

### THE CRUCIFIX ACROSS THE MOUNTAINS

The imperial road to Italy goes from Munich across the Tyrol, through Innsbruck and Bozen to Verona, over the mountains. Here the great processions passed as the emperors went South, or came home again from rosy Italy to their own Germany.

And how much has that old imperial vanity clung to the German soul? Did not the German kings inherit the empire of bygone Rome? It was not a very real empire, perhaps, but the sound was high and splendid.

Maybe a certain Grössenwahn is inherent in the German nature. If only nations would realize that they have certain natural characteristics, if only they could understand and agree to each other's particular nature, how much simpler it would all be.

The imperial procession no longer crosses the mountains, going South. That is almost forgotten, the road has almost passed out of mind. But still it is there, and its signs are standing.

The crucifixes are there, not mere attributes of the road, yet still having something to do with it. The imperial processions, blessed by the Pope and accompanied by the great bishops, must have planted the holy idol like a new plant among the mountains, there where it multiplied and grew according to the soil, and the race that received it.

As one goes among the Bavarian uplands and foothills, soon one realizes here is another land, a strange religion. It is a strange country, remote, out of contact. Perhaps it belongs to the forgotten, imperial processions.

Coming along the clear, open roads that lead to the mountains, one scarcely notices the crucifixes and the shrines. Perhaps one's interest is dead. The crucifix itself is nothing, a factory-made piece of sentimentalism. The soul ignores it.

But gradually, one after another looming shadowily under their hoods, the crucifixes seem to create a new atmosphere over the whole of the countryside, a darkness, a weight in the air that is so unnaturally bright and rare with the reflection from the snows above, a darkness hovering just over the earth. So rare and unearthly the light is, from the mountains, full of strange radiance. Then every now and again recurs the crucifix, at the turning of an open, grassy road, holding a shadow and a mystery under its pointed hood.

I was startled into consciousness one evening, going alone over a marshy place at the foot of the mountains, when the sky was pale and unearthly, invisible, and the hills were nearly black. At a meeting of the tracks was a crucifix, and between the feet of the Christ a handful of withered poppies. It was the poppies I saw, then the Christ.

It was an old shrine, the wood-sculpture of a Bavarian peasant. The Christ was a peasant of the foot of the Alps. He had broad cheekbones and sturdy limbs.

His plain, rudimentary face stared fixedly at the hills, his neck was stiffened, as if in resistance to the fact of the nails and the cross, which he could not escape. It was a man nailed down in spirit, but set stubbornly against the bondage and the disgrace. He was a man of middle age, plain, crude, with some of the meanness of the peasant, but also with a kind of dogged nobility that does not yield its soul to the circumstance. Plain, almost blank in his soul, the middle-aged peasant of the crucifix resisted unmoving the misery of his position. He did not yield. His soul was set, his will was fixed. He was himself, let his circumstances be what they would, his life fixed down.

Across the marsh was a tiny square of orange-coloured light, from the farmhouse with the low, spreading roof. I remembered how the man and his wife and the children worked on till dark, silent and intent, carrying the hay in their arms out of the streaming thunder-rain into the shed, working silent in the soaking rain.

The body bent forward towards the earth, closing round on itself; the arms clasped full of hay, clasped round the hay that presses soft and close to the breast and the body, that pricks heat into the arms and the skin of the breast, and fills the lungs with the sleepy scent of dried herbs: the rain that falls heavily and wets the shoulders, so that the shirt clings to the hot, firm skin and the rain comes with heavy, pleasant coldness on the active flesh, running in a trickle down towards the loins, secretly; this is the peasant, this hot welter of physical sensation. And it is all intoxicating. It is intoxicating almost like a soporific, like a sensuous drug, to gather the burden to one's body in the rain, to stumble across the living grass to the shed, to relieve one's arms of the weight, to throw down the hay on to the heap, to feel light and free in the dry shed, then to return again into the chill, hard rain, to stoop again under the rain, and rise to return again with the burden.

It is this, this endless heat and rousedness of physical sensation which keeps the body full and potent, and flushes the mind with a blood heat, a blood sleep. And this sleep, this heat of physical experience, becomes at length a bondage, at last a crucifixion. It is the life and the fulfilment of the peasant, this flow of sensuous experience. But at last it drives him almost mad, because he cannot escape.

For overhead there is always the strange radiance of the mountains, there is the mystery of the icy river rushing through its pink shoals into the darkness of the pine-woods, there is always the faint tang of ice on the air, and the rush of hoarse-sounding water.

And the ice and the upper radiance of snow are brilliant with timeless immunity from the flux and the warmth of life. Overhead they transcend all life, all the soft, moist fire of the blood. So that a man must needs live under the radiance of his own negation.

There is a strange, clear beauty of form about the men of the Bavarian highlands, about both men and women. They are large and clear and handsome in form, with blue eyes very keen, the pupil small, tightened, the iris keen, like sharp light shining on blue ice. Their large, full-moulded limbs and erect bodies are distinct, separate, as if they were perfectly chiselled out of the stuff of life, static, cut off. Where they are everything is set back, as in a clear frosty air.

Their beauty is almost this, this strange, clean-cut isolation, as if each one of them would isolate himself still further and for ever from the rest of his fellows.

Yet they are convivial, they are almost the only race with the souls of artists. Still they act the mystery plays with instinctive fullness of interpretation, they sing strangely in the mountain fields, they love make-belief and mummary, their processions and religious festivals are profoundly impressive, solemn, and rapt.

It is a race that moves on the poles of mystic sensual delight. Every gesture is a gesture from the blood, every expression is a symbolic utterance.

For learning there is sensuous experience, for thought there is myth and drama and dancing and singing. Everything is of the blood, of the senses. There is no mind. The mind is a suffusion of physical heat, it is not separated, it is kept submerged.

At the same time, always, overhead, there is the eternal, negative radiance of the snows. Beneath is life, the hot jet of the blood playing elaborately. But above is the radiance of changeless not-being. And life passes away into this changeless radiance. Summer and the prolific blue-and-white flowering of the earth goes by, with the labour and the ecstasy of man, disappears, and is gone into brilliance that hovers overhead, the radiant cold which waits to receive back again all that which has passed for the moment into being.

The issue is too much revealed. It leaves the peasant no choice. The fate gleams transcendent above him, the brightness of eternal, unthinkable not-being. And this our life, this admixture of labour and of warm experience in the flesh, all the time it is steaming up to the changeless brilliance above, the light of the everlasting snows. This is the eternal issue.

Whether it is singing or dancing or play-acting or physical transport of love, or vengeance or cruelty, or whether it is work or sorrow or religion, the issue is always the same at last, into the radiant negation of eternity. Hence the beauty and completeness, the finality of the highland peasant. His figure, his limbs, his face, his motion, it is all formed in beauty, and it is all completed. There is no flux nor hope nor becoming, all is, once and for all. The issue is eternal, timeless, and changeless. All being and all passing away is part of the issue, which is eternal and changeless. Therefore there is no becoming and no passing away. Everything is, now and for ever. Hence the strange beauty and finality and isolation of the Bavarian peasant.

It is plain in the crucifixes. Here is the essence rendered in sculpture of wood. The face is blank and stiff, almost expressionless. One realizes with a start how unchanging and conventionalized is the face of the living man and woman of these parts, handsome, but motionless as pure form. There is also an underlying meanness, secretive, cruel. It is all part of the beauty, the pure, plastic beauty. The body also of the Christus is stiff and conventionalized, yet curiously beautiful in proportion, and in the static tension which makes it unified into one clear thing. There is no movement, no possible movement. The being is fixed, finally. The whole body is locked in one knowledge, beautiful, complete. It is one with the nails. Not that it is languishing or dead. It is stubborn, knowing its own undeniable being, sure of the absolute reality of the sensuous experience. Though he is nailed down upon an irrevocable fate, yet, within that fate he has the power and the delight of all sensuous experience. So he accepts the fate and the mystic delight of the senses with one will, he is complete and final. His sensuous experience is supreme, a consummation of life and death at once.

It is the same at all times, whether it is moving with the scythe on the hill-slopes, or hewing the timber, or steering the raft down the river which is all effervescent with ice; whether it is drinking in the Gasthaus, or making love, or playing some mummer's part, or hating steadily and cruelly, or whether it is kneeling in spellbound subjection in the incense-filled church, or walking in the strange, dark, subject-procession to bless the fields, or cutting the young birch-trees for the feast of Frohenleichnam, it is always the same, the dark, powerful mystic, sensuous experience is the whole of him, he is mindless and bound within the absoluteness of the issue, the unchangeability of the great icy not-being which holds good for ever, and is supreme.

Passing further away, towards Austria, travelling up the Isar, till the stream becomes smaller and whiter and the air is colder, the full glamour of the northern hills, which are so marvellously luminous and gleaming with flowers, wanes and gives way to a darkness, a sense of ominousness. Up there I saw another little Christ, who seemed the very soul of the place. The road went beside the river, that was seething with snowy ice-bubbles, under the rocks and the high, wolf-like pine-trees, between the pinkish shoals. The air was cold and hard and high, everything was cold and separate. And in a little glass case beside the road sat a small, hewn Christ, the head resting on the hand; and he meditates, half-wearily, doggedly, the eyebrows lifted in strange abstraction, the elbow resting on the knee. Detached, he sits and dreams and broods, wearing his little golden crown of thorns, and his little cloak of red flannel that some peasant woman has stitched for him.

No doubt he still sits there, the small, blank-faced Christ in the cloak of red flannel, dreaming, brooding, enduring, persisting. There is a wistfulness about him, as if he knew that the whole of things was too much for him. There was no

solution, either, in death. Death did not give the answer to the soul's anxiety. That which is, is. It does not cease to be when it is cut. Death cannot create nor destroy. What is, is.

The little brooding Christ knows this. What is he brooding, then? His static patience and endurance is wistful. What is it that he secretly yearns for, amid all the placidity of fate? 'To be, or not to be,' this may be the question, but is it not a question for death to answer. It is not a question of living or not-living. It is a question of being—to be or not to be. To persist or not to persist, that is not the question; neither is it to endure or not to endure. The issue, is it eternal not-being? If not, what, then, is being? For overhead the eternal radiance of the snow gleams unfailling, it receives the efflorescence of all life and is unchanged, the issue is bright and immortal, the snowy not-being. What, then, is being?

As one draws nearer to the turning-point of the Alps, towards the culmination and the southern slope, the influence of the educated world is felt once more. Bavaria is remote in spirit, as yet unattached. Its crucifixes are old and grey and abstract, small like the kernel of the truth. Further into Austria they become new, they are painted white, they are larger, more obtrusive. They are the expressions of a later, newer phase, more introspective and self-conscious. But still they are genuine expressions of the people's soul.

Often one can distinguish the work of a particular artist here and there in a district. In the Zemm valley, in the heart of the Tyrol, behind Innsbruck, there are five or six crucifixes by one sculptor. He is no longer a peasant working out an idea, conveying a dogma. He is an artist, trained and conscious, probably working in Vienna. He is consciously trying to convey a *feeling*; he is no longer striving awkwardly to render a truth, a religious fact.

The chief of his crucifixes stands deep in the Klamm, in the dank gorge where it is always half-night. The road runs under the rock and the trees, half-way up the one side of the pass. Below, the stream rushes ceaselessly, embroiled among great stones, making an endless loud noise. The rock face opposite rises high overhead, with the sky far up. So that one is walking in a half-night, an underworld. And just below the path, where the pack-horses go climbing to the remote, infolded villages, in the cold gloom of the pass hangs the large, pale Christ. He is larger than life-size. He has fallen forward, just dead, and the weight of the full-grown, mature body hangs on the nails of the hands. So the dead, heavy body drops forward, sags, as if it would tear away and fall under its own weight.

It is the end. The face is barren with a dead expression of weariness, and brutalized with pain and bitterness. The rather ugly, passionate mouth is set for ever in the disillusionment of death. Death is the complete disillusionment, set like a seal over the whole body and being, over the suffering and weariness and the bodily passion.

The pass is gloomy and damp, the water roars unceasingly, till it is almost like a constant pain. The driver of the pack-horses, as he comes up the narrow path in the side of the gorge, cringes his sturdy cheerfulness as if to obliterate himself, drawing near to the large, pale Christ, and he takes his hat off as he passes, though he does not look up, but keeps his face averted from the crucifix. He hurries by in the gloom, climbing the steep path after his horses, and the large white Christ hangs extended above.

The driver of the pack-horses is afraid. The fear is always there in him, in spite of his sturdy, healthy robustness. His soul is not sturdy. It is blanched and whitened with fear. The mountains are dark overhead, the water roars in the gloom below. His heart is ground between the mill-stones of dread. When he passes the extended body of the dead Christ he takes off his hat to the Lord of Death. Christ is the Deathly One, He is Death incarnate.

And the driver of the pack-horses acknowledges this deathly Christ as supreme Lord. The mountain peasant seems grounded upon fear, the fear of death, of physical death. Beyond this he knows nothing. His supreme sensation is in physical pain, and in its culmination. His great climax, his consummation, is death. Therefore he worships it, bows down before it, and is fascinated by it all the while. It is his fulfilment, death, and his approach to fulfilment is through physical pain.

And so these monuments to physical death are found everywhere in the valleys. By the same hand that carved the big Christ, a little further on, at the end of a bridge, was another crucifix, a small one. This Christ had a fair beard, and was thin, and his body was hanging almost lightly, whereas the other Christ was large and dark and handsome. But in this, as well as in the other, was the same neutral triumph of death, complete, negative death, so complete as to be abstract, beyond cynicism in its completeness of leaving off.

Everywhere is the same obsession with the fact of physical pain, accident, and sudden death. Wherever a misfortune has befallen a man, there is nailed up a little memorial of the event, in propitiation of the God of hurt and death. A man is standing up to his waist in water, drowning in full stream, his arms in the air. The little painting in its wooden frame is nailed to the tree, the spot is sacred to the accident. Again, another little crude picture fastened to a rock: a tree, falling on a man's leg, smashes it like a stalk, while the blood flies up. Always there is the strange ejaculation of anguish and fear, perpetuated in the little paintings nailed up in the place of the disaster.

This is the worship, then, the worship of death and the approaches to death, physical violence, and pain. There is something crude and sinister about it, almost like depravity, a form of reverting, turning back along the course of blood by which we have come.

Turning the ridge on the great road to the south, the imperial road to Rome, a decisive change takes place. The Christs have been taking on various different characters, all of them more or less realistically conveyed. One Christ is very elegant, combed and brushed and foppish on his cross, as Gabriele D'Annunzio's son posing as a martyred saint. The martyrdom of this Christ is according to the most polite convention. The elegance is very important, and very Austrian. One might almost imagine the young man had taken up this striking and original position to create a delightful sensation among the ladies. It is quite in the Viennese spirit. There is something brave and keen in it, too. The individual pride of body triumphs over every difficulty in the situation. The pride and satisfaction in the clean, elegant form, the perfectly trimmed hair, the exquisite bearing, are more important than the fact of death or pain. This may be foolish, it is at the same time admirable.

But the tendency of the crucifix, as it nears the ridge to the south, is to become weak and sentimental. The carved Christs turn up their faces and roll back their eyes very piteously, in the approved Guido Reni fashion. They are overdoing the pathetic turn. They are looking to heaven and thinking about themselves, in self-commiseration. Others again are beautiful as elegies. It is dead Hyacinth lifted and extended to view, in all his beautiful, dead youth. The young, male body droops forward on the cross, like a dead flower. It looks as if its only true nature were to be dead. How lovely is death, how poignant, real, satisfying! It is the true elegiac spirit.

Then there are the ordinary, factory-made Christs, which are not very significant. They are as null as the Christs we see represented in England, just vulgar nothingness. But these figures have gashes of red, a red paint of blood, which is sensational.

Beyond the Brenner, I have only seen vulgar or sensational crucifixes. There are great gashes on the breast and the knees of the Christ-figure, and the scarlet flows out and trickles down, till the crucified body has become a ghastly striped thing of red and white, just a sickly thing of striped red.

They paint the rocks at the corners of the tracks, among the mountains; a blue and white ring for the road to Ginzling, a red smear for the way to St Jakob. So one follows the blue and white ring, or the three stripes of blue and white, or the red smear, as the case may be. And the red on the rocks, the dabs of red paint, are of just the same colour as the red upon the crucifixes; so that the red upon the crucifixes is paint, and the signs on the rocks are sensational, like blood.

I remember the little brooding Christ of the Isar, in his little cloak of red flannel and his crown of gilded thorns, and he remains real and dear to me, among all this violence of representation.

'*Couvre-toi de gloire, Tartarin—couvre-toi de flanelle.*' Why should it please me so that his cloak is of red flannel?

In a valley near St Jakob, just over the ridge, a long way from the railway, there is a very big, important shrine by the roadside. It is a chapel built in the baroque manner, florid pink and cream outside, with opulent small arches. And inside is the most startling sensational Christus I have ever seen. He is a big, powerful man, seated after the crucifixion, perhaps after the resurrection, sitting by the grave. He sits sideways, as if the extremity were over, finished, the agitation done with, only the result of the experience remaining. There is some blood on his powerful, naked, defeated body, that sits rather hulked. But it is the face which is so terrifying. It is slightly turned over the hulked, crucified shoulder, to look. And the look of this face, of which the body has been killed, is beyond all expectation horrible. The eyes look at one, yet have no seeing in them, they seem to see only their own blood. For they are bloodshot till the whites are scarlet, the iris is purpled. These red, bloody eyes with their stained pupils, glancing awfully at all who enter the shrine, looking as if to see through the blood of the late brutal death, are terrible. The naked, strong body has known death, and sits in utter dejection, finished, hulked, a weight of shame. And what remains of life is in the face, whose expression is sinister and gruesome, like that of an unrelenting criminal violated by torture. The criminal look of misery and hatred on the fixed, violated face and in the bloodshot eyes is almost impossible. He is conquered, beaten, broken, his body is a mass of torture, an unthinkable shame. Yet his will remains obstinate and ugly, integral with utter hatred.

It is a great shock to find this figure sitting in a handsome, baroque, pink-washed shrine in one of those Alpine valleys which to our thinking are all flowers and romance, like the picture in the Tate Gallery. 'Spring in the Austrian Tyrol' is to our minds a vision of pristine loveliness. It contains also this Christ of the heavy body defiled by torture and death, the strong, virile life overcome by physical violence, the eyes still looking back bloodshot in consummate hate and misery.

The shrine was well kept and evidently much used. It was hung with ex-voto limbs and with many gifts. It was a centre of worship, of a sort of almost obscene worship. Afterwards the black pine-trees and the river of that valley seemed unclean, as if an unclean spirit lived there. The very flowers seemed unnatural, and the white gleam on the mountain-tops was a glisten of supreme, cynical horror.

After this, in the populous valleys, all the crucifixes were more or less tainted and vulgar. Only high up, where the crucifix becomes smaller and smaller, is there left any of the old beauty and religion. Higher and higher, the monument becomes smaller and smaller, till in the snows it stands out like a post, or a thick arrow stuck barb upwards. The crucifix itself is a small thing under the pointed hood, the barb of the arrow. The snow blows under the tiny shed, upon the little, exposed Christ. All round is the solid whiteness of snow, the awful curves and

concaves of pure whiteness of the mountain top, the hollow whiteness between the peaks, where the path crosses the high, extreme ridge of the pass. And here stands the last crucifix, half buried, small and tufted with snow. The guides tramp slowly, heavily past, not observing the presence of the symbol, making no salute. Further down, every mountain peasant lifted his hat. But the guide tramps by without concern. His is a professional importance now.

On a small mountain track on the Jaufen, not far from Meran, was a fallen Christus. I was hurrying downhill to escape from an icy wind which almost took away my consciousness, and I was looking up at the gleaming, unchanging snow-peaks all round. They seemed like blades immortal in the sky. So I almost ran into a very old Martertafel. It leaned on the cold, stony hillside surrounded by the white peaks in the upper air.

The wooden hood was silver-grey with age, and covered, on the top, with a thicket of lichen, which stuck up in hoary tufts. But on the rock at the foot of the post was the fallen Christ, armless, who had tumbled down and lay in an unnatural posture, the naked, ancient wooden sculpture of the body on the naked, living rock. It was one of the old uncouth Christs hewn out of bare wood, having the long, wedge-shaped limbs and thin flat legs that are significant of the true spirit, the desire to convey a religious truth, not a sensational experience.

The arms of the fallen Christ had broken off at the shoulders, and they hung on their nails, as ex-voto limbs hang in the shrines. But these arms dangled from the palms, one at each end of the cross, the muscles, carved sparsely in the old wood, looking all wrong, upside down. And the icy wind blew them backwards and forwards, so that they gave a painful impression, there in the stark, sterile place of rock and cold. Yet I dared not touch the fallen body of the Christ, that lay on its back in so grotesque a posture at the foot of the post. I wondered who would come and take the broken thing away, and for what purpose.

### THE SPINNER AND THE MONKS

The Holy Spirit is a Dove, or an Eagle. In the Old Testament it was an Eagle; in the New Testament it is a Dove.

And there are, standing over the Christian world, the Churches of the Dove and the Churches of the Eagle. There are, moreover, the Churches which do not belong to the Holy Spirit at all, but which are built to pure fancy and logic; such as the Wren Churches in London.

The Churches of the Dove are shy and hidden: they nestle among trees, and their bells sound in the mellowness of Sunday; or they are gathered into a silence of their own in the very midst of the town, so that one passes them by without observing them; they are as if invisible, offering no resistance to the storming of the traffic.

But the Churches of the Eagle stand high, with their heads to the skies, as if they challenged the world below. They are the Churches of the Spirit of David, and their bells ring passionately, imperiously, falling on the subservient world below.

The Church of San Francesco was a Church of the Dove. I passed it several times in the dark, silent little square, without knowing it was a church. Its pink walls were blind, windowless, unnoticeable, it gave no sign, unless one caught sight of the tan curtain hanging in the door, and the slit of darkness beneath. Yet it was the chief church of the village.

But the Church of San Tommaso perched over the village. Coming down the cobbled, submerged street, many a time I looked up between the houses and saw the thin old church standing above in the light, as if it perched on the house-roofs. Its thin grey neck was held up stiffly, beyond was a vision of dark foliage, and the high hillside.

I saw it often, and yet for a long time it never occurred to me that it actually existed. It was like a vision, a thing one does not expect to come close to. It was there standing away upon the house-tops, against a glamour of foliated hillside. I was submerged in the village, on the uneven, cobbled street, between old high walls and cavernous shops and the houses with flights of steps.

For a long time I knew how the day went, by the imperious clangour of midday and evening bells striking down upon the houses and the edge of the lake. Yet it did not occur to me to ask where these bells rang. Till at last my everyday trance was broken in upon, and I knew the ringing of the Church of San Tommaso. The church became a living connexion with me.

So I set out to find it, I wanted to go to it. It was very near. I could see it from the piazza by the lake. And the village itself had only a few hundreds of inhabitants. The church must be within a stone's throw.

Yet I could not find it. I went out of the back door of the house, into the narrow gully of the back street. Women glanced down at me from the top of the flights of steps, old men stood, half-turning, half-crouching under the dark shadow of the walls, to stare. It was as if the strange creatures of the under-shadow were looking at me. I was of another element.

The Italian people are called 'Children of the Sun'. They might better be called 'Children of the Shadow'. Their souls are dark and nocturnal. If they are to be easy, they must be able to hide, to be hidden in lairs and caves of darkness. Going through these tiny chaotic backways of the village was like venturing through the labyrinth made by furtive creatures, who watched from out of another element. And I was pale, and clear, and evanescent, like the light, and they were dark, and close, and constant, like the shadow.

So I was quite baffled by the tortuous, tiny, deep passages of the village. I could not find my way. I hurried towards the broken end of a street, where the sunshine and the olive trees looked like a mirage before me. And there above me I saw the thin, stiff neck of old San Tommaso, grey and pale in the sun. Yet I could not get up to the church, I found myself again on the piazza.

Another day, however, I found a broken staircase, where weeds grew in the gaps the steps had made in falling, and maidenhair hung on the darker side of the wall. I went up unwillingly, because the Italians used this old staircase as a privy, as they will any deep side-passage.

But I ran up the broken stairway, and came out suddenly, as by a miracle, clean on the platform of my San Tommaso, in the tremendous sunshine.

It was another world, the world of the eagle, the world of fierce abstraction. It was all clear, overwhelming sunshine, a platform hung in the light. Just below were the confused, tiled roofs of the village, and beyond them the pale blue water, down below; and opposite, opposite my face and breast, the clear, luminous snow of the mountain across the lake, level with me apparently, though really much above.

I was in the skies now, looking down from my square terrace of cobbled pavement, that was worn like the threshold of the ancient church. Round the terrace ran a low, broad wall, the coping of the upper heaven where I had climbed.

There was a blood-red sail like a butterfly breathing down on the blue water, whilst the earth on the near side gave off a green-silver smoke of olive trees, coming up and around the earth-coloured roofs.

It always remains to me that San Tommaso and its terrace hang suspended above the village, like the lowest step of heaven, of Jacob's ladder. Behind, the land rises in a high sweep. But the terrace of San Tommaso is let down from heaven, and does not touch the earth.

I went into the church. It was very dark, and impregnated with centuries of incense. It affected me like the lair of some enormous creature. My senses were roused, they sprang awake in the hot, spiced darkness. My skin was expectant, as if it expected some contact, some embrace, as if it were aware of the contiguity of the physical world, the physical contact with the darkness and the heavy, suggestive substance of the enclosure. It was a thick, fierce darkness of the senses. But my soul shrank.

I went out again. The paved threshold was clear as a jewel, the marvellous clarity of sunshine that becomes blue in the height seemed to distil me into itself.

Across, the heavy mountain crouched along the side of the lake, the upper half brilliantly white, belonging to the sky, the lower half dark and grim. So, then, that is where heaven and earth are divided. From behind me, on the left, the headland swept down out of a great, pale-grey, arid height, through a rush of russet and crimson, to the olive smoke and the water of the level earth. And between, like a blade of the sky cleaving the earth asunder, went the pale-blue lake, cleaving mountain from mountain with the triumph of the sky.

Then I noticed that a big, blue-checked cloth was spread on the parapet before me, over the parapet of heaven. I wondered why it hung there.

Turning round, on the other side of the terrace, under a caper-bush that hung like a blood-stain from the grey wall above her, stood a little grey woman whose fingers were busy. Like the grey church, she made me feel as if I were not in existence. I was wandering by the parapet of heaven, looking down. But she stood back against the solid wall, under the caper-bush, unobserved and unobserving. She was like a fragment of earth, she was a living stone of the terrace, sun-bleached. She took no notice of me, who was hesitating looking down at the earth beneath. She stood back under the sun-bleached solid wall, like a stone rolled down and stayed in a crevice.

Her head was tied in a dark-red kerchief, but pieces of hair, like dirty snow, quite short, stuck out over her ears. And she was spinning. I wondered so much, that I could not cross towards her. She was grey, and her apron, and her dress, and her kerchief, and her hands and her face were all sun-bleached and sun-stained, greyey, bluey, brownny, like stones and half-coloured leaves, sunny in their colourlessness. In my black coat, I felt myself wrong, false, an outsider.

She was spinning, spontaneously, like a little wind. Under her arm she held a distaff of dark, ripe wood, just a straight stick with a clutch at the end, like a grasp of brown fingers full of a fluff of blackish, rusty fleece, held up near her shoulder. And her fingers were plucking spontaneously at the strands of wool drawn down from it. And hanging near her feet, spinning round upon a black thread, spinning busily, like a thing in a gay wind, was her shuttle, her bobbin wound fat with the coarse, blackish worsted she was making.

All the time, like motion without thought, her fingers teased out the fleece, drawing it down to a fairly uniform thickness: brown, old, natural fingers that worked as in a sleep, the thumb having a long grey nail; and from moment to moment there was a quick, downward rub, between thumb and forefinger, of the thread that hung in front of her apron, the heavy bobbin spun more briskly, and she felt again at the fleece as she drew it down, and she gave a twist to the thread that issued, and the bobbin spun swiftly.

Her eyes were clear as the sky, blue, empyrean, transcendent. They were dear, but they had no looking in them. Her face was like a sun-worn stone.

‘You are spinning,’ I said to her.

Her eyes glanced over me, making no effort of attention.

‘Yes,’ she said.

She saw merely a man’s figure, a stranger standing near. I was a bit of the outside, negligible. She remained as she was, clear and sustained like an old stone upon the hillside. She stood short and sturdy, looking for the most part straight in front, unseeing, but glancing from time to time, with a little, unconscious attention, at the thread. She was slightly more animated than the sunshine and the stone and the motionless caper-bush above her. Still her fingers went along the strand of fleece near her breast.

‘That is an old way of spinning,’ I said.

‘What?’

She looked up at me with eyes clear and transcendent as the heavens. But she was slightly roused. There was the slight motion of the eagle in her turning to look at me, a faint gleam of rapt light in her eyes. It was my unaccustomed Italian.

‘That is an old way of spinning,’ I repeated.

‘Yes—an old way,’ she repeated, as if to say the words so that they should be natural to her. And I became to her merely a transient circumstance, a man, part of the surroundings. We divided the gift of speech, that was all.

She glanced at me again, with her wonderful, unchanging eyes, that were like the visible heavens, unthinking, or like two flowers that are open in pure clear unconsciousness. To her I was a piece of the environment. That was all. Her world was clear and absolute, without consciousness of self. She was not self-conscious, because she was not aware that there was anything in the universe except *her* universe. In her universe I was a stranger, a foreign *signore*. That I had a world of my own, other than her own, was not conceived by her. She did not care.

So we conceive the stars. We are told that they are other worlds. But the stars are the clustered and single gleaming lights in the night-sky of our world. When I come home at night, there are the stars. When I cease to exist as the

microcosm, when I begin to think of the cosmos, then the stars are other worlds. Then the macrocosm absorbs me. But the macrocosm is not me. It is something which I, the microcosm, am not.

So that there is something which is unknown to me and which nevertheless exists. I am finite, and my understanding has limits. The universe is bigger than I shall ever see, in mind or spirit. There is that which is not me.

If I say 'The planet Mars is inhabited,' I do not know what I mean by 'inhabited', with reference to the planet Mars. I can only mean that that world is not my world. I can only know there is that which is not me. I am the microcosm, but the macrocosm is that also which I am not.

The old woman on the terrace in the sun did not know this. She was herself the core and centre to the world, the sun, and the single firmament. She knew that I was an inhabitant of lands which she had never seen. But what of that! There were parts of her own body which she had never seen, which physiologically she could never see. They were none the less her own because she had never seen them. The lands she had not seen were corporate parts of her own living body, the knowledge she had not attained was only the hidden knowledge of her own self. She *was* the substance of the knowledge, whether she had the knowledge in her mind or not. There was nothing which was not herself, ultimately. Even the man, the male, was part of herself. He was the mobile, separate part, but he was none the less herself because he was sometimes severed from her. If every apple in the world were cut in two, the apple would not be changed. The reality is the apple, which is just the same in the half-apple as in the whole.

And she, the old spinning-woman, was the apple, eternal, unchangeable, whole even in her partiality. It was this which gave the wonderful clear unconsciousness to her eyes. How could she be conscious of herself when all was herself?

She was talking to me of a sheep that had died, but I could not understand because of her dialect. It never occurred to her that I could not understand. She only thought me different, stupid. And she talked on. The ewes had lived under the house, and a part was divided off for the he-goat, because the other people brought their she-goats to be covered by the he-goat. But how the ewe came to die I could not make out.

Her fingers worked away all the time in a little, half-fretful movement, yet spontaneous as butterflies leaping here and there. She chattered rapidly on in her Italian that I could not understand, looking meanwhile into my face, because the story roused her somewhat. Yet not a feature moved. Her eyes remained candid and open and unconscious as the skies. Only a sharp will in them now and then seemed to gleam at me, as if to dominate me.

Her shuttle had caught in a dead chicory plant, and spun no more. She did not notice. I stooped and broke off the twigs. There was a glint of blue on them yet. Seeing what I was doing, she merely withdrew a few inches from the plant. Her bobbin hung free.

She went on with her tale, looking at me wonderfully. She seemed like the Creation, like the beginning of the world, the first morning. Her eyes were like the first morning of the world, so ageless.

Her thread broke. She seemed to take no notice, but mechanically picked up the shuttle, wound up a length of worsted, connected the ends from her wool strand, set the bobbin spinning again, and went on talking, in her half-intimate, half-unconscious fashion, as if she were talking to her own world in me.

So she stood in the sunshine on the little platform, old and yet like the morning, erect and solitary, sun-coloured, sun-discoloured, whilst I at her elbow, like a piece of night and moonshine, stood smiling into her eyes, afraid lest she should deny me existence.

Which she did. She had stopped talking, did not look at me any more, but went on with her spinning, the brown shuttle twisting gaily. So she stood, belonging to the sunshine and the weather, taking no more notice of me than of the dark-stained caper-bush which hung from the wall above her head, whilst I, waiting at her side, was like the moon in the daytime sky, overshadowed, obliterated, in spite of my black clothes.

‘How long has it taken you to do that much?’ I asked.

She waited a minute, glanced at her bobbin.

‘This much? I don’t know. A day or two.’

‘But you do it quickly.’

She looked at me, as if suspiciously and derisively. Then, quite suddenly, she started forward and went across the terrace to the great blue-and-white checked cloth that was drying on the wall. I hesitated. She had cut off her consciousness from me. So I turned and ran away, taking the steps two at a time, to get away from her. In a moment I was between the walls, climbing upwards, hidden.

The schoolmistress had told me I should find snowdrops behind San Tommaso. If she had not asserted such confident knowledge I should have doubted her translation of *perce-neige*. She meant Christmas roses all the while.

However, I went looking for snowdrops. The walls broke down suddenly, and I was out in a grassy olive orchard, following a track beside pieces of fallen overgrown masonry. So I came to skirt the brink of a steep little gorge, at the bottom of which a stream was rushing down its steep slant to the lake. Here I stood to look for my snowdrops. The grassy, rocky bank went down steep from my feet. I heard water tittle-tattling away in deep shadow below. There were pale flecks in the dimness, but these, I knew, were primroses. So I scrambled down.

Looking up, out of the heavy shadow that lay in the cleft, I could see, right in the sky, grey rocks shining transcendent in the pure empyrean. 'Are they so far up?' I thought. I did not dare to say, 'Am I so far down?' But I was uneasy. Nevertheless it was a lovely place, in the cold shadow, complete; when one forgot the shining rocks far above, it was a complete, shadowless world of shadow. Primroses were everywhere in nests of pale bloom upon the dark, steep face of the cleft, and tongues of fern hanging out, and here and there under the rods and twigs of bushes were tufts of wrecked Christmas roses, nearly over, but still, in the coldest corners, the lovely buds like handfuls of snow. There had been such crowded sumptuous tufts of Christmas roses everywhere in the stream-gullies, during the shadow of winter, that these few remaining flowers were hardly noticeable.

I gathered instead the primroses, that smelled of earth and of the weather. There were no snowdrops. I had found the day before a bank of crocuses, pale, fragile, lilac-coloured flowers with dark veins, pricking up keenly like myriad little lilac-coloured flames among the grass, under the olive trees. And I wanted very much to find the snowdrops hanging in the gloom. But there were not any.

I gathered a handful of primroses, then I climbed suddenly, quickly out of the deep watercourse, anxious to get back to the sunshine before the evening fell. Up above I saw the olive trees in the sunny golden grass, and sunlit grey rocks immensely high up. I was afraid lest the evening would fall whilst I was groping about like an otter in the damp and the darkness, that the day of sunshine would be over.

Soon I was up in the sunshine again, on the turf under the olive trees, reassured. It was the upper world of glowing light, and I was safe again.

All the olives were gathered, and the mills were going night and day, making a great, acrid scent of olive oil in preparation, by the lake. The little stream rattled down. A mule driver 'Hued!' to his mules on the Strada Vecchia. High up, on the Strada Nuova, the beautiful, new, military high-road, which winds with beautiful curves up the mountain-side, crossing the same stream several times in clear-leaping bridges, travelling cut out of sheer slope high above the lake, winding beautifully and gracefully forward to the Austrian frontier, where it ends: high up on the lovely swinging road, in the strong evening sunshine, I saw a bullock wagon moving like a vision, though the clanking of the wagon and the crack of the bullock whip responded close in my ears.

Everything was clear and sun-coloured up there, clear-grey rocks partaking of the sky, tawny grass and scrub, brown-green spires of cypresses, and then the mist of grey-green olives fuming down to the lake-side. There was no shadow, only clear sun-substance built up to the sky, a bullock wagon moving slowly in the high sunlight, along the uppermost terrace of the military road. It sat in the warm stillness of the transcendent afternoon.

The four o'clock steamer was creeping down the lake from the Austrian end, creeping under the cliffs. Far away, the Verona side, beyond the Island, lay fused in dim gold. The mountain opposite was so still, that my heart seemed to fade in its beating as if it too would be still. All was perfectly still, pure substance. The little steamer on the floor of the world below, the mules down the road cast no shadow. They too were pure sun-substance travelling on the surface of the sun-made world.

A cricket hopped near me. Then I remembered that it was Saturday afternoon, when a strange suspension comes over the world. And then, just below me, I saw two monks walking in their garden between the naked, bony vines, walking in their wintry garden of bony vines and olive trees, their brown cassocks passing between the brown vine-stocks, their heads bare to the sunshine, sometimes a glint of light as their feet strode from under their skirts.

It was so still, everything so perfectly suspended, that I felt them talking. They marched with the peculiar march of monks, a long, loping stride, their heads together, their skirts swaying slowly, two brown monks with hidden hands, sliding under the bony vines and beside the cabbages, their heads always together in hidden converse. It was as if I were attending with my dark soul to their inaudible undertone. All the time I sat still in silence, I was one with them, a partaker, though I could hear no sound of their voices. I went with the long stride of their skirted feet, that slid springless and noiseless from end to end of the garden, and back again. Their hands were kept down at their sides, hidden in the long sleeves, and the skirts of their robes. They did not touch each other, nor gesticulate as they walked. There was no motion save the long, furtive stride and the heads leaning together. Yet there was an eagerness in their conversation. Almost like shadow-creatures ventured out of their cold, obscure element, they went backwards and forwards in their wintry garden, thinking nobody could see them.

Across, above them, was the faint, rousing dazzle of snow. They never looked up. But the dazzle of snow began to glow as they walked, the wonderful, faint, ethereal flush of the long range of snow in the heavens, at evening, began to kindle. Another world was coming to pass, the cold, rare night. It was dawning in exquisite, icy rose upon the long mountain-summit opposite. The monks walked backwards and forwards, talking, in the first undershadow.

And I noticed that up above the snow, frail in the bluish sky, a frail moon had put forth, like a thin, scalloped film of ice floated out on the slow current of the coming night. And a bell sounded.

And still the monks were pacing backwards and forwards, backwards and forwards, with a strange, neutral regularity.

The shadows were coming across everything, because of the mountains in the west. Already the olive wood where I sat was extinguished. This was the world

of the monks, the rim of pallor between night and day. Here they paced, backwards and forwards, backwards and forwards, in the neutral, shadowless light of shadow.

Neither the flare of day nor the completeness of night reached them, they paced the narrow path of the twilight, treading in the neutrality of the law. Neither the blood nor the spirit spoke in them, only the law, the abstraction of the average. The infinite is positive and negative. But the average is only neutral. And the monks trod backward and forward down the line of neutrality.

Meanwhile, on the length of mountain-ridge, the snow grew rosy-incandescent, like heaven breaking into blossom. After all, eternal not-being and eternal being are the same. In the rosy snow that shone in heaven over a darkened earth was the ecstasy of consummation. Night and day are one, light and dark are one, both the same in the origin and in the issue, both the same in the moment, of ecstasy, light fused in darkness and darkness fused in light, as in the rosy snow above the twilight.

But in the monks it was not ecstasy, in them it was neutrality, the under earth. Transcendent, above the shadowed, twilit earth was the rosy snow of ecstasy. But spreading far over us, down below, was the neutrality of the twilight, of the monks. The flesh neutralizing the spirit, the spirit neutralizing the flesh, the law of the average asserted, this was the monks as they paced backward and forward.

The moon climbed higher, away from the snowy, fading ridge, she became gradually herself. Between the roots of the olive tree was a rosy-tipped daisy just going to sleep. I gathered it and put it among the frail, moony little bunch of primroses, so that its sleep should warm the rest. Also I put in some little periwinkles, that were very blue, reminding me of the eyes of the old woman.

The day was gone, the twilight was gone, and the snow was invisible as I came down to the side of the lake. Only the moon, white and shining, was in the sky, like a woman glorying in her own loveliness as she loiters superbly to the gaze of all the world, looking sometimes through the fringe of dark olive leaves, sometimes looking at her own superb, quivering body, wholly naked in the water of the lake.

My little old woman was gone. She, all day-sunshine, would have none of the moon. Always she must live like a bird, looking down on all the world at once, so that it lay all subsidiary to herself, herself the wakeful consciousness hovering over the world like a hawk, like a sleep of wakefulness. And, like a bird, she went to sleep as the shadows came.

She did not know the yielding up of the senses and the possession of the unknown, through the senses, which happens under a superb moon. The all-glorious sun knows none of these yieldings up. He takes his way. And the daisies

at once go to sleep. And the soul of the old spinning-woman also closed up at sunset, the rest was a sleep, a cessation.

It is all so strange and varied: the dark-skinned Italians ecstatic in the night and the moon, the blue-eyed old woman ecstatic in the busy sunshine, the monks in the garden below, who are supposed to unite both, passing only in the neutrality of the average. Where, then, is the meeting-point: where in mankind is the ecstasy of light and dark together, the supreme transcendence of the afterglow, day hovering in the embrace of the coming night like two angels embracing in the heavens, like Eurydice in the arms of Orpheus, or Persephone embraced by Pluto?

Where is the supreme ecstasy in mankind, which makes day a delight and night a delight, purpose an ecstasy and a concourse in ecstasy, and single abandon of the single body and soul also an ecstasy under the moon? Where is the transcendent knowledge in our hearts, uniting sun and darkness, day and night, spirit and senses? Why do we not know that the two in consummation are one; that each is only part; partial and alone for ever; but that the two in consummation are perfect, beyond the range of loneliness or solitude?