an appearance of having just received its finishing touches of pristine beauty. The scent of the lilies was overpoweringly sweet. But the whole first impression—before I had time to argue it away—was that I stood before some mighty chancel steps on the eve of a secret festival of importance, and that all was prepared and decorated with a view to the coming ceremony. The hush was the most delicate and profound imaginable—almost forbidding. I was a rude disturber.

Then, without any sound of approaching footsteps, my hat was lifted from my head, and when I turned with a sudden start of alarm, there before me stood Perret “Comment-va,” the Man Who Played upon the Leaf.

An extraordinary air of dignity hung about him. His face was stern, yet rapt; something in his eyes genuinely impressive; and his whole appearance produced the instant impression—it touched me with a fleeting sense of awe—that here I had come upon him in the very act—had surprised this poor, broken being in some dramatic moment when his soul sought to find its own peculiar region, and to transform itself into loveliness through some process of outward worship.

He handed the hat back to me without a word, and I understood that I had unwittingly blundered into the secret place of his strange cult, some shrine,

as it were, haunted doubly by his faith and imagination, perhaps even into his very Holy of Holies. His own head, as usual, was bared. I could no more have covered myself again than I could have put my hat on in Communion service of my own church.

“But—this wonderful place—this peace, this silence!” I murmured, with the best manner of apology for the intrusion I could muster on the instant. “May I stay a little with you, perhaps—and see?”

And his face passed almost immediately, when he realized that I understood, into that soft and happy expression the woods invariably drew out upon it—the look of the soul, complete and healed.

“Hush!” he whispered, his face solemn with the mystery of the listening trees; “*Vous êtes un peu en retard—mais pourtant. . .*”

And lifting the leaf to his lips he played a soft and whirring music that had for its undercurrent the sounds of running water and singing wind mingled exquisitely together. It was half chant, half song, solemn enough for the dead, yet with a strain of soaring joy in it that made me think of children and a perfect faith. I swear it would not have greatly surprised me to see the shaggy flanks of Pan himself disappearing behind the moss-grown boulders that lay about the hollows, or to have caught the flutter of white limbs as the nymphs stepped to the measure of his tune through the mosaic of slanting sunshine and shadow beyond.

Instead, I saw only that picturesque madman playing upon his ivy leaf, and at his feet the faithful dog staring up without blinking into his face, from time to time turning to make sure that I listened and understood.

But the desolate places drew him most, and no distance seemed too great either for himself or his dog.

In this part of the Jura there is scenery of a sombre and impressive grandeur that, in its way, is quite as majestic as the revelation of far bigger mountains. The general appearance of soft blue pine woods is deceptive. The Boudry cliffs, slashed here and there with inaccessible couloirs, are undeniably grand, and in the sweep of the Creux du Van precipices there is a splendid terror quite as solemn as that of the Matter-horn itself. The shadows of its smooth, circular walls deny the sun all day, and the winds, caught within the 700 ft. sides of its huge amphitheatre, as in the hollow of some awful cup, boom and roar with the crying of lost thunders.

I often met him in these lonely fastnesses, wearing that half-bewildered, half-happy look of the wandering child; and one day in particular, when I risked my neck scrambling up the most easterly of the Boudry couloirs, I learned afterwards that he had spent the whole time—four hours and more—on the little Champ de Trémont at the bottom, watching me with his dog till I arrived in safety at the top. His fellow-worshippers were few, he explained, and worth keeping; though it was ever inexplicable to me how his poor damaged eyes performed the marvels of sight they did.

And another time, at night, when, I admit, no sane man should have been abroad, and I had lost my way coming home from a climb along the torn and precipitous ledges of La Tourne, I heard his leaf thinly piercing the storm, always in front of me yet never overtaken, a sure though invisible guide. The cliffs on that descent are sudden and treacherous. The torrent of the Areuse, swollen with the melting snows, thundered ominously far below; and the forests swung their vast wet cloaks about them with torrents of blinding rain and clouds of darkness—yet all fragrant with warm wind as a virgin world answering to its first spring tempest. There he was, the outcast with his leaf, playing to his God amid all these crashings and bellowings. . . .

In the night, too, when skies were quiet and stars a-gleam, or in the still watches before the dawn, I would sometimes wake with the sound of clustered branches combing faint music from the gently-rising wind, and figure to myself that strange, lost creature wandering with his dog and leaf, his *pélerine*, his flying hair, his sweet, rapt expression of an inner glory, out there among the world of swaying trees he loved so well. And then my first soft view of the man would come back to me when I had seen him in the dusk as a tree; as though by some queer optical freak my outer and my inner vision had mingled so that I perceived both his broken body and his soul of magic. For the mysterious singing of the leaf, heard in such moments from my window while the world slept, expressed absolutely the inmost cry of that lonely and singular spirit, damaged in the eyes of the village beyond repair, but in the sight of the wood-gods he so devoutly worshipped, made whole with their own peculiar loveliness and fashioned after the image of elemental things.

The spring wonder was melting into the peace of the long summer days when the end came. The vineyards had begun to dress themselves in green, and the

forest in those soft blues when individual trees lose their outline in the general body of the mountain. The lake was indistinguishable from the sky; the Jura peaks and ridges gone a-soaring into misty distances; the white Alps withdrawn into inaccessible and remote solitudes of heaven. I was making reluctant preparations for leaving—dark London already in my thoughts—when the news came. I forget who first put it into actual words. It had been about the village all the morning, and something of it was in every face as I went down the street. But the moment I came out and saw the dog on my doorstep, looking up at me with puzzled and beseeching eyes, I knew that something untoward had happened; and when he bit at my boots and caught my trousers in his teeth, pulling me in the direction of the forest, a sudden sense of poignant bereavement shot through my heart that I found it hard to explain, and that must seem incredible to those who have never known how potent may be the conviction of a sudden intuition.

I followed the forlorn creature whither it led, but before a hundred yards lay behind us I had learned the facts from half-a-dozen mouths. That morning, very early, before the countryside was awake, the first mountain train, swiftly descending the steep incline below Chambrelieu, had caught Perret “Comment-va” just where the Mont Racine *sentier* crosses the line on the way to his best-beloved woods, and in one swift second had swept him into eternity. The spot was in the direct line he always took to that special woodland shrine—his Holy Place.

And the manner of his death was characteristic of what I had divined in the man from the beginning; for he had given up his life to save his dog—this mongrel and faithful creature that now tugged so piteously at my trousers. Details, too, were not lacking; the engine-driver had not failed to tell the story at the next station, and the news had travelled up the mountain-side in the way that all such news travels—swiftly. Moreover, the woman who lived at the hut beside the crossing, and lowered the wooden barriers at the approach of all trains, had witnessed the whole sad scene from the beginning.

And it is soon told. Neither she nor the engine-driver knew exactly how the dog got caught in the rails, but both saw that it *was* caught, and both saw plainly how the figure of the half-witted wanderer, hatless as usual and with cape flying, moved deliberately across the line to release it. It all happened in a moment. The man could only have saved himself by leaving the dog to its fate.

The shrieking whistle had as little effect upon him as the powerful breaks had upon the engine in those few available moments. Yet, in the fraction of a second before the engine caught them, the dog somehow leapt free, and the soul of the Man Who Played upon the Leaf passed into the presence of his God—singing.

As soon as it realized that I followed willingly, the beastie left me and trotted on ahead, turning every few minutes to make sure that I was coming. But I guessed our destination without difficulty. We passed the Pontarlier railway first, then climbed for half-an-hour and crossed the mountain line about a mile above the scene of the disaster, and so eventually entered the region of the forest, still quivering with innumerable flowers, where in the shaded heart of trees we approached the spot of lilies that I knew—the place where a few weeks before the devout worshipper had lifted the hat from my head because the earth whereon I stood was holy ground.

We stood in the pillared gateway of his Holy of Holies. The cool airs, perfumed beyond belief, stole out of the forest to meet us on the very threshold, for the trees here grew so thickly that only patches of the summer blaze found an entrance. And this time I did not wait on the outskirts, but followed my four-footed guide to a group of mossy boulders that stood in the very centre of the hollow.

And there, as the dog raised its eyes to mine, soft with the pain of its great unanswerable question, I saw in a cleft of the grey rock the ashes of many hundred fires; and, placed about them in careful array, an assortment of the sacrifices he had offered, doubtless in sharp personal deprivation, to his deity:—bits of mouldy bread, half-loaves, untouched portions of cheese, *salamé* with the skin uncut—most of it exactly as I had left it in his hut; and last of all, wrapped in the original white paper, the piece of Colombier *plume-cak'*, and a row of ten silver francs round the edge. . . .

I learned afterwards, too, that among the almost unrecognizable remains on the railway, untouched by the devouring terror of the iron, they had found a hand—tightly clasping in its dead fingers a crumpled ivy leaf. . . .

My efforts to find a home for the dog delayed my departure, I remember, several days; but in the autumn when I returned it was only to hear that the creature had refused to stay with any one, and finally had escaped into the forest and deliberately starved itself to death. They found its skeleton, Louis Favre told me, in a rocky hollow on the lower slopes of Mont

Racine in the direction of Montmollin. But Louis Favre did not know, as I knew, that this hollow had received other sacrifices as well, and was consecrated ground.

And somewhere, if you search well the Jura slopes between Champ du Moulin, where Jean- Jacques Rousseau had his temporary house, and Côtendard where he visited Lord Wemyss when “Milord Maréchal Keith” was Governor of the Principality of Neuchâtel under Frederic II, King of Prussia—if you look well these haunted slopes, somewhere between the vineyards and the gleaming limestone heights, you shall find the forest glade where lie the bleached bones of the mongrel dog, and the little village cemetery that holds the remains of the Man Who Played upon the Leaf to the honour of the Great God Pan.

GLOSSARY

<i>Sapin</i>	<i>Fir tree</i>
<i>pélerine</i>	<i>pilgrim</i> [literal translation; assume to be a cloak that pilgrims wore—ed.]
<i>vin rouge</i>	<i>red wine</i>
<i>salamé</i>	<i>salami</i>
<i>plume-cak'</i>	<i>plum cake</i>
<i>sentier</i>	<i>trail, path</i>
<i>pension</i>	<i>pension</i>
<i>Pour sûr!</i>	<i>For sure!</i>
<i>Vous êtes un pen en retard—mais pourtant</i>	<i>You are a pen in delay—but yet</i>
<i>hein</i>	<i>eh</i>
<i>bûcheron</i>	<i>logger</i>
<i>Moi. Puis le chien—puis maintenant—vous!</i>	<i>Me. Then the dog—and now—you!</i>
<i>vignerons</i>	<i>vine growers</i>
<i>'est ponr le Dieu—merci!</i>	<i>is ____ the God—thank you!</i>
<i>le bon Dieu</i>	<i>good God</i>
<i>couloirs</i>	<i>corridors</i>

Comment-va	How goes
chancel	the space around the altar in the sanctuary at the liturgical east end of a traditional Christian church building. It may terminate in an apse. (Wikipedia)
auberge	inn

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