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H.P. LOVECRAFT

The Complete Fiction Omnibus

The Early Years
1908–1925

—SECOND EDITION—

Edited and annotated
by

Finn J.D. John

—REVISED AND UPDATED THROUGHOUT—

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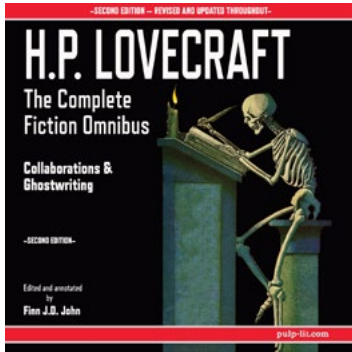
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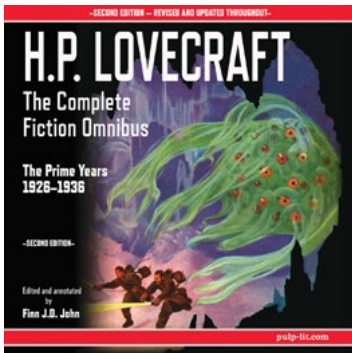
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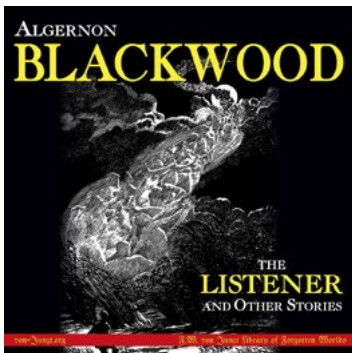
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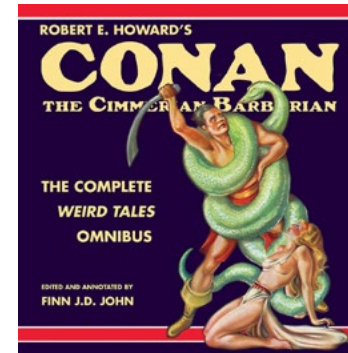
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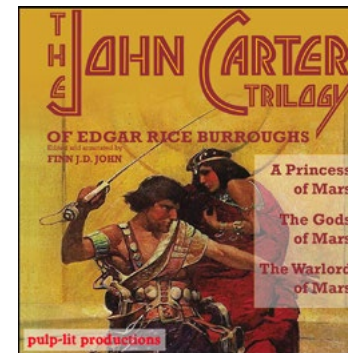
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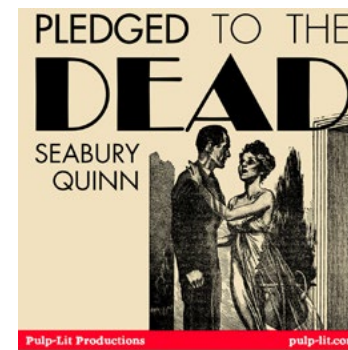
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FOREWORD.

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Howard Phillips Lovecraft was born on August 10, 1890—a product of the late Victorian era. In many ways, he remained a late-Victorian man until his death in 1937. Along the way, he produced a body of weird-fiction work that, sparse though it is, has had a tremendous influence on 20th- and 21st-century literature.

That body of work is contained in this three-volume omnibus edition: all of Lovecraft’s prose-fiction output published under his own name between 1917, when he first

turned from the witty-but-opaque nonfiction and turgid Georgian poetry that he then favored, until his death from cancer in 1937; followed by a collection of all the weird-fiction works which he ghostwrote for others or collaborated on with them.

Readers who are new to H.P. Lovecraft should start with the middle book in this collection—subtitled *The Prime Years*.

That volume starts off in 1926, at the midpoint of Lovecraft’s literary life, and contains all the most iconic stories he wrote, including “The Call of Cthulhu” and *At the Mountains of*

Madness. The volume you are now reading, subtitled *The Early Years*, is filled with the works of Lovecraft's apprentice years. Some real gems are to be found here; but most seasoned Lovecraft fans will agree that his later writings, penned after he researched and wrote *Supernatural Horror in Literature* (his "master's thesis"), are his best.

It's important to note that, with one or two exceptions, this collection includes only Lovecraft's prose fiction. It is not everything Lovecraft wrote — not even close. It excludes most of his juvenilia, his philosophical ruminations and scientific observations, his nonfiction writings, most of his poetry, and, of course, his letters.

Taken together, these other works dwarf the weird-fiction writings contained in this three-volume collection. His letters alone total many times more than everything else he wrote put together; estimates of his total production range from 30,000 to 100,000 letters sent to family members, friends, and fellow writers. Nor are these letters light reading; when courting his wife, Sonia Greene, he regularly sent her letters in the 40-to-50-page range. Late in his life, when his circumstances were really straitened, he actually skipped meals to finance the postage on these colossal missives.

What follows are some brief biographical details about our

author. This is by no means intended to replace a real, detailed biography, but rather to help fit his stories together into a coherent canon, to aid the reader in getting familiar with the sequence, circumstances and context of each of Lovecraft's works as they are presented herein. (You will also find a detailed timeline of Lovecraft's life in Appendix B, at the very end of this volume.)

Biographical information is helpful in reading any author's work; but it's especially important with Lovecraft. This is for two reasons: First, because Lovecraft was a true autodidact who never stopped learning and reading and traveling in search of new ideas and better stories. His early work is noticeably different from — and, most scholars agree, technically inferior to — his later work. In 1919, Lovecraft was almost a recluse, and his work from that period reflects that lack of socialization; fifteen years later, he was possibly the most well-traveled man in Rhode Island, with a nationwide network of friends and a growing reputation for his keenness of wit and generosity of spirit. In other words, "The Street" and "The Colour out of Space" were written by very different men, and it is well to know this before tucking into reading Lovecraft for the first time.

The second reason a biographical background is useful is that throughout his career, each of the stories Lovecraft wrote built on his

previous work, and frequently picked up threads from other writers' work as well.

Lovecraft's writings were created in the context both of his life, and of a growing fictional universe to which his works make contributions, additions and references throughout his career; being familiar with that context, and with it that fictional universe, adds a whole new dimension to the enjoyment of his work. And it's that familiarity that this collection seeks to make available to the casual reader and the experienced, hardcore Lovecraft fan alike.

Readers who are interested in a more in-depth treatment of the life and times of this fascinating man have a wide selection of options to choose from. And it pays to be picky: a number of avid Lovecraft fans have taken advantage of the new self-publishing tools to put out fan biographies of him. Some of these are great, but don't make a very good entry point for those new to the subject. Of the more professional attempts, all are noticeably different one from another, and each has its own set of flaws and idiosyncrasies. In several cases these flaws are egregious enough to nearly ruin the work.

The scholarly works of S.T. Joshi are, most agree, by far the best and most complete — especially *I Am Providence: The Life and Times of H.P. Lovecraft* (two-volume set, Hippocampus Press, 2010; 564 and 598 pages, respectively).

Joshi has spent about three

decades making himself into the world's preeminent Lovecraft scholar, and it really shows. But his enthusiasm for Lovecraft leads him, in his work, to a breezy contempt for Lovecraft's fellow pulp writers — Robert E. Howard, Hugh B. Cave, Seabury Quinn, and others. His blithe assumption that his own aesthetic tastes are the correct ones can be bothersome to those who hold different opinions on what constitutes "literature" and what is merely "hackwork" or "trash."

Still, Joshi is the gold standard, and anyone new to the subject should definitely start with him.

Also worthy of note is the first real biography of Lovecraft, L. Sprague de Camp's *H.P. Lovecraft: A Biography* (Ballantine Books, 1976; 480 pages); and, to a lesser degree, *In the Mountains of Madness: The Life and Extraordinary Afterlife of H.P. Lovecraft*, by W. Scott Poole (Soft Skull Press, 2016; 320 pages).

Poole's work, which takes a pop-cultural-history approach, has something to offer, but must be read with a ready skepticism, and under no circumstances should it be any new reader's entry point into the study of Lovecraft. In it, Poole frequently represents the extrapolations, interpretations, and theories that he has developed in the course of his years of reading Lovecraft as established facts, and the paucity of his footnotes makes it difficult to separate wheat from chaff. Some of his assertions, which he represents

as the fruits of scholarly research, are demonstrably incorrect, and it is hard not to suspect that he is cherry-picking the available information to support his own pre-conceived ideas.

Poole's reexamination of Lovecraft's mother, who has come in for much undeserved abuse in other biographies, is arguably its greatest contribution.

As for de Camp's work, although somewhat controversial in its approach, it has something to contribute to Lovecraft scholarship as well — although it is well to keep in mind that de Camp makes many assumptions based on his own relatively mainstream bourgeois sensibilities and trades on some pseudo-Freudian theories of his own, which have to be dismissed out of hand.

Also, it must also be noted that there is a real sense, in reading de Camp, that he considers all pulp writers, Lovecraft included, to be somewhat beneath his own literary level. The attitude is reminiscent of a professional novelist who finds himself obliged to write a book for children; he often inadvertently infuses it with a subtle condescension, which doesn't always go unnoticed by the children, and doesn't always bother to bring his full suite of talents and abilities to the project. One sees hints of this sort of thing with a good many authors and book-publishing professionals working with pulp fiction stories in

the 1960s and 1970s, including some of those who took it upon themselves to carry forward the legacy of Lovecraft's "Cthulhu Mythos."

The youthful H.P. Lovecraft was a bright, precocious little tyke, who took to reciting poetry when he was three and writing it when he was six. When he was three, his father developed some kind of psychosis and was committed to an insane asylum, where he died five years later. (Speculation continues to this day as to whether the cause of this psychosis might have been tertiary-stage syphilis; most scholars believe it was, although there is no solid proof. If so, he was at least able to avoid transmitting it to his wife.) Left in the family were his mother, an aunt, and his grandfather, Whipple Van Buren Phillips.

Whipple took a particular interest in young Howard, particularly as the boy showed great interest in literary topics. The old man provided him with exciting books and told him wild Gothic witch-tales, stirring the youngster's interest in horror stories. Despite the loss of his father, these were wonderful times for little Howard, full of people who loved him and completely free of any concern about money. Whipple Phillips had been a successful businessman, and the family lived a comfortable upper-class life.

But just after 1900, Whipple

started suffering business reversals. Before they could be straightened out, Whipple died, in 1904. The loss hit young Howard hard, and the finances of his family were hit harder. They had to move out of the mansion in which they'd lived, the first in a series of economizing moves made necessary by ever-dwindling resources.

As a youth, Lovecraft showed great intelligence and promise. He seemed destined for an academic life, perhaps as an astronomy professor. He read voraciously and conducted scientific experiments in a basement chemical laboratory. He was 13 when he got his first telescope, and used it to relentlessly observe the heavens. He even began publishing two amateur scientific journals, the *Scientific Gazette* (first issue: 1899) and *Rhode Island Journal of Astronomy* (first issue: 1903), which he printed himself using a hectograph apparatus.

By 1906, at the age of 16, Lovecraft was writing a monthly column on astronomy in the daily *Providence Evening Tribune*. He continued producing the *Rhode Island Journal of Astronomy*, and he also had a small printing press, with which he produced notecards.

But after 1908 or so, he abruptly ended this phenomenal run of intellectual productivity, and plunged into a eight-year season of lethargy. This was just about the time he should have been graduating from high school; however, instead of doing

that, he suffered a nervous breakdown and dropped out of sight. Biographer S.T. Joshi makes a fairly convincing case that this breakdown may have been precipitated by Lovecraft's realization that his lack of aptitude for mathematics would make his lifelong goal of becoming a scientist impossible. It also seems likely that it had to do with a realization that his family wouldn't be able to afford to send him to university, regardless of his math scores. Perhaps it was a little of both.

Whatever the cause, Lovecraft, at age 18, went into a half-decade-long retreat from the world. During this time, he read voraciously and omnivorously, of both high-culture classics and low-brow dime novels; and he pounded out thousands of lines of poetry, most of it stilted, formal stuff in iambic pentameter, in the style of the 1700s. It wasn't bad poetry; in fact, as time went on, practice made it remarkably good, although never (by most accounts) truly great. (The best poems Lovecraft wrote during this period, or at least the most appealing ones, were arguably the ones he didn't take too seriously, such as "Unda; or, The Bride of the Sea" and the Georgian drinking song reproduced in "The Vault.")

But, be it good or bad, Lovecraft's poetry of this period wasn't taking him anywhere; after all, it was two centuries out of fashion.

Thus, Lovecraft lumbered along in near-total obscurity for a good

five years, reading and producing reams and reams of writings that, although steadily improving, weren't marketable — a set of circumstances that will sound very familiar to anyone who's pursued a bachelor's degree in college. Lovecraft, a life-long autodidact, was giving himself his own particular undergraduate education, although he surely wasn't self-aware enough to think of it in that way.

Then, in 1913, he found himself moved to complain in a letter to the editor of the classic pulp magazine *Argosy* about the quality of stories it had published by inspirational-romance author Fred Jackson.

The letter sparked a flurry of responses from Jackson's fans, who rose to his defense. In the letters section of *Argosy*, Lovecraft gave as good as he got and then some, but did so with an edgy good humor that prevented things from getting truly nasty; soon he found himself with several new friends among those arguing against him. This led to his introduction to the hobby that would change him profoundly and shape the course of the rest of his life: Amateur journalism.

Here it is vital to understand that for a late-Victorian or Edwardian gentleman (as H.P. Lovecraft always styled himself to be), the word "Amateur" meant something quite different from what it conjures today. To Lovecraft, "amateur" meant not a mediocre bodger or tyro, but rather a

gentleman of leisure engaging in an activity for love of knowledge rather than for hope of gain. Charles Darwin was an amateur naturalist. James Clerk Maxwell (Lord Kelvin) was (or, at least, later became) an amateur physicist. Lord Edward Bullwer-Lytton was an amateur novelist. And H.P. Lovecraft was now determined to be an amateur publisher.

By 1915, Lovecraft was publishing his own amateur magazine: *The Conservative*. It was, naturally, a great place to look for Georgian poetry, if one were interested in that sort of thing, along with whatever else Lovecraft's friends might have had to contribute to the title.

Amateur journalism was to the early 20th century what blogging and podcasting are to the early 21st. Indeed, the parallels are striking. Amateur journalists purchased small and inexpensive hand-operated printing presses and produced regular small-run periodicals circulated among friends, just as modern bloggers purchase inexpensive shared-host Internet accounts, install Wordpress on them, and produce regular columns. The quality and fidelity to deadlines of amateur-press work varied just as widely as does the quality of blogs today. And as with blogs today, circles of friends among amateur-press enthusiasts contributed content for each other's periodicals, met up for social events, collaborated

on big storytelling projects, fell in love with one another, squabbled and fought with one another, formed and re-formed cliques, and generally behaved like what they were: a community. More specifically, they were a community of like-minded souls who appreciated Lovecraft, Georgian poetry and all, and made him feel welcome and at home.

It is to this community that we owe the greatest thanks for Lovecraft having been pushed out of his stodgy pre-Revolutionary literary rut and into the vanguard of a brand-new twist on the old 19th-century Gothic horror story: Weird fiction. We especially owe that word of thanks to one particular highly respected member of the amateur-press community, named W. Paul Cook. Cook persuaded Lovecraft to publish his best piece of juvenilia, a very promising short story written when Lovecraft was still in high school titled "The Alchemist," in *United Amateur* in late 1916.

Response to "The Alchemist" was enthusiastic enough to persuade Lovecraft to set aside his poetry and try his hand at the writing of a new kind of weird fiction. He took his first steps toward doing this at the age of 27, in 1917.

There is one more item that must be addressed in any modern treatment of Lovecraft's work, and that is his treatment of issues of race and racism. There is no question but

that many of Lovecraft's works, especially the earlier ones, are profoundly informed by the author's blithe assumption of his own northern-European ethnic group's innate superiority to all others, and by his free and unreflective use of stereotypes of remarkable crudeness for cheap dramatic effect.

There is currently a lively debate among interested parties over whether Lovecraft was "a product of his time," or whether he was somehow worse than his contemporaries, and therefore deserving of special condemnation. Biographer Poole calls particular attention to himself by the savagery with which he espouses the latter position. The argument is, upon close examination, rather a silly one. "Lovecraft's time" included such characters as Adolf Hitler, Benito Mussolini and Charles Henry Martin. In the mid-1930s, roughly 25 percent of eligible Americans were members or former members of the Ku Klux Klan. And plenty of much-loved Americans of the time (Theodore Roosevelt, for one) also subscribed to racist and eugenicist theories. Moreover, those theories were, as Edward Said exhaustively demonstrates in his 1978 book *Orientalism*, being presented as legitimate fields of academic study in many colleges and universities right up through the Second World War and beyond.

Nonetheless, the current reaction against the undercurrents and

overtones of ethnic chauvinism in much of Lovecraft’s work demonstrates the great and growing awareness of the dark side of vintage weird fiction. These stories are all about dark, ominous forces we cannot understand; in the 1920s, those forces were often, in that bleaker and less-connected world of a century ago, our fellow humans in faraway lands whose culture was as yet unknown and therefore potentially scary. (The “devil-worshipping” Yazidi, in “The Horror at Red Hook,” are Exhibit A here.)

This kind of thing really does come with the territory — dismaying as it so often is to encounter it floating in an otherwise-excellent story like a horsefly in a glass of aged Amontillado. The increasing popular awareness of this Achilles heel of pre-war fiction is unquestionably a good thing, so long as it does not lead to the throwing-out of the proverbial baby with the bathwater.

Of particular note, for archaic and offensive notions of race and class, are the third episode of “Herbert West, Reanimator,” “The Transition of Juan Romero,” “The Street,” “Facts Concerning the Late Arthur Jermyn and his Family,” and “The Horror at Red Hook”; there is also a very unfortunately named cat in “The Rats in the Walls.”

It is also worth noting, while we’re on this topic, that Lovecraft’s xenophobia was at its highest early in his career — the portion of his

career covered by *The Early Years*. During Lovecraft’s life, up through 1923 or so, he was a virtual shut-in being cared for by his mother and aunts. In later years, after he had begun his extensive travels around the country to visit literary friends and seek out new material for his darksome stories, much of the racism and xenophobia drains from his stories like water from a colander. (Biographer Joshi agrees with this interpretation; biographer Poole emphatically disagrees, pointing out that Lovecraft never did accept African-Americans as equals. This is, regrettably, true; perhaps if he had lived a few years more he would have realized his error and changed this attitude, as he did toward Jews and other ethnic groups later in his life.)

This is an encouraging pattern, suggesting as it does that ignorance and prejudice seldom survive the light shone on them by personal human interactions.

WHAT’S NEW IN THIS EDITION.

Several substantial changes and additions differentiate this Second Edition of *H.P. Lovecraft: The Complete Omnibus Collection* from the first. The most significant change is the addition of a substantial work of secondary-source scholarship — the timeline of Lovecraft’s life and work, which appears in Appendix B, at the end of the book where it can be easily found and referenced as

needed. (If you are listening to the audiobook, you will find it at the end of the interactive PDF edition, which you can access any time at pulp-lit.com/310.html.)

The other major change has to do with moving Lovecraft’s 1926 output into the second volume of this collection, *The Prime Years*. This became necessary when we decided to add *Supernatural Horror in Literature* to *The Early Years* (this volume). As a result, Lovecraft’s most popular story — “The Call of Cthulhu” — is now in *The Prime Years*, as is *The Dream-Quest of Unknown Kadath*, along with “Cool Air,” “Pickman’s Model,” “The Strange High House in the Mist,” and “The Silver Key,” all of which appeared in *Volume I* in the first edition.

This change has the salutary effect of dividing this omnibus neatly into its two most natural parts: the pre-*Supernatural Horror in Fiction* era, here in *The Early Years*, and the post-*Supernatural Horror in Fiction* era in *The Prime Years*. It also means that readers new to Lovecraft, who typically seek out “The Call of Cthulhu” as his most iconic story and start there, will acquire *The Prime Years*, in which his best and most representative work appears. It is our hope that this will prevent those new to Lovecraft from giving up on him too soon, as our sales figures from the first edition clearly suggest that they have been doing.

In addition, we have added some

selections of Lovecraft’s poetry to this collection: “Nemesis” and “Psychopompos” in *The Early Years*, and “The Outpost,” “The Ancient Track,” and *Fungi from Yuggoth* (the sonnet cycle) in *The Prime Years*. Other collections by other publishers (especially *The Ancient Track: The Complete Poetical Works of H.P. Lovecraft*, edited by S.T. Joshi) do a far better job of curating Lovecraft’s poetry; but we felt that readers would appreciate having a few of his most relevant weird poems included with this collection.

Finally, a word about styles: Alert readers will note that this book seems to alternate between British and American spellings. Lovecraft followed the British conventions in his original works, so we have retained (and, in a few cases, corrected) them accordingly, spelling “Color” as “Colour,” etc. However, because this book is a product of the Colonies, all introductory and explanatory text is handled in the American fashion.

FINN J.D. JOHN.

March 15, 2018;
Corvallis, Oregon.

H.P. LOVECRAFT:

**The Complete Fiction Omnibus Collection
The Early Years: 1908–1925**

SECOND EDITION

1908:

REFUGE *in* POETRY.

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H.P. Lovecraft was, by most accounts, a child prodigy. He mastered the alphabet while still a toddler; wrote his first poem at age 7; and launched his first publishing enterprise, the *Scientific Gazette*, when he was 9.

Regrettably, Lovecraft destroyed most of his juvenilia in 1908 when he experienced the nervous breakdown that took him out of high school. But he did not destroy all of it. One particular piece that he wrote before his 18th birthday would later play an unexpectedly big role in his career — “The Alchemist,” the best

story of all his juvenilia, which he wrote shortly before his 18th birthday, just before his nervous collapse.

In addition, we are including one other example of Lovecraft’s juvenilia, because, like “The Alchemist,” it was published in an amateur journal more than a decade after it was written: “The Beast in the Cave,” drafted in 1904 and finished in 1905.

The BEAST in the CAVE.

2,500-WORD SHORT STORY;

1905.

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This short story is possibly the most impressive piece of Lovecraft's juvenilia still existing today; he wrote the first draft when he was 14 years old. It is a surprisingly competent piece of work for a high-school freshman. It is included here because it is, to the best of our knowledge, the first piece of publishable weird fiction Lovecraft wrote.

And indeed it was published, many years later, in the June 1918 issue of W. Paul Cook's amateur journal, The Vagrant.

The horrible conclusion which had been gradually obtruding itself upon my confused and reluctant mind was now an awful certainty. I was lost, completely, hopelessly lost in the vast and labyrinthine recesses of the Mammoth Cave. Turn as I might, in no direction could my straining vision seize on any object capable of serving as a guidepost to set me on the outward path. That nevermore should I behold the blessed light of day, or scan the

pleasant hills and dales of the beautiful world outside, my reason could no longer entertain the slightest unbelief. Hope had departed. Yet, indoctrinated as I was by a life of philosophical study, I derived no small measure of satisfaction from my unimpassioned demeanour; for although I had frequently read of the wild frenzies into which were thrown the victims of similar situations, I experienced none of these, but stood quiet as soon as I clearly realised the loss of my bearings.

Nor did the thought that I had probably wandered beyond the utmost limits of an ordinary search cause me to abandon my composure even for a moment. If I must die, I reflected, then was this terrible yet majestic cavern as welcome a sepulchre as that which any churchyard might afford; a conception which carried with it more of tranquility than of despair.

Starving would prove my ultimate fate; of this I was certain. Some, I knew, had gone mad under circumstances such as these, but I felt that this end would not be mine. My disaster was the result of no fault save my own, since unbeknown to the guide I had separated myself from the regular party of sightseers; and, wandering for over an hour in forbidden avenues of the cave, had found myself unable to retrace the devious windings which I had pursued since forsaking my companions.

Already my torch had begun to

expire; soon I would be enveloped by the total and almost palpable blackness of the bowels of the earth. As I stood in the waning, unsteady light, I idly wondered over the exact circumstances of my coming end. I remembered the accounts which I had heard of the colony of consumptives, who, taking their residence in this gigantic grotto to find health from the apparently salubrious air of the underground world, with its steady, uniform temperature, pure air, and peaceful quiet, had found, instead, death in strange and ghastly form. I had seen the sad remains of their ill-made cottages as I passed them by with the party, and had wondered what unnatural influence a long sojourn in this immense and silent cavern would exert upon one as healthy and as vigorous as I. Now, I grimly told myself, my opportunity for settling this point had arrived, provided that want of food should not bring me too speedy a departure from this life.

As the last fitful rays of my torch faded into obscurity, I resolved to leave no stone unturned, no possible means of escape neglected; so summoning all the powers possessed by my lungs, I set up a series of loud shoutings, in the vain hope of attracting the attention of the guide by my clamour. Yet, as I called, I believed in my heart that my cries were to no purpose, and that my voice, magnified and reflected by the numberless ramparts of the black maze about me, fell upon

no ears save my own. All at once, however, my attention was fixed with a start as I fancied that I heard the sound of soft approaching steps on the rocky floor of the cavern. Was my deliverance about to be accomplished so soon? Had, then, all my horrible apprehensions been for naught, and was the guide, having marked my unwarranted absence from the party, following my course and seeking me out in this limestone labyrinth? Whilst these joyful queries arose in my brain, I was on the point of renewing my cries, in order that my discovery might come the sooner, when in an instant my delight was turned to horror as I listened; for my ever acute ear, now sharpened in even greater degree by the complete silence of the cave, bore to my benumbed understanding the unexpected and dreadful knowledge that these footfalls were not like those of any mortal man. In the unearthly stillness of this subterranean region, the tread of the booted guide would have sounded like a series of sharp and incisive blows. These impacts were soft, and stealthy, as of the padded paws of some feline. Besides, at times, when I listened carefully, I seemed to trace the falls of four instead of two feet.

I was now convinced that I had by my cries aroused and attracted some wild beast, perhaps a mountain lion which had accidentally strayed within the cave. Perhaps, I considered, the Almighty had chosen for me a swifter and more merciful death

than that of hunger. Yet the instinct of self-preservation, never wholly dormant, was stirred in my breast, and though escape from the oncoming peril might but spare me for a sterner and more lingering end, I determined nevertheless to part with my life at as high a price as I could command. Strange as it may seem, my mind conceived of no intent on the part of the visitor save that of hostility. Accordingly, I became very quiet, in the hope that the unknown beast would, in the absence of a guiding sound, lose its direction as had I, and thus pass me by. But this hope was not destined for realisation, for the strange footfalls steadily advanced, the animal evidently having obtained my scent, which in an atmosphere so absolutely free from all distracting influences as is that of the cave, could doubtless be followed at great distance.

Seeing therefore that I must be armed for defence against an uncanny and unseen attack in the dark, I grouped about me the largest of the fragments of rock which were strown upon all parts of the floor of the cavern in the vicinity, and, grasping one in each hand for immediate use, awaited with resignation the inevitable result. Meanwhile the hideous pattering of the paws drew near. Certainly, the conduct of the creature was exceedingly strange. Most of the time, the tread seemed to be that of a quadruped, walking with a singular lack of unison betwixt

hind and fore feet, yet at brief and infrequent intervals I fancied that but two feet were engaged in the process of locomotion. I wondered what species of animal was to confront me; it must, I thought, be some unfortunate beast who had paid for its curiosity to investigate one of the entrances of the fearful grotto with a lifelong confinement in its interminable recesses. It doubtless obtained as food the eyeless fish, bats, and rats of the cave, as well as some of the ordinary fish that are wafted in at every freshet of Green River, which communicates in some occult manner with the waters of the cave. I occupied my terrible vigil with grotesque conjectures of what alterations cave life might have wrought in the physical structure of the beast, remembering the awful appearances ascribed by local tradition to the consumptives who had died after long residence in the cavern. Then I remembered with a start that, even should I succeed in killing my antagonist, I should never behold its form, as my torch had long since been extinct, and I was entirely unprovided with matches. The tension on my brain now became frightful. My disordered fancy conjured up hideous and fearsome shapes from the sinister darkness that surrounded me, and that actually seemed to press upon my body. Nearer, nearer, the dreadful footfalls approached. It seemed that I must give vent to a piercing scream, yet had I been sufficiently irresolute to attempt such a

thing, my voice could scarce have responded. I was petrified, rooted to the spot. I doubted if my right arm would allow me to hurl its missile at the oncoming thing when the crucial moment should arrive. Now the steady pat, pat, of the steps was close at hand; now, very close. I could hear the laboured breathing of the animal, and terror-struck as I was, I realised that it must have come from a considerable distance, and was correspondingly fatigued. Suddenly the spell broke. My right hand, guided by my ever trustworthy sense of hearing, threw with full force the sharp-angled bit of limestone which it contained, toward that point in the darkness from which emanated the breathing and pattering, and, wonderful to relate, it nearly reached its goal, for I heard the thing jump, landing at a distance away, where it seemed to pause.

Having readjusted my aim, I discharged my second missile, this time most effectively, for with a flood of joy I listened as the creature fell in what sounded like a complete collapse, and evidently remained prone and unmoving. Almost overpowered by the great relief which rushed over me, I reeled back against the wall. The breathing continued, in heavy, gasping inhalations and exhalations, whence I realised that I had no more than wounded the creature. And now all desire to examine the thing ceased. At last something allied to groundless, superstitious, fear had entered my brain, and I did

not approach the body, nor did I continue to cast stones at it in order to complete the extinction of its life. Instead, I ran at full speed in what was, as nearly as I could estimate in my frenzied condition, the direction from which I had come. Suddenly I heard a sound, or rather, a regular succession of sounds. In another instant they had resolved themselves into a series of sharp, metallic clicks. This time there was no doubt. It was the guide. And then I shouted, yelled, screamed, even shrieked with joy as I beheld in the vaulted arches above the faint and glimmering effulgence which I knew to be the reflected light of an approaching torch. I ran to meet the flare, and before I could completely understand what had occurred, was lying upon the ground at the feet of the guide, embracing his boots, and gibbering, despite my boasted reserve, in a most meaningless and idiotic manner, pouring out my terrible story, and at the same time overwhelming my auditor with protestations of gratitude.

At length I awoke to something like my normal consciousness. The guide had noted my absence upon the arrival of the party at the entrance of the cave, and had, from his own intuitive sense of direction, proceeded to make a thorough canvass of the by-passages just ahead of where he had last spoken to me, locating my whereabouts after a quest of about four hours.

By the time he had related this

to me, I, emboldened by his torch and his company, began to reflect upon the strange beast which I had wounded but a short distance back in the darkness, and suggested that we ascertain, by the flashlight's aid, what manner of creature was my victim. Accordingly I retraced my steps, this time with a courage born of companionship, to the scene of my terrible experience. Soon we descried a white object upon the floor, an object whiter even than the gleaming limestone itself. Cautiously advancing, we gave vent to a simultaneous ejaculation of wonderment, for of all the unnatural monsters either of us had in our lifetimes beheld, this was in surpassing degree the strangest. It appeared to be an anthropoid ape of large proportions, escaped, perhaps, from some itinerant menagerie. Its hair was snow-white, a thing due no doubt to the bleaching action of a long existence within the inky confines of the cave, but it was also surprisingly thin, being indeed largely absent save on the head, where it was of such length and abundance that it fell over the shoulders in considerable profusion. The face was turned away from us, as the creature lay almost directly upon it. The inclination of the limbs was very singular, explaining, however, the alternation in their use which I had before noted, whereby the beast used sometimes all four, and on other occasions but two for its progress. From the tips of the fingers or toes long nail-like claws

extended. The hands or feet were not prehensile, a fact that I ascribed to that long residence in the cave which, as I before mentioned, seemed evident from the all-pervading and almost unearthly whiteness so characteristic of the whole anatomy. No tail seemed to be present.

The respiration had now grown very feeble, and the guide had drawn his pistol with the evident intent of despatching the creature, when a sudden sound emitted by the latter caused the weapon to fall unused. The sound was of a nature difficult to describe. It was not like the normal note of any known species of simian, and I wondered if this unnatural quality were not the result of a long-continued and complete silence, broken by the sensations produced by the advent of the light, a thing which the beast could not have seen since its first entrance into the cave. The sound, which I might feebly attempt to classify as a kind of deep-toned chattering, was faintly continued. All at once a fleeting spasm of energy seemed to pass through the frame of the beast. The paws went through a convulsive motion, and the limbs contracted. With a jerk, the white body rolled over so that its face was turned in our direction. For a moment I was so struck with horror at the eyes thus revealed that I noted nothing else. They were black, those eyes, deep, jetty black, in hideous contrast to the snow-white hair and flesh. Like those of other cave denizens, they

were deeply sunken in their orbits, and were entirely destitute of iris. As I looked more closely, I saw that they were set in a face less prognathous than that of the average ape, and infinitely more hairy. The nose was quite distinct.

As we gazed upon the uncanny sight presented to our vision, the thick lips opened, and several sounds issued from them, after which the thing relaxed in death.

The guide clutched my coat-sleeve and trembled so violently that the light shook fitfully, casting weird, moving shadows on the walls about us.

I made no motion, but stood rigidly still, my horrified eyes fixed upon the floor ahead.

Then fear left, and wonder, awe, compassion, and reverence succeeded in its place, for the sounds uttered by the stricken figure that lay stretched out on the limestone had told us the awesome truth. The creature I had killed, the strange beast of the unfathomed cave was, or had at one time been, a MAN!!!

The ALCHEMIST.

3,700-WORD SHORT STORY;
1908.

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This story pushes the limits of the term "juvenilia" a bit, as it was written just before Lovecraft turned 18. It was the last serious piece of weird fiction Lovecraft wrote before he fell into the nervous breakdown that ended his high-school career.

This is the story that, reprinted nearly a decade after it was written in the November 1916 issue of The United Amateur, brought Lovecraft's weird-fiction talents to the attention of the amateur-press community and convinced him to turn away from scholarly treatises and turgid Georgian poetry and embark on a career as a fiction writer.

High up, crowning the grassy summit of a swelling mound whose sides are wooded near the base with the gnarled trees of the primeval forest, stands the old chateau of my ancestors. For centuries its lofty battlements have frowned down upon the wild and rugged countryside about, serving as a home and stronghold for the proud house whose honoured line is older even than the moss-grown castle walls. These ancient turrets, stained by the storms of generations and

crumbling under the slow yet mighty pressure of time, formed in the ages of feudalism one of the most dreaded and formidable fortresses in all France. From its machicolated parapets and mounted battlements barons, counts, and even kings had been defied, yet never had its spacious halls resounded to the footsteps of the invader.

But since those glorious years all is changed. A poverty but little above the level of dire want, together with a pride of name that forbids its alleviation by the pursuits of commercial life, have prevented the scions of our line from maintaining their estates in pristine splendour; and the falling stones of the walls, the overgrown vegetation in the parks, the dry and dusty moat, the ill-paved courtyards, and toppling towers without, as well as the sagging floors, the worm-eaten wainscots, and the faded tapestries within, all tell a gloomy tale of fallen grandeur. As the ages passed, first one, then another of the four great turrets were left to ruin, until at last but a single tower housed the sadly reduced descendants of the once mighty lords of the estate.

It was in one of the vast and gloomy chambers of this remaining tower that I, Antoine, last of the unhappy and accursed Comtes de C — —, first saw the light of day, ninety long years ago. Within these walls, and amongst the dark and shadowy forests, the wild ravines and

grottoes of the hillside below, were spent the first years of my troubled life. My parents I never knew. My father had been killed at the age of thirty-two, a month before I was born, by the fall of a stone somehow dislodged from one of the deserted parapets of the castle; and my mother having died at my birth, my care and education devolved solely upon one remaining servitor, an old and trusted man of considerable intelligence, whose name I remember as Pierre. I was an only child, and the lack of companionship which this fact entailed upon me was augmented by the strange care exercised by my aged guardian in excluding me from the society of the peasant children whose abodes were scattered here and there upon the plains that surround the base of the hill. At the time, Pierre said that this restriction was imposed upon me because my noble birth placed me above association with such plebeian company. Now I know that its real object was to keep from my ears the idle tales of the dread curse upon our line, that were nightly told and magnified by the simple tenantry as they conversed in hushed accents in the glow of their cottage hearths.

Thus isolated, and thrown upon my own resources, I spent the hours of my childhood in poring over the ancient tomes that filled the shadow-haunted library of the chateau, and in roaming without aim or purpose through the perpetual dusk of the spectral wood that clothes the

side of the hill near its foot. It was perhaps an effect of such surroundings that my mind early acquired a shade of melancholy. Those studies and pursuits which partake of the dark and occult in Nature most strongly claimed my attention.

Of my own race I was permitted to learn singularly little, yet what small knowledge of it I was able to gain, seemed to depress me much. Perhaps it was at first only the manifest reluctance of my old preceptor to discuss with me my paternal ancestry that gave rise to the terror which I ever felt at the mention of my great house; yet as I grew out of childhood, I was able to piece together disconnected fragments of discourse, let slip from the unwilling tongue which had begun to falter in approaching senility, that had a sort of relation to a certain circumstance which I had always deemed strange, but which now became dimly terrible. The circumstance to which I allude is the early age at which all the Comtes of my line had met their end. Whilst I had hitherto considered this but a natural attribute of a family of short-lived men, I afterward pondered long upon these premature deaths, and began to connect them with the wanderings of the old man, who often spoke of a curse which for centuries had prevented the lives of the holders of my title from much exceeding the span of thirty-two years. Upon my twenty-first birthday, the aged Pierre gave to me a family document which

he said had for many generations been handed down from father to son, and continued by each possessor. Its contents were of the most startling nature, and its perusal confirmed the gravest of my apprehensions. At this time, my belief in the supernatural was firm and deep-seated, else I should have dismissed with scorn the incredible narrative unfolded before my eyes.

The paper carried me back to the days of the thirteenth century, when the old castle in which I sat had been a feared and impregnable fortress. It told of a certain ancient man who had once dwelt on our estates, a person of no small accomplishments, though little above the rank of peasant; by name, Michel, usually designated by the surname of Mauvais, the Evil, on account of his sinister reputation. He had studied beyond the custom of his kind, seeking such things as the Philosopher's Stone, or the Elixir of Eternal Life, and was reputed wise in the terrible secrets of Black Magic and Alchemy. Michel Mauvais had one son, named Charles, a youth as proficient as himself in the hidden arts, and who had therefore been called *Le Sorcier*, or the Wizard. This pair, shunned by all honest folk, were suspected of the most hideous practices. Old Michel was said to have burnt his wife alive as a sacrifice to the Devil, and the unaccountable disappearances of many small peasant children were laid at the dreaded door of these two. Yet

through the dark natures of the father and the son ran one redeeming ray of humanity; the evil old man loved his offspring with fierce intensity, whilst the youth had for his parent a more than filial affection.

One night the castle on the hill was thrown into the wildest confusion by the vanishment of young Godfrey, son to Henri the Comte. A searching party, headed by the frantic father, invaded the cottage of the sorcerers and there came upon old Michel Mauvais, busy over a huge and violently boiling cauldron. Without certain cause, in the ungoverned madness of fury and despair, the Comte laid hands on the aged wizard, and ere he released his murderous hold his victim was no more. Meanwhile joyful servants were proclaiming the finding of young Godfrey in a distant and unused chamber of the great edifice, telling too late that poor Michel had been killed in vain. As the Comte and his associates turned away from the lowly abode of the alchemists, the form of Charles Le Sorcier appeared through the trees. The excited chatter of the menials standing about told him what had occurred, yet he seemed at first unmoved at his father's fate. Then, slowly advancing to meet the Comte, he pronounced in dull yet terrible accents the curse that ever afterward haunted the house of C — —.

"May ne'er a noble of thy murd'rous line — Survive to reach a greater age than thine!" spake he,

when, suddenly leaping backwards into the black wood, he drew from his tunic a phial of colourless liquid which he threw into the face of his father's slayer as he disappeared behind the inky curtain of the night. The Comte died without utterance, and was buried the next day, but little more than two and thirty years from the hour of his birth. No trace of the assassin could be found, though relentless bands of peasants scoured the neighbouring woods and the meadow-land around the hill.

Thus time and the want of a reminder dulled the memory of the curse in the minds of the late Comte's family, so that when Godfrey, innocent cause of the whole tragedy and now bearing the title, was killed by an arrow whilst hunting, at the age of thirty-two, there were no thoughts save those of grief at his demise. But when, years afterward, the next young Comte, Robert by name, was found dead in a nearby field from no apparent cause, the peasants told in whispers that their seigneur had but lately passed his thirty-second birthday when surprised by early death. Louis, son to Robert, was found drowned in the moat at the same fateful age, and thus down through the centuries ran the ominous chronicle; Henris, Roberts, Antoinés, and Armands snatched from happy and virtuous lives when little below the age of their unfortunate ancestor at his murder.

That I had left at most but

eleven years of further existence was made certain to me by the words which I read. My life, previously held at small value, now became dearer to me each day, as I delved deeper and deeper into the mysteries of the hidden world of black magic. Isolated as I was, modern science had produced no impression upon me, and I laboured as in the Middle Ages, as rapt as had been old Michel and young Charles themselves in the acquisition of dæmonological and alchemical learning. Yet read as I might, in no manner could I account for the strange curse upon my line. In unusually rational moments, I would even go so far as to seek a natural explanation, attributing the early deaths of my ancestors to the sinister Charles Le Sorcier and his heirs; yet having found upon careful inquiry that there were no known descendants of the alchemist, I would fall back to occult studies, and once more endeavour to find a spell that would release my house from its terrible burden. Upon one thing I was absolutely resolved. I should never wed, for since no other branches of my family were in existence, I might thus end the curse with myself.

As I drew near the age of thirty, old Pierre was called to the land beyond. Alone I buried him beneath the stones of the courtyard about which he had loved to wander in life. Thus was I left to ponder on myself as the only human creature within the great fortress, and in my

utter solitude my mind began to cease its vain protest against the impending doom, to become almost reconciled to the fate which so many of my ancestors had met. Much of my time was now occupied in the exploration of the ruined and abandoned halls and towers of the old chateau, which in youth fear had caused me to shun, and some of which, old Pierre had once told me, had not been trodden by human foot for over four centuries. Strange and awesome were many of the objects I encountered. Furniture, covered by the dust of ages and crumbling with the rot of long dampness, met my eyes. Cobwebs in a profusion never before seen by me were spun everywhere, and huge bats flapped their bony and uncanny wings on all sides of the otherwise untenanted gloom.

Of my exact age, even down to days and hours, I kept a most careful record, for each movement of the pendulum of the massive clock in the library told off so much more of my doomed existence. At length I approached that time which I had so long viewed with apprehension. Since most of my ancestors had been seized some little while before they reached the exact age of Comte Henri at his end, I was every moment on the watch for the coming of the unknown death. In what strange form the curse should overtake me, I knew not; but I was resolved, at least, that it should not find me a cowardly or a passive victim. With new vigour I applied myself to my

examination of the old chateau and its contents.

It was upon one of the longest of all my excursions of discovery in the deserted portion of the castle, less than a week before that fatal hour which I felt must mark the utmost limit of my stay on earth, beyond which I could have not even the slightest hope of continuing to draw breath, that I came upon the culminating event of my whole life. I had spent the better part of the morning in climbing up and down half-ruined staircases in one of the most dilapidated of the ancient turrets. As the afternoon progressed, I sought the lower levels, descending into what appeared to be either a mediæval place of confinement, or a more recently excavated storehouse for gunpowder. As I slowly traversed the nitre-encrusted passageway at the foot of the last staircase, the paving became very damp, and soon I saw by the light of my flickering torch that a blank, water-stained wall impeded my journey. Turning to retrace my steps, my eye fell upon a small trap-door with a ring, which lay directly beneath my feet. Pausing, I succeeded with difficulty in raising it, whereupon there was revealed a black aperture, exhaling noxious fumes which caused my torch to sputter, and disclosing in the unsteady glare the top of a flight of stone steps. As soon as the torch, which I lowered into the repellent depths, burned freely and steadily, I commenced my descent. The steps

were many, and led to a narrow stone-flagged passage which I knew must be far underground. The passage proved of great length, and terminated in a massive oaken door, dripping with the moisture of the place, and stoutly resisting all my attempts to open it. Ceasing after a time my efforts in this direction, I had proceeded back some distance toward the steps, when there suddenly fell to my experience one of the most profound and maddening shocks capable of reception by the human mind. Without warning, I heard the heavy door behind me creak slowly open upon its rusted hinges. My immediate sensations are incapable of analysis. To be confronted in a place as thoroughly deserted as I had deemed the old castle with evidence of the presence of man or spirit, produced in my brain a horror of the most acute description. When at last I turned and faced the seat of the sound, my eyes must have started from their orbits at the sight that they beheld. There in the ancient Gothic doorway stood a human figure. It was that of a man clad in a skull-cap and long mediæval tunic of dark colour. His long hair and flowing beard were of a terrible and intense black hue, and of incredible profusion. His forehead, high beyond the usual dimensions; his cheeks, deep-sunken and heavily lined with wrinkles; and his hands, long, claw-like, and gnarled, were of such a deathly, marble-like whiteness as I have never elsewhere seen in

man. His figure, lean to the proportions of a skeleton, was strangely bent and almost lost within the voluminous folds of his peculiar garment. But strangest of all were his eyes; twin caves of abysmal blackness, profound in expression of understanding, yet inhuman in degree of wickedness. These were now fixed upon me, piercing my soul with their hatred, and rooting me to the spot whereon I stood. At last the figure spoke in a rumbling voice that chilled me through with its dull hollowness and latent malevolence. The language in which the discourse was clothed was that debased form of Latin in use amongst the more learned men of the Middle Ages, and made familiar to me by my prolonged researches into the works of the old alchemists and dæmonologists. The apparition spoke of the curse which had hovered over my house, told me of my coming end, dwelt on the wrong perpetrated by my ancestor against old Michel Mauvais, and gloated over the revenge of Charles Le Sorcier. He told how the young Charles had escaped into the night, returning in after years to kill Godfrey the heir with an arrow just as he approached the age which had been his father's at his assassination; how he had secretly returned to the estate and established himself, unknown, in the even then deserted subterranean chamber whose doorway now framed the hideous narrator; how he had seized Robert, son of Godfrey,

in a field, forced poison down his throat, and left him to die at the age of thirty-two, thus maintaining the foul provisions of his vengeful curse. At this point I was left to imagine the solution of the greatest mystery of all, how the curse had been fulfilled since that time when Charles Le Sorcier must in the course of Nature have died, for the man digressed into an account of the deep alchemical studies of the two wizards, father and son, speaking most particularly of the researches of Charles Le Sorcier concerning the elixir which should grant to him who partook of it eternal life and youth.

His enthusiasm had seemed for the moment to remove from his terrible eyes the hatred that had at first so haunted them, but suddenly the fiendish glare returned, and with a shocking sound like the hissing of a serpent, the stranger raised a glass phial with the evident intent of ending my life as had Charles Le Sorcier, six hundred years before, ended that of my ancestor. Prompted by some preserving instinct of self-defence, I broke through the spell that had hitherto held me immovable, and flung my now dying torch at the creature who menaced my existence. I heard the phial break harmlessly against the stones of the passage as the tunic of the strange man caught fire and lit the horrid scene with a ghastly radiance. The shriek of fright and impotent malice emitted by the would-be assassin

proved too much for my already shaken nerves, and I fell prone upon the slimy floor in a total faint.

When at last my senses returned, all was frightfully dark, and my mind remembering what had occurred, shrank from the idea of beholding more; yet curiosity overmastered all. Who, I asked myself, was this man of evil, and how came he within the castle walls? Why should he seek to avenge the death of poor Michel Mauvais, and how had the curse been carried on through all the long centuries since the time of Charles Le Sorcier? The dread of years was lifted from my shoulders, for I knew that he whom I had felled was the source of all my danger from the curse; and now that I was free, I burned with the desire to learn more of the sinister thing which had haunted my line for centuries, and made of my own youth one long-continued nightmare. Determined upon further exploration, I felt in my pockets for flint and steel, and lit the unused torch which I had with me. First of all, the new light revealed the distorted and blackened form of the mysterious stranger. The hideous eyes were now closed. Disliking the sight, I turned away and entered the chamber beyond the Gothic door. Here I found what seemed much like an alchemist's laboratory. In one corner was an immense pile of a shining yellow metal that sparkled gorgeously in the light of the torch. It may have been gold, but I did not pause to examine it, for I was

strangely affected by that which I had undergone. At the farther end of the apartment was an opening leading out into one of the many wild ravines of the dark hillside forest. Filled with wonder, yet now realising how the man had obtained access to the chateau, I proceeded to return. I had intended to pass by the remains of the stranger with averted face, but as I approached the body, I seemed to hear emanating from it a faint sound, as though life were not yet wholly extinct. Aghast, I turned to examine the charred and shrivelled figure on the floor. Then all at once the horrible eyes, blacker even than the seared face in which they were set, opened wide with an expression which I was unable to interpret. The cracked lips tried to frame words which I could not well understand. Once I caught the name of Charles Le Sorcier, and again I fancied that the words "years" and "curse" issued from the twisted mouth. Still I was at a loss to gather the purport of his disconnected speech. At my evident ignorance of his meaning, the pitchy eyes once more flashed malevolently at me, until, helpless as I saw my opponent to be, I trembled as I watched him.

Suddenly the wretch, animated with his last burst of strength, raised his hideous head from the damp and sunken pavement. Then, as I remained, paralysed with fear, he found his voice and in his dying breath screamed forth those words which have ever afterward haunted

my days and my nights. "Fool," he shrieked, "can you not guess my secret? Have you no brain whereby you may recognise the will which has through six long centuries fulfilled the dreadful curse upon your house? Have I not told you of the great elixir of eternal life? Know you not how the secret of Alchemy was solved? I tell you, it is I! I! I! that have lived for six hundred years to maintain my revenge, FOR I AM CHARLES LE SORCIER!"

1917:

RETURN *to the* FIELD.

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H.P. Lovecraft was 27 years old in 1917, when he turned his literary talents once again to the writing of weird fiction after nine years of writing almost nothing but nonfiction and obsolescent poetry.

“I wish I had not dropped [fiction] writing in the nine years between 1908 and 1917,” he wrote in a letter that year.

But if a decade of immersion in the style and conventions of the late 1700s hadn’t left Lovecraft with much marketable poetry, it turned out to have been a fantastic training

regimen for the kind of fiction writing that would shortly make him famous — although, alas, never rich. And Lovecraft clearly saw immediately that he had found a new literary passion.

These short works — “The Tomb” and “Dagon” especially — were very well received among Lovecraft’s amateur-press colleagues. However, it’s important to remember that at this time, weird fiction was strictly a hobby for Lovecraft — or, more accurately, a minor part of a hobby. During 1917, Lovecraft’s primary preoccupation was with his

amateur-press activities — publishing, writing nonfiction and hammering out poetry in the style of the 1700s. He may have suspected he was onto something good, but he had yet to figure out how important fiction writing would be in his life, and in the lives of generations of like-minded souls in years to come.

The TOMB.

4,100-WORD SHORT STORY;

1917.

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This 4,000-word short story was H.P. Lovecraft's first professional-grade contribution to the field of weird fiction. Although its plot was not up to the standards of Lovecraft's later work, it's still a whacking great story, already drenched with the layered ambiance of sublime, cryptic dread that would soon make its author famous. Possibly the best thing about "The Tomb" is the archaic poetry which Lovecraft deftly mixes into it, making it a nice transition from the old into the new.

"The Tomb" was written in June of 1917, at around the same time Lovecraft was starting into writing

patriotic poems and exhortations in support of the Allied war effort in the First World War. It was published for the first time considerably later, in the March 1922 issue of W. Paul Cook's amateur journal, The Vagrant.

*Sedibus ut saltem placidis in
morte quiescam.*

— VIRGIL

In relating the circumstances which have led to my confinement within this refuge for the

demented, I am aware that my present position will create a natural doubt of the authenticity of my narrative. It is an unfortunate fact that the bulk of humanity is too limited in its mental vision to weigh with patience and intelligence those isolated phenomena, seen and felt only by a psychologically sensitive few, which lie outside its common experience. Men of broader intellect know that there is no sharp distinction betwixt the real and the unreal; that all things appear as they do only by virtue of the delicate individual physical and mental media through which we are made conscious of them; but the prosaic materialism of the majority condemns as madness the flashes of super-sight which penetrate the common veil of obvious empiricism.

My name is Jervas Dudley, and from earliest childhood I have been a dreamer and a visionary. Wealthy beyond the necessity of a commercial life, and temperamentally unfitted for the formal studies and social recreations of my acquaintances, I have dwelt ever in realms apart from the visible world; spending my youth and adolescence in ancient and little-known books, and in roaming the fields and groves of the region near my ancestral home. I do not think that what I read in these books or saw in these fields and groves was exactly what other boys read and saw there; but of this I must say little, since detailed speech would but

confirm those cruel slanders upon my intellect which I sometimes overhear from the whispers of the stealthy attendants around me. It is sufficient for me to relate events without analysing causes.

I have said that I dwelt apart from the visible world, but I have not said that I dwelt alone. This no human creature may do; for lacking the fellowship of the living, he inevitably draws upon the companionship of things that are not, or are no longer, living. Close by my home there lies a singular wooded hollow, in whose twilight deeps I spent most of my time; reading, thinking and dreaming. Down its moss-covered slopes my first steps of infancy were taken, and around its grotesquely gnarled oak trees my first fancies of boyhood were woven. Well did I come to know the presiding dryads of those trees, and often have I watched their wild dances in the struggling beams of waning moon — but of these things I must not now speak. I will tell only of the lone tomb in the darkest of the hillside thickets; the deserted tomb of the Hydes, an old and exalted family whose last direct descendant had been laid within its black recesses many decades before my birth.

The vault to which I refer is an ancient granite, weathered and discoloured by the mists and dampness of generations. Excavated back into the hillside, the structure is visible only at the entrance. The door, a ponderous and forbidding slab of

stone, hangs upon rusted iron hinges, and is fastened ajar in a queerly sinister way by means of heavy iron chains and padlocks, according to a gruesome fashion of half a century ago. The abode of the race whose scions are inurned had once crowned the declivity which holds the tomb, but had long since fallen victim to the flames which sprang up from a disastrous stroke of lightning. Of the midnight storm which destroyed this gloomy mansion, the older inhabitants of the region sometimes speak in hushed and uneasy voices; alluding to what they call “divine wrath” in a manner that in later years vaguely increased the always strong fascination which I felt for the forest-darkened sepulchre. One man only had perished in the fire. When the last of the Hydes was buried in this place of shade and stillness, the sad urnful of ashes had come from a distant land; to which the family had repaired when the mansion burned down. No one remains to lay flowers before the granite portal, and few care to brave the depressing shadows which seem to linger strangely about the water-worn stones.

I shall never forget the afternoon when first I stumbled upon the half-hidden house of the dead. It was in mid-summer, when the alchemy of Nature transmutes the sylvan landscape to one vivid and almost homogeneous mass of green; when the senses are well-nigh intoxicated with the surging seas of moist verdure and the subtly indefinable odours of the

soil and the vegetation. In such surroundings the mind loses its perspective; time and space become trivial and unreal, and echoes of a forgotten prehistoric past beat insistently upon the enthralled consciousness. All day I had been wandering through the mystic groves of the hollow; thinking thoughts I need not discuss, and conversing with things I need not name. In years a child of ten, I had seen and heard many wonders unknown to the throng; and was oddly aged in certain respects. When, upon forcing my way between two savage clumps of briars, I suddenly encountered the entrance of the vault, I had no knowledge of what I had discovered. The dark blocks of granite, the door so curiously ajar, and the funereal carvings above the arch, aroused in me no associations of mournful or terrible character. Of graves and tombs I knew and imagined much, but had on account of my peculiar temperament been kept from all personal contact with churchyards and cemeteries. The strange stone house on the woodland slope was to me only a source of interest and speculation; and its cold, damp interior, into which I vainly peered through the aperture so tantalisingly left, contained for me no hint of death or decay. But in that instant of curiosity was born the madly unreasoning desire which has brought me to this hell of confinement. Spurred on by a voice which must have come from the hideous

soul of the forest, I resolved to enter the beckoning gloom in spite of the ponderous chains which barred my passage. In the waning light of day I alternately rattled the rusty impediments with a view to throwing wide the stone door, and essayed to squeeze my slight form through the space already provided; but neither plan met with success. At first curious, I was now frantic; and when in the thickening twilight I returned to my home, I had sworn to the hundred gods of the grove that at any cost I would some day force an entrance to the black chilly depths that seemed calling out to me. The physician with the iron-grey beard who comes each day to my room once told a visitor that this decision marked the beginnings of a pitiful monomania; but I will leave final judgement to my readers when they shall have learnt all.

The months following my discovery were spent in futile attempts to force the complicated padlock of the slightly open vault, and in carefully guarded enquiries regarding the nature and history of the structure. With the traditionally receptive ears of the small boy, I learned much; though an habitual secretiveness caused me to tell no one of my information or my resolve. It is perhaps worth mentioning that I was not at all surprised or terrified on learning of the nature of the vault. My rather original ideas regarding life and death had caused me to associate the cold clay with the breathing

body in a vague fashion; and I felt that the great sinister family of the burned-down mansion was in some way represented within the stone space I sought to explore. Mumbled tales of the weird rites and godless revels of bygone years in the ancient hall gave to me a new and potent interest in the tomb, before whose door I would sit for hours at a time each day. Once I thrust a candle within the nearly closed entrance, but could see nothing save a flight of damp stone steps leading downward. The odour of the place repelled yet bewitched me. I felt I had known it before, in a past remote beyond all recollection; beyond even my tenancy of the body I now possess.

The year after I first beheld the tomb, I stumbled upon a worm-eaten translation of Plutarch's Lives in the book-filled attic of my home. Reading the life of Theseus, I was much impressed by that passage telling of the great stone beneath which the boyish hero was to find his tokens of destiny whenever he should become old enough to lift its enormous weight. This legend had the effect of dispelling my keenest impatience to enter the vault, for it made me feel that the time was not yet ripe. Later, I told myself, I should grow to a strength and ingenuity which might enable me to unfasten the heavily chained door with ease; but until then I would do better by conforming to what seemed the will of Fate.

Accordingly my watches by the

dank portal became less persistent, and much of my time was spent in other though equally strange pursuits. I would sometimes rise very quietly in the night, stealing out to walk in those churchyards and places of burial from which I had been kept by my parents. What I did there I may not say, for I am not now sure of the reality of certain things; but I know that on the day after such a nocturnal ramble I would often astonish those about me with my knowledge of topics almost forgotten for many generations. It was after a night like this that I shocked the community with a queer conceit about the burial of the rich and celebrated Squire Brewster, a maker of local history who was interred in 1711, and whose slate headstone, bearing a graven skull and crossbones, was slowly crumbling to power. In a moment of childish imagination I vowed not only that the undertaker, Goodman Simpson, had stolen the silver-buckled shoes, silken hose, and satin small-clothes of the deceased before burial; but that the Squire himself, not fully inanimate, had turned twice in his mound-covered coffin on the day of interment.

But the idea of entering the tomb never left my thoughts; being indeed stimulated by the unexpected genealogical discover that my own maternal ancestry possessed at least a slight link with the supposedly extinct family of the Hydes. Last of my paternal race, I was likewise the

last of this older and more mysterious line. I began to feel that the tomb was mine, and to look forward with hot eagerness to the time when I might pass within that stone door and down those slimy stone steps in the dark. I now formed the habit of listening very intently at the slightly open portal, choosing my favourite hours of midnight stillness for the odd vigil. By the time I came of age, I had made a small clearing in the thicket before the mould-stained facade of the hillside, allowing the surrounding vegetation to encircle and overhang the space like the walls and roof of sylvan bower. This bower was my temple, the fastened door my shrine, and here I would lie outstretched on the mossy ground, thinking strange thoughts and dreaming of strange dreams.

The night of the first revelation was a sultry one. I must have fallen asleep from fatigue, for it was with a distinct sense of awakening that I heard the voices. Of those tones and accents I hesitate to speak; of their quality I will not speak; but I may say that they presented certain uncanny differences in vocabulary, pronunciation, and mode of utterance. Every shade of New England dialect, from the uncouth syllables of the Puritan colonists to the precise rhetoric of fifty years ago, seemed represented in that shadowy colloquy, though it was only later that I noticed the fact. At the time, indeed, my attention was distracted from this matter by another phenomenon;

a phenomenon so fleeting that I could not take oath upon its reality. I barely fancied that as I awoke, a light had been hurriedly extinguished within the sunken sepulchre. I do not think I was either astounded or panic-stricken, but I know that I was greatly and permanently changed that night. Upon returning home I went with much directness to a rotting chest in the attic, wherein I found the key which next day unlocked with ease the barrier I had so long stormed in vain.

It was in the soft glow of late afternoon that I first entered the vault on the abandoned slope. A spell was upon me, and my heart leaped with an exultation I can but ill describe. As I closed the door behind me and descended the dripping steps by the light of my lone candle, I seemed to know the way; and though the candle sputtered with the stifling reek of the place, I felt singularly at home in the musty, charnel-house air. Looking about me, I beheld many marble slabs bearing coffins, or the remains of coffins. Some of these were sealed and intact, but others had nearly vanished, leaving the silver handles and plates isolated amidst certain curious heaps of whitish dust. Upon one plate I read the name of Sir Geoffrey Hyde, who had come from Sussex in 1640 and died here a few years later. In a conspicuous alcove was one fairly well-preserved and untenanted

casket, adorned with a single name which brought to me both a smile and a shudder. An odd impulse caused me to climb upon the broad slab, extinguish my candle, and lie down within the vacant box.

In the grey light of dawn I staggered from the vault and locked the chain of the door behind me. I was no longer a young man, though but twenty-one winters had chilled my bodily frame. Early-rising villagers who observed my homeward progress looked at me strangely, and marvelled at the signs of ribald revelry which they saw in one whose life was known to be sober and solitary. I did not appear before my parents till after a long and refreshing sleep.

Henceforward I haunted the tomb each night; seeing, hearing, and doing things I must never reveal. My speech, always susceptible to environmental influences, was the first thing to succumb to the change; and my suddenly acquired archaism of diction was soon remarked upon. Later a queer boldness and recklessness came into my demeanour, till I unconsciously grew to possess the bearing of a man of the world despite my lifelong seclusion. My formerly silent tongue waxed voluble with the easy grace of a Chesterfield or the godless cynicism of a Rochester. I displayed a peculiar erudition utterly unlike the fantastic, monkish lore over which I had pored in youth; and covered the flyleaves of my books with facile impromptu

epigrams which brought up suggestions of Gay, Prior, and the sprightliest of Augustan wits and rimesters. One morning at breakfast I came close to disaster by declaiming in palpably liquourish accents an effusion of eighteenth-century Bacchanalian mirth; a bit of Georgian playfulness never recorded in a book, which ran something like this:

*Come hither, my lads, with your
tankards of ale,
And drink to the present before it
shall fail;
Pile each on your platter a mountain
of beef,
For 'tis eating and drinking that
bring us relief:
So fill up your glass,
So life will soon pass;
When you're dead ye'll ne'er drink to
your king or your lass!
Anacreon had a red nose, so they say;
But what's a red nose if ye're happy
and gay?
Gad split me! I'd rather be red whilst
I'm here,
Than white as a lily — and dead half
a year!
So Betty, my miss,
Come give me kiss;
In hell there's no innkeeper's daughter
like this!
Young Harry, propp'd up just as
straight as he's able,
Will soon lose his wig and slip under
the table;
But fill up your goblets and pass 'em
around —*

*Better under the table than under the
ground!
So revel and chaff
As ye thirstily quaff:
Under six feet of dirt 'tis less easy to
laugh!
The fiend strike me blue! I'm scarce
able to walk,
And damn me if I can stand upright
or talk!
Here, landlord, bid Betty to summon
a chair;
I'll try home for a while, for my wife
is not there!
So lend me a hand;
I'm not able to stand,
But I'm gay whilst I linger on top of
the land!*

About this time I conceived my present fear of fire and thunderstorms. Previously indifferent to such things, I had now an unspeakable horror of them; and would retire to the innermost recesses of the house whenever the heavens threatened an electrical display. A favourite haunt of mine during the day was the ruined cellar of the mansion that had burned down, and in fancy I would picture the structure as it had been in its prime. On one occasion I startled a villager by leading him confidently to a shallow sub-cellar, of whose existence I seemed to know in spite of the fact that it had been unseen and forgotten for many generations.

At last came that which I had long feared. My parents, alarmed at the altered manner and appearance

of their only son, commenced to exert over my movements a kindly espionage which threatened to result in disaster. I had told no one of my visits to the tomb, having guarded my secret purpose with religious zeal since childhood; but now I was forced to exercise care in threading the mazes of the wooded hollow, that I might throw off a possible pursuer. My key to the vault I kept suspended from a cord about my neck, its presence known only to me. I never carried out of the sepulchre any of the things I came upon whilst within its walls.

One morning as I emerged from the damp tomb and fastened the chain of the portal with none too steady hand, I beheld in an adjacent thicket the dreaded face of a watcher. Surely the end was near; for my bower was discovered, and the objective of my nocturnal journeys revealed. The man did not accost me, so I hastened home in an effort to overhear what he might report to my careworn father. Were my sojourns beyond the chained door about to be proclaimed to the world? Imagine my delighted astonishment on hearing the spy inform my parent in cautious whisper that I had spent the night in the bower outside the tomb; my sleep-filmed eyes fixed upon the crevice where the padlocked portal stood ajar! By what miracle had the watcher been thus deluded? I was now convinced that a supernatural agency protected me. Made bold by this heaven-sent

circumstance, I began to resume perfect openness in going to the vault; confident that no one could witness my entrance. For a week I tasted to the full the joys of that charnel conviviality which I must not describe, when the thing happened, and I was borne away to this accursed abode of sorrow and monotony.

I should not have ventured out that night; for the taint of thunder was in the clouds, and hellish phosphorescence rose from the rank swamp at the bottom of the hollow. The call of the dead, too, was different. Instead of the hillside tomb, it was the charred cellar on the crest of the slope whose presiding dæmon beckoned to me with unseen fingers. As I emerged from an intervening grove upon the plain before the ruin, I beheld in the misty moonlight a thing I had always vaguely expected. The mansion, gone for a century, once more reared its stately height to the raptured vision; every window ablaze with the splendour of many candles. Up the long drive rolled the coaches of the Boston gentry, whilst on foot came a numerous assemblage of powdered exquisites from the neighbouring mansions. With this throng I mingled, though I knew I belonged with the hosts rather than the guests. Inside the hall were music, laughter, and wine on every hand. Several faces I recognised; though I should have known them better had they been shrivelled or eaten away by

death and decomposition. Amidst a wild and reckless throng I was the wildest and most abandoned. Gay blasphemy poured in torrents from my lips, and in my shocking sallies I heeded no law of God, Man, or Nature. Suddenly a peal of thunder, resonant even above the din of the swinish revelry, clave the very roof and laid a hush of fear upon the boisterous company. Red tongues of flame and searing gusts of heat engulfed the house; and the roisterers, struck with terror at the descent of a calamity which seemed to transcend the bounds of unguided Nature, fled shrieking into the night. I alone remained, riveted to my seat by a grovelling fear which I had never felt before. And then a second horror took possession of my soul. Burnt alive to ashes, my body dispersed by the four winds, I might never lie in the tomb of Hydes! Was not my coffin prepared for me? Had I not a right to rest till eternity amongst the descendants of Sir Geoffrey Hyde? Aye! I would claim my heritage of death, even though my soul go seeking through the ages for another corporeal tenement to represent it on that vacant slab in the alcove of the vault. Jervas Hyde should never share the sad fate of Palinurus!

As the phantom of the burning house faded, I found myself screaming and struggling madly in the arms of two men, one of whom was the spy who had followed me to the tomb. Rain was pouring down

in torrents, and upon the southern horizon were flashes of the lightning that had so lately passed over our heads. My father, his face lined with sorrow, stood by as I shouted my demands to be laid within the tomb; frequently admonishing my captors to treat me as gently as they could. A blackened circle on the floor of the ruined cellar told of a violent stroke from the heavens; and from this spot a group of curious villagers with lanterns were prying a small box of antique workmanship which the thunderbolt had brought to light. Ceasing my futile and now objectless writhing, I watched the spectators as they viewed the treasure-trove, and was permitted to share in their discoveries. The box, whose fastenings were broken by the stroke which had unearthed it, contained many papers and objects of value; but I had eyes for one thing alone. It was the porcelain miniature of a young man in a smartly curled bag-wig, and bore the initials "J.H." The face was such that as I gazed, I might well have been studying my mirror.

On the following day I was brought to this room with the barred windows, but I have been kept informed of certain things through an aged and simple-minded servitor, for whom I bore a fondness in infancy, and who like me loves the churchyard. What I have dared relate of my experiences within the vault has brought me

only pitying smiles. My father, who visits me frequently, declares that at no time did I pass the chained portal, and swears that the rusted padlock had not been touched for fifty years when he examined it. He even says that all the village knew of my journeys to the tomb, and that I was often watched as I slept in the bower outside the grim facade, my half-open eyes fixed on the crevice that leads to the interior. Against these assertions I have no tangible proof to offer, since my key to the padlock was lost in the struggle on that night of horrors. The strange things of the past which I learnt during those nocturnal meetings with the dead he dismisses as the fruits of my lifelong and omnivorous browsing amongst the ancient volumes of the family library. Had it not been for my old servant Hiram, I should have by this time become quite convinced of my madness.

But Hiram, loyal to the last, has held faith in me, and has done that which impels me to make public at least a part of my story. A week ago he burst open the lock which chains the door of the tomb perpetually ajar, and descended with a lantern into the murky depths. On a slab in an alcove he found an old but empty coffin whose tarnished plate bears the single word "Jervas." In that coffin and in that vault they have promised me I shall be buried.

DAGON.

2,200-WORD SHORT STORY;

1917.

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This short story became one of H.P. Lovecraft's most influential tales, if not a particularly famous one. It is in "Dagon" that we first see the "cyclopean ruins rising from the depths of the sea" motif, which has become almost a cliché, along with the borrowing of made-up "half-forgotten myths" of gods of ancient civilizations. It also clearly stakes out Lovecraft's intended focus, in his weird fiction, of maintaining plausibility at all times; nothing that happens in "Dagon" is physically impossible, and nothing in the story depends on supernatural or magical forces to work.

"Dagon" may have been inspired

by a short story Lovecraft had read in a pulp magazine four years earlier: "Fishhead," by Irwin S. Cobb. But it's completely different from Cobb's story, and in no sense derivative.

It was written in July of 1917, a month or so after "The Tomb," and was published, to considerable acclaim, in the November 1919 issue of W. Paul Cook's amateur journal, The Vagrant.

I am writing this under an appreciable mental strain, since by tonight I shall be no more.

Penniless, and at the end of my supply of the drug which alone makes life endurable, I can bear the torture no longer; and shall cast myself from this garret window into the squalid street below. Do not think from my slavery to morphine that I am a weakling or a degenerate. When you have read these hastily scrawled pages you may guess, though never fully realise, why it is that I must have forgetfulness or death.

It was in one of the most open and least frequented parts of the broad Pacific that the packet of which I was supercargo fell a victim to the German sea-raider. The great war was then at its very beginning, and the ocean forces of the Hun had not completely sunk to their later degradation; so that our vessel was made legitimate prize, whilst we of her crew were treated with all the fairness and consideration due us as naval prisoners. So liberal, indeed, was the discipline of our captors, that five days after we were taken I managed to escape alone in a small boat with water and provisions for a good length of time.

When I finally found myself adrift and free, I had but little idea of my surroundings. Never a competent navigator, I could only guess vaguely by the sun and stars that I was somewhat south of the equator. Of the longitude I knew nothing, and no island or coast-line was in sight. The weather kept fair, and for uncounted days I drifted aimlessly

beneath the scorching sun; waiting either for some passing ship, or to be cast on the shores of some habitable land. But neither ship nor land appeared, and I began to despair in my solitude upon the heaving vastnesses of unbroken blue.

The change happened whilst I slept. Its details I shall never know; for my slumber, though troubled and dream-infested, was continuous. When at last I awaked, it was to discover myself half sucked into a slimy expanse of hellish black mire which extended about me in monotonous undulations as far as I could see, and in which my boat lay grounded some distance away.

Though one might well imagine that my first sensation would be of wonder at so prodigious and unexpected a transformation of scenery, I was in reality more horrified than astonished; for there was in the air and in the rotting soil a sinister quality which chilled me to the very core. The region was putrid with the carcasses of decaying fish, and of other less describable things which I saw protruding from the nasty mud of the unending plain. Perhaps I should not hope to convey in mere words the unutterable hideousness that can dwell in absolute silence and barren immensity. There was nothing within hearing, and nothing in sight save a vast reach of black slime; yet the very completeness of the stillness and homogeneity of the

landscape oppressed me with a nauseating fear.

The sun was blazing down from a sky which seemed to me almost black in its cloudless cruelty; as though reflecting the inky marsh beneath my feet. As I crawled into the stranded boat I realised that only one theory could explain my position. Through some unprecedented volcanic upheaval, a portion of the ocean floor must have been thrown to the surface, exposing regions which for innumerable millions of years had lain hidden under unfathomable watery depths. So great was the extent of the new land which had risen beneath me, that I could not detect the faintest noise of the surging ocean, strain my ears as I might. Nor were there any sea-fowl to prey upon the dead things.

For several hours I sat thinking or brooding in the boat, which lay upon its side and afforded a slight shade as the sun moved across the heavens. As the day progressed, the ground lost some of its stickiness, and seemed likely to dry sufficiently for travelling purposes in a short time. That night I slept but little, and the next day I made for myself a pack containing food and water, preparatory to an overland journey in search of the vanished sea and possible rescue.

On the third morning I found the soil dry enough to walk upon with ease. The odour of the fish was maddening; but I was too much concerned with graver things to

mind so slight an evil, and set out boldly for an unknown goal. All day I forged steadily westward, guided by a far-away hummock which rose higher than any other elevation on the rolling desert. That night I encamped, and on the following day still travelled toward the hummock, though that object seemed scarcely nearer than when I had first espied it. By the fourth evening I attained the base of the mound which turned out to be much higher than it had appeared from a distance, an intervening valley setting it out in sharper relief from the general surface. Too weary to ascend, I slept in the shadow of the hill.

I know not why my dreams were so wild that night; but ere the waning and fantastically gibbous moon had risen far above the eastern plain, I was awake in a cold perspiration, determined to sleep no more. Such visions as I had experienced were too much for me to endure again. And in the glow of the moon I saw how unwise I had been to travel by day. Without the glare of the parching sun, my journey would have cost me less energy; indeed, I now felt quite able to perform the ascent which had deterred me at sunset. Picking up my pack, I started for the crest of the eminence.

I have said that the unbroken monotony of the rolling plain was a source of vague horror to me; but I think my horror was greater when I gained the summit of the mound and looked down the other side into

an immeasurable pit or canyon, whose black recesses the moon had not yet soared high enough to illuminate. I felt myself on the edge of the world; peering over the rim into a fathomless chaos of eternal night. Through my terror ran curious reminiscences of *Paradise Lost*, and of Satan's hideous climb through the unfashioned realms of darkness.

As the moon climbed higher in the sky, I began to see that the slopes of the valley were not quite so perpendicular as I had imagined. Ledges and outcroppings of rock afforded fairly easy foot-holds for a descent, whilst after a drop of a few hundred feet, the declivity became very gradual. Urged on by an impulse which I cannot definitely analyse, I scrambled with difficulty down the rocks and stood on the gentler slope beneath, gazing into the Stygian deeps where no light had yet penetrated.

All at once my attention was captured by a vast and singular object on the opposite slope, which rose steeply about an hundred yards ahead of me; an object that gleamed whitely in the newly bestowed rays of the ascending moon. That it was merely a gigantic piece of stone, I soon assured myself; but I was conscious of a distinct impression that its contour and position were not altogether the work of Nature. A closer scrutiny filled me with sensations I cannot express; for despite its enormous magnitude, and its position in an abyss which had

yawned at the bottom of the sea since the world was young, I perceived beyond a doubt that the strange object was a well-shaped monolith whose massive bulk had known the workmanship and perhaps the worship of living and thinking creatures.

Dazed and frightened, yet not without a certain thrill of the scientist's or archæologist's delight, I examined my surroundings more closely. The moon, now near the zenith, shone weirdly and vividly above the towering steeps that hemmed in the chasm, and revealed the fact that a far-flung body of water flowed at the bottom, winding out of sight in both directions, and almost lapping my feet as I stood on the slope. Across the chasm, the wavelets washed the base of the Cyclopean monolith; on whose surface I could now trace both inscriptions and crude sculptures. The writing was in a system of hieroglyphics unknown to me, and unlike anything I had ever seen in books; consisting for the most part of conventionalised aquatic symbols such as fishes, eels, octopi, crustaceans, molluscs, whales, and the like. Several characters obviously represented marine things which are unknown to the modern world, but whose decomposing forms I had observed on the ocean-risen plain.

It was the pictorial carving, however, that did most to hold me spellbound. Plainly visible across the intervening water on account of

their enormous size, were an array of bas-reliefs whose subjects would have excited the envy of Doré. I think that these things were supposed to depict men — at least, a certain sort of men; though the creatures were shewn disporting like fishes in waters of some marine grotto, or paying homage at some monolithic shrine which appeared to be under the waves as well. Of their faces and forms I dare not speak in detail; for the mere remembrance makes me grow faint. Grotesque beyond the imagination of a Poe or a Bulwer, they were damnably human in general outline despite webbed hands and feet, shockingly wide and flabby lips, glassy, bulging eyes, and other features less pleasant to recall. Curiously enough, they seemed to have been chiselled badly out of proportion with their scenic background; for one of the creatures was shewn in the act of killing a whale represented as but little larger than himself. I remarked, as I say, their grotesqueness and strange size, but in a moment decided that they were merely the imaginary gods of some primitive fishing or seafaring tribe; some tribe whose last descendant had perished eras before the first ancestor of the Piltdown or Neanderthal Man was born. Awestruck at this unexpected glimpse into a past beyond the conception of the most daring anthropologist, I stood musing whilst the moon cast queer

reflections on the silent channel before me.

Then suddenly I saw it. With only a slight churning to mark its rise to the surface, the thing slid into view above the dark waters. Vast, Polyphemus-like, and loathsome, it darted like a stupendous monster of nightmares to the monolith, about which it flung its gigantic scaly arms, the while it bowed its hideous head and gave vent to certain measured sounds. I think I went mad then.

Of my frantic ascent of the slope and cliff, and of my delirious journey back to the stranded boat, I remember little. I believe I sang a great deal, and laughed oddly when I was unable to sing. I have indistinct recollections of a great storm some time after I reached the boat; at any rate, I know that I heard peals of thunder and other tones which Nature utters only in her wildest moods.

When I came out of the shadows I was in a San Francisco hospital; brought thither by the captain of the American ship which had picked up my boat in mid-ocean. In my delirium I had said much, but found that my words had been given scant attention. Of any land upheaval in the Pacific, my rescuers knew nothing; nor did I deem it necessary to insist upon a thing which I knew they could not believe. Once I sought out a celebrated ethnologist, and amused

him with peculiar questions regarding the ancient Philistine legend of Dagon, the Fish-God; but soon perceiving that he was hopelessly conventional, I did not press my enquiries.

It is at night, especially when the moon is gibbous and waning, that I see the thing. I tried morphine; but the drug has given only transient surcease, and has drawn me into its clutches as a hopeless slave. So now I am to end it all, having written a full account for the information or the contemptuous amusement of my fellow-men. Often I ask myself if it could not all have been a pure phantasm — a mere freak of fever as I lay sun-stricken and raving in the open boat after my escape from the German man-of-war. This I ask myself, but ever does there come before me a hideously vivid vision in reply. I cannot think of the deep sea without shuddering at the nameless things that may at this very moment be crawling and floundering on its slimy bed, worshipping their ancient stone idols and carving their own detestable likenesses on submarine obelisks of water-soaked granite. I dream of a day when they may rise above the billows to drag down in their reeking talons the remnants of puny, war-exhausted mankind — of a day when the land shall sink, and the dark ocean floor shall ascend amidst universal pandemonium.

The end is near. I hear a noise at the door, as of some immense slippery body lumbering against it.

It shall not find me. God, that hand!
The window! The window!

A REMINISCENCE *of* DR. SAMUEL JOHNSON.

BY HUMPHREY LITTLEWIT, ESQ. (PSEUDONYM);

2,000-WORD SHORT STORY;

1917.

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This witty little pseudo-memoir was a sort of wry tip of the hat to the Georgian-era phase of earlier times, and Lovecraft used the pseudonym "Humphrey Littlewit, Esq." when publishing it. It was apparently a playfully self-inflicted parody of Lovecraft's own affectations, as he was well known for styling himself as a Georgian gentleman.

He wrote it in August of 1917, and it first saw publication the following month, in the September 1917 issue of United Amateur.

The Privilege of reminiscence, however rambling or tiresome, is one generally allow'd to the very aged; indeed, 'tis frequently by means of such Recollections that the obscure occurrences of History, and the lesser Anecdotes of the Great, are transmitted to Posterity.

Tho' many of my readers have at times observ'd and remark'd a Sort of antique Flow in my Stile of Writing, it hath pleased me to pass amongst the Members of this

Generation as a young Man, giving out the Fiction that I was born in 1890, in America. I am now, however, resolv'd to unburthen myself of a Secret which I have hitherto kept thro' Dread of Incredulity; and to impart to the Publick a true knowledge of my long years, in order to gratifie their taste for authentick Information of an Age with whose famous Personages I was on familiar Terms. Be it then known that I was born on the family Estate in Devonshire, of the 10th day of August, 1690 (or in the new Gregorian Stile of Reckoning, the 20th of August), being therefore now in my 228th year. Coming early to London, I saw as a Child many of the celebrated Men of King William's Reign, including the lamented Mr. Dryden, who sat much at the Tables of Will's Coffee-House. With Mr. Addison and Dr. Swift I later became very well acquainted, and was an even more familiar Friend to Mr. Pope, whom I knew and respected till the Day of his Death. But since it is of my more recent Associate, the late Dr. Johnson, that I am at this time desir'd to write; I will pass over my Youth for the present.

I had first Knowledge of the Doctor in May of the year 1738, tho' I did not at that Time meet him. Mr. Pope had just compleated his Epilogue to his Satires (the Piece beginning: "Not twice a Twelvemonth you appear in Print."), and had arrang'd for its Publication. On the very Day it appear'd, there was also

publish'd a Satire in Imitation of Juvenal, intitul'd "London," by the then unknown Johnson; and this so struck the Town, that many Gentlemen of Taste declared, it was the Work of a greater Poet than Mr. Pope. Notwithstanding what some Detractors have said of Mr. Pope's petty jealousy, he gave the Verses of his new Rival no small Praise; and having learnt thro' Mr. Richardson who the Poet was, told me, 'that Mr. Johnson wou'd soon be déterré'.

I had no personal Acquaintance with the Doctor till 1763, when I was presented to him at the Mitre Tavern by Mr. James Boswell, a young Scotchman of excellent Family and great Learning, but small Wit, whose metrical Effusions I had sometimes revis'd.

Dr. Johnson, as I beheld him, was a full, pursy Man, very ill drest, and of slovenly Aspect. I recall him to have worn a bushy Bob-Wig, untyed and without Powder, and much too small for his Head. His cloaths were of rusty brown, much wrinkled, and with more than one Button missing. His Face, too full to be handsom, was likewise marred by the Effects of some scrofulous Disorder; and his Head was continually rolling about in a sort of convulsive way. Of this Infirmity, indeed, I had known before; having heard of it from Mr. Pope, who took the Trouble to make particular Inquiries.

Being nearly seventy-three, full nineteen Years older than Dr.

Johnson (I say Doctor, tho' his Degree came not till two Years afterward), I naturally expected him to have some Regard for my Age; and was therefore not in that Fear of him, which others confess'd. On my asking him what he thought of my favourable Notice of his Dictionary in *The Londoner*, my periodical Paper, he said: Sir, I possess no Recollection of having perus'd your Paper, and have not a great Interest in the Opinions of the less thoughtful Part of Mankind." Being more than a little piqued at the Incivility of one whose Celebrity made me solicitous of his Approbation, I ventur'd to retaliate in kind, and told him, I was surpris'd that a Man of Sense shou'd judge the Thoughtfulness of one whose Productions he admitted never having read. "Why, Sir," reply'd Johnson, "I do not require to become familiar with a Man's Writings in order to estimate the Superficiality of his Attainments, when he plainly shews it by his Eagerness to mention his own Productions in the first Question he puts to me." Having thus become Friends, we convers'd on many Matters. When, to agree with him, I said I was distrustful of the Authenticity of Ossian's Poems, Mr. Johnson said: "That, Sir, does not do your Understanding particular Credit; for what all the Town is sensible of, is no great Discovery for a Grub-Street Critick to make. You might as well say, you have a strong Suspicion that Milton wrote *Paradise Lost!*"

I thereafter saw Johnson very frequently, most often at Meetings of THE LITERARY CLUB, which was founded the next Year by the Doctor, together with Mr. Burke, the parliamentary Orator, Mr. Beauclerk, a Gentleman of Fashion, Mr. Langton, a pious Man and Captain of Militia, Sir J. Reynolds, the widely known Painter, Dr. Goldsmith, the prose and poetick Writer, Dr. Nugent, father-in-law to Mr. Burke, Sir John Hawkins, Mr. Anthony Charmier, and my self. We assembled generally at seven o'clock of an Evening, once a Week, at the Turk's-Head, in Gerrard-Street, Soho, till that Tavern was sold and made into a private Dwelling; after which Event we mov'd our Gatherings successively to Prince's in Sackville-Street, Le Tellier's in Dover-Street, and Parsloe's and The Thatched House in St. James's-Street. In these Meetings we preserv'd a remarkable Degree of Amity and Tranquillity, which contrasts very favourably with some of the Dissensions and Disruptions I observe in the literary and amateur Press Associations of today. This Tranquillity was the more remarkable, because we had amongst us Gentlemen of very opposed Opinions. Dr. Johnson and I, as well as many others, were high Tories; whilst Mr. Burke was a Whig, and against the American War, many of his Speeches on that Subject having been widely publish'd. The least congenial Member was one of the

Founders, Sir John Hawkins, who hath since written many misrepresentations of our Society. Sir John, an eccentric Fellow, once declin'd to pay his part of the Reckoning for Supper, because 'twas his Custom at Home to eat no Supper. Later he insulted Mr. Burke in so intolerable a Manner, that we all took Pains to shew our Disapproval; after which Incident he came no more to our Meetings. However, he never openly fell out with the Doctor, and was the Executor of his Will; tho' Mr. Boswell and others have Reason to question the genuineness of his Attachment. Other and later Members of the CLUB were Mr. David Garrick, the Actor and early Friend of Dr. Johnson, Messieurs Tho. and Jos. Warton, Dr. Adam Smith, Dr. Percy, Author of the Reliques, Mr. Edw. Gibbon, the Historian, Dr. Burney, the Musician, Mr. Malone, the Critick, and Mr. Boswell. Mr. Garrick obtain'd Admittance only with Difficulty; for the Doctor, notwithstanding his great Friendship, was for ever affecting to decry the Stage and all Things connected with it. Johnson, indeed, had a most singular Habit of speaking for Davy when others were against him, and of arguing against him, when others were for him. I have no Doubt that he sincerely lov'd Mr. Garrick, for he never alluded to him as he did to Foote, who was a very coarse Fellow despite his comick Genius. Mr. Gibbon was none too well lik'd, for

he had an odious sneering Way which offended even those of us who most admir'd his historical Productions. Mr. Goldsmith, a little Man very vain of his Dress and very deficient in Brilliancy of Conversation, was my particular Favourite; since I was equally unable to shine in the Discourse. He was vastly jealous of Dr. Johnson, tho' none the less liking and respecting him. I remember that once a Foreigner, a German, I think, was in our Company; and that whilst Goldsmith was speaking, he observ'd the Doctor preparing to utter something. Unconsciously looking upon Goldsmith as a meer Encumbrance when compar'd to the greater Man, the Foreigner bluntly interrupted him and incurr'd his lasting Hostility by crying, "Hush, Toctor Shonson iss going to speak!"

In this luminous Company I was tolerated more because of my Years than for my Wit or Learning; being no Match at all for the rest. My Friendship for the celebrated Monsieur Voltaire was ever a Cause of Annoyance to the Doctor; who was deeply orthodox, and who us'd to say of the French Philosopher: "Vir est acerrimi Ingenii et paucarum Literarum."

Mr. Boswell, a little teasing Fellow whom I had known for some Time previously, us'd to make Sport of my aukward Manners and old-fashion'd Wig and Cloaths. Once coming in a little the worse for Wine (to which he was addicted)

he endeavour'd to lampoon me by means of an Impromptu in verse, writ on the Surface of the Table; but lacking the Aid he usually had in his Composition, he made a bad grammatical Blunder. I told him, he shou'd not try to pasquinade the Source of his Poesy. At another Time Bozzy (as we us'd to call him) complain'd of my Harshness toward new Writers in the Articles I prepar'd for The Monthly Review. He said, I push'd every Aspirant off the Slopes of Parnassus. "Sir," I reply'd, "you are mistaken. They who lose their Hold do so from their own Want of Strength; but desiring to conceal their Weakness, they attribute the Absence of Success to the first Critick that mentions them." I am glad to recall that Dr. Johnson upheld me in this Matter.

Dr. Johnson was second to no Man in the Pains he took to revise the bad Verses of others; indeed, 'tis said that in the book of poor blind old Mrs. Williams, there are scarce two lines which are not the Doctor's. At one Time Johnson recited to me some lines by a Servant to the Duke of Leeds, which had so amus'd him, that he had got them by Heart. They are on the Duke's Wedding, and so much resemble in Quality the Work of other and more recent poetick Dunces, that I cannot forbear copying them:

*When the Duke of Leeds shall
marry'd be
To a fine young Lady of high Quality*

*How happy will that Gentlewoman
be
In his Grace of Leeds' good Company.*

I ask'd the Doctor, if he had ever try'd making Sense of this Piece; and upon his saying he had not, I amus'd myself with the following Amendment of it:

*When Gallant LEEDS auspiciously
shall wed
The virtuous Fair, of antient Lineage
bred,
How must the Maid rejoice with
conscious Pride
To win so great an Husband to her
Side!*

On shewing this to Dr. Johnson, he said, "Sir, you have straightened out the Feet, but you have put neither Wit nor Poetry into the Lines."

It wou'd afford me Gratification to tell more of my Experiences with Dr. Johnson and his circle of Wits; but I am an old Man, and easily fatigued. I seem to ramble along without much Logick or Continuity when I endeavour to recall the Past; and fear I light upon but few Incidents which others have not before discuss'd. Shou'd my present Recollections meet with Favour, I might later set down some further Anecdotes of old Times of which I am the only Survivor. I recall many things of Sam Johnson and his Club, having kept up my Membership in the Latter long after the Doctor's Death, at which I sincerely mourn'd.

I remember how John Burgoyne, Esq., the General, whose Dramatick and Poetical Works were printed after his Death, was blackballed by three Votes; probably because of his unfortunate Defeat in the American War, at Saratoga. Poor John! His Son fared better, I think, and was made a Baronet. But I am very tired. I am old, very old, and it is Time for my Afternoon Nap.

NEMESIS.

POETRY;
1917.

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“Nemesis” is H.P. Lovecraft’s most well known poem, and stands close behind Edgar Allan Poe’s “The Raven” in any ranking of the most appealing pieces of weird poetry of all time. It is one of several particularly relevant Lovecraft poems that we have included in this collection because of the outsize contribution they make to their author’s literary legacy.

Lovecraft claimed, in a letter to Rheinart Kleiner, that he dashed off “Nemesis” “in the sinister small hours of the black morning after Hallowe’en 1917.” The first of its dozens of publishings happened a few months

later, in the June 1918 issue of W. Paul Cook’s amateur journal, The Vagrant.

At the time of this writing, “Nemesis” is undergoing something of a resurgence of popular interest after Captain Video, the pseudonymous author of the “Our World” Web comic about “furries,” discovered in January 2018 that its meter matches perfectly with Billy Joel’s “Piano Man.”

THRO' THE GHOUL-GUARDED GATEWAYS of slumber,
 Past the wan-moon'd abysses of night,
 I have liv'd o'er my lives without number,
 I have sounded all things with my sight;
 And I struggle and shriek ere the daybreak,
 being driven to madness with fright.

I have whirl'd with the earth at the dawning,
 When the sky was a vaporous flame;
 I have seen the dark universe yawning,
 Where the black planets roll without aim;
 Where they roll in their horror unheeded,
 without knowledge or lustre or name.

I had drifted o'er seas without ending,
 Under sinister grey-clouded skies
 That the many-fork'd lightning is rending,
 That resound with hysterical cries;
 With the moans of invisible dæmons
 that out of the green waters rise.

I have plung'd like a deer thro' the arches
 Of the hoary primordial grove,
 Where the oaks feel the presence that marches
 And stalks on where no spirit dares rove;
 And I flee from a thing that surrounds me,
 and leers thro' dead branches above.

I have stumbled by cave-ridden mountains
 That rise barren and bleak from the plain,
 I have drunk of the fog-fœtid fountains
 That ooze down to the marsh and the main;
 And in hot cursed tarns I have seen things
 I care not to gaze on again.

I have scann'd the vast ivy-clad palace,
 I have trod its untenanted hall,
 Where the moon writhing up from the valleys
 Shews the tapestried things on the wall;
 Strange figures discordantly woven,
 which I cannot endure to recall.

I have peer'd from the casement in wonder
 At the mouldering meadows around,
 At the many-roof'd village laid under
 The curse of a grave-girdled ground;
 And from rows of white urn-carven marble
 I listen intently for sound.

I have haunted the tombs of the ages,
 I have flown on the pinions of fear
 Where the smoke-belching Erebus rages,
 Where the jokulls loom snow-clad and drear:
 And in realms where the sun of the desert
 consumes what it never can cheer.

I was old when the Pharaohs first mounted
 The jewel-deck'd throne by the Nile;
 I was old in those epochs uncounted
 When I, and I only, was vile;
 And Man, yet untainted and happy,
 dwelt in bliss on the far Arctic isle.

Oh, great was the sin of my spirit,
 And great is the reach of its doom;
 Not the pity of Heaven can cheer it,
 Nor can respite be found in the tomb:
 Down the infinite æons come beating
 the wings of unmerciful gloom.

Thro' the ghoul-guarded gateways of slumber,
Past the wan-moon'd abysses of night,
I have liv'd o'er my lives without number,
I have sounded all things with my sight;
And I struggle and shriek ere the daybreak,
 being driven to madness with fright.

1918:

STARRY DARKNESS.

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Although H.P. Lovecraft did not contribute much to his weird-fiction canon during 1918, it was a pivotal year for him. This is the year in which he first received payment for his literary output (other than a prize won in his youth). His poem “On Receiving a Picture of the Marshes of Ipswich,” written the year before, was published in *The National Magazine* that year.

This was also the year in which Lovecraft really rose to prominence in the small but cultish world of amateur press, serving as the

1917-1918 president of the United Amateur Press Association.

Also in 1918, Lovecraft discovered that the friends and colleagues he had met through his hobby of amateur journalism would actually pay him for editorial services — from proofreading manuscripts up to and including ghost-writing full manuscripts, a service for which he charged \$2.25 per manuscript page.

Within a year or so, ghost-writing, collaboration and editorial services would become Lovecraft’s primary line of work. For the rest of his life, helping others with their

manuscripts would be his main occupation, with his own work thrown in as a sort of a side hustle.

PSYCHOPOMPOS: *A Tale in Rhyme.*

NARRATIVE POEM;
1918.

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At nearly 2,500 words, this poem is longer than many of Lovecraft's short stories; but, of course, that's exactly what it is — a short story set in iambic pentameter, with a two-stanza mood-setting introduction.

The story itself is the kind of old-fashioned, traditional werewolf tale that Lovecraft generally eschewed. But the combination of stilted, formal poetic form and wryly ironic narrative style yield a truly unique literary experience, in a sense because of the hackneyed plot concept.

Lovecraft wrote it toward the end of the First World War, in June of 1918,

shortly after writing a patriotic poem titled "The Volunteer," which was widely reprinted in regional and national newspapers.

As for "Psychopompos," it was first published in the October 1919 issue of W. Paul Cook's amateur journal, The Vagrant.

*I am He who howls in the night;
I am He who moans in the snow;
I am He who hath never seen light;
I am He who mounts from below.*

*My car is the car of Death;
My wings are the wings of dread;
My breath is the north wind's breath;
My prey are the cold and the dead.*

IN OLD AUVERGNE, WHEN SCHOOLS were poor and few,
And peasants fancy'd what they scarcely knew,
When lords and gentry shunn'd their Monarch's throne
For solitary castles of their own,
There dwelt a man of rank, whose fortress stood
In the hush'd twilight of a hoary wood.
De Blois his name; his lineage high and vast,
A proud memorial of an honour'd past;
But curious swains would whisper now and then
That Sieur De Blois was not as other men.
In person dark and lean, with glossy hair,
And gleaming teeth that he would often bare,
With piercing eye, and stealthy roving glance,
And tongue that clipt the soft, sweet speech of France;
The Sieur was little lov'd and seldom seen,
So close he kept within his own demesne.

THE CASTLE SERVANTS, FEW, discreet, and old,
Full many a tale of strangeness might have told;
But bow'd with years, they rarely left the door
Wherein their sires and grandsires serv'd before.
Thus gossip rose, as gossip rises best,
When mystery imparts a keener zest;

Seclusion oft the poison tongue attracts,
And scandal prospers on a dearth of facts.
'Twas said, the Sieur had more than once been spy'd
Alone at midnight by the river's side,
With aspect so uncouth, and gaze so strange,
That rustics cross'd themselves to see the change;
Yet none, when press'd, could clearly say or know
Just what it was, or why they trembled so.
De Blois, as rumour whisper'd, fear'd to pray,
Nor us'd his chapel on the Sabbath day;
Howe'er this may have been, 'twas known at least
His household had no chaplain, monk, or priest.
But if the Master liv'd in dubious fame,
Twice fear'd and hated was his noble Dame;
As dark as he, in features wild and proud,
And with a weird supernal grace endow'd,
The haughty mistress scorn'd the rural train
Who sought to learn her source, but sought in vain.
Old women call'd her eyes too bright by half,
And nervous children shiver'd at her laugh;
Richard, the dwarf (whose word had little weight),
Vow'd she was like a serpent in her gait,
Whilst ancient Pierre (the aged often err)
Laid all her husband's mystery to her.
Still more absurd were those odd mutter'd things
That calumny to curious list'ners brings;
Those subtle slanders, told with downcast face,
And muffled voice — those tales no man may trace;
Tales that the faith of old wives can command,
Tho' always heard at sixth or seventh hand.
Thus village legend darkly would imply
That Dame De Blois possess'd an evil eye;
Or going further, furtively suggest
A lurking spark of sorcery in her breast;
Old Mère Allard (herself half witch) once said

The lady's glance work'd strangely on the dead.
 So liv'd the pair, like many another two
 That shun the crowd, and shrink from public view.
 They scorn'd the doubts by ev'ry peasant shewn,
 And ask'd but one thing — to be let alone!

'Twas CANDLEMAS, THE DREARIEST time of year,
 With fall long gone, and spring too far to cheer,
 When little Jean, the bailiff's son and heir,
 Fell sick and threw the doctors in despair.
 A child so stout and strong that few would think
 An hour might carry him to death's dark brink,
 Yet pale he lay, tho' hidden was the cause,
 And Galens search'd in vain thro' Nature's laws.
 But stricken sadness could not quite suppress
 The roving thought, or wrinkled grandam's guess:
 Tho' spoke by stealth, 'twas known to half a score
 That Dame De Blois rode by the day before;
 She had (they said) with glances weird and wild
 Paus'd by the gate to view the prattling child,
 Nor did they like the smile which seem'd to trace
 New lines of evil on her proud, dark face.
 These things they whisper'd, when the mother's cry
 Told of the end — the gentle soul gone by;
 In genuine grief the kindly watcher wept,
 Whilst the lov'd babe with saints and angels slept.
 The village priest his simple rites went thro',
 And good Michel nail'd up the box of yew;
 Around the corpse the holy candles burn'd,
 The mourners sighed, the parents dumbly yearn'd.
 Then one by one each sought his humble bed,
 And left the lonely mother with her dead.

LATE IN THE NIGHT IT WAS, when o'er the vale
 The storm-king swept with pandemoniac gale;

Deep pil'd the cruel snow, yet strange to tell,
 The lightning sputter'd while the white flakes fell;
 A hideous presence seem'd abroad to steal,
 And terror sounded in the thunder's peal.
 Within the house of grief the tapers glow'd
 Whilst the poor mother bow'd beneath her load;
 Her salty eyes too tired now to weep,
 Too pain'd to see, too sad to close in sleep.
 The clock struck three, above the tempest heard,
 When something near the lifeless infant stirr'd;
 Some slipp'ry thing, that flopp'd in awkward way,
 And climb'd the table where the coffin lay;
 With scaly convolutions strove to find
 The cold, still clay that death had left behind.
 The nodding mother hears — starts broad awake —
 Empower'd to reason, yet too stunn'd to shake;
 The pois'nous thing she sees, and nimbly foils
 The ghoulish purpose of the quiv'ring coils:
 With ready axe the serpent's head she cleaves,
 And thrills with savage triumph whilst she grieves.
 The injur'd reptile hissing glides from sight,
 And hides its cloven carcass in the night.

THE WEEKS SLIPP'D BY, AND gossip's tongue began
 To call the Sieur De Blois an alter'd man;
 With curious mien he oft would pace along
 The village street, and eye the gaping throng.
 Yet whilst he shew'd himself as ne'er before,
 His wild-eyed lady was observ'd no more.
 In course of time, 'twas scarce thought odd or ill
 That he his ears with village lore should fill;
 Nor was the town with special rumour rife
 When he sought out the bailiff and his wife:
 Their tale of sorrow, with its ghastly end,
 Was told, indeed, by ev'ry wond'ring friend.

The Sieur heard all, and low'ring rode away,
Nor was he seen again for many a day.

WHEN VERNAL SUNSHINE SHED its cheering glow,
And genial zephyrs blew away the snow,
To frighten'd swains a horror was reveal'd
In the damp herbage of a melting field.
There (half preserv'd by winter's frigid bed)
Lay the dark Dame De Blois, untimely dead;
By some assassin's stroke most foully slain,
Her shapely brow and temples cleft in twain.
Reluctant hands the dismal burden bore
To the stone arches of the husband's door,
Where silent serfs the ghastly thing receiv'd,
Trembling with fright, but less amaz'd than griev'd;
The Sieur his dame beheld with blazing eyes,
And shook with anger, more than with surprise.
(At least 'tis thus the stupid peasants told
Their wide-mouth'd wives when they the tale unroll'd.)
The village wonder'd why De Blois had kept
His spouse's loss unmention'd and unwept,
Nor were there lacking sland'rous tongues to claim
That the dark master was himself to blame.
But village talk could scarcely hope to solve
A crime so deep, and thus the months revolve:
The rural train repeat the gruesome tale,
And gape and marvel more than they bewail.

SWIFT FLEW THE SUN, AND winter once again
With icy talons gripp'd the frigid plain.
December brought its store of Christmas cheer,
And grateful peasants hail'd the op'ning year;
But by the hearth as Candlemas drew nigh,
The whisp'ring ancients spoke of things gone by.
Few had forgot the dark demoniac lore

Of things that came the Candlemas before,
And many a crone intently eyed the house
Where dwelt the sadden'd bailiff and his spouse.
At last the day arriv'd, the sky o'erspread
With dark'ning messengers and clouds of lead;
Each neighb'ring grove Æolian warnings sigh'd,
And thick'ning terrors broadcast seem'd to bide.
The good folk, tho' they knew not why, would run
Swift past the bailiff's door, the scene to shun;
Within the house the grieving couple wept,
And mourn'd the child who now forever slept.
On rush'd the dusk in doubly hideous form,
Borne on the pinions of the gath'ring storm;
Unusual murmurs fill'd the rainless wind,
The rising river lash'd the troubled shore;
Black thro' the night the awful storm-god prowld,
And froze the list'ners' life-blood as he howld;
Gigantic trees like supple rushes sway'd,
Whilst for his home the trembling cotter pray'd.

NOW FALLS A SUDDEN LULL amidst the gale;
With less'ning force the circling currents wail;
Far down the stream that laves the neighb'ring mead
Burst a new ululation, wildly key'd;
The peasant train a frantic mien assume,
And huddle closer in the spectral gloom:
To each strain'd ear the truth too well is known,
For that dread sound can come from wolves alone!
The rustics close attend, when ere they think,
A lupine army swarms the river's brink;
From out the waters leap a howling train
That rend the air, and scatter o'er the plain:
With flaming orbs the frothing creatures fly,
And chant with hellish voice their hungry cry.
First of the pack a mighty monster leaps

With fearless tread, and martial order keeps;
 Th' attendant wolves his yelping tones obey,
 And form in columns for the coming fray:
 No frighten'd swain they harm, but silent bound
 With a fix'd purpose o'er the frozen ground.
 Straight course the monsters thro' the village street,
 Unholy vigour in their flying feet;
 Thro' half-shut blinds the shelter'd peasants peer,
 And wax in wonder as they lose in fear.
 Th' excited pack at last their goal perceive,
 And the vex'd air with deaf'ning clamour cleave;
 The churls, astonish'd, watch th' unnatural herd
 Flock round a cottage at the leader's word:
 Quick spreads the fearsome fact, by rumour blown,
 That the doom'd cottage is the bailiff's own!

ROUND AND AROUND THE howling dæmons glide,
 Whilst the fierce leader scales the vine-clad side;
 The frantic wind its horrid wail renews,
 And mutters madly thro' the lifeless yews.
 In the frail house the bailiff calmly waits
 The rav'ning horde, and trusts th' impartial Fates,
 But the wan wife revives with curious mien
 Another monster and an older scene;
 Amidst th' increasing wind that rocks the walls,
 The dame to him the serpent's deed recalls:
 Then as a nameless thought fills both their minds,
 The bare-fang'd leader crashes thro' the blinds.
 Across the room, with murd'rous fury rife,
 Leaps the mad wolf, and seizes on the wife;
 With strange intent he drags his shrieking prey
 Close to the spot where once the coffin lay.
 Wilder and wilder roars the mounting gale
 That sweeps the hills and hurtles thro' the vale;
 The ill-made cottage shakes, the pack without
 Dance with new fury in demoniac rout.

QUICK AS HIS THOUGHT, THE valiant bailiff stands
 Above the wolf, a weapon in his hands;
 The ready axe that serv'd a year before,
 Now serves as well to slay one monster more.
 The creature drops inert, with shatter'd head,
 Full on the floor, and silent as the dead;
 The rescu'd wife recalls the dire alarms,
 And faints from terror in her husband's arms.
 But as he holds her, all the cottage quakes,
 And with full force the titan tempest breaks:
 Down crash the walls, and o'er their shrinking forms
 Burst the mad revels of the storm of storms.
 Th' encircling wolves advance with ghastly pace,
 Hunger and murder in each gleaming face,
 But as they close, from out the hideous night
 Flashes a bolt of unexpected light:
 The vivid scene to ev'ry eye appears,
 And peasants shiver with returning fears.
 Above the wreck the scatheless chimney stays,
 Its outline glimm'ring in the fitful rays,
 Whilst o'er the hearth still hangs the household shrine,
 The Saviour's image and the Cross divine!
 Round the blest spot a lambent radiance glows,
 And shields the cotters from their stealthy foes:
 Each monstrous creature marks the wondrous glare,
 Drops, fades, and vanishes in empty air!
 The village train with startled eyes adore,
 And count their beads in rev'rence o'er and o'er.
 Now fades the light, and dies the raging blast,
 The hour of dread and reign of horror past.
 Pallid and bruis'd, from out his toppled walls
 The panting bailiff with his good wife crawls:
 Kind hands attend them, whilst o'er all the town
 A strange sweet peace of spirit settles down.
 Wonder and fear are still'd in soothing sleep,
 As thro' the breaking clouds the moon rays peep.

HERE PAUS'D THE PRATTLING grandam in her speech,
 Confus'd with age, the tale half out of reach;
 The list'ning guest, impatient for a clue,
 Fears 'tis not one tale, but a blend of two;
 He fain would know how far'd the widow'd lord
 Whose eerie ways th' initial theme afford,
 And marvels that the crone so quick should slight
 His fate, to babble of the wolf-wrack'd night.
 The old wife, press'd, for greater clearness strives,
 Nods wisely, and her scatter'd wits revives;
 Yet strangely lingers on her latter tale
 Of wolf and bailiff, miracle and gale.
 When (quoth the crone) the dawn's bright radiance bath'd
 Th' eventful scene, so late in terror swath'd,
 The chatt'ring churls that sought the ruin'd cot
 Found a new marvel in the gruesome spot.
 From fallen walls a trail of gory red,
 As of the stricken wolf, erratic led;
 O'er road and mead the new-dript crimson wound,
 Till lost amidst the neighb'ring swampy ground:
 With wonder unappeas'd the peasants burn'd,
 For what the quicksand takes is ne'er return'd.

ONCE MORE THE GRANDAM, WITH a knowing eye,
 Stops in her tale, to watch a hawk soar by;
 The weary list'ner, baffled, seeks anew
 For some plain statement, or enlight'ning clue.
 Th' indulgent crone attends the puzzled plea,
 Yet strangely mutters o'er the mystery.
 The *Sieur*? Ah, yes — that morning all in vain
 His shaking servants scour'd the frozen plain;
 No man had seen him since he rode away
 In silence on the dark preceding day.
 His horse, wild-eyed with some unusual fright,
 Came wand'ring from the river-bank that night.

His hunting-hound, that mourn'd with piteous woe,
 Howl'd by the quicksand swamp, his grief to shew.
 The village folk thought much, but utter'd less;
 The servants' search wore out in emptiness:
 For *Sieur De Blois* (the old wife's tale is o'er)
 Was lost to mortal sight for evermore.

POLARIS.

1,500-WORD SHORT STORY;

1918.

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This short story marks the first appearance of the Land of Lomar, located near the North Pole before the onset of the Ice Age, in Lovecraft's work. It appears to have been inspired by a dream, which he described in a letter to Maurice Moe in May of 1918; sometime over the following month or two, he spun the dream into "Polaris."

"Polaris" is also the first appearance in Lovecraft's fiction of the technique of blending elements from the real world into his storyworld, to create an enhanced sense of plausibility — most notably, the regrettably offensively described "Esquimaux" people. This

blending would become one of the signal characteristics of his most famous stories in years to come.

It was first published in December 1920, in the inaugural issue of Alfred Galpin's amateur journal, The Philosopher.

Into the north window of my chamber glows the Pole Star with uncanny light. All through the long hellish hours of blackness it shines there. And in the autumn of the year, when the

winds from the north curse and whine, and the red-leaved trees of the swamp mutter things to one another in the small hours of the morning under the horned waning moon, I sit by the easement and watch that star. Down from the heights reels the glittering Cassiopeia as the hours wear on, while Charles' Wain lumbers up from behind the vapour-soaked swamp trees that sway in the night-wind. Just before dawn Arcturus winks ruddily from above the cemetery on the low hillock, and Coma Berenices shimmers weirdly afar off in the mysterious east; but still the Pole Star leers down from the same place in the black vault, winking hideously like an insane watching eye which strives to convey some strange message, yet recalls nothing save that it once had a message to convey. Sometimes, when it is cloudy, I can sleep.

Well do I remember the night of the great Aurora, when over the swamp played the shocking coruscations of the dæmon-light. After the beams came clouds, and then I slept.

And it was under a horned waning moon that I saw the city for the first time. Still and somnolent did it lie, on a strange plateau in a hollow betwixt strange peaks. Of ghastly marble were its walls and its towers, its columns, domes, and pavements. In the marble streets were marble pillars, the upper parts of

which were carved into the images of grave bearded men. The air was warm and stirred not. And overhead, scarce ten degrees from the zenith, glowed that watching Pole Star. Long did I gaze on the city, but the day came not. When the red Aldebaran, which blinked low in the sky but never set, had crawled a quarter of the way around the horizon, I saw light and motion in the houses and the streets. Forms strangely robed, but at once noble and familiar, walked abroad, and under the horned waning moon men talked wisdom in a tongue which I understood, though it was unlike any language I had ever known. And when the red Aldebaran had crawled more than half way around the horizon, there were again darkness and silence.

When I awaked, I was not as I had been. Upon my memory was graven the vision of the city, and within my soul had arisen another and vaguer recollection, of whose nature I was not then certain. Thereafter, on the cloudy nights when I could sleep, I saw the city often; sometimes under that horned waning moon, and sometimes under the hot yellow rays of a sun which did not set, but which wheeled low around the horizon. And on the clear nights the Pole Star leered as never before.

Gradually I came to wonder what might be my place in that city on the strange plateau betwixt strange peaks. At first content to view the scene as an all-observant

uncorporeal presence, I now desired to define my relation to it, and to speak my mind amongst the grave men who conversed each day in the public squares. I said to myself, "This is no dream, for by what means can I prove the greater reality of that other life in the house of stone and brick south of the sinister swamp and the cemetery on the low hillock, where the Pole Star peers into my north window each night?"

One night as I listened to the discourse in the large square containing many statues, I felt a change; and perceived that I had at last a bodily form. Nor was I a stranger in the streets of Olathoë, which lies on the plateau of Sarkis, betwixt the peaks Noton and Kadiphonek. It was my friend Alos who spoke, and his speech was one that pleased my soul, for it was the speech of a true man and patriot. That night had the news come of Daikos' fall, and of the advance of the Inutos; squat, hellish, yellow fiends who five years ago appeared out of the unknown west to ravage the confines of our kingdom, and finally to besiege our towns. Having taken the fortified places at the foot of the mountains, their way now lay open to the plateau, unless every citizen could resist with the strength of ten men. For the squat creatures were mighty in the arts of war, and knew not the scruples of honour which held back our tall, grey-eyed men of Lomar from ruthless conquest.

Alos, my friend, was commander of all the forces of the plateau, and in him lay the last hope of our country. On this occasion he spoke of the perils to be faced, and exhorted the men of Olathoë, bravest of the Lomarians, to sustain the traditions of their ancestors, who when forced to move southward from Zobna before the advance of the great ice-sheet (even as our descendants must some day flee from the land of Lomar), valiantly and victoriously swept aside the hairy, long-armed, cannibal Gnophkehs that stood in their way. To me Alos denied a warrior's part, for I was feeble and given to strange faintings when subjected to stress and hardships. But my eyes were the keenest in the city, despite the long hours I gave each day to the study of the Pnakotic manuscripts and the wisdom of the Zobnarian Fathers; so my friend, desiring not to doom me to inaction, rewarded me with that duty which was second nothing in importance. To the watch-tower of Thapnen he sent me, there to serve as the eyes of our army. Should the Inutos attempt to gain the citadel by the narrow pass behind the peak Noton, and thereby surprise the garrison, I was to give the signal of fire which would warn the waiting soldiers and save the town from immediate disaster.

Alone I mounted the tower, for every man of stout body was needed in the passes below. My brain was sore dazed with excitement and fatigue, for I had not slept in many

days; yet was my purpose firm, for I loved my native land of Lomar, and the marble city of Olathoë that lies betwixt the peaks of Noton and Kadiphonek.

But as I stood in the tower's topmost chamber, I beheld the horned waning moon, red and sinister, quivering through the vapours that hovered over the distant valley of Banof. And through an opening in the roof glittered the pale Pole Star, fluttering as if alive, and leering like a fiend and tempter. Methought its spirit whispered evil counsel, soothing me to traitorous somnolence with a damnable rhythmic promise which it repeated over and over:

*Slumber, watcher, till the spheres
Six and twenty thousand years
Have revol'd, and I return
To the spot where now I burn.
Other stars anon shall rise
To the axis of the skies;
Stars that soothe and stars that bless
With a sweet forgetfulness:
Only when my round is o'er
Shall the past disturb thy door.*

Vainly did I struggle with my drowsiness, seeking to connect these strange words with some lore of the skies which I had learnt from the Pnakotic manuscripts. My head, heavy and reeling, drooped to my breast, and when next I looked up it was in a dream; with the Pole Star grinning at me through a window from over the horrible swaying trees

of a dream-swamp. And I am still dreaming.

In my shame and despair I sometimes scream frantically, begging the dream-creatures around me to waken me ere the Inutos steal up the pass behind the peak Noton and take the citadel by surprise; but these creatures are dæmons, for they laugh at me and tell me I am not dreaming. They mock me whilst I sleep, and whilst the squat yellow foe may be creeping silently upon us. I have failed in my duty and betrayed the marble city of Olathoë; I have proven false to Alos, my friend and commander. But still these shadows of my dream deride me. They say there is no land of Lomar, save in my nocturnal imaginings; that in those realms where the Pole Star shines high and red Aldebaran crawls low around the horizon, there has been naught save ice and snow for thousands of years, and never a man save squat yellow creatures, blighted by the cold, whom they call "Esquimaux."

And as I writhe in my guilty agony, frantic to save the city whose peril every moment grows, and vainly striving to shake off this unnatural dream of a house of stone and brick south of a sinister swamp and a cemetery on a low hillock; the Pole Star, even and monstrous, leers down from the black vault, winking hideously like an insane watching eye which strives to convey some strange message, yet recalls nothing save that it once had a message to convey.

1919:

The GENTLEMAN FICTIONEER.

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For Howard Phillips Lovecraft, 1919 was a remarkably productive year. His budding ghost-writing trade was bearing fruit, although his best client was a dreadfully tendentious and hucksterish pop-psychology writer named David Van Bush, author of such titles as *Will Power and Success*, *Psychology of Sex: How to Make Love and Marry*, and *Grit and Gumption*. Still, business was business, and Bush, unlike most of Lovecraft's clients, paid well and promptly.

Lovecraft also started

collaborating with a poet named Winifred Virginia Jackson, a particularly attractive divorcée 14 years his senior. He worked with Jackson on "The Green Meadow" and, in 1920, "The Crawling Chaos"—both of which later ran under her by-line, and both of which appear in the third volume of this collection (*Collaborations & Ghostwritings*). There were, and still are, rumors of a love affair, although no one really knows; if there was an affair, it was almost certainly a Platonic one.

Lovecraft's high level of output during 1919 is all the more surprising

because that's the year in which a rather traumatic event took place: His mother, Sarah Susan Phillips Lovecraft, entered the Butler Hospital for the Insane, the same mental hospital in which his father had died when Howard was a small boy. The anxiety with which Sarah Susan had struggled all her life had reached debilitating proportions, and she needed help. She first went to her older sister's house, where she struggled for a couple months with alternating bouts of hysteria and depression, then checked into the hospital.

Lovecraft, although he wrote constantly and visited frequently, never actually entered the hospital itself, meeting his mother in spaces outside when he came. This apparently stemmed from some sort of fear or dread of such places, possibly a leftover from visits to his father in the 1890s.

The other key event that happened for Lovecraft in 1919 was his discovery, in August of that year, of Lord Dunsany (Edward J.M.D. Plunkett, 18th Baron Dunsany). Lord Dunsany's work had a colossal impact on Lovecraft, second only to that of Edgar Allan Poe, and he was therewith launched into what is sometimes referred to as his Dunsany period — starting with “The White Ship,” written a few weeks later, in which Dunsany's influence is unmistakable.

In addition to “The White Ship,” Lovecraft put up some of the

best work of his early career in 1919 — reflecting the fact that he was still experimenting with approaches, stretching his story-telling muscles, and finding his style. He also produced some of his worst work, after getting caught up in the hysterical popular response to the first “Red Scare.”

“Beyond the Wall of Sleep,” “Memory,” “Old Bugs,” “The Transition of Juan Romero,” “The Doom that Came to Sarnath,” “The Street” and “The Statement of Randolph Carter” all flew off his pen in 1919. All were published in his friends' amateur-press journals; it would be another three years before Lovecraft started publishing his work in professional venues.

BEYOND *the* WALL of SLEEP.

4,300-WORD SHORT STORY;
1919.

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This mid-sized short story was written sometime in the spring of 1919, shortly after Sarah Susan Lovecraft had been admitted to Butler Hospital. It is likely that Lovecraft drew some inspiration for it from some of the scenes he saw at the Butler Hospital.

It was first published in the October 1919 issue of John Clinton Pryor's amateur journal, Pine Cones.

What strange, splendid yet terrible experiences came to the poor mountaineer in the hours of sleep?

— a story of a supernal being from Algol, the Demon-Star

I have often wondered if the majority of mankind ever pause to reflect upon the occasionally titanic significance of dreams, and of the obscure world to which they belong. Whilst the greater number of our nocturnal

visions are perhaps no more than faint and fantastic reflections of our waking experiences — Freud to the contrary with his puerile symbolism — there are still a certain remainder whose immundane and ethereal character permits of no ordinary interpretation, and whose vaguely exciting and disquieting effect suggests possible minute glimpses into a sphere of mental existence no less important than physical life, yet separated from that life by an all but impassable barrier. From my experience I cannot doubt but that man, when lost to terrestrial consciousness, is indeed sojourning in another and uncorporeal life of far different nature from the life we know, and of which only the slightest and most indistinct memories linger after waking. From those blurred and fragmentary memories we may infer much, yet prove little. We may guess that in dreams life, matter, and vitality, as the earth knows such things, are not necessarily constant; and that time and space do not exist as our waking selves comprehend them. Sometimes I believe that this less material life is our truer life, and that our vain presence on the terraqueous globe is itself the secondary or merely virtual phenomenon.

It was from a youthful reverie filled with speculations of this sort that I arose one afternoon in the winter of 1900-01, when to the state psychopathic institution in which I

served as an intern was brought the man whose case has ever since haunted me so unceasingly. His name, as given on the records, was Joe Slater, or Slaader, and his appearance was that of the typical denizen of the Catskill Mountain region; one of those strange, repellent scions of a primitive Colonial peasant stock whose isolation for nearly three centuries in the hilly fastnesses of a little-traveled countryside has caused them to sink to a kind of barbaric degeneracy, rather than advance with their more fortunately placed brethren of the thickly settled districts. Among these odd folk, who correspond exactly to the decadent element of “white trash” in the South, law and morals are non-existent; and their general mental status is probably below that of any other section of the native American people.

Joe Slater, who came to the institution in the vigilant custody of four state policemen, and who was described as a highly dangerous character, certainly presented no evidence of his perilous disposition when I first beheld him. Though well above the middle stature, and of somewhat brawny frame, he was given an absurd appearance of harmless stupidity by the pale, sleepy blueness of his small watery eyes, the scantiness of his neglected and never-shaven growth of yellow beard, and the listless drooping of his heavy nether lip. His age was unknown, since among his kind neither family records nor

permanent family ties exist; but from the baldness of his head in front, and from the decayed condition of his teeth, the head surgeon wrote him down as a man of about forty.

From the medical and court documents we learned all that could be gathered of his case: This man, a vagabond, hunter and trapper, had always been strange in the eyes of his primitive associates. He had habitually slept at night beyond the ordinary time, and upon waking would often talk of unknown things in a manner so bizarre as to inspire fear even in the hearts of an unimaginative populace. Not that his form of language was at all unusual, for he never spoke save in the debased patois of his environment; but the tone and tenor of his utterances were of such mysterious wildness, that none might listen without apprehension. He himself was generally as terrified and baffled as his auditors, and within an hour after awakening would forget all that he had said, or at least all that had caused him to say what he did; relapsing into a bovine, half-amiable normality like that of the other hill-dwellers.

As Slater grew older, it appeared, his matutinal aberrations had gradually increased in frequency and violence; till about a month before his arrival at the institution had occurred the shocking tragedy which caused his arrest by the authorities. One day near noon, after a profound sleep begun in a whisky debauch at

about five of the previous afternoon, the man had roused himself most suddenly, with ululations so horrible and unearthly that they brought several neighbors to his cabin — a filthy sty where he dwelt with a family as indescribable as himself. Rushing out into the snow, he had flung his arms aloft and commenced a series of leaps directly upward in the air; the while shouting his determination to reach some “big, big cabin with brightness in the roof and walls and floor and the loud queer music far away.” As two men of moderate size sought to restrain him, he had struggled with maniacal force and fury, screaming of his desire and need to find and kill a certain “thing that shines and shakes and laughs.” At length, after temporarily felling one of his detainers with a sudden blow, he had flung himself upon the other in a demoniac ecstasy of blood-thirstiness, shrieking fiendishly that he would “jump high in the air and burn his way through anything that stopped him.”

Family and neighbors had now fled in a panic, and when the more courageous of them returned, Slater was gone, leaving behind an unrecognizable pulp-like thing that had been a living man but an hour before. None of the mountaineers had dared to pursue him, and it is likely that they would have welcomed his death from the cold; but when several mornings later they heard his screams from a distant ravine they realized that he had somehow

managed to survive, and that his removal in one way or another would be necessary. Then had followed an armed searching-party, whose purpose (whatever it may have been originally) became that of a sheriff's posse after one of the seldom popular state troopers had by accident observed, then questioned, and finally joined the seekers.

On the third day Slater was found unconscious in the hollow of a tree, and taken to the nearest jail, where alienists from Albany examined him as soon as his senses returned. To them he told a simple story. He had, he said, gone to sleep one afternoon about sundown after drinking much liquor. He had awaked to find himself standing bloody-handed in the snow before his cabin, the mangled corpse of his neighbour Peter Slader at his feet. Horrified, he had taken to the woods in a vague effort to escape from the scene of what must have been his crime. Beyond these tidings he seemed to know nothing, nor could the expert questioning of his interrogators bring out a single additional fact.

That night Slater slept quietly, and the next morning he wakened with no singular feature save a certain alteration of expression. Doctor Barnard, who had been watching the patient, thought he noticed in the pale blue eyes a certain gleam of peculiar quality, and in the

flaccid lips an all but imperceptible tightening, as if of intelligent determination. But when questioned, Slater relapsed into the habitual vacancy of the mountaineer, and only reiterated what he had said on the preceding day.

On the third morning occurred the first of the man's mental attacks. After some show of uneasiness in sleep, he burst forth into a frenzy so powerful that the combined efforts of four men were needed to bind him in a straitjacket. The alienists listened with keen attention to his words, since their curiosity had been aroused to a high pitch by the suggestive yet mostly conflicting and incoherent stories of his family and neighbors. Slater raved for upward of fifteen minutes, babbling in his backwoods dialect of green edifices of light, oceans of space, strange music, and shadowy mountains and valleys. But most of all did he dwell upon some mysterious blazing entity that shook and laughed and mocked at him. This vast, vague personality seemed to have done him a terrible wrong, and to kill it in triumphant revenge was his paramount desire. In order to reach it, he said, he would soar through abysses of emptiness, burning every obstacle that stood in his way. Thus ran his discourse, until with the greatest suddenness he ceased. The fire of madness died from his eyes, and in dull wonder he looked at his questioners and asked why he was bound. Dr. Barnard unbuckled the leather harness and

did not restore it till night, when he succeeded in persuading Slater to don it of his own volition, for his own good. The man had now admitted that he sometimes talked queerly, though he knew not why.

Within a week two more attacks appeared, but from them the doctors learned little. On the source of Slater's visions they speculated at length, for since he could neither read nor write, and had apparently never heard a legend or fairy-tale, his gorgeous imagery was quite inexplicable. That it could not come from any known myth or romance was made especially clear by the fact that the unfortunate lunatic expressed himself only in his own simple manner. He raved of things he did not understand and could not interpret; things which he claimed to have experienced, but which he could not have learned through any normal or connected narration. The alienists soon agreed that abnormal dreams were the foundation of the trouble; dreams whose vividness could for a time completely dominate the waking mind of this basically inferior man. With due formality Slater was tried for murder, acquitted on the ground of insanity, and committed to the institution wherein I held so humble a post.

I have said that I am a constant speculator concerning dream-life, and from this you may judge of the eagerness with which I applied myself to the study of the

new patient as soon as I had fully ascertained the facts of his case. He seemed to sense a certain friendliness in me, born no doubt of the interest I could not conceal, and the gentle manner in which I questioned him. Not that he ever recognized me during his attacks, when I hung breathlessly upon his chaotic but cosmic word-pictures; but he knew me in his quiet hours, when he would sit by his barred window—weaving baskets of straw and willow, and perhaps pining for the mountain freedom he could never again enjoy. His family never called to see him; probably it had found another temporary head, after the manner of decadent mountain folk.

By degrees I commenced to feel an overwhelming wonder at the mad and fantastic conceptions of Joe Slater. The man himself was pitifully inferior in mentality and language alike; but his glowing, titanic visions, though described in a barbarous disjointed jargon, were assuredly things which only a superior or even exceptional brain could conceive. How, I often asked myself, could the stolid imagination of a Catskill degenerate conjure up sights whose very possession argued a lurking spark of genius? How could any backwoods dullard have gained so much as an idea of those glittering realms of supernal radiance and space about which Slater ranted in his furious delirium? More and more I inclined to the belief that in the

pitiful personality who cringed before me lay the disordered nucleus of something beyond my comprehension; something infinitely beyond the comprehension of my more experienced but less imaginative medical and scientific colleagues.

And yet I could extract nothing definite from the man. The sum of all my investigation was, that in a kind of semi-corporeal dream-life Slater wandered or floated through resplendent and prodigious valleys, meadows, gardens, cities, and palaces of light, in a region unbounded and unknown to man; that there he was no peasant or degenerate, but a creature of importance and vivid life, moving proudly and dominantly, and checked only by a certain deadly enemy, who seemed to be a being of visible yet ethereal structure, and who did not appear to be of human shape, since Slater never referred to it as a man, or as aught save a thing. This thing had done Slater some hideous but unnamed wrong, which the maniac (if maniac he were) yearned to avenge.

From the manner in which Slater alluded to their dealings, I judged that he and the luminous thing had met on equal terms; that in his dream existence the man was himself a luminous thing of the same race as his enemy. This impression was sustained by his frequent references to flying through space and burning all that impeded his progress. Yet these conceptions were formulated in rustic words wholly

inadequate to convey them, a circumstance which drove me to the conclusion that if a true dream world indeed existed, oral language was not its medium for the transmission of thought. Could it be that the dream soul inhabiting this inferior body was desperately struggling to speak things which the simple and halting tongue of dullness could not utter? Could it be that I was face to face with intellectual emanations which would explain the mystery if I could but learn to discover and read them? I did not tell the older physicians of these things, for middle age is skeptical, cynical, and disinclined to accept new ideas. Besides, the head of the institution had but lately warned me in his paternal way that I was overworking; that my mind needed a rest.

It had long been my belief that human thought consists basically of atomic or molecular motion, convertible into ether waves of radiant energy like heat, light and electricity. This belief had early led me to contemplate the possibility of telepathy or mental communication by means of suitable apparatus, and I had in my college days prepared a set of transmitting and receiving instruments somewhat similar to the cumbrous devices employed in wireless telegraphy at that crude, pre-radio period. These I had tested with a fellow-student, but achieving no result, had soon packed them away with other scientific odds and ends for possible future use.

Now, in my intense desire to probe into the dream-life of Joe Slater, I sought these instruments again, and spent several days in repairing them for action. When they were complete once more I missed no opportunity for their trial. At each outburst of Slater's violence, I would fit the transmitter to his forehead and the receiver to my own, constantly making delicate adjustments for various hypothetical wavelengths of intellectual energy. I had but little notion of how the thought-impressions would, if successfully conveyed, arouse an intelligent response in my brain, but I felt certain that I could detect and interpret them. Accordingly I continued my experiments, though informing no one of their nature.

It was on the twenty-first of February, 1901, that the thing occurred. As I look back across the years I realize how unreal it seems, and sometimes half wonder if old Doctor Fenton was not right when he charged it all to my excited imagination. I recall that he listened with great kindness and patience when I told him, but afterward gave me a nerve-powder and arranged for the half-year's vacation on which I departed the next week.

That fateful night I was wildly agitated and perturbed, for despite the excellent care he had received, Joe Slater was unmistakably dying. Perhaps it was his mountain freedom

that he missed, or perhaps the turmoil in his brain had grown too acute for his rather sluggish physique; but at all events the flame of vitality flickered low in the decadent body. He was drowsy near the end, and as darkness fell he dropped off into a troubled sleep.

I did not strap on the strait jacket as was customary when he slept, since I saw that he was too feeble to be dangerous, even if he woke in mental disorder once more before passing away. But I did place upon his head and mine the two ends of my cosmic "radio," hoping against hope for a first and last message from the dream world in the brief time remaining. In the cell with us was one nurse, a mediocre fellow who did not understand the purpose of the apparatus, or think to enquire into my course. As the hours wore on I saw his head droop awkwardly in sleep, but I did not disturb him. I myself, lulled by the rhythmical breathing of the healthy and the dying man, must have nodded a little later.

The sound of weird lyric melody was what aroused me. Chords, vibrations, and harmonic ecstasies echoed passionately on every hand, while on my ravished sight burst the stupendous spectacle of ultimate beauty. Walls, columns, and architraves of living fire blazed effulgently around the spot where I seemed to float in air, extending upward to an infinitely high vaulted dome of indescribable splendor. Blending with this display

of palatial magnificence, or rather, supplanting it at times in kaleidoscopic rotation, were glimpses of wide plains and graceful valleys, high mountains and inviting grottoes, covered with every lovely attribute of scenery which my delighted eyes could conceive of, yet formed wholly of some glowing, ethereal plastic entity, which in consistency partook as much of spirit as of matter. As I gazed, I perceived that my own brain held the key to these enchanting metamorphoses; for each vista which appeared to me was the one my changing mind most wished to behold. Amidst this elysian realm I dwelt not as a stranger, for each sight and sound was familiar to me; just as it had been for uncounted eons of eternity before, and would be for like eternities to come.

Then the resplendent aura of my brother of light drew near and held colloquy with me, soul to soul, with silent and perfect interchange of thought. The hour was one of approaching triumph, for was not my fellow-being escaping at last from a degrading periodic bondage; escaping for ever, and preparing to follow the accursed oppressor even unto the uttermost fields of ether, that upon it might be wrought a flaming cosmic vengeance which would shake the spheres? We floated thus for a little time, when I perceived a slight blurring and fading of the objects around us, as though some force were recalling me to earth — where I least wished to go.

The form near me seemed to feel a change also, for it gradually brought its discourse toward a conclusion, and itself prepared to quit the scene, fading from my sight at a rate somewhat less rapid than that of the other objects. A few more thoughts were exchanged, and I knew that the luminous one and I were being recalled to bondage, though for my brother of light it would be the last time. The sorry planet shell being well-nigh spent, in less than an hour my fellow would be free to pursue the oppressor along the Milky Way and past the hither stars to the very confines of infinity.

A well-defined shock separates my final impression of the fading scene of light from my sudden and somewhat shamefaced awakening and straightening up in my chair as I saw the dying figure on the couch move hesitantly. Joe Slater was indeed awaking, though probably for the last time. As I looked more closely, I saw that in the sallow cheeks shone spots of colour which had never before been present. The lips, too, seemed unusual, being tightly compressed, as if by the force of a stronger character than had been Slater's. The whole face finally began to grow tense, and the head turned restlessly with closed eyes.

I did not rouse the sleeping nurse, but readjusted the slightly disarranged headbands of my

telepathic "radio," intent to catch any parting message the dreamer might have to deliver. All at once the head turned sharply in my direction and the eyes fell open, causing me to stare in blank amazement at what I beheld. The man who had been Joe Slater, the Catskill decadent, was now gazing at me with a pair of luminous, expanding eyes whose blue seemed subtly to have deepened. Neither mania nor degeneracy was visible in that gaze, and I felt beyond a doubt that I was viewing a face behind which lay an active mind of high order.

At this juncture my brain became aware of a steady external influence operating upon it. I closed my eyes to concentrate my thoughts more profoundly, and was rewarded by the positive knowledge that my long-sought mental message had come at last. Each transmitted idea formed rapidly in my mind, and though no actual language was employed, my habitual association of conception and expression was so great that I seemed to be receiving the message in ordinary English.

"Joe Slater is dead," came the soul-petrifying voice of an agency from beyond the wall of sleep. My opened eyes sought the couch of pain in curious horror, but the blue eyes were still calmly gazing, and the countenance was still intelligently animated. "He is better dead, for he was unfit to bear the active intellect of cosmic entity. His gross body could not undergo the needed

adjustments between ethereal life and planet life. He was too much an animal, too little a man; yet it is through his deficiency that you have come to discover me, for the cosmic and planet souls rightly should never meet. He has been my torment and diurnal prison for forty-two of your terrestrial years.

"I am an entity like that which you yourself become in the freedom of dreamless sleep. I am your brother of light, and have floated with you in the effulgent valleys. It is not permitted me to tell your waking earth-self of your real self, but we are all roamers of vast spaces and travelers in many ages. Next year I may be dwelling in the Egypt which you call ancient, or in the cruel empire of Tsan Chan which is to come three thousand years hence. You and I have drifted to the worlds that reel about the red Arcturus, and dwelt in the bodies of the insect-philosophers that crawl proudly over the fourth moon of Jupiter. How little does the earth self know life and its extent! How little, indeed, ought it to know for its own tranquillity!

"Of the oppressor I cannot speak. You on earth have unwittingly felt its distant presence — you who without knowing idly gave the blinking beacon the name of the Algol, the Demon-Star. It is to meet and conquer the oppressor that I have vainly striven for eons, held back by bodily encumbrances. Tonight I go as a Nemesis bearing just and blazingly cataclysmic

vengeance. Watch me in the sky close by the Demon-Star.

“I cannot speak longer, for the body of Joe Slater grows cold and rigid, and the coarse brains are ceasing to vibrate as I wish. You have been my only friend on this planet — the only soul to sense and seek for me within the repellent form which lies on this couch. We shall meet again — perhaps in the shining mists of Orion’s Sword, perhaps on a bleak plateau in prehistoric Asia, perhaps in unremembered dreams tonight, perhaps in some other form an eon hence, when the solar system shall have been swept away.”

At this point the thought-waves abruptly ceased, and the pale eyes of the dreamer — or can I say dead man? — commenced to glaze fishily. In a half-stupor I crossed over to the couch and felt of his wrist, but found it cold, stiff, and pulseless. The sallow cheeks paled again, and the thick lips fell open, disclosing the repulsively rotten fangs of the degenerate Joe Slater. I shivered, pulled a blanket over the hideous face, and awakened the nurse. Then I left the cell and went silently to my room. I had an instant and unaccountable craving for a sleep whose dreams I should not remember.

The climax? What plain tale of science can boast of such a rhetorical effect? I have merely set down certain things appealing to me as facts, allowing you to construe them as you will.

As I have already admitted, my superior, old Doctor Fenton, denies the reality of everything I have related. He vows that I was broken down with nervous strain, and badly in need of the long vacation on full pay which he so generously gave me. He assures me on his professional honour that Joe Slater was but a low-grade paranoiac, whose fantastic notions must have come from the crude hereditary folk-tales which circulate in even the most decadent of communities. All this he tells me — yet I cannot forget what I saw in the sky on the night after Slater died. Lest you think me a biased witness, another pen must add this final testimony, which may perhaps supply the climax you expect. I will quote the following account of the star Nova Persei verbatim from the pages of that eminent astronomical authority, Professor Garrett P. Serviss:

On February 22, 1901, a marvelous new star was discovered by Doctor Anderson of Edinburgh, not very far from Algol. No star had been visible at that point before. Within twenty-four hours the stranger had become so bright that it outshone Capella. In a week or two it had visibly faded, and in the course of a few months it was hardly discernible with the naked eye.

MEMORY.

400-WORD PROSE-POEM;
1919.

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This dark, diminutive prose-poem was written around the same time as “Beyond the Wall of Sleep,” just after H.P. Lovecraft’s mother was admitted to the psychiatric hospital.

It was first published in the June 1919 issue of the United Amateur Press Association’s United Cooperative.

In the valley of Nis the accursed waning moon shines thinly, tearing a path for its light with feeble horns through the lethal foliage of a great upas-tree. And within the depths of the valley, where the light reaches not, move

forms not meet to be beheld. Rank is the herbage on each slope, where evil vines and creeping plants crawl amidst the stones of ruined palaces, twining tightly about broken columns and strange monoliths, and heaving up marble pavements laid by forgotten hands. And in trees that grow gigantic in crumbling courtyards leap little apes, while in and out of deep treasure-vaults writhe poison serpents and scaly things without a name.

Vast are the stones which sleep beneath coverlets of dank moss, and mighty were the walls from which they fell. For all time did their builders erect them, and in sooth

they yet serve nobly, for beneath them the grey toad makes his habitation.

At the very bottom of the valley lies the river Than, whose waters are slimy and filled with weeds. From hidden springs it rises, and to subterranean grottoes it flows, so that the Dæmon of the Valley knows not why its waters are red, nor whither they are bound.

The Genie that haunts the moonbeams spake to the Dæmon of the Valley, saying, "I am old, and forget much. Tell me the deeds and aspect and name of them who built these things of stone." And the Dæmon replied, "I am Memory, and am wise in lore of the past, but I too am old. These beings were like the waters of the river Than, not to be understood. Their deeds I recall not, for they were but of the moment. Their aspect I recall dimly, for it was like to that of the little apes in the trees. Their name I recall clearly, for it rhymed with that of the river. These beings of yesterday were called Man."

So the Genie flew back to the thin horned moon, and the Dæmon looked intently at a little ape in a tree that grew in a crumbling courtyard.

OLD BUGS.

3,000-WORD SHORT STORY;
1919.

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As its tongue-in-cheek subtitle suggests, "Old Bugs" was written in a playful spirit. In July of 1919, just before Prohibition took effect, Lovecraft's young amateur-journalism protégé, Alfred Galpin, decided to give liquor a try while the law still allowed him to do so. Accordingly, he bought a bottle each of rye whiskey and port wine, slipped out into the woods behind the golf course in his home town of Appleton, and had a little solitary pastoral spree.

When he mentioned this to Lovecraft in a letter, Lovecraft — whose attitude toward alcohol was that of a

strict teetotaler — replied with the manuscript of "Old Bugs," followed by a one-line message: "NOW will you be good?!"

Although it seems strange that such a fun little tidbit should have remained unpublished in one amateur journal or another, it wasn't until 1959 that "Old Bugs" saw print, in The Shattered Room and Other Pieces, one of the collections published by August Derleth's Arkham House.

—————
*An Extemporaneous Sob
 Story by Marcus Lollius,
 Proconsul of Gaul*

Sheehan's Pool Room, which adorns one of the lesser alleys in the heart of Chicago's stockyard district, is not a nice place. Its air, freighted with a thousand odours such as Coleridge may have found at Cologne, too seldom knows the purifying rays of the sun; but fights for space with the acrid fumes of unnumbered cheap cigars and cigarettes which dangle from the coarse lips of unnumbered human animals that haunt the place day and night. But the popularity of Sheehan's remains unimpaired; and for this there is a reason — a reason obvious to anyone who will take the trouble to analyse the mixed stenches prevailing there. Over and above the fumes and sickening closeness rises an aroma once familiar throughout the land, but now happily banished to the back streets of life by the edict of a benevolent government — the aroma of strong, wicked whiskey — a precious kind of forbidden fruit indeed in this year of grace 1950.

Sheehan's is the acknowledged centre to Chicago's subterranean traffic in liquor and narcotics, and as such has a certain dignity which extends even to the unkempt attachés of the place; but there was until lately

one who lay outside the pale of that dignity — one who shared the squalor and filth, but not the importance, of Sheehan's. He was called "Old Bugs," and was the most disreputable object in a disreputable environment. What he had once been, many tried to guess; for his language and mode of utterance when intoxicated to a certain degree were such as to excite wonderment; but what he was, presented less difficulty — for "Old Bugs," in superlative degree, epitomised the pathetic species known as the "bum" or the "down-and-outer." Whence he had come, no one could tell. One night he had burst wildly into Sheehan's, foaming at the mouth and screaming for whiskey and hasheesh; and having been supplied in exchange for a promise to perform odd jobs, had hung about ever since, mopping floors, cleaning cuspidors and glasses, and attending to an hundred similar menial duties in exchange for the drink and drugs which were necessary to keep him alive and sane.

He talked but little, and usually in the common jargon of the underworld; but occasionally, when inflamed by an unusually generous dose of crude whiskey, would burst forth into strings of incomprehensible polysyllables and snatches of sonorous prose and verse which led certain habitués to conjecture that he had seen better days. One steady patron — a bank defaulter under cover — came to converse with him quite regularly, and from the tone of

his discourse ventured the opinion that he had been a writer or professor in his day. But the only tangible clue to Old Bugs' past was a faded photograph which he constantly carried about with him — the photograph of a young woman of noble and beautiful features. This he would sometimes draw from his tattered pocket, carefully unwrap from its covering of tissue paper, and gaze upon for hours with an expression of ineffable sadness and tenderness. It was not the portrait of one whom an underworld denizen would be likely to know, but of a lady of breeding and quality, garbed in the quaint attire of thirty years before. Old Bugs himself seemed also to belong to the past, for his nondescript clothing bore every hallmark of antiquity. He was a man of immense height, probably more than six feet, though his stooping shoulders sometimes belied this fact. His hair, a dirty white and falling out in patches, was never combed; and over his lean face grew a mangy stubble of coarse beard which seemed always to remain at the bristling stage — never shaven — yet never long enough to form a respectable set of whiskers. His features had perhaps been noble once, but were now seamed with the ghastly effects of terrible dissipation. At one time — probably in middle life — he had evidently been grossly fat; but now he was horribly lean, the purple flesh hanging in loose pouches under his bleary eyes and upon his cheeks.

Altogether, Old Bugs was not pleasing to look upon.

The disposition of Old Bugs was as odd as his aspect. Ordinarily he was true to the derelict type — ready to do anything for a nickel or a dose of whiskey or hasheesh — but at rare intervals he shewed the traits which earned him his name. Then he would try to straighten up, and a certain fire would creep into the sunken eyes. His demeanour would assume an unwonted grace and even dignity; and the sodden creatures around him would sense something of superiority — something which made them less ready to give the usual kicks and cuffs to the poor butt and drudge. At these times he would shew a sardonic humour and make remarks which the folk of Sheehan's deemed foolish and irrational. But the spells would soon pass, and once more Old Bugs would resume his eternal floorscrubbing and cuspidor-cleaning.

But for one thing Old Bugs would have been an ideal slave to the establishment — and that one thing was his conduct when young men were introduced for their first drink. The old man would then rise from the floor in anger and excitement, muttering threats and warnings, and seeking to dissuade the novices from embarking upon their course of "seeing life as it is." He would sputter and fume, exploding into sesquipedalian admonitions and strange oaths, and animated by a

frightful earnestness which brought a shudder to more than one drug-racked mind in the crowded room. But after a time his alcohol-enfeebled brain would wander from the subject, and with a foolish grin he would turn once more to his mop or cleaning-rag.

I do not think that many of Sheehan's regular patrons will ever forget the day that young Alfred Trever came. He was rather a "find"—a rich and high-spirited youth who would "go the limit" in anything he undertook—at least, that was the verdict of Pete Schultz, Sheehan's "runner," who had come across the boy at Lawrence College, in the small town of Appleton, Wisconsin. Trever was the son of prominent parents in Appleton. His father, Karl Trever, was an attorney and citizen of distinction, whilst his mother had made an enviable reputation as a poetess under her maiden name of Eleanor Wing. Alfred was himself a scholar and poet of distinction, though cursed with a certain childish irresponsibility which made him an ideal prey for Sheehan's runner. He was blond, handsome, and spoiled; vivacious and eager to taste the several forms of dissipation about which he had read and heard. At Lawrence he had been prominent in the mock-fraternity of "Tappa Tappa Keg," where he was the wildest and merriest of the wild and merry young roisterers; but

this immature, collegiate frivolity did not satisfy him. He knew deeper vices through books, and he now longed to know them at first hand. Perhaps this tendency toward wildness had been stimulated somewhat by the repression to which he had been subjected at home; for Mrs. Trever had particular reason for training her only child with rigid severity. She had, in her own youth, been deeply and permanently impressed with the horror of dissipation by the case of one to whom she had for a time been engaged.

Young Galpin, the fiancé in question, had been one of Appleton's most remarkable sons. Attaining distinction as a boy through his wonderful mentality, he won vast fame at the University of Wisconsin, and at the age of twenty-three returned to Appleton to take up a professorship at Lawrence and to slip a diamond upon the finger of Appleton's fairest and most brilliant daughter. For a season all went happily, till without warning the storm burst. Evil habits, dating from a first drink taken years before in woodland seclusion, made themselves manifest in the young professor; and only by a hurried resignation did he escape a nasty prosecution for injury to the habits and morals of the pupils under his charge. His engagement broken, Galpin moved east to begin life anew; but before long, Appletonians heard of his dismissal in disgrace

from New York University, where he had obtained an instructorship in English. Galpin now devoted his time to the library and lecture platform, preparing volumes and speeches on various subjects connected with *belles lettres*, and always shewing a genius so remarkable that it seemed as if the public must sometime pardon him for his past mistakes. His impassioned lectures in defence of Villon, Poe, Verlaine, and Oscar Wilde were applied to himself as well, and in the short Indian summer of his glory there was talk of a renewed engagement at a certain cultured home on Park Avenue. But then the blow fell. A final disgrace, compared to which the others had been as nothing, shattered the illusions of those who had come to believe in Galpin's reform; and the young man abandoned his name and disappeared from public view. Rumour now and then associated him with a certain "Consul Hasting" whose work for the stage and for motion-picture companies attracted a certain degree of attention because of its scholarly breadth and depth; but Hasting soon disappeared from the public eye, and Galpin became only a name for parents to quote in warning accents. Eleanor Wing soon celebrated her marriage to Karl Trever, a rising young lawyer, and of her former admirer retained only enough memory to dictate the naming of her only son, and the moral guidance of that handsome and headstrong

youth. Now, in spite of all that guidance, Alfred Trever was at Sheehan's and about to take his first drink.

"Boss," cried Schultz, as he entered the vile-smelling room with his young victim, "meet my friend Al Trever, bes' li'l' sport up at Lawrence — tha's 'n Appleton, Wisconsin, y'know. Some swell guy, too — 's father's a big corp'ration lawyer up in his burg, 'n 's mother's some fiery genius. He wants to see life as she is — wants to know what the real lightnin' juice tastes like — so jus' remember he's me friend an' treat 'im right."

As the names Trever, Lawrence, and Appleton fell on the air, the loafers seemed to sense something unusual. Perhaps it was only some sound connected with the clicking balls of the pool tables or the rattling glasses that were brought from the cryptic regions in the rear — perhaps only that, plus some strange rustling of the dirty draperies at the one dingy window — but many thought that someone in the room had gritted his teeth and drawn a very sharp breath.

"Glad to know you, Sheehan," said Trever in a quiet, well-bred tone. "This is my first experience in a place like this, but I am a student of life, and don't want to miss any experience. There's poetry in this sort of thing, you know — or perhaps you don't know, but it's all the same.

"Young feller," responded the proprietor, "ya come tuh th' right place tuh see life. We got all kinds

here — reel life an' a good time. The damn' government can try tuh make folks good if it wants tuh, but it can't stop a feller from hittin' er up when he feels like it. Whaddy want, feller — booze, coke, or some other sorta dope? Yuh can't ask for nothin' we ain't got."

Habituéés say that it was at this point they noticed a cessation in the regular, monotonous strokes of the mop.

"I want whiskey — good old-fashioned rye!" exclaimed Trever enthusiastically. "I'll tell you, I'm good and tired of water after reading of the merry bouts fellows used to have in the old days. I can't read an Anacreontic without watering at the mouth — and it's something a lot stronger than water that my mouth waters for!"

"Anacreontic — what'n hell's that?" Several hangers-on looked up as the young man went slightly beyond their depth. But the bank defaulter under cover explained to them that Anacreon was a gay old dog who lived many years ago and wrote about the fun he had when all the world was just like Sheehan's.

"Let me see, Trever," continued the defaulter, "didn't Schultz say your mother is a literary person, too?"

"Yes, damn it," replied Trever, "but nothing like the old Teian! She's one of those dull, eternal moralisers that try to take all the joy out of life. Namby-pamby sort — ever heard of her? She writes under her maiden name of Eleanor Wing."

Here it was that Old Bugs dropped his mop.

"Well, here's yer stuff," announced Sheehan jovially as a tray of bottles and glasses was wheeled into the room. "Good old rye, an' as fiery as ya kin find anyw'eres in Chi."

The youth's eyes glistened and his nostrils curled at the fumes of the brownish fluid which an attendant was pouring out for him. It repelled him horribly, and revolted all his inherited delicacy; but his determination to taste life to the full remained with him, and he maintained a bold front. But before his resolution was put to the test, the unexpected intervened. Old Bugs, springing up from the crouching position in which he had hitherto been, leaped at the youth and dashed from his hands the uplifted glass, almost simultaneously attacking the tray of bottles and glasses with his mop, and scattering the contents upon the floor in a confusion of odoriferous fluid and broken bottles and tumblers. Numbers of men, or things which had been men, dropped to the floor and began lapping at the puddles of spilled liquor, but most remained immovable, watching the unprecedented actions of the barroom drudge and derelict. Old Bugs straightened up before the astonished Trever, and in a mild and cultivated voice said, "Do not do this thing. I was like you once, and I did it. Now I am like — this."

"What do you mean, you damned old fool?" shouted Trever.

"What do you mean by interfering with a gentleman in his pleasures?" Sheehan, now recovering from his astonishment, advanced and laid a heavy hand on the old waif's shoulder.

"This is the last time far you, old bird!" he exclaimed furiously. "When a gen'l'man wants tuh take a drink here, by God, he shall, without you interferin'. Now get th'hell outa here afore I kick hell outa ya."

But Sheehan had reckoned without scientific knowledge of abnormal psychology and the effects of nervous stimulus. Old Bugs, obtaining a firmer hold on his mop, began to wield it like the javelin of a Macedonian hoplite, and soon cleared a considerable space around himself, meanwhile shouting various disconnected bits of quotation, among which was prominently repeated, "... the sons of Belial, blown with insolence and wine."

The room became pandemonium, and men screamed and howled in fright at the sinister being they had aroused. Trever seemed dazed in the confusion, and shrank to the wall as the strife thickened. "He shall not drink! He shall not drink!" Thus roared Old Bugs as he seemed to run out of — or rise above — quotations. Policemen appeared at the door, attracted by the noise, but for a time they made no move to intervene. Trever, now thoroughly terrified and cured forever of his desire to see life via the vice route, edged closer to the blue-coated newcomers. Could he but escape and catch a

train for Appleton, he reflected, he would consider his education in dissipation quite complete.

Then suddenly Old Bugs ceased to wield his javelin and stopped still — drawing himself up more erectly than any denizen of the place had ever seen him before. "Ave, Cæsar, moriturus te saluto!" he shouted, and dropped to the whiskey-reeking floor, never to rise again.

Subsequent impressions will never leave the mind of young Trever. The picture is blurred, but ineradicable. Policemen ploughed a way through the crowd, questioning everyone closely both about the incident and about the dead figure on the floor. Sheehan especially did they ply with enquiries, yet without eliciting any information of value concerning Old Bugs. Then the bank defaulter remembered the picture, and suggested that it be viewed and filed for identification at police headquarters. An officer bent reluctantly over the loathsome glassy-eyed form and found the tissue-wrapped cardboard, which he passed around among the others.

"Some chicken!" leered a drunken man as he viewed the beautiful face, but those who were sober did not leer, looking with respect and abashment at the delicate and spiritual features. No one seemed able to place the subject, and all wondered that the drug-degraded derelict should have such a portrait in his possession — that is, all but the bank defaulter, who was

meanwhile eyeing the intruding bluecoats rather uneasily. He had seen a little deeper beneath Old Bugs' mask of utter degradation.

Then the picture was passed to Trever, and a change came over the youth. After the first start, he replaced the tissue wrapping around the portrait, as if to shield it from the sordidness of the place. Then he gazed long and searchingly at the figure on the floor, noting its great height, and the aristocratic cast of features which seemed to appear now that the wretched flame of life had flickered out. No, he said hastily, as the question was put to him, he did not know the subject of the picture. It was so old, he added, that no one now could be expected to recognise it.

But Alfred Trever did not speak the truth, as many guessed when he offered to take charge of the body and secure its interment in Appleton. Over the library mantel in his home hung the exact replica of that picture, and all his life he had known and loved its original.

For the gentle and noble features were those of his own mother.

The TRANSITION of JUAN ROMERO.

2,700-WORD SHORT STORY;

1919.

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No one will ever mistake "The Transition of Juan Romero" for H.P. Lovecraft's best work, but it's not as awful as he seems to have thought it was after he had written it. Shortly after he finished it, on Sept. 16, 1919, Lovecraft put it away, and would not allow it to be published, even in the most obscure of his friends' amateur journals. It did not see print until 1944, well after Lovecraft's death, when it appeared in Marginalia, one of the Arkham House collections.

There certainly are some flaws that can be, and have been, pointed to; and this is one of the Lovecraft stories in

which his early casual racism mars his work. However, one can also see the early stirrings of Lovecraft's style taking shape.

Of the events which took place at the Norton Mine on October eighteenth and nineteenth, 1894, I have no desire to speak. A sense of duty to science is all that impels me to recall, in the last years of my life, scenes and happenings fraught with a terror doubly acute because I

cannot wholly define it. But I believe that before I die I should tell what I know of the — shall I say transition — of Juan Romero.

My name and origin need not be related to posterity; in fact, I fancy it is better that they should not be, for when a man suddenly migrates to the States or the Colonies, he leaves his past behind him. Besides, what I once was is not in the least relevant to my narrative; save perhaps the fact that during my service in India I was more at home amongst white-bearded native teachers than amongst my brother-officers. I had delved not a little into odd Eastern lore when overtaken by the calamities which brought about my new life in America's vast West — a life wherein I found it well to accept a name — my present one — which is very common and carries no meaning.

In the summer and autumn of 1894 I dwelt in the drear expanses of the Cactus Mountains, employed as a common labourer at the celebrated Norton Mine, whose discovery by an aged prospector some years before had turned the surrounding region from a nearly unpeopled waste to a seething cauldron of sordid life. A cavern of gold, lying deep beneath a mountain lake, had enriched its venerable finder beyond his wildest dreams, and now formed the seat of extensive tunneling operations on the part of the corporation to which it had finally been sold. Additional grottoes

had been found, and the yield of yellow metal was exceedingly great; so that a mighty and heterogeneous army of miners toiled day and night in the numerous passages and rock hollows. The Superintendent, a Mr. Arthur, often discussed the singularity of the local geological formations; speculating on the probable extent of the chain of caves, and estimating the future of the titanic mining enterprises. He considered the auriferous cavities the result of the action of water, and believed the last of them would soon be opened.

It was not long after my arrival and employment that Juan Romero came to the Norton Mine. One of the large herd of unkempt Mexicans attracted thither from the neighbouring country, he at first attracted attention only because of his features; which though plainly of the Red Indian type, were yet remarkable for their light colour and refined conformation, being vastly unlike those of the average "greaser" or Paiute of the locality. It is curious that although he differed so widely from the mass of Hispanicised and tribal Indians, Romero gave not the least impression of Caucasian blood. It was not the Castilian conquistador or the American pioneer, but the ancient and noble Aztec, whom imagination called to view when the silent peon would rise in the early morning and gaze in fascination at the sun as it crept above the eastern hills, meanwhile stretching out his arms to the orb as if in the performance of some

rite whose nature he did not himself comprehend. But save for his face, Romero was not in any way suggestive of nobility. Ignorant and dirty, he was at home amongst the other brown-skinned Mexicans; having come (so I was afterward told) from the very lowest sort of surroundings. He had been found as a child in a crude mountain hut, the only survivor of an epidemic which had stalked lethally by. Near the hut, close to a rather unusual rock fissure, had lain two skeletons, newly picked by vultures, and presumably forming the sole remains of his parents. No one recalled their identity, and they were soon forgotten by the many. Indeed, the crumbling of the adobe hut and the closing of the rock-fissure by a subsequent avalanche had helped to efface even the scene from recollection. Reared by a Mexican cattle-thief who had given him his name, Juan differed little from his fellows.

The attachment which Romero manifested toward me was undoubtedly commenced through the quaint and ancient Hindoo ring which I wore when not engaged in active labour. Of its nature, and manner of coming into my possession, I cannot speak. It was my last link with a chapter of my life forever closed, and I valued it highly. Soon I observed that the odd-looking Mexican was likewise interested; eyeing it with an expression that banished all suspicion of mere covetousness. Its hoary hieroglyphs seemed to stir some faint

recollection in his untutored but active mind, though he could not possibly have beheld their like before. Within a few weeks after his advent, Romero was like a faithful servant to me; this notwithstanding the fact that I was myself but an ordinary miner. Our conversation was necessarily limited. He knew but a few words of English, while I found my Oxonian Spanish was something quite different from the patois of the peon of New Spain.

The event which I am about to relate was unheralded by long premonitions. Though the man Romero had interested me, and though my ring had affected him peculiarly, I think that neither of us had any expectation of what was to follow when the great blast was set off. Geological considerations had dictated an extension of the mine directly downward from the deepest part of the subterranean area; and the belief of the Superintendent that only solid rock would be encountered, had led to the placing of a prodigious charge of dynamite. With this work Romero and I were not connected, wherefore our first knowledge of extraordinary conditions came from others. The charge, heavier perhaps than had been estimated, had seemed to shake the entire mountain. Windows in shanties on the slope outside were shattered by the shock, whilst miners throughout the nearer

passages were knocked from their feet. Jewel Lake, which lay above the scene of action, heaved as in a tempest. Upon investigation it was seen that a new abyss yawned indefinitely below the seat of the blast; an abyss so monstrous that no handy line might fathom it, nor any lamp illuminate it. Baffled, the excavators sought a conference with the Superintendent, who ordered great lengths of rope to be taken to the pit, and spliced and lowered without cessation till a bottom might be discovered.

Shortly afterward the pale-faced workmen apprised the Superintendent of their failure. Firmly though respectfully, they signified their refusal to revisit the chasm or indeed to work further in the mine until it might be sealed. Something beyond their experience was evidently confronting them, for so far as they could ascertain, the void below was infinite. The Superintendent did not reproach them. Instead, he pondered deeply, and made plans for the following day. The night shift did not go on that evening.

At two in the morning a lone coyote on the mountain began to howl dismally. From somewhere within the works a dog barked an answer; either to the coyote — or to something else. A storm was gathering around the peaks of the range, and weirdly shaped clouds scudded horribly across the blurred patch of celestial light which marked a

gibbous moon's attempts to shine through many layers of cirro-stratus vapours. It was Romero's voice, coming from the bunk above, that awakened me, a voice excited and tense with some vague expectation I could not understand:

“Madre de Dios! — el sonido — ese sonido — oiga Vd! — lo oye Vd? — señor, THAT SOUND!”

I listened, wondering what sound he meant. The coyote, the dog, the storm, all were audible; the last named now gaining ascendancy as the wind shrieked more and more frantically. Flashes of lightning were visible through the bunk-house window. I questioned the nervous Mexican, repeating the sounds I had heard:

“El coyote — el perro — el viento?”

But Romero did not reply. Then he commenced whispering as in awe:

“El ritmo, señor — el ritmo de la tierra — THAT THROB DOWN IN THE GROUND!”

And now I also heard; heard and shivered and without knowing why. Deep, deep, below me was a sound — a rhythm, just as the peon had said — which, though exceedingly faint, yet dominated even the dog, the coyote, and the increasing tempest. To seek to describe it was useless — for it was such that no description is possible. Perhaps it was like the pulsing of the engines far down in a great liner, as sensed from the deck, yet it was not so mechanical; not so devoid of the

element of the life and consciousness. Of all its qualities, remoteness in the earth most impressed me. To my mind rushed fragments of a passage in Joseph Glanvill which Poe has quoted with tremendous effect:

“... the vastness, profundity, and unsearchableness of His works, which have a depth in them greater than the well of Democritus.”¹

Suddenly Romero leaped from his bunk, pausing before me to gaze at the strange ring on my hand, which glistened queerly in every flash of lightning, and then staring intently in the direction of the mine shaft. I also rose, and both of us stood motionless for a time, straining our ears as the uncanny rhythm seemed more and more to take on a vital quality. Then without apparent volition we began to move toward the door, whose rattling in the gale held a comforting suggestion of earthly reality. The chanting in the depths — for such the sound now seemed to be — grew in volume and distinctness; and we felt irresistibly urged out into the storm and thence to the gaping blackness of the shaft.

We encountered no living creature, for the men of the night shift had been released from duty, and were doubtless at the Dry Gulch settlement pouring sinister rumours into the ear of some drowsy bartender. From the watchman's cabin, however, gleamed a small

square of yellow light like a guardian eye. I dimly wondered how the rhythmic sound had affected the watchman; but Romero was moving more swiftly now, and I followed without pausing.

As we descended the shaft, the sound beneath grew definitely composite. It struck me as horribly like a sort of Oriental ceremony, with beating of drums and chanting of many voices. I have, as you are aware, been much in India. Romero and I moved without material hesitancy through drifts and down ladders; ever toward the thing that allured us, yet ever with a pitifully helpless fear and reluctance. At one time I fancied I had gone mad — this was when, on wondering how our way was lighted in the absence of lamp or candle, I realized that the ancient ring on my finger was glowing with eerie radiance, diffusing a pallid lustre through the damp, heavy air around.

It was without warning that Romero, after clambering down one of the many wide ladders, broke into a run and left me alone. Some new and wild note in the drumming and chanting, perceptible but slightly to me, had acted on him in a startling fashion; and with a wild outcry he forged ahead unguided in the cavern's gloom. I heard his repeated shrieks before me, as he stumbled awkwardly along the level places and scrambled madly down the rickety ladders. And frightened as I was, I yet retained enough of my perception to note

that his speech, when articulate, was not of any sort known to me. Harsh but impressive polysyllables had replaced the customary mixture of bad Spanish and worse English, and of these, only the oft repeated cry “Huitzilopotchli” seemed in the least familiar. Later I definitely placed that word in the works of a great historian² — and shuddered when the association came to me.

The climax of that awful night was composite but fairly brief, beginning just as I reached the final cavern of the journey. Out of the darkness immediately ahead burst a final shriek from the Mexican, which was joined by such a chorus of uncouth sound as I could never hear again and survive. In that moment it seemed as if all the hidden terrors and monstrosities of earth had become articulate in an effort to overwhelm the human race. Simultaneously the light from my ring was extinguished, and I saw a new light glimmering from lower space but a few yards ahead of me. I had arrived at the abyss, which was now redly aglow, and which had evidently swallowed up the unfortunate Romero. Advancing, I peered over the edge of that chasm which no line could fathom, and which was now a pandemonium of flickering flame and hideous uproar. At first I beheld nothing but a seething blur of luminosity; but then shapes, all infinitely distant, began to detach themselves from the confusion, and I saw — was it Juan Romero? — but

God! I dare not tell you what I saw! . . . Some power from heaven, coming to my aid, obliterated both sights and sounds in such a crash as may be heard when two universes collide in space. Chaos supervened, and I knew the peace of oblivion.

I hardly know how to continue, since conditions so singular are involved; but I will do my best, not even trying to differentiate betwixt the real and the apparent. When I awakened, I was safe in my bunk and the red glow of dawn was visible at the window. Some distance away the lifeless body of Juan Romero lay upon a table, surrounded by a group of men, including the camp doctor. The men were discussing the strange death of the Mexican as he lay asleep; a death seemingly connected in some way with the terrible bolt of lightning which had struck and shaken the mountain. No direct cause was evident, and an autopsy failed to show any reason why Romero should not be living. Snatches of conversation indicated beyond a doubt that neither Romero nor I had left the bunk-house during the night; that neither of us had been awake during the frightful storm which had passed over the Cactus range. That storm, said men who had ventured down the mine shaft, had caused extensive caving-in, and had completely closed the deep abyss which had created so much apprehension the day before. When I asked the watchman what sounds he had heard prior to the mighty

thunder-bolt; he mentioned a coyote, a dog, and the snarling mountain wind — nothing more. Nor do I doubt his word.

Upon the resumption of work, Superintendent Arthur called upon some especially dependable men to make a few investigations around the spot where the gulf had appeared. Though hardly eager, they obeyed, and a deep boring was made. Results were very curious. The roof of the void, as seen when it was open, was not by any means thick; yet now the drills of the investigators met what appeared to be a limitless extent of solid rock. Finding nothing else, not even gold, the Superintendent abandoned his attempts; but a perplexed look occasionally steals over his countenance as he sits thinking at his desk.

One other thing is curious. Shortly after waking on that morning after the storm, I noticed the unaccountable absence of my Hindoo ring from my finger. I had prized it greatly, yet nevertheless felt a sensation of relief at its disappearance. If one of my fellow-miners appropriated it, he must have been quite clever in disposing of his booty, for despite advertisements and a police search, the ring was never seen again. Somehow I doubt if it was stolen by mortal hands, for many strange things were taught me in India.

My opinion of my whole experience varies from time to time. In broad daylight, and at most seasons I am apt to think the greater part of

it a mere dream; but sometimes in the autumn, about two in the morning when the winds and animals howl dismally, there comes from inconceivable depths below a damnable suggestion of rhythmical throbbing . . . and I feel that the transition of Juan Romero was a terrible one indeed.

¹ *Motto of A Descent into the Maelstrom*

² *Prescott, Conquest of Mexico*

The WHITE SHIP.

2,500-WORD SHORT STORY;

1919.

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This short story is the first of a series of H.P. Lovecraft's stories written in conscious imitation of the style of Lord Dunsany, whose work he had just discovered when he wrote it in October 1919.

Lord Dunsany, the Anglo-Irish fantasist, had a substantial effect on Lovecraft's writing style from the moment Lovecraft discovered him, shortly after penning "The Transition of Juan Romero." Biographers have lamented the influence from time to time, since for a year or two after this much of Lovecraft's work acquired the characteristic dreamy, poetic style of a Dunsany pastiche.

"The White Ship" was first published in the November 1919 issue of United Amateur.

I am Basil Elton, keeper of the North Point light that my father and grandfather kept before me. Far from the shore stands the grey lighthouse, above sunken slimy rocks that are seen when the tide is low, but unseen when the tide is high. Past that beacon for a century have swept the majestic barques of the seven seas. In the days of my grandfather

there were many; in the days of my father not so many; and now there are so few that I sometimes feel strangely alone, as though I were the last man on our planet.

From far shores came those white-sailed argosies of old; from far Eastern shores where warm suns shine and sweet odors linger about strange gardens and gay temples. The old captains of the sea came often to my grandfather and told him of these things which in turn he told to my father, and my father told to me in the long autumn evenings when the wind howled eerily from the East. And I have read more of these things, and of many things besides, in the books men gave me when I was young and filled with wonder.

But more wonderful than the lore of old men and the lore of books is the secret lore of ocean. Blue, green, gray, white or black; smooth, ruffled, or mountainous; that ocean is not silent. All my days have I watched it and listened to it, and I know it well. At first it told to me only the plain little tales of calm beaches and near ports, but with the years it grew more friendly and spoke of other things; of things more strange and more distant in space and time. Sometimes at twilight the gray vapors of the horizon have parted to grant me glimpses of the ways beyond; and sometimes at night the deep waters of the sea have grown clear and phosphorescent, to grant me glimpses of the ways

beneath. And these glimpses have been as often of the ways that were and the ways that might be, as of the ways that are; for ocean is more ancient than the mountains, and freighted with the memories and the dreams of Time.

Out of the South it was that the White Ship used to come when the moon was full and high in the heavens. Out of the South it would glide very smoothly and silently over the sea. And whether the sea was rough or calm, and whether the wind was friendly or adverse, it would always glide smoothly and silently, its sails distant and its long strange tiers of oars moving rhythmically. One night I espied upon the deck a man, bearded and robed, and he seemed to beckon me to embark for far unknown shores. Many times afterward I saw him under the full moon, and ever did he beckon me.

Very brightly did the moon shine on the night I answered the call, and I walked out over the waters to the White Ship on a bridge of moonbeams. The man who had beckoned now spoke a welcome to me in a soft language I seemed to know well, and the hours were filled with soft songs of the oarsmen as we glided away into a mysterious South, golden with the glow of that full, mellow moon.

And when the day dawned, rosy and effulgent, I beheld the green shore of far lands, bright and beautiful, and to me unknown. Up from the sea rose lordly terraces of verdure,

tree-studded, and shewing here and there the gleaming white roofs and colonnades of strange temples. As we drew nearer the green shore the bearded man told me of that land, the land of Zar, where dwell all the dreams and thoughts of beauty that come to men once and then are forgotten. And when I looked upon the terraces again I saw that what he said was true, for among the sights before me were many things I had once seen through the mists beyond the horizon and in the phosphorescent depths of ocean. There too were forms and fantasies more splendid than any I had ever known; the visions of young poets who died in want before the world could learn of what they had seen and dreamed. But we did not set foot upon the sloping meadows of Zar, for it is told that he who treads them may nevermore return to his native shore.

As the White Ship sailed silently away from the templed terraces of Zar, we beheld on the distant horizon ahead the spires of a mighty city; and the bearded man said to me, "This is Thalarion, the City of a Thousand Wonders, wherein reside all those mysteries that man has striven in vain to fathom." And I looked again, at closer range, and saw that the city was greater than any city I had known or dreamed of before. Into the sky the spires of its temples reached, so that no man might behold their peaks; and far back beyond the horizon stretched the grim, gray walls, over which one

might spy only a few roofs, weird and ominous, yet adorned with rich friezes and alluring sculptures. I yearned mightily to enter this fascinating yet repellent city, and besought the bearded man to land me at the stone pier by the huge carved gate Akariel; but he gently denied my wish, saying, "Into Thalarion, the City of a Thousand Wonders, many have passed but none returned. Therein walk only dæmons and mad things that are no longer men, and the streets are white with the unburied bones of those who have looked upon the eidolon Lathi, that reigns over the city." So the White Ship sailed on past the walls of Thalarion, and followed for many days a southward-flying bird, whose glossy plumage matched the sky out of which it had appeared.

Then came we to a pleasant coast gay with blossoms of every hue, where as far inland as we could see basked lovely groves and radiant arbors beneath a meridian sun. From bowers beyond our view came bursts of song and snatches of lyric harmony, interspersed with faint laughter so delicious that I urged the rowers onward in my eagerness to reach the scene. And the bearded man spoke no word, but watched me as we approached the lily-lined shore. Suddenly a wind blowing from over the flowery meadows and leafy woods brought a scent at which I trembled. The wind grew stronger, and the air was filled with the lethal, charnel odor of plague-stricken

towns and uncovered cemeteries. And as we sailed madly away from that damnable coast the bearded man spoke at last, saying, "This is Xura, the Land of Pleasures Unattained."

So once more the White Ship followed the bird of heaven, over warm blessed seas fanned by caressing, aromatic breezes. Day after day and night after night did we sail, and when the moon was full we would listen to soft songs of the oarsmen, sweet as on that distant night when we sailed away from my far native land. And it was by moonlight that we anchored at last in the harbour of Sona-Nyl, which is guarded by twin headlands of crystal that rise from the sea and meet in a resplendent arch. This is the Land of Fancy, and we walked to the verdant shore upon a golden bridge of moonbeams.

In the Land of Sona-Nyl there is neither time nor space, neither suffering nor death; and there I dwelt for many æons. Green are the groves and pastures, bright and fragrant the flowers, blue and musical the streams, clear and cool the fountains, and stately and gorgeous the temples, castles, and cities of Sona-Nyl. Of that land there is no bound, for beyond each vista of beauty rises another more beautiful. Over the countryside and amidst the splendor of cities can move at will the happy folk, of whom all are gifted with unmarred grace and unalloyed happiness. For the æons that I dwelt

there I wandered blissfully through gardens where quaint pagodas peep from pleasing clumps of bushes, and where the white walks are bordered with delicate blossoms. I climbed gentle hills from whose summits I could see entrancing panoramas of loveliness, with steepled towns nestling in verdant valleys, and with the golden domes of gigantic cities glittering on the infinitely distant horizon. And I viewed by moonlight the sparkling sea, the crystal headlands, and the placid harbour wherein lay anchored the White Ship.

It was against the full moon one night in the immemorial year of Tharp that I saw outlined the beckoning form of the celestial bird, and felt the first stirrings of unrest. Then I spoke with the bearded man, and told him of my new yearnings to depart for remote Cathuria, which no man hath seen, but which all believe to lie beyond the basalt pillars of the West. It is the Land of Hope, and in it shine the perfect ideals of all that we know elsewhere; or at least so men relate. But the bearded man said to me, "Beware of those perilous seas wherein men say Cathuria lies. In Sona-Nyl there is no pain or death, but who can tell what lies beyond the basalt pillars of the West?" Natheless at the next full moon I boarded the White Ship, and with the reluctant bearded man left the happy harbour for untravelled seas.

And the bird of heaven flew before, and led us toward the basalt pillars of the West, but this time the oarsmen sang no soft songs under the full moon. In my mind I would often picture the unknown Land of Cathuria with its splendid groves and palaces, and would wonder what new delights there awaited me. "Cathuria," I would say to myself, "is the abode of gods and the land of unnumbered cities of gold. Its forests are of aloe and sandalwood, even as the fragrant groves of Camorin, and among the trees flutter gay birds sweet with song. On the green and flowery mountains of Cathuria stand temples of pink marble, rich with carven and painted glories, and having in their courtyards cool fountains of silver, where purr with ravishing music the scented waters that come from the grotto-born river Narg. And the cities of Cathuria are cinctured with golden walls, and their pavements also are of gold. In the gardens of these cities are strange orchids, and perfumed lakes whose beds are of coral and amber. At night the streets and the gardens are lit with gay lanthorns fashioned from the three-coloured shell of the tortoise, and here resound the soft notes of the singer and the lutanist. And the houses of the cities of Cathuria are all palaces, each built over a fragrant canal bearing the waters of the sacred Narg. Of marble and porphyry are the houses, and roofed with glittering gold that reflects the rays of the sun and

enhances the splendour of the cities as blissful gods view them from the distant peaks. Fairest of all is the palace of the great monarch Dorieb, whom some say to be a demi-god and others a god. High is the palace of Dorieb, and many are the turrets of marble upon its walls. In its wide halls many multitudes assemble, and here hang the trophies of the ages. And the roof is of pure gold, set upon tall pillars of ruby and azure, and having such carven figures of gods and heroes that he who looks up to those heights seems to gaze upon the living Olympus. And the floor of the palace is of glass, under which flow the cunningly lighted waters of the Narg, gay with gaudy fish not known beyond the bounds of lovely Cathuria."

Thus would I speak to myself of Cathuria, but ever would the bearded man warn me to turn back to the happy shore of Sona-Nyl; for Sona-Nyl is known of men, while none hath ever beheld Cathuria.

And on the thirty-first day that we followed the bird, we beheld the basalt pillars of the West. Shrouded in mist they were, so that no man might peer beyond them or see their summits — which indeed some say reach even to the heavens. And the bearded man again implored me to turn back, but I heeded him not; for from the mists beyond the basalt pillars I fancied there came the notes of singers and lutanists; sweeter than the sweetest songs of Sona-Nyl, and sounding mine own praises; the

praises of me, who had voyaged far from the full moon and dwelt in the Land of Fancy. So to the sound of melody the White Ship sailed into the mist betwixt the basalt pillars of the West. And when the music ceased and the mist lifted, we beheld not the Land of Cathuria, but a swift-rushing resistless sea, over which our helpless barque was borne toward some unknown goal. Soon to our ears came the distant thunder of falling waters, and to our eyes appeared on the far horizon ahead the titanic spray of a monstrous cataract, wherein the oceans of the world drop down to abysmal nothingness. Then did the bearded man say to me, with tears on his cheek, "We have rejected the beautiful Land of Sona-Nyl, which we may never behold again. The gods are greater than men, and they have conquered." And I closed my eyes before the crash that I knew would come, shutting out the sight of the celestial bird which flapped its mocking blue wings over the brink of the torrent.

Out of that crash came darkness, and I heard the shrieking of men and of things which were not men. From the East tempestuous winds arose, and chilled me as I crouched on the slab of damp stone which had risen beneath my feet. Then as I heard another crash I opened my eyes and beheld myself upon the platform of that lighthouse whence I had sailed so many æons ago. In the darkness below there loomed the vast blurred outlines of a vessel

breaking up on the cruel rocks, and as I glanced out over the waste I saw that the light had failed for the first time since my grandfather had assumed its care.

And in the later watches of the night, when I went within the tower, I saw on the wall a calendar which still remained as when I had left it at the hour I sailed away. With the dawn I descended the tower and looked for wreckage upon the rocks, but what I found was only this: a strange dead bird whose hue was as of the azure sky, and a single shattered spar, of a whiteness greater than that of the wave-tips or of the mountain snow.

And thereafter the ocean told me its secrets no more; and though many times since has the moon shone full and high in the heavens, the White Ship from the South came never again.

The STREET.

2,200-WORD SHORT STORY;

1919.

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S.T. Joshi calls "The Street" "probably the single worst tale Lovecraft ever wrote." For most modern readers, it is hard to disagree. Later in his life, Lovecraft himself came to believe the story was terrible.

But this is a story that cannot be understood outside its historical context. It was written late in the year 1919, which was a year in which a plot by terrorists to send mail bombs to J.P. Morgan, Oliver Wendell Holmes, and 34 other prominent Americans was exposed, in April; two months later, an Italian-born radical accidentally blew himself up trying to kill Attorney

General Alexander Palmer. Palmer responded by launching, with the help of J. Edgar Hoover and under cover of a concerted propaganda effort, the notorious "Palmer Raids," and one of the most dramatic of these was a day of violent raids against offices of the Union of Russian Workers, on Nov. 7, 1919.

It is a near-certainty that these raids, staged just a few days before Lovecraft set pen to paper to write this story, had a lot to do with his writing it. Thanks in part to the success of Palmer's propaganda campaign, Americans were very much afraid of

something just like the conspiracy depicted in "The Street"; there is ample reason to believe Lovecraft was no exception. To attribute the fears articulated in this story to simple racism, as so many critics have done, is to, at the very least, oversimplify its context.

"The Street" was first published in the December 1920 issue of Horace L. Lawson's amateur journal, The Wolverine.

There be those who say that things and places have souls, and there be those who say they have not; I dare not say, myself, but I will tell of the Street.

Men of strength and honour fashioned that Street: good valiant men of our blood who had come from the Blessed Isles across the sea. At first it was but a path trodden by bearers of water from the woodland spring to the cluster of houses by the beach. Then, as more men came to the growing cluster of houses and looked about for places to dwell, they built cabins along the north side, cabins of stout oaken logs with masonry on the side toward the forest, for many Indians lurked there with fire-arrows. And in a few years more, men built cabins on the south side of the Street.

Up and down the Street walked grave men in conical hats, who most of the time carried muskets or fowling pieces. And there were also

their bonneted wives and sober children. In the evening these men with their wives and children would sit about gigantic hearths and read and speak. Very simple were the things of which they read and spoke, yet things which gave them courage and goodness and helped them by day to subdue the forest and till the fields. And the children would listen and learn of the laws and deeds of old, and of that dear England which they had never seen or could not remember.

There was war, and thereafter no more Indians troubled the Street. The men, busy with labour, waxed prosperous and as happy as they knew how to be. And the children grew up comfortable, and more families came from the Mother Land to dwell on the Street. And the children's children, and the newcomers' children, grew up. The town was now a city, and one by one the cabins gave place to houses — simple, beautiful houses of brick and wood, with stone steps and iron railings and fanlights over the doors. No flimsy creations were these houses, for they were made to serve many a generation. Within there were carved mantels and graceful stairs, and sensible, pleasing furniture, china, and silver, brought from the Mother Land.

So the Street drank in the dreams of a young people and rejoiced as its dwellers became more graceful and happy. Where once had been only strength and honour, taste and learning now abode as well.

Books and paintings and music came to the houses, and the young men went to the university which rose above the plain to the north. In the place of conical hats and small-swords, of lace and snowy periwigs, there were cobblestones over which clattered many a blooded horse and rumbled many a gilded coach; and brick sidewalks with horse blocks and hitching-posts.

There were in that Street many trees: elms and oaks and maples of dignity; so that in the summer, the scene was all soft verdure and twittering bird-song. And behind the houses were walled rose-gardens with hedged paths and sundials, where at evening the moon and stars would shine bewitchingly while fragrant blossoms glistened with dew.

So the Street dreamed on, past wars, calamities, and change. Once, most of the young men went away, and some never came back. That was when they furled the old flag and put up a new banner of stripes and stars. But though men talked of great changes, the Street felt them not, for its folk were still the same, speaking of the old familiar things in the old familiar accounts. And the trees still sheltered singing birds, and at evening the moon and stars looked down upon dewy blossoms in the walled rose-gardens.

In time there were no more swords, three-cornered hats, or periwigs in the Street. How strange seemed the inhabitants with their

walking-sticks, tall beavers, and cropped heads! New sounds came from the distance — first strange puffings and shrieks from the river a mile away, and then, many years later, strange puffings and shrieks and rumblings from other directions. The air was not quite so pure as before, but the spirit of the place had not changed. The blood and soul of their ancestors had fashioned the Street. Nor did the spirit change when they tore open the earth to lay down strange pipes, or when they set up tall posts bearing weird wires. There was so much ancient lore in that Street, that the past could not easily be forgotten.

Then came days of evil, when many who had known the Street of old knew it no more, and many knew it who had not known it before, and went away, for their accents were coarse and strident, and their mien and faces unpleasing. Their thoughts, too, fought with the wise, just spirit of the Street, so that the Street pined silently as its houses fell into decay, and its trees died one by one, and its rose-gardens grew rank with weeds and waste. But it felt a stir of pride one day when again marched forth young men, some of whom never came back. These young men were clad in blue.

With the years, worse fortune came to the Street. Its trees were all gone now, and its rose-gardens were displaced by the backs of cheap, ugly new buildings on parallel streets. Yet the houses remained, despite the

ravages of the years and the storms and worms, for they had been made to serve many a generation. New kinds of faces appeared in the Street, swarthy, sinister faces with furtive eyes and odd features, whose owners spoke unfamiliar words and placed signs in known and unknown characters upon most of the musty houses. Push-carts crowded the gutters. A sordid, undefinable stench settled over the place, and the ancient spirit slept.

Great excitement once came to the Street. War and revolution were raging across the seas; a dynasty had collapsed, and its degenerate subjects were flocking with dubious intent to the Western Land. Many of these took lodgings in the battered houses that had once known the songs of birds and the scent of roses. Then the Western Land itself awoke and joined the Mother Land in her titanic struggle for civilization. Over the cities once more floated the old flag, companioned by the new flag, and by a plainer, yet glorious tricolour. But not many flags floated over the Street, for therein brooded only fear and hatred and ignorance. Again young men went forth, but not quite as did the young men of those other days. Something was lacking. And the sons of those young men of other days, who did indeed go forth in olive-drab with the true spirit of their ancestors, went from distant places and knew not the Street and its ancient spirit.

Over the seas there was a great

victory, and in triumph most of the young men returned. Those who had lacked something lacked it no longer, yet did fear and hatred and ignorance still brood over the Street; for many had stayed behind, and many strangers had come from distance places to the ancient houses. And the young men who had returned dwelt there no longer. Swarthy and sinister were most of the strangers, yet among them one might find a few faces like those who fashioned the Street and moulded its spirit. Like and yet unlike, for there was in the eyes of all a weird, unhealthy glitter as of greed, ambition, vindictiveness, or misguided zeal. Unrest and treason were abroad amongst an evil few who plotted to strike the Western Land its death blow, that they might mount to power over its ruins, even as assassins had mounted in that unhappy, frozen land from whence most of them had come. And the heart of that plotting was in the Street, whose crumbling houses teemed with alien makers of discord and echoed with the plans and speeches of those who yearned for the appointed day of blood, flame and crime.

Of the various odd assemblages in the Street, the Law said much but could prove little. With great diligence did men of hidden badges linger and listen about such places as Petrovitch's Bakery, the squalid Rifkin School of Modern Economics, the Circle Social Club, and the Liberty Cafe. There congregated

sinister men in great numbers, yet always was their speech guarded or in a foreign tongue. And still the old houses stood, with their forgotten lore of nobler, departed centuries; of sturdy Colonial tenants and dewy rose-gardens in the moonlight. Sometimes a lone poet or traveler would come to view them, and would try to picture them in their vanished glory; yet of such travelers and poets there were not many.

The rumour now spread widely that these houses contained the leaders of a vast band of terrorists, who on a designated day were to launch an orgy of slaughter for the extermination of America and of all the fine old traditions which the Street had loved. Handbills and papers fluttered about filthy gutters; handbills and papers printed in many tongues and in many characters, yet all bearing messages of crime and rebellion. In these writings the people were urged to tear down the laws and virtues that our fathers had exalted, to stamp out the soul of the old America — the soul that was bequeathed through a thousand and a half years of Anglo-Saxon freedom, justice, and moderation. It was said that the swart men who dwelt in the Street and congregated in its rotting edifices were the brains of a hideous revolution, that at their word of command many millions of brainless, besotted beasts would stretch forth their noisome talons from the slums of a thousand cities, burning, slaying, and destroying till the land

of our fathers should be no more. All this was said and repeated, and many looked forward in dread to the fourth day of July, about which the strange writings hinted much; yet could nothing be found to place the guilt. None could tell just whose arrest might cut off the damnable plotting at its source. Many times came bands of blue-coated police to search the shabby houses, though at last they ceased to come; for they too had grown tired of law and order, and had abandoned all the city to its fate. Then men in olive-drab came, bearing muskets, till it seemed as if in its sad sleep the Street must have some haunting dreams of those other days, when musket-bearing men in conical hats walked along it from the woodland spring to the cluster of houses by the beach. Yet could no act be performed to check the impending cataclysm, for the swart, sinister men were old in cunning.

So the Street slept uneasily on, till one night there gathered in Petrovitch's Bakery, and the Rifkin School of Modern Economics, and the Circle Social Club, and Liberty Cafe, and in other places as well, vast hordes of men whose eyes were big with horrible triumph and expectation. Over hidden wires strange messages traveled, and much was said of still stranger messages yet to travel; but most of this was not guessed till afterward, when the Western Land was safe from the peril. The men in olive-drab could not tell what was happening, or what

they ought to do; for the swart, sinister men were skilled in subtlety and concealment.

And yet the men in olive-drab will always remember that night, and will speak of the Street as they tell of it to their grandchildren; for many of them were sent there toward morning on a mission unlike that which they had expected. It was known that this nest of anarchy was old, and that the houses were tottering from the ravages of the years and the storms and worms; yet was the happening of that summer night a surprise because of its very queer uniformity. It was, indeed, an exceedingly singular happening, though after all, a simple one. For without warning, in one of the small hours beyond midnight, all the ravages of the years and the storms and the worms came to a tremendous climax; and after the crash there was nothing left standing in the Street save two ancient chimneys and part of a stout brick wall. Nor did anything that had been alive come alive from the ruins. A poet and a traveler, who came with the mighty crowd that sought the scene, tell odd stories. The poet says that all through the hours before dawn he beheld sordid ruins indistinctly in the glare of the arc-lights; that there loomed above the wreckage another picture wherein he could describe moonlight and fair houses and elms and oaks and maples of dignity. And the traveler declares that instead of the place's wonted

stench there lingered a delicate fragrance as of roses in full bloom. But are not the dreams of poets and the tales of travelers notoriously false?

There be those who say that things and places have souls, and there be those who say they have not; I dare not say, myself, but I have told you of the Street.

The DOOM that CAME to SARNATH.

2,600-WORD SHORT STORY;

1919.

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This short story is one of Lovecraft's strongly Lord Dunsany-inspired tales. It differs from Dunsany's work, however, in that it is presented not as a story set in a dream-world or realm of fantasy, but as a prehistorical event from the dawn of time on our own Earth. This, of course, transformed the tale from a melancholy but insignificant morsel of daydreaming into an unsettling meditation on what might have been and what might one day again be.

"The Doom that Came to Sarnath" was written on Dec. 3, 1919, and first published in the June 1920 issue of

Gavin T. McColl's amateur journal, The Scot.

There is in the land of Mnar a vast still lake that is fed by no stream, and out of which no stream flows. Ten thousand years ago there stood by its shore the mighty city of Sarnath, but Sarnath stands there no more.

It is told that in the immemorial years when the world was young, before ever the men of Sarnath came to the land of Mnar, another city

stood beside the lake; the gray stone city of Ib, which was old as the lake itself, and peopled with beings not pleasing to behold. Very odd and ugly were these beings, as indeed are most beings of a world yet inchoate and rudely fashioned. It is written on the brick cylinders of Kadatheron that the beings of Ib were in hue as green as the lake and the mists that rise above it; that they had bulging eyes, pouting, flabby lips, and curious ears, and were without voice. It is also written that they descended one night from the moon in a mist; they and the vast still lake and gray stone city Ib. However this may be, it is certain that they worshipped a sea-green stone idol chiseled in the likeness of Bokrug, the great water-lizard; before which they danced horribly when the moon was gibbous. And it is written in the papyrus of Ilarneke, that they one day discovered fire, and thereafter kindled flames on many ceremonial occasions. But not much is written of these beings, because they lived in very ancient times, and man is young, and knows but little of the very ancient living things.

After many eons men came to the land of Mnar, dark shepherd folk with their fleecy flocks, who built Thraa, Ilarneke, and Kadatheron on the winding river Ai. And certain tribes, more hardy than the rest, pushed on to the border of the lake and built Sarnath at a spot where precious metals were found in the earth.

Not far from the gray city of Ib did the wandering tribes lay the first stones of Sarnath, and at the beings of Ib they marveled greatly. But with their marveling was mixed hate, for they thought it not meet that beings of such aspect should walk about the world of men at dusk. Nor did they like the strange sculptures upon the gray monoliths of Ib, for why those sculptures lingered so late in the world, even until the coming of men, none can tell; unless it was because the land of Mnar is very still, and remote from most other lands, both of waking and of dream.

As the men of Sarnath beheld more of the beings of Ib their hate grew, and it was not less because they found the beings weak, and soft as jelly to the touch of stones and arrows. So one day the young warriors, the slingers and the spearmen and the bowmen, marched against Ib and slew all the inhabitants thereof, pushing the queer bodies into the lake with long spears, because they did not wish to touch them. And because they did not like the gray sculptured monoliths of Ib they cast these also into the lake; wondering from the greatness of the labour how ever the stones were brought from afar, as they must have been, since there is naught like them in the land of Mnar or in the lands adjacent.

Thus of the very ancient city of Ib was nothing spared, save the sea-green stone idol chiseled in the likeness of Bokrug, the water-lizard.

This the young warriors took back with them as a symbol of conquest over the old gods and beings of Ib, and as a sign of leadership in Mnar. But on the night after it was set up in the temple, a terrible thing must have happened, for weird lights were seen over the lake, and in the morning the people found the idol gone and the high-priest Taran-Ish lying dead, as from some fear unspeakable. And before he died, Taran-Ish had scrawled upon the altar of chrysolite with coarse shaky strokes the sign of DOOM.

After Taran-Ish there were many high-priests in Sarnath but never was the sea-green stone idol found. And many centuries came and went, wherein Sarnath prospered exceedingly, so that only priests and old women remembered what Taran-Ish had scrawled upon the altar of chrysolite. Betwixt Sarnath and the city of Ilarneke arose a caravan route, and the precious metals from the earth were exchanged for other metals and rare cloths and jewels and books and tools for artificers and all things of luxury that are known to the people who dwell along the winding river Ai and beyond. So Sarnath waxed mighty and learned and beautiful, and sent forth conquering armies to subdue the neighbouring cities; and in time there sat upon a throne in Sarnath the kings of all the land of Mnar

and of many lands adjacent.

The wonder of the world and the pride of all mankind was Sarnath the magnificent. Of polished desert-quarried marble were its walls, in height three hundred cubits and in breadth seventy-five, so that chariots might pass each other as men drove them along the top. For full five hundred stadia did they run, being open only on the side toward the lake where a green stone sea-wall kept back the waves that rose oddly once a year at the festival of the destroying of Ib. In Sarnath were fifty streets from the lake to the gates of the caravans, and fifty more intersecting them. With onyx were they paved, save those whereon the horses and camels and elephants trod, which were paved with granite. And the gates of Sarnath were as many as the landward ends of the streets, each of bronze, and flanked by the figures of lions and elephants carved from some stone no longer known among men. The houses of Sarnath were of glazed brick and chalcedony, each having its walled garden and crystal lakelet. With strange art were they builded, for no other city had houses like them; and travelers from Thraa and Ilarneke and Kadatheron marveled at the shining domes wherewith they were surmounted.

But more marvelous still were the palaces and the temples, and the gardens made by Zokkar the olden king. There were many palaces, the last of which were mightier than any in Thraa or Ilarneke or Kadatheron.

So high were they that one within might sometimes fancy himself beneath only the sky; yet when lighted with torches dipt in the oil of Dother their walls showed vast paintings of kings and armies, of a splendor at once inspiring and stupefying to the beholder. Many were the pillars of the palaces, all of tinted marble, and carved into designs of surpassing beauty. And in most of the palaces the floors were mosaics of beryl and lapis lazuli and sardonyx and carbuncle and other choice materials, so disposed that the beholder might fancy himself walking over beds of the rarest flowers. And there were likewise fountains, which cast scented waters about in pleasing jets arranged with cunning art. Outshining all others was the palace of the kings of Mnar and of the lands adjacent. On a pair of golden crouching lions rested the throne, many steps above the gleaming floor. And it was wrought of one piece of ivory, though no man lives who knows whence so vast a piece could have come. In that palace there were also many galleries, and many amphitheatres where lions and men and elephants battled at the pleasure of the kings. Sometimes the amphitheatres were flooded with water conveyed from the lake in mighty aqueducts, and then were enacted stirring sea-fights, or combats betwixt swimmers and deadly marine things.

Lofty and amazing were the seventeen tower-like temples of

Sarnath, fashioned of a bright multi-coloured stone not known elsewhere. A full thousand cubits high stood the greatest among them, wherein the high-priests dwelt with a magnificence scarce less than that of the kings. On the ground were halls as vast and splendid as those of the palaces; where gathered throngs in worship of Zo-Kalar and Tamash and Lobon, the chief gods of Sarnath, whose incense-enveloped shrines were as the thrones of monarchs. Not like the eikons of other gods were those of Zo-Kalar and Tamash and Lobon. For so close to life were they that one might swear the graceful bearded gods themselves sat on the ivory thrones. And up unending steps of zircon was the tower-chamber, wherefrom the high-priests looked out over the city and the plains and the lake by day; and at the cryptic moon and significant stars and planets, and their reflections in the lake, at night. Here was done the very secret and ancient rite in detestation of Bokrug, the water-lizard, and here rested the altar of chrysolite which bore the Doom-scrrawl of Taran-Ish.

Wonderful likewise were the gardens made by Zokkar the olden king. In the center of Sarnath they lay, covering a great space and encircled by a high wall. And they were surmounted by a mighty dome of glass, through which shone the sun and moon and planets when it was clear, and from which were hung fulgent images of the sun and moon

and stars and planets when it was not clear. In summer the gardens were cooled with fresh odorous breezes skilfully wafted by fans, and in winter they were heated with concealed fires, so that in those gardens it was always spring. There ran little streams over bright pebbles, dividing meads of green and gardens of many hues, and spanned by a multitude of bridges. Many were the waterfalls in their courses, and many were the hued lakelets into which they expanded. Over the streams and lakelets rode white swans, whilst the music of rare birds chimed in with the melody of the waters. In ordered terraces rose the green banks, adorned here and there with bowers of vines and sweet blossoms, and seats and benches of marble and porphyry. And there were many small shrines and temples where one might rest or pray to small gods.

Each year there was celebrated in Sarnath the feast of the destroying of Ib, at which time wine, song, dancing, and merriment of every kind abounded. Great honours were then paid to the shades of those who had annihilated the odd ancient beings, and the memory of those beings and of their elder gods was derided by dancers and lutanists crowned with roses from the gardens of Zokkar. And the kings would look out over the lake and curse the bones of the dead that lay beneath it.

At first the high-priests liked not these festivals, for there had descended amongst them queer tales

of how the sea-green eikon had vanished, and how Taran-Ish had died from fear and left a warning. And they said that from their high tower they sometimes saw lights beneath the waters of the lake. But as many years passed without calamity even the priests laughed and cursed and joined in the orgies of the feasters. Indeed, had they not themselves, in their high tower, often performed the very ancient and secret rite in detestation of Bokrug, the water-lizard? And a thousand years of riches and delight passed over Sarnath, wonder of the world.

Gorgeous beyond thought was the feast of the thousandth year of the destroying of Ib. For a decade had it been talked of in the land of Mnar, and as it drew nigh there came to Sarnath on horses and camels and elephants men from Thraa, Ilarne, and Kadetheron, and all the cities of Mnar and the lands beyond. Before the marble walls on the appointed night were pitched the pavilions of princes and the tents of travelers. Within his banquet-hall reclined Nargis-Hei, the king, drunken with ancient wine from the vaults of conquered Pnoth, and surrounded by feasting nobles and hurrying slaves. There were eaten many strange delicacies at that feast; peacocks from the distant hills of Linplan, heels of camels from the Bnazic desert, nuts and spices from Sydathrian groves, and pearls from wave-washed Mtal dissolved in the vinegar of Thraa. Of sauces there

were an untold number, prepared by the subtlest cooks in all Mnar, and suited to the palate of every feaster. But most prized of all the viands were the great fishes from the lake, each of vast size, and served upon golden platters set with rubies and diamonds.

Whilst the king and his nobles feasted within the palace, and viewed the crowning dish as it awaited them on golden platters, others feasted elsewhere. In the tower of the great temple the priests held revels, and in pavilions without the walls the princes of neighboring lands made merry. And it was the high-priest Gnai-Kah who first saw the shadows that descended from the gibbous moon into the lake, and the damnable green mists that arose from the lake to meet the moon and to shroud in a sinister haze the towers and the domes of fated Sarnath. Thereafter those in the towers and without the walls beheld strange lights on the water, and saw that the gray rock Akurion, which was wont to rear high above it near the shore, was almost submerged. And fear grew vaguely yet swiftly, so that the princes of Ilarneke and of far Rokol took down and folded their tents and pavilions and departed, though they scarce knew the reason for their departing.

Then, close to the hour of midnight, all the bronze gates of Sarnath burst open and emptied forth a frenzied throng that blackened the plain, so that all the visiting

princes and travelers fled away in fright. For on the faces of this throng was writ a madness born of horror unendurable, and on their tongues were words so terrible that no hearer paused for proof. Men whose eyes were wild with fear shrieked aloud of the sight within the king's banquet-hall, where through the windows were seen no longer the forms of Nargis-Hei and his nobles and slaves, but a horde of indescribable green voiceless things with bulging eyes, pouting, flabby lips, and curious ears; things which danced horribly, bearing in their paws golden platters set with rubies and diamonds and containing uncouth flames. And the princes and travelers, as they fled from the doomed city of Sarnath on horses and camels and elephants, looked again upon the mist-begetting lake and saw the gray rock Akurion was quite submerged. Through all the land of Mnar and the land adjacent spread the tales of those who had fled from Sarnath, and caravans sought that accursed city and its precious metals no more. It was long ere any travelers went thither, and even then only the brave and adventurous young men of yellow hair and blue eyes, who are no kin to the men of Mnar. These men indeed went to the lake to view Sarnath; but though they found the vast still lake itself, and the gray rock Akurion which rears high above it near the shore, they beheld not the wonder of the world and pride of all mankind.

Where once had risen walls of three hundred cubits and towers yet higher, now stretched only the marshy shore, and where once had dwelt fifty million of men now crawled the detestable water-lizard. Not even the mines of precious metal remained. DOOM had come to Sarnath.

But half buried in the rushes was spied a curious green idol; an exceedingly ancient idol chiseled in the likeness of Bokrug, the great water-lizard. That idol, enshrined in the high temple at Ilarneke, was subsequently worshipped beneath the gibbous moon throughout the land of Mnar.

The STATEMENT of RANDOLPH CARTER.

2,500-WORD SHORT STORY;

1919.

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This short story was written in late December 1919, and Lovecraft wrote that it was a near-transcription of a dream he had had earlier that month. In the dream, the part of "Harley Warren" was played by Samuel Loveman; and the part of "Randolph Carter," of course, was played by Lovecraft himself.

It was first published in W. Paul Cook's amateur journal, The Vagrant, in the May 1920 issue.

I repeat to you gentlemen, that your inquisition is fruitless. Detain me here for ever if you will; confine or execute me if you must have a victim to propitiate the illusion you call justice; but I can say no more than I have said already. Everything that I can remember, I have told with perfect candour. Nothing has been distorted or concealed, and if anything remains vague, it is only because of the dark cloud which has come over my mind—that

cloud and the nebulous nature of the horrors which brought it upon me.

Again I say, I do not know what has become of Harley Warren, though I think — almost hope — that he is in peaceful oblivion, if there be anywhere so blessed a thing. It is true that I have for five years been his closest friend, and a partial sharer of his terrible researches into the unknown. I will not deny, though my memory is uncertain and indistinct, that this witness of yours may have seen us together as he says, on the Gainsville pike, walking toward Big Cypress Swamp, at half past eleven on that awful night. That we bore electric lanterns, spades, and a curious coil of wire with attached instruments, I will even affirm; for these things all played a part in the single hideous scene which remains burned into my shaken recollection. But of what followed, and of the reason I was found alone and dazed on the edge of the swamp next morning, I must insist that I know nothing save what I have told you over and over again. You say to me that there is nothing in the swamp or near it which could form the setting of that frightful episode. I reply that I knew nothing beyond what I saw. Vision or nightmare it may have been — vision or nightmare I fervently hope it was — yet it is all that my mind retains of what took place in those shocking hours after we left the sight of men. And why Harley Warren did not return, he or his shade — or some

nameless thing I cannot describe — alone can tell.

As I have said before, the weird studies of Harley Warren were well known to me, and to some extent shared by me. Of his vast collection of strange, rare books on forbidden subjects I have read all that are written in the languages of which I am master; but these are few as compared with those in languages I cannot understand. Most, I believe, are in Arabic; and the fiend-inspired book which brought on the end — the book which he carried in his pocket out of the world — was written in characters whose like I never saw elsewhere. Warren would never tell me just what was in that book. As to the nature of our studies — must I say again that I no longer retain full comprehension? It seems to me rather merciful that I do not, for they were terrible studies, which I pursued more through reluctant fascination than through actual inclination. Warren always dominated me, and sometimes I feared him. I remember how I shuddered at his facial expression on the night before the awful happening, when he talked so incessantly of his theory, why certain corpses never decay, but rest firm and fat in their tombs for a thousand years. But I do not fear him now, for I suspect that he has known horrors beyond my ken. Now I fear for him.

Once more I say that I have no clear idea of our object on that night. Certainly, it had much to do with something in the book which Warren

carried with him — that ancient book in undecipherable characters which had come to him from India a month before — but I swear I do not know what it was that we expected to find. Your witness says he saw us at half past eleven on the Gainsville pike, headed for Big Cypress Swamp. This is probably true, but I have no distinct memory of it. The picture seared into my soul is of one scene only, and the hour must have been long after midnight; for a waning crescent moon was high in the vaporous heavens.

The place was an ancient cemetery; so ancient that I trembled at the manifold signs of immemorial years. It was in a deep, damp hollow, overgrown with rank grass, moss, and curious creeping weeds, and filled with a vague stench which my idle fancy associated absurdly with rotting stone. On every hand were the signs of neglect and decrepitude, and I seemed haunted by the notion that Warren and I were the first living creatures to invade a lethal silence of centuries. Over the valley's rim a wan, waning crescent moon peered through the noisome vapors that seemed to emanate from unheard-of catacombs, and by its feeble, wavering beams I could distinguish a repellent array of antique slabs, urns, cenotaphs, and mausoleum facades; all crumbling, moss-grown, and moisture-stained, and partly concealed by the gross luxuriance of the unhealthy vegetation.

My first vivid impression of my own presence in this terrible necropolis concerns the act of pausing with Warren before a certain half-obliterated sepulcher and of throwing down some burdens which we seemed to have been carrying. I now observed that I had with me an electric lantern and two spades, whilst my companion was supplied with a similar lantern and a portable telephone outfit. No word was uttered, for the spot and the task seemed known to us; and without delay we seized our spades and commenced to clear away the grass, weeds, and drifted earth from the flat, archaic mortuary. After uncovering the entire surface, which consisted of three immense granite slabs, we stepped back some distance to survey the charnel scene; and Warren appeared to make some mental calculations. Then he returned to the sepulcher, and using his spade as a lever, sought to pry up the slab lying nearest to a stony ruin which may have been a monument in its day. He did not succeed, and motioned to me to come to his assistance. Finally our combined strength loosened the stone, which we raised and tipped to one side.

The removal of the slab revealed a black aperture, from which rushed an effluence of miasmatic gases so nauseous that we started back in horror. After an interval, however, we approached the pit again, and found the exhalations less unbearable. Our lanterns disclosed the top

of a flight of stone steps, dripping with some detestable ichor of the inner earth, and bordered by moist walls encrusted with niter. And now for the first time my memory records verbal discourse, Warren addressing me at length in his mellow tenor voice; a voice singularly unperturbed by our awesome surroundings.

"I'm sorry to have to ask you to stay on the surface," he said, "but it would be a crime to let anyone with your frail nerves go down there. You can't imagine, even from what you have read and from what I've told you, the things I shall have to see and do. It's fiendish work, Carter, and I doubt if any man without ironclad sensibilities could ever see it through and come up alive and sane. I don't wish to offend you, and Heaven knows I'd be glad enough to have you with me; but the responsibility is in a certain sense mine, and I couldn't drag a bundle of nerves like you down to probable death or madness. I tell you, you can't imagine what the thing is really like! But I promise to keep you informed over the telephone of every move—you see I've enough wire here to reach to the center of the earth and back!"

I can still hear, in memory, those coolly spoken words; and I can still remember my remonstrances. I seemed desperately anxious to accompany my friend into those sepulchral depths, yet he proved inflexibly obdurate. At one time he threatened to abandon the

expedition if I remained insistent; a threat which proved effective, since he alone held the key to the thing. All this I can still remember, though I no longer know what manner of thing we sought. After he had obtained my reluctant acquiescence in his design, Warren picked up the reel of wire and adjusted the instruments. At his nod I took one of the latter and seated myself upon an aged, discoloured gravestone close by the newly uncovered aperture. Then he shook my hand, shouldered the coil of wire, and disappeared within that indescribable ossuary.

For a minute I kept sight of the glow of his lantern, and heard the rustle of the wire as he laid it down after him; but the glow soon disappeared abruptly, as if a turn in the stone staircase had been encountered, and the sound died away almost as quickly. I was alone, yet bound to the unknown depths by those magic strands whose insulated surface lay green beneath the struggling beams of that waning crescent moon.

In the lone silence of that hoary and deserted city of the dead, my mind conceived the most ghastly fantasies and illusions; and the grotesque shrines and monoliths seemed to assume a hideous personality—a half-sentience. Amorphous shadows seemed to lurk in the darker recesses of the weed-choked hollow and to flit as in some blasphemous ceremonial

procession past the portals of the mouldering tombs in the hillside; shadows which could not have been cast by that pallid, peering crescent moon.

I constantly consulted my watch by the light of my electric lantern, and listened with feverish anxiety at the receiver of the telephone; but for more than a quarter of an hour heard nothing. Then a faint clicking came from the instrument, and I called down to my friend in a tense voice. Apprehensive as I was, I was nevertheless unprepared for the words which came up from that uncanny vault in accents more alarmed and quivering than any I had heard before from Harley Warren. He who had so calmly left me a little while previously, now called from below in a shaky whisper more portentous than the loudest shriek:

"God! If you could see what I am seeing!"

I could not answer. Speechless, I could only wait. Then came the frenzied tones again:

"Carter, it's terrible—monstrous—unbelievable!"

This time my voice did not fail me, and I poured into the transmitter a flood of excited questions. Terrified, I continued to repeat, "Warren, what is it? What is it?"

Once more came the voice of my friend, still hoarse with fear, and now apparently tinged with despair:

"I can't tell you, Carter! It's too utterly beyond thought—I dare not

tell you—no man could know it and live—Great God! I never dreamed of this!"

Stillness again, save for my now incoherent torrent of shuddering enquiry. Then the voice of Warren in a pitch of wilder consternation:

"Carter! for the love of God, put back the slab and get out of this if you can! Quick!—leave everything else and make for the outside—it's your only chance! Do as I say, and don't ask me to explain!"

I heard, yet was able only to repeat my frantic questions. Around me were the tombs and the darkness and the shadows; below me, some peril beyond the radius of the human imagination. But my friend was in greater danger than I, and through my fear I felt a vague resentment that he should deem me capable of deserting him under such circumstances. More clicking, and after a pause a piteous cry from Warren:

"Beat it! For God's sake, put back the slab and beat it, Carter!"

Something in the boyish slang of my evidently stricken companion unleashed my faculties. I formed and shouted a resolution, "Warren, brace up! I'm coming down!" But at this offer the tone of my auditor changed to a scream of utter despair:

"Don't! You can't understand! It's too late—and my own fault. Put back the slab and run—there's nothing else you or anyone can do now!"

The tone changed again, this time acquiring a softer quality, as of

hopeless resignation. Yet it remained tense through anxiety for me.

“Quick — before it’s too late!”

I tried not to heed him; tried to break through the paralysis which held me, and to fulfill my vow to rush down to his aid. But his next whisper found me still held inert in the chains of stark horror.

“Carter — hurry! It’s no use — you must go — better one than two — the slab —”

A pause, more clicking, then the faint voice of Warren:

“Nearly over now — don’t make it harder — cover up those damned steps and run for your life — you’re losing time — so long, Carter — won’t see you again.”

Here Warren’s whisper swelled into a cry; a cry that gradually rose to a shriek fraught with all the horror of the ages:

“Curse these hellish things — legions — My God! Beat it! Beat it! BEAT IT!”

After that was silence. I know not how many interminable eons I sat stupefied; whispering, muttering, calling, screaming into that telephone. Over and over again through those eons I whispered and muttered, called, shouted, and screamed, “Warren! Warren! Answer me — are you there?”

And then there came to me the crowning horror of all — the unbelievable, unthinkable, almost unmentionable thing. I have said that eons seemed to elapse after Warren shrieked forth his last despairing

warning, and that only my own cries now broke the hideous silence. But after a while there was a further clicking in the receiver, and I strained my ears to listen. Again I called down, “Warren, are you there?” and in answer heard the thing which has brought this cloud over my mind. I do not try, gentlemen, to account for that thing — that voice — nor can I venture to describe it in detail, since the first words took away my consciousness and created a mental blank which reaches to the time of my awakening in the hospital. Shall I say that the voice was deep; hollow; gelatinous; remote; unearthly; inhuman; disembodied? What shall I say? It was the end of my experience, and is the end of my story. I heard it, and knew no more — heard it as I sat petrified in that unknown cemetery in the hollow, amidst the crumbling stones and the falling tombs, the rank vegetation and the miasmal vapors — heard it well up from the innermost depths of that damnable open sepulcher as I watched amorphous, necrophagous shadows dance beneath an accursed waning moon.

And this is what it said:

“You fool, Warren is DEAD!”

1920:

OUT of the CHRYSALIS.

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H.P. Lovecraft’s Lord Dunsany-inspired burst of literary energy carried him into 1920 with some of his most excellent early stories. It was quite clear that, although his early inspiration from the likes of Edgar Allan Poe and Ambrose Bierce had not been replaced, it had certainly been augmented. There was a new god in Lovecraft’s literary pantheon.

Although Lovecraft wrote a number of stories in 1920, those among them that were published that year went out in amateur-press

magazines such as *The United Amateur*, *Tryout*, and *Wolverine*. Some of them would, of course, be published later on in magazines that paid — for instance, “The Temple” would later grace the September 1925 issue of *Weird Tales* — but that sort of success was still in the future for Lovecraft.

In addition to “The Temple,” 1920 saw “The Terrible Old Man,” “The Tree,” “The Cats of Ulthar,” “Facts Concerning the Late Arthur Jermyn and his Family,” “From Beyond,” “Celephaïs,” “Nyarlathotep,” and “The Picture in the

House” roll off Lovecraft’s pen.

Something else happened in 1920 as well. The Hub Club, a Boston amateur-press organization, held its convention in July, and several of its members visited Lovecraft in Providence and talked him into going. Suddenly, Lovecraft found himself not just corresponding with kindred spirits, but kibitzing with them in real life as well — and the feeling of being a welcome and somewhat celebrated part of a community of like-minded souls was intoxicating for the reclusive and introverted writer. His deadpan humor and spot-on imitation of an 18th-century English gentleman was a big hit with this geeky crowd. Lovecraft had found a circle of accepting friends who admired and respected his wit and talents, as he admired and respected theirs. From then on, he was a regular at Hub Club events in Boston.

EX OBLIVIONE.

BY WARD PHILLIPS {PSEUDONYM};

700-WORD PROSE-POEM;

1920.

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We don't know exactly when this short, bleak prose-poem was written, beyond the fact that it was sometime in 1920.

It was published in the March 1921 issue of United Amateur under the pseudonym "Ward Phillips."

When the last days were upon me, and the ugly trifles of existence began to drive me to madness like the small drops of water that torturers let fall ceaselessly upon

one spot of their victim’s body, I loved the irradiate refuge of sleep. In my dreams I found a little of the beauty I had vainly sought in life, and wandered through old gardens and enchanted woods.

Once when the wind was soft and scented I heard the south calling, and sailed endlessly and languorously under strange stars.

Once when the gentle rain fell I glided in a barge down a sunless stream under the earth till I reached another world of purple twilight, iridescent arbors, and undying roses.

And once I walked through a

golden valley that led to shadowy groves and ruins, and ended in a mighty wall green with antique vines, and pierced by a little gate of bronze.

Many times I walked through that valley, and longer and longer would I pause in the spectral half-light where the giant trees squirmed and twisted grotesquely, and the grey ground stretched damply from trunk to trunk, sometimes disclosing the mould-stained stones of buried temples. And always the goal of my fancies was the mighty vine-grown wall with the little gate of bronze therein.

After a while, as the days of waking became less and less bearable from their greyness and sameness, I would often drift in opiate peace through the valley and the shadowy groves, and wonder how I might seize them for my eternal dwelling-place, so that I need no more crawl back to a dull world stript of interest and new colours. And as I looked upon the little gate in the mighty wall, I felt that beyond it lay a dream-country from which, once it was entered, there would be no return.

So each night in sleep I strove to find the hidden latch of the gate in the ivied antique wall, though it was exceedingly well hidden. And I would tell myself that the realm beyond the wall was not more lasting merely, but more lovely and radiant as well.

Then one night in the

dream-city of Zakarion I found a yellowed papyrus filled with the thoughts of dream-sages who dwelt of old in that city, and who were too wise ever to be born in the waking world. Therein were written many things concerning the world of dream, and among them was lore of a golden valley and a sacred grove with temples, and a high wall pierced by a little bronze gate. When I saw this lore, I knew that it touched on the scenes I had haunted, and I therefore read long in the yellowed papyrus.

Some of the dream-sages wrote gorgeously of the wonders beyond the irrepassable gate, but others told of horror and disappointment. I knew not which to believe, yet longed more and more to cross forever into the unknown land; for doubt and secrecy are the lure of lures, and no new horror can be more terrible than the daily torture of the commonplace. So when I learned of the drug which would unlock the gate and drive me through, I resolved to take it when next I awaked.

Last night I swallowed the drug and floated dreamily into the golden valley and the shadowy groves; and when I came this time to the antique wall, I saw that the small gate of bronze was ajar. From beyond came a glow that weirdly lit the giant twisted trees and the tops of the buried temples, and I drifted on songfully, expectant of the glories of the land from whence I should never return.

But as the gate swung wider and the sorcery of the drug and the dream pushed me through, I knew that all sights and glories were at an end; for in that new realm was neither land nor sea, but only the white void of unpeopled and illimitable space. So, happier than I had ever dared hope to be, I dissolved again into that native infinity of crystal oblivion from which the *dæmon* Life had called me for one brief and desolate hour.

The TERRIBLE OLD MAN.

1,100-WORD SHORT STORY;

1920.

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This diminutive short story introduces us for the first time to the fictional town of Kingsport. It is somewhat reminiscent of "The Street," in that it involves a horrible doom falling upon a group of suspicious and up-to-no-good foreigners, and although this time the foreigners are not Russian, it remains very much in the spirit of the post-war "Red Scare."

It was first published in the May 1920 issue of W. Paul Cook's amateur journal, The Vagrant.

It was the design of Angelo Ricci and Joe Czanek and Manuel Silva to call on the Terrible Old Man. This old man dwells all alone in a very ancient house on Water Street near the sea, and is reputed to be both exceedingly rich and exceedingly feeble; which forms a situation very attractive to men of the profession of Messrs. Ricci, Czanek, and Silva, for that profession was nothing less dignified than robbery.

The inhabitants of Kingsport

say and think many things about the Terrible Old Man which generally keep him safe from the attention of gentlemen like Mr. Ricci and his colleagues, despite the almost certain fact that he hides a fortune of indefinite magnitude somewhere about his musty and venerable abode. He is, in truth, a very strange person, believed to have been a captain of East India clipper ships in his day; so old that no one can remember when he was young, and so taciturn that few know his real name. Among the gnarled trees in the front yard of his aged and neglected place he maintains a strange collection of large stones, oddly grouped and painted so that they resemble the idols in some obscure Eastern temple. This collection frightens away most of the small boys who love to taunt the Terrible Old Man about his long white hair and beard, or to break the small-paned windows of his dwelling with wicked missiles; but there are other things which frighten the older and more curious folk who sometimes steal up to the house to peer in through the dusty panes. These folk say that on a table in a bare room on the ground floor are many peculiar bottles, in each a small piece of lead suspended pendulum-wise from a string. And they say that the Terrible Old Man talks to these bottles, addressing them by such names as Jack, Scar-Face, Long Tom, Spanish Joe, Peters, and Mate Ellis, and that whenever he speaks to a bottle the little lead pendulum

within makes certain definite vibrations as if in answer.

Those who have watched the tall, lean, Terrible Old Man in these peculiar conversations, do not watch him again. But Angelo Ricci and Joe Czanek and Manuel Silva were not of Kingsport blood; they were of that new and heterogeneous alien stock which lies outside the charmed circle of New England life and traditions, and they saw in the Terrible Old Man merely a tottering, almost helpless greybeard, who could not walk without the aid of his knotted cane, and whose thin, weak hands shook pitifully. They were really quite sorry in their way for the lonely, unpopular old fellow, whom everybody shunned, and at whom all the dogs barked singularly. But business is business, and to a robber whose soul is in his profession, there is a lure and a challenge about a very old and very feeble man who has no account at the bank, and who pays for his few necessities at the village store with Spanish gold and silver minted two centuries ago.

Messrs. Ricci, Czanek, and Silva selected the night of April 11th for their call. Mr. Ricci and Mr. Silva were to interview the poor old gentleman, whilst Mr. Czanek waited for them and their presumable metallic burden with a covered motor-car in Ship Street, by the gate in the tall rear wall of their host's grounds. Desire to avoid needless explanations in case of unexpected police intrusions prompted these

plans for a quiet and unostentatious departure.

As prearranged, the three adventurers started out separately in order to prevent any evil-minded suspicions afterward. Messrs. Ricci and Silva met in Water Street by the old man's front gate, and although they did not like the way the moon shone down upon the painted stones through the budding branches of the gnarled trees, they had more important things to think about than mere idle superstition. They feared it might be unpleasant work making the Terrible Old Man loquacious concerning his hoarded gold and silver, for aged sea-captains are notably stubborn and perverse. Still, he was very old and very feeble, and there were two visitors. Messrs. Ricci and Silva were experienced in the art of making unwilling persons voluble, and the screams of a weak and exceptionally venerable man can be easily muffled. So they moved up to the one lighted window and heard the Terrible Old Man talking childishly to his bottles with pendulums. Then they donned masks and knocked politely at the weather-stained oaken door.

Waiting seemed very long to Mr. Czanek as he fidgeted restlessly in the covered motor-car by the Terrible Old Man's back gate in Ship Street. He was more than ordinarily tender-hearted, and he did not like the hideous screams he

had heard in the ancient house just after the hour appointed for the deed. Had he not told his colleagues to be as gentle as possible with the pathetic old sea-captain? Very nervously he watched that narrow oaken gate in the high and ivy-clad stone wall. Frequently he consulted his watch, and wondered at the delay. Had the old man died before revealing where his treasure was hidden, and had a thorough search become necessary? Mr. Czanek did not like to wait so long in the dark in such a place. Then he sensed a soft tread or tapping on the walk inside the gate, heard a gentle fumbling at the rusty latch, and saw the narrow, heavy door swing inward. And in the pallid glow of the single dim street-lamp he strained his eyes to see what his colleagues had brought out of that sinister house which loomed so close behind. But when he looked, he did not see what he had expected; for his colleagues were not there at all, but only the Terrible Old Man leaning quietly on his knotted cane and smiling hideously. Mr. Czanek had never before noticed the colour of that man's eyes; now he saw that they were yellow.

Little things make considerable excitement in little towns, which is the reason that Kingsport people talked all that spring and summer about the three unidentifiable bodies,

horribly slashed as with many cutlasses, and horribly mangled as by the tread of many cruel boot-heels, which the tide washed in. And some people even spoke of things as trivial as the deserted motor-car found in Ship Street, or certain especially inhuman cries, probably of a stray animal or migratory bird, heard in the night by wakeful citizens. But in this idle village gossip the Terrible Old Man took no interest at all. He was by nature reserved, and when one is aged and feeble, one's reserve is doubly strong. Besides, so ancient a sea-captain must have witnessed scores of things much more stirring in the far-off days of his unremembered youth.

The TREE.

1,600-WORD SHORT STORY;

1920.

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This short story was finished in early- to mid-1920, but Lovecraft had been pondering the concept for over a year. It is sometimes listed among his Dunsany-influenced stories, and its prose style likely borrowed some of its cadence from the Irishman's work; but the plot predates Lovecraft's discovery of Dunsany.

*In later years Lovecraft repudiated *The Tree*, and listed it among his least favorite backlist titles; but it isn't clear why that is. Although short, it's a fine story, and it isn't just anyone who could make a story set in the ancient Greco-Roman world ring true, as this one unquestionably does.*

It was first published in the October 1921 issue of Charles W. "Tryout" Smith's famously poorly copy-edited amateur journal, Tryout.

On a verdant slope of Mount Mænalus, in Arcadia, there stands an olive grove about the ruins of a villa. Close by is a tomb, once beautiful with the sublimest sculptures, but now fallen into as great decay as the house. At one end of that tomb, its curious roots displacing the time-stained blocks of Pentelic

marble, grows an unnaturally large olive tree of oddly repellent shape; so like to some grotesque man, or death-distorted body of a man, that the country folk fear to pass it at night when the moon shines faintly through the crooked boughs. Mount Mænalus is a chosen haunt of dreaded Pan, whose queer companions are many, and simple swains believe that the tree must have some hideous kinship to these weird Panisci; but an old bee-keeper who lives in the neighbouring cottage told me a different story.

Many years ago, when the hill-side villa was new and resplendent, there dwelt within it the two sculptors Kalos and Musides. From Lydia to Neapolis the beauty of their work was praised, and none dared say that the one excelled the other in skill. The Hermes of Kalos stood in a marble shrine in Corinth, and the Pallas of Musides surmounted a pillar in Athens near the Parthenon. All men paid homage to Kalos and Musides, and marvelled that no shadow of artistic jealousy cooled the warmth of their brotherly friendship.

But though Kalos and Musides dwelt in unbroken harmony, their natures were not alike. Whilst Musides revelled by night amidst the urban gaities of Tegea, Kalos would remain at home; stealing away from the sight of his slaves into the cool recesses of the olive grove. There he would meditate upon the visions that filled his mind, and there devise

the forms of beauty which later became immortal in breathing marble. Idle folk, indeed, said that Kalos conversed with the spirits of the grove, and that his statues were but images of the fauns and dryads he met there for he patterned his work after no living model.

So famous were Kalos and Musides, that none wondered when the Tyrant of Syracuse sent to them deputies to speak of the costly statue of Tyche which he had planned for his city. Of great size and cunning workmanship must the statue be, for it was to form a wonder of nations and a goal of travellers. Exalted beyond thought would be he whose work should gain acceptance, and for this honour Kalos and Musides were invited to compete. Their brotherly love was well known, and the crafty Tyrant surmised that each, instead of concealing his work from the other, would offer aid and advice; this charity producing two images of unheard of beauty, the lovelier of which would eclipse even the dreams of poets.

With joy the sculptors hailed the Tyrant's offer, so that in the days that followed their slaves heard the ceaseless blows of chisels. Not from each other did Kalos and Musides conceal their work, but the sight was for them alone. Saving theirs, no eyes beheld the two divine figures released by skillful blows from the rough blocks that had imprisoned them since the world began.

At night, as of yore, Musides

sought the banquet halls of Tegea whilst Kalos wandered alone in the olive Grove. But as time passed, men observed a want of gaiety in the once sparkling Musides. It was strange, they said amongst themselves that depression should thus seize one with so great a chance to win art's loftiest reward. Many months passed yet in the sour face of Musides came nothing of the sharp expectancy which the situation should arouse.

Then one day Musides spoke of the illness of Kalos, after which none marvelled again at his sadness, since the sculptors' attachment was known to be deep and sacred. Subsequently many went to visit Kalos, and indeed noticed the pallor of his face; but there was about him a happy serenity which made his glance more magical than the glance of Musides who was clearly distracted with anxiety and who pushed aside all the slaves in his eagerness to feed and wait upon his friend with his own hands. Hidden behind heavy curtains stood the two unfinished figures of Tyche, little touched of late by the sick man and his faithful attendant.

As Kalos grew inexplicably weaker and weaker despite the ministrations of puzzled physicians and of his assiduous friend, he desired to be carried often to the grove which he so loved. There he would ask to be left alone, as if wishing to speak with unseen things. Musides ever granted his requests, though his eyes filled with visible

tears at the thought that Kalos should care more for the fauns and the dryads than for him. At last the end drew near, and Kalos discoursed of things beyond this life. Musides, weeping, promised him a sepulchre more lovely than the tomb of Mausolus; but Kalos bade him speak no more of marble glories. Only one wish now haunted the mind of the dying man; that twigs from certain olive trees in the grove be buried by his resting place — close to his head. And one night, sitting alone in the darkness of the olive grove, Kalos died. Beautiful beyond words was the marble sepulchre which stricken Musides carved for his beloved friend. None but Kalos himself could have fashioned such bas-reliefs, wherein were displayed all the splendours of Elysium. Nor did Musides fail to bury close to Kalos' head the olive twigs from the grove.

As the first violence of Musides' grief gave place to resignation, he laboured with diligence upon his figure of Tyche. All honour was now his, since the Tyrant of Syracuse would have the work of none save him or Kalos. His task proved a vent for his emotion and he toiled more steadily each day, shunning the gaities he once had relished. Meanwhile his evenings were spent beside the tomb of his friend, where a young olive tree had sprung up near the sleeper's head. So swift was the growth of this tree, and so strange was its form, that all who beheld it exclaimed in surprise; and

Musides seemed at once fascinated and repelled.

Three years after the death of Kalos, Musides despatched a messenger to the Tyrant, and it was whispered in the agora at Tegea that the mighty statue was finished. By this time the tree by the tomb had attained amazing proportions, exceeding all other trees of its kind, and sending out a singularly heavy branch above the apartment in which Musides laboured. As many visitors came to view the prodigious tree, as to admire the art of the sculptor, so that Musides was seldom alone. But he did not mind his multitude of guests; indeed, he seemed to dread being alone now that his absorbing work was done. The bleak mountain wind, sighing through the olive grove and the tomb-tree, had an uncanny way of forming vaguely articulate sounds.

The sky was dark on the evening that the Tyrant's emissaries came to Tegea. It was definitely known that they had come to bear away the great image of Tyche and bring eternal honour to Musides, so their reception by the proxenoi was of great warmth. As the night wore on a violent storm of wind broke over the crest of Mænalus, and the men from far Syracuse were glad that they rested snugly in the town. They talked of their illustrious Tyrant, and of the splendour of his capital and exulted in the glory of the statue which Musides had wrought for him. And then the men of Tegea spoke

of the goodness of Musides, and of his heavy grief for his friend and how not even the coming laurels of art could console him in the absence of Kalos, who might have worn those laurels instead. Of the tree which grew by the tomb, near the head of Kalos, they also spoke. The wind shrieked more horribly, and both the Syracusans and the Arcadians prayed to Aiolos.

In the sunshine of the morning the proxenoi led the Tyrant's messengers up the slope to the abode of the sculptor, but the night wind had done strange things. Slaves' cries ascended from a scene of desolation, and no more amidst the olive grove rose the gleaming colonnades of that vast hall wherein Musides had dreamed and toiled. Lone and shaken mourned the humble courts and the lower walls, for upon the sumptuous greater peristyle had fallen squarely the heavy overhanging bough of the strange new tree, reducing the stately poem in marble with odd completeness to a mound of unsightly ruins. Strangers and Tegeans stood aghast, looking from the wreckage to the great, sinister tree whose aspect was so weirdly human and whose roots reached so queerly into the sculptured sepulchre of Kalos. And their fear and dismay increased when they searched the fallen apartment, for of the gentle Musides, and of the marvellously fashioned image of Tyche, no trace could be discovered. Amidst such stupendous ruin only

chaos dwelt, and the representatives of two cities left disappointed; Syracusans that they had no statue to bear home, Tegeans that they had no artist to crown. However, the Syracusans obtained after a while a very splendid statue in Athens, and the Tegeans consoled themselves by erecting in the agora a marble temple commemorating the gifts, virtues, and brotherly piety of Musides.

But the olive grove still stands, as does the tree growing out of the tomb of Kalos, and the old bee-keeper told me that sometimes the boughs whisper to one another in the night wind, saying over and over again. "Oida! Oida! — I know! I know!"

The CATS of ULTHAR.

1,300-WORD SHORT STORY;

1920.

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It should come as no surprise that H.P. Lovecraft continued to cherish this story all his life, considering its subject matter. Lovecraft, although he never kept one of his own after childhood, loved cats.

This snack-size short story was written on June 14, 1920, and the influence of Lord Dunsany can be easily detected in it. It first saw print in Charles W. "Tryout" Smith's amateur journal, Tryout, in the November 1920 issue.

It is said that in Ulthar, which lies beyond the river Skai, no man may kill a cat; and this I can verily believe as I gaze upon him who sitteth purring before the fire. For the cat is cryptic, and close to strange things which men cannot see. He is the soul of antique Ægyptus, and bearer of tales from forgotten cities in Meroë and Ophir. He is the kin of the jungle's lords, and heir to the secrets of hoary and sinister Africa. The Sphinx is his cousin, and he speaks

her language; but he is more ancient than the Sphinx, and remembers that which she hath forgotten.

In Ulthar, before ever the burgesses forbade the killing of cats, there dwelt an old cotter and his wife who delighted to trap and slay the cats of their neighbors. Why they did this I know not; save that many hate the voice of the cat in the night, and take it ill that cats should run stealthily about yards and gardens at twilight. But whatever the reason, this old man and woman took pleasure in trapping and slaying every cat which came near to their hovel; and from some of the sounds heard after dark, many villagers fancied that the manner of slaying was exceedingly peculiar. But the villagers did not discuss such things with the old man and his wife; because of the habitual expression on the withered faces of the two, and because their cottage was so small and so darkly hidden under spreading oaks at the back of a neglected yard. In truth, much as the owners of cats hated these odd folk, they feared them more; and instead of berating them as brutal assassins, merely took care that no cherished pet or mouser should stray toward the remote hovel under the dark trees. When through some unavoidable oversight a cat was missed, and sounds heard after dark, the loser would lament impotently; or console himself by thanking Fate that it was not one of his children who had thus vanished. For the people of Ulthar were simple, and

knew not whence it is all cats first came.

One day a caravan of strange wanderers from the South entered the narrow cobbled streets of Ulthar. Dark wanderers they were, and unlike the other roving folk who passed through the village twice every year. In the market-place they told fortunes for silver, and bought gay beads from the merchants. What was the land of these wanderers none could tell; but it was seen that they were given to strange prayers, and that they had painted on the sides of their wagons strange figures with human bodies and the heads of cats, hawks, rams and lions. And the leader of the caravan wore a head-dress with two horns and a curious disk betwixt the horns.

There was in this singular caravan a little boy with no father or mother, but only a tiny black kitten to cherish. The plague had not been kind to him, yet had left him this small furry thing to mitigate his sorrow; and when one is very young, one can find great relief in the lively antics of a black kitten. So the boy whom the dark people called Menes smiled more often than he wept as he sat playing with his graceful kitten on the steps of an oddly painted wagon.

On the third morning of the wanderers' stay in Ulthar, Menes could not find his kitten; and as he sobbed aloud in the market-place certain villagers told him of the old man and his wife, and of sounds

heard in the night. And when he heard these things his sobbing gave place to meditation, and finally to prayer. He stretched out his arms toward the sun and prayed in a tongue no villager could understand; though indeed the villagers did not try very hard to understand, since their attention was mostly taken up by the sky and the odd shapes the clouds were assuming. It was very peculiar, but as the little boy uttered his petition there seemed to form overhead the shadowy, nebulous figures of exotic things; of hybrid creatures crowned with horn-flanked disks. Nature is full of such illusions to impress the imaginative.

That night the wanderers left Ulthar, and were never seen again. And the householders were troubled when they noticed that in all the village there was not a cat to be found. From each hearth the familiar cat had vanished; cats large and small, black, grey, striped, yellow and white. Old Kranon, the burgomaster, swore that the dark folk had taken the cats away in revenge for the killing of Menes' kitten; and cursed the caravan and the little boy. But Nith, the lean notary, declared that the old cotter and his wife were more likely persons to suspect; for their hatred of cats was notorious and increasingly bold. Still, no one durst complain to the sinister couple; even when little Atal, the innkeeper's son, vowed that he had at twilight seen all the cats of Ulthar in that accursed yard under the trees, pacing very

slowly and solemnly in a circle around the cottage, two abreast, as if in performance of some unheard-of rite of beasts. The villagers did not know how much to believe from so small a boy; and though they feared that the evil pair had charmed the cats to their death, they preferred not to chide the old cotter till they met him outside his dark and repellent yard.

So Ulthar went to sleep in vain anger; and when the people awakened at dawn — behold! every cat was back at his accustomed hearth! Large and small, black, grey, striped, yellow and white, none was missing. Very sleek and fat did the cats appear, and sonorous with purring content. The citizens talked with one another of the affair, and marveled not a little. Old Kranon again insisted that it was the dark folk who had taken them, since cats did not return alive from the cottage of the ancient man and his wife. But all agreed on one thing: that the refusal of all the cats to eat their portions of meat or drink their saucers of milk was exceedingly curious. And for two whole days the sleek, lazy cats of Ulthar would touch no food, but only doze by the fire or in the sun.

It was fully a week before the villagers noticed that no lights were appearing at dusk in the windows of the cottage under the trees. Then the lean Nith remarked that no one had seen the old man or his wife since the night the cats were away. In another week the burgomaster

decided to overcome his fears and call at the strangely silent dwelling as a matter of duty, though in so doing he was careful to take with him Shang the blacksmith and Thul the cutter of stone as witnesses. And when they had broken down the frail door they found only this: two cleanly picked human skeletons on the earthen floor, and a number of singular beetles crawling in the shadowy corners.

There was subsequently much talk among the burgesses of Ulthar. Zath, the coroner, disputed at length with Nith, the lean notary; and Kranon and Shang and Thul were overwhelmed with questions. Even little Atal, the innkeeper's son, was closely questioned and given a sweetmeat as reward. They talked of the old cotter and his wife, of the caravan of dark wanderers, of small Menes and his black kitten, of the prayer of Menes and of the sky during that prayer, of the doings of the cats on the night the caravan left, and of what was later found in the cottage under the dark trees in the repellent yard.

And in the end the burgesses passed that remarkable law which is told of by traders in Hatheg and discussed by travelers in Nir; namely, that in Ulthar no man may kill a cat.

The TEMPLE.

5,400-WORD SHORT STORY;

1920.

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Quite why H.P. Lovecraft decided to circle back around to the topic of the First World War in the summer of 1920 is not clear. Perhaps "The Temple" was a concept he developed during the war, two years earlier, and he simply never had the inclination or inspiration to develop it until now.

Regardless of the motivation, the result was a story that has been generally panned by critics and Lovecraft scholars, but actually has a lot to recommend it.

For one thing, it is written from a point of view hostile to the assumed sympathies of the readers: a cold-blooded

sea-wolf of a German U-boat commander. The commander is presented very unsympathetically; yet Lovecraft almost forces us to admire him as he marches bravely to his certain doom.

Furthermore, in the final few paragraphs, Lovecraft shows one of the signal characteristics of his work: a finely tuned instinct for just how much to tell, and how much to leave tantalizingly unrevealed, in the dénouement of a story.

Owing no doubt to its length, "The Temple" did not find a home in the amateur journals that were, in the early

1920s, *Lovecraft's only outlet*. It was, however, picked up later by editor Edwin Baird of *Weird Tales* magazine, and published in the September 1925 issue.

(Manuscript found on the coast of Yucatan)

On August 20, 1917, I, Karl Heinrich, Graf von Altberg-Ehrenstein, Lieutenant-Commander in the Imperial German Navy and in charge of the submarine *U-29*, deposit this bottle and record in the Atlantic Ocean at a point to me unknown but probably about N. Latitude 20 degrees, W. Longitude 35 degrees, where my ship lies disabled on the ocean floor. I do so because of my desire to set certain unusual facts before the public; a thing I shall not in all probability survive to accomplish in person, since the circumstances surrounding me are as menacing as they are extraordinary, and involve not only the hopeless crippling of the *U-29*, but the impairment of my iron German will in a manner most disastrous.

On the afternoon of June 18, as reported by wireless to the *U-61*, bound for Kiel, we torpedoed the British freighter *Victory*, New York to Liverpool, in N. Latitude 45 degrees 16 minutes, W. Longitude 28 degrees 34 minutes; permitting

the crew to leave in boats in order to obtain a good cinema view for the admiralty records. The ship sank quite picturesquely, bow first, the stem rising high out of the water whilst the hull shot down perpendicularly to the bottom of the sea. Our camera missed nothing, and I regret that so fine a reel of film should never reach Berlin. After that we sank the lifeboats with our guns and submerged.

When we rose to the surface about sunset, a seaman's body was found on the deck, hands gripping the railing in curious fashion. The poor fellow was young, rather dark, and very handsome; probably an Italian or Greek, and undoubtedly of the *Victory's* crew. He had evidently sought refuge on the very ship which had been forced to destroy his own — one more victim of the unjust war of aggression which the English pig-dogs are waging upon the Fatherland. Our men searched him for souvenirs, and found in his coat pocket a very odd bit of ivory carved to represent a youth's head crowned with laurel. My fellow-officer, Lieutenant Kienze, believed that the thing was of great age and artistic value, so took it from the men for himself. How it had ever come into the possession of a common sailor neither he nor I could imagine.

As the dead man was thrown overboard there occurred two incidents which created much disturbance amongst the crew. The fellow's eyes had been closed; but in the

dragging of his body to the rail they were jarred open, and many seemed to entertain a queer delusion that they gazed steadily and mockingly at Schmidt and Zimmer, who were bent over the corpse. Boatswain Müller, an elderly man who would have known better had he not been a superstitious Alsatian swine, became so excited by this impression that he watched the body in the water; and swore that after it sank a little it drew its limbs into a swimming position and sped away to the south under the waves. Kienze and I did not like these displays of peasant ignorance, and severely reprimanded the men, particularly Müller.

The next day a very troublesome situation was created by the indisposition of some of the crew. They were evidently suffering from the nervous strain of our long voyage, and had had bad dreams. Several seemed quite dazed and stupid; and after satisfying myself that they were not feigning their weakness, I excused them from their duties. The sea was rather rough, so we descended to a depth where the waves were less troublesome. Here we were comparatively calm, despite a somewhat puzzling southward current which we could not identify from our oceanographic charts. The moans of the sick men were decidedly annoying; but since they did not appear to demoralize the rest of the crew, we did not resort to extreme measures. It was our plan to remain

where we were and intercept the liner *Dacia*, mentioned in information from agents in New York.

In the early evening we rose to the surface, and found the sea less heavy. The smoke of a battleship was on the northern horizon, but our distance and ability to submerge made us safe. What worried us more was the talk of Boatswain Müller, which grew wilder as night came on. He was in a detestably childish state, and babbled of some illusion of dead bodies drifting past the undersea portholes; bodies which looked at him intensely, and which he recognized in spite of bloating as having seen dying during some of our victorious German exploits. And he said that the young man we had found and tossed overboard was their leader. This was very gruesome and abnormal, so we confined Müller in irons and had him soundly whipped. The men were not pleased at his punishment, but discipline was necessary. We also denied the request of a delegation headed by Seaman Zimmer, that the curious carved ivory head be cast into the sea.

On June 20, Seaman Bohin and Schmidt, who had been ill the day before, became violently insane. I regretted that no physician was included in our complement of officers, since German lives are precious; but the constant ravings of the two concerning a terrible curse were most subversive of discipline, so drastic steps were taken. The crew accepted the event in a sullen fashion, but it

seemed to quiet Müller; who thereafter gave us no trouble. In the evening we released him, and he went about his duties silently.

In the week that followed we were all very nervous, watching for the *Dacia*. The tension was aggravated by the disappearance of Müller and Zimmer, who undoubtedly committed suicide as a result of the fears which had seemed to harass them, though they were not observed in the act of jumping overboard. I was rather glad to be rid of Müller, for even his silence had unfavorably affected the crew. Everyone seemed inclined to be silent now, as though holding a secret fear. Many were ill, but none made a disturbance. Lieutenant Kienze chafed under the strain, and was annoyed by the merest trifle — such as the school of dolphins which gathered about the *U-29* in increasing numbers, and the growing intensity of that southward current which was not on our chart.

It at length became apparent that we had missed the *Dacia* altogether. Such failures are not uncommon, and we were more pleased than disappointed, since our return to Wilhelmshaven was now in order. At noon June 28 we turned northeastward, and despite some rather comical entanglements with the unusual masses of dolphins, were soon under way.

The explosion in the engine room at 2 a.m. was wholly a surprise. No defect in the machinery or carelessness in the men had been noticed,

yet without warning the ship was racked from end to end with a colossal shock. Lieutenant Kienze hurried to the engine room, finding the fuel-tank and most of the mechanism shattered, and Engineers Raabe and Schneider instantly killed. Our situation had suddenly become grave indeed; for though the chemical air regenerators were intact, and though we could use the devices for raising and submerging the ship and opening the hatches as long as compressed air and storage batteries might hold out, we were powerless to propel or guide the submarine. To seek rescue in the life-boats would be to deliver ourselves into the hands of enemies unreasonably embittered against our great German nation, and our wireless had failed ever since the *Victory* affair to put us in touch with a fellow U-boat of the Imperial Navy.

From the hour of the accident till July 2 we drifted constantly to the south, almost without plans and encountering no vessel. Dolphins still encircled the *U-29*, a somewhat remarkable circumstance considering the distance we had covered. On the morning of July 2 we sighted a warship flying American colours, and the men became very restless in their desire to surrender. Finally Lieutenant Menze had to shoot a seaman named Traube, who urged this un-German act with especial violence. This quieted the crew for the time, and we submerged unseen.

The next afternoon a dense flock

of sea-birds appeared from the south, and the ocean began to heave ominously. Closing our hatches, we awaited developments until we realized that we must either submerge or be swamped in the mounting waves. Our air pressure and electricity were diminishing, and we wished to avoid all unnecessary use of our slender mechanical resources; but in this case there was no choice. We did not descend far, and when after several hours the sea was calmer, we decided to return to the surface. Here, however, a new trouble developed; for the ship failed to respond to our direction in spite of all that the mechanics could do. As the men grew more frightened at this undersea imprisonment, some of them began to mutter again about Lieutenant Kienze's ivory image, but the sight of an automatic pistol calmed them. We kept the poor devils as busy as we could, tinkering at the machinery even when we knew it was useless.

Kienze and I usually slept at different times; and it was during my sleep, about 5 a.m., July 4, that the general mutiny broke loose. The six remaining pigs of seamen, suspecting that we were lost, had suddenly burst into a mad fury at our refusal to surrender to the Yankee battleship two days before, and were in a delirium of cursing and destruction. They roared like the animals they were, and broke instruments and furniture indiscriminately; screaming about such nonsense as

the curse of the ivory image and the dark dead youth who looked at them and swam away. Lieutenant Kienze seemed paralyzed and inefficient, as one might expect of a soft, womanish Rhinelander. I shot all six men, for it was necessary, and made sure that none remained alive.

We expelled the bodies through the double hatches and were alone in the *U-29*. Kienze seemed very nervous, and drank heavily. It was decided that we remain alive as long as possible, using the large stock of provisions and chemical supply of oxygen, none of which had suffered from the crazy antics of those swine-hound seamen. Our compasses, depth gauges, and other delicate instruments were ruined; so that henceforth our only reckoning would be guess work, based on our watches, the calendar, and our apparent drift as judged by any objects we might spy through the portholes or from the conning tower. Fortunately we had storage batteries still capable of long use, both for interior lighting and for the searchlight. We often cast a beam around the ship, but saw only dolphins, swimming parallel to our own drifting course. I was scientifically interested in those dolphins; for though the ordinary *Delphinus delphis* is a cetacean mammal, unable to subsist without air, I watched one of the swimmers closely for two hours, and did not see him alter his submerged condition.

With the passage of time Kienze and I decided that we were still

drifting south, meanwhile sinking deeper and deeper. We noted the marine fauna and flora, and read much on the subject in the books I had carried with me for spare moments. I could not help observing, however, the inferior scientific knowledge of my companion. His mind was not Prussian, but given to imaginings and speculations which have no value. The fact of our coming death affected him curiously, and he would frequently pray in remorse over the men, women, and children we had sent to the bottom; forgetting that all things are noble which serve the German state. After a time he became noticeably unbalanced, gazing for hours at his ivory image and weaving fanciful stories of the lost and forgotten things under the sea. Sometimes, as a psychological experiment, I would lead him on in the wanderings, and listen to his endless poetical quotations and tales of sunken ships. I was very sorry for him, for I dislike to see a German suffer; but he was not a good man to die with. For myself I was proud, knowing how the Fatherland would revere my memory and how my sons would be taught to be men like me.

On August 9, we espied the ocean floor, and sent a powerful beam from the searchlight over it. It was a vast undulating plain, mostly covered with seaweed, and strewn with the shells of small mollusks. Here and there were slimy objects of puzzling contour, draped with weeds and encrusted with barnacles,

which Kienze declared must be ancient ships lying in their graves. He was puzzled by one thing, a peak of solid matter, protruding above the oceanbed nearly four feet at its apex; about two feet thick, with flat sides and smooth upper surfaces which met at a very obtuse angle. I called the peak a bit of outcropping rock, but Kienze thought he saw carvings on it. After a while he began to shudder, and turned away from the scene, as if frightened; yet could give no explanation save that he was overcome with the vastness, darkness, remoteness, antiquity, and mystery of the oceanic abysses. His mind was tired, but I am always a German, and was quick to notice two things: that the *U-29* was standing the deep-sea pressure splendidly, and that the peculiar dolphins were still about us, even at a depth where the existence of high organisms is considered impossible by most naturalists. That I had previously overestimated our depth, I was sure; but none the less we must still have been deep enough to make these phenomena remarkable. Our southward speed, as gauged by the ocean floor, was about as I had estimated from the organisms passed at higher levels.

It was at 3:15 PM., August 12, that poor Kienze went wholly mad. He had been in the conning tower using the searchlight when I saw him bound into the library compartment where I sat reading, and his face at once betrayed him. I will repeat here what he said, underlining

the words he emphasized: "He is calling! He is calling! I hear him! We must go!" As he spoke he took his ivory image from the table, pocketed it, and seized my arm in an effort to drag me up the companionway to the deck. In a moment I understood that he meant to open the hatch and plunge with me into the water outside, a vagary of suicidal and homicidal mania for which I was scarcely prepared. As I hung back and attempted to soothe him he grew more violent, saying: "Come now — do not wait until later; it is better to repent and be forgiven than to defy and be condemned." Then I tried the opposite of the soothing plan, and told him he was mad — pitifully demented. But he was unmoved, and cried: "If I am mad, it is mercy. May the gods pity the man who in his callousness can remain sane to the hideous end! Come and be mad whilst he still calls with mercy!"

This outburst seemed to relieve a pressure in his brain; for as he finished he grew much milder, asking me to let him depart alone if I would not accompany him. My course at once became clear. He was a German, but only a Rhinelander and a commoner; and he was now a potentially dangerous madman. By complying with his suicidal request I could immediately free myself from one who was no longer a companion but a menace. I asked him to give me the ivory image before he went, but this request brought from him

such uncanny laughter that I did not repeat it. Then I asked him if he wished to leave any keepsake or lock of hair for his family in Germany in case I should be rescued, but again he gave me that strange laugh. So as he climbed the ladder I went to the levers and, allowing proper time-intervals, operated the machinery which sent him to his death. After I saw that he was no longer in the boat I threw the searchlight around the water in an effort to obtain a last glimpse of him since I wished to ascertain whether the water-pressure would flatten him as it theoretically should, or whether the body would be unaffected, like those extraordinary dolphins. I did not, however, succeed in finding my late companion, for the dolphins were massed thickly and obscuringly about the conning tower.

That evening I regretted that I had not taken the ivory image surreptitiously from poor Kienze's pocket as he left, for the memory of it fascinated me. I could not forget the youthful, beautiful head with its leafy crown, though I am not by nature an artist. I was also sorry that I had no one with whom to converse. Kienze, though not my mental equal, was much better than no one. I did not sleep well that night, and wondered exactly when the end would come. Surely, I had little enough chance of rescue.

The next day I ascended to the conning tower and commenced the customary searchlight explorations.

Northward the view was much the same as it had been all the four days since we had sighted the bottom, but I perceived that the drifting of the *U-29* was less rapid. As I swung the beam around to the south, I noticed that the ocean floor ahead fell away in a marked declivity, and bore curiously regular blocks of stone in certain places, disposed as if in accordance with definite patterns. The boat did not at once descend to match the greater ocean depth, so I was soon forced to adjust the searchlight to cast a sharply downward beam. Owing to the abruptness of the change a wire was disconnected, which necessitated a delay of many minutes for repairs; but at length the light streamed on again, flooding the marine valley below me.

I am not given to emotion of any kind, but my amazement was very great when I saw what lay revealed in that electrical glow. And yet as one reared in the best Kultur of Prussia, I should not have been amazed, for geology and tradition alike tell us of great transpositions in oceanic and continental areas. What I saw was an extended and elaborate array of ruined edifices; all of magnificent though unclassified architecture, and in various stages of preservation. Most appeared to be of marble, gleaming whitely in the rays of the searchlight, and the general plan was of a large city at the bottom of a narrow valley, with numerous isolated temples and villas on the steep slopes above. Roofs were

fallen and columns were broken, but there still remained an air of immemorally ancient splendor which nothing could efface.

Confronted at last with the Atlantis I had formerly deemed largely a myth, I was the most eager of explorers. At the bottom of that valley a river once had flowed; for as I examined the scene more closely I beheld the remains of stone and marble bridges and sea-walls, and terraces and embankments once verdant and beautiful. In my enthusiasm I became nearly as idiotic and sentimental as poor Kienze, and was very tardy in noticing that the southward current had ceased at last, allowing the *U-29* to settle slowly down upon the sunken city as an airplane settles upon a town of the upper earth. I was slow, too, in realizing that the school of unusual dolphins had vanished.

In about two hours the boat rested in a paved plaza close to the rocky wall of the valley. On one side I could view the entire city as it sloped from the plaza down to the old river-bank; on the other side, in startling proximity, I was confronted by the richly ornate and perfectly preserved facade of a great building, evidently a temple, hollowed from the solid rock. Of the original workmanship of this titanic thing I can only make conjectures. The facade, of immense magnitude, apparently covers a continuous hollow recess; for its windows are many and widely distributed. In the center yawns a

great open door, reached by an impressive flight of steps, and surrounded by exquisite carvings like the figures of Bacchanals in relief. Foremost of all are the great columns and friezes, both decorated with sculptures of inexpressible beauty; obviously portraying idealized pastoral scenes and processions of priests and priestesses bearing strange ceremonial devices in adoration of a radiant god. The art is of the most phenomenal perfection, largely Hellenic in idea, yet strangely individual. It imparts an impression of terrible antiquity, as though it were the remotest rather than the immediate ancestor of Greek art. Nor can I doubt that every detail of this massive product was fashioned from the virgin hillside rock of our planet. It is palpably a part of the valley wall, though how the vast interior was ever excavated I cannot imagine. Perhaps a cavern or series of caverns furnished the nucleus. Neither age nor submersion has corroded the pristine grandeur of this awful fane — for fane indeed it must be — and today after thousands of years it rests untarnished and inviolate in the endless night and silence of an ocean-chasm.

I cannot reckon the number of hours I spent in gazing at the sunken city with its buildings, arches, statues, and bridges, and the colossal temple with its beauty and mystery. Though I knew that death was near, my curiosity was consuming; and I threw the searchlight beam about in eager

quest. The shaft of light permitted me to learn many details, but refused to show anything within the gaping door of the rock-hewn temple; and after a time I turned off the current, conscious of the need of conserving power. The rays were now perceptibly dimmer than they had been during the weeks of drifting. And as if sharpened by the coming deprivation of light, my desire to explore the watery secrets grew. I, a German, should be the first to tread those eon-forgotten ways!

I produced and examined a deep-sea diving suit of jointed metal, and experimented with the portable light and air regenerator. Though I should have trouble in managing the double hatches alone, I believed I could overcome all obstacles with my scientific skill and actually walk about the dead city in person.

On August 16 I effected an exit from the *U-29*, and laboriously made my way through the ruined and mud-choked streets to the ancient river. I found no skeletons or other human remains, but gleaned a wealth of archæological lore from sculptures and coins. Of this I cannot now speak save to utter my awe at a culture in the full noon of glory when cave-dwellers roamed Europe and the Nile flowed unwatched to the sea. Others, guided by this manuscript if it shall ever be found, must unfold the mysteries at which I can only hint. I returned to the boat as my electric batteries grew feeble, resolved to

explore the rock temple on the following day.

On the 17th, as my impulse to search out the mystery of the temple waxed still more insistent, a great disappointment befell me; for I found that the materials needed to replenish the portable light had perished in the mutiny of those pigs in July. My rage was unbounded, yet my German sense forbade me to venture unprepared into an utterly black interior which might prove the lair of some indescribable marine monster or a labyrinth of passages from whose windings I could never extricate myself. All I could do was to turn on the waning searchlight of the *U-29*, and with its aid walk up the temple steps and study the exterior carvings. The shaft of light entered the door at an upward angle, and I peered in to see if I could glimpse anything, but all in vain. Not even the roof was visible; and though I took a step or two inside after testing the floor with a staff, I dared not go farther. Moreover, for the first time in my life I experienced the emotion of dread. I began to realize how some of poor Kienze's moods had arisen, for as the temple drew me more and more, I feared its aqueous abysses with a blind and mounting terror. Returning to the submarine, I turned off the lights and sat thinking in the dark. Electricity must now be saved for emergencies.

Saturday the 18th I spent in total darkness, tormented by

thoughts and memories that threatened to overcome my German will. Kienze had gone mad and perished before reaching this sinister remnant of a past unwholesomely remote, and had advised me to go with him. Was, indeed, Fate preserving my reason only to draw me irresistibly to an end more horrible and unthinkable than any man has dreamed of? Clearly, my nerves were sorely taxed, and I must cast off these impressions of weaker men.

I could not sleep Saturday night, and turned on the lights regardless of the future. It was annoying that the electricity should not last out the air and provisions. I revived my thoughts of euthanasia, and examined my automatic pistol. Toward morning I must have dropped asleep with the lights on, for I awoke in darkness yesterday afternoon to find the batteries dead. I struck several matches in succession, and desperately regretted the improvidence which had caused us long ago to use up the few candles we carried.

After the fading of the last match I dared to waste, I sat very quietly without a light. As I considered the inevitable end my mind ran over preceding events, and developed a hitherto dormant impression which would have caused a weaker and more superstitious man to shudder. The head of the radiant god in the sculptures on the rock temple is the same as that carved bit of ivory which the dead sailor brought from the sea and which

poor Kienze carried back into the sea.

I was a little dazed by this coincidence, but did not become terrified. It is only the inferior thinker who hastens to explain the singular and the complex by the primitive shortcut of supernaturalism. The coincidence was strange, but I was too sound a reasoner to connect circumstances which admit of no logical connection, or to associate in any uncanny fashion the disastrous events which had led from the Victory affair to my present plight. Feeling the need of more rest, I took a sedative and secured some more sleep. My nervous condition was reflected in my dreams, for I seemed to hear the cries of drowning persons, and to see dead faces pressing against the portholes of the boat. And among the dead faces was the living, mocking face of the youth with the ivory image.

I must be careful how I record my awakening today, for I am unstrung, and much hallucination is necessarily mixed with fact. Psychologically my case is most interesting, and I regret that it cannot be observed scientifically by a competent German authority. Upon opening my eyes my first sensation was an overmastering desire to visit the rock temple; a desire which grew every instant, yet which I automatically sought to resist through some emotion of fear which operated in the reverse direction. Next there came to me the

impression of light amidst the darkness of dead batteries, and I seemed to see a sort of phosphorescent glow in the water through the porthole which opened toward the temple. This aroused my curiosity, for I knew of no deep-sea organism capable of emitting such luminosity.

But before I could investigate there came a third impression which because of its irrationality caused me to doubt the objectivity of anything my senses might record. It was an aural delusion; a sensation of rhythmic, melodic sound as of some wild yet beautiful chant or choral hymn, coming from the outside through the absolutely sound-proof hull of the *U-29*. Convinced of my psychological and nervous abnormality, I lighted some matches and poured a stiff dose of sodium bromide solution, which seemed to calm me to the extent of dispelling the illusion of sound. But the phosphorescence remained, and I had difficulty in repressing a childish impulse to go to the porthole and seek its source. It was horribly realistic, and I could soon distinguish by its aid the familiar objects around me, as well as the empty sodium bromide glass of which I had had no former visual impression in its present location. This last circumstance made me ponder, and I crossed the room and touched the glass. It was indeed in the place where I had seemed to see it. Now I knew that the light was either real or part of an hallucination

so fixed and consistent that I could not hope to dispel it, so abandoning all resistance I ascended to the conning tower to look for the luminous agency. Might it not actually be another U-boat, offering possibilities of rescue?

It is well that the reader accept nothing which follows as objective truth, for since the events transcend natural law, they are necessarily the subjective and unreal creations of my overtaxed mind. When I attained the conning tower I found the sea in general far less luminous than I had expected. There was no animal or vegetable phosphorescence about, and the city that sloped down to the river was invisible in blackness. What I did see was not spectacular, not grotesque or terrifying, yet it removed my last vestige of trust in my consciousness. For the door and windows of the undersea temple hewn from the rocky hill were vividly aglow with a flickering radiance, as from a mighty altar-flame far within.

Later incidents are chaotic. As I stared at the uncannily lighted door and windows, I became subject to the most extravagant visions—visions so extravagant that I cannot even relate them. I fancied that I discerned objects in the temple; objects both stationary and moving; and seemed to hear again the unreal chant that had floated to me when first I awakened. And over all rose thoughts and fears which centered in the youth from the sea and the ivory image whose carving was duplicated on the

frieze and columns of the temple before me. I thought of poor Kienze, and wondered where his body rested with the image he had carried back into the sea. He had warned me of something, and I had not heeded—but he was a soft-headed Rhinelander who went mad at troubles a Prussian could bear with ease.

The rest is very simple. My impulse to visit and enter the temple has now become an inexplicable and imperious command which ultimately cannot be denied. My own German will no longer controls my acts, and volition is henceforward possible only in minor matters. Such madness it was which drove Kienze to his death, bare-headed and unprotected in the ocean; but I am a Prussian and a man of sense, and will use to the last what little will I have. When first I saw that I must go, I prepared my diving suit, helmet, and air regenerator for instant donning, and immediately commenced to write this hurried chronicle in the hope that it may some day reach the world. I shall seal the manuscript in a bottle and entrust it to the sea as I leave the *U-29* for ever.

I have no fear, not even from the prophecies of the madman Kienze. What I have seen cannot be true, and I know that this madness of my own will at most lead only to suffocation when my air is gone. The light in the temple is a sheer delusion, and I shall die calmly like a German, in the black and forgotten depths. This demoniac laughter which I hear as

I write comes only from my own weakening brain. So I will carefully don my suit and walk boldly up the steps into the primal shrine, that silent secret of unfathomed waters and uncounted years.

FACTS *Concerning the* LATE ARTHUR JERMYN *and his* FAMILY.

3,700-WORD SHORT STORY;
1920.

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This mid-size short story is one of the most polarizing titles in Lovecraft's canon. But those who detest it and those who admire it generally agree that it is a competent and chilling tale — the more so because it never spells out its culminating horror in words.

Modern readers tend to find the basic concept of "Arthur Jermyn" awkward, because it is, at its basis, grounded in fears of miscegenation. In this case, though, the miscegenation is not what used to be called "race-mixing" in the benighted Jim Crow days of the post-Civil-War South — but, rather, a more primal sort of miscegenation,

what one might call "species-mixing." Lovecraft would later expand on this theme, far more effectively, in The Shadow over Innsmouth.

"Facts Concerning the Late Arthur Jermyn and his Family" was written late in the summer of 1920, shortly after Lovecraft helped Anna Helen Crofts with "Poetry and the Gods." It was first published as a two-part serial in Horace L. Lawson's amateur journal, Wolverine.

I.

Life is a hideous thing, and from the background behind what we know of it peer dæmoniacal hints of truth which make it sometimes a thousandfold more hideous. Science, already oppressive with its shocking revelations, will perhaps be the ultimate exterminator of our human species — if separate species we be — for its reserve of unguessed horrors could never be borne by mortal brains if loosed upon the world. If we knew what we are, we should do as Sir Arthur Jermyn did; and Arthur Jermyn soaked himself in oil and set fire to his clothing one night. No one placed the charred fragments in an urn or set a memorial to him who had been; for certain papers and a certain boxed object were found which made men wish to forget. Some who knew him do not admit that he ever existed.

Arthur Jermyn went out on the moor and burned himself after seeing the boxed object which had come from Africa. It was this object, and not his peculiar personal appearance, which made him end his life. Many would have disliked to live if possessed of the peculiar features of Arthur Jermyn, but he had been a poet and scholar and had not minded. Learning was in his blood, for his great-grandfather, Sir Robert

Jermyn, Bt., had been an anthropologist of note, whilst his great-great-great-grandfather, Sir Wade Jermyn, was one of the earliest explorers of the Congo region, and had written eruditely of its tribes, animals, and supposed antiquities. Indeed, old Sir Wade had possessed an intellectual zeal amounting almost to a mania; his bizarre conjectures on a prehistoric white Congolese civilisation earning him much ridicule when his book, *Observation on the Several Parts of Africa*, was published. In 1765 this fearless explorer had been placed in a madhouse at Huntingdon.

Madness was in all the Jermyns, and people were glad there were not many of them. The line put forth no branches, and Arthur was the last of it. If he had not been, one can not say what he would have done when the object came. The Jermyns never seemed to look quite right — something was amiss, though Arthur was the worst, and the old family portraits in Jermyn House showed fine faces enough before Sir Wade's time. Certainly, the madness began with Sir Wade, whose wild stories of Africa were at once the delight and terror of his few friends. It showed in his collection of trophies and specimens, which were not such as a normal man would accumulate and preserve, and appeared strikingly in the Oriental seclusion in which he kept his wife. The latter, he had said, was the daughter of a Portuguese trader whom he had met in Africa; and did not like English ways. She,

with an infant son born in Africa, had accompanied him back from the second and longest of his trips, and had gone with him on the third and last, never returning. No one had ever seen her closely, not even the servants; for her disposition had been violent and singular. During her brief stay at Jermyn House she occupied a remote wing, and was waited on by her husband alone. Sir Wade was, indeed, most peculiar in his solicitude for his family; for when he returned to Africa he would permit no one to care for his young son save a loathsome black woman from Guinea. Upon coming back, after the death of Lady Jermyn, he himself assumed complete care of the boy.

But it was the talk of Sir Wade, especially when in his cups, which chiefly led his friends to deem him mad. In a rational age like the eighteenth century it was unwise for a man of learning to talk about wild sights and strange scenes under a Congo moon; of the gigantic walls and pillars of a forgotten city, crumbling and vine-grown, and of damp, silent, stone steps leading interminably down into the darkness of abysmal treasure-vaults and inconceivable catacombs. Especially was it unwise to rave of the living things that might haunt such a place; of creatures half of the jungle and half of the impiously aged city — fabulous creatures which even a Pliny might describe with scepticism; things that might have sprung up after the great apes had overrun the

dying city with the walls and the pillars, the vaults and the weird carvings. Yet after he came home for the last time Sir Wade would speak of such matters with a shudderingly uncanny zest, mostly after his third glass at the Knight's Head; boasting of what he had found in the jungle and of how he had dwelt among terrible ruins known only to him. And finally he had spoken of the living things in such a manner that he was taken to the madhouse. He had shown little regret when shut into the barred room at Huntingdon, for his mind moved curiously. Ever since his son had commenced to grow out of infancy, he had liked his home less and less, till at last he had seemed to dread it. The Knight's Head had been his headquarters, and when he was confined he expressed some vague gratitude as if for protection. Three years later he died.

Wade Jermyn's son Philip was a highly peculiar person. Despite a strong physical resemblance to his father, his appearance and conduct were in many particulars so coarse that he was universally shunned. Though he did not inherit the madness which was feared by some, he was densely stupid and given to brief periods of uncontrollable violence. In frame he was small, but intensely powerful, and was of incredible agility. Twelve years after succeeding to his title he married the daughter of his gamekeeper, a person said to be of gypsy extraction, but before his son was born joined

the navy as a common sailor, completing the general disgust which his habits and misalliance had begun. After the close of the American war he was heard of as sailor on a merchantman in the African trade, having a kind of reputation for feats of strength and climbing, but finally disappearing one night as his ship lay off the Congo coast.

In the son of Sir Philip Jermyn the now accepted family peculiarity took a strange and fatal turn. Tall and fairly handsome, with a sort of weird Eastern grace despite certain slight oddities of proportion, Robert Jermyn began life as a scholar and investigator. It was he who first studied scientifically the vast collection of relics which his mad grandfather had brought from Africa, and who made the family name as celebrated in ethnology as in exploration. In 1815 Sir Robert married a daughter of the seventh Viscount Broughtholme and was subsequently blessed with three children, the eldest and youngest of whom were never publicly seen on account of deformities in mind and body. Saddened by these family misfortunes, the scientist sought relief in work, and made two long expeditions in the interior of Africa. In 1849 his second son, Nevil, a singularly repellent person who seemed to combine the surliness of Philip Jermyn with the hauteur of the Broughtholmes, ran away with a vulgar dancer, but was pardoned upon his return in the

following year. He came back to Jermyn House a widower with an infant son, Alfred, who was one day to be the father of Arthur Jermyn.

Friends said that it was this series of griefs which unhinged the mind of Sir Robert Jermyn, yet it was probably merely a bit of African folklore which caused the disaster. The elderly scholar had been collecting legends of the Onga tribes near the field of his grandfather's and his own explorations, hoping in some way to account for Sir Wade's wild tales of a lost city peopled by strange hybrid creatures. A certain consistency in the strange papers of his ancestor suggested that the madman's imagination might have been stimulated by native myths. On October 19, 1852, the explorer Samuel Seaton called at Jermyn House with a manuscript of notes collected among the Ongas, believing that certain legends of a gray city of white apes ruled by a white god might prove valuable to the ethnologist. In his conversation he probably supplied many additional details; the nature of which will never be known, since a hideous series of tragedies suddenly burst into being. When Sir Robert Jermyn emerged from his library he left behind the strangled corpse of the explorer, and before he could be restrained, had put an end to all three of his children; the two who were never seen, and the son who had run away. Nevil Jermyn died in the successful defence of his own two-year-old son, who had

apparently been included in the old man's madly murderous scheme. Sir Robert himself, after repeated attempts at suicide and a stubborn refusal to utter an articulate sound, died of apoplexy in the second year of his confinement.

Sir Alfred Jermyn was a baronet before his fourth birthday, but his tastes never matched his title. At twenty he had joined a band of music-hall performers, and at thirty-six had deserted his wife and child to travel with an itinerant American circus. His end was very revolting. Among the animals in the exhibition with which he travelled was a huge bull gorilla of lighter colour than the average; a surprisingly tractable beast of much popularity with the performers. With this gorilla Alfred Jermyn was singularly fascinated, and on many occasions the two would eye each other for long periods through the intervening bars. Eventually Jermyn asked and obtained permission to train the animal, astonishing audiences and fellow performers alike with his success. One morning in Chicago, as the gorilla and Alfred Jermyn were rehearsing an exceedingly clever boxing match, the former delivered a blow of more than the usual force, hurting both the body and the dignity of the amateur trainer. Of what followed, members of "The Greatest Show On Earth" do not like to speak. They did not expect to hear Sir Alfred Jermyn emit a shrill, inhuman scream, or to see him seize

his clumsy antagonist with both hands, dash it to the floor of the cage, and bite fiendishly at its hairy throat. The gorilla was off its guard, but not for long, and before anything could be done by the regular trainer, the body which had belonged to a baronet was past recognition.

II.

Arthur Jermyn was the son of Sir Alfred Jermyn and a music-hall singer of unknown origin. When the husband and father deserted his family, the mother took the child to Jermyn House, where there was none left to object to her presence. She was not without notions of what a nobleman's dignity should be, and saw to it that her son received the best education which limited money could provide. The family resources were now sadly slender, and Jermyn House had fallen into woeful disrepair, but young Arthur loved the old edifice and all its contents. He was not like any other Jermyn who had ever lived, for he was a poet and a dreamer. Some of the neighbouring families who had heard tales of old Sir Wade Jermyn's unseen Portuguese wife declared that her Latin blood must be showing itself; but most persons merely sneered at his sensitiveness to beauty, attributing it to his music-hall mother, who was socially unrecognised. The poetic delicacy of Arthur

Jermyn was the more remarkable because of his uncouth personal appearance. Most of the Jermyns had possessed a subtly odd and repellent cast, but Arthur's case was very striking. It is hard to say just what he resembled, but his expression, his facial angle, and the length of his arms gave a thrill of repulsion to those who met him for the first time.

It was the mind and character of Arthur Jermyn which atoned for his aspect. Gifted and learned, he took highest honours at Oxford and seemed likely to redeem the intellectual fame of his family. Though of poetic rather than scientific temperament, he planned to continue the work of his forefathers in African ethnology and antiquities, utilising the truly wonderful though strange collection of Sir Wade. With his fanciful mind he thought often of the prehistoric civilisation in which the mad explorer had so implicitly believed, and would weave tale after tale about the silent jungle city mentioned in the latter's wilder notes and paragraphs. For the nebulous utterances concerning a nameless, unsuspected race of jungle hybrids he had a peculiar feeling of mingled terror and attraction, speculating on the possible basis of such a fancy, and seeking to obtain light among the more recent data gleaned by his great-grandfather and Samuel Seaton amongst the Ongas.

In 1911, after the death of his mother, Sir Arthur Jermyn

determined to pursue his investigations to the utmost extent. Selling a portion of his estate to obtain the requisite money, he outfitted an expedition and sailed for the Congo. Arranging with the Belgian authorities for a party of guides, he spent a year in the Onga and Kahn country, finding data beyond the highest of his expectations. Among the Kaliris was an aged chief called Mwanu, who possessed not only a highly retentive memory, but a singular degree of intelligence and interest in old legends. This ancient confirmed every tale which Jermyn had heard, adding his own account of the stone city and the white apes as it had been told to him.

According to Mwanu, the gray city and the hybrid creatures were no more, having been annihilated by the warlike N'bangus many years ago. This tribe, after destroying most of the edifices and killing the live beings, had carried off the stuffed goddess which had been the object of their quest; the white ape-goddess which the strange beings worshipped, and which was held by Congo tradition to be the form of one who had reigned as a princess among these beings. Just what the white apelike creatures could have been, Mwanu had no idea, but he thought they were the builders of the ruined city. Jermyn could form no conjecture, but by close questioning obtained a very picturesque legend of the stuffed goddess.

The ape-princess, it was said,

became the consort of a great white god who had come out of the West. For a long time they had reigned over the city together, but when they had a son, all three went away. Later the god and princess had returned, and upon the death of the princess her divine husband had mummified the body and enshrined it in a vast house of stone, where it was worshipped. Then he departed alone. The legend here seemed to present three variants. According to one story, nothing further happened save that the stuffed goddess became a symbol of supremacy for whatever tribe might possess it. It was for this reason that the N'bangus carried it off. A second story told of a god's return and death at the feet of his enshrined wife. A third told of the return of the son, grown to manhood — or apehood or godhood, as the case might be — yet unconscious of his identity. Surely the imaginative blacks had made the most of whatever events might lie behind the extravagant legendry.

Of the reality of the jungle city described by old Sir Wade, Arthur Jermyn had no further doubt; and was hardly astonished when early in 1912 he came upon what was left of it. Its size must have been exaggerated, yet the stones lying about proved that it was no mere Negro village. Unfortunately no carvings could be found, and the small size of the expedition prevented operations toward clearing the one visible passageway that seemed to lead

down into the system of vaults which Sir Wade had mentioned. The white apes and the stuffed goddess were discussed with all the native chiefs of the region, but it remained for a European to improve on the data offered by old Mwanu. M. Verhaeren, Belgian agent at a trading-post on the Congo, believed that he could not only locate but obtain the stuffed goddess, of which he had vaguely heard; since the once mighty N'bangus were now the submissive servants of King Albert's government, and with but little persuasion could be induced to part with the gruesome deity they had carried off. When Jermyn sailed for England, therefore, it was with the exultant probability that he would within a few months receive a priceless ethnological relic confirming the wildest of his great-great-grandfather's narratives — that is, the wildest which he had ever heard. Countrymen near Jermyn House had perhaps heard wilder tales handed down from ancestors who had listened to Sir Wade around the tables of the Knight's Head.

Arthur Jermyn waited very patiently for the expected box from M. Verhaeren, meanwhile studying with increased diligence the manuscripts left by his mad ancestor. He began to feel closely akin to Sir Wade, and to seek relics of the latter's personal life in England as well as of his African exploits. Oral accounts of the mysterious and secluded wife had been numerous, but no tangible

relic of her stay at Jermyn House remained. Jermyn wondered what circumstance had prompted or permitted such an effacement, and decided that the husband's insanity was the prime cause. His great-great-great-grandmother, he recalled, was said to have been the daughter of a Portuguese trader in Africa. No doubt her practical heritage and superficial knowledge of the Dark Continent had caused her to flout Sir Wade's tales of the interior, a thing which such a man would not be likely to forgive. She had died in Africa, perhaps dragged thither by a husband determined to prove what he had told. But as Jermyn indulged in these reflections he could not but smile at their futility, a century and a half after the death of both his strange progenitors.

In June, 1913, a letter arrived from M. Verhaeren, telling of the finding of the stuffed goddess. It was, the Belgian averred, a most extraordinary object; an object quite beyond the power of a layman to classify. Whether it was human or simian only a scientist could determine, and the process of determination would be greatly hampered by its imperfect condition. Time and the Congo climate are not kind to mummies; especially when their preparation is as amateurish as seemed to be the case here. Around the creature's neck had been found a golden chain bearing an empty locket on which were armorial designs; no doubt some hapless

traveller's keepsake, taken by the N'bangus and hung upon the goddess as a charm. In commenting on the contour of the mummy's face, M. Verhaeren suggested a whimsical comparison; or rather, expressed a humorous wonder just how it would strike his corespondent, but was too much interested scientifically to waste many words in levity. The stuffed goddess, he wrote, would arrive duly packed about a month after receipt of the letter.

The boxed object was delivered at Jermyn House on the afternoon of August 3, 1913, being conveyed immediately to the large chamber which housed the collection of African specimens as arranged by Sir Robert and Arthur. What ensued can best be gathered from the tales of servants and from things and papers later examined. Of the various tales, that of aged Soames, the family butler, is most ample and coherent. According to this trustworthy man, Sir Arthur Jermyn dismissed everyone from the room before opening the box, though the instant sound of hammer and chisel showed that he did not delay the operation. Nothing was heard for some time; just how long Soames cannot exactly estimate, but it was certainly less than a quarter of an hour later that the horrible scream, undoubtedly in Jermyn's voice, was heard. Immediately afterward Jermyn emerged from the room, rushing frantically toward the front of the house as if pursued by some hideous

enemy. The expression on his face, a face ghastly enough in repose, was beyond description. When near the front door he seemed to think of something, and turned back in his flight, finally disappearing down the stairs to the cellar. The servants were utterly dumbfounded, and watched at the head of the stairs, but their master did not return. A smell of oil was all that came up from the regions below. After dark a rattling was heard at the door leading from the cellar into the courtyard; and a stable-boy saw Arthur Jermyn, glistening from head to foot with oil and redolent of that fluid, steal furtively out and vanish on the black moor surrounding the house. Then, in an exaltation of supreme horror, everyone saw the end. A spark appeared on the moor, a flame arose, and a pillar of human fire reached to the heavens. The house of Jermyn no longer existed.

The reason why Arthur Jermyn's charred fragments were not collected and buried lies in what was found afterward, principally the thing in the box. The stuffed goddess was a nauseous sight, withered and eaten away, but it was clearly a mummified white ape of some unknown species, less hairy than any recorded variety, and infinitely nearer mankind—quite shockingly so. Detailed description would be rather unpleasant, but two salient particulars must be told, for they fit in revoltingly with certain notes of Sir Wade Jermyn's African expeditions

and with the Congolese legends of the white god and the ape-princess. The two particulars in question are these: the arms on the golden locket about the creature's neck were the Jermyn arms, and the jocose suggestion of M. Verhaeren about certain resemblance as connected with the shrivelled face applied with vivid, ghastly, and unnatural horror to none other than the sensitive Arthur Jermyn, great-great-great-grandson of Sir Wade Jermyn and an unknown wife. Members of the Royal Anthropological Institute burned the thing and threw the locket into a well, and some of them do not admit that Arthur Jermyn ever existed.

CELEPHAÏS.

2,500-WORD SHORT STORY;

1920.

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This dreamy, bittersweet short story (or, perhaps, long prose-poem) is one of the most admired of Lovecraft's Lord Dunsany-inspired stories. It is hard not to contemplate the parallels between Kuranès and his author, and to wonder how much autobiographical influence there is in this story.

"Celephaïs" was written in early November 1920, and published in the May 1922 issue of Sonia Haft Greene's amateur journal, The Rainbow.

In a dream Kuranès saw the city in the valley, and the seacoast beyond, and the snowy peak overlooking the sea, and the gaily painted galleys that sail out of the harbour toward distant regions where the sea meets the sky. In a dream it was also that he came by his name of Kuranès, for when awake he was called by another name.

Perhaps it was natural for him to dream a new name; for he was the last of his family, and alone among

the indifferent millions of London, so there were not many to speak to him and to remind him who he had been. His money and lands were gone, and he did not care for the ways of the people about him, but preferred to dream and write of his dreams. What he wrote was laughed at by those to whom he showed it, so that after a time he kept his writings to himself, and finally ceased to write.

The more he withdrew from the world about him, the more wonderful became his dreams; and it would have been quite futile to try to describe them on paper. Kuranès was not modern, and did not think like others who wrote. Whilst they strove to strip from life its embroidered robes of myth and to show in naked ugliness the foul thing that is reality, Kuranès sought for beauty alone. When truth and experience failed to reveal it, he sought it in fancy and illusion, and found it on his very doorstep, amid the nebulous memories of childhood tales and dreams.

There are not many persons who know what wonders are opened to them in the stories and visions of their youth; for when as children we listen and dream, we think but half-formed thoughts, and when as men we try to remember, we are dulled and prosaic with the poison of life. But some of us awake in the night with strange phantasms of enchanted hills and gardens, of fountains that sing in the sun, of golden cliffs overhanging murmuring seas, of plains

that stretch down to sleeping cities of bronze and stone, and of shadowy companies of heroes that ride caparisoned white horses along the edges of thick forests; and then we know that we have looked back through the ivory gates into that world of wonder which was ours before we were wise and unhappy.

Kuranès came very suddenly upon his old world of childhood. He had been dreaming of the house where he had been born; the great stone house covered with ivy, where thirteen generations of his ancestors had lived, and where he had hoped to die. It was moonlight, and he had stolen out into the fragrant summer night, through the gardens, down the terraces, past the great oaks of the park, and along the long white road to the village. The village seemed very old, eaten away at the edge like the moon which had commenced to wane, and Kuranès wondered whether the peaked roofs of the small houses hid sleep or death. In the streets were spears of long grass, and the window-panes on either side broken or filmily staring. Kuranès had not lingered, but had plodded on as though summoned toward some goal. He dared not disobey the summons for fear it might prove an illusion like the urges and aspirations of waking life, which do not lead to any goal. Then he had been drawn down a lane that led off from the village street toward the channel cliffs, and had come to the end of things, to

the precipice and the abyss where all the village and all the world fell abruptly into the unechoing emptiness of infinity, and where even the sky ahead was empty and unlit by the crumbling moon and the peering stars. Faith had urged him on, over the precipice and into the gulf, where he had floated down, down, down; past dark, shapeless, undreamed dreams, faintly glowing spheres that may have been partly dreamed dreams, and laughing winged things that seemed to mock the dreamers of all the worlds. Then a rift seemed to open in the darkness before him, and he saw the city of the valley, glistening radiantly far, far below, with a background of sea and sky, and a snowcapped mountain near the shore.

Kuranès had awakened the very moment he beheld the city, yet he knew from his brief glance that it was none other than Celephaïs, in the Valley of Ooth-Nargai beyond the Tanarian Hills where his spirit had dwelt all the eternity of an hour one summer afternoon very long ago, when he had slept away from his nurse and let the warm sea-breeze lull him to sleep as he watched the clouds from the cliff near the village. He had protested then, when they had found him, waked him, and carried him home, for just as he was aroused he had been about to sail in a golden galley for those alluring regions where the sea meets the sky. And now he was equally resentful of awaking, for he had found his

fabulous city after forty weary years.

But three nights afterward Kuranès came again to Celephaïs. As before, he dreamed first of the village that was asleep or dead, and of the abyss down which one must float silently; then the rift appeared again, and he beheld the glittering minarets of the city, and saw the graceful galleys riding at anchor in the blue harbour, and watched the ginkgo trees of Mount Aran swaying in the sea-breeze. But this time he was not snatched away, and like a winged being settled gradually over a grassy hillside till finally his feet rested gently on the turf. He had indeed come back to the Valley of Ooth-Nargai and the splendid city of Celephaïs.

Down the hill amid scented grasses and brilliant flowers walked Kuranès, over the bubbling Naraxa on the small wooden bridge where he had carved his name so many years ago, and through the whispering grove to the great stone bridge by the city gate. All was as of old, nor were the marble walls discoloured, nor the polished bronze statues upon them tarnished. And Kuranès saw that he need not tremble lest the things he knew be vanished; for even the sentries on the ramparts were the same, and still as young as he remembered them. When he entered the city, past the bronze gates and over the onyx pavements, the merchants and camel-drivers greeted him as if he had never been away; and it was the same at

the turquoise temple of Nath-Horthath, where the orchid-wreathed priests told him that there is no time in Ooth-Nargai, but only perpetual youth. Then Kuranès walked through the Street of Pillars to the seaward wall, where gathered the traders and sailors, and strange men from the regions where the sea meets the sky. There he stayed long, gazing out over the bright harbour where the ripples sparkled beneath an unknown sun, and where rode lightly the galleys from far places over the water. And he gazed also upon Mount Aran rising regally from the shore, its lower slopes green with swaying trees and its white summit touching the sky.

More than ever Kuranès wished to sail in a galley to the far places of which he had heard so many strange tales, and he sought again the captain who had agreed to carry him so long ago. He found the man, Athib, sitting on the same chest of spice he had sat upon before, and Athib seemed not to realize that any time had passed. Then the two rowed to a galley in the harbour, and giving orders to the oarmen, commenced to sail out into the billowy Cerenarian Sea that leads to the sky. For several days they glided undulatingly over the water, till finally they came to the horizon, where the sea meets the sky. Here the galley paused not at all, but floated easily in the blue of the sky among fleecy clouds tinted with rose. And far beneath the keel Kuranès could see strange lands and

rivers and cities of surpassing beauty, spread indolently in the sunshine which seemed never to lessen or disappear. At length Athib told him that their journey was near its end, and that they would soon enter the harbour of Serannian, the pink marble city of the clouds, which is built on that ethereal coast where the west wind flows into the sky; but as the highest of the city's carven towers came into sight there was a sound somewhere in space, and Kuranès awaked in his London garret.

For many months after that Kuranès sought the marvellous city of Celephaïs and its sky-bound galleys in vain; and though his dreams carried him to many gorgeous and unheard-of places, no one whom he met could tell him how to find Ooth-Nargai beyond the Tanarian Hills. One night he went flying over dark mountains where there were faint, lone campfires at great distances apart, and strange, shaggy herds with tinkling bells on the leaders, and in the wildest part of this hilly country, so remote that few men could ever have seen it, he found a hideously ancient wall or causeway of stone zigzagging along the ridges and valleys; too gigantic ever to have risen by human hands, and of such a length that neither end of it could be seen. Beyond that wall in the grey dawn he came to a land of quaint gardens and cherry trees, and when the sun rose he beheld such beauty of red and white flowers, green

foliage and lawns, white paths, diamond brooks, blue lakelets, carven bridges, and red-roofed pagodas, that he for a moment forgot Celephaïs in sheer delight. But he remembered it again when he walked down a white path toward a red-roofed pagoda, and would have questioned the people of this land about it, had he not found that there were no people there, but only birds and bees and butterflies. On another night Kuranès walked up a damp stone spiral stairway endlessly, and came to a tower window overlooking a mighty plain and river lit by the full moon; and in the silent city that spread away from the river bank he thought he beheld some feature or arrangement which he had known before. He would have descended and asked the way to Ooth-Nargai had not a fearsome aurora sputtered up from some remote place beyond the horizon, showing the ruin and antiquity of the city, and the stagnation of the reedy river, and the death lying upon that land, as it had lain since King Kynaratholis came home from his conquests to find the vengeance of the gods.

So Kuranès sought fruitlessly for the marvellous city of Celephaïs and its galleys that sail to Serannian in the sky, meanwhile seeing many wonders and once barely escaping from the high-priest not to be described, which wears a yellow silken mask over its face and dwells all alone in a prehistoric stone monastery in the cold desert plateau

of Leng. In time he grew so impatient of the bleak intervals of day that he began buying drugs in order to increase his periods of sleep. Hasheesh helped a great deal, and once sent him to a part of space where form does not exist, but where glowing gases study the secrets of existence. And a violet-coloured gas told him that this part of space was outside what he had called infinity. The gas had not heard of planets and organisms before, but identified Kuranès merely as one from the infinity where matter, energy, and gravitation exist. Kuranès was now very anxious to return to minaret-studded Celephaïs, and increased his doses of drugs; but eventually he had no more money left, and could buy no drugs. Then one summer day he was turned out of his garret, and wandered aimlessly through the streets, drifting over a bridge to a place where the houses grew thinner and thinner. And it was there that fulfillment came, and he met the cortège of knights come from Celephaïs to bear him thither forever.

Handsome knights they were, astride roan horses and clad in shining armour with tabards of cloth-of-gold curiously emblazoned. So numerous were they, that Kuranès almost mistook them for an army, but they were sent in his honour; since it was he who had created Ooth-Nargai in his dreams, on which account he was now to be appointed its chief god for evermore. Then they gave Kuranès a horse and

placed him at the head of the cavalcade, and all rode majestically through the downs of Surrey and onward toward the region where Kuranès and his ancestors were born. It was very strange, but as the riders went on they seemed to gallop back through time; for whenever they passed through a village in the twilight they saw only such houses and villagers as Chaucer or men before him might have seen, and sometimes they saw knights on horseback with small companies of retainers. When it grew dark they travelled more swiftly, till soon they were flying uncannily as if in the air. In the dim dawn they came upon the village which Kuranès had seen alive in his childhood, and asleep or dead in his dreams. It was alive now, and early villagers curtsied as the horsemen clattered down the street and turned off into the lane that ends in the abyss of dreams. Kuranès had previously entered that abyss only at night, and wondered what it would look like by day; so he watched anxiously as the column approached its brink. Just as they galloped up the rising ground to the precipice a golden glare came somewhere out of the west and hid all the landscape in effulgent draperies. The abyss was a seething chaos of roseate and cerulean splendour, and invisible voices sang exultantly as the knightly entourage plunged over the edge and floated gracefully down past glittering clouds and silvery coruscations. Endlessly down the horsemen

floated, their chargers pawing the æther as if galloping over golden sands; and then the luminous vapours spread apart to reveal a greater brightness, the brightness of the city Celephaïs, and the sea coast beyond, and the snowy peak overlooking the sea, and the gaily painted galleys that sail out of the harbour toward distant regions where the sea meets the sky.

And Kuranès reigned thereafter over Ooth-Nargai and all the neighboring regions of dream, and held his court alternately in Celephaïs and in the cloud-fashioned Serannian. He reigns there still, and will reign happily for ever, though below the cliffs at Innsmouth the channel tides played mockingly with the body of a tramp who had stumbled through the half-deserted village at dawn; played mockingly, and cast it upon the rocks by ivy-covered Trevor Towers, where a notably fat and especially offensive millionaire brewer enjoys the purchased atmosphere of extinct nobility.

From BEYOND.

3,000-WORD SHORT STORY;
1920.

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This is another of Lovecraft's early works that, although generally panned by Lovecraft's most erudite scholarly admirers, is remarkably effective as a story and is well worth reading. It explores the idea of technology being used to bridge two different dimensions or planes of existence — our material plane, and some unknown other; and it explores the full implications of what it might mean to be in direct physical contact with extradimensional beings.

"From Beyond" was not published until 14 years after it was written, when it appeared in the June 1934 issue of Fantasy Fan.

Horrible beyond conception was the change which had taken place in my best friend, Crawford Tillinghast. I had not seen him since that day, two months and a half before, when he told me toward what goal his physical and metaphysical researches were leading; when he had answered my awed and almost frightened remonstrances by driving me from his laboratory and his house in a burst of fanatical rage. I had known

that he now remained mostly shut in the attic laboratory with that accursed electrical machine, eating little and excluding even the servants, but I had not thought that a brief period of ten weeks could so alter and disfigure any human creature. It is not pleasant to see a stout man suddenly grown thin, and it is even worse when the baggy skin becomes yellowed or greyed, the eyes sunken, circled, and uncannily glowing, the forehead veined and corrugated, and the hands tremulous and twitching. And if added to this there be a repellent unkemptness, a wild disorder of dress, a bushiness of dark hair white at the roots, and an unchecked growth of white beard on a face once clean-shaven, the cumulative effect is quite shocking. But such was the aspect of Crawford Tillinghast on the night his half coherent message brought me to his door after my weeks of exile; such was the spectre that trembled as it admitted me, candle in hand, and glanced furtively over its shoulder as if fearful of unseen things in the ancient, lonely house set back from Benevolent Street.

That Crawford Tillinghast should ever have studied science and philosophy was a mistake. These things should be left to the frigid and impersonal investigator, for they offer two equally tragic alternatives to the man of feeling and action; despair, if he fail in his quest, and terrors unutterable and

unimaginable if he succeed. Tillinghast had once been the prey of failure, solitary and melancholy; but now I knew, with nauseating fears of my own, that he was the prey of success. I had indeed warned him ten weeks before, when he burst forth with his tale of what he felt himself about to discover. He had been flushed and excited then, talking in a high and unnatural, though always pedantic, voice.

"What do we know," he had said, "of the world and the universe about us? Our means of receiving impressions are absurdly few, and our notions of surrounding objects infinitely narrow. We see things only as we are constructed to see them, and can gain no idea of their absolute nature. With five feeble senses we pretend to comprehend the boundlessly complex cosmos, yet other beings with wider, stronger, or different range of senses might not only see very differently the things we see, but might see and study whole worlds of matter, energy, and life which lie close at hand yet can never be detected with the senses we have. I have always believed that such strange, inaccessible worlds exist at our very elbows, and now I believe I have found a way to break down the barriers. I am not joking. Within twenty-four hours that machine near the table will generate waves acting on unrecognized sense organs that exist in us as atrophied or rudimentary vestiges. Those waves will open up to us many vistas unknown to

man and several unknown to anything we consider organic life. We shall see that at which dogs howl in the dark, and that at which cats prick up their ears after midnight. We shall see these things, and other things which no breathing creature has yet seen. We shall overleap time, space, and dimensions, and without bodily motion peer to the bottom of creation."

When Tillinghast said these things I remonstrated, for I knew him well enough to be frightened rather than amused; but he was a fanatic, and drove me from the house. Now he was no less a fanatic, but his desire to speak had conquered his resentment, and he had written me imperatively in a hand I could scarcely recognize. As I entered the abode of the friend so suddenly metamorphosed to a shivering gargoyle, I became infected with the terror which seemed stalking in all the shadows. The words and beliefs expressed ten weeks before seemed bodied forth in the darkness beyond the small circle of candle light, and I sickened at the hollow, altered voice of my host. I wished the servants were about, and did not like it when he said they had all left three days previously. It seemed strange that old Gregory, at least, should desert his master without telling as tried a friend as I. It was he who had given me all the information I had of Tillinghast after I was repulsed in rage.

Yet I soon subordinated all my

fears to my growing curiosity and fascination. Just what Crawford Tillinghast now wished of me I could only guess, but that he had some stupendous secret or discovery to impart, I could not doubt. Before I had protested at his unnatural prying into the unthinkable; now that he had evidently succeeded to some degree I almost shared his spirit, terrible though the cost of victory appeared. Up through the dark emptiness of the house I followed the bobbing candle in the hand of this shaking parody of man. The electricity seemed to be turned off, and when I asked my guide he said it was for a definite reason.

"It would be too much . . . I would not dare," he continued to mutter. I especially noted his new habit of muttering, for it was not like him to talk to himself. We entered the laboratory in the attic, and I observed that detestable electrical machine, glowing with a sickly, sinister violet luminosity. It was connected with a powerful chemical battery, but seemed to be receiving no current; for I recalled that in its experimental stage it had sputtered and purred when in action. In reply to my question Tillinghast mumbled that this permanent glow was not electrical in any sense that I could understand.

He now seated me near the machine, so that it was on my right, and turned a switch somewhere below the crowning cluster of glass bulbs. The usual sputtering began,

turned to a whine, and terminated in a drone so soft as to suggest a return to silence. Meanwhile the luminosity increased, waned again, then assumed a pale, outrè colour or blend of colours which I could neither place nor describe. Tillinghast had been watching me, and noted my puzzled expression.

“Do you know what that is?” he whispered, “That is ultra-violet.” He chuckled oddly at my surprise. “You thought ultra-violet was invisible, and so it is — but you can see that and many other invisible things now.

“Listen to me! The waves from that thing are waking a thousand sleeping senses in us; senses which we inherit from æons of evolution from the state of detached electrons to the state of organic humanity. I have seen the truth, and I intend to show it to you. Do you wonder how it will seem? I will tell you.” Here Tillinghast seated himself directly opposite me, blowing out his candle and staring hideously into my eyes. “Your existing sense-organs — ears first, I think — will pick up many of the impressions, for they are closely connected with the dormant organs. Then there will be others. You have heard of the pineal gland? I laugh at the shallow endocrinologist, fellow-dupe and fellow-parvenu of the Freudian. That gland is the great sense organ of organs — I have found out. It is like sight in the end, and transmits visual pictures to the brain. If you are normal, that is the way you ought to get most of it ... I

mean get most of the evidence from beyond.”

I looked about the immense attic room with the sloping south wall, dimly lit by rays which the everyday eye cannot see. The far corners were all shadows and the whole place took on a hazy unreality which obscured its nature and invited the imagination to symbolism and phantasm. During the interval that Tillinghast was long silent I fancied myself in some vast incredible temple of long-dead gods; some vague edifice of innumerable black stone columns reaching up from a floor of damp slabs to a cloudy height beyond the range of my vision. The picture was very vivid for a while, but gradually gave way to a more horrible conception; that of utter, absolute solitude in infinite, sightless, soundless space. There seemed to be a void, and nothing more, and I felt a childish fear which prompted me to draw from my hip pocket the revolver I carried after dark since the night I was held up in East Providence. Then from the farthest regions of remoteness, the sound softly glided into existence. It was infinitely faint, subtly vibrant, and unmistakably musical, but held a quality of surpassing wildness which made its impact feel like a delicate torture of my whole body. I felt sensations like those one feels when accidentally scratching ground glass. Simultaneously there developed something like a cold draught, which apparently swept past me from the

direction of the distant sound. As I waited breathlessly I perceived that both sound and wind were increasing; the effect being to give me an odd notion of myself as tied to a pair of rails in the path of a gigantic approaching locomotive. I began to speak to Tillinghast, and as I did so all the unusual impressions abruptly vanished. I saw only the man, the glowing machines, and the dim apartment. Tillinghast was grinning repulsively at the revolver which I had almost unconsciously drawn, but from his expression I was sure he had seen and heard as much as I, if not a great deal more. I whispered what I had experienced and he bade me to remain as quiet and receptive as possible.

“Don’t move,” he cautioned, “for in these rays we are able to be seen as well as to see. I told you the servants left, but I didn’t tell you how. It was that thick-witted housekeeper — she turned on the lights downstairs after I had warned her not to, and the wires picked up sympathetic vibrations. It must have been frightful — I could hear the screams up here in spite of all I was seeing and hearing from another direction, and later it was rather awful to find those empty heaps of clothes around the house. Mrs. Updike’s clothes were close to the front hall switch — that’s how I know she did it. It got them all. But so long as we don’t move we’re fairly safe. Remember we’re dealing with a hideous world in which we are

practically helpless ... keep still!”

The combined shock of the revelation and of the abrupt command gave me a kind of paralysis, and in my terror my mind again opened to the impressions coming from what Tillinghast called “beyond.” I was now in a vortex of sound and motion, with confused pictures before my eyes. I saw the blurred outlines of the room, but from some point in space there seemed to be pouring a seething column of unrecognizable shapes or clouds, penetrating the solid roof at a point ahead and to the right of me. Then I glimpsed the temple-like effect again, but this time the pillars reached up into an aerial ocean of light, which sent down one blinding beam along the path of the cloudy column I had seen before. After that the scene was almost wholly kaleidoscopic, and in the jumble of sights, sounds, and unidentified sense-impressions I felt that I was about to dissolve or in some way lose the solid form. One definite flash I shall always remember. I seemed for an instant to behold a patch of strange night sky filled with shining, revolving spheres, and as it receded I saw that the glowing suns formed a constellation or galaxy of settled shape; this shape being the distorted face of Crawford Tillinghast. At another time I felt the huge animate things brushing past me and occasionally walking or drifting through my supposedly solid body, and thought I saw Tillinghast look at

them as though his better trained senses could catch them visually. I recalled what he had said of the pineal gland, and wondered what he saw with this preternatural eye.

Suddenly I myself became possessed of a kind of augmented sight. Over and above the luminous and shadowy chaos arose a picture which, though vague, held the elements of consistency and permanence. It was indeed somewhat familiar, for the unusual part was superimposed upon the usual terrestrial scene much as a cinema view may be thrown upon the painted curtain of a theater. I saw the attic laboratory, the electrical machine, and the unsightly form of Tillinghast opposite me; but of all the space unoccupied by familiar objects not one particle was vacant. Indescribable shapes both alive and otherwise were mixed in disgusting disarray, and close to every known thing were whole worlds of alien, unknown entities. It likewise seemed that all the known things entered into the composition of other unknown things and vice versa. Foremost among the living objects were inky, jellyfish monstrosities which flabbily quivered in harmony with the vibrations from the machine. They were present in loathsome profusion, and I saw to my horror that they overlapped; that they were semi-fluid and capable of passing through one another and through what we know as solids. These things were never still, but seemed ever floating about

with some malignant purpose. Sometimes they appeared to devour one another, the attacker launching itself at its victim and instantaneously obliterating the latter from sight. Shudderingly I felt that I knew what had obliterated the unfortunate servants, and could not exclude the thing from my mind as I strove to observe other properties of the newly visible world that lies unseen around us. But Tillinghast had been watching me and was speaking.

“You see them? You see them? You see the things that float and flop about you and through you every moment of your life? You see the creatures that form what men call the pure air and the blue sky? Have I not succeeded in breaking down the barrier; have I not shown you worlds that no other living men have seen?” I heard his scream through the horrible chaos, and looked at the wild face thrust so offensively close to mine. His eyes were pits of flame, and they glared at me with what I now saw was overwhelming hatred. The machine droned detestably.

“You think those floundering things wiped out the servants? Fool, they are harmless! But the servants are gone, aren’t they? You tried to stop me; you discouraged me when I needed every drop of encouragement I could get; you were afraid of the cosmic truth, you damned coward, but now I’ve got you! What swept up the servants? What made

them scream so loud? ... Don’t know, eh! You’ll know soon enough. Look at me — listen to what I say — do you suppose there are really any such things as time and magnitude? Do you fancy there are such things as form or matter? I tell you, I have struck depths that your little brain can’t picture. I have seen beyond the bounds of infinity and drawn down demons from the stars ... I have harnessed the shadows that stride from world to world to sow death and madness ... Space belongs to me, do you hear? Things are hunting me now — the things that devour and dissolve — but I know how to elude them. It is you they will get, as they got the servants ... Stirring, dear sir? I told you it was dangerous to move, I have saved you so far by telling you to keep still — saved you to see more sights and to listen to me. If you had moved, they would have been at you long ago. Don’t worry, they won’t hurt you. They didn’t hurt the servants — it was the seeing that made the poor devils scream so. My pets are not pretty, for they come out of places where æsthetic standards are — very different. Disintegration is quite painless, I assure you — but I want you to see them. I almost saw them, but I knew how to stop. You are curious? I always knew you were no scientist. Trembling, eh. Trembling with anxiety to see the ultimate things I have discovered. Why don’t you move, then? Tired? Well, don’t worry, my friend, for they are

coming ... Look, look, curse you, look ... it’s just over your left shoulder ...”

What remains to be told is very brief, and may be familiar to you from the newspaper accounts. The police heard a shot in the old Tillinghast house and found us there — Tillinghast dead and me unconscious. They arrested me because the revolver was in my hand, but released me in three hours, after they found it was apoplexy which had finished Tillinghast and saw that my shot had been directed at the noxious machine which now lay hopelessly shattered on the laboratory floor. I did not tell very much of what I had seen, for I feared the coroner would be skeptical; but from the evasive outline I did give, the doctor told me that I had undoubtedly been hypnotized by the vindictive and homicidal madman.

I wish I could believe that doctor. It would help my shaky nerves if I could dismiss what I now have to think of the air and the sky about and above me. I never feel alone or comfortable, and a hideous sense of pursuit sometimes comes chillingly on me when I am weary. What prevents me from believing the doctor is one simple fact — that the police never found the bodies of those servants whom they say Crawford Tillinghast murdered.

NYARLARTHOTEP.

1,100-WORD PROSE-POEM;

1920.

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Sleepwalking is, of course, a serious medical issue. But, if we are to believe Lovecraft's account in a letter he sent to Rheinhart Kleiner, the first paragraph of this story is the product of an episode of "sleepwriting."

"Nyarlarthotep" is a prose-poem based closely on a dream from which Lovecraft apparently awoke with pen in hand and words already written on the page.

The picture this prose-poem conjures is a remarkable one — remarkable, and bleak. It's the decline and destruction of civilization in just over 1,000 words.

"Nyarlarthotep" was written in late 1920, around the same time as "The Crawling Chaos," the dream-story on which Lovecraft collaborated with Winifred Jackson, the title of which was taken from "Nyarlarthotep's" first line. It was first published in the November 1920 issue of United Amateur, which got out late and most likely was not mailed until several months into 1921.

Nyarlathotep... the crawling chaos... I am the last... I will tell the audient void....

I do not recall distinctly when it began, but it was months ago. The general tension was horrible. To a season of political and social upheaval was added a strange and brooding apprehension of hideous physical danger; a danger widespread and all-embracing, such a danger as may be imagined only in the most terrible phantasms of the night. I recall that the people went about with pale and worried faces, and whispered warnings and prophecies which no one dared consciously repeat or acknowledge to himself that he had heard. A sense of monstrous guilt was upon the land, and out of the abysses between the stars swept chill currents that made men shiver in dark and lonely places. There was a dæmoniac alteration in the sequence of the seasons — the autumn heat lingered fearsomely, and everyone felt that the world and perhaps the universe had passed from the control of known gods or forces to that of gods or forces which were unknown.

And it was then that Nyarlathotep came out of Egypt. Who he was, none could tell, but he was of the old native blood and looked like a Pharaoh. The fellahin knelt when they saw him, yet could not say why. He said he had risen up

out of the blackness of twenty-seven centuries, and that he had heard messages from places not on this planet. Into the lands of civilisation came Nyarlathotep, swarthy, slender, and sinister, always buying strange instruments of glass and metal and combining them into instruments yet stranger. He spoke much of the sciences — of electricity and psychology — and gave exhibitions of power which sent his spectators away speechless, yet which swelled his fame to exceeding magnitude. Men advised one another to see Nyarlathotep, and shuddered. And where Nyarlathotep went, rest vanished; for the small hours were rent with the screams of nightmare. Never before had the screams of nightmare been such a public problem; now the wise men almost wished they could forbid sleep in the small hours, that the shrieks of cities might less horribly disturb the pale, pitying moon as it glimmered on green waters gliding under bridges, and old steeples crumbling against a sickly sky.

I remember when Nyarlathotep came to my city — the great, the old, the terrible city of unnumbered crimes. My friend had told me of him, and of the impelling fascination and allurements of his revelations, and I burned with eagerness to explore his uttermost mysteries. My friend said they were horrible and impressive beyond my most fevered imaginings; and what was thrown on a screen in the darkened room

prophesied things none but Nyarlathotep dared prophesy, and in the sputter of his sparks there was taken from men that which had never been taken before yet which shewed only in the eyes. And I heard it hinted abroad that those who knew Nyarlathotep looked on sights which others saw not.

It was in the hot autumn that I went through the night with the restless crowds to see Nyarlathotep; through the stifling night and up the endless stairs into the choking room. And shadowed on a screen, I saw hooded forms amidst ruins, and yellow evil faces peering from behind fallen monuments. And I saw the world battling against blackness; against the waves of destruction from ultimate space; whirling, churning, struggling around the dimming, cooling sun. Then the sparks played amazingly around the heads of the spectators, and hair stood up on end whilst shadows more grotesque than I can tell came out and squatted on the heads. And when I, who was colder and more scientific than the rest, mumbled a trembling protest about "impotence" and "static electricity," Nyarlathotep drove us all out, down the dizzy stairs into the damp, hot, deserted midnight streets. I screamed aloud that I was not afraid; that I never could be afraid; and others screamed with me for solace. We swore to one another that the city was exactly the same, and still alive; and when the electric lights began to fade we cursed the

company over and over again, and laughed at the queer faces we made.

I believe we felt something coming down from the greenish moon, for when we began to depend on its light we drifted into curious involuntary marching formations and seemed to know our destinations though we dared not think of them. Once we looked at the pavement and found the blocks loose and displaced by grass, with scarce a line of rusted metal to shew where the tramways had run. And again we saw a tram-car, lone, windowless, dilapidated, and almost on its side. When we gazed around the horizon, we could not find the third tower by the river, and noticed that the silhouette of the second tower was ragged at the top. Then we split up into narrow columns, each of which seemed drawn in a different direction. One disappeared in a narrow alley to the left, leaving only the echo of a shocking moan. Another filed down a weed-choked subway entrance, howling with a laughter that was mad. My own column was sucked toward the open country, and presently I felt a chill which was not of the hot autumn; for as we stalked out on the dark moor, we beheld around us the hellish moon-glitter of evil snows. Trackless, inexplicable snows, swept asunder in one direction only, where lay a gulf all the blacker for its glittering walls. The column seemed very thin indeed as it plodded dreamily into the gulf. I lingered behind, for the black rift in

the green-litten snow was frightful, and I thought I had heard the reverberations of a disquieting wail as my companions vanished; but my power to linger was slight. As if beckoned by those who had gone before, I half-floated between the titanic snowdrifts, quivering and afraid, into the sightless vortex of the unimaginaire.

Screamingly sentient, dumbly delirious, only the gods that were can tell. A sickened, sensitive shadow writhing in hands that are not hands, and whirled blindly past ghastly midnights of rotting creation, corpses of dead worlds with sores that were cities, charnel winds that brush the pallid stars and make them flicker low. Beyond the worlds vague ghosts of monstrous things; half-seen columns of unsanctified temples that rest on nameless rocks beneath space and reach up to dizzy vacua above the spheres of light and darkness. And through this revolting graveyard of the universe the muffled, maddening beating of drums, and thin, monotonous whine of blasphemous flutes from inconceivable, unlighted chambers beyond Time; the detestable pounding and piping whereunto dance slowly, awkwardly, and absurdly the gigantic, tenebrous ultimate gods — the blind, voiceless, mindless gargoyles whose soul is Nyarlathotep.

The PICTURE *in the* HOUSE.

3,300-WORD SHORT STORY;
1920.

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This compact tale is widely regarded as the first really great Lovecraft story. It is the first of his stories to truly exploit the weird potential of New England, and the first to include the fictional city of Arkham and the fictional Miskatonic Valley.

It was written on Dec. 12, 1920, and published in the "July 1919" issue of National Amateur — which for various reasons did not come out until the summer of 1921.

Searchers after horror haunt strange, far places. For them are the catacombs of Ptolemais, and the carven mausolea of the nightmare countries. They climb to the moonlit towers of ruined Rhine castles, and falter down black cobwebbed steps beneath the scattered stones of forgotten cities in Asia. The haunted wood and the desolate mountain are their shrines, and they linger around the sinister monoliths on uninhabited islands.

But the true epicure in the terrible, to whom a new thrill of unutterable ghastliness is the chief end and justification of existence, esteems most of all the ancient, lonely farmhouses of backwoods New England; for there the dark elements of strength, solitude, grotesqueness and ignorance combine to form the perfection of the hideous.

Most horrible of all sights are the little unpainted wooden houses remote from travelled ways, usually squatted upon some damp grassy slope or leaning against some gigantic outcropping of rock. Two hundred years and more they have leaned or squatted there, while the vines have crawled and the trees have swelled and spread. They are almost hidden now in lawless luxuriances of green and guardian shrouds of shadow; but the small-paned windows still stare shockingly, as if blinking through a lethal stupor which wards off madness by dulling the memory of unutterable things.

In such houses have dwelt generations of strange people, whose like the world has never seen. Seized with a gloomy and fanatical belief which exiled them from their kind, their ancestors sought the wilderness for freedom. There the scions of a conquering race indeed flourished free from the restrictions of their fellows, but cowered in an appalling slavery to the dismal phantasms of their own minds. Divorced from the enlightenment of civilization, the

strength of these Puritans turned into singular channels; and in their isolation, morbid self-repression, and struggle for life with relentless Nature, there came to them dark furtive traits from the prehistoric depths of their cold Northern heritage. By necessity practical and by philosophy stern, these folks were not beautiful in their sins. Erring as all mortals must, they were forced by their rigid code to seek concealment above all else; so that they came to use less and less taste in what they concealed. Only the silent, sleepy, staring houses in the backwoods can tell all that has lain hidden since the early days, and they are not communicative, being loath to shake off the drowsiness which helps them forget. Sometimes one feels that it would be merciful to tear down these houses, for they must often dream.

It was to a time-battered edifice of this description that I was driven one afternoon in November, 1896, by a rain of such chilling copiousness that any shelter was preferable to exposure. I had been travelling for some time amongst the people of the Miskatonic Valley in quest of certain genealogical data; and from the remote, devious, and problematical nature of my course, had deemed it convenient to employ a bicycle despite the lateness of the season. Now I found myself upon an apparently abandoned road which I had chosen as the shortest cut to Arkham, overtaken by the storm at a point far from any town, and

confronted with no refuge save the antique and repellent wooden building which blinked with bleared windows from between two huge leafless elms near the foot of a rocky hill. Distant though it is from the remnant of a road, this house none the less impressed me unfavorably the very moment I espied it. Honest, wholesome structures do not stare at travellers so slyly and hauntingly, and in my genealogical researches I had encountered legends of a century before which biased me against places of this kind. Yet the force of the elements was such as to overcome my scruples, and I did not hesitate to wheel my machine up the weedy rise to the closed door which seemed at once so suggestive and secretive.

I had somehow taken it for granted that the house was abandoned, yet as I approached it I was not so sure, for though the walks were indeed overgrown with weeds, they seemed to retain their nature a little too well to argue complete desertion. Therefore instead of trying the door I knocked, feeling as I did so a trepidation I could scarcely explain. As I waited on the rough, mossy rock which served as a door-step, I glanced at the neighboring windows and the panes of the transom above me, and noticed that although old, rattling, and almost opaque with dirt, they were not broken. The building, then, must still be inhabited, despite its isolation and general neglect. However, my

rapping evoked no response, so after repeating the summons I tried the rusty latch and found the door unfastened. Inside was a little vestibule with walls from which the plaster was falling, and through the doorway came a faint but peculiarly hateful odor. I entered, carrying my bicycle, and closed the door behind me. Ahead rose a narrow staircase, flanked by a small door probably leading to the cellar, while to the left and right were closed doors leading to rooms on the ground floor.

Leaning my cycle against the wall I opened the door at the left, and crossed into a small low-ceiled chamber but dimly lighted by its two dusty windows and furnished in the barest and most primitive possible way. It appeared to be a kind of sitting-room, for it had a table and several chairs, and an immense fireplace above which ticked an antique clock on a mantel. Books and papers were very few, and in the prevailing gloom I could not readily discern the titles. What interested me was the uniform air of archaism as displayed in every visible detail. Most of the houses in this region I had found rich in relics of the past, but here the antiquity was curiously complete; for in all the room I could not discover a single article of definitely post-revolutionary date. Had the furnishings been less humble, the place would have been a collector's paradise.

As I surveyed this quaint apartment, I felt an increase in that

aversion first excited by the bleak exterior of the house. Just what it was that I feared or loathed, I could by no means define; but something in the whole atmosphere seemed redolent of unhallowed age, of unpleasant crudeness, and of secrets which should be forgotten. I felt disinclined to sit down, and wandered about examining the various articles which I had noticed. The first object of my curiosity was a book of medium size lying upon the table and presenting such an antediluvian aspect that I marvelled at beholding it outside a museum or library. It was bound in leather with metal fittings, and was in an excellent state of preservation; being altogether an unusual sort of volume to encounter in an abode so lowly. When I opened it to the title page my wonder grew even greater, for it proved to be nothing less rare than Pigafetta's account of the Congo region, written in Latin from the notes of the sailor Lopex and printed at Frankfurt in 1598. I had often heard of this work, with its curious illustrations by the brothers De Bry, hence for a moment forgot my uneasiness in my desire to turn the pages before me. The engravings were indeed interesting, drawn wholly from imagination and careless descriptions, and represented negroes with white skins and Caucasian features; nor would I soon have closed the book had not an exceedingly trivial circumstance upset my tired nerves and revived my sensation of disquiet. What

annoyed me was merely the persistent way in which the volume tended to fall open of itself at Plate XII, which represented in gruesome detail a butcher's shop of the cannibal Anziques. I experienced some shame at my susceptibility to so slight a thing, but the drawing nevertheless disturbed me, especially in connection with some adjacent passages descriptive of Anzique gastronomy.

I had turned to a neighboring shelf and was examining its meagre literary contents — an eighteenth century Bible, a "Pilgrim's Progress" of like period, illustrated with grotesque woodcuts and printed by the almanack-maker Isaiah Thomas, the rotting bulk of Cotton Mather's "Magnalia Christi Americana," and a few other books of evidently equal age — when my attention was aroused by the unmistakable sound of walking in the room overhead. At first astonished and startled, considering the lack of response to my recent knocking at the door, I immediately afterward concluded that the walker had just awakened from a sound sleep, and listened with less surprise as the footsteps sounded on the creaking stairs. The tread was heavy, yet seemed to contain a curious quality of cautiousness; a quality which I disliked the more because the tread was heavy. When I had entered the room I had shut the door behind me. Now, after a moment of silence during which the walker may have been inspecting my bicycle in the hall, I heard a fumbling

at the latch and saw the paneled portal swing open again.

In the doorway stood a person of such singular appearance that I should have exclaimed aloud but for the restraints of good breeding. Old, white-bearded, and ragged, my host possessed a countenance and physique which inspired equal wonder and respect. His height could not have been less than six feet, and despite a general air of age and poverty he was stout and powerful in proportion. His face, almost hidden by a long beard which grew high on the cheeks, seemed abnormally ruddy and less wrinkled than one might expect; while over a high forehead fell a shock of white hair little thinned by the years. His blue eyes, though a trifle bloodshot, seemed inexplicably keen and burning. But for his horrible unkemptness the man would have been as distinguished-looking as he was impressive. This unkemptness, however, made him offensive despite his face and figure. Of what his clothing consisted I could hardly tell, for it seemed to me no more than a mass of tatters surmounting a pair of high, heavy boots; and his lack of cleanliness surpassed description.

The appearance of this man, and the instinctive fear he inspired, prepared me for something like enmity; so that I almost shuddered through surprise and a sense of uncanny incongruity when he motioned me to a chair and addressed me in a thin, weak voice full of

fawning respect and ingratiating hospitality. His speech was very curious, an extreme form of Yankee dialect I had thought long extinct; and I studied it closely as he sat down opposite me for conversation.

"Ketched in the rain, be ye?" he greeted. "Glad ye was nigh the haouse en' hed the sense ta come right in. I calc'late I was asleep, else I'd a heerd ye — I ain't as young as I uster be, an' I need a paowerful sight o' naps naowadays. Trav'lin fur? I hain't seed many folks 'long this rud sence they tuk off the Arkham stage."

I replied that I was going to Arkham, and apologized for my rude entry into his domicile, whereupon he continued.

"Glad ta see ye, young Sir — new faces is scurce around here, an' I hain't got much ta cheer me up these days. Guess yew hail from Bosting, don't ye? I never ben thar, but I kin tell a taown man when I see 'im — we hed one fer deestrack schoolmaster in 'eighty-four, but he quit suddent an' no one never heerd on 'im sence —" here the old man lapsed into a kind of chuckle, and made no explanation when I questioned him. He seemed to be in an aboundingly good humour, yet to possess those eccentricities which one might guess from his grooming. For some time he rambled on with an almost feverish geniality, when it struck me to ask him how he came by so rare a book as Pigafetta's "Regnum Congo." The effect of this volume had not left me,

and I felt a certain hesitancy in speaking of it, but curiosity overmastered all the vague fears which had steadily accumulated since my first glimpse of the house. To my relief, the question did not seem an awkward one, for the old man answered freely and volubly.

“Oh, that Afriky book? Cap’n Ebenezer Holt traded me thet in ’sixty-eight — him as was kilt in the war.” Something about the name of Ebenezer Holt caused me to look up sharply. I had encountered it in my genealogical work, but not in any record since the Revolution. I wondered if my host could help me in the task at which I was labouring, and resolved to ask him about it later on. He continued.

“Ebenezer was on a Salem merchantman for years, an’ picked up a sight o’ queer stuff in every port. He got this in London, I guess — he uster like ter buy things at the shops. I was up ta his haouse onct, on the hill, tradin’ hosses, when I see this book. I relished the picters, so he give it in on a swap. ’Tis a queer book — here, leave me git on my spectacles —” The old man fumbled among his rags, producing a pair of dirty and amazingly antique glasses with small octagonal lenses and steel bows. Donning these, he reached for the volume on the table and turned the pages lovingly.

“Ebenezer cud read a leetle o’ this—’tis Latin — but I can’t. I had two er three schoolmasters read me a bit, and Passon Clark, him they say

got draownded in the pond — kin yew make anything outen it?” I told him that I could, and translated for his benefit a paragraph near the beginning. If I erred, he was not scholar enough to correct me; for he seemed childishly pleased at my English version. His proximity was becoming rather obnoxious, yet I saw no way to escape without offending him. I was amused at the childish fondness of this ignorant old man for the pictures in a book he could not read, and wondered how much better he could read the few books in English which adorned the room. This revelation of simplicity removed much of the ill-defined apprehension I had felt, and I smiled as my host rambled on:

“Queer haow picters kin set a body thinkin’. Take this un here near the front. Hey yew ever seed trees like thet, with big leaves a floppin’ over an’ daown? And them men — them can’t be niggers — they dew beat all. Kinder like Injuns, I guess, even ef they be in Afriky. Some o’ these here critters looks like monkeys, or half monkeys an’ half men, but I never heerd o’ nothin’ like this un.” Here he pointed to a fabulous creature of the artist, which one might describe as a sort of dragon with the head of an alligator.

“But naow I’ll show ye the best un — over here nigh the middle —” The old man’s speech grew a trifle thicker and his eyes assumed a brighter glow; but his fumbling hands, though seemingly clumsier

than before, were entirely adequate to their mission. The book fell open, almost of its own accord and as if from frequent consultation at this place, to the repellent twelfth plate showing a butcher’s shop amongst the Anzique cannibals. My sense of restlessness returned, though I did not exhibit it. The especially bizarre thing was that the artist had made his Africans look like white men — the limbs and quarters hanging about the walls of the shop were ghastly, while the butcher with his axe was hideously incongruous. But my host seemed to relish the view as much as I disliked it.

“What d’ye think o’ this — ain’t never see the like hereabouts, eh? When I see this I telled Eb Holt, ‘That’s suthin’ ta stir ye up an’ make yer blood tickle.’ When I read in Scriptor about slayin’ — like them Midianites was slew — I kinder think things, but I ain’t got no picter of it. Here a body kin see all they is to it — I s’pose ’tis sinful, but ain’t we all born an’ livin’ in sin? — Thet feller bein’ chopped up gives me a tickle every time I look at ’im — I hev ta keep lookin’ at ’im — see whar the butcher cut off his feet? Thar’s his head on thet bench, with one arm side of it, an’ t’other arm’s on the other side o’ the meat block.”

As the man mumbled on in his shocking ecstasy the expression on his hairy, spectacled face became indescribable, but his voice sank rather than mounted. My own sensations can scarcely be recorded. All

the terror I had dimly felt before rushed upon me actively and vividly, and I knew that I loathed the ancient and abhorrent creature so near me with an infinite intensity. His madness, or at least his partial perversion, seemed beyond dispute. He was almost whispering now, with a huskiness more terrible than a scream, and I trembled as I listened.

“As I says, ’tis queer haow picters sets ye thinkin’. D’ye know, young Sir, I’m right sot on this un here. Arter I got the book off Eb I uster look at it a lot, especial when I’d heerd Passon Clark rant o’ Sundays in his big wig. Onct I tried suthin’ funny — here, young Sir, don’t git skeert — all I done was ter look at the picter afore I kilt the sheep for market — killin’ sheep was kinder more fun arter lookin’ at it —” The tone of the old man now sank very low, sometimes becoming so faint that his words were hardly audible. I listened to the rain, and to the rattling of the bleared, small-paned windows, and marked a rumbling of approaching thunder quite unusual for the season. Once a terrific flash and peal shook the frail house to its foundations, but the whisperer seemed not to notice it.

“Killin’ sheep was kinder more fun — but d’ye know, ’twan’t quite satisfyin’. Queer haow a cravin’ gits a holt on ye — As ye love the Almighty, young man, don’t tell nobody, but I swar ter Gawd thet picter begun to make me hungry fer victuals I couldn’t raise nor

buy — here, set still, what's ailin' ye? — I didn't do nothin', only I wondered haow 'twud be ef I did — They say meat makes blood an' flesh, an' gives ye new life, so I wondered ef 'twudn't make a man live longer an' longer ef 'twas more the same —" But the whisperer never continued. The interruption was not produced by my fright, nor by the rapidly increasing storm amidst whose fury I was presently to open my eyes on a smoky solitude of blackened ruins. It was produced by a very simple though somewhat unusual happening.

The open book lay flat between us, with the picture staring repulsively upward. As the old man whispered the words "more the same" a tiny splattering impact was heard, and something showed on the yellowed paper of the upturned volume. I thought of the rain and of a leaky roof, but rain is not red. On the butcher's shop of the Anzique cannibals a small red splattering glistened picturesquely, lending vividness to the horror of the engraving. The old man saw it, and stopped whispering even before my expression of horror made it necessary; saw it and glanced quickly toward the floor of the room he had left an hour before. I followed his glance, and beheld just above us on the loose plaster of the ancient ceiling a large irregular spot of wet crimson which seemed to spread even as I viewed it. I did not shriek or move, but merely shut my eyes. A moment later

came the titanic thunderbolt of thunderbolts; blasting that accursed house of unutterable secrets and bringing the oblivion which alone saved my mind.

1921.

WILL *the* CIRCLE BE UNBROKEN.

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The year of 1921 brought much of the wonderful and the awful to young H.P. Lovecraft. On the one hand, his new Boston friends were the best thing that could have happened to the shy, secluded H.P. This was also the year in which Lovecraft first met, at a Hub Club event, the tall, striking woman who would later become his wife: fellow amateur journalist Sonia Haft Greene.

In February he gave a speech at the Hub Club, in which he told his colleagues, to great applause, of the

joy that amateur journalism had brought into his life; and he was able to proudly report this enthusiastic reception back to his still-hospitalized mother.

But he would not long have the chance to share such triumphs with Sarah Susan Lovecraft. In May of that year, she went under the surgeon's knife for a gall-bladder operation. All seemed to go well — but within just a few days she was in terrible and growing pain.

Finally, on May 24, Sarah Susan Phillips Lovecraft succumbed to a growing infection in her gall

bladder — a common enough occurrence in those dark pre-antibiotic days.

Howard was devastated. He retreated to his room and for several months did little other than write letters and pen maudlin ruminations about the futility of life. Eventually, though, his friends and aunts brought him around. On June 9, he called on a new member of his amateur-press association, a retired college professor named Miss M.A. Little, and the next month he emerged from his shell a little more with another trip to the Hub Club in Boston.

Finally, late in the year, a fellow amateur-press publisher, George J. Houtain, contracted with him for a series of weird tales at \$5 each. Houtain was going to make the jump to professional magazine publishing, and wanted some good stuff to go with his new spicy humor magazine, called (rather racily, as this was in the early days of Prohibition) *Home Brew*.

The result was “Herbert West, Reanimator.”

Another thing happened to Lovecraft in 1921 as well . . . or, perhaps, started to happen. His correspondence with Sonia Greene continued to blossom, and late that year she came to Providence to see him. Their acquaintance slowly started to become more serious, and by the end of 1921 one might almost say that the two were dating, albeit in a non-romantic way.

In addition to “Herbert West,

Reanimator,” Lovecraft’s 1921 weird-fiction output under his own name included “The Nameless City,” “The Quest of Iranon,” “The Moon Bog,” “The Outsider,” “The Other Gods,” and “The Music of Erich Zann.”

The NAMELESS CITY.

5,000-WORD SHORT STORY;

1921.

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This substantial short story features the first mention of the mad Arab Abdul Alhazred, and although the Necronomicon is not mentioned, it is quoted from. Although “The Nameless City” is not usually counted among Lovecraft’s greatest tales, biographer W. Scott Poole makes a compelling case for it as an underappreciated masterpiece in its way. Perhaps its reputation suffers because, for reasons that will be obvious to readers who have read both stories, it is often compared with At the Mountains of Madness, which nearly everyone agrees is one of the best works of weird fiction ever written.

“The Nameless City” was written a few days before Jan. 26, 1921, and was first published in the November 1921 issue of Horace Lawson’s amateur journal, Wolverine.

When I drew nigh the nameless city I knew it was accursed. I was traveling in a parched and terrible valley under the moon, and afar I saw it protruding uncannily above the sands as parts of a corpse may protrude from an ill-made grave.

Fear spoke from the age-worn stones of this hoary survivor of the deluge, this great-grandfather of the eldest pyramid; and a viewless aura repelled me and bade me retreat from antique and sinister secrets that no man should see, and no man else had dared to see.

Remote in the desert of Araby lies the nameless city, crumbling and inarticulate, its low walls nearly hidden by the sands of uncounted ages. It must have been thus before the first stones of Memphis were laid, and while the bricks of Babylon were yet unbaked. There is no legend so old as to give it a name, or to recall that it was ever alive; but it is told of in whispers around campfires and muttered about by grandams in the tents of sheiks so that all the tribes shun it without wholly knowing why. It was of this place that Abdul Alhazred the mad poet dreamed the night before he sang his unexplained couplet:

*That is not dead which can eternal
lie,
And with strange æons even death
may die.*

I should have known that the Arabs had good reason for shunning the nameless city, the city told of in strange tales but seen by no living man, yet I defied them and went into the untrodden waste with my camel. I alone have seen it, and that is why no other face bears such hideous lines of fear as mine; why no other

man shivers so horribly when the night wind rattles the windows. When I came upon it in the ghastly stillness of unending sleep it looked at me, chilly from the rays of a cold moon amidst the desert's heat. And as I returned its look I forgot my triumph at finding it, and stopped still with my camel to wait for the dawn.

For hours I waited, till the east grew grey and the stars faded, and the grey turned to roseate light edged with gold. I heard a moaning and saw a storm of sand stirring among the antique stones though the sky was clear and the vast reaches of desert still. Then suddenly above the desert's far rim came the blazing edge of the sun, seen through the tiny sandstorm which was passing away, and in my fevered state I fancied that from some remote depth there came a crash of musical metal to hail the fiery disc as Memnon hails it from the banks of the Nile. My ears rang and my imagination seethed as I led my camel slowly across the sand to that unvocal place; that place which I alone of living men had seen.

In and out amongst the shapeless foundations of houses and places I wandered, finding never a carving or inscription to tell of these men, if men they were, who built this city and dwelt therein so long ago. The antiquity of the spot was unwholesome, and I longed to encounter some sign or device to prove that the city was indeed fashioned by

mankind. There were certain proportions and dimensions in the ruins which I did not like. I had with me many tools, and dug much within the walls of the obliterated edifices; but progress was slow, and nothing significant was revealed. When night and the moon returned I felt a chill wind which brought new fear, so that I did not dare to remain in the city. And as I went outside the antique walls to sleep, a small sighing sandstorm gathered behind me, blowing over the grey stones though the moon was bright and most of the desert still.

I awakened just at dawn from a pageant of horrible dreams, my ears ringing as from some metallic peal. I saw the sun peering redly through the last gusts of a little sandstorm that hovered over the nameless city, and marked the quietness of the rest of the landscape. Once more I ventured within those brooding ruins that swelled beneath the sand like an ogre under a coverlet, and again dug vainly for relics of the forgotten race. At noon I rested, and in the afternoon I spent much time tracing the walls and bygone streets, and the outlines of the nearly vanished buildings. I saw that the city had been mighty indeed, and wondered at the sources of its greatness. To myself I pictured all the splendours of an age so distant that Chaldæa could not recall it, and thought of Sarnath the Doomed, that stood in the land of Mnar when mankind was young, and of Ib, that

was carven of grey stone before mankind existed.

All at once I came upon a place where the bedrock rose stark through the sand and formed a low cliff; and here I saw with joy what seemed to promise further traces of the antediluvian people. Hewn rudely on the face of the cliff were the unmistakable facades of several small, squat rock houses or temples; whose interiors might preserve many secrets of ages too remote for calculation, though sandstorms had long effaced any carvings which may have been outside.

Very low and sand-choked were all the dark apertures near me, but I cleared on with my spade and crawled through it, carrying a torch to reveal whatever mysteries it might hold. When I was inside I saw that the cavern was indeed a temple, and beheld plain signs of the race that had lived and worshiped before the desert was a desert. Primitive altars, pillars, and niches, all curiously low, were not absent; and though I saw no sculptures or frescoes, there were many singular stones clearly shaped into symbols by artificial means. The lowness of the chiseled chamber was very strange, for I could hardly kneel upright; but the area was so great that my torch showed only part of it at a time. I shuddered oddly in some of the far corners; for certain altars and stones suggested forgotten rites of terrible, revolting and inexplicable nature and made me wonder what manner of men could have

made and frequented such a temple. When I had seen all that the place contained, I crawled out again, avid to find what the temples might yield.

Night had now approached, yet the tangible things I had seen made curiosity stronger than fear, so that I did not flee from the long moon-cast shadows that had daunted me when first I saw the nameless city. In the twilight I cleared another aperture and with a new torch crawled into it, finding more vague stones and symbols, though nothing more definite than the other temple had contained. The room was just as low, but much less broad, ending in a very narrow passage crowded with obscure and cryptical shrines. About these shrines I was prying when the noise of a wind and my camel outside broke through the stillness and drew me forth to see what could have frightened the beast.

The moon was gleaming vividly over the primitive ruins, lighting a dense cloud of sand that seemed blown by a strong but decreasing wind from some point along the cliff ahead of me. I knew it was this chilly, sandy wind which had disturbed the camel and was about to lead him to a place of better shelter when I chanced to glance up and saw that there was no wind atop the cliff. This astonished me and made me fearful again, but I immediately recalled the sudden local winds that I had seen and heard before at sunrise and sunset, and judged it was a normal thing. I decided it came from some

rock fissure leading to a cave, and watched the troubled sand to trace it to its source; soon perceiving that it came from the black orifice of a temple a long distance south of me, almost out of sight. Against the choking sand-cloud I plodded toward this temple, which as I neared it loomed larger than the rest, and shewed a doorway far less clogged with caked sand. I would have entered had not the terrific force of the icy wind almost quenched my torch. It poured madly out of the dark door, sighing uncannily as it ruffled the sand and spread among the weird ruins. Soon it grew fainter and the sand grew more and more still, till finally all was at rest again; but a presence seemed stalking among the spectral stones of the city, and when I glanced at the moon it seemed to quiver as though mirrored in unquiet waters. I was more afraid than I could explain, but not enough to dull my thirst for wonder; so as soon as the wind was quite gone I crossed into the dark chamber from which it had come.

This temple, as I had fancied from the outside, was larger than either of those I had visited before; and was presumably a natural cavern since it bore winds from some region beyond. Here I could stand quite upright, but saw that the stones and altars were as low as those in the other temples. On the walls and roof I beheld for the first time some traces of the pictorial art of the ancient race, curious curling streaks of paint

that had almost faded or crumbled away; and on two of the altars I saw with rising excitement a maze of well-fashioned curvilinear carvings. As I held my torch aloft it seemed to me that the shape of the roof was too regular to be natural, and I wondered what the prehistoric cutters of stone had first worked upon. Their engineering skill must have been vast.

Then a brighter flare of the fantastic flame showed that form which I had been seeking, the opening to those remoter abysses whence the sudden wind had blown; and I grew faint when I saw that it was a small and plainly artificial door chiseled in the solid rock. I thrust my torch within, beholding a black tunnel with the roof arching low over a rough flight of very small, numerous and steeply descending steps. I shall always see those steps in my dreams, for I came to learn what they meant. At the time I hardly knew whether to call them steps or mere footholds in a precipitous descent. My mind was whirling with mad thoughts, and the words and warning of Arab prophets seemed to float across the desert from the land that men know to the nameless city that men dare not know. Yet I hesitated only for a moment before advancing through the portal and commencing to climb cautiously down the steep passage, feet first, as though on a ladder.

It is only in the terrible phantasms of drugs or delirium that any other man can have such a descent as mine. The narrow passage led infinitely down like some hideous haunted well, and the torch I held above my head could not light the unknown depths toward which I was crawling. I lost track of the hours and forgot to consult my watch, though I was frightened when I thought of the distance I must have been traversing. There were changes of direction and of steepness; and once I came to a long, low, level passage where I had to wriggle my feet first along the rocky floor, holding torch at arm's length beyond my head. The place was not high enough for kneeling. After that were more of the steep steps, and I was still scrambling down interminably when my failing torch died out. I do not think I noticed it at the time, for when I did notice it I was still holding it above me as if it were ablaze. I was quite unbalanced with that instinct for the strange and the unknown which had made me a wanderer upon earth and a haunter of far, ancient, and forbidden places.

In the darkness there flashed before my mind fragments of my cherished treasury of dæmonic lore; sentences from Alhazred the mad Arab, paragraphs from the apocryphal nightmares of Damascus, and infamous lines from the delirious *L'Image du Monde* of Gauthier de

Metz. I repeated queer extracts, and muttered of Afrasiab and the dæmons that floated with him down the Oxus; later chanting over and over again a phrase from one of Lord Dunsany's tales — "The unreverberate blackness of the abyss." Once when the descent grew amazingly steep I recited something in sing-song from Thomas Moore until I feared to recite more:

*A reservoir of darkness, black
As witches' cauldrons are, when fill'd
With moon-drugs in th' eclipse
distill'd
Leaning to look if foot might pass
Down thro' that chasm, I saw,
beneath,
As far as vision could explore,
The jetty sides as smooth as glass,
Looking as if just varnish'd o'er
With that dark pitch the Seat of
Death
Throws out upon its slimy shore.*

Time had quite ceased to exist when my feet again felt a level floor, and I found myself in a place slightly higher than the rooms in the two smaller temples now so incalculably far above my head. I could not quite stand, but could kneel upright, and in the dark I shuffled and crept hither and thither at random. I soon knew that I was in a narrow passage whose walls were lined with cases of wood having glass fronts. As in that Palæozoic and abysmal place I felt of such things as polished wood and glass I shuddered at the possible

implications. The cases were apparently ranged along each side of the passage at regular intervals, and were oblong and horizontal, hideously like coffins in shape and size. When I tried to move two or three for further examination, I found that they were firmly fastened.

I saw that the passage was a long one, so floundered ahead rapidly in a creeping run that would have seemed horrible had any eye watched me in the blackness; crossing from side to side occasionally to feel of my surroundings and be sure the walls and rows of cases still stretched on. Man is so used to thinking visually that I almost forgot the darkness and pictured the endless corridor of wood and glass in its low-studded monotony as though I saw it. And then in a moment of indescribable emotion I did see it.

Just when my fancy merged into real sight I cannot tell; but there came a gradual glow ahead, and all at once I knew that I saw the dim outlines of a corridor and the cases, revealed by some unknown subterranean phosphorescence. For a little while all was exactly as I had imagined it, since the glow was very faint; but as I mechanically kept stumbling ahead into the stronger light I realized that my fancy had been but feeble. This hall was no relic of crudity like the temples in the city above, but a monument of the most magnificent and exotic art. Rich, vivid, and daringly fantastic designs and pictures formed a continuous

scheme of mural paintings whose lines and colours were beyond description. The cases were of a strange golden wood, with fronts of exquisite glass, and containing the mummified forms of creatures outreaching in grotesqueness the most chaotic dreams of man.

To convey any idea of these monstrosities is impossible. They were of the reptile kind, with body lines suggesting sometimes the crocodile, sometimes the seal, but more often nothing of which either the naturalist or the palæontologist ever heard. In size they approximated a small man, and their fore-legs bore delicate and evident feet curiously like human hands and fingers. But strangest of all were their heads, which presented a contour violating all known biological principles. To nothing can such things be well compared — in one flash I thought of comparisons as varied as the cat, the bullfrog, the mythic Satyr, and the human being. Not Jove himself had had so colossal and protuberant a forehead, yet the horns and the noselessness and the alligator-like jaw placed the things outside all established categories. I debated for a time on the reality of the mummies, half suspecting they were artificial idols; but soon decided they were indeed some palæogean species which had lived when the nameless city was alive. To crown their grotesqueness, most of them were gorgeously enrobed in the costliest of fabrics, and lavishly laden with

ornaments of gold, jewels, and unknown shining metals.

The importance of these crawling creatures must have been vast, for they held first place among the wild designs on the frescoed walls and ceiling. With matchless skill had the artist drawn them in a world of their own, wherein they had cities and gardens fashioned to suit their dimensions; and I could not help but think that their pictured history was allegorical, perhaps shewing the progress of the race that worshiped them. These creatures, I said to myself, were to men of the nameless city what the she-wolf was to Rome, or some totem-beast is to a tribe of Indians.

Holding this view, I could trace roughly a wonderful epic of the nameless city; the tale of a mighty seacoast metropolis that ruled the world before Africa rose out of the waves, and of its struggles as the sea shrank away, and the desert crept into the fertile valley that held it. I saw its wars and triumphs, its troubles and defeats, and afterwards its terrible fight against the desert when thousands of its people — here represented in allegory by the grotesque reptiles — were driven to chisel their way down though the rocks in some marvelous manner to another world whereof their prophets had told them. It was all vividly weird and realistic, and its connection with the awesome descent I had made was unmistakable. I even recognized the passages.

As I crept along the corridor toward the brighter light I saw later stages of the painted epic — the leave-taking of the race that had dwelt in the nameless city and the valley around for ten million years; the race whose souls shrank from quitting scenes their bodies had known so long where they had settled as nomads in the earth's youth, hewing in the virgin rock those primal shrines at which they had never ceased to worship. Now that the light was better I studied the pictures more closely and, remembering that the strange reptiles must represent the unknown men, pondered upon the customs of the nameless city. Many things were peculiar and inexplicable. The civilization, which included a written alphabet, had seemingly risen to a higher order than those immeasurably later civilizations of Egypt and Chaldæa, yet there were curious omissions. I could, for example, find no pictures to represent deaths or funeral customs, save such as were related to wars, violence, and plagues; and I wondered at the reticence shown concerning natural death. It was as though an ideal of immortality had been fostered as a cheering illusion.

Still nearer the end of the passage was painted scenes of the utmost picturesqueness and extravagance: contrasted views of the nameless city in its desertion and growing ruin, and of the strange new realm of paradise to which the race

had hewed its way through the stone. In these views the city and the desert valley were shewn always by moonlight, golden nimbus hovering over the fallen walls, and half-revealing the splendid perfection of former times, shown spectrally and elusively by the artist. The paradisaic scenes were almost too extravagant to be believed, portraying a hidden world of eternal day filled with glorious cities and ethereal hills and valleys. At the very last I thought I saw signs of an artistic anticlimax. The paintings were less skillful, and much more bizarre than even the wildest of the earlier scenes. They seemed to record a slow decadence of the ancient stock, coupled with a growing ferocity toward the outside world from which it was driven by the desert. The forms of the people — always represented by the sacred reptiles — appeared to be gradually wasting away, though their spirit as shewn hovering above the ruins by moonlight gained in proportion. Emaciated priests, displayed as reptiles in ornate robes, cursed the upper air and all who breathed it; and one terrible final scene shewed a primitive-looking man, perhaps a pioneer of ancient Irem, the City of Pillars, torn to pieces by members of the elder race. I remember how the Arabs fear the nameless city, and was glad that beyond this place the grey walls and ceiling were bare.

As I viewed the pageant of mural history I had approached very closely to the end of the low-ceiled hall, and

was aware of a gate through which came all of the illuminating phosphorescence. Creeping up to it, I cried aloud in transcendent amazement at what lay beyond; for instead of other and brighter chambers there was only an illimitable void of uniform radiance, such one might fancy when gazing down from the peak of Mount Everest upon a sea of sunlit mist. Behind me was a passage so cramped that I could not stand upright in it; before me was an infinity of subterranean effulgence.

Reaching down from the passage into the abyss was the head of a steep flight of steps — small numerous steps like those of black passages I had traversed — but after a few feet the glowing vapours concealed everything. Swung back open against the left-hand wall of the passage was a massive door of brass, incredibly thick and decorated with fantastic bas-reliefs, which could if closed shut the whole inner world of light away from the vaults and passages of rock. I looked at the step, and for the nonce dared not try them. I touched the open brass door, and could not move it. Then I sank prone to the stone floor, my mind aflame with prodigious reflections which not even a death-like exhaustion could banish.

As I lay still with closed eyes, free to ponder, many things I had lightly noted in the frescoes came back to me with new and terrible significance — scenes representing

the nameless city in its heyday — the vegetations of the valley around it, and the distant lands with which its merchants traded. The allegory of the crawling creatures puzzled me by its universal prominence, and I wondered that it would be so closely followed in a pictured history of such importance. In the frescoes the nameless city had been shewn in proportions fitted to the reptiles. I wondered what its real proportions and magnificence had been, and reflected a moment on certain oddities I had noticed in the ruins. I thought curiously of the lowness of the primal temples and of the underground corridor, which were doubtless hewn thus out of deference to the reptile deities there honoured; though it perforce reduced the worshipers to crawling. Perhaps the very rites here involved crawling in imitation of the creatures. No religious theory, however, could easily explain why the level passages in that awesome descent should be as low as the temples — or lower, since one could not even kneel in it. As I thought of the crawling creatures, whose hideous mummified forms were so close to me, I felt a new throb of fear. Mental associations are curious, and I shrank from the idea that except for the poor primitive man torn to pieces in the last painting, mine was the only human form amidst the many relics and symbols of the primordial life.

But as always in my strange and roving existence, wonder soon drove

out fear; for the luminous abyss and what it might contain presented a problem worthy of the greatest explorer. That a weird world of mystery lay far down that flight of peculiarly small steps I could not doubt, and I hoped to find there those human memorials which the painted corridor had failed to give. The frescoes had pictured unbelievable cities, and valleys in this lower realm, and my fancy dwelt on the rich and colossal ruins that awaited me.

My fears, indeed, concerned the past rather than the future. Not even the physical horror of my position in that cramped corridor of dead reptiles and antediluvian frescoes, miles below the world I knew and faced by another world of eerie light and mist, could match the lethal dread I felt at the abysmal antiquity of the scene and its soul. An ancientness so vast that measurement is feeble seemed to leer down from the primal stones and rock-hewn temples of the nameless city, while the very latest of the astounding maps in the frescoes shewed oceans and continents that man has forgotten, with only here and there some vaguely familiar outlines. Of what could have happened in the geological ages since the paintings ceased and the death-hating race resentfully succumbed to decay, no man might say. Life had once teemed in these caverns and in the luminous realm beyond; now I was alone with vivid relics, and I trembled to think

of the countless ages through which these relics had kept a silent deserted vigil.

Suddenly there came another burst of that acute fear which had intermittently seized me ever since I first saw the terrible valley and the nameless city under a cold moon, and despite my exhaustion I found myself starting frantically to a sitting posture and gazing back along the black corridor toward the tunnels that rose to the outer world. My sensations were like those which had made me shun the nameless city at night, and were as inexplicable as they were poignant. In another moment, however, I received a still greater shock in the form of a definite sound — the first which had broken the utter silence of these tomb-like depths. It was a deep, low moaning, as of a distant throng of condemned spirits, and came from the direction in which I was staring. Its volume rapidly grew, till it soon reverberated frightfully through the low passage, and at the same time I became conscious of an increasing draught of cold air, likewise flowing from the tunnels and the city above. The touch of this air seemed to restore my balance, for I instantly recalled the sudden gusts which had risen around the mouth of the abyss each sunset and sunrise, one of which had indeed revealed the hidden tunnels to me. I looked at my watch and saw that sunrise was near, so I braced myself to resist the gale that was sweeping down to its

cavern home as it had swept forth at evening. My fear again waned low, since a natural phenomenon tends to dispel broodings over the unknown.

More and more madly poured the shrieking, moaning night wind into the gulf of the inner earth. I dropped prone again and clutched vainly at the floor for fear of being swept bodily through the open gate into the phosphorescent abyss. Such fury I had not expected, and as I grew aware of an actual slipping of my form toward the abyss I was beset by a thousand new terrors of apprehension and imagination. The malignancy of the blast awakened incredible fancies; once more I compared myself shudderingly to the only human image in that frightful corridor, the man who was torn to pieces by the nameless race, for in the fiendish clawing of the swirling currents there seemed to abide a vindictive rage all the stronger because it was largely impotent. I think I screamed frantically near the last — I was almost mad — of the howling wind-wraiths. I tried to crawl against the murderous invisible torrent, but I could not even hold my own as I was pushed slowly and inexorably toward the unknown world. Finally reason must have wholly snapped; for I fell babbling over and over that unexplainable couplet of the mad Arab Alhazred, who dreamed of the nameless city:

*That is not dead which can eternal
lie,
And with strange æons even death
may die.*

Only the grim brooding desert gods know what really took place — what indescribable struggles and scrambles in the dark I endured or what Abaddon guided me back to life, where I must always remember and shiver in the night wind till oblivion — or worse — claims me. Monstrous, unnatural, colossal, was the thing — too far beyond all the ideas of man to be believed except in the silent damnable small hours of the morning when one cannot sleep.

I have said that the fury of the rushing blast was infernal — cacodæmoniacal — and that its voices were hideous with the pent-up viciousness of desolate eternities. Presently these voices, while still chaotic before me, seemed to my beating brain to take articulate form behind me; and down there in the grave of unnumbered æon-dead antiquities, leagues below the dawn-lit world of men, I heard the ghastly cursing and snarling of strange-tongued fiends. Turning, I saw outlined against the luminous æther of the abyss what could not be seen against the dusk of the corridor — a nightmare horde of rushing devils; hate distorted, grotesquely panoplied, half transparent devils of a race no man might mistake — the crawling reptiles of the nameless city.

And as the wind died away I was plunged into the ghoul-pooled darkness of earth's bowels; for behind the last of the creatures the great brazen door clanged shut with a deafening peal of metallic music whose reverberations swelled out to the distant world to hail the rising sun as Memnon hails it from the banks of the Nile.

The QUEST of IRANON.

2,800-WORD SHORT STORY;

1921.

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This short story is arguably the most Dunsanian of Lovecraft's Lord Dunsany-inspired stories. At first glance, it looks a bit like a long prose-poem, self-consciously seeking after lyric beauty, and therefore vulnerable to charges of ma'wkishness — in later years Lovecraft himself came to see it that way. But the story has a philosophical depth and complexity to it that is often overlooked by those who mistake it for a mere bit of melancholic mood-mongering in slavish imitation of Lord Dunsany.

"The Quest of Iranon" was written on Feb. 28, 1921. Lovecraft was

initially very proud of it, and wanted to save it for his own amateur journal, The Conservative; but by the time he had an issue ready for release, in early 1923, he apparently had started to sour on the story. It remained in his file of unpublished manuscripts until finally it was published in the July-August 1935 issue of Lloyd Arthur Eshbach's amateur magazine, The Galleon.

Into the granite city of Teloth wandered the youth, vine-crowned, his yellow hair

glistening with myrrh and his purple robe torn with briars of the mountain Sidrak that lies across the antique bridge of stone. The men of Teloth are dark and stern, and dwell in square houses, and with frowns they asked the stranger whence he had come and what were his name and fortune. So the youth answered:

"I am Iranon, and come from Aira, a far city that I recall only dimly but seek to find again. I am a singer of songs that I learned in the far city, and my calling is to make beauty with the things remembered of childhood. My wealth is in little memories and dreams, and in hopes that I sing in gardens when the moon is tender and the west wind stirs the lotus-buds."

When the men of Teloth heard these things they whispered to one another; for though in the granite city there is no laughter or song, the stern men sometimes look to the Karthian hills in the spring and think of the lutes of distant Oonai whereof travellers have told. And thinking thus, they bade the stranger stay and sing in the square before the Tower of Mlin, though they liked not the colour of his tattered robe, nor the myrrh in his hair, nor his chaplet of vine-leaves, nor the youth in his golden voice. At evening Iranon sang, and while he sang an old man prayed and a blind man said he saw a nimbus over the singer's head. But most of the men of Teloth yawned, and some laughed and some

went to sleep; for Iranon told nothing useful, singing only his memories, his dreams, and his hopes.

"I remember the twilight, the moon, and soft songs, and the window where I was rocked to sleep. And through the window was the street where the golden lights came, and where the shadows danced on houses of marble. I remember the square of moonlight on the floor, that was not like any other light, and the visions that danced on the moonbeams when my mother sang to me. And too, I remember the sun of morning bright above the many-coloured hills in summer, and the sweetness of flowers borne on the south wind that made the trees sing.

"Oh Aira, city of marble and beryl, how many are thy beauties! How I loved the warm and fragrant groves across the hyaline Nithra, and the falls of the tiny Kra that flowed though the verdant valley! In those groves and in the vale the children wove wreaths for one another, and at dusk I dreamed strange dreams under the yath-trees on the mountain as I saw below me the lights of the city, and the curving Nithra reflecting a ribbon of stars.

"And in the city were the palaces of veined and tinted marble, with golden domes and painted walls, and green gardens with cerulean pools and crystal fountains. Often I played in the gardens and waded in the pools, and lay and dreamed among the pale flowers under the

trees. And sometimes at sunset I would climb the long hilly street to the citadel and the open place, and look down upon Aira, the magic city of marble and beryl, splendid in a robe of golden flame.

"Long have I missed thee, Aira, for I was but young when we went into exile; but my father was thy King and I shall come again to thee, for it is so decreed of Fate. All through seven lands have I sought thee, and some day shall I reign over thy groves and gardens, thy streets and palaces, and sing to men who shall know whereof I sing, and laugh not nor turn away. For I am Iranon, who was a Prince in Aira."

That night the men of Teloth lodged the stranger in a stable, and in the morning an archon came to him and told him to go to the shop of Athok the cobbler, and be apprenticed to him.

"But I am Iranon, a singer of songs," he said, "and have no heart for the cobbler's trade."

"All in Teloth must toil," replied the archon, "for that is the law." Then said Iranon:

"Wherefore do ye toil; is it not that ye may live and be happy? And if ye toil only that ye may toil more, when shall happiness find you? Ye toil to live, but is not life made of beauty and song? And if ye suffer no singers among you, where shall be the fruits of your toil? Toil without song is like a weary journey without an end. Were not death more pleasing?" But the archon was

sullen and did not understand, and rebuked the stranger.

"Thou art a strange youth, and I like not thy face nor thy voice. The words thou speakest are blasphemy, for the gods of Teloth have said that toil is good. Our gods have promised us a haven of light beyond death, where shall be rest without end, and crystal coldness amidst which none shall vex his mind with thought or his eyes with beauty. Go thou then to Athok the cobbler or be gone out of the city by sunset. All here must serve, and song is folly."

So Iranon went out of the stable and walked over the narrow stone streets between the gloomy square house of granite, seeking something green, for all was of stone. On the faces of men were frowns, but by the stone embankment along the sluggish river Zuro sat a young boy with sad eyes gazing into the waters to spy green budding branches washed down from the hills by the freshets. And the boy said to him:

"Art thou not indeed he of whom the archons tell, who seekest a far city in a fair land? I am Romnod, and born of the blood of Teloth, but am not old in the ways of the granite city, and yearn daily for the warm groves and the distant lands of beauty and song. Beyond the Karthian hills lieth Oonai, the city of lutes and dancing, which men whisper of and say is both lovely and terrible. Thither would I go were I old enough to find the way, and thither shouldst thou go and thou

wouldst sing and have men listen to thee. Let us leave the city of Teloth and fare together among the hills of spring. Thou shalt shew me the ways of travel and I will attend thy songs at evening when the stars one by one bring dreams to the minds of dreamers. And peradventure it may be that Oonai the city of lutes and dancing is even the fair Aira thou seekest, for it is told that thou hast not known Aira since the old days, and a name often changeth. Let us go to Oonai, O Iranon of the golden head, where men shall know our longings and welcome us as brothers, nor even laugh or frown at what we say." And Iranon answered:

"Be it so, small one; if any in this stone place yearn for beauty he must seek the mountains and beyond, and I would not leave thee to pine by the sluggish Zuro. But think not that delight and understanding dwell just across the Karthian hills, or in any spot thou canst find in a day's, or a year's, or a lustrum's journey. Behold, when I was small like thee I dwelt in the valley of Narthos by the frigid Xari, where none would listen to my dreams; and I told myself that when older I would go to Sinara on the southern slope, and sing to smiling dromedary-men in the marketplace. But when I went to Sinara I found the dromedary-men all drunken and ribald, and saw that their songs were not as mine, so I travelled in a barge down the Xari to onyx-walled Jaren. And the soldiers at Jaren laughed at me and drove me out, so that I

wandered to many cities. I have seen Stethelos that is below the great cataract, and have gazed on the marsh where Sarnath once stood. I have been to Thraa, Ilarne, and Kadatheron on the winding river Ai, and have dwelt long in Olathoë in the land of Lomar. But though I have had listeners sometimes, they have ever been few, and I know that welcome shall wait me only in Aira, the city of marble and beryl where my father once ruled as King. So for Aira shall we seek, though it were well to visit distant and lute-blessed Oonai across the Karthian hills, which may indeed be Aira, though I think not. Aira's beauty is past imagining, and none can tell of it without rapture, whilst of Oonai the camel-drivers whisper leeringly."

At the sunset Iranon and small Romnod went forth from Teloth, and for long wandered amidst the green hills and cool forests. The way was rough and obscure, and never did they seem nearer to Oonai the city of lutes and dancing; but in the dusk as the stars came out Iranon would sing of Aira and its beauties and Romnod would listen, so that they were both happy after a fashion. They ate plentifully of fruit and red berries, and marked not the passing of time, but many years must have slipped away. Small Romnod was now not so small, and spoke deeply instead of shrilly, though Iranon was always the

same, and decked his golden hair with vines and fragrant resins found in the woods. So it came to pass that Romnod seemed older than Iranon, though he had been very small when Iranon had found him watching for green budding branches in Teloth beside the sluggish stone-banked Zuro.

Then one night when the moon was full the travellers came to a mountain crest and looked down upon the myriad lights of Oonai. Peasants had told them they were near, and Iranon knew that this was not his native city of Aira. The lights of Oonai were not like those of Aira; for they were harsh and glaring, while the lights of Aira shine as softly and magically as shone the moonlight on the floor by the window where Iranon's mother once rocked him to sleep with song. But Oonai was a city of lutes and dancing, so Iranon and Romnod went down the steep slope that they might find men to whom songs and dreams would bring pleasure. And when they were come into the town they found rose-wreathed revellers bound from house to house and leaning from windows and balconies, who listened to the songs of Iranon and tossed him flowers and applauded when he was done. Then for a moment did Iranon believe he had found those who thought and felt even as he, though the town was not a hundredth as fair as Aira.

When dawn came Iranon looked about with dismay, for the domes of

Oonai were not golden in the sun, but grey and dismal. And the men of Oonai were pale with revelling, and dull with wine, and unlike the radiant men of Aira. But because the people had thrown him blossoms and acclaimed his songs Iranon stayed on, and with him Romnod, who liked the revelry of the town and wore in his dark hair roses and myrtle. Often at night Iranon sang to the revellers, but he was always as before, crowned only in the vine of the mountains and remembering the marble streets of Aira and the hyaline Nithra. In the frescoed halls of the Monarch did he sing, upon a crystal dais raised over a floor that was a mirror, and as he sang, he brought pictures to his hearers till the floor seemed to reflect old, beautiful, and half-remembered things instead of the wine-reddened feasters who pelted him with roses. And the King bade him put away his tattered purple, and clothed him in satin and cloth-of-gold, with rings of green jade and bracelets of tinted ivory, and lodged him in a gilded and tapestried chamber on a bed of sweet carven wood with canopies and coverlets of flower-embroidered silk. Thus dwelt Iranon in Oonai, the city of lutes and dancing.

It is not known how long Iranon tarried in Oonai, but one day the King brought to the palace some wild whirling dancers from the Liranian desert, and dusky flute-players from Drinen in the East, and after that the revellers threw their

roses not so much at Iranon as at the dancers and flute-players. And day by day that Romnod who had been a small boy in granite Teloth grew coarser and redder with wine, till he dreamed less and less, and listened with less delight to the songs of Iranon. But though Iranon was sad, he ceased not to sing, and at evening told again of his dreams of Aira, the city of marble and beryl. Then one night the reddened and fattened Romnod snorted heavily amidst the popped silks of his banquet-couch and died writhing, whilst Iranon, pale and slender, sang to himself in a far corner. And when Iranon had wept over the grave of Romnod and strewn it with green branches, such as Romnod used to love, he put aside his silks and gauds and went forgotten out of Oonai the city of lutes and dancing clad only in the ragged purple in which he had come, and garlanded with fresh vines from the mountains.

Into the sunset wandered Iranon, seeking still for his native land and for men who would understand his songs and dreams. In all the cities of Cydathria and in the lands beyond the Bnazie desert gay-faced children laughed at his olden songs and tattered robe of purple; but Iranon stayed ever young, and wore wreaths upon his golden head whilst he sang of Aira, delight of the past and hope of the future.

So came he one night to the squalid cot of an antique shepherd, bent and dirty, who kept flocks on a

stony slope above a quicksand marsh. To this man Iranon spoke, as to so many others:

“Canst thou tell me where I may find Aira, the city of marble and beryl, where flows the hyaline Nithra and where the falls of the tiny Kra sing to the verdant valleys and hills forested with yath trees?” and the shepherd, hearing, looked long and strangely at Iranon, as if recalling something very far away in time, and noted each line of the stranger’s face, and his golden hair, and his crown of vine-leaves. But he was old, and shook his head as he replied:

“O stranger, I have indeed heard the name of Aira, and the other names thou hast spoken, but they come to me from afar down the waste of long years. I heard them in my youth from the lips of a playmate, a beggar’s boy given to strange dreams, who would weave long tales about the moon and the flowers and the west wind. We used to laugh at him, for we knew him from his birth though he thought himself a King’s son. He was comely, even as thou, but full of folly and strangeness; and he ran away when small to find those who would listen gladly to his songs and dreams. How often hath he sung to me of lands that never were, and things that never can be! Of Aira did he speak much; of Aira and the river Nithra, and the falls of the tiny Kra. There would he ever say he once dwelt as a Prince, though here we knew him from his birth. Nor was there ever a marble city of Aira, or

those who could delight in strange songs, save in the dreams of mine old playmate Iranon who is gone.”

And in the twilight, as the stars came out one by one and the moon cast on the marsh a radiance like that which a child sees quivering on the floor as he is rocked to sleep at evening, there walked into the lethal quicksands a very old man in tattered purple, crowned with withered vine-leaves and gazing ahead as if upon the golden domes of a fair city where dreams are understood. That night something of youth and beauty died in the elder world.

The MOON BOG.

3,400-WORD SHORT STORY;

1921.

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This mid-size short story was written for a gathering of amateur journalists who met in a member's home in Boston on March 10, 1921. The purpose of the evening was for each member to share what he or she had written for the occasion from a shared writing prompt, and the work judged best would receive a prize. The evening had a St. Patrick's Day theme. And although it did not win the prize, "The Moon Bog" was well received and roundly praised.

*The story remained unpublished at the time, but was later picked up for the June 1926 issue of *Weird Tales*.*

Somewhere, to what remote and fearsome region I know not, Denys Barry has gone. I was with him the last night he lived among men, and heard his screams when the thing came to him; but all the peasants and police in County Meath could never find him, or the others, though they searched long and far. And now I shudder when I hear the frogs piping in swamps, or see the moon in lonely places.

I had known Denys Barry well

in America, where he had grown rich, and had congratulated him when he bought back the old castle by the bog at sleepy Kilderry. It was from Kilderry that his father had come, and it was there that he wished to enjoy his wealth among ancestral scenes. Men of his blood had once ruled over Kilderry and built and dwelt in the castle, but those days were very remote, so that for generations the castle had been empty and decaying. After he went to Ireland, Barry wrote me often, and told me how under his care the gray castle was rising tower by tower to its ancient splendor, how the ivy was climbing slowly over the restored walls as it had climbed so many centuries ago, and how the peasants blessed him for bringing back the old days with his gold from over the sea. But in time there came troubles, and the peasants ceased to bless him, and fled away instead as from a doom. And then he sent a letter and asked me to visit him, for he was lonely in the castle with no one to speak to save the new servants and labourers he had brought from the North.

The bog was the cause of all these troubles, as Barry told me the night I came to the castle. I had reached Kilderry in the summer sunset, as the gold of the sky lighted the green of the hills and groves and the blue of the bog, where on a far islet a strange olden ruin glistened spectrally. That sunset was very beautiful, but the peasants at

Ballylough had warned me against it and said that Kilderry had become accursed, so that I almost shuddered to see the high turrets of the castle gilded with fire. Barry's motor had met me at the Ballylough station, for Kilderry is off the railway. The villagers had shunned the car and the driver from the North, but had whispered to me with pale faces when they saw I was going to Kilderry. And that night, after our reunion, Barry told me why.

The peasants had gone from Kilderry because Denys Barry was to drain the great bog. For all his love of Ireland, America had not left him untouched, and he hated the beautiful wasted space where peat might be cut and land opened up. The legends and superstitions of Kilderry did not move him, and he laughed when the peasants first refused to help, and then cursed him and went away to Ballylough with their few belongings as they saw his determination. In their place he sent for labourers from the North, and when the servants left he replaced them likewise. But it was lonely among strangers, so Barry had asked me to come.

When I heard the fears which had driven the people from Kilderry, I laughed as loudly as my friend had laughed, for these fears were of the vaguest, wildest, and most absurd character. They had to do with some preposterous legend of the bog, and a grim guardian spirit that dwelt in the strange olden ruin on the far islet

I had seen in the sunset. There were tales of dancing lights in the dark of the moon, and of chill winds when the night was warm; of wraiths in white hovering over the waters, and of an imagined city of stone deep down below the swampy surface. But foremost among the weird fancies, and alone in its absolute unanimity, was that of the curse awaiting him who should dare to touch or drain the vast reddish morass. There were secrets, said the peasants, which must not be uncovered; secrets that had lain hidden since the plague came to the children of Partholan in the fabulous years beyond history. In the Book of Invaders it is told that these sons of the Greeks were all buried at Tallaght, but old men in Kilderry said that one city was overlooked save by its patron moon-goddess; so that only the wooded hills buried it when the men of Nemed swept down from Scythia in their thirty ships.

Such were the idle tales which had made the villagers leave Kilderry, and when I heard them I did not wonder that Denys Barry had refused to listen. He had, however, a great interest in antiquities, and proposed to explore the bog thoroughly when it was drained. The white ruins on the islet he had often visited, but though their age was plainly great, and their contour very little like that of most ruins in Ireland, they were too dilapidated to tell the days of their glory. Now the work of drainage was ready to begin,

and the labourers from the North were soon to strip the forbidden bog of its green moss and red heather, and kill the tiny shell-paved streamlets and quiet blue pools fringed with rushes.

After Barry had told me these things I was very drowsy, for the travels of the day had been wearying and my host had talked late into the night. A man-servant showed me to my room, which was in a remote tower overlooking the village and the plain at the edge of the bog, and the bog itself; so that I could see from my windows in the moonlight the silent roofs from which the peasants had fled and which now sheltered the labourers from the North, and too, the parish church with its antique spire, and far out across the brooding bog the remote olden ruin on the islet gleaming white and spectral. Just as I dropped to sleep I fancied I heard faint sounds from the distance; sounds that were wild and half musical, and stirred me with a weird excitement which coloured my dreams. But when I awaked next morning I felt it had all been a dream, for the visions I had seen were more wonderful than any sound of wild pipes in the night. Influenced by the legends that Barry had related, my mind had in slumber hovered around a stately city in a green valley, where marble streets and statues, villas and temples, carvings and inscriptions, all spoke in certain tones the glory that was Greece. When I told this dream to Barry we

had both laughed; but I laughed the louder, because he was perplexed about his labourers from the North. For the sixth time they had all overslept, waking very slowly and dazedly, and acting as if they had not rested, although they were known to have gone early to bed the night before.

That morning and afternoon I wandered alone through the sun-gilded village and talked now and then with idle labourers, for Barry was busy with the final plans for beginning his work of drainage. The labourers were not as happy as they might have been, for most of them seemed uneasy over some dream which they had had, yet which they tried in vain to remember. I told them of my dream, but they were not interested till I spoke of the weird sounds I thought I had heard. Then they looked oddly at me, and said that they seemed to remember weird sounds, too.

In the evening Barry dined with me and announced that he would begin the drainage in two days. I was glad, for although I disliked to see the moss and the heather and the little streams and lakes depart, I had a growing wish to discern the ancient secrets the deep-matted peat might hide. And that night my dreams of piping flutes and marble peristyles came to a sudden and disquieting end; for upon the city in the valley I saw a pestilence descend, and then a frightful avalanche of wooded slopes that covered the dead bodies in the streets and left unburied only

the temple of Artemis on the high peak, where the aged moon-priestess Cleis lay cold and silent with a crown of ivory on her silver head.

I have said that I awaked suddenly and in alarm. For some time I could not tell whether I was waking or sleeping, for the sound of flutes still rang shrilly in my ears; but when I saw on the floor the icy moonbeams and the outlines of a latticed Gothic window, I decided I must be awake and in the castle of Kilderry. Then I heard a clock from some remote landing below strike the hour of two, and knew I was awake. Yet still there came that monstrous piping from afar; wild, weird airs that made me think of some dance of fauns on distant Mænalus. It would not let me sleep, and in impatience I sprang up and paced the floor. Only by chance did I go to the north window and look out upon the silent village and the plain at the edge of the bog. I had no wish to gaze abroad, for I wanted to sleep; but the flutes tormented me, and I had to do or see something. How could I have suspected the thing I was to behold?

There in the moonlight that flooded the spacious plain was a spectacle which no mortal, having seen it, could ever forget. To the sound of reedy pipes that echoed over the bog there glided silently and eerily a mixed throng of swaying figures, reeling through such a revel as the Sicilians may have danced to Demeter in the old days under the

harvest moon beside the Cyane. The wide plain, the golden moonlight, the shadowy moving forms, and above all the shrill monotonous piping, produced an effect which almost paralyzed me; yet I noted amidst my fear that half of these tireless mechanical dancers were the labourers whom I had thought asleep, whilst the other half were strange airy beings in white, half-in-determinate in nature, but suggesting pale wistful naiads from the haunted fountains of the bog. I do not know how long I gazed at this sight from the lonely turret window before I dropped suddenly in a dreamless swoon, out of which the high sun of morning aroused me.

My first impulse on awaking was to communicate all my fears and observations to Denys Barry, but as I saw the sunlight glowing through the latticed east window I became sure that there was no reality in what I thought I had seen. I am given to strange phantasms, yet am never weak enough to believe in them; so on this occasion contented myself with questioning the labourers, who slept very late and recalled nothing of the previous night save misty dreams of shrill sounds. This matter of the spectral piping harassed me greatly, and I wondered if the crickets of autumn had come before their time to vex the night and haunt the visions of men. Later in the day I watched Barry in the library poring over his plans for the great work which was to begin on the morrow,

and for the first time felt a touch of the same kind of fear that had driven the peasants away. For some unknown reason I dreaded the thought of disturbing the ancient bog and its sunless secrets, and pictured terrible sights lying black under the unmeasured depth of age-old peat. That these secrets should be brought to light seemed injudicious, and I began to wish for an excuse to leave the castle and the village. I went so far as to talk casually to Barry on the subject, but did not dare continue after he gave his resounding laugh. So I was silent when the sun set fulgently over the far hills, and Kilderry blazed all red and gold in a flame that seemed a portent.

Whether the events of that night were of reality or illusion I shall never ascertain. Certainly they transcend anything we dream of in nature and the universe; yet in no normal fashion can I explain those disappearances which were known to all men after it was over. I retired early and full of dread, and for a long time could not sleep in the uncanny silence of the tower. It was very dark, for although the sky was clear the moon was now well in the wane, and would not rise till the small hours. I thought as I lay there of Denys Barry, and of what would befall that bog when the day came, and found myself almost frantic with an impulse to rush out

into the night, take Barry's car, and drive madly to Ballylough out of the menaced lands. But before my fears could crystallize into action I had fallen asleep, and gazed in dreams upon the city in the valley, cold and dead under a shroud of hideous shadow.

Probably it was the shrill piping that awaked me, yet that piping was not what I noticed first when I opened my eyes. I was lying with my back to the east window overlooking the bog, where the waning moon would rise, and therefore expected to see light cast on the opposite wall before me; but I had not looked for such a sight as now appeared. Light indeed glowed on the panels ahead, but it was not any light that the moon gives. Terrible and piercing was the shaft of ruddy refulgence that streamed through the Gothic window, and the whole chamber was brilliant with a splendor intense and unearthly. My immediate actions were peculiar for such a situation, but it is only in tales that a man does the dramatic and foreseen thing. Instead of looking out across the bog toward the source of the new light, I kept my eyes from the window in panic fear, and clumsily drew on my clothing with some dazed idea of escape. I remember seizing my revolver and hat, but before it was over I had lost them both without firing the one or donning the other. After a time the fascination of the red radiance overcame my fright, and I crept to the east window and

looked out whilst the maddening, incessant piping whined and reverberated through the castle and over all the village.

Over the bog was a deluge of flaring light, scarlet and sinister, and pouring from the strange olden ruin on the far islet. The aspect of that ruin I can not describe — I must have been mad, for it seemed to rise majestic and undecayed, splendid and column-cinctured, the flame-reflecting marble of its entablature piercing the sky like the apex of a temple on a mountain-top. Flutes shrieked and drums began to beat, and as I watched in awe and terror I thought I saw dark saltant forms silhouetted grotesquely against the vision of marble and effulgence. The effect was titanic — altogether unthinkable — and I might have stared indefinitely had not the sound of the piping seemed to grow stronger at my left. Trembling with a terror oddly mixed with ecstasy, I crossed the circular room to the north window from which I could see the village and the plain at the edge of the bog. There my eyes dilated again with a wild wonder as great as if I had not just turned from a scene beyond the pale of nature, for on the ghastly red-litten plain was moving a procession of beings in such a manner as none ever saw before save in nightmares.

Half gliding, half floating in the air, the white-clad bog-wraiths were slowly retreating toward the still waters and the island ruin in fantastic

formations suggesting some ancient and solemn ceremonial dance. Their waving translucent arms, guided by the detestable piping of those unseen flutes, beckoned in uncanny rhythm to a throng of lurching labourers who followed dog-like with blind, brainless, floundering steps as if dragged by a clumsy but resistless demon-will. As the naiads neared the bog, without altering their course, a new line of stumbling stragglers zigzagged drunkenly out of the castle from some door far below my window, groped sightlessly across the courtyard and through the intervening bit of village, and joined the floundering column of labourers on the plain. Despite their distance below me I at once knew they were the servants brought from the North, for I recognized the ugly and unwieldy form of the cook, whose very absurdness had now become unutterably tragic. The flutes piped horribly, and again I heard the beating of the drums from the direction of the island ruin. Then silently and gracefully the naiads reached the water and melted one by one into the ancient bog; while the line of followers, never checking their speed, splashed awkwardly after them and vanished amidst a tiny vortex of unwholesome bubbles which I could barely see in the scarlet light. And as the last pathetic straggler, the fat cook, sank heavily out of sight in that sullen pool, the flutes and the drums grew silent, and the blinding red rays from the ruins

snapped instantaneously out, leaving the village of doom lone and desolate in the wan beams of a new-risen moon.

My condition was now one of indescribable chaos. Not knowing whether I was mad or sane, sleeping or waking, I was saved only by a merciful numbness. I believe I did ridiculous things such as offering prayers to Artemis, Latona, Demeter, Persephone, and Plouton. All that I recalled of a classic youth came to my lips as the horrors of the situation roused my deepest superstitions. I felt that I had witnessed the death of a whole village, and knew I was alone in the castle with Denys Barry, whose boldness had brought down a doom. As I thought of him, new terrors convulsed me, and I fell to the floor; not fainting, but physically helpless. Then I felt the icy blast from the east window where the moon had risen, and began to hear the shrieks in the castle far below me. Soon those shrieks had attained a magnitude and quality which can not be written of, and which makes me faint as I think of them. All I can say is that they came from something I had known as a friend.

At some time during this shocking period the cold wind and the screaming must have roused me, for my next impression is of racing madly through inky rooms and corridors and out across the courtyard into the hideous night. They found me at dawn wandering mindless near Ballylough, but what unhinged me

utterly was not any of the horrors I had seen or heard before. What I muttered about as I came slowly out of the shadows was a pair of fantastic incidents which occurred in my flight: incidents of no significance, yet which haunt me unceasingly when I am alone in certain marshy places or in the moonlight.

As I fled from that accursed castle along the bog's edge I heard a new sound: common, yet unlike any I had heard before at Kilderry. The stagnant waters, lately quite devoid of animal life, now teemed with a horde of slimy enormous frogs which piped shrilly and incessantly in tones strangely out of keeping with their size. They glistened bloated and green in the moonbeams, and seemed to gaze up at the fount of light. I followed the gaze of one very fat and ugly frog, and saw the second of the things which drove my senses away.

Stretching directly from the strange olden ruin on the far islet to the waning moon, my eyes seemed to trace a beam of faint quivering radiance having no reflection in the waters of the bog. And upward along that pallid path my fevered fancy pictured a thin shadow slowly writhing; a vague contorted shadow struggling as if drawn by unseen demons. Crazy as I was, I saw in that awful shadow a monstrous resemblance — a nauseous, unbelievable caricature — a blasphemous effigy of him who had been Denys Barry.

The **OUTSIDER.**

2,600-WORD SHORT STORY;

1921.

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Most readers and critics have agreed, over the years, that "The Outsider" is a fabulous story, one of the very best of Lovecraft's early efforts. In later years the author himself came to disdain it, calling its plotting overly mechanical and its language excessively florid; nearly everyone who has ever read the tale disagrees.

"The Outsider" was written sometime in mid-1921, probably the spring or early summer. It most likely was the first thing Lovecraft wrote after recovering from the death of his mother, and as such has come in for its share of quasi-biographical interpretations by

*readers and critics over the years. It was not published for several years after Lovecraft wrote it, finally seeing print in the April 1926 issue of *Weird Tales*.*

Unhappy is he to whom the memories of childhood bring only fear and sadness. Wretched is he who looks back upon lone hours in vast and dismal chambers with brown hangings and maddening rows of antique books, or upon awed watches in twilight groves of grotesque,

gigantic, and vine-encumbered trees that silently wave twisted branches far aloft. Such a lot the gods gave to me—to me, the dazed, the disappointed; the barren, the broken. And yet I am strangely content and cling desperately to those sere memories, when my mind momentarily threatens to reach beyond to the other.

I know not where I was born, save that the castle was infinitely old and infinitely horrible, full of dark passages and having high ceilings where the eye could find only cobwebs and shadows. The stones in the crumbling corridors seemed always hideously damp, and there was an accursed smell everywhere, as of the piled-up corpses of dead generations. It was never light, so that I used sometimes to light candles and gaze steadily at them for relief, nor was there any sun outdoors, since the terrible trees grew high above the topmost accessible tower. There was one black tower which reached above the trees into the unknown outer sky, but that was partly ruined and could not be ascended save by a well-nigh impossible climb up the sheer wall, stone by stone.

I must have lived years in this place, but I cannot measure the time. Beings must have cared for my needs, yet I cannot recall any person except myself, or anything alive but the noiseless rats and bats and spiders. I think that whoever nursed me must have been shockingly aged,

since my first conception of a living person was that of somebody mockingly like myself, yet distorted, shrivelled, and decaying like the castle. To me there was nothing grotesque in the bones and skeletons that strewed some of the stone crypts deep down among the foundations. I fantastically associated these things with everyday events, and thought them more natural than the coloured pictures of living beings which I found in many of the mouldy books. From such books I learned all that I know. No teacher urged or guided me, and I do not recall hearing any human voice in all those years—not even my own; for although I had read of speech, I had never thought to try to speak aloud. My aspect was a matter equally unthought of, for there were no mirrors in the castle, and I merely regarded myself by instinct as akin to the youthful figures I saw drawn and painted in the books. I felt conscious of youth because I remembered so little.

Outside, across the putrid moat and under the dark mute trees, I would often lie and dream for hours about what I read in the books; and would longingly picture myself amidst gay crowds in the sunny world beyond the endless forests. Once I tried to escape from the forest, but as I went farther from the castle the shade grew denser and the air more filled with brooding fear; so that I ran frantically back lest I lose my way in a labyrinth of nighted silence.

So through endless twilights I dreamed and waited, though I knew not what I waited for. Then in the shadowy solitude my longing for light grew so frantic that I could rest no more, and I lifted entreating hands to the single black ruined tower that reached above the forest into the unknown outer sky. And at last I resolved to scale that tower, fall though I might; since it were better to glimpse the sky and perish, than to live without ever beholding day.

In the dank twilight I climbed the worn and aged stone stairs till I reached the level where they ceased, and thereafter clung perilously to small footholds leading upward. Ghastly and terrible was that dead, stairless cylinder of rock; black, ruined, and deserted, and sinister with startled bats whose wings made no noise. But more ghastly and terrible still was the slowness of my progress; for climb as I might, the darkness overhead grew no thinner, and a new chill as of haunted and venerable mould assailed me. I shivered as I wondered why I did not reach the light, and would have looked down had I dared. I fancied that night had come suddenly upon me, and vainly groped with one free hand for a window embrasure, that I might peer out and above, and try to judge the height I had once attained.

All at once, after an infinity of awesome, sightless, crawling up that concave and desperate precipice, I felt my head touch a solid thing, and

I knew I must have gained the roof, or at least some kind of floor. In the darkness I raised my free hand and tested the barrier, finding it stone and immovable. Then came a deadly circuit of the tower, clinging to whatever holds the slimy wall could give; till finally my testing hand found the barrier yielding, and I turned upward again, pushing the slab or door with my head as I used both hands in my fearful ascent. There was no light revealed above, and as my hands went higher I knew that my climb was for the nonce ended; since the slab was the trapdoor of an aperture leading to a level stone surface of greater circumference than the lower tower, no doubt the floor of some lofty and capacious observation chamber. I crawled through carefully, and tried to prevent the heavy slab from falling back into place, but failed in the latter attempt. As I lay exhausted on the stone floor I heard the eerie echoes of its fall, hoped when necessary to pry it up again.

Believing I was now at prodigious height, far above the accursed branches of the wood, I dragged myself up from the floor and fumbled about for windows, that I might look for the first time upon the sky, and the moon and stars of which I had read. But on every hand I was disappointed; since all that I found were vast shelves of marble, bearing odious oblong boxes of disturbing size. More and more I reflected, and wondered what hoary secrets might abide in this high apartment so many

æons cut off from the castle below. Then unexpectedly my hands came upon a doorway, where hung a portal of stone, rough with strange chiselling. Trying it, I found it locked; but with a supreme burst of strength I overcame all obstacles and dragged it open inward. As I did so there came to me the purest ecstasy I have ever known; for shining tranquilly through an ornate grating of iron, and down a short stone passageway of steps that ascended from the newly found doorway, was the radiant full moon, which I had never before seen save in dreams and in vague visions I dared not call memories.

Fancying now that I had attained the very pinnacle of the castle, I commenced to rush up the few steps beyond the door; but the sudden veiling of the moon by a cloud caused me to stumble, and I felt my way more slowly in the dark. It was still very dark when I reached the grating — which I tried carefully and found unlocked, but which I did not open for fear of falling from the amazing height to which I had climbed. Then the moon came out.

Most demoniacal of all shocks is that of the abysmally unexpected and grotesquely unbelievable. Nothing I had before undergone could compare in terror with what I now saw; with the bizarre marvels that sight implied. The sight itself was as simple as it was stupefying, for it was merely this: instead of a dizzying prospect of treetops seen

from a lofty eminence, there stretched around me on the level through the grating nothing less than the solid ground, decked and diversified by marble slabs and columns, and overshadowed by an ancient stone church, whose ruined spire gleamed spectrally in the moonlight.

Half unconscious, I opened the grating and staggered out upon the white gravel path that stretched away in two directions. My mind, stunned and chaotic as it was, still held the frantic craving for light; and not even the fantastic wonder which had happened could stay my course. I neither knew nor cared whether my experience was insanity, dreaming, or magic; but was determined to gaze on brilliance and gaiety at any cost. I knew not who I was or what I was, or what my surroundings might be; though as I continued to stumble along I became conscious of a kind of fearsome latent memory that made my progress not wholly fortuitous. I passed under an arch out of that region of slabs and columns, and wandered through the open country; sometimes following the visible road, but sometimes leaving it curiously to tread across meadows where only occasional ruins bespoke the ancient presence of a forgotten road. Once I swam across a swift river where crumbling, mossy masonry told of a bridge long vanished.

Over two hours must have passed before I reached what seemed to be my goal, a venerable ivied castle in a thickly wooded park, maddeningly familiar, yet full of perplexing strangeness to me. I saw that the moat was filled in, and that some of the well-known towers were demolished, whilst new wings existed to confuse the beholder. But what I observed with chief interest and delight were the open windows — gorgeously ablaze with light and sending forth sound of the gayest revelry. Advancing to one of these I looked in and saw an oddly dressed company indeed; making merry, and speaking brightly to one another. I had never, seemingly, heard human speech before and could guess only vaguely what was said. Some of the faces seemed to hold expressions that brought up incredibly remote recollections, others were utterly alien.

I now stepped through the low window into the brilliantly lighted room, stepping as I did so from my single bright moment of hope to my blackest convulsion of despair and realization. The nightmare was quick to come, for as I entered, there occurred immediately one of the most terrifying demonstrations I had ever conceived. Scarcely had I crossed the sill when there descended upon the whole company a sudden and unheralded fear of hideous intensity, distorting every face and

evoking the most horrible screams from nearly every throat. Flight was universal, and in the clamour and panic several fell in a swoon and were dragged away by their madly fleeing companions. Many covered their eyes with their hands, and plunged blindly and awkwardly in their race to escape, overturning furniture and stumbling against the walls before they managed to reach one of the many doors.

The cries were shocking; and as I stood in the brilliant apartment alone and dazed, listening to their vanishing echoes, I trembled at the thought of what might be lurking near me unseen. At a casual inspection the room seemed deserted, but when I moved towards one of the alcoves I thought I detected a presence there — a hint of motion beyond the golden-arched doorway leading to another and somewhat similar room. As I approached the arch I began to perceive the presence more clearly; and then, with the first and last sound I ever uttered — a ghastly ululation that revolted me almost as poignantly as its noxious cause — I beheld in full, frightful vividness the inconceivable, indescribable, and unmentionable monstrosity which had by its simple appearance changed a merry company to a herd of delirious fugitives.

I cannot even hint what it was like, for it was a compound of all that is unclean, uncanny, unwelcome, abnormal, and detestable. It was the

ghoulish shade of decay, antiquity, and dissolution; the putrid, dripping eidolon of unwholesome revelation, the awful baring of that which the merciful earth should always hide. God knows it was not of this world — or no longer of this world — yet to my horror I saw in its eaten-away and bone-revealing outlines a leering, abhorrent travesty on the human shape; and in its mouldy, disintegrating apparel an unspeakable quality that chilled me even more.

I was almost paralysed, but not too much so to make a feeble effort towards flight; a backward stumble which failed to break the spell in which the nameless, voiceless monster held me. My eyes bewitched by the glassy orbs which stared loathsomely into them, refused to close; though they were mercifully blurred, and showed the terrible object but indistinctly after the first shock. I tried to raise my hand to shut out the sight, yet so stunned were my nerves that my arm could not fully obey my will. The attempt, however, was enough to disturb my balance; so that I had to stagger forward several steps to avoid falling. As I did so I became suddenly and agonizingly aware of the nearness of the carrion thing, whose hideous hollow breathing I half fancied I could hear. Nearly mad, I found myself yet able to throw out a hand to ward off the fœtid apparition which pressed so close; when in one cataclysmic second of cosmic

nightmarishness and hellish accident my fingers touched the rotting outstretched paw of the monster beneath the golden arch.

I did not shriek, but all the fiendish ghouls that ride the night-wind shrieked for me as in that same second there crashed down upon my mind a single fleeting avalanche of soul-annihilating memory. I knew in that second all that had been; I remembered beyond the frightful castle and the trees, and recognized the altered edifice in which I now stood; I recognized, most terrible of all, the unholy abomination that stood leering before me as I withdrew my sullied fingers from its own.

But in the cosmos there is balm as well as bitterness, and that balm is nepenthe. In the supreme horror of that second I forgot what had horrified me, and the burst of black memory vanished in a chaos of echoing images. In a dream I fled from that haunted and accursed pile, and ran swiftly and silently in the moonlight. When I returned to the churchyard place of marble and went down the steps I found the stone trap-door immovable; but I was not sorry, for I had hated the antique castle and the trees. Now I ride with the mocking and friendly ghouls on the night-wind, and play by day amongst the catacombs of Nephren-Ka in the sealed and unknown valley of Hadoth by the Nile. I know that light is not for me, save that of the moon over the rock tombs of Neb, nor any gaiety save

the unnamed feasts of Nitocris beneath the Great Pyramid; yet in my new wildness and freedom I almost welcome the bitterness of alienage.

For although nepenthe has calmed me, I know always that I am an outsider; a stranger in this century and among those who are still men. This I have known ever since I stretched out my fingers to the abomination within that great gilded frame; stretched out my fingers and touched a cold and unyielding surface of polished glass.

The OTHER GODS.

2,000-WORD SHORT STORY;

1921.

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This short story runs neck-and-neck with “The Quest of Iranon” as the most Dunsanian of H.P. Lovecraft’s Lord Dunsany-inspired stories. Indeed, it may have an edge, because it’s more than just a story — it’s a piece of foundational mythology for a new story-world, like The Gods of Pegaña was.

This parallel may have caused some trouble for Lovecraft’s legacy, as the mythology hinted at here invited certain readers — August Derleth chief among them — to assume that Lovecraft was undertaking the creation of a narratively complete, Bullfinch-style pseudomythology of his own, and

to hunt through his work cherry-picking references that support such an interpretation, or appear to.

It is undeniable that characters and features first introduced in “The Other Gods” are featured and referenced in many other later Lovecraft stories, just as they would have been had Lovecraft intended to create such a mythology. But it seems clear that although Lovecraft did intend to conjure a cycle of mythology connected with forgotten entities from the dawn of time, he intended that it remain nebulous, vague, sinister, and above all plausible — which all but demanded that

it be always fearfully hinted at, and never be spelled out in full prosaic detail. That, of course, is not how Derleth interpreted it.

"The Other Gods" was written on Aug. 14, 1921, and it's the last story Lovecraft wrote in the full Old-Testament-inspired style of Lord Dunsany's work. It remained unpublished for a decade after Lovecraft wrote it, finally seeing print in the November 1933 issue of Fantasy Fan.

Atop the tallest of earth's peaks dwell the gods of earth, and suffer not man to tell that he hath looked upon them. Lesser peaks they once inhabited; but ever the men from the plains would scale the slopes of rock and snow, driving the gods to higher and higher mountains till now only the last remains. When they left their old peaks they took with them all signs of themselves, save once, it is said, when they left a carven image on the face of the mountain which they called Ngranek.

But now they have betaken themselves to unknown Kadath in the cold waste where no man treads, and are grown stern, having no higher peak whereto to flee at the coming of men. They are grown stern, and where once they suffered men to displace them, they now forbid men to come; or coming, to depart. It is well for men that they

know not of Kadath in the cold waste; else they would seek injudiciously to scale it.

Sometimes when earth's gods are homesick they visit in the still of the night the peaks where once they dwelt, and weep softly as they try to play in the olden way on remembered slopes. Men have felt the tears of the gods on white-capped Thurai, though they have thought it rain; and have heard the sighs of the gods in the plaintive dawn-winds of Lerion. In cloud-ships the gods are wont to travel, and wise cotters have legends that keep them from certain high peaks at night when it is cloudy, for the gods are not lenient as of old.

In Ulthar, which lies beyond the river Skai, once dwelt an old man avid to behold the gods of earth; a man deeply learned in the seven cryptical books of Hsan, and familiar with the Pnakotic Manuscripts of distant and frozen Lomar. His name was Barzai the Wise, and the villagers tell of how he went up a mountain on the night of the strange eclipse.

Barzai knew so much of the gods that he could tell of their comings and goings, and guessed so many of their secrets that he was deemed half a god himself. It was he who wisely advised the burgesses of Ulthar when they passed their remarkable law against the slaying of cats, and who first told the young priest Atal where it is that black cats go at midnight on St. John's Eve. Barzai was learned in the lore of the earth's gods, and

had gained a desire to look upon their faces. He believed that his great secret knowledge of gods could shield him from their wrath, so resolved to go up to the summit of high and rocky Hatheg-Kla on a night when he knew the gods would be there.

Hatheg-Kla is far in the stony desert beyond Hatheg, for which it is named, and rises like a rock statue in a silent temple. Around its peak the mists play always mournfully, for mists are the memories of the gods, and the gods loved Hatheg-Kla when they dwelt upon it in the old days. Often the gods of earth visit Hatheg-Kla in their ships of clouds, casting pale vapors over the slopes as they dance reminiscently on the summit under a clear moon. The villagers of Hatheg say it is ill to climb the Hatheg-Kla at any time, and deadly to climb it by night when pale vapors hide the summit and the moon; but Barzai heeded them not when he came from neighboring Ulthar with the young priest Atal, who was his disciple. Atal was only the son of an innkeeper, and was sometimes afraid; but Barzai's father had been a landgrave who dwelt in an ancient castle, so he had no common superstition in his blood, and only laughed at the fearful cotters.

Barzai and Atal went out of Hatheg into the stony desert despite the prayers of peasants, and talked of earth's gods by their campfires at night. Many days they traveled, and

from afar saw lofty Hatheg-Kla with his aureole of mournful mist. On the thirteenth day they reached the mountain's lonely base, and Atal spoke of his fears. But Barzai was old and learned and had no fears, so led the way up the slope that no man had scaled since the time of Sansu, who is written of with fright in the moldy Pnakotic Manuscripts.

The way was rocky, and made perilous by chasms, cliffs, and falling stones. Later it grew cold and snowy; and Barzai and Atal often slipped and fell as they hewed and plodded upward with staves and axes. Finally the air grew thin, and the sky changed colour, and the climbers found it hard to breathe; but still they toiled up and up, marveling at the strangeness of the scene and thrilling at the thought of what would happen on the summit when the moon was out and the pale vapours spread around. For three days they climbed higher and higher toward the roof of the world; then they camped to wait for the clouding of the moon.

For four nights no clouds came, and the moon shone down cold through the thin mournful mist around the silent pinnacle. Then on the fifth night, which was the night of the full moon, Barzai saw some dense clouds far to the north, and stayed up with Atal to watch them draw near. Thick and majestic they sailed, slowly and deliberately onward; ranging themselves round the peak high above the watchers,

and hiding the moon and the summit from view. For a long hour the watchers gazed, whilst the vapours swirled and the screen of clouds grew thicker and more restless. Barzai was wise in the lore of earth's gods, and listened hard for certain sounds, but Atal felt the chill of the vapours and the awe of the night, and feared much. And when Barzai began to climb higher and beckon eagerly, it was long before Atal would follow.

So thick were the vapours that the way was hard, and though Atal followed at last, he could scarce see the gray shape of Barzai on the dim slope above in the clouded moonlight. Barzai forged very far ahead, and seemed despite his age to climb more easily than Atal; fearing not the steepness that began to grow too great for any save a strong and dauntless man, nor pausing at wide black chasms that Atal could scarce leap. And so they went up wildly over rocks and gulfs, slipping and stumbling, and sometimes awed at the vastness and horrible silence of bleak ice pinnacles and mute granite steeps.

Very suddenly Barzai went out of Atal's sight, scaling a hideous cliff that seemed to bulge outward and block the path for any climber not inspired of earth's gods. Atal was far below, and planning what he should do when he reached the place, when curiously he noticed that the light had grown strong, as if the cloudless peak and moonlit meeting-place of the gods were very near. And as he

scrambled on toward the bulging cliff and litten sky he felt fears more shocking than any he had known before. Then through the high mists he heard the voice of Barzai shouting wildly in delight:

"I have heard the gods. I have heard earth's gods singing in revelry on Hatheg-Kla! The voices of earth's gods are known to Barzai the Prophet! The mists are thin and the moon is bright, and I shall see the gods dancing wildly on Hatheg-Kla that they loved in youth. The wisdom of Barzai hath made him greater than earth's gods, and against his will their spells and barriers are as naught; Barzai will behold the gods, the proud gods, the secret gods, the gods of earth who spurn the sight of man!"

Atal could not hear the voices Barzai heard, but he was now close to the bulging cliff and scanning it for footholds. Then he heard Barzai's voice grow shriller and louder:

"The mist is very thin, and the moon casts shadows on the slope; the voices of earth's gods are high and wild, and they fear the coming of Barzai the Wise, who is greater than they... The moon's light flickers, as earth's gods dance against it; I shall see the dancing forms of the gods that leap and howl in the moonlight... The light is dimmer and the gods are afraid..."

Whilst Barzai was shouting these things Atal felt a spectral change in all the air, as if the laws of earth were bowing to greater laws; for though the way was steeper than

ever, the upward path was now grown fearsomely easy, and the bulging cliff proved scarce an obstacle when he reached it and slid perilously up its convex face. The light of the moon had strangely failed, and as Atal plunged upward through the mists he heard Barzai the Wise shrieking in the shadows:

"The moon is dark, and the gods dance in the night; there is terror in the sky, for upon the moon hath sunk an eclipse foretold in no books of men or of earth's gods... There is unknown magic on Hatheg-Kla, for the screams of the frightened gods have turned to laughter, and the slopes of ice shoot up endlessly into the black heavens whither I am plunging... Hei! Hei! At last! In the dim light I behold the gods of earth!"

And now Atal, slipping dizzily up over inconceivable steeps, heard in the dark a loathsome laughing, mixed with such a cry as no man else ever heard save in the Phlegethon of unrelatable nightmares; a cry wherein reverberated the horror and anguish of a haunted lifetime packed into one atrocious moment:

"The other gods! The other gods! The gods of the outer hells that guard the feeble gods of earth!... Look away... Go back... Do not see! Do not see! The vengeance of the infinite abysses... That cursed, that damnable pit... Merciful gods of earth, I am falling into the sky!"

And as Atal shut his eyes and stopped his ears and tried to hump downward against the frightful pull

from unknown heights, there resounded on Hatheg-Kla that terrible peal of thunder which awaked the good cotters of the plains and the honest burgesses of Hatheg, Nir and Ulthar, and caused them to behold through the clouds that strange eclipse of the moon that no book ever predicted. And when the moon came out at last Atal was safe on the lower snows of the mountain without sight of earth's gods, or of the other gods.

Now it is told in the moldy Pnakotic Manuscripts that Sansu found naught but wordless ice and rock when he did climb Hatheg-Kla in the youth of the world. Yet when the men of Ulthar and Nir and Hatheg crushed their fears and scaled that haunted steep by day in search of Barzai the Wise, they found graven in the naked stone of the summit a curious and cyclopean symbol fifty cubits wide, as if the rock had been riven by some titanic chisel. And the symbol was like to one that learned men have discerned in those frightful parts of the Pnakotic Manuscripts which were too ancient to be read. This they found.

Barzai the Wise they never found, nor could the holy priest Atal ever be persuaded to pray for his soul's repose. Moreover, to this day the people of Ulthar and Nir and Hatheg fear eclipses, and pray by night when pale vapors hide the mountain-top and the moon. And above the mists on Hatheg-Kla,

earth's gods sometimes dance reminiscently; for they know they are safe, and love to come from unknown Kadath in ships of clouds and play in the olden way, as they did when earth was new and men not given to the climbing of inaccessible places.

The MUSIC of ERICH ZANN.

3,500-WORD SHORT STORY;

1921.

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This short story is widely acknowledged as one of Lovecraft's best works, and it was one of his own personal favorites. It is, without a doubt, his most opaque piece of storytelling. So much is left in subtext in the telling of this story that it almost feels as if one is being deliberately teased by the withholding of vital information.

There may have been a reason for this; the story was written in December 1921, just after Lovecraft finished the first two parts of "Herbert West, Reanimator," a story which revels humorously in over-the-top pop-horror. Lovecraft may have needed to write

something obscure and subtle as a sort of palate cleanser.

It was published, for the first of many times, in the March 1922 issue of National Amateur.

I have examined maps of the city with the greatest care, yet have never again found the Rue d'Auseil. These maps have not been modern maps alone, for I know that names change. I have, on the contrary, delved deeply into all the antiquities of the place, and

have personally explored every region, of whatever name, which could possibly answer to the street I knew as the Rue d'Auseil. But despite all I have done, it remains an humiliating fact that I cannot find the house, the street, or even the locality, where, during the last months of my impoverished life as a student of metaphysics at the university, I heard the music of Erich Zann.

That my memory is broken, I do not wonder; for my health, physical and mental, was gravely disturbed throughout the period of my residence in the Rue d'Auseil, and I recall that I took none of my few acquaintances there. But that I cannot find the place again is both singular and perplexing; for it was within a half-hour's walk of the university and was distinguished by peculiarities which could hardly be forgotten by any one who had been there. I have never met a person who has seen the Rue d'Auseil.

The Rue d'Auseil lay across a dark river bordered by precipitous brick blear-windowed warehouses and spanned by a ponderous bridge of dark stone. It was always shadowy along that river, as if the smoke of neighboring factories shut out the sun perpetually. The river was also odorous with evil stench which I have never smelled elsewhere, and which may some day help me to find it, since I should recognize them at once. Beyond the bridge were narrow cobbled streets with rails; and then

came the ascent, at first gradual, but incredibly steep as the Rue d'Auseil was reached.

I have never seen another street as narrow and steep as the Rue d'Auseil. It was almost a cliff, closed to all vehicles, consisting in several places of flights of steps, and ending at the top in a lofty ivied wall. Its paving was irregular, sometimes stone slabs, sometimes cobblestones, and sometimes bare earth with struggling greenish-grey vegetation. The houses were tall, peaked-roofed, incredibly old, and crazily leaning backward, forward, and sidewise. Occasionally an opposite pair, both leaning forward, almost met across the street like an arch; and certainly they kept most of the light from the ground below. There were a few overhead bridges from house to house across the street.

The inhabitants of that street impressed me peculiarly. At first I thought it was because they were all silent and reticent; but later decided it was because they were all very old. I do not know how I came to live on such a street, but I was not myself when I moved there. I had been living in many poor places, always evicted for want of money; until at last I came upon that tottering house in the Rue d'Auseil kept by the paralytic Blandot. It was the third house from the top of the street, and by far the tallest of them all.

My room was on the fifth story; the only inhabited room there, since the house was almost empty. On the

night I arrived I heard strange music from the peaked garret overhead, and the next day asked old Blandot about it. He told me it was an old German viol-player, a strange dumb man who signed his name as Erich Zann, and who played evenings in a cheap theater orchestra; adding that Zann's desire to play in the night after his return from the theater was the reason he had chosen this lofty and isolated garret room, whose single gable window was the only point on the street from which one could look over the terminating wall at the declivity and panorama beyond.

Thereafter I heard Zann every night, and although he kept me awake, I was haunted by the weirdness of his music. Knowing little of the art myself, I was yet certain that none of his harmonies had any relation to music I had heard before; and concluded that he was a composer of highly original genius. The longer I listened, the more I was fascinated, until after a week I resolved to make the old man's acquaintance.

One night as he was returning from his work, I intercepted Zann in the hallway and told him that I would like to know him and be with him when he played. He was a small, lean, bent person, with shabby clothes, blue eyes, grotesque, satyr-like face, and nearly bald head; and at my first words seemed both angered and frightened. My obvious friendliness, however, finally melted him; and he grudgingly motioned

to me to follow him up the dark, creaking and rickety attic stairs. His room, one of only two in the steeply pitched garret, was on the west side, toward the high wall that formed the upper end of the street. Its size was very great, and seemed the greater because of its extraordinary barrenness and neglect. Of furniture there was only a narrow iron bedstead, a dingy wash-stand, a small table, a large bookcase, an iron music-rack, and three old-fashioned chairs. Sheets of music were piled in disorder about the floor. The walls were of bare boards, and had probably never known plaster; whilst the abundance of dust and cobwebs made the place seem more deserted than inhabited. Evidently Erich Zann's world of beauty lay in some far cosmos of the imagination.

Motioning me to sit down, the dumb man closed the door, turned the large wooden bolt, and lighted a candle to augment the one he had brought with him. He now removed his viol from its moth-eaten covering, and taking it, seated himself in the least uncomfortable of the chairs. He did not employ the music-rack, but, offering no choice and playing from memory, enchanted me for over an hour with strains I had never heard before; strains which must have been of his own devising. To describe their exact nature is impossible for one unversed in music. They were a kind of fugue, with recurrent passages of the most captivating quality, but to me were notable for

the absence of any of the weird notes I had overheard from my room below on other occasions.

Those haunting notes I had remembered, and had often hummed and whistled inaccurately to myself, so when the player at length laid down his bow I asked him if he would render some of them. As I began my request the wrinkled satyr-like face lost the bored placidity it had possessed during the playing, and seemed to show the same curious mixture of anger and fright which I had noticed when first I accosted the old man. For a moment I was inclined to use persuasion, regarding rather lightly the whims of senility; and even tried to awaken my host's weirder mood by whistling a few of the strains to which I had listened the night before. But I did not pursue this course for more than a moment; for when the dumb musician recognized the whistled air his face grew suddenly distorted with an expression wholly beyond analysis, and his long, cold, bony right hand reached out to stop my mouth and silence the crude imitation. As he did this he further demonstrated his eccentricity by casting a startled glance toward the lone curtained window, as if fearful of some intruder — a glance doubly absurd, since the garret stood high and inaccessible above all the adjacent roofs, this window being the only point on the steep street, as the concierge had told me, from which one could see over the wall at the summit.

The old man's glance brought Blandot's remark to my mind, and with a certain capriciousness I felt a wish to look out over the wide and dizzying panorama of moonlit roofs and city lights beyond the hilltop, which of all the dwellers in the Rue d'Auseil only this crabbed musician could see. I moved toward the window and would have drawn aside the nondescript curtains, when with a frightened rage even greater than before, the dumb lodger was upon me again; this time motioning with his head toward the door as he nervously strove to drag me thither with both hands. Now thoroughly disgusted with my host, I ordered him to release me, and told him I would go at once. His clutch relaxed, and as he saw my disgust and offense, his own anger seemed to subside. He tightened his relaxing grip, but this time in a friendly manner, forcing me into a chair; then with an appearance of wistfulness crossing to the littered table, where he wrote many words with a pencil, in the laboured French of a foreigner.

The note which he finally handed me was an appeal for tolerance and forgiveness. Zann said that he was old, lonely, and afflicted with strange fears and nervous disorders connected with his music and with other things. He had enjoyed my listening to his music, and wished I would come again and not mind his eccentricities. But he could not play to another his weird harmonies, and could not bear hearing them from

another; nor could he bear having anything in his room touched by another. He had not known until our hallway conversation that I could overhear his playing in my room, and now asked me if I would arrange with Blandot to take a lower room where I could not hear him in the night. He would, he wrote, defray the difference in rent.

As I sat deciphering the execrable French, I felt more lenient toward the old man. He was a victim of physical and nervous suffering, as was I; and my metaphysical studies had taught me kindness. In the silence there came a slight sound from the window — the shutter must have rattled in the night wind, and for some reason I started almost as violently as did Erich Zann. So when I had finished reading, I shook my host by the hand, and departed as a friend.

The next day Blandot gave me a more expensive room on the third floor, between the apartments of an aged money-lender and the room of a respectable upholsterer. There was no one on the fourth floor.

It was not long before I found that Zann's eagerness for my company was not as great as it had seemed while he was persuading me to move down from the fifth story. He did not ask me to call on him, and when I did call he appeared uneasy and played listlessly. This was always at night — in the day he slept and would admit no one. My liking for him did not grow, though the

attic room and the weird music seemed to hold an odd fascination for me. I had a curious desire to look out of that window, over the wall and down the unseen slope at the glittering roofs and spires which must lie outspread there. Once I went up to the garret during theater hours, when Zann was away, but the door was locked.

What I did succeed in doing was to overhear the nocturnal playing of the dumb old man. At first I would tip-toe up to my old fifth floor, then I grew bold enough to climb the last creaking staircase to the peaked garret. There in the narrow hall, outside the bolted door with the covered keyhole, I often heard sounds which filled me with an indefinable dread — the dread of vague wonder and brooding mystery. It was not that the sounds were hideous, for they were not; but that they held vibrations suggesting nothing on this globe of earth, and that at certain intervals they assumed a symphonic quality which I could hardly conceive as produced by one player. Certainly, Erich Zann was a genius of wild power. As the weeks passed, the playing grew wilder, whilst the old musician acquired an increasing haggardness and furtiveness pitiful to behold. He now refused to admit me at any time, and shunned me whenever we met on the stairs.

Then one night as I listened at the door, I heard the shrieking viol swell into a chaotic babel of sound; a pandemonium which would have

led me to doubt my own shaking sanity had there not come from behind that barred portal a piteous proof that the horror was real — the awful, inarticulate cry which only a mute can utter, and which rises only in moments of the most terrible fear or anguish. I knocked repeatedly at the door, but received no response. Afterward I waited in the black hallway, shivering with cold and fear, till I heard the poor musician's feeble effort to rise from the floor by the aid of a chair. Believing him just conscious after a fainting fit, I renewed my rapping, at the same time calling out my name reassuringly. I heard Zann stumble to the window and close both shutter and sash, then stumble to the door, which he falteringly unfastened to admit me. This time his delight at having me present was real; for his distorted face gleamed with relief while he clutched at my coat as a child clutches at its mother's skirts.

Shaking pathetically, the old man forced me into a chair whilst he sank into another, beside which his viol and bow lay carelessly on the floor. He sat for some time inactive, nodding oddly, but having a paradoxical suggestion of intense and frightened listening. Subsequently he seemed to be satisfied, and crossing to a chair by the table wrote a brief note, handed it to me, and returned to the table, where he began to write rapidly and incessantly. The note implored me in the name of mercy, and for the sake of my own

curiosity, to wait where I was while he prepared a full account in German of all the marvels and terrors which beset him. I waited, and the dumb man's pencil flew.

It was perhaps an hour later, while I still waited and while the old musician's feverishly written sheets still continued to pile up, that I saw Zann start as from the hint of a horrible shock. Unmistakably he was looking at the curtained window and listening shudderingly. Then I half fancied I heard a sound myself; though it was not a horrible sound, but rather an exquisitely low and infinitely distant musical note, suggesting a player in one of the neighboring houses, or in some abode beyond the lofty wall over which I had never been able to look. Upon Zann the effect was terrible, for, dropping his pencil, suddenly he rose, seized his viol, and commenced to rend the night with the wildest playing I had ever heard from his bow save when listening at the barred door.

It would be useless to describe the playing of Erich Zann on that dreadful night. It was more horrible than anything I had ever overheard, because I could now see the expression of his face, and could realize that this time the motive was stark fear. He was trying to make a noise; to ward something off or drown something out — what, I could not imagine, awesome though I felt it must be. The playing grew fantastic, delirious, and hysterical, yet kept to

the last the qualities of supreme genius which I knew this strange old man possessed. I recognized the air — it was a wild Hungarian dance popular in the theaters, and I reflected for a moment that this was the first time I had ever heard Zann play the work of another composer.

Louder and louder, wilder and wilder, mounted the shrieking and whining of that desperate viol. The player was dripping with an uncanny perspiration and twisted like a monkey, always looking frantically at the curtained window. In his frenzied strains I could almost see shadowy satyrs and bacchanals dancing and whirling insanely through seething abysses of clouds and smoke and lightning. And then I thought I heard a shriller, steadier note that was not from the viol; a calm, deliberate, purposeful, mocking note from far away in the West.

At this juncture the shutter began to rattle in a howling night wind which had sprung up outside as if in answer to the mad playing within. Zann's screaming viol now outdid itself emitting sounds I had never thought a viol could emit. The shutter rattled more loudly, unfastened, and commenced slamming against the window. Then the glass broke shiveringly under the persistent impacts, and the chill wind rushed in, making the candles sputter and rustling the sheets of paper on the table where Zann had begun to write out his horrible secret. I looked at Zann, and saw that he was past

conscious observation. His blue eyes were bulging, glassy and sightless, and the frantic playing had become a blind, mechanical, unrecognizable orgy that no pen could even suggest.

A sudden gust, stronger than the others, caught up the manuscript and bore it toward the window. I followed the flying sheets in desperation, but they were gone before I reached the demolished panes. Then I remembered my old wish to gaze from this window, the only window in the Rue d'Auseil from which one might see the slope beyond the wall, and the city outspread beneath. It was very dark, but the city's lights always burned, and I expected to see them there amidst the rain and wind. Yet when I looked from that highest of all gable windows, looked while the candles sputtered and the insane viol howled with the night-wind, I saw no city spread below, and no friendly lights gleamed from remembered streets, but only the blackness of space illimitable; unimagined space alive with motion and music, and having no semblance of anything on earth. And as I stood there looking in terror, the wind blew out both the candles in that ancient peaked garret, leaving me in savage and impenetrable darkness with chaos and pandemonium before me, and the demon madness of that night-baying viol behind me.

I staggered back in the dark, without the means of striking a light, crashing against the table, overturning a chair, and finally groping

my way to the place where the blackness screamed with shocking music. To save myself and Erich Zann I could at least try, whatever the powers opposed to me. Once I thought some chill thing brushed me, and I screamed, but my scream could not be heard above that hideous viol. Suddenly out of the blackness the madly sawing bow struck me, and I knew I was close to the player. I felt ahead, touched the back of Zann's chair, and then found and shook his shoulder in an effort to bring him to his senses.

He did not respond, and still the viol shrieked on without slackening. I moved my hand to his head, whose mechanical nodding I was able to stop, and shouted in his ear that we must both flee from the unknown things of the night. But he neither answered me nor abated the frenzy of his unutterable music, while all through the garret strange currents of wind seemed to dance in the darkness and babel. When my hand touched his ear I shuddered, though I knew not why — knew not why till I felt the still face; the ice-cold, stiffened, unbreathing face whose glassy eyes bulged uselessly into the void. And then, by some miracle, finding the door and the large wooden bolt, I plunged wildly away from that glassy-eyed thing in the dark, and from the ghoulish howling of that accursed viol whose fury increased even as I plunged.

Leaping, floating, flying down those endless stairs through the dark

house; racing mindlessly out into the narrow, steep, and ancient street of steps and tottering houses; clattering down steps and over cobbles to the lower streets and the putrid canyon-walled river; panting across the great dark bridge to the broader, healthier streets and boulevards we know; all these are terrible impressions that linger with me. And I recall that there was no wind, and that the moon was out, and that all the lights of the city twinkled.

Despite my most careful searches and investigations, I have never since been able to find the Rue d'Auseil. But I am not wholly sorry; either for this or for the loss in undreamable abysses of the closely-written sheets which alone could have explained the music of Erich Zann.

HERBERT WEST, *Reanimator*.

12,000-WORD SERIAL NOVELETTE;

1921.

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H.P. Lovecraft did not often indulge in humorous writing, although there is ample reason to believe that if he had, he would have been very good at it. But it is most likely that if he had, "Herbert West, Reanimator" would be categorized as comedy.

"Herbert West, Reanimator" was written to order as a six-part serial in a startup magazine provocatively titled Home Brew, and subtitled — for anyone too thick to get the Prohibition reference — "A Thirst Quencher for Lovers of Personal Liberty."

Home Brew was not an amateur

journal, although careless scholars still sometimes categorize it as one. It was, rather, an amateur journalist's first foray into professional magazine publishing. As such, it paid for its stories, and Lovecraft received \$5 for each of them — the first writing paycheck he ever earned.

"Herbert West, Reanimator" has a campy quality to it that grows stronger as the story goes on, which leads biographer S.T. Joshi to suggest that, although it may not have started out as a self-parody, it had become one by the time Lovecraft wrote the last installment. It was, after all, appearing

in a humor magazine. *When in Rome, right?*

But it is also possible, and in fact rather likely, that Lovecraft had his tongue planted firmly in his cheek from the very start of this project, and that the increasingly delicious campiness of parts 5 and 6 (the latter subtitled, with rich and ironic melodrama, "The Tomb-Legions") was the result of Lovecraft warming to the task and hitting his full stride.

Lovecraft started writing "Herbert West, Reanimator" in October 1921, and finished the last episode in June 1922; it was published under the title of "Grossome Tales" in the February through July issues of Home Brew. For more details of the writing and publication schedule, see the timeline of Lovecraft's life and work, in Appendix B.

TO BE DEAD, to be truly dead, must be glorious. There are far worse things awaiting man than death.

— COUNT DRACULA

I.

FROM THE DARK.

Of Herbert West, who was my friend in college and in after life, I can speak only with extreme terror. This terror is not due altogether to the sinister manner of his recent disappearance, but was engendered by

the whole nature of his life-work, and first gained its acute form more than seventeen years ago, when we were in the third year of our course at the Miskatonic University Medical School in Arkham. While he was with me, the wonder and diabolism of his experiments fascinated me utterly, and I was his closest companion. Now that he is gone and the spell is broken, the actual fear is greater. Memories and possibilities are ever more hideous than realities.

The first horrible incident of our acquaintance was the greatest shock I ever experienced, and it is only with reluctance that I repeat it. As I have said, it happened when we were in the medical school where West had already made himself notorious through his wild theories on the nature of death and the possibility of overcoming it artificially. His views, which were widely ridiculed by the faculty and by his fellow-students, hinged on the essentially mechanistic nature of life; and concerned means for operating the organic machinery of mankind by calculated chemical action after the failure of natural processes. In his experiments with various animating solutions, he had killed and treated immense numbers of rabbits, guinea-pigs, cats, dogs, and monkeys, till he had become the prime nuisance of the college. Several times he had actually obtained signs of life in animals supposedly dead; in many cases violent signs. But he soon saw

that the perfection of his process, if indeed possible, would necessarily involve a lifetime of research. It likewise became clear that, since the same solution never worked alike on different organic species, he would require human subjects for further and more specialised progress. It was here that he first came into conflict with the college authorities, and was debarred from future experiments by no less a dignitary than the dean of the medical school himself—the learned and benevolent Dr. Allan Halsey, whose work in behalf of the stricken is recalled by every old resident of Arkham.

I had always been exceptionally tolerant of West's pursuits, and we frequently discussed his theories, whose ramifications and corollaries were almost infinite. Holding with Haeckel that all life is a chemical and physical process, and that the so-called "soul" is a myth, my friend believed that artificial reanimation of the dead can depend only on the condition of the tissues; and that unless actual decomposition has set in, a corpse fully equipped with organs may with suitable measures be set going again in the peculiar fashion known as life. That the psychic or intellectual life might be impaired by the slight deterioration of sensitive brain-cells which even a short period of death would be apt to cause, West fully realised. It had at first been his hope to find a reagent which would restore vitality before the actual advent of death,

and only repeated failures on animals had shewn him that the natural and artificial life-motions were incompatible. He then sought extreme freshness in his specimens, injecting his solutions into the blood immediately after the extinction of life. It was this circumstance which made the professors so carelessly sceptical, for they felt that true death had not occurred in any case. They did not stop to view the matter closely and reasoningly.

It was not long after the faculty had interdicted his work that West confided to me his resolution to get fresh human bodies in some manner, and continue in secret the experiments he could no longer perform openly. To hear him discussing ways and means was rather ghastly, for at the college we had never procured anatomical specimens ourselves. Whenever the morgue proved inadequate, two local negroes attended to this matter, and they were seldom questioned. West was then a small, slender, spectacled youth with delicate features, yellow hair, pale blue eyes, and a soft voice, and it was uncanny to hear him dwelling on the relative merits of Christchurch Cemetery and the potter's field. We finally decided on the potter's field, because practically every body in Christchurch was embalmed, a thing of course ruinous to West's researches.

I was by this time his active and enthralled assistant, and helped him make all his decisions, not only

concerning the source of bodies but concerning a suitable place for our loathsome work. It was I who thought of the deserted Chapman farmhouse beyond Meadow Hill, where we fitted up on the ground floor an operating room and a laboratory, each with dark curtains to conceal our midnight doings. The place was far from any road, and in sight of no other house, yet precautions were none the less necessary, since rumours of strange lights, started by chance nocturnal roamers, would soon bring disaster on our enterprise. It was agreed to call the whole thing a chemical laboratory if discovery should occur. Gradually we equipped our sinister haunt of science with materials either purchased in Boston or quietly borrowed from the college — materials carefully made unrecognisable save to expert eyes — and provided spades and picks for the many burials we should have to make in the cellar. At the college we used an incinerator, but the apparatus was too costly for our unauthorised laboratory. Bodies were always a nuisance — even the small guinea-pig bodies from the slight clandestine experiments in West's room at the boardinghouse.

We followed the local death-notices like ghouls, for our specimens demanded particular qualities. What we wanted were corpses interred soon after death and without artificial preservation; preferably free from malforming disease, and certainly with all organs present.

Accident victims were our best hope. Not for many weeks did we hear of anything suitable; though we talked with morgue and hospital authorities, ostensibly in the college's interest, as often as we could without exciting suspicion. We found that the college had first choice in every case, so that it might be necessary to remain in Arkham during the summer, when only the limited summer-school classes were held. In the end, though, luck favoured us; for one day we heard of an almost ideal case in the potter's field; a brawny young workman drowned only the morning before in Summer's Pond, and buried at the town's expense without delay or embalming. That afternoon we found the new grave, and determined to begin work soon after midnight.

It was a repulsive task that we undertook in the black small hours, even though we lacked at that time the special horror of graveyards which later experiences brought to us. We carried spades and oil dark lanterns, for although electric torches were then manufactured, they were not as satisfactory as the tungsten contrivances of today. The process of unearthing was slow and sordid — it might have been gruesomely poetical if we had been artists instead of scientists — and we were glad when our spades struck wood. When the pine box was fully uncovered, West scrambled down and propping up the contents. I reached

down and hauled the contents out of the grave, and then both toiled hard to restore the spot to its former appearance. The affair made us rather nervous, especially the stiff form and vacant face of our first trophy, but we managed to remove all traces of our visit. When we had patted down the last shovelful of earth, we put the specimen in a canvas sack and set out for the old Chapman place beyond Meadow Hill.

On an improvised dissecting-table in the old farmhouse, by the light of a powerful acetylene lamp, the specimen was not very spectral looking. It had been a sturdy and apparently unimaginative youth of wholesome plebeian type — large-framed, grey-eyed, and brown-haired — a sound animal without psychological subtleties, and probably having vital processes of the simplest and healthiest sort. Now, with the eyes closed, it looked more asleep than dead; though the expert test of my friend soon left no doubt on that score. We had at last what West had always longed for — a real dead man of the ideal kind, ready for the solution as prepared according to the most careful calculations and theories for human use. The tension on our part became very great. We knew that there was scarcely a chance for anything like complete success, and could not avoid hideous fears at possible grotesque results of partial animation. Especially were we apprehensive concerning the mind

and impulses of the creature, since in the space following death some of the more delicate cerebral cells might well have suffered deterioration. I, myself, still held some curious notions about the traditional "soul" of man, and felt an awe at the secrets that might be told by one returning from the dead. I wondered what sights this placid youth might have seen in inaccessible spheres, and what he could relate if fully restored to life. But my wonder was not overwhelming, since for the most part I shared the materialism of my friend. He was calmer than I as he forced a large quantity of his fluid into a vein of the body's arm, immediately binding the incision securely.

The waiting was gruesome, but West never faltered. Every now and then he applied his stethoscope to the specimen, and bore the negative results philosophically. After about three-quarters of an hour without the least sign of life he disappointedly pronounced the solution inadequate, but determined to make the most of his opportunity and try one change in the formula before disposing of his ghastly prize. We had that afternoon dug a grave in the cellar, and would have to fill it by dawn — for although we had fixed a lock on the house, we wished to shun even the remotest risk of a ghoulish discovery. Besides, the body would not be even approximately fresh the next night. So taking the solitary acetylene lamp into the adjacent laboratory, we left our silent

guest on the slab in the dark, and bent every energy to the mixing of a new solution; the weighing and measuring supervised by West with an almost fanatical care.

The awful event was very sudden, and wholly unexpected. I was pouring something from one test-tube to another, and West was busy over the alcohol blast-lamp which had to answer for a Bunsen burner in this gasless edifice, when from the pitch-black room we had left there burst the most appalling and demoniac succession of cries that either of us had ever heard. Not more unutterable could have been the chaos of hellish sound if the pit itself had opened to release the agony of the damned, for in one inconceivable cacophony was centered all the supernal terror and unnatural despair of animate nature. Human it could not have been — it is not in man to make such sounds — and without a thought of our late employment or its possible discovery, both West and I leaped to the nearest window like stricken animals; overturning tubes, lamp, and retorts, and vaulting madly into the starred abyss of the rural night. I think we screamed ourselves as we stumbled frantically toward the town, though as we reached the outskirts we put on a semblance of restraint — just enough to seem like belated revellers staggering home from a debauch.

We did not separate, but managed to get to West's room,

where we whispered with the gas up until dawn. By then we had calmed ourselves a little with rational theories and plans for investigation, so that we could sleep through the day — classes being disregarded. But that evening two items in the paper, wholly unrelated, made it again impossible for us to sleep. The old deserted Chapman house had inexplicably burned to an amorphous heap of ashes; that we could understand because of the upset lamp. Also, an attempt had been made to disturb a new grave in the potter's field, as if by futile and spadeless clawing at the earth. That we could not understand, for we had patted down the mould very carefully.

And for seventeen years after that West would look frequently over his shoulder, and complain of fancied footsteps behind him. Now he has disappeared.

II.

THE PLAGUE-DÆMON.

I shall never forget that hideous summer sixteen years ago, when like a noxious afrite from the halls of Eblis typhoid stalked leeringly through Arkham. It is by that satanic scourge that most recall the year, for truly terror brooded with bat-wings over the piles of coffins in the tombs of Christchurch Cemetery; yet for me there is a greater horror in that

time — a horror known to me alone now that Herbert West has disappeared.

West and I were doing post-graduate work in summer classes at the medical school of Miskatonic University, and my friend had attained a wide notoriety because of his experiments leading toward the revivification of the dead. After the scientific slaughter of uncounted small animals the freakish work had ostensibly stopped by order of our sceptical dean, Dr. Allan Halsey; though West had continued to perform certain secret tests in his dingy boarding-house room, and had on one terrible and unforgettable occasion taken a human body from its grave in the potter's field to a deserted farmhouse beyond Meadow Hill.

I was with him on that odious occasion, and saw him inject into the still veins the elixir which he thought would to some extent restore life's chemical and physical processes. It had ended horribly — in a delirium of fear which we gradually came to attribute to our own overwrought nerves — and West had never afterward been able to shake off a maddening sensation of being haunted and hunted. The body had not been quite fresh enough; it is obvious that to restore normal mental attributes a body must be very fresh indeed; and the burning of the old house had prevented us from burying the thing. It would have been better if we could have

known it was underground.

After that experience West had dropped his researches for some time; but as the zeal of the born scientist slowly returned, he again became importunate with the college faculty, pleading for the use of the dissecting-room and of fresh human specimens for the work he regarded as so overwhelmingly important. His pleas, however, were wholly in vain; for the decision of Dr. Halsey was inflexible, and the other professors all endorsed the verdict of their leader. In the radical theory of reanimation they saw nothing but the immature vagaries of a youthful enthusiast whose slight form, yellow hair, spectacled blue eyes, and soft voice gave no hint of the supernatural — almost diabolical — power of the cold brain within. I can see him now as he was then — and I shiver. He grew sterner of face, but never elderly. And now Sefton Asylum has had the mishap and West has vanished.

West clashed disagreeably with Dr. Halsey near the end of our last undergraduate term in a wordy dispute that did less credit to him than to the kindly dean in point of courtesy. He felt that he was needlessly and irrationally retarded in a supremely great work; a work which he could of course conduct to suit himself in later years, but which he wished to begin while still possessed of the exceptional facilities of the university. That the tradition-bound elders should ignore his singular

results on animals, and persist in their denial of the possibility of reanimation, was inexpressibly disgusting and almost incomprehensible to a youth of West's logical temperament. Only greater maturity could help him understand the chronic mental limitations of the "professor-doctor" type — the product of generations of pathetic Puritanism; kindly, conscientious, and sometimes gentle and amiable, yet always narrow, intolerant, custom-ridden, and lacking in perspective. Age has more charity for these incomplete yet high-souled characters, whose worst real vice is timidity, and who are ultimately punished by general ridicule for their intellectual sins — sins like Ptolemaism, Calvinism, anti-Darwinism, anti-Nietzscheism, and every sort of Sabbatarianism and sumptuary legislation. West, young despite his marvellous scientific acquirements, had scant patience with good Dr. Halsey and his erudite colleagues; and nursed an increasing resentment, coupled with a desire to prove his theories to these obtuse worthies in some striking and dramatic fashion. Like most youths, he indulged in elaborate daydreams of revenge, triumph, and final magnanimous forgiveness.

And then had come the scourge, grinning and lethal, from the nightmare caverns of Tartarus. West and I had graduated about the time of its beginning, but had remained for additional work at the summer school, so that we were in Arkham

when it broke with full demoniac fury upon the town. Though not as yet licenced physicians, we now had our degrees, and were pressed frantically into public service as the numbers of the stricken grew. The situation was almost past management, and deaths ensued too frequently for the local undertakers fully to handle. Burials without embalming were made in rapid succession, and even the Christchurch Cemetery receiving tomb was crammed with coffins of the unembalmed dead. This circumstance was not without effect on West, who thought often of the irony of the situation — so many fresh specimens, yet none for his persecuted researches! We were frightfully overworked, and the terrific mental and nervous strain made my friend brood morbidly.

But West's gentle enemies were no less harassed with prostrating duties. College had all but closed, and every doctor of the medical faculty was helping to fight the typhoid plague. Dr. Halsey in particular had distinguished himself in sacrificing service, applying his extreme skill with whole-hearted energy to cases which many others shunned because of danger or apparent hopelessness. Before a month was over the fearless dean had become a popular hero, though he seemed unconscious of his fame as he struggled to keep from collapsing with physical fatigue and nervous exhaustion. West could not

withhold admiration for the fortitude of his foe, but because of this was even more determined to prove to him the truth of his amazing doctrines. Taking advantage of the disorganisation of both college work and municipal health regulations, he managed to get a recently deceased body smuggled into the university dissecting-room one night, and in my presence injected a new modification of his solution. The thing actually opened its eyes, but only stared at the ceiling with a look of soul-petrifying horror before collapsing into an inertness from which nothing could rouse it. West said it was not fresh enough — the hot summer air does not favour corpses. That time we were almost caught before we incinerated the thing, and West doubted the advisability of repeating his daring misuse of the college laboratory.

The peak of the epidemic was reached in August. West and I were almost dead, and Dr. Halsey did die on the 14th. The students all attended the hasty funeral on the 15th, and bought an impressive wreath, though the latter was quite overshadowed by the tributes sent by wealthy Arkham citizens and by the municipality itself. It was almost a public affair, for the dean had surely been a public benefactor. After the entombment we were all somewhat depressed, and spent the afternoon at the bar of the Commercial House; where West, though shaken by the death of his chief opponent, chilled

the rest of us with references to his notorious theories. Most of the students went home, or to various duties, as the evening advanced; but West persuaded me to aid him in "making a night of it." West's landlady saw us arrive at his room about two in the morning, with a third man between us; and told her husband that we had all evidently dined and wined rather well.

Apparently this acidulous matron was right; for about 3 a.m. the whole house was aroused by cries coming from West's room, where when they broke down the door, they found the two of us unconscious on the blood-stained carpet, beaten, scratched, and mauled, and with the broken remnants of West's bottles and instruments around us. Only an open window told what had become of our assailant, and many wondered how he himself had fared after the terrific leap from the second story to the lawn which he must have made. There were some strange garments in the room, but West upon regaining consciousness said they did not belong to the stranger, but were specimens collected for bacteriological analysis in the course of investigations on the transmission of germ diseases. He ordered them burnt as soon as possible in the capacious fireplace. To the police we both declared ignorance of our late companion's identity. He was, West nervously said, a congenial stranger whom we had met at some downtown bar of uncertain location. We

had all been rather jovial, and West and I did not wish to have our pugnacious companion hunted down.

That same night saw the beginning of the second Arkham horror — the horror that to me eclipsed the plague itself. Christchurch Cemetery was the scene of a terrible killing; a watchman having been clawed to death in a manner not only too hideous for description, but raising a doubt as to the human agency of the deed. The victim had been seen alive considerably after midnight — the dawn revealed the unutterable thing. The manager of a circus at the neighbouring town of Bolton was questioned, but he swore that no beast had at any time escaped from its cage. Those who found the body noted a trail of blood leading to the receiving tomb, where a small pool of red lay on the concrete just outside the gate. A fainter trail led away toward the woods, but it soon gave out.

The next night devils danced on the roofs of Arkham, and unnatural madness howled in the wind. Through the fevered town had crept a curse which some said was greater than the plague, and which some whispered was the embodied dæmon-soul of the plague itself. Eight houses were entered by a nameless thing which strewed red death in its wake — in all, seventeen maimed and shapeless remnants of bodies were left behind by the

voiceless, sadistic monster that crept abroad. A few persons had half seen it in the dark, and said it was white and like a malformed ape or anthropomorphic fiend. It had not left behind quite all that it had attacked, for sometimes it had been hungry. The number it had killed was fourteen; three of the bodies had been in stricken homes and had not been alive.

On the third night frantic bands of searchers, led by the police, captured it in a house on Crane Street near the Miskatonic campus. They had organised the quest with care, keeping in touch by means of volunteer telephone stations, and when someone in the college district had reported hearing a scratching at a shuttered window, the net was quickly spread. On account of the general alarm and precautions, there were only two more victims, and the capture was effected without major casualties. The thing was finally stopped by a bullet, though not a fatal one, and was rushed to the local hospital amidst universal excitement and loathing.

For it had been a man. This much was clear despite the nauseous eyes, the voiceless simianism, and the demoniac savagery. They dressed its wound and carted it to the asylum at Sefton, where it beat its head against the walls of a padded cell for sixteen years — until the recent mishap, when it escaped under circumstances that few like to mention. What had most disgusted

the searchers of Arkham was the thing they noticed when the monster's face was cleaned — the mocking, unbelievable resemblance to a learned and self-sacrificing martyr who had been entombed but three days before — the late Dr. Allan Halsey, public benefactor and dean of the medical school of Miskatonic University.

To the vanished Herbert West and to me the disgust and horror were supreme. I shudder tonight as I think of it; shudder even more than I did that morning when West muttered through his bandages, "Damn it, it wasn't quite fresh enough!"

III.

SIX SHOTS BY MIDNIGHT.

It is uncommon to fire all six shots of a revolver with great suddenness when one would probably be sufficient, but many things in the life of Herbert West were uncommon. It is, for instance, not often that a young physician leaving college is obliged to conceal the principles which guide his selection of a home and office, yet that was the case with Herbert West. When he and I obtained our degrees at the medical school of Miskatonic University, and sought to relieve our poverty by setting up as general practitioners, we took great care not to say that we chose our house because it was fairly well

isolated, and as near as possible to the potter's field.

Reticence such as this is seldom without a cause, nor indeed was ours; for our requirements were those resulting from a life-work distinctly unpopular. Outwardly we were doctors only, but beneath the surface were aims of far greater and more terrible moment — for the essence of Herbert West's existence was a quest amid black and forbidden realms of the unknown, in which he hoped to uncover the secret of life and restore to perpetual animation the graveyard's cold clay. Such a quest demands strange materials, among them fresh human bodies; and in order to keep supplied with these indispensable things one must live quietly and not far from a place of informal interment.

West and I had met in college, and I had been the only one to sympathise with his hideous experiments. Gradually I had come to be his inseparable assistant, and now that we were out of college we had to keep together. It was not easy to find a good opening for two doctors in company, but finally the influence of the university secured us a practice in Bolton — a factory town near Arkham, the seat of the college. The Bolton Worsted Mills are the largest in the Miskatonic Valley, and their polyglot employees are never popular as patients with the local physicians. We chose our house with the greatest care, seizing at last on a rather run-down cottage near the end of

Pond Street; five numbers from the closest neighbour, and separated from the local potter's field by only a stretch of meadow land, bisected by a narrow neck of the rather dense forest which lies to the north. The distance was greater than we wished, but we could get no nearer house without going on the other side of the field, wholly out of the factory district. We were not much displeased, however, since there were no people between us and our sinister source of supplies. The walk was a trifle long, but we could haul our silent specimens undisturbed.

Our practice was surprisingly large from the very first — large enough to please most young doctors, and large enough to prove a bore and a burden to students whose real interest lay elsewhere. The mill-hands were of somewhat turbulent inclinations; and besides their many natural needs, their frequent clashes and stabbing affrays gave us plenty to do. But what actually absorbed our minds was the secret laboratory we had fitted up in the cellar — the laboratory with the long table under the electric lights, where in the small hours of the morning we often injected West's various solutions into the veins of the things we dragged from the potter's field. West was experimenting madly to find something which would start man's vital motions anew after they had been stopped by the thing we call death, but had encountered the most ghastly obstacles. The solution had

to be differently compounded for different types — what would serve for guinea-pigs would not serve for human beings, and different human specimens required large modifications.

The bodies had to be exceedingly fresh, or the slight decomposition of brain tissue would render perfect reanimation impossible. Indeed, the greatest problem was to get them fresh enough — West had had horrible experiences during his secret college researches with corpses of doubtful vintage. The results of partial or imperfect animation were much more hideous than were the total failures, and we both held fearsome recollections of such things. Ever since our first demoniac session in the deserted farmhouse on Meadow Hill in Arkham, we had felt a brooding menace; and West, though a calm, blond, blue-eyed scientific automaton in most respects, often confessed to a shuddering sensation of stealthy pursuit. He half felt that he was followed — a psychological delusion of shaken nerves, enhanced by the undeniably disturbing fact that at least one of our reanimated specimens was still alive — a frightful carnivorous thing in a padded cell at Sefton. Then there was another — our first — whose exact fate we had never learned.

We had fair luck with specimens in Bolton — much better than in Arkham. We had not been settled a week before we got an accident

victim on the very night of burial, and made it open its eyes with an amazingly rational expression before the solution failed. It had lost an arm — if it had been a perfect body we might have succeeded better. Between then and the next January we secured three more; one total failure, one case of marked muscular motion, and one rather shivery thing — it rose of itself and uttered a sound. Then came a period when luck was poor; interments fell off, and those that did occur were of specimens either too diseased or too maimed for use. We kept track of all the deaths and their circumstances with systematic care.

One March night, however, we unexpectedly obtained a specimen which did not come from the potter's field. In Bolton the prevailing spirit of Puritanism had outlawed the sport of boxing — with the usual result. Surreptitious and ill-conducted bouts among the mill-workers were common, and occasionally professional talent of low grade was imported. This late winter night there had been such a match; evidently with disastrous results, since two timorous Poles had come to us with incoherently whispered entreaties to attend to a very secret and desperate case. We followed them to an abandoned barn, where the remnants of a crowd of frightened foreigners were watching a silent black form on the floor.

The match had been between Kid O'Brien — a lubberly and now

quaking youth with a most un-Hibernian hooked nose — and Buck Robinson, "The Harlem Smoke." The negro had been knocked out, and a moment's examination shewed us that he would permanently remain so. He was a loathsome, gorilla-like thing, with abnormally long arms which I could not help calling fore legs, and a face that conjured up thoughts of unspeakable Congo secrets and tom-tom poundings under an eerie moon. The body must have looked even worse in life — but the world holds many ugly things. Fear was upon the whole pitiful crowd, for they did not know what the law would exact of them if the affair were not hushed up; and they were grateful when West, in spite of my involuntary shudders, offered to get rid of the thing quietly — for a purpose I knew too well.

There was bright moonlight over the snowless landscape, but we dressed the thing and carried it home between us through the deserted streets and meadows, as we had carried a similar thing one horrible night in Arkham. We approached the house from the field in the rear, took the specimen in the back door and down the cellar stairs, and prepared it for the usual experiment. Our fear of the police was absurdly great, though we had timed our trip to avoid the solitary patrolman of that section.

The result was wearily anticlimactic. Ghastly as our prize appeared, it was wholly unresponsive

to every solution we injected in its black arm; solutions prepared from experience with white specimens only. So as the hour grew dangerously near to dawn, we did as we had done with the others — dragged the thing across the meadows to the neck of the woods near the potter's field, and buried it there in the best sort of grave the frozen ground would furnish. The grave was not very deep, but fully as good as that of the previous specimen — the thing which had risen of itself and uttered a sound. In the light of our dark lanterns we carefully covered it with leaves and dead vines, fairly certain that the police would never find it in a forest so dim and dense.

The next day I was increasingly apprehensive about the police, for a patient brought rumours of a suspected fight and death. West had still another source of worry, for he had been called in the afternoon to a case which ended very threateningly. An Italian woman had become hysterical over her missing child — a lad of five who had strayed off early in the morning and failed to appear for dinner — and had developed symptoms highly alarming in view of an always weak heart. It was a very foolish hysteria, for the boy had often run away before; but Italian peasants are exceedingly superstitious, and this woman seemed as much harassed by omens as by facts. About seven o'clock in the evening she had died, and her frantic husband had made a frightful scene in his

efforts to kill West, whom he wildly blamed for not saving her life. Friends had held him when he drew a stiletto, but West departed amidst his inhuman shrieks, curses and oaths of vengeance. In his latest affliction the fellow seemed to have forgotten his child, who was still missing as the night advanced. There was some talk of searching the woods, but most of the family's friends were busy with the dead woman and the screaming man. Altogether, the nervous strain upon West must have been tremendous. Thoughts of the police and of the mad Italian both weighed heavily.

We retired about eleven, but I did not sleep well. Bolton had a surprisingly good police force for so small a town, and I could not help fearing the mess which would ensue if the affair of the night before were ever tracked down. It might mean the end of all our local work — and perhaps prison for both West and me. I did not like those rumours of a fight which were floating about. After the clock had struck three the moon shone in my eyes, but I turned over without rising to pull down the shade. Then came the steady rattling at the back door.

I lay still and somewhat dazed, but before long heard West's rap on my door. He was clad in dressing-gown and slippers, and had in his hands a revolver and an electric flashlight. From the revolver I knew that he was thinking more of the crazed Italian than of the police.

"We'd better both go," he whispered. "It wouldn't do not to answer it anyway, and it may be a patient — it would be like one of those fools to try the back door."

So we both went down the stairs on tiptoe, with a fear partly justified and partly that which comes only from the soul of the weird small hours. The rattling continued, growing somewhat louder. When we reached the door I cautiously unbolted it and threw it open, and as the moon streamed revealingly down on the form silhouetted there, West did a peculiar thing. Despite the obvious danger of attracting notice and bringing down on our heads the dreaded police investigation — a thing which after all was mercifully averted by the relative isolation of our cottage — my friend suddenly, excitedly, and unnecessarily emptied all six chambers of his revolver into the nocturnal visitor.

For that visitor was neither Italian nor policeman. Looming hideously against the spectral moon was a gigantic misshapen thing not to be imagined save in nightmares — a glassy-eyed, ink-black apparition nearly on all fours, covered with bits of mould, leaves, and vines, foul with caked blood, and having between its glistening teeth a snow-white, terrible, cylindrical object terminating in a tiny hand.

IV.

THE SCREAM OF THE DEAD.

The scream of a dead man gave to me that acute and added horror of Dr. Herbert West which harassed the latter years of our companionship. It is natural that such a thing as a dead man's scream should give horror, for it is obviously, not a pleasing or ordinary occurrence; but I was used to similar experiences, hence suffered on this occasion only because of a particular circumstance. And, as I have implied, it was not of the dead man himself that I became afraid.

Herbert West, whose associate and assistant I was, possessed scientific interests far beyond the usual routine of a village physician. That was why, when establishing his practice in Bolton, he had chosen an isolated house near the potter's field. Briefly and brutally stated, West's sole absorbing interest was a secret study of the phenomena of life and its cessation, leading toward the reanimation of the dead through injections of an excitant solution. For this ghastly experimenting it was necessary to have a constant supply of very fresh human bodies; very fresh because even the least decay hopelessly damaged the brain structure, and human because we found that the solution had to be compounded differently for different types of organisms. Scores of rabbits

and guinea-pigs had been killed and treated, but their trail was a blind one. West had never fully succeeded because he had never been able to secure a corpse sufficiently fresh. What he wanted were bodies from which vitality had only just departed; bodies with every cell intact and capable of receiving again the impulse toward that mode of motion called life. There was hope that this second and artificial life might be made perpetual by repetitions of the injection, but we had learned that an ordinary natural life would not respond to the action. To establish the artificial motion, natural life must be extinct — the specimens must be very fresh, but genuinely dead.

The awesome quest had begun when West and I were students at the Miskatonic University Medical School in Arkham, vividly conscious for the first time of the thoroughly mechanical nature of life. That was seven years before, but West looked scarcely a day older now — he was small, blond, clean-shaven, soft-voiced, and spectacled, with only an occasional flash of a cold blue eye to tell of the hardening and growing fanaticism of his character under the pressure of his terrible investigations. Our experiences had often been hideous in the extreme; the results of defective reanimation, when lumps of graveyard clay had been galvanised into morbid, unnatural, and brainless motion by various modifications of the vital solution.

One thing had uttered a nerve-shattering scream; another had risen violently, beaten us both to unconsciousness, and run amok in a shocking way before it could be placed behind asylum bars; still another, a loathsome African monstrosity, had clawed out of its shallow grave and done a deed — West had had to shoot that object. We could not get bodies fresh enough to shew any trace of reason when reanimated, so had perforce created nameless horrors. It was disturbing to think that one, perhaps two, of our monsters still lived — that thought haunted us shadowingly, till finally West disappeared under frightful circumstances. But at the time of the scream in the cellar laboratory of the isolated Bolton cottage, our fears were subordinate to our anxiety for extremely fresh specimens. West was more avid than I, so that it almost seemed to me that he looked half-covetously at any very healthy living physique.

It was in July, 1910, that the bad luck regarding specimens began to turn. I had been on a long visit to my parents in Illinois, and upon my return found West in a state of singular elation. He had, he told me excitedly, in all likelihood solved the problem of freshness through an approach from an entirely new angle — that of artificial preservation. I had known that he was working on a new and highly unusual embalming compound, and was not surprised that it had turned out well;

but until he explained the details I was rather puzzled as to how such a compound could help in our work, since the objectionable staleness of the specimens was largely due to delay occurring before we secured them. This, I now saw, West had clearly recognised; creating his embalming compound for future rather than immediate use, and trusting to fate to supply again some very recent and unburied corpse, as it had years before when we obtained the negro killed in the Bolton prize-fight. At last fate had been kind, so that on this occasion there lay in the secret cellar laboratory a corpse whose decay could not by any possibility have begun. What would happen on reanimation, and whether we could hope for a revival of mind and reason, West did not venture to predict. The experiment would be a landmark in our studies, and he had saved the new body for my return, so that both might share the spectacle in accustomed fashion.

West told me how he had obtained the specimen. It had been a vigorous man; a well-dressed stranger just off the train on his way to transact some business with the Bolton Worsted Mills. The walk through the town had been long, and by the time the traveller paused at our cottage to ask the way to the factories, his heart had become greatly overtaxed. He had refused a stimulant, and had suddenly dropped dead only a moment later. The body, as might be expected, seemed to

West a heaven-sent gift. In his brief conversation the stranger had made it clear that he was unknown in Bolton, and a search of his pockets subsequently revealed him to be one Robert Leavitt of St. Louis, apparently without a family to make instant inquiries about his disappearance. If this man could not be restored to life, no one would know of our experiment. We buried our materials in a dense strip of woods between the house and the potter's field. If, on the other hand, he could be restored, our fame would be brilliantly and perpetually established. So without delay West had injected into the body's wrist the compound which would hold it fresh for use after my arrival. The matter of the presumably weak heart, which to my mind imperilled the success of our experiment, did not appear to trouble West extensively. He hoped at last to obtain what he had never obtained before — a rekindled spark of reason and perhaps a normal, living creature.

So on the night of July 18, 1910, Herbert West and I stood in the cellar laboratory and gazed at a white, silent figure beneath the dazzling arc-light. The embalming compound had worked uncannily well, for as I stared fascinatedly at the sturdy frame which had lain two weeks without stiffening, I was moved to seek West's assurance that the thing was really dead. This assurance he gave readily enough; reminding me that the reanimating

solution was never used without careful tests as to life, since it could have no effect if any of the original vitality were present. As West proceeded to take preliminary steps, I was impressed by the vast intricacy of the new experiment; an intricacy so vast that he could trust no hand less delicate than his own. Forbidding me to touch the body, he first injected a drug in the wrist just beside the place his needle had punctured when injecting the embalming compound. This, he said, was to neutralise the compound and release the system to a normal relaxation so that the reanimating solution might freely work when injected. Slightly later, when a change and a gentle tremor seemed to affect the dead limbs, West stuffed a pillow-like object violently over the twitching face, not withdrawing it until the corpse appeared quiet and ready for our attempt at reanimation. The pale enthusiast now applied some last perfunctory tests for absolute lifelessness, withdrew satisfied, and finally injected into the left arm an accurately measured amount of the vital elixir, prepared during the afternoon with a greater care than we had used since college days, when our feats were new and groping. I cannot express the wild, breathless suspense with which we waited for results on this first really fresh specimen — the first we could reasonably expect to open its lips in rational speech, perhaps to tell of what it had seen beyond the unfathomable abyss.

West was a materialist, believing in no soul and attributing all the working of consciousness to bodily phenomena; consequently he looked for no revelation of hideous secrets from gulfs and caverns beyond death's barrier. I did not wholly disagree with him theoretically, yet held vague instinctive remnants of the primitive faith of my forefathers; so that I could not help eyeing the corpse with a certain amount of awe and terrible expectation. Besides — I could not extract from my memory that hideous, inhuman shriek we heard on the night we tried our first experiment in the deserted farmhouse at Arkham.

Very little time had elapsed before I saw the attempt was not to be a total failure. A touch of colour came to cheeks hitherto chalk-white, and spread out under the curiously ample stubble of sandy beard. West, who had his hand on the pulse of the left wrist, suddenly nodded significantly; and almost simultaneously a mist appeared on the mirror inclined above the body's mouth. There followed a few spasmodic muscular motions, and then an audible breathing and visible motion of the chest. I looked at the closed eyelids, and thought I detected a quivering. Then the lids opened, shewing eyes which were grey, calm, and alive, but still unintelligent and not even curious.

In a moment of fantastic whim I whispered questions to the reddening ears; questions of other

worlds of which the memory might still be present. Subsequent terror drove them from my mind, but I think the last one, which I repeated, was: "Where have you been?" I do not yet know whether I was answered or not, for no sound came from the well-shaped mouth; but I do know that at that moment I firmly thought the thin lips moved silently, forming syllables which I would have vocalised as "only now" if that phrase had possessed any sense or relevancy. At that moment, as I say, I was elated with the conviction that the one great goal had been attained; and that for the first time a reanimated corpse had uttered distinct words impelled by actual reason. In the next moment there was no doubt about the triumph; no doubt that the solution had truly accomplished, at least temporarily, its full mission of restoring rational and articulate life to the dead. But in that triumph there came to me the greatest of all horrors — not horror of the thing that spoke, but of the deed that I had witnessed and of the man with whom my professional fortunes were joined.

For that very fresh body, at last writhing into full and terrifying consciousness with eyes dilated at the memory of its last scene on earth, threw out its frantic hands in a life and death struggle with the air, and suddenly collapsing into a second and final dissolution from which there could be no return, screamed out the cry that will ring eternally in my aching brain:

"Help! Keep off, you cursed little tow-head fiend — keep that damned needle away from me!"

V.

THE HORROR FROM THE SHADOWS.

Many men have related hideous things, not mentioned in print, which happened on the battlefields of the Great War. Some of these things have made me faint, others have convulsed me with devastating nausea, while still others have made me tremble and look behind me in the dark; yet despite the worst of them I believe I can myself relate the most hideous thing of all — the shocking, the unnatural, the unbelievable horror from the shadows.

In 1915 I was a physician with the rank of First Lieutenant in a Canadian regiment in Flanders, one of many Americans to precede the government itself into the gigantic struggle. I had not entered the army on my own initiative, but rather as a natural result of the enlistment of the man whose indispensable assistant I was — the celebrated Boston surgical specialist, Dr. Herbert West. Dr. West had been avid for a chance to serve as surgeon in a great war, and when the chance had come, he carried me with him almost against my will. There were reasons why I could have been glad to let the war

separate us; reasons why I found the practice of medicine and the companionship of West more and more irritating; but when he had gone to Ottawa and through a colleague's influence secured a medical commission as Major, I could not resist the imperious persuasion of one determined that I should accompany him in my usual capacity.

When I say that Dr. West was avid to serve in battle, I do not mean to imply that he was either naturally warlike or anxious for the safety of civilisation. Always an ice-cold intellectual machine; slight, blond, blue-eyed, and spectacled; I think he secretly sneered at my occasional martial enthusiasms and censures of supine neutrality. There was, however, something he wanted in embattled Flanders; and in order to secure it had had to assume a military exterior. What he wanted was not a thing which many persons want, but something connected with the peculiar branch of medical science which he had chosen quite clandestinely to follow, and in which he had achieved amazing and occasionally hideous results. It was, in fact, nothing more or less than an abundant supply of freshly killed men in every stage of dismemberment.

Herbert West needed fresh bodies because his life-work was the reanimation of the dead. This work was not known to the fashionable clientele who had so swiftly built up his fame after his arrival in Boston;

but was only too well known to me, who had been his closest friend and sole assistant since the old days in Miskatonic University Medical School at Arkham. It was in those college days that he had begun his terrible experiments, first on small animals and then on human bodies shockingly obtained. There was a solution which he injected into the veins of dead things, and if they were fresh enough they responded in strange ways. He had had much trouble in discovering the proper formula, for each type of organism was found to need a stimulus especially adapted to it. Terror stalked him when he reflected on his partial failures; nameless things resulting from imperfect solutions or from bodies insufficiently fresh. A certain number of these failures had remained alive — one was in an asylum while others had vanished — and as he thought of conceivable yet virtually impossible eventualities he often shivered beneath his usual stolidity.

West had soon learned that absolute freshness was the prime requisite for useful specimens, and had accordingly resorted to frightful and unnatural expedients in body-snatching. In college, and during our early practice together in the factory town of Bolton, my attitude toward him had been largely one of fascinated admiration; but as his boldness in methods grew, I began to develop a gnawing fear. I did not like the way he looked at healthy living bodies;

and then there came a nightmarish session in the cellar laboratory when I learned that a certain specimen had been a living body when he secured it. That was the first time he had ever been able to revive the quality of rational thought in a corpse; and his success, obtained at such a loathsome cost, had completely hardened him.

Of his methods in the intervening five years I dare not speak. I was held to him by sheer force of fear, and witnessed sights that no human tongue could repeat. Gradually I came to find Herbert West himself more horrible than anything he did — that was when it dawned on me that his once normal scientific zeal for prolonging life had subtly degenerated into a mere morbid and ghoulish curiosity and secret sense of charnel picturesqueness. His interest became a hellish and perverse addiction to the repellently and fiendishly abnormal; he gloated calmly over artificial monstrosities which would make most healthy men drop dead from fright and disgust; he became, behind his pallid intellectuality, a fastidious Baudelaire of physical experiment — a languid Elagabalus of the tombs.

Dangers he met unflinchingly; crimes he committed unmoved. I think the climax came when he had proved his point that rational life can be restored, and had sought new worlds to conquer by experimenting on the reanimation of detached parts

of bodies. He had wild and original ideas on the independent vital properties of organic cells and nerve-tissue separated from natural physiological systems; and achieved some hideous preliminary results in the form of never-dying, artificially nourished tissue obtained from the nearly hatched eggs of an indescribable tropical reptile. Two biological points he was exceedingly anxious to settle — first, whether any amount of consciousness and rational action be possible without the brain, proceeding from the spinal cord and various nerve-centres; and second, whether any kind of ethereal, intangible relation distinct from the material cells may exist to link the surgically separated parts of what has previously been a single living organism. All this research work required a prodigious supply of freshly slaughtered human flesh — and that was why Herbert West had entered the Great War.

The phantasmal, unmentionable thing occurred one midnight late in March, 1915, in a field hospital behind the lines of St. Eloi. I wonder even now if it could have been other than a dæmoniac dream of delirium. West had a private laboratory in an east room of the barn-like temporary edifice, assigned him on his plea that he was devising new and radical methods for the treatment of hitherto hopeless cases of maiming. There he worked like a butcher in the midst of his gory wares — I could never get used to the levity with

which he handled and classified certain things. At times he actually did perform marvels of surgery for the soldiers; but his chief delights were of a less public and philanthropic kind, requiring many explanations of sounds which seemed peculiar even amidst that babel of the damned. Among these sounds were frequent revolver-shots — surely not uncommon on a battlefield, but distinctly uncommon in an hospital. Dr. West's reanimated specimens were not meant for long existence or a large audience. Besides human tissue, West employed much of the reptile embryo tissue which he had cultivated with such singular results. It was better than human material for maintaining life in organless fragments, and that was now my friend's chief activity. In a dark corner of the laboratory, over a queer incubating burner, he kept a large covered vat full of this reptilian cell-matter, which multiplied and grew puffily and hideously.

On the night of which I speak we had a splendid new specimen — a man at once physically powerful and of such high mentality that a sensitive nervous system was assured. It was rather ironic, for he was the officer who had helped West to his commission, and who was now to have been our associate. Moreover, he had in the past secretly studied the theory of reanimation to some extent under West. Major Sir Eric Moreland Clapham-Lee, D.S.O., was the greatest surgeon in our

division, and had been hastily assigned to the St. Eloï sector when news of the heavy fighting reached headquarters. He had come in an aëroplane piloted by the intrepid Lieut. Ronald Hill, only to be shot down when directly over his destination. The fall had been spectacular and awful; Hill was unrecognisable afterward, but the wreck yielded up the great surgeon in a nearly decapitated but otherwise intact condition. West had greedily seized the lifeless thing which had once been his friend and fellow-scholar; and I shuddered when he finished severing the head, placed it in his hellish vat of pulpy reptile-tissue to preserve it for future experiments, and proceeded to treat the decapitated body on the operating table. He injected new blood, joined certain veins, arteries, and nerves at the headless neck, and closed the ghastly aperture with engrafted skin from an unidentified specimen which had borne an officer's uniform. I knew what he wanted — to see if this highly organised body could exhibit, without its head, any of the signs of mental life which had distinguished Sir Eric Moreland Clapham-Lee. Once a student of reanimation, this silent trunk was now gruesomely called upon to exemplify it.

I can still see Herbert West under the sinister electric light as he injected his reanimating solution into the arm of the headless body. The scene I cannot describe — I should faint if I tried it, for there is

madness in a room full of classified charnel things, with blood and lesser human debris almost ankle-deep on the slimy floor, and with hideous reptilian abnormalities sprouting, bubbling, and baking over a winking bluish-green spectre of dim flame in a far corner of black shadows.

The specimen, as West repeatedly observed, had a splendid nervous system. Much was expected of it; and as a few twitching motions began to appear, I could see the feverish interest on West's face. He was ready, I think, to see proof of his increasingly strong opinion that consciousness, reason, and personality can exist independently of the brain — that man has no central connective spirit, but is merely a machine of nervous matter, each section more or less complete in itself. In one triumphant demonstration West was about to relegate the mystery of life to the category of myth. The body now twitched more vigorously, and beneath our avid eyes commenced to heave in a frightful way. The arms stirred disquietingly, the legs drew up, and various muscles contracted in a repulsive kind of writhing. Then the headless thing threw out its arms in a gesture which was unmistakably one of desperation — an intelligent desperation apparently sufficient to prove every theory of Herbert West. Certainly, the nerves were recalling the man's last act in life; the struggle to get free of the falling aëroplane.

What followed, I shall never

positively know. It may have been wholly an hallucination from the shock caused at that instant by the sudden and complete destruction of the building in a cataclysm of German shell-fire — who can gainsay it, since West and I were the only proved survivors? West liked to think that before his recent disappearance, but there were times when he could not; for it was queer that we both had the same hallucination. The hideous occurrence itself was very simple, notable only for what it implied.

The body on the table had risen with a blind and terrible groping, and we had heard a sound. I should not call that sound a voice, for it was too awful. And yet its timbre was not the most awful thing about it. Neither was its message — it had merely screamed, "Jump, Ronald, for God's sake, jump!" The awful thing was its source.

For it had come from the large covered vat in that ghoulish corner of crawling black shadows.

VI.

THE TOMB-LEGIONS.

When Dr. Herbert West disappeared a year ago, the Boston police questioned me closely. They suspected that I was holding something back, and perhaps suspected graver things; but I could not tell them the truth because they would

not have believed it. They knew, indeed, that West had been connected with activities beyond the credence of ordinary men; for his hideous experiments in the reanimation of dead bodies had long been too extensive to admit of perfect secrecy; but the final soul-shattering catastrophe held elements of dæmoniac phantasy which make even me doubt the reality of what I saw.

I was West's closest friend and only confidential assistant. We had met years before, in medical school, and from the first I had shared his terrible researches. He had slowly tried to perfect a solution which, injected into the veins of the newly deceased, would restore life; a labour demanding an abundance of fresh corpses and therefore involving the most unnatural actions. Still more shocking were the products of some of the experiments — grisly masses of flesh that had been dead, but that West waked to a blind, brainless, nauseous animation. These were the usual results, for in order to reawaken the mind it was necessary to have specimens so absolutely fresh that no decay could possibly affect the delicate brain-cells.

This need for very fresh corpses had been West's moral undoing. They were hard to get, and one awful day he had secured his specimen while it was still alive and vigorous. A struggle, a needle, and a powerful alkaloid had transformed it to a very fresh corpse, and the experiment had

succeeded for a brief and memorable moment; but West had emerged with a soul calloused and seared, and a hardened eye which sometimes glanced with a kind of hideous and calculating appraisal at men of especially sensitive brain and especially vigorous physique. Toward the last I became acutely afraid of West, for he began to look at me that way. People did not seem to notice his glances, but they noticed my fear; and after his disappearance used that as a basis for some absurd suspicions.

West, in reality, was more afraid than I; for his abominable pursuits entailed a life of furtiveness and dread of every shadow. Partly it was the police he feared; but sometimes his nervousness was deeper and more nebulous, touching on certain indescribable things into which he had injected a morbid life, and from which he had not seen that life depart. He usually finished his experiments with a revolver, but a few times he had not been quick enough. There was that first specimen on whose rifled grave marks of clawing were later seen. There was also that Arkham professor's body which had done cannibal things before it had been captured and thrust unidentified into a madhouse cell at Sefton, where it beat the walls for sixteen years. Most of the other possibly surviving results were things less easy to speak of — for in later years West's scientific zeal had degenerated to an unhealthy and

fantastic mania, and he had spent his chief skill in vitalising not entire human bodies but isolated parts of bodies, or parts joined to organic matter other than human. It had become fiendishly disgusting by the time he disappeared; many of the experiments could not even be hinted at in print. The Great War, through which both of us served as surgeons, had intensified this side of West.

In saying that West's fear of his specimens was nebulous, I have in mind particularly its complex nature. Part of it came merely from knowing of the existence of such nameless monsters, while another part arose from apprehension of the bodily harm they might under certain circumstances do him. Their disappearance added horror to the situation — of them all, West knew the whereabouts of only one, the pitiful asylum thing. Then there was a more subtle fear — a very fantastic sensation resulting from a curious experiment in the Canadian army in 1915. West, in the midst of a severe battle, had reanimated Major Sir Eric Moreland Clapham-Lee, D.S.O., a fellow-physician who knew about his experiments and could have duplicated them. The head had been removed, so that the possibilities of quasi-intelligent life in the trunk might be investigated. Just as the building was wiped out by a German shell, there had been a success. The trunk had moved intelligently; and, unbelievable to relate, we were both

sickeningly sure that articulate sounds had come from the detached head as it lay in a shadowy corner of the laboratory. The shell had been merciful, in a way — but West could never feel as certain as he wished, that we two were the only survivors. He used to make shuddering conjectures about the possible actions of a headless physician with the power of reanimating the dead.

West's last quarters were in a venerable house of much elegance, overlooking one of the oldest burying-grounds in Boston. He had chosen the place for purely symbolic and fantastically æsthetic reasons, since most of the interments were of the colonial period and therefore of little use to a scientist seeking very fresh bodies. The laboratory was in a sub-cellar secretly constructed by imported workmen, and contained a huge incinerator for the quiet and complete disposal of such bodies, or fragments and synthetic mockeries of bodies, as might remain from the morbid experiments and unhallowed amusements of the owner. During the excavation of this cellar the workmen had struck some exceedingly ancient masonry; undoubtedly connected with the old burying-ground, yet far too deep to correspond with any known sepulchre therein. After a number of calculations West decided that it represented some secret chamber beneath the tomb of the Averills, where the last interment had been made in 1768. I was with him when he

studied the nitrous, dripping walls laid bare by the spades and mattocks of the men, and was prepared for the gruesome thrill which would attend the uncovering of centuried grave-secrets; but for the first time West's new timidity conquered his natural curiosity, and he betrayed his degenerating fibre by ordering the masonry left intact and plastered over. Thus it remained till that final hellish night; part of the walls of the secret laboratory. I speak of West's decadence, but must add that it was a purely mental and intangible thing. Outwardly he was the same to the last — calm, cold, slight, and yellow-haired, with spectacled blue eyes and a general aspect of youth which years and fears seemed never to change. He seemed calm even when he thought of that clawed grave and looked over his shoulder; even when he thought of the carnivorous thing that gnawed and pawed at Sefton bars.

The end of Herbert West began one evening in our joint study when he was dividing his curious glance between the newspaper and me. A strange headline item had struck at him from the crumpled pages, and a nameless titan claw had seemed to reach down through sixteen years. Something fearsome and incredible had happened at Sefton Asylum fifty miles away, stunning the neighbourhood and baffling the police. In the small hours of the morning a body of silent men had entered the grounds, and their leader had aroused

the attendants. He was a menacing military figure who talked without moving his lips and whose voice seemed almost ventriloquially connected with an immense black case he carried. His expressionless face was handsome to the point of radiant beauty, but had shocked the superintendent when the hall light fell on it — for it was a wax face with eyes of painted glass. Some nameless accident had befallen this man. A larger man guided his steps; a repellent hulk whose bluish face seemed half eaten away by some unknown malady. The speaker had asked for the custody of the cannibal monster committed from Arkham sixteen years before; and upon being refused, gave a signal which precipitated a shocking riot. The fiends had beaten, trampled, and bitten every attendant who did not flee; killing four and finally succeeding in the liberation of the monster. Those victims who could recall the event without hysteria swore that the creatures had acted less like men than like unthinkable automata guided by the wax-faced leader. By the time help could be summoned, every trace of the men and of their mad charge had vanished.

From the hour of reading this item until midnight, West sat almost paralysed. At midnight the doorbell rang, startling him fearfully. All the servants were asleep in the attic, so I answered the bell. As I have told the police, there was no wagon in the street, but only a group of

strange-looking figures bearing a large square box which they deposited in the hallway after one of them had grunted in a highly unnatural voice, "Express — prepaid." They filed out of the house with a jerky tread, and as I watched them go I had an odd idea that they were turning toward the ancient cemetery on which the back of the house abutted. When I slammed the door after them West came downstairs and looked at the box. It was about two feet square, and bore West's correct name and present address. It also bore the inscription, "From Eric Moreland Clapham-Lee, St. Eloi, Flanders." Six years before, in Flanders, a shelled hospital had fallen upon the headless reanimated trunk of Dr. Clapham-Lee, and upon the detached head which — perhaps — had uttered articulate sounds.

West was not even excited now. His condition was more ghastly. Quickly he said, "It's the finish — but let's incinerate — this." We carried the thing down to the laboratory — listening. I do not remember many particulars — you can imagine my state of mind — but it is a vicious lie to say it was Herbert West's body which I put into the incinerator. We both inserted the whole unopened wooden box, closed the door, and started the electricity. Nor did any sound come from the box, after all.

It was West who first noticed the falling plaster on that part of the wall where the ancient tomb masonry

had been covered up. I was going to run, but he stopped me. Then I saw a small black aperture, felt a ghoulish wind of ice, and smelled the charnel bowels of a putrescent earth. There was no sound, but just then the electric lights went out and I saw outlined against some phosphorescence of the nether world a horde of silent toiling things which only insanity — or worse — could create. Their outlines were human, semi-human, fractionally human, and not human at all — the horde was grotesquely heterogeneous. They were removing the stones quietly, one by one, from the centuried wall. And then, as the breach became large enough, they came out into the laboratory in single file; led by a talking thing with a beautiful head made of wax. A sort of mad-eyed monstrosity behind the leader seized on Herbert West. West did not resist or utter a sound. Then they all sprang at him and tore him to pieces before my eyes, bearing the fragments away into that subterranean vault of fabulous abominations. West's head was carried off by the wax-headed leader, who wore a Canadian officer's uniform. As it disappeared I saw that the blue eyes behind the spectacles were hideously blazing with their first touch of frantic, visible emotion.

Servants found me unconscious in the morning. West was gone. The incinerator contained only unidentifiable ashes. Detectives have questioned me, but what can I say? The Sefton tragedy they will not connect

with West; not that, nor the men with the box, whose existence they deny. I told them of the vault, and they pointed to the unbroken plaster wall and laughed. So I told them no more. They imply that I am either a madman or a murderer — probably I am mad. But I might not be mad if those accursed tomb-legions had not been so silent.

1922:

NEW THRESHOLDS.

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The start of 1922 saw young H.P. Lovecraft in the middle of one of the most productive phases of his life. He was in the middle of the series of commissioned stories later titled “Herbert West, Reanimator,” in *Home Brew* magazine. Although publisher George Houtain had become tardy with his payments for each episode, payment did eventually come, and when the assignment ended, he was commissioned to start another serial in *Home Brew* — which became “The Lurking Fear.” He contributed

copiously to the journals and publications of his amateur-press friends. Also, 1922 was the year in which the *Necronomicon* — the fictional book of black magic penned by the fictional mad Arab Abdul Alhazred, which may actually have better name recognition than Lovecraft himself — made its literary debut, in “The Hound.”

In April of 1922, at the invitation of his not-quite-yet-girlfriend, Sonia Greene, Lovecraft came to New York City for the first time; Sonia and various other amateur-press cronies had assured him it was

the place to come to level up his professional writing career. He didn't come to stay, not at first; it was more of a scouting trip. He joined several other amateur-press writers there, along with a young weird-fiction writer named Frank Belknap Long, who would within a few years be his de-facto best friend. Lovecraft and Hub Club colleague Samuel Loveman stayed in Greene's apartment while she demurely stayed in a neighbor's guest room, and they explored the big city for days.

In 1922, Lovecraft also discovered Clark Ashton Smith, the fellow weird-fictioneer and gifted poet from northern California, whose artwork would feature in later stories and who would later become, with Lovecraft and Robert E. Howard, one of the "Three Musketeers of *Weird Tales*."

Something else happened to Lovecraft in 1922, too. He had bestowed upon him what he claimed was his first kiss, from Sonia Greene, under rather astonishing (not to mention goofily romantic) circumstances. He had helped her with a story plot (for the story that would become "The Horror at Martin's Beach," published under Sonia's by-line in the November 1923 issue of *Weird Tales*). She stayed up all night hashing it out, and the next morning, upon reading her synopsis, Lovecraft was so enthusiastic about it that the exhausted, punchy Sonia forgot herself so much as to throw her arms around him and kiss him.

Lovecraft, of course, turned red with fright and embarrassment and disconcertedness, but it was pretty clear that he liked it.

For her part, Sonia was thoroughly charmed. After Lovecraft returned to Providence, she confided in several close friends that she missed him greatly, and hinted of a hoped-for marriage proposal down the line.

HYPNOS.

2,800-WORD SHORT STORY;

1922.

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This short story, which Lovecraft came to dislike in later years, is a very interesting piece of storytelling. It is told from the point of view of an unreliable narrator, and speculations about the narrator's mental condition form a significant part of the subtext: is this a dream? Reality? A drug-induced madness?

"Hypnos" was written in March 1922. It was first published in the May 1923 issue of National Amateur.

Apropos of sleep, that sinister adventure of all our nights, we may say that men go to bed daily with an audacity that would be incomprehensible if we did not know that it is the result of ignorance of the danger.

— Baudelaire

May the merciful gods, if indeed there be such, guard those hours when no power of the will, or drug that the cunning of man devises, can keep me from the chasm of sleep.

Death is merciful, for there is no return therefrom, but with him who has come back out of the nethermost chambers of night, haggard and knowing, peace rests nevermore. Fool that I was to plunge with such unsanctioned frenzy into mysteries no man was meant to penetrate; fool or god that he was — my only friend, who led me and went before me, and who in the end passed into terrors which may yet be mine!

We met, I recall, in a railway station, where he was the center of a crowd of the vulgarly curious. He was unconscious, having fallen in a kind of convulsion which imparted to his slight black-clad body a strange rigidity. I think he was then approaching forty years of age, for there were deep lines in the face, wan and hollow-cheeked, but oval and actually beautiful; and touches of gray in the thick, waving hair and small full beard which had once been of the deepest raven black. His brow was white as the marble of Pentelicus, and of a height and breadth almost god-like.

I said to myself, with all the ardor of a sculptor, that this man was a faun's statue out of antique Hellas, dug from a temple's ruins and brought somehow to life in our stifling age only to feel the chill and pressure of devastating years. And when he opened his immense, sunken, and wildly luminous black eyes I knew he would be thenceforth my only friend — the only friend of

one who had never possessed a friend before — for I saw that such eyes must have looked fully upon the grandeur and the terror of realms beyond normal consciousness and reality; realms which I had cherished in fancy, but vainly sought. So as I drove the crowd away I told him he must come home with me and be my teacher and leader in unfathomed mysteries, and he assented without speaking a word. Afterward I found that his voice was music — the music of deep viols and of crystalline spheres. We talked often in the night, and in the day, when I chiseled busts of him and carved miniature heads in ivory to immortalize his different expressions.

Of our studies it is impossible to speak, since they held so slight a connection with anything of the world as living men conceive it. They were of that vaster and more appalling universe of dim entity and consciousness which lies deeper than matter, time, and space, and whose existence we suspect only in certain forms of sleep — those rare dreams beyond dreams which come never to common men, and but once or twice in the lifetime of imaginative men. The cosmos of our waking knowledge, born from such an universe as a bubble is born from the pipe of a jester, touches it only as such a bubble may touch its sardonic source when sucked back by the jester's whim. Men of learning suspect it little and ignore it mostly. Wise men have interpreted dreams, and

the gods have laughed. One man with Oriental eyes has said that all time and space are relative, and men have laughed. But even that man with Oriental eyes has done no more than suspect. I had wished and tried to do more than suspect, and my friend had tried and partly succeeded. Then we both tried together, and with exotic drugs courted terrible and forbidden dreams in the tower studio chamber of the old manor-house in hoary Kent.

Among the agonies of these after days is that chief of torments — inarticulateness. What I learned and saw in those hours of impious exploration can never be told — for want of symbols or suggestions in any language. I say this because from first to last our discoveries partook only of the nature of sensations; sensations correlated with no impression which the nervous system of normal humanity is capable of receiving. They were sensations, yet within them lay unbelievable elements of time and space — things which at bottom possess no distinct and definite existence. Human utterance can best convey the general character of our experiences by calling them plungings or soarings; for in every period of revelation some part of our minds broke boldly away from all that is real and present, rushing ærially along shocking, unlighted, and fear-haunted abysses, and occasionally tearing through certain well-marked and typical obstacles

describable only as viscous, uncouth clouds of vapors.

In these black and bodiless flights we were sometimes alone and sometimes together. When we were together, my friend was always far ahead; I could comprehend his presence despite the absence of form by a species of pictorial memory whereby his face appeared to me, golden from a strange light and frightful with its weird beauty, its anomalously youthful cheeks, its burning eyes, its Olympian brow, and its shadowing hair and growth of beard.

Of the progress of time we kept no record, for time had become to us the merest illusion. I know only that there must have been something very singular involved, since we came at length to marvel why we did not grow old. Our discourse was unholy, and always hideously ambitious — no god or demon could have aspired to discoveries and conquest like those which we planned in whispers. I shiver as I speak of them, and dare not be explicit; though I will say that my friend once wrote on paper a wish which he dared not utter with his tongue, and which made me burn the paper and look affrightedly out of the window at the spangled night sky. I will hint — only hint — that he had designs which involved the rulership of the visible universe and more; designs whereby the earth and the stars would move at his command, and the destinies of all living things be his. I affirm — I

swear — that I had no share in these extreme aspirations. Anything my friend may have said or written to the contrary must be erroneous, for I am no man of strength to risk the unmentionable spheres by which alone one might achieve success.

There was a night when winds from unknown spaces whirled us irresistibly into limitless vacuum beyond all thought and entity. Perceptions of the most maddeningly untransmissible sort thronged upon us; perceptions of infinity which at the time convulsed us with joy, yet which are now partly lost to my memory and partly incapable of presentation to others. Viscous obstacles were clawed through in rapid succession, and at length I felt that we had been borne to realms of greater remoteness than any we had previously known.

My friend was vastly in advance as we plunged into this awesome ocean of virgin æther, and I could see the sinister exultation on his floating, luminous, too-youthful memory-face. Suddenly that face became dim and quickly disappeared, and in a brief space I found myself projected against an obstacle which I could not penetrate. It was like the others, yet incalculably denser; a sticky clammy mass, if such terms can be applied to analogous qualities in a non-material sphere.

I had, I felt, been halted by a barrier which my friend and leader had successfully passed. Struggling anew, I came to the end of the

drug-dream and opened my physical eyes to the tower studio in whose opposite corner reclined the pallid and still unconscious form of my fellow dreamer, weirdly haggard and wildly beautiful as the moon shed gold-green light on his marble features.

Then, after a short interval, the form in the corner stirred; and may pitying heaven keep from my sight and sound another thing like that which took place before me. I cannot tell you how he shrieked, or what vistas of unvisitable hells gleamed for a second in black eyes crazed with fright. I can only say that I fainted, and did not stir till he himself recovered and shook me in his frenzy for someone to keep away the horror and desolation.

That was the end of our voluntary searchings in the caverns of dream. Awed, shaken, and portentous, my friend who had been beyond the barrier warned me that we must never venture within those realms again. What he had seen, he dared not tell me; but he said from his wisdom that we must sleep as little as possible, even if drugs were necessary to keep us awake. That he was right, I soon learned from the unutterable fear which engulfed me whenever consciousness lapsed.

After each short and inevitable sleep I seemed older, whilst my friend aged with a rapidity almost shocking. It is hideous to see wrinkles form and hair whiten almost before one's eyes. Our mode of life

was now totally altered. Heretofore a recluse so far as I know — his true name and origin never having passed his lips — my friend now became frantic in his fear of solitude. At night he would not be alone, nor would the company of a few persons calm him. His sole relief was obtained in revelry of the most general and boisterous sort; so that few assemblies of the young and gay were unknown to us.

Our appearance and age seemed to excite in most cases a ridicule which I keenly resented, but which my friend considered a lesser evil than solitude. Especially was he afraid to be out of doors alone when the stars were shining, and if forced to this condition he would often glance furtively at the sky as if hunted by some monstrous thing therein. He did not always glance at the same place in the sky — it seemed to be a different place at different times. On spring evenings it would be low in the northeast. In the summer it would be nearly overhead. In the autumn it would be in the northwest. In winter it would be in the east, but mostly if in the small hours of morning.

Midwinter evenings seemed least dreadful to him. Only after two years did I connect this fear with anything in particular; but then I began to see that he must be looking at a special spot on the celestial vault whose position at different times corresponded to the direction of his glance — a spot roughly marked by

the constellation Corona Borealis.

We now had a studio in London, never separating, but never discussing the days when we had sought to plumb the mysteries of the unreal world. We were aged and weak from our drugs, dissipations, and nervous overstrain, and the thinning hair and beard of my friend had become snow-white. Our freedom from long sleep was surprising, for seldom did we succumb more than an hour or two at a time to the shadow which had now grown so frightful a menace.

Then came one January of fog and rain, when money ran low and drugs were hard to buy. My statues and ivory heads were all sold, and I had no means to purchase new materials, or energy to fashion them even had I possessed them. We suffered terribly, and on a certain night my friend sank into a deep-breathing sleep from which I could not awaken him. I can recall the scene now — the desolate, pitch-black garret studio under the eaves with the rain beating down; the ticking of our lone clock; the fancied ticking of our watches as they rested on the dressing-table; the creaking of some swaying shutter in a remote part of the house; certain distant city noises muffled by fog and space; and, worst of all, the deep, steady, sinister breathing of my friend on the couch — a rhythmical breathing which seemed to measure moments of supernal fear and agony for his spirit as it wandered in spheres forbidden, unimagined, and hideously remote.

The tension of my vigil became oppressive, and a wild train of trivial impressions and associations thronged through my almost unhinged mind. I heard a clock strike somewhere — not ours, for that was not a striking clock — and my morbid fancy found in this a new starting-point for idle wanderings. Clocks — time — space — infinity — and then my fancy reverted to the locale as I reflected that even now, beyond the roof and the fog and the rain and the atmosphere, Corona Borealis was rising in the northeast. Corona Borealis, which my friend had appeared to dread, and whose scintillant semicircle of stars must even now be glowing unseen through the measureless abysses of æther. All at once my feverishly sensitive ears seemed to detect a new and wholly distinct component in the soft medley of drug-magnified sounds — a low and damnably insistent whine from very far away; droning, clamoring, mocking, calling, from the northeast.

But it was not that distant whine which robbed me of my faculties and set upon my soul such a seal of fright as may never in life be removed; not that which drew the shrieks and excited the convulsions which caused lodgers and police to break down the door. It was not what I heard, but what I saw; for in that dark, locked, shuttered, and curtained room there appeared from the black northeast corner a shaft of horrible red-gold light — a shaft which bore

with it no glow to disperse the darkness, but which streamed only upon the recumbent head of the troubled sleeper, bringing out in hideous duplication the luminous and strangely youthful memory-face as I had known it in dreams of abysmal space and unshackled time, when my friend had pushed behind the barrier to those secret, innermost and forbidden caverns of nightmare.

And as I looked, I beheld the head rise, the black, liquid, and deep-sunken eyes open in terror, and the thin, shadowed lips part as if for a scream too frightful to be uttered. There dwelt in that ghastly and flexible face, as it shone bodiless, luminous, and rejuvenated in the blackness, more of stark, teeming, brain-shattering fear than all the rest of heaven and earth has ever revealed to me.

No word was spoken amidst the distant sound that grew nearer and nearer, but as I followed the memory-face's mad stare along that cursed shaft of light to its source, the source whence also the whining came, I, too, saw for an instant what it saw, and fell with ringing ears in that fit of shrieking epilepsy which brought the lodgers and the police. Never could I tell, try as I might, what it actually was that I saw; nor could the still face tell, for although it must have seen more than I did, it will never speak again. But always I shall guard against the mocking and insatiate Hypnos, lord of sleep, against

the night sky, and against the mad ambitions of knowledge and philosophy.

Just what happened is unknown, for not only was my own mind unseated by the strange and hideous thing, but others were tainted with a forgetfulness which can mean nothing if not madness. They have said, I know not for what reason, that I never had a friend; but that art, philosophy, and insanity had filled all my tragic life. The lodgers and police on that night soothed me, and the doctor administered something to quiet me, nor did anyone see what a nightmare event had taken place. My stricken friend moved them to no pity, but what they found on the couch in the studio made them give me a praise which sickened me, and now a fame which I spurn in despair as I sit for hours, bald, gray-bearded, shriveled, palsied, drug-crazed, and broken, adoring and praying to the object they found.

For they deny that I sold the last of my statuary, and point with ecstasy at the thing which the shining shaft of light left cold, petrified, and unvocal. It is all that remains of my friend; the friend who led me on to madness and wreckage; a godlike head of such marble as only old Hellas could yield, young with the youth that is outside time, and with beauteous bearded face, curved, smiling lips, Olympian brow, and dense locks waving and poppy-crowned. They say that that haunting

memory-face is modeled from my own, as it was at twenty-five; but upon the marble base is carved a single name in the letters of Attica — HYPNOS.

AZATHOTH.

500-WORD FRAGMENT;
1922.

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“Azathoth” was originally intended to be a novel, a novel in the dreamy spirit of William Beckford’s Vathek, which Lovecraft had read and been deeply impressed by in 1921.

Lovecraft’s description of his intentions with this novel presage The Dream-Quest of Unknown Kadath — he planned to write it as a continuous narrative, without chapter divisions; to create (or explore) in it a whole mythology, a la Lord Dunsany’s Pegaña; and to try to recapture in its creation the creative spirit of his young childhood when, under the tutelage of Grandfather Whipple, he had stormed

the ramparts of imagination and conquered narrative realms with the innocent forthrightness of youth.

It must not have worked the way he’d hoped it would, for only 500 words or so of “Azathoth” were penned before Lovecraft turned his attention to other things.

Lovecraft wrote this fragment in June of 1922. It was published just after Lovecraft’s death, in the 1938 issue of Robert H. Barlow’s amateur journal, Leaves.

When age fell upon the world, and wonder went out of the minds of men; when grey cities reared to smoky skies tall towers grim and ugly, in whose shadow none might dream of the sun or of spring's flowering meads; when learning stripped earth of her mantle of beauty, and poets sang no more save of twisted phantoms seen with bleared and inward-looking eyes; when these things had come to pass, and childish hopes had gone away forever, there was a man who travelled out of life on a quest into the spaces whither the world's dreams had fled.

Of the name and abode of this man but little is written, for they were of the waking world only; yet it is said that both were obscure. It is enough to know that he dwelt in a city of high walls where sterile twilight reigned, and that he toiled all day among shadow and turmoil, coming home at evening to a room whose one window opened not on the fields and groves but on a dim court where other windows stared in dull despair. From that casement one might see only walls and windows, except sometimes when one leaned far out and peered aloft at the small stars that passed. And because mere walls and windows must soon drive to madness a man who dreams and reads much, the

dweller in that room used night after night to lean out and peer aloft to glimpse some fragment of things beyond the waking world and the greyness of tall cities. After years he began to call the slow-sailing stars by name, and to follow them in fancy when they glided regretfully out of sight; till at length his vision opened to many secret vistas whose existence no common eye suspects. And one night a mighty gulf was bridged, and the dream-haunted skies swelled down to the lonely watcher's window to merge with the close air of his room and make him a part of their fabulous wonder.

There came to that room wild streams of violet midnight glittering with dust of gold; vortices of dust and fire, swirling out of the ultimate spaces and heavy with perfumes from beyond the worlds. Opiate oceans poured there, litten by suns that the eye may never behold and having in their whirlpools strange dolphins and sea-nymphs of unrememberable deeps. Noiseless infinity eddied around the dreamer and wafted him away without even touching the body that leaned stiffly from the lonely window; and for days not counted in men's calendars the tides of far spheres bare him gently to join the dreams for which he longed; the dreams that men have lost. And in the course of many cycles they tenderly left him sleeping on a green sunrise shore; a green shore fragrant with lotos-blossoms and starred by red camalotes.

WHAT *the* MOON BRINGS.

700-WORD PROSE-POEM;

1922.

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Prose-poetry seems unusually well suited to transcribing and communicating dreams, and it is that purpose to which Lovecraft puts the form in this brief and rather chilling piece. Of particular note is the way in which, toward the end, he actually makes corpse-worms feel like a salutary and wholesome alternative to another thing — which, of course, goes unnamed.

“What the Moon Brings” was written on June 5, 1922, and published for the first time in the May 1923 issue of The National Amateur.

I hate the moon—I am afraid of it—for when it shines on certain scenes familiar and loved it sometimes makes them unfamiliar and hideous.

It was in the spectral summer when the moon shone down on the old garden where I wandered; the spectral summer of narcotic flowers and humid seas of foliage that bring wild and many-coloured dreams. And as I walked by the shallow crystal stream I saw unwonted ripples tipped with yellow light, as

if those placid waters were drawn on in resistless currents to strange oceans that are not in the world. Silent and sparkling, bright and baleful, those moon-cursed waters hurried I knew not whither; whilst from the embowered banks white lotos-blossoms fluttered one by one in the opiate night-wind and dropped despairingly into the stream, swirling away horribly under the arched, carven bridge, and staring back with the sinister resignation of calm, dead faces.

And as I ran along the shore, crushing sleeping flowers with heedless feet and maddened ever by the fear of unknown things and the lure of the dead faces, I saw that the garden had no end under that moon; for where by day the walls were, there stretched now only new vistas of trees and paths, flowers and shrubs, stone idols and pagodas, and bendings of the yellow-litten stream past grassy banks and under grotesque bridges of marble. And the lips of the dead lotos-faces whispered sadly, and bade me follow, nor did I cease my steps till the stream became a river, and joined amidst marshes of swaying reeds and beaches of gleaming sand the shore of a vast and nameless sea.

Upon that sea the hateful moon shone, and over its unvoiced waves weird perfumes brooded. And as I saw therein the lotos-faces vanish, I longed for nets that I might capture them and learn from them the secrets which the moon had brought upon

the night. But when that moon went over to the west and the still tide ebbed from the sullen shore, I saw in that light old spires that the waves almost uncovered, and white columns gay with festoons of green seaweed. And knowing that to this sunken place all the dead had come, I trembled and did not wish again to speak with the lotos-faces.

Yet when I saw afar out in the sea a black condor descend from the sky to seek rest on a vast reef, I would fain have questioned him, and asked him of those whom I had known when they were alive. This I would have asked him had he not been so far away, but he was very far, and could not be seen at all when he drew nigh that gigantic reef.

So I watched the tide go out under that sinking moon, and saw gleaming the spires, the towers, and the roofs of that dead, dripping city. And as I watched, my nostrils tried to close against the perfume-conquering stench of the world's dead; for truly, in this unplaced and forgotten spot had all the flesh of the churchyards gathered for puffy sea-worms to gnaw and glut upon.

Over these horrors the evil moon now hung very low, but the puffy worms of the sea need no moon to feed by. And as I watched the ripples that told of the writhing of worms beneath, I felt a new chill from afar out whither the condor had flown, as if my flesh had caught a horror before my eyes had seen it.

Nor had my flesh trembled

without cause, for when I raised my eyes I saw that the waters had ebbed very low, shewing much of the vast reef whose rim I had seen before. And when I saw that the reef was but the black basalt crown of a shocking eikon whose monstrous forehead now shone in the dim moonlight and whose vile hooves must paw the hellish ooze miles below, I shrieked and shrieked lest the hidden face rise above the waters, and lest the hidden eyes look at me after the slinking away of that leering and treacherous yellow moon.

And to escape this relentless thing I plunged gladly and unhesitatingly into the stinking shallows where amidst weedy walls and sunken streets fat sea-worms feast upon the world's dead.

The HOUND.

3,000-WORD SHORT STORY;

1922.

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This particularly chilling short story was inspired by a trip that Lovecraft made with Reinhart Kleiner to the 18th-century Dutch Reformed Church on Flatbush Avenue in Brooklyn — and to its adjacent graveyard, full of grave markers dating from the mid-1700s. While there, Lovecraft pocketed a piece of one of the grave markers; and it set him to thinking about the possibilities of a story plot in which a vengeful tomb-denizen, resenting a similar act of souvenir-taking, claws its way out of the grave to track down the desecrater.

That story idea led him directly to “The Hound.”

Lovecraft’s execution of “The Hound” is rich with melodramatic excess, and this was clearly a stylistic decision on his part. S.T. Joshi, in “I Am Providence,” calls the story “an obvious self-parody,” and he may be right; but it may also be that Lovecraft was experimenting with campiness as a literary tool, or even that he was just having fun.

Lovecraft, in later years, came to despise this story, calling it “a dead dog”; this tends to suggest that it was not intended as self-parody. Furthermore,

the story Lovecraft worked on just before this one was "The Horror at Martin's Beach," a collaboration with his future wife, Sonia Haft Greene; and he was, at the time, freshly finished with "Herbert West, Reanimator." Perhaps he was just going through a phase of his writing life in which he was exploring the limits of melodrama as a delivery vehicle for real literary art. If so, the experiment can safely be classified as a failure, or at most a very mixed success.

Penned in October 1922, "The Hound" was one of the five tales Lovecraft submitted to Weird Tales when he first made contact with editor Edwin Baird in 1923. It was, of course, accepted, and published in the February 1924 issue.

In my tortured ears there sounds unceasingly a nightmare whirring and flapping, and a faint distant baying as of some gigantic hound. It is not dream — it is not, I fear, even madness — for too much has already happened to give me these merciful doubts.

St. John is a mangled corpse; I alone know why, and such is my knowledge that I am about to blow out my brains for fear I shall be mangled in the same way. Down unlit and illimitable corridors of eldritch phantasy sweeps the black, shapeless Nemesis that drives me to self-annihilation.

May heaven forgive the folly and

morbidity which led us both to so monstrous a fate! Wearied with the commonplaces of a prosaic world; where even the joys of romance and adventure soon grow stale, St. John and I had followed enthusiastically every æsthetic and intellectual movement which promised respite from our devastating ennui. The enigmas of the symbolists and the ecstasies of the pre-Raphaëlites all were ours in their time, but each new mood was drained too soon, of its diverting novelty and appeal.

Only the somber philosophy of the decadents could help us, and this we found potent only by increasing gradually the depth and diabolism of our penetrations. Baudelaire and Huysmans were soon exhausted of thrills, till finally there remained for us only the more direct stimuli of unnatural personal experiences and adventures. It was this frightful emotional need which led us eventually to that detestable course which even in my present fear I mention with shame and timidity — that hideous extremity of human outrage, the abhorred practice of grave-robbing.

I cannot reveal the details of our shocking expedition, or catalogue even partly the worst of the trophies adorning the nameless museum in which we jointly dwelt, alone and servantless. Our museum was a blasphemous, unthinkable place, where with the satanic taste of neurotic virtuosi we had assembled an universe of terror and a secret room,

far, far, underground; where huge winged dæmons carved of basalt and onyx vomited from wide grinning mouths weird green and orange light, and hidden pneumatic pipes ruffled into kaleidoscopic dances of death the line of red charnel things hand in hand woven in voluminous black hangings. Through these pipes came at will the odors our moods most craved; sometimes the scent of pale funeral lilies; sometimes the narcotic incense of imagined Eastern shrines of the kingly dead, and sometimes — how I shudder to recall it! — the frightful, soul-upheaving stench of the uncovered grave.

Around the walls of this repellent chamber were cases of antique mummies alternating with comely, lifelike bodies perfectly stuffed and cured by the taxidermist's art, and with headstones snatched from the oldest churchyards of the world. Niches here and there contained skulls of all shapes, and heads preserved in various stages of dissolution. There one might find the rotting, bald pates of famous noblemen, and the flesh and radiantly golden heads of new-buried children.

Statues and painting there were, all of fiendish subjects and some executed by St. John and myself. A locked portfolio, bound in tanned human skin, held certain unknown and unnameable drawings which it was rumored Goya had perpetrated but dared not acknowledge. There were nauseous musical instruments,

stringed, brass, wood-wind, on which St. John and I sometimes produced dissonances of exquisite morbidity and cacodæmoniacal ghastliness; whilst in a multitude of inlaid ebony cabinets reposed the most incredible and unimaginable variety of tomb-loot ever assembled by human madness and perversity. It is of this loot in particular that I must not speak. Thank God I had the courage to destroy it long before I thought of destroying myself!

The predatory excursions on which we collected our unmentionable treasures were always artistically memorable events. We were no vulgar ghouls, but worked only under certain conditions of mood, landscape, environment, weather, season, and moonlight. These pastimes were to us the most exquisite form of æsthetic expression, and we gave their details a fastidious technical care. An inappropriate hour, a jarring lighting effect, or a clumsy manipulation of the damp sod, would almost totally destroy for us that ecstatic titillation which followed the exhumation of some ominous, grinning secret of the earth. Our quest for novel scenes and piquant conditions was feverish and insatiate — St. John was always the leader, and he it was who led the way at last to that mocking, accursed spot which brought us our hideous and inevitable doom.

By what malign fatality were we lured to that terrible Holland churchyard? I think it was the dark

rumor and legendry, the tales of one buried for five centuries, who had himself been a ghoul in his time and had stolen a potent thing from a mighty sepulchre. I can recall the scene in these final moments — the pale autumnal moon over the graves, casting long horrible shadows; the grotesque trees, drooping sullenly to meet the neglected grass and the crumbling slabs; the vast legions of strangely colossal bats that flew against the moon; the antique ivied church pointing a huge spectral finger at the livid sky; the phosphorescent insects that danced like death-fires under the yews in a distant corner; the odors of mould, vegetation, and less explicable things that mingled feebly with the night-wind from over far swamps and seas; and, worst of all, the faint deep-toned baying of some gigantic hound which we could neither see nor definitely place. As we heard this suggestion of baying we shuddered, remembering the tales of the peasantry; for he whom we sought had centuries before been found in this self same spot, torn and mangled by the claws and teeth of some unspeakable beast.

I remember how we delved in the ghoul's grave with our spades, and how we thrilled at the picture of ourselves, the grave, the pale watching moon, the horrible shadows, the grotesque trees, the titanic bats, the antique church, the dancing death-fires, the sickening odors, the gently moaning

night-wind, and the strange, half-heard directionless baying of whose objective existence we could scarcely be sure.

Then we struck a substance harder than the damp mould, and beheld a rotting oblong box crusted with mineral deposits from the long undisturbed ground. It was incredibly tough and thick, but so old that we finally pried it open and feasted our eyes on what it held.

Much — amazingly much — was left of the object despite the lapse of five hundred years. The skeleton, though crushed in places by the jaws of the thing that had killed it, held together with surprising firmness, and we gloated over the clean white skull and its long, firm teeth and its eyeless sockets that once had glowed with a charnel fever like our own. In the coffin lay an amulet of curious and exotic design, which had apparently been worn around the sleeper's neck. It was the oddly conventionalised figure of a crouching winged hound, or sphinx with a semi-canine face, and was exquisitely carved in antique Oriental fashion from a small piece of green jade. The expression of its features was repellent in the extreme, savoring at once of death, bestiality and malevolence. Around the base was an inscription in characters which neither St. John nor I could identify; and on the bottom, like a maker's seal, was graven a grotesque and formidable skull.

Immediately upon beholding

this amulet we knew that we must possess it; that this treasure alone was our logical pelf from the centuries grave. Even had its outlines been unfamiliar we would have desired it, but as we looked more closely we saw that it was not wholly unfamiliar. Alien it indeed was to all art and literature which sane and balanced readers know, but we recognized it as the thing hinted of in the forbidden *Necronomicon* of the mad Arab Abdul Alhazred; the ghastly soul-symbol of the corpse-eating cult of inaccessible Leng, in Central Asia. All too well did we trace the sinister lineaments described by the old Arab dæmologist; lineaments, he wrote, drawn from some obscure supernatural manifestation of the souls of those who vexed and gnawed at the dead.

Seizing the green jade object, we gave a last glance at the bleached and cavern-eyed face of its owner and closed up the grave as we found it. As we hastened from the abhorrent spot, the stolen amulet in St. John's pocket, we thought we saw the bats descend in a body to the earth we had so lately rifled, as if seeking for some cursed and unholy nourishment. But the autumn moon shone weak and pale, and we could not be sure.

So, too, as we sailed the next day away from Holland to our home, we thought we heard the faint distant baying of some gigantic hound in the background. But the autumn

wind moaned sad and wan, and we could not be sure.

Less than a week after our return to England, strange things began to happen. We lived as recluses; devoid of friends, alone, and without servants in a few rooms of an ancient manor-house on a bleak and unfrequented moor; so that our doors were seldom disturbed by the knock of the visitor.

Now, however, we were troubled by what seemed to be a frequent fumbling in the night, not only around the doors but around the windows also, upper as well as lower. Once we fancied that a large, opaque body darkened the library window when the moon was shining against it, and another time we thought we heard a whirring or flapping sound not far off. On each occasion investigation revealed nothing, and we began to ascribe the occurrences to imagination which still prolonged in our ears the faint far baying we thought we had heard in the Holland churchyard. The jade amulet now reposed in a niche in our museum, and sometimes we burned a strangely scented candle before it. We read much in Alhazred's *Necronomicon* about its properties, and about the relation of ghosts' souls to the objects it symbolized; and were disturbed by what we read.

Then terror came.

On the night of September 24, 19—, I heard a knock at my chamber door.

Fancying it St. John's, I bade the knocker enter, but was answered only by a shrill laugh. There was no one in the corridor. When I aroused St. John from his sleep, he professed entire ignorance of the event, and became as worried as I. It was the night that the faint, distant baying over the moor became to us a certain and dreaded reality.

Four days later, whilst we were both in the hidden museum, there came a low, cautious scratching at the single door which led to the secret library staircase. Our alarm was now divided, for, besides our fear of the unknown, we had always entertained a dread that our grisly collection might be discovered. Extinguishing all lights, we proceeded to the door and threw it suddenly open; whereupon we felt an unaccountable rush of air, and heard, as if receding far away, a queer combination of rustling, tittering, and articulate chatter. Whether we were mad, dreaming, or in our senses, we did not try to determine. We only realized, with the blackest of apprehensions, that the apparently disembodied chatter was beyond a doubt in the Dutch language.

After that we lived in growing horror and fascination. Mostly we held to the theory that we were jointly going mad from our life of unnatural excitements, but sometimes it pleased us more to dramatize ourselves as the victims of some creeping and appalling doom. Bizarre manifestations were now too frequent

to count. Our lonely house was seemingly alive with the presence of some malign being whose nature we could not guess, and every night that demoniac baying rolled over the wind-swept moor, always louder and louder. On October 29 we found in the soft earth underneath the library window a series of footprints utterly impossible to describe. They were as baffling as the hordes of great bats which haunted the old manor-house in unprecedented and increasing numbers.

The horror reached a culmination on November 18, when St. John, walking home after dark from the dismal railway station, was seized by some frightful carnivorous thing and torn to ribbons. His screams had reached the house, and I had hastened to the terrible scene in time to hear a whir of wings and see a vague black cloudy thing silhouetted against the rising moon.

My friend was dying when I spoke to him, and he could not answer coherently. All he could do was to whisper, "The amulet — that damned thing —"

Then he collapsed, an inert mass of mangled flesh.

I buried him the next midnight in one of our neglected gardens, and mumbled over his body one of the devilish rituals he had loved in life. And as I pronounced the last demoniac sentence I heard afar on the moor the faint baying of some gigantic hound. The moon was up, but I dared not look at it. And when

I saw on the dim-lighted moor a wide, nebulous shadow sweeping from mound to mound, I shut my eyes and threw myself face down upon the ground. When I arose, trembling, I know not how much later, I staggered into the house and made shocking obeisances before the enshrined amulet of green jade.

Being now afraid to live alone in the ancient house on the moor, I departed on the following day for London, taking with me the amulet after destroying by fire and burial the rest of the impious collection in the museum. But after three nights I heard the baying again, and before a week was over felt strange eyes upon me whenever it was dark. One evening as I strolled on Victoria Embankment for some needed air, I saw a black shape obscure one of the reflections of the lamps in the water. A wind, stronger than the night-wind, rushed by, and I knew that what had befallen St. John must soon befall me.

The next day I carefully wrapped the green jade amulet and sailed for Holland. What mercy I might gain by returning the thing to its silent, sleeping owner I knew not; but I felt that I must try any step conceivably logical. What the hound was, and why it had pursued me, were questions still vague; but I had first heard the baying in that ancient churchyard, and every subsequent event including St. John's dying whisper had served to connect the curse with the stealing of the amulet.

Accordingly I sank into the nethermost abysses of despair when, at an inn in Rotterdam, I discovered that thieves had despoiled me of this sole means of salvation.

The baying was loud that evening, and in the morning I read of a nameless deed in the vilest quarter of the city. The rabble were in terror, for upon an evil tenement had fallen a red death beyond the foulest previous crime of the neighborhood. In a squalid thieves' den an entire family had been torn to shreds by an unknown thing which left no trace, and those around had heard all night a faint, deep, insistent note as of a gigantic hound.

So at last I stood again in the unwholesome churchyard where a pale winter moon cast hideous shadows and leafless trees drooped sullenly to meet the withered, frosty grass and cracking slabs, and the ivied church pointed a jeering finger at the unfriendly sky, and the night-wind howled maniacally from over frozen swamps and frigid seas. The baying was very faint now, and it ceased altogether as I approached the ancient grave I had once violated, and frightened away an abnormally large horde of bats which had been hovering curiously around it.

I know not why I went thither unless to pray, or gibber out insane pleas and apologies to the calm white thing that lay within; but, whatever my reason, I attacked the half frozen sod with a desperation partly mine and partly that of a dominating will

outside myself. Excavation was much easier than I expected, though at one point I encountered a queer interruption; when a lean vulture darted down out of the cold sky and pecked frantically at the grave-earth until I killed him with a blow of my spade. Finally I reached the rotting oblong box and removed the damp nitrous cover. This is the last rational act I ever performed.

For crouched within that centuried coffin, embraced by a close-packed nightmare retinue of huge, sinewy, sleeping bats, was the bony thing my friend and I had robbed; not clean and placid as we had seen it then, but covered with caked blood and shreds of alien flesh and hair, and leering sentiently at me with phosphorescent sockets and sharp ensanguined fangs yawning twistedly in mockery of my inevitable doom. And when it gave from those grinning jaws a deep, sardonic bay as of some gigantic hound, and I saw that it held in its gory filthy claw the lost and fateful amulet of green jade, I merely screamed and ran away idiotically, my screams soon dissolving into peals of hysterical laughter.

Madness rides the star-wind ... claws and teeth sharpened on centuries of corpses ... dripping death astride a bacchanale of bats from nigh-black ruins of buried temples of Belial ... Now, as the baying of that dead fleshless monstrosity grows louder and louder, and the stealthy whirring and flapping of those

accursed web-wings circles closer and closer, I shall seek with my revolver the oblivion which is my only refuge from the unnamed and unnameable.

The LURKING FEAR.

7,300-WORD SERIAL NOVELETTE;

1922.

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This four-part serial was H.P. Lovecraft's second story written for a paycheck, and it was a follow-up to the "Grewsome Tales" of Herbert West and his assistant. It continues the melodramatic vein that runs through much of Lovecraft's work in 1921-1922, and carries it off even better than his earlier work did.

It's also the high-water mark for artistic high camp in Lovecraft's writing. Following the completion of this story, it would be six months before Lovecraft produced another; and upon its release, it would be very clear that the era of experimentation with over-

heated melodrama was over.

Unlike "Herbert West, Reanimator," "The Lurking Fear" was written all at once, all four parts, in late November 1922. It was published in the January through April issues of Home Brew.

I.

THE SHADOW ON THE CHIMNEY.

There was thunder in the air on the night I went to the deserted mansion atop

Tempest Mountain to find the lurking fear. I was not alone, for foolhardiness was not then mixed with that love of the grotesque and the terrible which has made my career a series of quests for strange horrors in literature and in life. With me were two faithful and muscular men for whom I had sent when the time came; men long associated with me in my ghastly explorations because of their peculiar fitness.

We had started quietly from the village because of the reporters who still lingered about after the eldritch panic of a month before — the nightmare creeping death. Later, I thought, they might aid me; but I did not want them then. Would to God I had let them share the search, that I might not have had to bear the secret alone so long; to bear it alone for fear the world would call me mad or go mad itself at the demon implications of the thing. Now that I am telling it anyway, lest the brooding make me a maniac, I wish I had never concealed it. For I, and I only, know what manner of fear lurked on that spectral and desolate mountain.

In a small motor-car we covered the miles of primeval forest and hill until the wooded ascent checked it. The country bore an aspect more than usually sinister as we viewed it by night and without the accustomed crowds of investigators, so that we were often tempted to use the acetylene headlight despite the attention

it might attract. It was not a wholesome landscape after dark, and I believe I would have noticed its morbidity even had I been ignorant of the terror that stalked there. Of wild creatures there were none — they are wise when death leers close. The ancient lightning-scarred trees seemed unnaturally large and twisted, and the other vegetation unnaturally thick and feverish, while curious mounds and hummocks in the weedy, fulgurite-pitted earth reminded me of snakes and dead men's skulls swelled to gigantic proportions.

Fear had lurked on Tempest Mountain for more than a century. This I learned at once from newspaper accounts of the catastrophe which first brought the region to the world's notice. The place is a remote, lonely elevation in that part of the Catskills where Dutch civilization once feebly and transiently penetrated, leaving behind as it receded only a few mined mansions and a degenerate squatter population inhabiting pitiful hamlets on isolated slopes. Normal beings seldom visited the locality till the state police were formed, and even now only infrequent troopers patrol it. The fear, however, is an old tradition throughout the neighboring villages; since it is a prime topic in the simple discourse of the poor mongrels who sometimes leave their valleys to trade handwoven baskets for such primitive necessities as they cannot shoot, raise, or make.

The lurking fear dwelt in the shunned and deserted Martense mansion, which crowned the high but gradual eminence whose liability to frequent thunderstorms gave it the name of Tempest Mountain. For over a hundred years the antique, grove-circled stone house had been the subject of stories incredibly wild and monstrously hideous; stories of a silent colossal creeping death which stalked abroad in summer. With whimpering insistence the squatters told tales of a demon which seized lone wayfarers after dark, either carrying them off or leaving them in a frightful state of gnawed dismemberment; while sometimes they whispered of blood trails toward the distant mansion. Some said the thunder called the lurking fear out of its habitation, while others said the thunder was its voice.

No one outside the backwoods had believed these varying and conflicting stories, with their incoherent, extravagant descriptions of the hall-glimpsed fiend; yet not a farmer or villager doubted that the Martense mansion was ghoulishly haunted. Local history forbade such a doubt, although no ghostly evidence was ever found by such investigators as had visited the building after some especially vivid tale of the squatters. Grandmothers told strange myths of the Martense spectre; myths concerning the Martense family itself, its queer hereditary dissimilarity of eyes, its long, unnatural annals, and the

murder which had cursed it.

The terror which brought me to the scene was a sudden and portentous confirmation of the mountaineers' wildest legends. One summer night, after a thunderstorm of unprecedented violence, the countryside was aroused by a squatter stampede which no mere delusion could create. The pitiful throngs of natives shrieked and whined of the unnamable horror which had descended upon them, and they were not doubted. They had not seen it, but had heard such cries from one of their hamlets that they knew a creeping death had come.

In the morning citizens and state troopers followed the shuddering mountaineers to the place where they said the death had come. Death was indeed there. The ground under one of the squatter's villages had caved in after a lightning stroke, destroying several of the malodorous shanties; but upon this property damage was superimposed an organic devastation which paled it to insignificance. Of a possible seventy-five natives who had inhabited this spot, not one living specimen was visible. The disordered earth was covered with blood and human debris bespeaking too vividly the ravages of demon teeth and talons; yet no visible trail led away from the carnage. That some hideous animal must be the cause, everyone quickly agreed; nor did any tongue now revive the charge that such cryptic deaths formed merely the

sordid murders common in decadent communities. That charge was revived only when about twenty-five of the estimated population were found missing from the dead; and even then it was hard to explain the murder of fifty by half that number. But the fact remained that on a summer night a bolt had come out of the heavens and left a dead village whose corpses were horribly mangled, chewed, and clawed.

The excited countryside immediately connected the horror with the haunted Martense mansion, though the localities were over three miles apart. The troopers were more skeptical, including the mansion only casually in their investigations, and dropping it altogether when they found it thoroughly deserted. Country and village people, however, canvassed the place with infinite care; overturning everything in the house, sounding ponds and brooks, beating down bushes, and ransacking the nearby forests. All was in vain; the death that had come had left no trace save destruction itself.

By the second day of the search the affair was fully treated by the newspapers, whose reporters overran Tempest Mountain. They described it in much detail, and with many interviews to elucidate the horror's history as told by local grandams. I followed the accounts languidly at first, for I am a connoisseur in horrors; but after a week I detected an atmosphere which stirred me oddly, so that on August 5th, 1921,

I registered among the reporters who crowded the hotel at Lefferts Corners, nearest village to Tempest Mountain and acknowledged headquarters of the searchers. Three weeks more, and the dispersal of the reporters left me free to begin a terrible exploration based on the minute inquiries and surveying with which I had meanwhile busied myself.

So on this summer night, while distant thunder rumbled, I left a silent motor-car and tramped with two armed companions up the last mound-covered reaches of Tempest Mountain, casting the beams of an electric torch on the spectral grey walls that began to appear through giant oaks ahead. In this morbid night solitude and feeble shifting illumination, the vast boxlike pile displayed obscure hints of terror which day could not uncover; yet I did not hesitate, since I had come with fierce resolution to test an idea. I believed that the thunder called the death-demon out of some fearsome secret place; and be that demon solid entity or vaporous pestilence, I meant to see it.

I had thoroughly searched the ruin before, hence knew my plan well; choosing as the seat of my vigil the old room of Jan Martense, whose murder looms so great in the rural legends. I felt subtly that the apartment of this ancient victim was best for my purposes. The chamber, measuring about twenty feet square, contained like the other rooms some

rubbish which had once been furniture. It lay on the second story, on the southeast corner of the house, and had an immense east window and narrow south window, both devoid of panes or shutters. Opposite the large window was an enormous Dutch fireplace with scriptural tiles representing the prodigal son, and opposite the narrow window was a spacious bed built into the wall.

As the tree-muffled thunder grew louder, I arranged my plan's details. First I fastened side by side to the ledge of the large window three rope ladders which I had brought with me. I knew they reached a suitable spot on the grass outside, for I had tested them. Then the three of us dragged from another room a wide four-poster bedstead, crowding it laterally against the window. Having strewn it with fir boughs, all now rested on it with drawn automatics, two relaxing while the third watched. From whatever direction the demon might come, our potential escape was provided. If it came from within the house, we had the window ladders; if from outside the door and the stairs. We did not think, judging from precedent, that it would pursue us far even at worst.

I watched from midnight to one o'clock, when in spite of the sinister house, the unprotected window, and the approaching thunder and lightning, I felt singularly drowsy. I was between my two companions, George Bennett being toward the

window and William Tobey toward the fireplace. Bennett was asleep, having apparently felt the same anomalous drowsiness which affected me, so I designated Tobey for the next watch although even he was nodding. It is curious how intently I had been watching the fireplace.

The increasing thunder must have affected my dreams, for in the brief time I slept there came to me apocalyptic visions. Once I partly awaked, probably because the sleeper toward the window had restlessly flung an arm across my chest. I was not sufficiently awake to see whether Tobey was attending to his duties as sentinel, but felt a distinct anxiety on that score. Never before had the presence of evil so poignantly oppressed me. Later I must have dropped asleep again, for it was out of a phantasmal chaos that my mind leaped when the night grew hideous with shrieks beyond anything in my former experience or imagination.

In that shrieking the inmost soul of human fear and agony clawed hopelessly and insanely at the ebony gates of oblivion. I awoke to red madness and the mockery of diabolism, as farther and farther down inconceivable vistas that phobic and crystalline anguish retreated and reverberated. There was no light, but I knew from the empty space at my right that Tobey was gone, God alone knew whither. Across my chest still lay the heavy arm of the sleeper at my left.

Then came the devastating stroke of lightning which shook the whole mountain, lit the darkest crypts of the hoary grove, and splintered the patriarch of the twisted trees. In the demon flash of a monstrous fireball the sleeper started up suddenly while the glare from beyond the window threw his shadow vividly upon the chimney above the fireplace from which my eyes had never strayed. That I am still alive and sane, is a marvel I cannot fathom. I cannot fathom it, for the shadow on that chimney was not that of George Bennett or of any other human creature, but a blasphemous abnormality from hell's nethermost craters; a nameless, shapeless abomination which no mind could fully grasp and no pen even partly describe. In another second I was alone in the accursed mansion, shivering and gibbering. George Bennett and William Tobey had left no trace, not even of a struggle. They were never heard of again.

II.

A PASSER IN THE STORM.

For days after that hideous experience in the forest-swathed mansion I lay nervously exhausted in my hotel room at Lefferts Corners. I do not remember exactly how I managed to reach the motor-car, start it, and slip unobserved back to the village;

for I retain no distinct impression save of wild-armed titan trees, demoniac mutterings of thunder, and Charonian shadows athwart the low mounds that dotted and streaked the region.

As I shivered and brooded on the casting of that brain-blasting shadow, I knew that I had at last pried out one of earth's supreme horrors — one of those nameless blights of outer voids whose faint demon scratchings we sometimes hear on the farthest rim of space, yet from which our own finite vision has given us a merciful immunity. The shadow I had seen, I hardly dared to analyse or identify. Something had lain between me and the window that night, but I shuddered whenever I could not cast off the instinct to classify it. If it had only snarled, or bayed, or laughed titteringly — even that would have relieved the abysmal hideousness. But it was so silent. It had rested a heavy arm or foreleg on my chest. . . .

Obviously it was organic, or had once been organic . . . Jan Martense, whose room I had invaded, was buried in the grave-yard near the mansion . . . I must find Bennett and Tobey, if they lived . . . why had it picked them, and left me for the last? . . . Drowsiness is so stifling, and dreams are so horrible . . .

In a short time I realised that I must tell my story to someone or break down completely. I had already decided not to abandon the quest for the lurking fear, for in my rash

ignorance it seemed to me that uncertainty was worse than enlightenment, however terrible the latter might prove to be. Accordingly I resolved in my mind the best course to pursue; whom to select for my confidences, and how to track down the thing which had obliterated two men and cast a nightmare shadow.

My chief acquaintances at Lefferts Corners had been the affable reporters, of whom several had still remained to collect final echoes of the tragedy. It was from these that I determined to choose a colleague, and the more I reflected the more my preference inclined toward one Arthur Munroe, a dark, lean man of about thirty-five, whose education, taste, intelligence, and temperament all seemed to mark him as one not bound to conventional ideas and experiences.

On an afternoon in early September, Arthur Munroe listened to my story. I saw from the beginning that he was both interested and sympathetic, and when I had finished he analysed and discussed the thing with the greatest shrewdness and judgement. His advice, moreover, was eminently practical; for he recommended a postponement of operations at the Martense mansion until we might become fortified with more detailed historical and geographical data. On his initiative we combed the countryside for information regarding the terrible Martense family, and discovered a man who possessed a marvelously illuminating

ancestral diary. We also talked at length with such of the mountain mongrels as had not fled from the terror and confusion to remoter slopes, and again scanned for dens and caves, but all without result. And yet, as I have said, vague new fears hovered menacingly over us, as if giant bat-winged gryphons looked on transcosmic gulfs.

As the afternoon advanced, it became increasingly difficult to see; and we heard the rumble of a thunderstorm gathering over Tempest Mountain. This sound in such a locality naturally stirred us, though less than it would have done at night. As it was, we hoped desperately that the storm would last until well after dark; and with that hope turned from our aimless hillside searching toward the nearest inhabited hamlet to gather a body of squatters as helpers in the investigation. Timid as they were, a few of the younger men were sufficiently inspired by our protective leadership to promise such help.

We had hardly more than turned, however, when there descended such a blinding sheet of torrential rain that shelter became imperative. The extreme, almost nocturnal darkness of the sky caused us to stumble badly, but guided by the frequent flashes of lightning and by our minute knowledge of the hamlet we soon reached the least porous cabin of the lot, an heterogeneous combination of logs and boards whose still existing door and single tiny window both faced Maple Hill. Barring the door

after us against the fury of the wind and rain, we put in place the crude window shutter which our frequent searches had taught us where to find. It was dismal sitting there on rickety boxes in the pitchy darkness, but we smoked pipes and occasionally flashed our pocket lamps about. Now and then we could see the lightning through cracks in the wall; the afternoon was so incredibly dark that each flash was extremely vivid.

The stormy vigil reminded me shudderingly of my ghastly night on Tempest Mountain. My mind turned to that odd question which had kept recurring ever since the nightmare thing had happened; and again I wondered why the demon, approaching the three watchers either from the window or the interior, had begun with the men on each side and left the middle man till the last, when the titan fireball had scared it away. Why had it not taken its victims in natural order, with myself second, from whichever direction it had approached? With what manner of far-reaching tentacles did it prey? Or did it know that I was the leader, and saved me for a fate worse than that of my companions?

In the midst of these reflections, as if dramatically arranged to intensify them, there fell nearby a terrific bolt of lightning followed by the sound of sliding earth. At the same time the wolfish wind rose to demonic crescendos of ululation. We were sure that the one tree on Maple

Hill had been struck again, and Munroe rose from his box and went to the tiny window to ascertain the damage. When he took down the shutter the wind, and rain howled deafeningly in, so that I could not hear what he said; but I waited while he leaned out and tried to fathom Nature's pandemonium.

Gradually a calming of the wind and dispersal of the unusual darkness told of the storm's passing. I had hoped it would last into the night to help our quest, but a furtive sunbeam from a knothole behind me removed the likelihood of such a thing. Suggesting to Munroe that we had better get some light even if more showers came, I unbarred and opened the crude door. The ground outside was a singular mass of mud and pools, with fresh heaps of earth from the slight landslide; but I saw nothing to justify the interest which kept my companion silently leaning out the window. Crossing to where he leaned, I touched his shoulder; but he did not move. Then, as I playfully shook him and turned him around, I felt the strangling tendrils of a cancerous horror whose roots reached into illimitable pasts and fathomless abysses of the night that broods beyond time.

For Arthur Munroe was dead. And on what remained of his chewed and gouged head there was no longer a face.

III.

WHAT THE RED GLARE MEANT.

On the tempest-racked night of November 8, 1921, with a lantern which cast charnel shadows, I stood digging alone and idiotically in the grave of Jan Martense. I had begun to dig in the afternoon, because a thunderstorm was brewing, and now that it was dark and the storm had burst above the maniacally thick foliage I was glad.

I believe that my mind was partly unhinged by events since August 5th; the demon shadow in the mansion, the general strain and disappointment, and the thing that occurred at the hamlet in an October storm. After that thing I had dug a grave for one whose death I could not understand. I knew that others could not understand either, so let them think Arthur Munroe had wandered away. They searched, but found nothing. The squatters might have understood, but I dared not frighten them more. I myself seemed strangely callous. That shock at the mansion had done something to my brain, and I could think only of the quest for a horror now grown to cataclysmic stature in my imagination; a quest which the fate of Arthur Munroe made me vow to keep silent and solitary.

The scene of my excavations would alone have been enough to unnerve any ordinary man. Baleful

primal trees of unholy size, age, and grotesqueness leered above me like the pillars of some hellish Druidic temple, muffling the thunder, hushing the clawing wind, and admitting but little rain. Beyond the scarred trunks in the background, illumined by faint flashes of filtered lightning, rose the damp ivied stones of the deserted mansion, while somewhat nearer was the abandoned Dutch garden whose walks and beds were polluted by a white, fungous, foetid, over-nourished vegetation that never saw full daylight. And nearest of all was the graveyard, where deformed trees tossed insane branches as their roots displaced unhallowed slabs and sucked venom from what lay below. Now and then, beneath the brown pall of leaves that rotted and festered in the antediluvian forest darkness, I could trace the sinister outlines of some of those low mounds which characterized the lightning-pierced region.

History had led me to this archaic grave. History, indeed, was all I had after everything else ended in mocking Satanism. I now believed that the lurking fear was no material being, but a wolf-fanged ghost that rode the midnight lightning. And I believed, because of the masses of local tradition I had unearthed in search with Arthur Munroe, that the ghost was that of Jan Martense, who died in 1762. This is why I was digging idiotically in his grave.

The Martense mansion was built in 1670 by Gerrit Martense, a

wealthy New Amsterdam merchant who disliked the changing order under British rule, and had constructed this magnificent domicile on a remote woodland summit whose untrodden solitude and unusual scenery pleased him. The only substantial disappointment encountered in this site was that which concerned the prevalence of violent thunderstorms in summer. When selecting the hill and building his mansion, Mynheer Martense had laid these frequent natural outbursts to some peculiarity of the year; but in time he perceived that the locality was especially liable to such phenomena. At length, having found these storms injurious to his head, he fitted up a cellar into which he could retreat from their wildest pandemonium.

Of Gerrit Martense's descendants less is known than of himself; since they were all reared in hatred of the English civilisation, and trained to shun such of the colonists as accepted it. Their life was exceedingly secluded, and people declared that their isolation had made them heavy of speech and comprehension. In appearance all were marked by a peculiar inherited dissimilarity of eyes; one generally being blue and the other brown. Their social contacts grew fewer and fewer, till at last they took to intermarrying with the numerous menial class about the estate. Many of the crowded family degenerated, moved across the valley, and merged with

the mongrel population which was later to produce the pitiful squatters. The rest had stuck sullenly to their ancestral mansion, becoming more and more clannish and taciturn, yet developing a nervous responsiveness to the frequent thunderstorms.

Most of this information reached the outside world through young Jan Martense, who from some kind of restlessness joined the colonial army when news of the Albany Convention reached Tempest Mountain. He was the first of Gerrit's descendants to see much of the world; and when he returned in 1760 after six years of campaigning, he was hated as an outsider by his father, uncles, and brothers, in spite of his dissimilar Martense eyes. No longer could he share the peculiarities and prejudices of the Martenses, while the very mountain thunderstorms failed to intoxicate him as they had before. Instead, his surroundings depressed him; and he frequently wrote to a friend in Albany of plans to leave the paternal roof.

In the spring of 1763 Jonathan Gifford, the Albany friend of Jan Martense, became worried by his correspondent's silence; especially in view of the conditions and quarrels at the Martense mansion. Determined to visit Jan in person, he went into the mountains on horseback. His diary states that he reached Tempest Mountain on September 20, finding the mansion in great decrepitude. The sullen,

odd-eyed Martenses, whose unclean animal aspect shocked him, told him in broken gutturals that Jan was dead. He had, they insisted, been struck by lightning the autumn before; and now lay buried behind the neglected sunken gardens. They showed the visitor the grave, barren and devoid of markers. Something in the Martenses' manner gave Gifford a feeling of repulsion and suspicion, and a week later he returned with spade and mattock to explore the sepulchral spot. He found what he expected — a skull crushed cruelly as if by savage blows — so returning to Albany he openly charged the Martenses with the murder of their kinsman.

Legal evidence was lacking, but the story spread rapidly round the countryside; and from that time the Martenses were ostracised by the world. No one would deal with them, and their distant manor was shunned as an accursed place. Somehow they managed to live on independently by the product of their estate, for occasional lights glimpsed from far-away hills attested their continued presence. These lights were seen as late as 1810, but toward the last they became very infrequent.

Meanwhile there grew up about the mansion and the mountain a body of diabolic legendry. The place was avoided with doubled assiduousness, and invested with every whispered myth tradition could supply. It remained unvisited till

1816, when the continued absence of lights was noticed by the squatters. At that time a party made investigations, finding the house deserted and partly in ruins.

There were no skeletons about, so that departure rather than death was inferred. The clan seemed to have left several years before, and improvised penthouses showed how numerous it had grown prior to its migration. Its cultural level had fallen very low, as proved by decaying furniture and scattered silverware which must have been long abandoned when its owners left. But though the dreaded Martenses were gone, the fear of the haunted house continued; and grew very acute when new and strange stories arose among the mountain decadents. There it stood; deserted, feared, and linked with the vengeful ghost of Jan Martense. There it still stood on the night I dug in Jan Martense's grave.

I have described my protracted digging as idiotic, and such it indeed was in object and method. The coffin of Jan Martense had soon been unearthed — it now held only dust and nitre — but in my fury to exhume his ghost I delved irrationally and clumsily down beneath where he had lain. God knows what I expected to find — I only felt that I was digging in the grave of a man whose ghost stalked by night.

It is impossible to say what monstrous depth I had attained when my spade, and soon my feet, broke through the ground beneath.

The event, under the circumstances, was tremendous; for in the existence of a subterranean space here, my mad theories had terrible confirmation. My slight fall had extinguished the lantern, but I produced an electric pocket lamp and viewed the small horizontal tunnel which led away indefinitely in both directions. It was amply large enough for a man to wriggle through; and though no sane person would have tried at that time, I forgot danger, reason, and cleanliness in my single-minded fever to unearth the lurking fear. Choosing the direction toward the house, I scrambled recklessly into the narrow burrow; squirming ahead blindly and rapidly, and flashing but seldom the lamp I kept before me.

What language can describe the spectacle of a man lost in infinitely abysmal earth; pawing, twisting, wheezing; scrambling madly through sunken convolutions of immemorial blackness without an idea of time, safety, direction, or definite object? There is something hideous in it, but that is what I did. I did it for so long that life faded to a far memory, and I became one with the moles and grubs of nighted depths. Indeed, it was only by accident that after interminable writhings I jarred my forgotten electric lamp alight, so that it shone eerily along the burrow of caked loam that stretched and curved ahead.

I had been scrambling in this way for some time, so that my battery had burned very low, when

the passage suddenly inclined sharply upward, altering my mode of progress. And as I raised my glance it was without preparation that I saw glistening in the distance two demoniac reflections of my expiring lamp; two reflections glowing with a baneful and unmistakable effulgence, and provoking maddeningly nebulous memories. I stopped automatically, though lacking the brain to retreat. The eyes approached, yet of the thing that bore them I could distinguish only a claw. But what a claw! Then far overhead I heard a faint crashing which I recognized. It was the wild thunder of the mountain, raised to hysteric fury—I must have been crawling upward for some time, so that the surface was now quite near. And as the muffled thunder clattered, those eyes still stared with vacuous viciousness.

Thank God I did not then know what it was, else I should have died. But I was saved by the very thunder that had summoned it, for after a hideous wait there burst from the unseen outside sky one of those frequent mountainward bolts whose aftermath I had noticed here and there as gashes of disturbed earth and fulgurites of various sizes. With Cyclopean rage it tore through the soil above that damnable pit, blinding and deafening me, yet not wholly reducing me to a coma. In the chaos of sliding, shifting earth I clawed and floundered helplessly till the rain on my head steadied me

and I saw that I had come to the surface in a familiar spot; a steep unforested place on the southwest slope of the mountain. Recurrent sheet lightnings illumed the tumbled ground and the remains of the curious low hummock which had stretched down from the wooded higher slope, but there was nothing in the chaos to show my place of egress from the lethal catacomb. My brain was as great a chaos as the earth, and as a distant red glare burst on the landscape from the south I hardly realised the horror I had been through.

But when two days later the squatters told me what the red glare meant, I felt more horror than that which the mould-burrow and the claw and eyes had given; more horror because of the overwhelming implications. In a hamlet twenty miles away an orgy of fear had followed the bolt which brought me above ground, and a nameless thing had dropped from an overhanging tree into a weak-roofed cabin. It had done a deed, but the squatters had fired the cabin in frenzy before it could escape. It had been doing that deed at the very moment the earth caved in on the thing with the claw and eyes.

IV.

THE HORROR IN THE EYES.

There can be nothing normal in the mind of one who, knowing what I knew of the horrors of Tempest Mountain, would seek alone for the fear that lurked there. That at least two of the fear's embodiments were destroyed, formed but a slight guarantee of mental and physical safety in this Acheron of multiform diabolism; yet I continued my quest with even greater zeal as events and revelations became more monstrous. When, two days after my frightful crawl through that crypt of the eyes and claw, I learned that a thing had malignly hovered twenty miles away at the same instant the eyes were glaring at me, I experienced virtual convulsions of fright. But that fright was so mixed with wonder and alluring grotesqueness, that it was almost a pleasant sensation. Sometimes, in the throes of a nightmare when unseen powers whirl one over the roofs of strange dead cities toward the grinning chasm of Nis, it is a relief and even a delight to shriek wildly and throw oneself voluntarily along with the hideous vortex of dream-doom into whatever bottomless gulf may yawn. And so it was with the walking nightmare of Tempest Mountain; the discovery that two monsters had haunted the spot gave me

ultimately a mad craving to plunge into the very earth of the accursed region, and with bare hands dig out the death that leered from every inch of the poisonous soil.

As soon as possible I visited the grave of Jan Martense and dug vainly where I had dug before. Some extensive cave-in had obliterated all trace of the underground passage, while the rain had washed so much earth back into the excavation that I could not tell how deeply I had dug that other day. I likewise made a difficult trip to the distant hamlet where the death-creature had been burnt, and was little repaid for my trouble. In the ashes of the fateful cabin I found several bones, but apparently none of the monster's. The squatters said the thing had had only one victim; but in this I judged them inaccurate, since besides the complete skull of a human being, there was another bony fragment which seemed certainly to have belonged to a human skull at some time. Though the rapid drop of the monster had been seen, no one could say just what the creature was like; those who had glimpsed it called it simply a devil. Examining the great tree where it had lurked, I could discern no distinctive marks. I tried to find some trail into the black forest, but on this occasion could not stand the sight of those morbidly large boles, or of those vast serpent-like roots that twisted so malevolently before they sank into the earth.

My next step was to reexamine

with microscopic care the deserted hamlet where death had come most abundantly, and where Arthur Munroe had seen something he never lived to describe. Though my vain previous searches had been exceedingly minute, I now had new data to test; for my horrible grave-crawl convinced me that at least one of the phases of the monstrosity had been an underground creature. This time, on the 14th of November, my quest concerned itself mostly with the slopes of Cone Mountain and Maple Hill where they overlook the unfortunate hamlet, and I gave particular attention to the loose earth of the landslide region on the latter eminence.

The afternoon of my search brought nothing to light, and dusk came as I stood on Maple Hill looking down at the hamlet and across the valley to Tempest Mountain. There had been a gorgeous sunset, and now the moon came up, nearly full and shedding a silver flood over the plain, the distant mountainside, and the curious low mounds that rose here and there. It was a peaceful Arcadian scene, but knowing what it hid I hated it. I hated the mocking moon, the hypocritical plain, the festering mountain, and those sinister mounds. Everything seemed to me tainted with a loathsome contagion, and inspired by a noxious alliance with distorted hidden powers.

Presently, as I gazed abstractedly at the moonlit panorama, my eye

became attracted by something singular in the nature and arrangement of a certain topographical element. Without having any exact knowledge of geology, I had from the first been interested in the odd mounds and hummocks of the region. I had noticed that they were pretty widely distributed around Tempest Mountain, though less numerous on the plain than near the hilltop itself, where prehistoric glaciation had doubtless found feebler opposition to its striking and fantastic caprices. Now, in the light of that low moon which cast long weird shadows, it struck me forcibly that the various points and lines of the mound system had a peculiar relation to the summit of Tempest Mountain. That summit was undeniably a centre from which the lines or rows of points radiated indefinitely and irregularly, as if the unwholesome Martense mansion had thrown visible tentacles of terror. The idea of such tentacles gave me an unexplained thrill, and I stopped to analyse my reason for believing these mounds glacial phenomena.

The more I analysed the less I believed, and against my newly opened mind there began to beat grotesque and horrible analogies based on superficial aspects and upon my experience beneath the earth. Before I knew it I was uttering frenzied and disjointed words to myself: "My God!... Molehills... the damned place must be honey-combed... how many... that night

at the mansion... they took Bennett and Tobey first... on each side of us..." Then I was digging frantically into the mound which had stretched nearest me; digging desperately, shiveringly, but almost jubilantly; digging and at last shrieking aloud with some unplaced emotion as I came upon a tunnel or burrow just like the one through which I had crawled on the other demoniac night.

After that I recall running, spade in hand; a hideous run across moon-litten, mound-marked meadows and through diseased, precipitous abysses of haunted hillside forest; leaping screaming, panting, bounding toward the terrible Martense mansion. I recall digging unreasonably in all parts of the brier-choked cellar; digging to find the core and centre of that malignant universe of mounds. And then I recall how I laughed when I stumbled on the passageway; the hole at the base of the old chimney, where the thick weeds grew and cast queer shadows in the light of the lone candle I had happened to have with me. What still remained down in that hell-hive, lurking and waiting for the thunder to arouse it, I did not know. Two had been killed; perhaps that had finished it. But still there remained that burning determination to reach the innermost secret of the fear, which I had once more come to deem definite, material, and organic.

My indecisive speculation whether to explore the passage alone and immediately with my

pocket-light or to try to assemble a band of squatters for the quest, was interrupted after a time by a sudden rush of wind from the outside which blew out the candle and left me in stark blackness. The moon no longer shone through the chinks and apertures above me, and with a sense of fateful alarm I heard the sinister and significant rumble of approaching thunder. A confusion of associated ideas possessed my brain, leading me to grope back toward the farthest corner of the cellar. My eyes, however, never turned away from the horrible opening at the base of the chimney; and I began to get glimpses of the crumbling bricks and unhealthy weeds as faint glows of lightning penetrated the weeds outside and illumined the chinks in the upper wall. Every second I was consumed with a mixture of fear and curiosity. What would the storm call forth — or was there anything left for it to call? Guided by a lightning flash I settled myself down behind a dense clump of vegetation, through which I could see the opening without being seen.

If heaven is merciful, it will some day efface from my consciousness the sight that I saw, and let me live my last years in peace. I cannot sleep at night now, and have to take opiates when it thunders. The thing came abruptly and unannounced; a demon, ratlike scurrying from pits remote and unimaginable, a hellish panting and stifled grunting, and then from that opening beneath the chimney

a burst of multitudinous and leprous life — a loathsome night-spawned flood of organic corruption more devastatingly hideous than the blackest conjurations of mortal madness and morbidity. Seething, stewing, surging, bubbling like serpents' slime it rolled up and out of that yawning hole, spreading like a septic contagion and streaming from the cellar at every point of egress — streaming out to scatter through the accursed midnight forests and strew fear, madness, and death.

God knows how many there were — there must have been thousands. To see the stream of them in that faint intermittent lightning was shocking. When they had thinned out enough to be glimpsed as separate organisms, I saw that they were dwarfed, deformed hairy devils or apes — monstrous and diabolic caricatures of the monkey tribe. They were so hideously silent; there was hardly a squeal when one of the last stragglers turned with the skill of long practice to make a meal in accustomed fashion of a weaker companion. Others snapped up what it left and ate with slavering relish. Then, in spite of my daze of fright and disgust, my morbid curiosity triumphed; and as the last of the monstrosities oozed up alone from that nether world of unknown nightmare, I drew my automatic pistol and shot it under cover of the thunder.

Shrieking, slithering, torrential

shadows of red viscous madness chasing one another through endless, ensanguined corridors of purple fulgurous sky... formless phantasms and kaleidoscopic mutations of a ghoulish, remembered scene; forests of monstrous over-nourished oaks with serpent roots twisting and sucking unnamable juices from an earth verminous with millions of cannibal devils; mound-like tentacles groping from underground nuclei of polypous perversion... insane lightning over malignant ivied walls and demon arcades choked with fungous vegetation... Heaven be thanked for the instinct which led me unconscious to places where men dwell; to the peaceful village that slept under the calm stars of clearing skies.

I had recovered enough in a week to send to Albany for a gang of men to blow up the Martense mansion and the entire top of Tempest Mountain with dynamite, stop up all the discoverable mound-burrows, and destroy certain over-nourished trees whose very existence seemed an insult to sanity. I could sleep a little after they had done this, but true rest will never come as long as I remember that nameless secret of the lurking fear. The thing will haunt me, for who can say the extermination is complete, and that analogous phenomena do not exist all over the world? Who can, with my knowledge, think of the earth's unknown caverns without a

nightmare dread of future possibilities? I cannot see a well or a subway entrance without shuddering... why cannot the doctors give me something to make me sleep, or truly calm my brain when it thunders?

What I saw in the glow of flashlight after I shot the unspeakable straggling object was so simple that almost a minute elapsed before I understood and went delirious. The object was nauseous; a filthy whitish gorilla thing with sharp yellow fangs and matted fur. It was the ultimate product of mammalian degeneration; the frightful outcome of isolated spawning, multiplication, and cannibal nutrition above and below the ground; the embodiment of all the snarling and chaos and grinning fear that lurk behind life. It had looked at me as it died, and its eyes had the same odd quality that marked those other eyes which had stared at me underground and excited cloudy recollections. One eye was blue, the other brown. They were the dissimilar Martense eyes of the old legends, and I knew in one inundating cataclysm of voiceless horror what had become of that vanished family, the terrible and thunder-crazed house of Martense.

1923:

The WEIRD TALES Era.

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For H.P. Lovecraft and his fans, 1923 was a real red-letter year. That was the year that saw the launch of *Weird Tales*—the legendary pulp magazine that would become his most important and widely circulated (and best paying) outlet.

It was Lovecraft's amateur-journalism friends who persuaded him to reach out to *Weird Tales'* editor, Edwin F. Baird. Finally he did so—writing Baird a truly awful and self-deprecating cover letter that would have gotten anybody else's resume dumped in the trash. Luckily,

Baird was familiar with Lovecraft's work already, and was very pleased to hear from him.

Lovecraft was still publishing his own amateur-press magazine, *The Conservative*, at the start of 1923; but he dropped the project after the July issue that year, and never resumed it. He also claimed he was quitting amateur journalism—not for the first time, or the last—but continued attending meetings and contributing to friends' journals. He also, in the middle of the year, agreed to serve as editor of the United Amateur Press

Association (of which Sonia had been elected President) — a post he would hold until mid-1925.

Also in 1923, Lovecraft met young Clifford Eddy, a fellow Providence resident and weird-fiction writer. The two of them became good friends, and Lovecraft shared some of his ghostwriting jobs with Eddy; he also worked with the younger writer, providing feedback and beta-readings on some articles for *Weird Tales*, including one (published the following year) that may have saved the magazine from an early business failure (or not). It was titled “The Loved Dead,” and told the story of a psychotic funeral director obsessed with corpses. It strongly hints at necrophilia, and ends with the funeral director’s suicide. This dark story sparked widespread outrage and resulted in sales of the title being temporarily banned in the state of Indiana; it firmly established *Weird Tales* as the Aleister Crowley of pulp magazines, crowning it with a dark aura of repellent fascination that (the theory goes) ensured strong if secretive future sales for the next decade. (S.T. Joshi, the premier Lovecraft scholar, emphatically does not buy this theory.)

On the other hand, as Joshi is not slow to point out, it left *Weird Tales*’ editorial staff nearly petrified with fear of offending state censorship authorities, and despite its racy cover art, for the next decade anything even slightly

off-color — including some of Lovecraft’s best stories — ended up on the spike.

Lovecraft also did a good deal of traveling in 1923, going back and forth to Boston several times on amateur-press business and making sightseeing excursions to Salem, Marblehead, Pascoag, New York, and rural New Hampshire.

In the summer of 1923, Lovecraft discovered the weird-fiction writings of Arthur Machen, who was to be the third major literary influence on his writing style. Machen’s influence came like a splash of cold water on the overheated, campy style that Lovecraft’s work was developing through late 1922, and when next he put pen to paper with “The Rats in the Walls,” the change would be noticeable — and, most readers and critics would agree, welcome.

Meanwhile, Lovecraft’s relationship with Sonia Greene was deepening, and by the end of the year he was openly courting her — although, of course, she had to take more of a leading role in that courtship than is customary, owing to his inexperience and bashfulness. He wrote to her constantly, and the letters he sent sometimes topped 50 pages. By the end of the year, Lovecraft had decided to leave Providence and move to New York permanently, to be near Sonia and to further his writing career.

The RATS in the WALLS.

7,300-WORD NOVELETTE;
1923.

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This short novelette was the first weird tale to roll off H.P. Lovecraft’s pen in 1923, and it wasn’t written until early September. Lovecraft spent the first nine months of the year on various amateur-press activities, courting Sonia Greene, and reading the work of his new favorite novelist, Arthur Machen.

When Lovecraft did sit down to write “The Rats in the Walls,” it was his first story in nearly a full year. Both the influence of Machen and his waning interest in developing an artistic strain of campy melodrama are immediately obvious in it. It was first

published in Weird Tales in the March 1924 issue.

As a side note, it was this story that, when it was reprinted for a second time in Weird Tales in the June 1930 issue, prompted a young Texas writer and scholar named Robert E. Howard to write to Lovecraft, initiating one of the most famous epistolary relationships of either writer’s life.

On 16 July 1923, I moved into Exham Priory after the last workman had

finished his labours. The restoration had been a stupendous task, for little had remained of the deserted pile but a shell-like ruin; yet because it had been the seat of my ancestors, I let no expense deter me. The place had not been inhabited since the reign of James the First, when a tragedy of intensely hideous, though largely unexplained, nature had struck down the master, five of his children, and several servants; and driven forth under a cloud of suspicion and terror the third son, my lineal progenitor and the only survivor of the abhorred line.

With this sole heir denounced as a murderer, the estate had reverted to the crown, nor had the accused man made any attempt to exculpate himself or regain his property. Shaken by some horror greater than that of conscience or the law, and expressing only a frantic wish to exclude the ancient edifice from his sight and memory, Walter de la Poer, eleventh Baron Exham, fled to Virginia and there founded the family which by the next century had become known as Delapore.

Exham Priory had remained untenanted, though later allotted to the estates of the Norrrys family and much studied because of its peculiarly composite architecture; an architecture involving Gothic towers resting on a Saxon or Romanesque substructure, whose foundation in turn was of a still earlier order or blend of orders — Roman, and even

Druidic or native Cymric, if legends speak truly. This foundation was a very singular thing, being merged on one side with the solid limestone of the precipice from whose brink the priory overlooked a desolate valley three miles west of the village of Anchester.

Architects and antiquarians loved to examine this strange relic of forgotten centuries, but the country folk hated it. They had hated it hundreds of years before, when my ancestors lived there, and they hated it now, with the moss and mould of abandonment on it. I had not been a day in Anchester before I knew I came of an accursed house. And this week workmen have blown up Exham Priory, and are busy obliterating the traces of its foundations.

The bare statistics of my ancestry I had always known, together with the fact that my first American forebear had come to the colonies under a strange cloud. Of details, however, I had been kept wholly ignorant through the policy of reticence always maintained by the Delapores. Unlike our planter neighbours, we seldom boasted of crusading ancestors or other mediæval and Renaissance heroes; nor was any kind of tradition handed down except what may have been recorded in the sealed envelope left before the Civil War by every squire to his eldest son for posthumous opening. The glories

we cherished were those achieved since the migration; the glories of a proud and honourable, if somewhat reserved and unsocial Virginia line.

During the war our fortunes were extinguished and our whole existence changed by the burning of Carfax, our home on the banks of the James. My grandfather, advanced in years, had perished in that incendiary outrage, and with him the envelope that had bound us all to the past. I can recall that fire today as I saw it then at the age of seven, with the federal soldiers shouting, the women screaming, and the negroes howling and praying. My father was in the army, defending Richmond, and after many formalities my mother and I were passed through the lines to join him.

When the war ended we all moved north, whence my mother had come; and I grew to manhood, middle age, and ultimate wealth as a stolid Yankee. Neither my father nor I ever knew what our hereditary envelope had contained, and as I merged into the greyness of Massachusetts business life I lost all interest in the mysteries which evidently lurked far back in my family tree. Had I suspected their nature, how gladly I would have left Exham Priory to its moss, bats and cobwebs!

My father died in 1904, but without any message to leave to me, or to my only child, Alfred, a motherless boy of ten. It was this boy who reversed the order of family

information, for although I could give him only jesting conjectures about the past, he wrote me of some very interesting ancestral legends when the late war took him to England in 1917 as an aviation officer. Apparently the Delapores had a colourful and perhaps sinister history, for a friend of my son's, Capt. Edward Norrrys of the Royal Flying Corps, dwelt near the family seat at Anchester and related some peasant superstitions which few novelists could equal for wildness and incredibility. Norrrys himself, of course, did not take them so seriously; but they amused my son and made good material for his letters to me. It was this legendry which definitely turned my attention to my transatlantic heritage, and made me resolve to purchase and restore the family seat which Norrrys showed to Alfred in its picturesque desertion, and offered to get for him at a surprisingly reasonable figure, since his own uncle was the present owner.

I bought Exham Priory in 1918, but was almost immediately distracted from my plans of restoration by the return of my son as a maimed invalid. During the two years that he lived I thought of nothing but his care, having even placed my business under the direction of partners.

In 1921, as I found myself bereaved and aimless, a retired manufacturer no longer young, I resolved to divert my remaining years with my new possession. Visiting

Anchester in December, I was entertained by Capt. Norrys, a plump, amiable young man who had thought much of my son, and secured his assistance in gathering plans and anecdotes to guide in the coming restoration. Exham Priory itself I saw without emotion, a jumble of tottering mediæval ruins covered with lichens and honeycombed with rooks' nests, perched perilously upon a precipice, and denuded of floors or other interior features save the stone walls of the separate towers.

As I gradually recovered the image of the edifice as it had been when my ancestors left it over three centuries before, I began to hire workmen for the reconstruction. In every case I was forced to go outside the immediate locality, for the Anchester villagers had an almost unbelievable fear and hatred of the place. The sentiment was so great that it was sometimes communicated to the outside labourers, causing numerous desertions; whilst its scope appeared to include both the priory and its ancient family.

My son had told me that he was somewhat avoided during his visits because he was a de la Poer, and I now found myself subtly ostracized for a like reason until I convinced the peasants how little I knew of my heritage. Even then they sullenly disliked me, so that I had to collect most of the village traditions through the mediation of Norrys. What the people could not forgive, perhaps, was that I had come to restore a

symbol so abhorrent to them; for, rationally or not, they viewed Exham Priory as nothing less than a haunt of fiends and werewolves.

Piecing together the tales which Norrys collected for me, and supplementing them with the accounts of several savants who had studied the ruins, I deduced that Exham Priory stood on the site of a prehistoric temple, a Druidical or ante-Druidical thing which must have been contemporary with Stonehenge. That indescribable rites had been celebrated there, few doubted, and there were unpleasant tales of the transference of these rites into the Cybele worship which the Romans had introduced.

Inscriptions still visible in the sub-cellar bore such unmistakable letters as "DIV ... OPS ... MAGNA MAT ...," sign of the Magna Mater whose dark worship was once vainly forbidden to Roman citizens. Anchester had been the camp of the third Augustan legion, as many remains attest, and it was said that the temple of Cybele was splendid and thronged with worshippers who performed nameless ceremonies at the bidding of a Phrygian priest. Tales added that the fall of the old religion did not end the orgies at the temple, but that the priests lived on in the new faith without real change. Likewise was it said that the rites did not vanish with the Roman power, and that certain among the Saxons added to what remained of the temple, and gave it the essential

outline it subsequently preserved, making it the centre of a cult feared through half the heptarchy. About 1000 A.D. the place is mentioned in a chronicle as being a substantial stone priory housing a strange and powerful monastic order and surrounded by extensive gardens which needed no walls to exclude a frightened populace. It was never destroyed by the Danes, though after the Norman Conquest it must have declined tremendously, since there was no impediment when Henry the Third granted the site to my ancestor, Gilbert de la Poer, First Baron Exham, in 1261.

Of my family before this date there is no evil report, but something strange must have happened then. In one chronicle there is a reference to a de la Poer as "cursed of God in 1307," whilst village legendry had nothing but evil and frantic fear to tell of the castle that went up on the foundations of the old temple and priory. The fireside tales were of the most grisly description, all the ghastlier because of their frightened reticence and cloudy evasiveness. They represented my ancestors as a race of hereditary dæmons beside whom Gilles de Retz and the Marquis de Sade would seem the veriest tyros, and hinted whisperingly at their responsibility for the occasional disappearances of villagers through several generations.

The worst characters, apparently, were the barons and their direct heirs; at least, most was whispered

about these. If of healthier inclinations, it was said, an heir would early and mysteriously die to make way for another more typical scion. There seemed to be an inner cult in the family, presided over by the head of the house, and sometimes closed except to a few members. Temperament rather than ancestry was evidently the basis of this cult, for it was entered by several who married into the family. Lady Margaret Trevor from Cornwall, wife of Godfrey, the second son of the fifth baron, became a favourite bane of children all over the countryside, and the dæmon heroine of a particularly horrible old ballad not yet extinct near the Welsh border. Preserved in balladry, too, though not illustrating the same point, is the hideous tale of Lady Mary de la Poer, who shortly after her marriage to the Earl of Shrewsbury was killed by him and his mother, both of the slayers being absolved and blessed by the priest to whom they confessed what they dared not repeat to the world.

These myths and ballads, typical as they were of crude superstition, repelled me greatly. Their persistence, and their application to so long a line of my ancestors, were especially annoying; whilst the imputations of monstrous habits proved unpleasantly reminiscent of the one known scandal of my immediate forebears — the case of my cousin, young Randolph Delapore of Carfax who went among the negroes and became

a voodoo priest after he returned from the Mexican War.

I was much less disturbed by the vaguer tales of wails and howlings in the barren, windswept valley beneath the limestone cliff; of the graveyard stench after the spring rains; of the floundering, squealing white thing on which Sir John Clave's horse had trod one night in a lonely field; and of the servant who had gone mad at what he saw in the priory in the full light of day. These things were hackneyed spectral lore, and I was at that time a pronounced sceptic. The accounts of vanished peasants were less to be dismissed, though not especially significant in view of mediæval custom. Prying curiosity meant death, and more than one severed head had been publicly shown on the bastions — now effaced — around Exham Priory.

A few of the tales were exceedingly picturesque, and made me wish I had learnt more of the comparative mythology in my youth. There was, for instance, the belief that a legion of bat-winged devils kept witches' sabbath each night at the priory — a legion whose sustenance might explain the disproportionate abundance of coarse vegetables harvested in the vast gardens. And, most vivid of all, there was the dramatic epic of the rats — the scampering army of obscene vermin which had burst forth from the castle three months after the tragedy that doomed it to desertion — the lean, filthy, ravenous

army which had swept all before it and devoured fowl, cats, dogs, hogs, sheep, and even two hapless human beings before its fury was spent. Around that unforgettable rodent army a whole separate cycle of myths revolves, for it scattered among the village homes and brought curses and horrors in its train.

Such was the lore that assailed me as I pushed to completion, with an elderly obstinacy, the work of restoring my ancestral home. It must not be imagined for a moment that these tales formed my principal psychological environment. On the other hand, I was constantly praised and encouraged by Capt. Norrys and the antiquarians who surrounded and aided me. When the task was done, over two years after its commencement, I viewed the great rooms, wainscoted walls, vaulted ceilings, mullioned windows, and broad staircases with a pride which fully compensated for the prodigious expense of the restoration.

Every attribute of the Middle Ages was cunningly reproduced and the new parts blended perfectly with the original walls and foundations. The seat of my fathers was complete, and I looked forward to redeeming at last the local fame of the line which ended in me. I could reside here permanently, and prove that a de la Poer (for I had adopted again the original spelling of the name) need not be a fiend. My comfort was perhaps augmented by the fact that, although Exham Priory was

mediævally fitted, its interior was in truth wholly new and free from old vermin and old ghosts alike.

As I have said, I moved in on 16 July 1923. My household consisted of seven servants and nine cats, of which latter species I am particularly fond. My eldest cat, "Nigger-Man," was seven years old and had come with me from my home in Bolton, Massachusetts; the others I had accumulated whilst living with Capt. Norrys' family during the restoration of the priory.

For five days our routine proceeded with the utmost placidity, my time being spent mostly in the codification of old family data. I had now obtained some very circumstantial accounts of the final tragedy and flight of Walter de la Poer, which I conceived to be the probable contents of the hereditary paper lost in the fire at Carfax. It appeared that my ancestor was accused with much reason of having killed all the other members of his household, except four servant confederates, in their sleep, about two weeks after a shocking discovery which changed his whole demeanour, but which, except by implication, he disclosed to no one save perhaps the servants who assisted him and afterwards fled beyond reach.

This deliberate slaughter, which included a father, three brothers, and two sisters, was largely condoned by the villagers, and so slackly treated by the law that its perpetrator escaped honoured, unharmed, and

undisguised to Virginia; the general whispered sentiment being that he had purged the land of an immemorial curse. What discovery had prompted an act so terrible, I could scarcely even conjecture. Walter de la Poer must have known for years the sinister tales about his family, so that this material could have given him no fresh impulse. Had he, then, witnessed some appalling ancient rite, or stumbled upon some frightful and revealing symbol in the priory or its vicinity? He was reputed to have been a shy, gentle youth in England. In Virginia he seemed not so much hard or bitter as harassed and apprehensive. He was spoken of in the diary of another gentleman adventurer, Francis Harley of Bellview, as a man of unexampled justice, honour, and delicacy.

On 22 July occurred the first incident which, though lightly dismissed at the time, takes on a preternatural significance in relation to later events. It was so simple as to be almost negligible, and could not possibly have been noticed under the circumstances; for it must be recalled that since I was in a building practically fresh and new except for the walls, and surrounded by a well-balanced staff of servants, apprehension would have been absurd despite the locality.

What I afterward remembered is merely this — that my old black cat, whose moods I know so well,

was undoubtedly alert and anxious to an extent wholly out of keeping with his natural character. He roved from room to room, restless and disturbed, and sniffed constantly about the walls which formed part of the Gothic structure. I realize how trite this sounds — like the inevitable dog in the ghost story, which always growls before his master sees the sheeted figure — yet I cannot consistently suppress it.

The following day a servant complained of restlessness among all the cats in the house. He came to me in my study, a lofty west room on the second storey, with groined arches, black oak panelling, and a triple Gothic window overlooking the limestone cliff and desolate valley; and even as he spoke I saw the jetty form of Nigger-Man creeping along the west wall and scratching at the new panels which overlaid the ancient stone.

I drowsed away the noontime, and in the afternoon called again on Capt. Norrys, who became exceedingly interested in what I told him. The odd incidents — so slight yet so curious — appealed to his sense of the picturesque and elicited from him a number of reminiscences of local ghostly lore. We were genuinely perplexed at the presence of rats, and Norrys lent me some traps and Paris Green, which I had the servants place in strategic localities when I returned.

I retired early, being very sleepy, but was harassed by dreams of the most horrible sort. I seemed to be looking down from an immense height upon a twilight grotto, knee-deep with filth, where a white-bearded dæmon swineherd drove about with his staff a flock of fungous, flabby beasts whose appearance filled me with unutterable loathing. Then, as the swineherd paused and nodded over his task, a mighty swarm of rats rained down on the stinking abyss and fell to devouring beasts and man alike.

From this terrific vision I was abruptly awakened by the motions of Nigger-Man, who had been sleeping as usual across my feet. This time I did not have to question the source of his snarls and hisses, and of the fear which made him sink his claws into my ankle, unconscious of their effect; for on every side of the chamber the walls were alive with nauseous sound — the verminous slithering of ravenous, gigantic rats. There was now no aurora to show the state of the arras — the fallen section of which had been replaced — but I was not too frightened to switch on the light.

As the bulbs leapt into radiance I saw a hideous shaking all over the tapestry, causing the somewhat peculiar designs to execute a singular dance of death. This motion disappeared almost at once, and the sound with it. Springing out of bed, I poked at the arras with the long handle of a warming-pan that rested near, and

lifted one section to see what lay beneath. There was nothing but the patched stone wall, and even the cat had lost his tense realization of abnormal presences. When I examined the circular trap that had been placed in the room, I found all of the openings sprung, though no trace remained of what had been caught and had escaped.

Further sleep was out of the question, so lighting a candle, I opened the door and went out in the gallery towards the stairs to my study, Nigger-Man following at my heels. Before we had reached the stone steps, however, the cat darted ahead of me and vanished down the ancient flight. As I descended the stairs myself, I became suddenly aware of sounds in the great room below; sounds of a nature which could not be mistaken.

The oak-panelled walls were alive with rats, scampering and milling whilst Nigger-Man was racing about with the fury of a baffled hunter. Reaching the bottom, I switched on the light, which did not this time cause the noise to subside. The rats continued their riot, stampeding with such force and distinctness that I could finally assign to their motions a definite direction. These creatures, in numbers apparently inexhaustible, were engaged in one stupendous migration from inconceivable heights to some depth conceivably or inconceivably below.

I now heard steps in the corridor,

and in another moment two servants pushed open the massive door. They were searching the house for some unknown source of disturbance which had thrown all the cats into a snarling panic and caused them to plunge precipitately down several flights of stairs and squat, yowling, before the closed door to the sub-cellar. I asked them if they had heard the rats, but they replied in the negative. And when I turned to call their attention to the sounds in the panels, I realized that the noise had ceased.

With the two men, I went down to the door of the sub-cellar, but found the cats already dispersed. Later I resolved to explore the crypt below, but for the present I merely made a round of the traps. All were sprung, yet all were tenantless. Satisfying myself that no one had heard the rats save the felines and me, I sat in my study till morning, thinking profoundly and recalling every scrap of legend I had unearthed concerning the building I inhabited. I slept some in the forenoon, leaning back in the one comfortable library chair which my mediæval plan of furnishing could not banish. Later I telephoned to Capt. Norrys, who came over and helped me explore the sub-cellar.

Absolutely nothing untoward was found, although we could not repress a thrill at the knowledge that this vault was built by Roman hands. Every low arch and massive pillar was Roman — not the debased

Romanesque of the bungling Saxons, but the severe and harmonious classicism of the age of the Cæsars; indeed, the walls abounded with inscriptions familiar to the antiquarians who had repeatedly explored the place — things like “P. GETÆ. PROP...TEMP...DONA...” and “L. PRÆG...VS...PONTIFI...ATYS...”

The reference to Atys made me shiver, for I had read Catullus and knew something of the hideous rites of the Eastern god, whose worship was so mixed with that of Cybele. Norrys and I, by the light of lanterns, tried to interpret the odd and nearly effaced designs on certain irregularly rectangular blocks of stone generally held to be altars, but could make nothing of them. We remembered that one pattern, a sort of rayed sun, was held by students to imply a non-Roman origin suggesting that these altars had merely been adopted by the Roman priests from some older and perhaps aboriginal temple on the same site. On one of these blocks were some brown stains which made me wonder. The largest, in the centre of the room, had certain features on the upper surface which indicated its connection with fire — probably burnt offerings.

Such were the sights in that crypt before whose door the cats howled, and where Norrys and I now determined to pass the night. Couches were brought down by the servants, who were told not to mind any nocturnal actions of the cats, and

Nigger-Man was admitted as much for help as for companionship. We decided to keep the great oak door — a modern replica with slits for ventilation — tightly closed; and, with this attended to, we retired with lanterns still burning to await whatever might occur.

The vault was very deep in the foundations of the priory, and undoubtedly far down on the face of the beetling limestone cliff overlooking the waste valley. That it had been the goal of the scuffling and unexplainable rats I could not doubt, though why, I could not tell. As we lay there expectantly, I found my vigil occasionally mixed with half-formed dreams from which the uneasy motions of the cat across my feet would rouse me.

These dreams were not wholesome, but horribly like the one I had had the night before. I saw again the twilight grotto, and the swineherd with his unmentionable fungous beasts wallowing in filth, and as I looked at these things they seemed nearer and more distinct — so distinct that I could almost observe their features. Then I did observe the flabby features of one of them — and awakened with such a scream that Nigger-Man started up, whilst Capt. Norrys, who had not slept, laughed considerably. Norrys might have laughed more — or perhaps less — had he known what it was that made me scream. But I did not

remember myself till later. Ultimate horror often paralyses memory in a merciful way.

Norrays waked me when the phenomena began. Out of the same frightful dream I was called by his gentle shaking and his urging to listen to the cats. Indeed, there was much to listen to, for beyond the closed door at the head of the stone steps was a veritable nightmare of feline yelling and clawing, whilst Nigger-Man, unmindful of his kindred outside, was running excitedly round the bare stone walls, in which I heard the same babel of scurrying rats that had troubled me the night before.

An acute terror now rose within me, for here were anomalies which nothing normal could well explain. These rats, if not the creatures of a madness which I shared with the cats alone, must be burrowing and sliding in Roman walls I had thought to be solid limestone blocks... unless perhaps the action of water through more than seventeen centuries had eaten winding tunnels which rodent bodies had worn clear and ample... But even so, the spectral horror was no less; for if these were living vermin why did not Norrays hear their disgusting commotion? Why did he urge me to watch Nigger-Man and listen to the cats outside, and why did he guess wildly and vaguely at what could have aroused them?

By the time I had managed to tell him, as rationally as I could, what I thought I was hearing, my ears gave

me the last fading impression of scurrying; which had retreated still downward, far underneath this deepest of sub-cellars till it seemed as if the whole cliff below were riddled with queuing rats. Norrys was not as sceptical as I had anticipated, but instead seemed profoundly moved. He motioned to me to notice that the cats at the door had ceased their clamour, as if giving up the rats for lost; whilst Nigger-Man had a burst of renewed restlessness, and was clawing frantically around the bottom of the large stone altar in the centre of the room, which was nearer Norrays' couch than mine.

My fear of the unknown was at this point very great. Something astounding had occurred, and I saw that Capt. Norrays, a younger, stouter, and presumably more naturally materialistic man, was affected fully as much as myself — perhaps because of his lifelong and intimate familiarity with local legend. We could for the moment do nothing but watch the old black cat as he pawed with decreasing fervour at the base of the altar, occasionally looking up and mewling to me in that persuasive manner which he used when he wished me to perform some favour for him.

Norrays now took a lantern close to the altar and examined the place where Nigger-Man was pawing; silently kneeling and scraping away the lichens of the centuries which joined the massive pre-Roman block to the tessellated floor. He did not

find anything, and was about to abandon his efforts when I noticed a trivial circumstance which made me shudder, even though it implied nothing more than I had already imagined.

I told him of it, and we both looked at its almost imperceptible manifestation with the fixedness of fascinated discovery and acknowledgment. It was only this — that the flame of the lantern set down near the altar was slightly but certainly flickering from a draught of air which it had not before received, and which came indubitably from the crevice between floor and altar where Norriss was scraping away the lichens.

We spent the rest of the night in the brilliantly-lighted study, nervously discussing what we should do next. The discovery that some vault deeper than the deepest known masonry of the Romans underlay this accursed pile, some vault unsuspected by the curious antiquarians of three centuries, would have been sufficient to excite us without any background of the sinister. As it was, the fascination became two-fold; and we paused in doubt whether to abandon our search and quit the priory forever in superstitious caution, or to gratify our sense of adventure and brave whatever horrors might await us in the unknown depths.

By morning we had compromised, and decided to go to London to gather a group of archæologists

and scientific men fit to cope with the mystery. It should be mentioned that before leaving the sub-cellar we had vainly tried to move the central altar which we now recognized as the gate to a new pit of nameless fear. What secret would open the gate, wiser men than we would have to find.

During many days in London Capt. Norriss and I presented our facts, conjectures, and legendary anecdotes to five eminent authorities, all men who could be trusted to respect any family disclosures which future explorations might develop. We found most of them little disposed to scoff but, instead, intensely interested and sincerely sympathetic. It is hardly necessary to name them all, but I may say that they included Sir William Brinton, whose excavations in the Troad excited most of the world in their day. As we all took the train for Anchester I felt myself poised on the brink of frightful revelations, a sensation symbolized by the air of mourning among the many Americans at the unexpected death of the President on the other side of the world.

On the evening of 7 August we reached Exham Priory, where the servants assured me that nothing unusual had occurred. The cats, even old Nigger-Man, had been perfectly placid, and not a trap in the house had been sprung. We were to begin exploring on the following day, awaiting which I assigned well-ap-

pointed rooms to all my guests.

I myself retired in my own tower chamber, with Nigger-Man across my feet. Sleep came quickly, but hideous dreams assailed me. There was a vision of a Roman feast like that of Trimalchio, with a horror in a covered platter. Then came that damnable, recurrent thing about the swineherd and his filthy drove in the twilight grotto. Yet when I awoke it was full daylight, with normal sounds in the house below. The rats, living or spectral, had not troubled me; and Nigger-Man was still quietly asleep. On going down, I found that the same tranquillity had prevailed elsewhere; a condition which one of the assembled servants — a fellow named Thornton, devoted to the psychic — rather absurdly laid to the fact that I had now been shown the thing which certain forces had wished to show me.

All was now ready, and at 11 a.m. our entire group of seven men, bearing powerful electric searchlights and implements of excavation, went down to the sub-cellar and bolted the door behind us. Nigger-Man was with us, for the investigators found no occasion to despise his excitability, and were indeed anxious that he be present in case of obscure rodent manifestations. We noted the Roman inscriptions and unknown altar designs only briefly, for three of the savants had already seen them, and all knew their characteristics. Prime attention was paid to the momentous central altar,

and within an hour Sir William Brinton had caused it to tilt backward, balanced by some unknown species of counterweight.

There now lay revealed such a horror as would have overwhelmed us had we not been prepared. Through a nearly square opening in the tiled floor, sprawling on a flight of stone steps so prodigiously worn that it was little more than an inclined plane at the centre, was a ghastly array of human or semi-human bones. Those which retained their collocation as skeletons showed attitudes of panic fear, and over all were the marks of rodent gnawing. The skulls denoted nothing short of utter idiocy, cretinism, or primitive semi-apedom.

Above the hellishly littered steps arched a descending passage seemingly chiselled from the solid rock, and conducting a current of air. This current was not a sudden and noxious rush as from a closed vault, but a cool breeze with something of freshness in it. We did not pause long, but shiveringly began to clear a passage down the steps. It was then that Sir William, examining the hewn walls, made the odd observation that the passage, according to the direction of the strokes, must have been chiselled from beneath.

I must be very deliberate now, and choose my words. After ploughing down a few steps amidst the gnawed bones we saw that there was light ahead; not any

mystic phosphorescence, but a filtered daylight which could not come except from unknown fissures in the cliff that over-looked the waste valley. That such fissures had escaped notice from outside was hardly remarkable, for not only is the valley wholly uninhabited, but the cliff is so high and beetling that only an æronaut could study its face in detail. A few steps more, and our breaths were literally snatched from us by what we saw; so literally that Thornton, the psychic investigator, actually fainted in the arms of the dazed men who stood behind him. Norrys, his plump face utterly white and flabby, simply cried out inarticulately; whilst I think that what I did was to gasp or hiss, and cover my eyes.

The man behind me — the only one of the party older than I — croaked the hackneyed "My God!" in the most cracked voice I ever heard. Of seven cultivated men, only Sir William Brinton retained his composure, a thing the more to his credit because he led the party and must have seen the sight first.

It was a twilit grotto of enormous height, stretching away farther than any eye could see; a subterranean world of limitless mystery and horrible suggestion. There were buildings and other architectural remains — in one terrified glance I saw a weird pattern of tumuli, a savage circle of monoliths, a low-domed Roman ruin, a sprawling

Saxon pile, and an early English edifice of wood — but all these were dwarfed by the ghoulish spectacle presented by the general surface of the ground. For yards about the steps extended an insane tangle of human bones, or bones at least as human as those on the steps. Like a foamy sea they stretched, some fallen apart, but others wholly or partly articulated as skeletons; these latter invariably in postures of demoniac frenzy, either fighting off some menace or clutching other forms with cannibal intent.

When Dr. Trask, the anthropologist, stopped to classify the skulls, he found a degraded mixture which utterly baffled him. They were mostly lower than the Piltown man in the scale of evolution, but in every case definitely human. Many were of higher grade, and a very few were the skulls of supremely and sensitively developed types. All the bones were gnawed, mostly by rats, but somewhat by others of the half-human drove. Mixed with them were many tiny bones of rats — fallen members of the lethal army which closed the ancient epic.

I wonder that any man among us lived and kept his sanity through that hideous day of discovery. Not Hoffman nor Huysmans could conceive a scene more wildly incredible, more frenetically repellent, or more Gothically grotesque than the twilit grotto through which we seven staggered; each stumbling on revelation after revelation, and trying to

keep for the nonce from thinking of the events which must have taken place there three hundred, or a thousand, or two thousand or ten thousand years ago. It was the antechamber of hell, and poor Thornton fainted again when Trask told him that some of the skeleton things must have descended as quadrupeds through the last twenty or more generations.

Horror piled on horror as we began to interpret the architectural remains. The quadruped things — with their occasional recruits from the biped class — had been kept in stone pens, out of which they must have broken in their last delirium of hunger or rat-fear. There had been great herds of them, evidently fattened on the coarse vegetables whose remains could be found as a sort of poisonous ensilage at the bottom of the huge stone bins older than Rome. I knew now why my ancestors had had such excessive gardens — would to heaven I could forget! The purpose of the herds I did not have to ask.

Sir William, standing with his searchlight in the Roman ruin, translated aloud the most shocking ritual I have ever known; and told of the diet of the antediluvian cult which the priests of Cybele found and mingled with their own. Norrys, used as he was to the trenches, could not walk straight when he came out of the English building. It was a butcher shop and kitchen — he had expected that — but it was too much

to see familiar English implements in such a place, and to read familiar English graffiti there, some as recent as 1610. I could not go in that building — that building whose dæmon activities were stopped only by the dagger of my ancestor Walter de la Poer.

What I did venture to enter was the low Saxon building whose oaken door had fallen, and there I found a terrible row of ten stone cells with rusty bars. Three had tenants, all skeletons of high grade, and on the bony forefinger of one I found a seal ring with my own coat-of-arms. Sir William found a vault with far older cells below the Roman chapel, but these cells were empty. Below them was a low crypt with cases of formally arranged bones, some of them bearing terrible parallel inscriptions carved in Latin, Greek, and the tongue of Phrygia.

Meanwhile, Dr. Trask had opened one of the prehistoric tumuli, and brought to light skulls which were slightly more human than a gorilla's, and which bore indescribably ideographic carvings. Through all this horror my cat stalked unperturbed. Once I saw him monstrously perched atop a mountain of bones, and wondered at the secrets that might lie behind his yellow eyes.

Having grasped to some slight degree the frightful revelations of this twilit area — an area so hideously foreshadowed by my recurrent dream — we turned to that apparently boundless depth of midnight

cavern where no ray of light from the cliff could penetrate. We shall never know what sightless Stygian worlds yawn beyond the little distance we went, for it was decided that such secrets are not good for mankind. But there was plenty to engross us close at hand, for we had not gone far before the searchlights showed that accursed infinity of pits in which the rats had feasted, and whose sudden lack of replenishment had driven the ravenous rodent army first to turn on the living herds of starving things, and then to burst forth from the priory in that historic orgy of devastation which the peasants will never forget.

God! those carrion black pits of sawed, picked bones and opened skulls! Those nightmare chasms choked with the pithecanthropoid, Celtic, Roman, and English bones of countless unhallowed centuries! Some of them were full, and none can say how deep they had once been. Others were still bottomless to our searchlights, and peopled by unnamable fancies. What, I thought, of the hapless rats that stumbled into such traps amidst the blackness of their quests in this grisly Tartarus?

Once my foot slipped near a horribly yawning brink, and I had a moment of ecstatic fear. I must have been musing a long time, for I could not see any of the party but plump Capt. Norrrys. Then there came a sound from that inky, boundless, farther distance that I thought I knew; and I saw my old black cat

dart past me like a winged Egyptian god, straight into the illimitable gulf of the unknown. But I was not far behind, for there was no doubt after another second. It was the eldritch scurrying of those fiend-born rats, always questing for new horrors, and determined to lead me on even unto those grinning caverns of earth's centre where Nyarlathotep, the mad faceless god, howls blindly in the darkness to the piping of two amorphous idiot flute-players.

My searchlight expired, but still I ran. I heard voices, and yowls, and echoes, but above all there gently rose that impious, insidious scurrying; gently rising, rising, as a stiff bloated corpse gently rises above an oily river that flows under the endless onyx bridges to a black, putrid sea.

Something bumped into me — something soft and plump. It must have been the rats; the viscous, gelatinous, ravenous army that feast on the dead and the living . . . Why shouldn't rats eat a de la Poer as a de la Poer eats forbidden things? . . . The war ate my boy, damn them all . . . and the Yanks ate Carfax with flames and burnt Grandsire Delapore and the secret. . . No, no, I tell you, I am not that dæmon swineherd in the twilight grotto! It was not Edward Norrrys' fat face on that flabby fungous thing! Who says I am a de la Poer? He lived, but my boy died! . . . Shall a Norrrys hold the land of a de la Poer? . . . It's voodoo, I tell you . . . that spotted snake . . . Curse you, Thornton, I'll teach you to faint at

what my family do! . . . 'Sblood, thou stinkard, I'll learn ye how to gust . . . wolde ye swynke me thilke wys? . . . Magna Mater! Magna Mater! . . . Atys . . . Dia ad aghaidh's ad aodaun . . . agus bas dunarch ort! Dhonas's dholas ort, agus leat-sa! . . . Ungl unl . . . rrlh . . . chchch . . .

This is what they say I said when they found me in the blackness after three hours; found me crouching in the blackness over the plump, half-eaten body of Capt. Norrrys, with my own cat leaping and tearing at my throat. Now they have blown up Exham Priory, taken my Nigger-Man away from me, and shut me into this barred room at Hanwell with fearful whispers about my heredity and experience. Thornton is in the next room, but they prevent me from talking to him. They are trying, too, to suppress most of the facts concerning the priory. When I speak of poor Norrrys they accuse me of this hideous thing, but they must know that I did not do it. They must know it was the rats; the slithering scurrying rats whose scampering will never let me sleep; the dæmon rats that race behind the padding in this room and beckon me down to greater horrors than I have ever known; the rats they can never hear; the rats, the rats in the walls.

The UNNAMABLE.

2,900-WORD SHORT STORY;

1923.

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This short story, the second of Lovecraft's tales to involve the Randolph Carter character, comes off more like a writing exercise involving philosophical exploration than a real, professional story. It's almost as if Lovecraft were firming up his new attitude toward graveyard horrors, and at the same time broadening and deepening his use of New England settings in general, and Arkham in particular, in his horror-story construction.

It was written sometime in September or October of 1923, possibly before "The Rats in the Walls" (it feels somewhat like a warm-up to that story)

but more likely after. It was first published in the July 1925 issue of Weir Tales.

We were sitting on a dilapidated seventeenth-century tomb in the late afternoon of an autumn day at the old burying ground in Arkham, and speculating about the unnamable. Looking toward the giant willow in the cemetery, whose trunk had nearly engulfed an ancient, illegible slab, I had made a

fantastic remark about the spectral and unmentionable nourishment which the colossal roots must be sucking from that hoary, charnel earth; when my friend chided me for such nonsense and told me that since no interments had occurred there for over a century, nothing could possibly exist to nourish the tree in other than an ordinary manner. Besides, he added, my constant talk about “unnamable” and “unmentionable” things was a very puerile device, quite in keeping with my lowly standing as an author. I was too fond of ending my stories with sights or sounds which paralyzed my heroes’ faculties and left them without courage, words, or associations to tell what they had experienced. We know things, he said, only through our five senses or our intuitions; wherefore it is quite impossible to refer to any object or spectacle which cannot be clearly depicted by the solid definitions of fact or the correct doctrines of theology — preferably those of the Congregationalist, with whatever modifications tradition and Sir Arthur Conan Doyle may supply.

With this friend, Joel Manton, I had often languidly disputed. He was principal of the East High School, born and bred in Boston and sharing New England’s self-satisfied deafness to the delicate overtones of life. It was his view that only our normal, objective experiences possess any æsthetic significance, and that

it is the province of the artist not so much to rouse strong emotion by action, ecstasy, and astonishment, as to maintain a placid interest and appreciation by accurate, detailed transcripts of everyday affairs. Especially did he object to my preoccupation with the mystical and the unexplained; for although believing in the supernatural much more fully than I, he would not admit that it is sufficiently commonplace for literary treatment. That a mind can find its greatest pleasure in escapes from the daily treadmill, and in original and dramatic recombinations of images usually thrown by habit and fatigue into the hackneyed patterns of actual existence, was something virtually incredible to his clear, practical, and logical intellect. With him all things and feelings had fixed dimensions, properties, causes, and effects; and although he vaguely knew that the mind sometimes holds visions and sensations of far less geometrical, classifiable, and workable nature, he believed himself justified in drawing an arbitrary line and ruling out of court all that cannot be experienced and understood by the average citizen. Besides, he was almost sure that nothing can be really “unnamable.” It didn’t sound sensible to him.

Though I well realized the futility of imaginative and metaphysical arguments against the complacency of an orthodox sun-dweller, something in the scene of this afternoon colloquy moved me to more than usual contentiousness. The

crumbling slate slabs, the patriarchal trees, and the centuried gambrel roofs of the witch-haunted old town that stretched around, all combined to rouse my spirit in defense of my work; and I was soon carrying my thrusts into the enemy’s own country. It was not, indeed, difficult to begin a counter-attack, for I knew that Joel Manton actually half clung to many old-wives’ superstitions which sophisticated people had long outgrown; beliefs in the appearance of dying persons at distant places, and in the impressions left by old faces on the windows through which they had gazed all their lives. To credit these whisperings of rural grandmothers, I now insisted, argued a faith in the existence of spectral substances on the earth apart from and subsequent to their material counterparts. It argued a capability of believing in phenomena beyond all normal notions; for if a dead man can transmit his visible or tangible image half across the world, or down the stretch of the centuries, how can it be absurd to suppose that deserted houses are full of queer sentient things, or that old graveyards teem with the terrible, unbodied intelligence of generations? And since spirit, in order to cause all the manifestations attributed to it, cannot be limited by any of the laws of matter, why is it extravagant to imagine psychically living dead things in shapes — or absences of shapes — which must for human spectators be utterly and appallingly “unnamable”?

“Common sense” in reflecting on these subjects, I assured my friend with some warmth, is merely a stupid absence of imagination and mental flexibility.

Twilight had now approached, but neither of us felt any wish to cease speaking. Manton seemed unimpressed by my arguments, and eager to refute them, having that confidence in his own opinions which had doubtless caused his success as a teacher; whilst I was too sure of my ground to fear defeat. The dusk fell, and lights faintly gleamed in some of the distant windows, but we did not move. Our seat on the tomb was very comfortable, and I knew that my prosaic friend would not mind the cavernous rift in the ancient, root-disturbed brickwork close behind us, or the utter blackness of the spot brought by the intervention of a tottering, deserted seventeenth-century house between us and the nearest lighted road. There in the dark, upon that riven tomb by the deserted house, we talked on about the “unnamable” and after my friend had finished his scoffing I told him of the awful evidence behind the story at which he had scoffed the most.

My tale had been called *The Attic Window*, and appeared in the January, 1922, issue of *Whispers*. In a good many places, especially the South and the Pacific coast, they took the magazines off the stands at the complaints of silly milk-sops; but New England didn’t get the thrill

and merely shrugged its shoulders at my extravagance. The thing, it was averred, was biologically impossible to start with; merely another of those crazy country mutterings which Cotton Mather had been gullible enough to dump into his chaotic *Magnalia Christi Americana*, and so poorly authenticated that even he had not ventured to name the locality where the horror occurred. And as to the way I amplified the bare jotting of the old mystic — that was quite impossible, and characteristic of a flighty and notional scribbler! Mather had indeed told of the thing as being born, but nobody but a cheap sensationalist would think of having it grow up, look into people's windows at night, and be hidden in the attic of a house, in flesh and in spirit, till someone saw it at the window centuries later and couldn't describe what it was that turned his hair gray. All this was flagrant trashiness, and my friend Manton was not slow to insist on that fact.

Then I told him what I had found in an old diary kept between 1706 and 1723, unearthed among family papers not a mile from where we were sitting; that, and the certain reality of the scars on my ancestor's chest and back which the diary described. I told him, too, of the fears of others in that region, and how they were whispered down for generations; and how no mythical madness came to the boy who in 1793 entered an abandoned house to examine certain traces suspected to be there.

It had been an eldritch thing — no wonder sensitive students shudder at the Puritan age in Massachusetts. So little is known of what went on beneath the surface — so little, yet such a ghastly festering as it bubbles up putrescently in occasional ghoulish glimpses. The witchcraft terror is a horrible ray of light on what was stewing in men's crushed brains, but even that is a trifle. There was no beauty, no freedom — we can see that from the architectural and household remains, and the poisonous sermons of the cramped divines. And inside that rusted iron straitjacket lurked gibbering hideousness, perversion, and diabolism. Here, truly, was the apotheosis of *The Unnamable*.

Cotton Mather, in that demonic sixth book which no one should read after dark, minced no words as he flung forth his anathema. Stern as a Jewish prophet, and laconically unamazed as none since his day could be, he told of the beast that had brought forth what was more than beast but less than man — the thing with the blemished eye — and of the screaming drunken wretch that hanged for having such an eye. This much he baldly told, yet without a hint of what came after. Perhaps he did not know, or perhaps he knew and did not dare to tell. Others knew, but did not dare to tell — there is no public hint of why they whispered about the lock on the door to the attic stairs in the house of a childless,

broken, embittered old man who had put up a blank slate slab by an avoided grave, although one may trace enough evasive legends to curdle the thinnest blood.

It is all in that ancestral diary I found; all the hushed innuendoes and furtive tales of things with a blemished eye seen at windows in the night or in deserted meadows near the woods. Something had caught my ancestor on a dark valley road, leaving him with marks of horns on his chest and of apelike claws on his back; and when they looked for prints in the trampled dust they found the mixed marks of split hooves and vaguely anthropoid paws. Once a post-rider said he saw an old man chasing and calling to a frightful loping, nameless thing on Meadow Hill in the thinly moonlit hours before dawn, and many believed him. Certainly, there was strange talk one night in 1710 when the childless, broken old man was buried in the crypt behind his own house in sight of the blank slate slab. They never unlocked that attic door, but left the whole house as it was, dreaded and deserted. When noises came from it, they whispered and shivered; and hoped that the lock on that attic door was strong. Then they stopped hoping when the horror occurred at the parsonage, leaving not a soul alive or in one piece.

With the years the legends take on a spectral character — I suppose the thing, if it was a living thing, must have died. The memory had

lingered hideously — all the more hideous because it was so secret.

During this narration my friend Manton had become very silent, and I saw that my words had impressed him. He did not laugh as I paused, but asked quite seriously about the boy who went mad in 1793, and who had presumably been the hero of my fiction. I told him why the boy had gone to that shunned, deserted house, and remarked that he ought to be interested, since he believed that windows latent images of those who had sat at them. The boy had gone to look at the windows of that horrible attic, because of tales of things seen behind them, and had come back screaming maniacally.

Manton remained thoughtful as I said this, but gradually reverted to his analytical mood. He granted for the sake of argument that some unnatural monster had really existed, but reminded me that even the most morbid perversion of nature need not be unnamable or scientifically indescribable. I admired his clearness and persistence, and added some further revelations I had collected among the old people. Those later spectral legends, I made plain, related to monstrous apparitions more frightful than anything organic could be; apparitions of gigantic bestial forms sometimes visible and sometimes only tangible, which floated about on moonless nights and haunted the old house, the crypt behind it, and the grave where a sapling had sprouted beside an

illegible slab. Whether or not such apparitions had ever gored or smothered people to death, as told in uncorroborated traditions, they had produced a strong and consistent impression; and were yet darkly feared by very aged natives, though largely forgotten by the last two generations — perhaps dying for lack of being thought about. Moreover, so far as æsthetic theory was involved, if the psychic emanations of human creatures be grotesque distortions, what coherent representation could express or portray so gibbous and infamous a nebulosity as the specter of a malign, chaotic perversion, itself a morbid blasphemy against nature? Molded by the dead brain of a hybrid nightmare, would not such a vaporous terror constitute in all loathsome truth the exquisitely, the shriekingly unnamable?

The hour must now have grown very late. A singularly noiseless bat brushed by me, and I believe it touched Manton also, for although I could not see him I felt him raise his arm. Presently he spoke.

“But is that house with the attic window still standing and deserted?”

“Yes,” I answered, “I have seen it.”

“And did you find anything there — in the attic or anywhere else?”

“There were some bones up under the eaves. They may have been what that boy saw — if he was sensitive he wouldn’t have needed anything in the window-glass to

unhinge him. If they all came from the same object it must have been an hysterical, delirious monstrosity. It would have been blasphemous to leave such bones in the world, so I went back with a sack and took them to the tomb behind the house. There was an opening where I could dump them in. Don’t think I was a fool — you ought to have seen that skull. It had four-inch horns, but a face and jaw something like yours and mine.”

At last I could feel a real shiver run through Manton, who had moved very near. But his curiosity was undeterred.

“And what about the window-panes?”

“They were all gone. One window had lost its entire frame, and in all the others there was not a trace of glass in the little diamond apertures. They were that kind — the old lattice windows that went out of use before 1700. I don’t believe they’ve had any glass for a hundred years or more — maybe the boy broke ’em if he got that far; the legend doesn’t say.”

Manton was reflecting again.

“I’d like to see that house, Carter. Where is it? Glass or no glass, I must explore it a little. And the tomb where you put those bones, and the other grave without an inscription — the whole thing must be a bit terrible.”

“You did see it — until it got dark.”

My friend was more wrought

upon than I had suspected, for at this touch of harmless theatricalism he started neurotically away from me and actually cried out with a sort of gulping gasp which released a strain of previous repression. It was an odd cry, and all the more terrible because it was answered. For as it was still echoing, I heard a creaking sound through the pitchy blackness, and knew that a lattice window was opening in that accursed old house beside us. And because all the other frames were long since fallen, I knew that it was the grisly glassless frame of that demoniac attic window.

Then came a noxious rush of noisome, frigid air from that same dreaded direction, followed by a piercing shriek just beside me on that shocking rifted tomb of man and monster. In another instant I was knocked from my gruesome bench by the devilish threshing of some unseen entity of titanic size but undetermined nature; knocked sprawling on the root-clutched mold of that abhorrent graveyard, while from the tomb came such a stifled uproar of gasping and whirring that my fancy peopled the rayless gloom with Miltonic legions of the misshapen damned. There was a vortex of withering, ice-cold wind, and then the rattle of loose bricks and plaster; but I had mercifully fainted before I could learn what it meant.

Manton, though smaller than I, is more resilient; for we opened our eyes at almost the same instant,

despite his greater injuries. Our couches were side by side, and we knew in a few seconds that we were in St. Mary’s Hospital. Attendants were grouped about in tense curiosity, eager to aid our memory by telling us how we came there, and we soon heard of the farmer who had found us at noon in a lonely field beyond Meadow Hill, a mile from the old burying ground, on a spot where an ancient slaughterhouse is reputed to have stood. Manton had two malignant wounds in the chest, and some less severe cuts or gougings in the back. I was not so seriously hurt, but was covered with welts and contusions of the most bewildering character, including the print of a split hoof. It was plain that Manton knew more than I, but he told nothing to the puzzled and interested physicians till he had learned what our injuries were. Then he said we were the victims of a vicious bull — though the animal was a difficult thing to place and account for.

After the doctors and nurses had left, I whispered an awe-struck question:

“Good God, Manton, but what was it? Those scars — was it like that?”

And I was too dazed to exult when he whispered back a thing I had half expected —

“No — it wasn’t that way at all. It was everywhere — a gelatin — a slime yet it had shapes, a thousand shapes of horror beyond all memory.

There were eyes — and a blemish.
It was the pit — the maelstrom — the
ultimate abomination. Carter, it was
the unnamable!”

The FESTIVAL.

3,600-WORD SHORT STORY;

1923.

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This is one of the most remarkable stories in Lovecraft’s oeuvre, not for the tale it tells but for the creamy, melancholic style in which it’s written. It is, as S.T. Joshi has noted, “a virtual 3,000-word prose-poem.”

*“The Festival” was written during the same fertile period of September and October 1923, probably but not certainly after “The Rats in the Walls.” It was published in the January 1925 issue of *Weird Tales*.*

Efficiunt Dæmones, ut quae non sunt, sic tamen quasi sint, conspicienda hominibus exhibeant. (Devils so work that things which are not appear to men as if they were real.)

— LACTANTIUS

I was far from home, and the spell of the eastern sea was upon me. In the twilight I heard it pounding on the rocks, and I knew it lay just over the hill where the twisting willows writhed

against the clearing sky and the first stars of evening. And because my fathers had called me to the old town beyond, I pushed on through the shallow, new-fallen snow along the road that soared lonely up to where Aldebaran twinkled among the trees, on toward the very ancient town I had never seen but often dreamed of.

It was the Yuletide, that men call Christmas though they know in their hearts it is older than Bethlehem and Babylon, older than Memphis and mankind. It was the Yuletide, and I had come at last to the ancient sea town where my people had dwelt and kept festival in the elder time when festival was forbidden; where also they had commanded their sons to keep festival once every century, that the memory of primal secrets might not be forgotten. Mine were an old people, and were old even when this land was settled three hundred years before. And they were strange, because they had come as dark furtive folk from opiate southern gardens of orchids, and spoken another tongue before they learnt the tongue of the blue-eyed fishers. And now they were scattered, and shared only the rituals of mysteries that none living could understand. I was the only one who came back that night to the old fishing town as legend bade, for only the poor and the lonely remember.

Then beyond the hill's crest I saw Kingsport outspread frostily in the gloaming; snowy Kingsport with

its ancient vanes and steeples, ridge-poles and chimney-pots, wharves and small bridges, willow-trees and graveyards; endless labyrinths of steep, narrow, crooked streets, and dizzy church-crowned central peak that time durst not touch; ceaseless mazes of colonial houses piled and scattered at all angles and levels like a child's disordered blocks; antiquity hovering on grey wings over winter-whitened gables and gambrel roofs; fanlights and small-paned windows one by one gleaming out in the cold dusk to join Orion and the archaic stars. And against the rotting wharves the sea pounded; the secretive, immemorial sea out of which the people had come in the elder time.

Beside the road at its crest a still higher summit rose, bleak and wind-swept, and I saw that it was a burying-ground where black gravestones stuck ghoulishly through the snow like the decayed fingernails of a gigantic corpse. The printless road was very lonely, and sometimes I thought I heard a distant horrible creaking as of a gibbet in the wind. They had hanged four kinsmen of mine for witchcraft in 1692, but I did not know just where.

As the road wound down the seaward slope I listened for the merry sounds of a village at evening, but did not hear them. Then I thought of the season, and felt that these old Puritan folk might well have Christmas customs strange to me, and full of silent hearthside

prayer. So after that I did not listen for merriment or look for wayfarers, but kept on down past the hushed lighted farmhouses and shadowy stone walls to where the signs of ancient shops and sea taverns creaked in the salt breeze, and the grotesque knockers of pillared doorways glistened along deserted unpaved lanes in the light of little, curtained windows.

I had seen maps of the town, and knew where to find the home of my people. It was told that I should be known and welcomed, for village legend lives long; so I hastened through Back Street to Circle Court, and across the fresh snow on the one full flagstone pavement in the town, to where Green Lane leads off behind the Market House. The old maps still held good, and I had no trouble; though at Arkham they must have lied when they said the trolleys ran to this place, since I saw not a wire overhead. Snow would have hid the rails in any case. I was glad I had chosen to walk, for the white village had seemed very beautiful from the hill; and now I was eager to knock at the door of my people, the seventh house on the left in Green Lane, with an ancient peaked roof and jutting second storey, all built before 1650.

There were lights inside the house when I came upon it, and I saw from the diamond window-panes that it must have been kept very close to its antique state. The upper part overhung the narrow

grass-grown street and nearly met the over-hanging part of the house opposite, so that I was almost in a tunnel, with the low stone doorstep wholly free from snow. There was no sidewalk, but many houses had high doors reached by double flights of steps with iron railings. It was an odd scene, and because I was strange to New England I had never known its like before. Though it pleased me, I would have relished it better if there had been footprints in the snow, and people in the streets, and a few windows without drawn curtains.

When I sounded the archaic iron knocker I was half afraid. Some fear had been gathering in me, perhaps because of the strangeness of my heritage, and the bleakness of the evening, and the queerness of the silence in that aged town of curious customs. And when my knock was answered I was fully afraid, because I had not heard any footsteps before the door creaked open. But I was not afraid long, for the gowned, slippered old man in the doorway had a bland face that reassured me; and though he made signs that he was dumb, he wrote a quaint and ancient welcome with the stylus and wax tablet he carried.

He beckoned me into a low, candle-lit room with massive exposed rafters and dark, stiff, sparse furniture of the seventeenth century. The past was vivid there, for not an attribute was missing. There was a cavernous fireplace and a

spinning-wheel at which a bent old woman in loose wrapper and deep poke-bonnet sat back toward me, silently spinning despite the festive season. An indefinite dampness seemed upon the place, and I marvelled that no fire should be blazing. The high-backed settle faced the row of curtained windows at the left, and seemed to be occupied, though I was not sure. I did not like everything about what I saw, and felt again the fear I had had. This fear grew stronger from what had before lessened it, for the more I looked at the old man's bland face the more its very blandness terrified me. The eyes never moved, and the skin was too much like wax. Finally I was sure it was not a face at all, but a fiendishly cunning mask. But the flabby hands, curiously gloved, wrote genially on the tablet and told me I must wait a while before I could be led to the place of the festival.

Pointing to a chair, table, and pile of books, the old man now left the room; and when I sat down to read I saw that the books were hoary and mouldy, and that they included old Morryster's wild *Marvels of Science*, the terrible *Saducismus Triumphatus* of Joseph Glanvil, published in 1681, the shocking *Dæmonolatreja* of Remigius, printed in 1595 at Lyons, and worst of all, the unmentionable *Necronomicon* of the mad Arab Abdul Alhazred, in Olaus Wormius' forbidden Latin translation; a book which I had never seen, but of which I had heard

monstrous things whispered. No one spoke to me, but I could hear the creaking of signs in the wind outside, and the whirl of the wheel as the bonneted old woman continued her silent spinning, spinning. I thought the room and the books and the people very morbid and disquieting, but because an old tradition of my fathers had summoned me to strange feasting, I resolved to expect queer things. So I tried to read, and soon became tremblingly absorbed by something I found in that accursed *Necronomicon*; a thought and a legend too hideous for sanity or consciousness, but I disliked it when I fancied I heard the closing of one of the windows that the settle faced, as if it had been stealthily opened. It had seemed to follow a whirring that was not of the old woman's spinning-wheel. This was not much, though, for the old woman was spinning very hard, and the aged clock had been striking. After that I lost the feeling that there were persons on the settle, and was reading intently and shudderingly when the old man came back booted and dressed in a loose antique costume, and sat down on that very bench, so that I could not see him. It was certainly nervous waiting, and the blasphemous book in my hands made it doubly so. When eleven struck, however, the old man stood up, glided to a massive carved chest in a corner, and got two hooded cloaks; one of which he donned, and the other of which he draped round

the old woman, who was ceasing her monotonous spinning. Then they both started for the outer door; the woman lamely creeping, and the old man, after picking up the very book I had been reading, beckoning me as he drew his hood over that unmoving face or mask.

We went out into the moonless and tortuous network of that incredibly ancient town; went out as the lights in the curtained windows disappeared one by one, and the Dog Star leered at the throng of cowed, cloaked figures that poured silently from every doorway and formed monstrous processions up this street and that, past the creaking signs and antediluvian gables, the thatched roofs and diamond-paned windows; threading precipitous lanes where decaying houses overlapped and crumbled together; gliding across open courts and churchyards where the bobbing lanterns made eldritch drunken constellations.

Amid these hushed throngs I followed my voiceless guides; jostled by elbows that seemed preternaturally soft, and pressed by chests and stomachs that seemed abnormally pulpy; but seeing never a face and hearing never a word. Up, up, up, the eerie columns slithered, and I saw that all the travellers were converging as they flowed near a sort of focus of crazy alleys at the top of a high hill in the centre of the town, where perched a great white church. I had seen it from the road's crest when I looked at Kingsport in the new dusk,

and it had made me shiver because Aldebaran had seemed to balance itself a moment on the ghostly spire.

There was an open space around the church; partly a churchyard with spectral shafts, and partly a half-paved square swept nearly bare of snow by the wind, and lined with unwholesomely archaic houses having peaked roofs and overhanging gables. Death-fires danced over the tombs, revealing gruesome vistas, though queerly failing to cast any shadows. Past the churchyard, where there were no houses, I could see over the hill's summit and watch the glimmer of stars on the harbour, though the town was invisible in the dark. Only once in a while a lantern bobbed horribly through serpentine alleys on its way to overtake the throng that was now slipping speechlessly into the church. I waited till the crowd had oozed into the black doorway, and till all the stragglers had followed. The old man was pulling at my sleeve, but I was determined to be the last. Crossing the threshold into the swarming temple of unknown darkness, I turned once to look at the outside world as the churchyard phosphorescence cast a sickly glow on the hilltop pavement. And as I did so I shuddered. For though the wind had not left much snow, a few patches did remain on the path near the door; and in that fleeting backward look it seemed to my troubled eyes that they bore no mark of passing feet, not even mine.

The church was scarce lighted by all the lanthorns that had entered it, for most of the throng had already vanished. They had streamed up the aisle between the high pews to the trap-door of the vaults which yawned loathsomely open just before the pulpit, and were now squirming noiselessly in. I followed dumbly down the foot-worn steps and into the dark, suffocating crypt. The tail of that sinuous line of night-marchers seemed very horrible, and as I saw them wriggling into a venerable tomb they seemed more horrible still. Then I noticed that the tomb's floor had an aperture down which the throng was sliding, and in a moment we were all descending an ominous staircase of rough-hewn stone; a narrow spiral staircase damp and peculiarly odorous, that wound endlessly down into the bowels of the hill past monotonous walls of dripping stone blocks and crumbling mortar. It was a silent, shocking descent, and I observed after a horrible interval that the walls and steps were changing in nature, as if chiseled out of the solid rock. What mainly troubled me was that the myriad footfalls made no sound and set up no echoes.

After more æons of descent I saw some side passages or burrows leading from unknown recesses of blackness to this shaft of nighted mystery. Soon they became excessively numerous, like impious

catacombs of nameless menace; and their pungent odour of decay grew quite unbearable. I knew we must have passed down through the mountain and beneath the earth of Kingsport itself, and I shivered that a town should be so aged and maggoty with subterranean evil.

Then I saw the lurid shimmering of pale light, and heard the insidious lapping of sunless waters. Again I shivered, for I did not like the things that the night had brought, and wished bitterly that no forefather had summoned me to this primal rite. As the steps and the passage grew broader, I heard another sound, the thin, whining mockery of a feeble flute; and suddenly there spread out before me the boundless vista of an inner world — a vast fungous shore litten by a belching column of sick greenish flame and washed by a wide oily river that flowed from abysses frightful and unsuspected to join the blackest gulfs of immemorial ocean.

Fainting and gasping, I looked at that unhallowed Erebus of titan toadstools, leprous fire and slimy water, and saw the cloaked throngs forming a semicircle around the blazing pillar. It was the Yule-rite, older than man and fated to survive him; the primal rite of the solstice and of spring's promise beyond the snows; the rite of fire and evergreen, light and music.

And in the Stygian grotto I saw them do the rite, and adore the sick pillar of flame, and throw into the

water handfuls gouged out of the viscous vegetation which glittered green in the chlorotic glare. I saw this, and I saw something amorphously squatted far away from the light, piping noisomely on a flute; and as the thing piped I thought I heard noxious muffled flutterings in the foetid darkness where I could not see. But what frightened me most was that flaming column; spouting volcanically from depths profound and inconceivable, casting no shadows as healthy flame should, and coating the nitrous stone with a nasty, venomous verdigris. For in all that seething combustion no warmth lay, but only the clamminess of death and corruption.

The man who had brought me now squirmed to a point directly beside the hideous flame, and made stiff ceremonial motions to the semi-circle he faced. At certain stages of the ritual they did groveling obeisance, especially when he held above his head that abhorrent *Necronomicon* he had taken with him; and I shared all the obeisances because I had been summoned to this festival by the writings of my forefathers. Then the old man made a signal to the half-seen flute-player in the darkness, which player thereupon changed its feeble drone to a scarce louder drone in another key; precipitating as it did so a horror unthinkable and unexpected. At this horror I sank nearly to the lichened earth, transfixed with a dread not of this or any world, but only of the

mad spaces between the stars.

Out of the unimaginable blackness beyond the gangrenous glare of that cold flame, out of the tartarean leagues through which that oily river rolled uncanny, unheard, and unsuspected, there flopped rhythmically a horde of tame, trained, hybrid winged things that no sound eye could ever wholly grasp, or sound brain ever wholly remember. They were not altogether crows, nor moles, nor buzzards, nor ants, nor vampire bats, nor decomposed human beings; but something I cannot and must not recall. They flopped limply along, half with their webbed feet and half with their membranous wings; and as they reached the throng of celebrants the cowed figures seized and mounted them, and rode off one by one along the reaches of that unlighted river, into pits and galleries of panic where poison springs feed frightful and undiscoverable cataracts.

The old spinning woman had gone with the throng, and the old man remained only because I had refused when he motioned me to seize an animal and ride like the rest. I saw when I staggered to my feet that the amorphous flute-player had rolled out of sight, but that two of the beasts were patiently standing by. As I hung back, the old man produced his stylus and tablet and wrote that he was the true deputy of my fathers who had founded the Yule worship in this ancient place; that it had been decreed I should

come back, and that the most secret mysteries were yet to be performed. He wrote this in a very ancient hand, and when I still hesitated he pulled from his loose robe a seal ring and a watch, both with my family arms, to prove that he was what he said. But it was a hideous proof, because I knew from old papers that that watch had been buried with my great-great-great-great-grandfather in 1698.

Presently the old man drew back his hood and pointed to the family resemblance in his face, but I only shuddered, because I was sure that the face was merely a devilish waxen mask. The flopping animals were now scratching restlessly at the lichens, and I saw that the old man was nearly as restless himself. When one of the things began to waddle and edge away, he turned quickly to stop it; so that the suddenness of his motion dislodged the waxen mask from what should have been his head. And then, because that nightmare's position barred me from the stone staircase down which we had come, I flung myself into the oily underground river that bubbled somewhere to the caves of the sea; flung myself into that putrescent juice of earth's inner horrors before the madness of my screams could bring down upon me all the charnel legions these pest-gulfs might conceal.

At the hospital they told me I had been found half-frozen in Kingsport Harbour at dawn, clinging to the drifting spar that accident sent to save me. They told me I had taken the wrong fork of the hill road the night before, and fallen over the cliffs at Orange Point; a thing they deduced from prints found in the snow. There was nothing I could say, because everything was wrong. Everything was wrong, with the broad windows showing a sea of roofs in which only about one in five was ancient, and the sound of trolleys and motors in the streets below. They insisted that this was Kingsport, and I could not deny it. When I went delirious at hearing that the hospital stood near the old churchyard on Central Hill, they sent me to St. Mary's Hospital in Arkham, where I could have better care. I liked it there, for the doctors were broad-minded, and even lent me their influence in obtaining the carefully sheltered copy of Alhazred's objectionable *Necronomicon* from the library of Miskatonic University. They said something about a "psychosis" and agreed I had better get any harassing obsessions off my mind.

So I read that hideous chapter, and shuddered doubly because it was indeed not new to me. I had seen it before, let footprints tell what they might; and where it was I had seen it were best forgotten. There was no one — in waking hours — who could

remind me of it; but my dreams are filled with terror, because of phrases I dare not quote. I dare quote only one paragraph, put into such English as I can make from the awkward Low Latin.

"The nethermost caverns," wrote the mad Arab, "are not for the fathoming of eyes that see; for their marvels are strange and terrific. Cursed the ground where dead thoughts live new and oddly bodied, and evil the mind that is held by no head. Wisely did Ibn Schacabao say, that happy is the tomb where no wizard hath lain, and happy the town at night whose wizards are all ashes. For it is of old rumour that the soul of the devil-bought hastes not from his charnel clay, but farts and instructs the very worm that gnaws; till out of corruption horrid life springs, and the dull scavengers of earth wax crafty to vex it and swell monstrous to plague it. Great holes secretly are digged where earth's pores ought to suffice, and things have learnt to walk that ought to crawl."

1924:

FAMILY MAN.

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Nineteen-twenty-four was something of a high point in H.P. Lovecraft's life. But, looking back on the year from its end, the poor fellow may have wondered if all the great things that had filled the first half of the year were some kind of cynical set-up for the bitter disappointments to follow.

Within the first month or two of 1924, Lovecraft and Sonia Haft Greene became engaged to marry. They followed through on their plans almost immediately, tying the knot on March 3; but there wasn't

much time for a honeymoon, because the manuscript for a ghostwriting job was due at *Weird Tales*, and Lovecraft was scrambling to get it ready. It was a story titled "Under the Pyramids," by Harry Houdini — whom Lovecraft had met and struck up a friendship with early that year.

Meanwhile, Sonia had taken some of Lovecraft's work samples to the offices of a friend, Gertrude Tucker, who published a general-interest magazine called *The Reading Lamp*, at which he hoped to get a regular job as a reviewer. Tucker was

enthusiastic, and proposed also that Lovecraft should write a nonfiction book covering witchcraft and haunted houses in New England, which she would represent to publishers as his agent. Things were looking very positive.

Lovecraft clearly enjoyed married life, at least at first. Sonia, concerned about his gaunt frame, embarked upon a campaign to fatten him up a bit, and by the end of the year had him up from 140 to 190 pounds.

But things were already starting to go wrong. In May, editor Edwin Baird left *Weird Tales*; the publisher, J.C. Henneberger, was left scrambling to keep the magazine going, and looking for a new editor. So he reached out to Lovecraft, suggesting that he might take over as editor of *Weird Tales*. Lovecraft responded with his customary diffidence, perhaps expecting the publisher to press the case a little; but Henneberger wasn't used to dealing with Lovecraft, and apparently assumed the cool response was a hint that the writer was not interested. (On the other hand, it's entirely possible and actually rather likely that he really was not interested; *Weird Tales* was known to be in a shaky financial condition, and was based in Chicago, a city for which the inveterate antiquarian certainly felt no enthusiasm.)

In any case, the magazine's creditors shortly thereafter took over operations and placed Farnsworth Wright in the editorship. Lovecraft

would have a less cordial relationship with Wright than he'd had with his predecessor.

Ex-publisher Henneberger then announced plans to launch a new magazine, *Ghost Stories*, and hired Lovecraft at \$40 a week as editor. For two months, Lovecraft was left hanging, engaged but unpaid, while the publisher sought financial backing to launch his title. Finally, in November, he admitted defeat. Lovecraft's job — a dream job for a man like him — had been a cruel tease, and he was paid off with a merchandise credit at a bookstore which he tried, unsuccessfully, to redeem for cash.

By this time, Lovecraft's other iron in the fire had gone cold as well. For reasons unknown, Gertrude Tucker had decided not to hire him as a reviewer for *The Reading Lamp*, and for good measure had left him high and dry on the nonfiction book project, which he'd put considerable time and effort into.

This wouldn't have been a big problem if not for the fact that Sonia, apparently in an effort to find a line of work that required less travel and let her be home with her new husband more, had quit her \$10,000-a-year job and opened a hat store. This move turned out to be a disaster. By the end of the year, the new hat store had failed, probably because the capital she'd anticipated using to cover the business's first one or two money-losing years was lost in a bank failure.

So starting in July, Lovecraft canvassed the city looking for literary work. But his combination of lack of employment experience and diffident, self-deprecating style kept him relentlessly unemployed, fully dependent on the meager earnings from his ghostwriting business and from his wife.

Toward the end of the year, he seemed to have all but given up on the possibility of finding a position, and was spending less and less of his time pursuing work and more and more of his time loafing around in various cafeterias and automats around New York with the fellow writers he knew. They formed a sort of informal literary circle, calling themselves the Kalem Club (because their last names all started with K, L, or M — George Willard Kirk, Reinhart Kleiner, and Herman Charles Koenig; Arthur Leeds, Frank Belknap Long, H.P. Lovecraft, and Samuel Loveman; and Henry Everett McNeil and James Ferdinand Morton Jr.). Lovecraft took to referring to them as "the gang" and spending most of his waking hours with them. Increasingly, Sonia found herself competing with the Kalem Club for Lovecraft's time and attention, even as she struggled to support him financially.

The pressure on Sonia was tremendous, and in October she checked into a hospital with what turned out to be psychosomatic symptoms of extreme stress — essentially, a panic attack.

After leaving the hospital, with no other prospects at hand, Sonia accepted a job offer at a department store in Cincinnati. On the last day of 1924, she left for her new job in that city, leaving Lovecraft behind in New York to continue his job search.

There was no reason for Lovecraft to think 1925 would be any kinder to him than 1924 had been, but presumably, on that lonely first New Year's Eve of his married life, he hoped it would be.

It wouldn't.

The SHUNNED HOUSE.

10,800-WORD NOVELETTE

1924.

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With all the drama and upheaval, it's not surprising that Lovecraft produced only one story in 1924 — one written while Sonia was in the hospital recovering from her nervous breakdown. This was “The Shunned House,” a tale pulled from local Providence legend and augmented in strategic and subtle ways to maximize its impact.

The most interesting thing about “The Shunned House” is Lovecraft's dexterous mixing of real history and actual legendry with made-up bits, to generate an unusual horror story — one that feels as if it just might be true. This technique of mixing fact with

fiction in artful ways would become a very important tool in Lovecraft's fiction kit for the rest of his life, and would lead to the the literary accomplishment he's perhaps best known for — the creation of the shadowy hinted-at shared pseudo-mythology that's come to be known as the Cthulhu Mythos, used by several different writers to give all their stories greater verisimilitude.

“The Shunned House” was written on Oct. 19, 1924, the same day Sonia Haft Greene was taken ill and had to be taken to the hospital. Lovecraft showed it to his fellow Kalem Club

members, who were gratifyingly enthusiastic about it.

"The Shunned House" was the first Lovecraft title to be published as a book — although its publication would not be complete until after his death. In 1927, W. Paul Cook proposed publishing it as a chapbook. In 1928 a short run was published under his Recluse Press imprint, but Cook was unable to finance having the pages bound. Eventually 150 of them were acquired by Arkham House; of these, 50 were sold unbound, and the remaining 100 were bound and sold as an Arkham House title. Today they are the rarest Arkham House publication; the genuine articles fetch \$14,000 or more, and potential buyers have to keep a sharp eye out for counterfeits.

I.

From even the greatest of horrors irony is seldom absent. Sometimes it enters directly into the composition of the events, while sometimes it relates only to their fortuitous position among persons and places. The latter sort is splendidly exemplified by a case in the ancient city of Providence, where in the late forties Edgar Allan Poe used to sojourn often during his unsuccessful wooing of the gifted poetess, Mrs. Whitman. Poe generally stopped at the Mansion House in Benefit Street — the renamed Golden Ball

Inn whose roof has sheltered Washington, Jefferson, and Lafayette — and his favourite walk led northward along the same street to Mrs. Whitman's home and the neighbouring hillside churchyard of St. John's, whose hidden expanse of Eighteenth Century gravestones had for him a peculiar fascination.

Now the irony is this. In this walk, so many times repeated, the world's greatest master of the terrible and the bizarre was obliged to pass a particular house on the eastern side of the street; a dingy, antiquated structure perched on the abruptly rising side hill, with a great unkempt yard dating from a time when the region was partly open country. It does not appear that he ever wrote or spoke of it, nor is there any evidence that he even noticed it. And yet that house, to the two persons in possession of certain information, equals or outranks in horror the wildest fantasy of the genius who so often passed it unknowingly, and stands starkly leering as a symbol of all that is unutterably hideous.

The house was — and for that matter still is — of a kind to attract the attention of the curious. Originally a farm or semifarm building, it followed the average New England colonial lines of the middle Eighteenth Century — the prosperous peaked-roof sort, with two stories and dormerless attic, and with the Georgian doorway and interior panelling dictated by the progress of

taste at that time. It faced south, with one gable end buried to the lower windows in the eastward rising hill, and the other exposed to the foundations toward the street. Its construction, over a century and a half ago, had followed the grading and straightening of the road in that especial vicinity; for Benefit Street — at first called Back Street — was laid out as a lane winding amongst the graveyards of the first settlers, and straightened only when the removal of the bodies to the North Burial Ground made it decently possible to cut through the old family plots.

At the start, the western wall had lain some twenty feet up a precipitous lawn from the roadway; but a widening of the street at about the time of the Revolution sheared off most of the intervening space, exposing the foundations so that a brick basement wall had to be made, giving the deep cellar a street frontage with door and one window above ground, close to the new line of public travel. When the sidewalk was laid out a century ago the last of the intervening space was removed; and Poe in his walks must have seen only a sheer ascent of dull gray brick flush with the sidewalk and surmounted at a height of ten feet by the antique shingled bulk of the house proper.

The farm-like ground extended back very deeply up the hill, almost to Wheaton Street. The space south of the house, abutting on Benefit Street, was of course greatly above

the existing sidewalk level, forming a terrace bounded by a high bank wall of damp, mossy stone pierced by a steep flight of narrow steps which led inward between canyon-like surfaces to the upper region of mangy lawn, rheumy brick walks, and neglected gardens whose dismantled cement urns, rusted kettles fallen from tripods of knotty sticks, and similar paraphernalia set off the weather-beaten front door with its broken fanlight, rotting Ionic pilasters, and wormy triangular pediment.

What I heard in my youth about the shunned house was merely that people died there in alarmingly great numbers. That, I was told, was why the original owners had moved out some twenty years after building the place. It was plainly unhealthy, perhaps because of the dampness and fungous growths in the cellar, the general sickish smell, the drafts of the hallways, or the quality of the well and pump water. These things were bad enough, and these were all that gained belief among the persons whom I knew. Only the notebooks of my antiquarian uncle, Doctor Elihu Whipple, revealed to me at length the darker, vaguer surmises which formed an undercurrent of folklore among old-time servants and humble folk; surmises which never travelled far, and which were largely forgotten when Providence grew to

be a metropolis with a shifting modern population.

The general fact is, that the house was never regarded by the solid part of the community as in any real sense "haunted." There were no widespread tales of rattling chains, cold currents of air, extinguished lights, or faces at the window. Extremists sometimes said the house was "unlucky," but that is as far as even they went. What was really beyond dispute is that a frightful proportion of persons died there; or more accurately, had died there, since after some peculiar happenings over sixty years ago the building had become deserted through the sheer impossibility of renting it. These persons were not all cut off suddenly by any one cause; rather did it seem that their vitality was insidiously sapped, so that each one died the sooner from whatever tendency to weakness he may have naturally had. And those who did not die displayed in varying degree a type of anemia or consumption, and sometimes a decline of the mental faculties, which spoke ill for the salubrity of the building. Neighboring houses, it must be added, seemed entirely free from the noxious quality.

This much I knew before my insistent questioning led my uncle to show me the notes which finally embarked us both on our hideous investigation. In my childhood the shunned house was vacant, with barren, gnarled and terrible old trees, long, queerly pale grass and

nightmarishly misshapen weeds in the high terraced yard where birds never lingered. We boys used to overrun the place, and I can still recall my youthful terror not only at the morbid strangeness of this sinister vegetation, but at the eldritch atmosphere and odor of the dilapidated house, whose unlocked front door was often entered in quest of shudders. The small-paned windows were largely broken, and a nameless air of desolation hung round the precarious panelling, shaky interior shutters, peeling wall-paper, falling plaster, rickety staircases, and such fragments of battered furniture as still remained. The dust and cobwebs added their touch of the fearful; and brave indeed was the boy who would voluntarily ascend the ladder to the attic, a vast raftered length lighted only by small blinking windows in the gable ends, and filled with a massed wreckage of chests, chairs, and spinning-wheels which infinite years of deposit had shrouded and festooned into monstrous and hellish shapes.

But after all, the attic was not the most terrible part of the house. It was the dank, humid cellar which somehow exerted the strongest repulsion on us, even though it was wholly above ground on the street side, with only a thin door and window-pierced brick wall to separate it from the busy sidewalk. We scarcely knew whether to haunt it in spectral fascination, or to shun it for the sake of our souls and our sanity. For one thing, the bad odor of the

house was strongest there; and for another thing, we did not like the white fungous growths which occasionally sprang up in rainy summer weather from the hard earth floor. Those fungi, grotesquely like the vegetation in the yard outside, were truly horrible in their outlines; detestable parodies of toadstools and Indian-pipes, whose like we had never seen in any other situation. They rotted quickly, and at one stage became slightly phosphorescent; so that nocturnal passers-by sometimes spoke of witch-fires glowing behind the broken panes of the fœtor-spreading windows.

We never — even in our wildest Halloween moods — visited this cellar by night, but in some of our daytime visits could detect the phosphorescence, especially when the day was dark and wet. There was also a subtler thing we often thought we detected — a very strange thing which was, however, merely suggestive at most. I refer to a sort of cloudy whitish pattern on the dirt floor — a vague, shifting deposit of mold or niter which we sometimes thought we could trace amidst the sparse fungous growths near the huge fireplace of the basement kitchen. Once in a while it struck us that this patch bore an uncanny resemblance to a doubled-up human figure, though generally no such kinship existed, and often there was no whitish deposit whatever.

On a certain rainy afternoon when this illusion seemed

phenomenally strong, and when, in addition, I had fancied I glimpsed a kind of thin, yellowish, shimmering exhalation rising from the nitrous pattern toward the yawning fireplace, I spoke to my uncle about the matter. He smiled at this odd conceit, but it seemed that his smile was tinged with reminiscence. Later I heard that a similar notion entered into some of the wild ancient tales of the common folk — a notion likewise alluding to ghoulish, wolfish shapes taken by smoke from the great chimney, and queer contours assumed by certain of the sinuous tree-roots that thrust their way into the cellar through the loose foundation-stones.

II.

Not till my adult years did my uncle set before me the notes and data which he had collected concerning the shunned house. Doctor Whipple was a sane, conservative physician of the old school, and for all his interest in the place was not eager to encourage young thoughts toward the abnormal. His own view, postulating simply a building and location of markedly unsanitary qualities, had nothing to do with abnormality; but he realized that the very picturesqueness which aroused his own interest would in a boy's fanciful mind take on all manner of gruesome imaginative associations.

The doctor was a bachelor; a white-haired, clean-shaven, old-fashioned gentleman, and a local historian of note, who had often broken a lance with such controversial guardians of tradition as Sidney S. Rider and Thomas W. Bicknell. He lived with one man-servant in a Georgian homestead with knocker and iron-railed steps, balanced eerily on the steep ascent of North Court Street beside the ancient brick court and colony house where his grandfather — a cousin of that celebrated privateersman, Captain Whipple, who burnt His Majesty's armed schooner *Gaspee* in 1772 — had voted in the legislature on May 4, 1776, for the independence of the Rhode Island Colony. Around him in the damp, low-ceiled library with the musty white panelling, heavy carved overmantel and small-paned, vine-shaded windows, were the relics and records of his ancient family, among which were many dubious allusions to the shunned house in Benefit Street. That pest spot lies not far distant — for Benefit runs edgewise just above the court house along the precipitous hill up which the first settlement climbed.

When, in the end, my insistent pestering and maturing years evoked from my uncle the hoarded lore I sought, there lay before me a strange enough chronicle. Long-winded, statistical, and drearily genealogical as some of the matter was, there ran through it a continuous thread of brooding, tenacious horror and

preternatural malevolence which impressed me even more than it had impressed the good doctor. Separate events fitted together uncannily, and seemingly irrelevant details held mines of hideous possibilities. A new and burning curiosity grew in me, compared to which my boyish curiosity was feeble and inchoate.

The first revelation led to an exhaustive research, and finally to that shuddering quest which proved so disastrous to myself and mine. For at the last my uncle insisted on joining the search I had commenced, and after a certain night in that house he did not come away with me. I am lonely without that gentle soul whose long years were filled only with honour, virtue, good taste, benevolence, and learning. I have reared a marble urn to his memory in St. John's churchyard — the place that Poe loved — the hidden grove of giant willows on the hill, where tombs and headstones huddle quietly between the hoary bulk of the church and the houses and bank walls of Benefit Street.

The history of the house, opening amidst a maze of dates, revealed no trace of the sinister either about its construction or about the prosperous and honourable family who built it. Yet from the first a taint of calamity, soon increased to boding significance, was apparent. My uncle's carefully compiled record began with the building of the structure in 1763, and followed the theme with an unusual amount of detail.

The shunned house, it seems, was first inhabited by William Harris and his wife Rhoby Dexter, with their children, Elkanah, born in 1755; Abigail, born in 1757; William, Jr., born in 1759; and Ruth, born in 1761. Harris was a substantial merchant and seaman in the West India trade, connected with the firm of Obadiah Brown and his nephews. After Brown's death in 1761, the new firm of Nicholas Brown & Company made him master of the brig *Prudence*, Providence-built, of 120 tons, thus enabling him to erect the new homestead he had desired ever since his marriage.

The site he had chosen — a recently straightened part of the new and fashionable Back Street, which ran along the side of the hill above crowded Cheapside — was all that could be wished, and the building did justice to the location. It was the best that moderate means could afford, and Harris hastened to move in before the birth of a fifth child which the family expected. That child, a boy, came in December; but was stillborn. Nor was any child to be born alive in that house for a century and a half.

The next April, sickness occurred among the children, and Abigail and Ruth died before the month was over. Doctor Job Ives diagnosed the trouble as some infantile fever, though others declared it was more of a mere wasting-away or decline. It seemed, in any event, to be contagious; for Hannah Bowen, one of

the two servants, died of it in the following June. Eli Lideason, the other servant, constantly complained of weakness; and would have returned to his father's farm in Rehoboth but for a sudden attachment for Mehitabel Pierce, who was hired to succeed Hannah. He died the next year — a sad year indeed, since it marked the death of William Harris himself, enfeebled as he was by the climate of Martinique, where his occupation had kept him for considerable periods during the preceding decade.

The widowed Rhoby Harris never recovered from the shock of her husband's death, and the passing of her first-born Elkanah two years later was the final blow to her reason. In 1768 she fell victim to a mild form of insanity, and was thereafter confined to the upper part of the house; her elder maiden sister, Mercy Dexter, having moved in to take charge of the family. Mercy was a plain, raw-boned woman of great strength; but her health visibly declined from the time of her advent. She was greatly devoted to her unfortunate sister, and had an especial affection for her only surviving nephew, William, who from a sturdy infant had become a sickly, spindling lad. In this year the servant Mehitabel died, and the other servant, Preserved Smith, left without coherent explanation — or at least, with only some wild tales and a complaint that he disliked the smell of the place. For a time Mercy could secure no more

help, since the seven deaths and case of madness, all occurring within five years' space, had begun to set in motion the body of fireside rumor which later became so bizarre. Ultimately, however, she obtained new servants from out of town; Ann White, a morose woman from that part of North Kingstown now set off as the township of Exeter, and a capable Boston man named Zenas Low.

It was Ann White who first gave definite shape to the sinister idle talk. Mercy should have known better than to hire anyone from the Nooseneck Hill country, for that remote bit of backwoods was then, as now, a seat of the most uncomfortable superstitions. As lately as 1892 an Exeter community exhumed a dead body and ceremoniously burnt its heart in order to prevent certain alleged visitations injurious to the public health and peace, and one may imagine the point of view of the same section in 1768. Ann's tongue was perniciously active, and within a few months Mercy discharged her, filling her place with a faithful and amiable Amazon from Newport, Maria Robbins.

Meanwhile poor Rhoby Harris, in her madness, gave voice to dreams and imaginings of the most hideous sort. At times her screams became insupportable, and for long periods she would utter shrieking horrors which necessitated her son's

temporary residence with his cousin, Peleg Harris, in Presbyterian Lane near the new college building. The boy would seem to improve after these visits, and had Mercy been as wise as she was well-meaning, she would have let him live permanently with Peleg. Just what Mrs. Harris cried out in her fits of violence, tradition hesitates to say; or rather, presents such extravagant accounts that they nullify themselves through sheer absurdity. Certainly it sounds absurd to hear that a woman educated only in the rudiments of French often shouted for hours in a coarse and idiomatic form of that language, or that the same person, alone and guarded, complained wildly of a staring thing which bit and chewed at her. In 1772 the servant Zenas died, and when Mrs. Harris heard of it she laughed with a shocking delight utterly foreign to her. The next year she herself died, and was laid to rest in the North Burial Ground beside her husband.

Upon the outbreak of trouble with Great Britain in 1775, William Harris, despite his scant sixteen years and feeble constitution, managed to enlist in the Army of Observation under General Greene; and from that time on enjoyed a steady rise in health and prestige. In 1780, as a captain in the Rhode Island forces in New Jersey under Colonel Angell, he met and married Phebe Hetfield of Elizabethtown, whom he brought to Providence

upon his honourable discharge in the following year.

The young soldier's return was not a thing of unmitigated happiness. The house, it is true, was still in good condition; and the street had been widened and changed in name from Back Street to Benefit Street. But Mercy Dexter's once robust frame had undergone a sad and curious decay, so that she was now a stooped and pathetic figure with hollow voice and disconcerting pallor—qualities shared to a singular degree by the one remaining servant Maria. In the autumn of 1782 Phebe Harris gave birth to a still-born daughter, and on the fifteenth of the next May Mercy Dexter took leave of a useful, austere, and virtuous life.

William Harris, at last thoroughly convinced of the radically unhealthful nature of his abode, now took steps toward quitting it and closing it for ever. Securing temporary quarters for himself and his wife at the newly opened Golden Ball Inn, he arranged for the building of a new and finer house in Westminster Street, in the growing part of the town across the Great Bridge. There, in 1785, his son Dutee was born; and there the family dwelt till the encroachments of commerce drove them back across the river and over the hill to Angell Street, in the newer East Side residence district, where the late Archer Harris built his sumptuous but hideous French-roofed mansion in 1876. William and Phebe both succumbed to the

yellow fever epidemic of 1797, but Dutee was brought up by his cousin Rathbone Harris, Peleg's son.

Rathbone was a practical man, and rented the Benefit Street house despite William's wish to keep it vacant. He considered it an obligation to his ward to make the most of all the boy's property, nor did he concern himself with the deaths and illnesses which caused so many changes of tenants, or the steadily growing aversion with which the house was generally regarded. It is likely that he felt only vexation when, in 1804, the town council ordered him to fumigate the place with sulfur, tar, and gum camphor on account of the much-discussed deaths of four persons, presumably caused by the then diminishing fever epidemic. They said the place had a febrile smell.

Dutee himself thought little of the house, for he grew up to be a privateersman, and served with distinction on the *Vigilant* under Captain Cahoone in the War of 1812. He returned unharmed, married in 1814, and became a father on that memorable night of September 23, 1815, when a great gale drove the waters of the bay over half the town, and floated a tall sloop well up Westminster Street so that its masts almost tapped the Harris windows in symbolic affirmation that the new boy, Welcome, was a seaman's son.

Welcome did not survive his father, but lived to perish gloriously

at Fredericksburg in 1862. Neither he nor his son Archer knew of the shunned house as other than a nuisance almost impossible to rent—perhaps on account of the mustiness and sickly odor of unkempt old age. Indeed, it never was rented after a series of deaths culminating in 1861, which the excitement of the war tended to throw into obscurity. Carrington Harris, last of the male line, knew it only as a deserted and somewhat picturesque center of legend until I told him my experience. He had meant to tear it down and build an apartment house on the site, but after my account decided to let it stand, install plumbing, and rent it. Nor has he yet had any difficulty in obtaining tenants. The horror has gone.

III.

It may well be imagined how powerfully I was affected by the annals of the Harrises. In this continuous record there seemed to me to brood a persistent evil beyond anything in nature as I had known it, an evil clearly connected with the house and not with the family. This impression was confirmed by my uncle's less systematic array of miscellaneous data—legends transcribed from servant gossip, cuttings from the papers, copies of death certificates by fellow-physicians, and the like. All of this material I cannot hope

to give, for my uncle was a tireless antiquarian and very deeply interested in the shunned house; but I may refer to several dominant points which earn notice by their recurrence through many reports from diverse sources. For example, the servant gossip was practically unanimous in attributing to the fungous and malodorous cellar of the house a vast supremacy in evil influence. There had been servants—Ann White especially—who would not use the cellar kitchen, and at least three well-defined legends bore upon the queer quasi-human or diabolic outlines assumed by tree-roots and patches of mould in that region. These latter narratives interested me profoundly, on account of what I had seen in my boyhood, but I felt that most of the significance had in each case been largely obscured by additions from the common stock of local ghost lore.

Ann White, with her Exeter superstition, had promulgated the most extravagant and at the same time most consistent tale, alleging that there must lie buried beneath the house one of those vampires—the dead who retain their bodily form and live on the blood or breath of the living—whose hideous legions send their preying shapes or spirits abroad by night. To destroy a vampire one must, the grandmothers say, exhume it and burn its heart, or at least drive a stake through that organ; and Ann's dogged insistence

on a search under the cellar had been prominent in bringing about her discharge.

Her tales, however, commanded a wide audience, and were the more readily accepted because the house indeed stood on land once used for burial purposes. To me their interest depended less on this circumstance than on the peculiarly appropriate way in which they dovetailed with certain other things—the complaint of the departing servant Preserved Smith, who had preceded Ann and never heard of her, that something “sucked his breath” at night; the death-certificates of the fever victims of 1804, issued by Doctor Chad Hopkins, and showing the four deceased persons all unaccountably lacking in blood; and the obscure passages of poor Rhoby Harris's ravings, where she complained of the sharp teeth of a glassy-eyed, half-visible presence.

Free from unwarranted superstition though I am, these things produced in me an odd sensation, which was intensified by a pair of widely separated newspaper cuttings relating to deaths in the shunned house—one from the *Providence Gazette and Country-Journal* of April 12, 1815, and the other from the *Daily Transcript and Chronicle* of October 27, 1845—each of which detailed an appallingly grisly circumstance whose duplication was remarkable. It seems that in both instances the dying person, in 1815 a gentle old lady named Stafford and

in 1845 a schoolteacher of middle age named Eleazar Durfee, became transfigured in a horrible way, glaring glassily and attempting to bite the throat of the attending physician. Even more puzzling, though, was the final case which put an end to the renting of the house—a series of anemia deaths preceded by progressive madresses wherein the patient would craftily attempt the lives of his relatives by incisions in the neck or wrist.

This was in 1860 and 1861, when my uncle had just begun his medical practise; and before leaving for the front he heard much of it from his elder professional colleagues. The really inexplicable thing was the way in which the victims—ignorant people, for the ill-smelling and widely shunned house could now be rented to no others—would babble maledictions in French, a language they could not possibly have studied to any extent. It made one think of poor Rhoby Harris nearly a century before, and so moved my uncle that he commenced collecting historical data on the house after listening, some time subsequent to his return from the war, to the first-hand account of Doctors Chase and Whitmarsh. Indeed, I could see that my uncle had thought deeply on the subject, and that he was glad of my own interest—an open-minded and sympathetic interest which enabled him to discuss with me matters at which others would merely have laughed. His fancy had not gone so

far as mine, but he felt that the place was rare in its imaginative potentialities, and worthy of note as an inspiration in the field of the grotesque and macabre.

For my part, I was disposed to take the whole subject with profound seriousness, and began at once not only to review the evidence, but to accumulate as much more as I could. I talked with the elderly Archer Harris, then owner of the house, many times before his death in 1916; and obtained from him and his still surviving maiden sister Alice an authentic corroboration of all the family data my uncle had collected. When, however, I asked them what connection with France or its language the house could have, they confessed themselves as frankly baffled and ignorant as I. Archer knew nothing, and all that Miss Harris could say was that an old allusion her grandfather, Dutee Harris, had heard of might have shed a little light. The old seaman, who had survived his son Welcome's death in battle by two years, had not himself known the legend, but recalled that his earliest nurse, the ancient Maria Robbins, seemed darkly aware of something that might have lent a weird significance to the French raving of Rhoby Harris, which she had so often heard during the last days of that hapless woman. Maria had been at the shunned house from 1769 till the removal of the family in 1783, and had seen Mercy Dexter die. Once

she hinted to the child Dutee of a somewhat peculiar circumstance in Mercy's last moments, but she had soon forgotten all about it save that it was something peculiar. The granddaughter, moreover, recalled even this much with difficulty. She and her brother were not so much interested in the house as was Archer's son Carrington, the present owner, with whom I talked after my experience.

Having exhausted the Harris family of all the information it could furnish, I turned my attention to early town records and deeds with a zeal more penetrating than that which my uncle had occasionally shown in the same work. What I wished was a comprehensive history of the site from its very settlement in 1636 — or even before, if any Narragansett Indian legend could be unearthed to supply the data. I found, at the start, that the land had been part of the long strip of home lot granted originally to John Throckmorton; one of many similar strips beginning at the Town Street beside the river and extending up over the hill to a line roughly corresponding with the modern Hope Street. The Throckmorton lot had later, of course, been much subdivided; and I became very assiduous in tracing that section through which Back or Benefit Street was later run. It had, as rumour indeed said, been the

Throckmorton graveyard; but as I examined the records more carefully, I found that the graves had all been transferred at an early date to the North Burial Ground on the Pawtucket West Road.

Then suddenly I came — by a rare piece of chance, since it was not in the main body of records and might easily have been missed — upon something which aroused my keenest eagerness, fitting in as it did with several of the queerest phases of the affair. It was the record of a lease, in 1697, of a small tract of ground to an Étienne Roulet and wife. At last the French element had appeared — that, and another deeper element of horror which the name conjured up from the darkest recesses of my weird and heterogeneous reading — and I feverishly studied the platting of the locality as it had been before the cutting through and partial straightening of Back Street between 1747 and 1758. I found what I had half expected, that where the shunned house now stood the Roulets had laid out their graveyard behind a one-story-and-attic cottage, and that no record of any transfer of graves existed; the document, indeed, ended in much confusion, and I was forced to ransack both the Rhode Island Historical Society and Shepley Library before I could find a local door which the name of Étienne Roulet would unlock. In the end I did find something; something of such vague but monstrous import that I set about at once to examine

the cellar of the shunned house itself with a new and excited minuteness.

The Roulets, it seemed, had come in 1696 from East Greenwich, down the west shore of Narragansett Bay. They were Huguenots from Canade, and had encountered much opposition before the Providence selectmen allowed them to settle in the town. Unpopularity had dogged them in East Greenwich, whither they had come in 1686, after the revocation of the Edict of Nantes, and rumor said that the cause of dislike extended beyond mere racial and national prejudice, or the land disputes which involved other French settlers with the English in rivalries which not even Governor Andros could quell. But their ardent Protestantism — too ardent, some whispered — and their evident distress when virtually driven from the village down the bay, had moved the sympathy of the town fathers. Here the strangers had been granted a haven; and the swarthy Étienne Roulet, less apt at agriculture than at reading queer books and drawing queer diagrams, was given a clerical post in the warehouse at Pardon Tillinghast's wharf, far south in Town Street. There had, however, been a riot of some sort later on — perhaps forty years later, after old Roulet's death — and no one seemed to hear of the family after that.

For a century and more, it appeared, the Roulets had been well

remembered and frequently discussed as vivid incidents in the quiet life of a New England seaport. Étienne's son Paul, a surly fellow whose erratic conduct had probably provoked the riot which wiped out the family, was particularly a source of speculation; and though Providence never shared the witchcraft panics of her Puritan neighbors, it was freely intimated by old wives that his prayers were neither uttered at the proper time nor directed toward the proper object. All this had undoubtedly formed the basis of the legend known by old Maria Robbins. What relation it had to the French ravings of Rhoby Harris and other inhabitants of the shunned house, imagination or future discovery alone could determine. I wondered how many of those who had known the legends realized that additional link with the terrible which my wider reading had given me; that ominous item in the annals of morbid horror which tells of the creature Jacques Roulet, of Caude, who in 1598 was condemned to death as a demoniac but afterward saved from the stake by the Paris Parliament and shut in a madhouse. He had been found covered with blood and shreds of flesh in a wood, shortly after the killing and rending of a boy by a pair of wolves. One wolf was seen to lope away unhurt. Surely a pretty hearthside tale, with a queer significance as to name and place; but I decided that the Providence gossips could not have

generally known of it. Had they known, the coincidence of names would have brought some drastic and frightened action — indeed, might not its limited whispering have precipitated the final riot which erased the Roulets from the town?

I now visited the accursed place with increased frequency; studying the unwholesome vegetation of the garden, examining all the walls of the building, and poring over every inch of the earthen cellar floor. Finally, with Carrington Harris's permission, I fitted a key to the disused door opening from the cellar directly upon Benefit Street, preferring to have a more immediate access to the outside world than the dark stairs, ground-floor hall, and front door could give. There, where morbidity lurked most thickly, I searched and poked during long afternoons when the sunlight filtered in through the cobwebbed above-ground windows, and a sense of security glowed from the unlocked door which placed me only a few feet from the placid sidewalk outside. Nothing new rewarded my efforts — only the same depressing mustiness and faint suggestions of noxious odours and nitrous outlines on the floor — and I fancy that many pedestrians must have watched me curiously through the broken panes.

At length, upon a suggestion of

my uncle's, I decided to try the spot nocturnally; and one stormy midnight ran the beams of an electric torch over the moldy floor with its uncanny shapes and distorted, half-phosphorescent fungi. The place had dispirited me curiously that evening, and I was almost prepared when I saw — or thought I saw — amidst the whitish deposits a particularly sharp definition of the "huddled form" I had suspected from boyhood. Its clearness was astonishing and unprecedented — and as I watched I seemed to see again the thin, yellowish, shimmering exhalation which had startled me on that rainy afternoon so many years before.

Above the anthropomorphic patch of mold by the fireplace it rose; a subtle, sickish, almost luminous vapor which as it hung trembling in the dampness seemed to develop vague and shocking suggestions of form, gradually trailing off into nebulous decay and passing up into the blackness of the great chimney with a foetor in its wake. It was truly horrible, and the more so to me because of what I knew of the spot. Refusing to flee, I watched it fade — and as I watched I felt that it was in turn watching me greedily with eyes more imaginable than visible. When I told my uncle about it he was greatly aroused; and after a tense hour of reflection, arrived at a definite and drastic decision. Weighing in his mind the importance of the matter, and the significance of our relation to it, he insisted

that we both test — and if possible destroy — the horror of the house by a joint night or nights of aggressive vigil in that musty and fungus-cursed cellar.

IV.

On Wednesday, June 25, 1919, after a proper notification of Carrington Harris which did not include surmises as to what we expected to find, my uncle and I conveyed to the shunned house two camp chairs and a folding camp cot, together with some scientific mechanism of greater weight and intricacy. These we placed in the cellar during the day, screening the windows with paper and planning to return in the evening for our first vigil. We had locked the door from the cellar to the ground floor; and having a key to the outside cellar door, were prepared to leave our expensive and delicate apparatus — which we had obtained secretly and at great cost — as many days as our vigils might be protracted. It was our design to sit up together till very late, and then watch singly till dawn in two-hour stretches, myself first and then my companion; the inactive member resting on the cot.

The natural leadership with which my uncle procured the instruments from the laboratories of Brown University and the Cranston Street Armory, and instinctively assumed direction of our venture,

was a marvelous commentary on the potential vitality and resilience of a man of eighty-one. Elihu Whipple had lived according to the hygienic laws he had preached as a physician, and but for what happened later would be here in full vigor today. Only two persons suspected what did happen — Carrington Harris and myself; I had to tell Harris because he owned the house and deserved to know what had gone out of it. Then too, we had spoken to him in advance of our quest; and I felt after my uncle's going that he would understand and assist me in some vitally necessary public explanations. He turned very pale, but agreed to help me, and decided that it would now be safe to rent the house.

To declare that we were not nervous on that rainy night of watching would be an exaggeration both gross and ridiculous. We were not, as I have said, in any sense childishly superstitious, but scientific study and reflection had taught us that the known universe of three dimensions embraces the merest fraction of the whole cosmos of substance and energy. In this case an overwhelming preponderance of evidence from numerous authentic sources pointed to the tenacious existence of certain forces of great power and, so far as the human point of view is concerned, exceptional malignancy. To say that we actually believed in vampires or werewolves would be a carelessly inclusive

statement. Rather must it be said that we were not prepared to deny the possibility of certain unfamiliar and unclassified modifications of vital force and attenuated matter; existing very infrequently in three-dimensional space because of its more intimate connection with other spatial units, yet close enough to the boundary of our own to furnish us occasional manifestations which we, for lack of a proper vantage-point, may never hope to understand.

In short, it seemed to my uncle and me that an incontrovertible array of facts pointed to some lingering influence in the shunned house; traceable to one or another of the ill-favored French settlers of two centuries before, and still operative through rare and unknown laws of atomic and electronic motion. That the family of Roulet had possessed an abnormal affinity for outer circles of entity — dark spheres which for normal folk hold only repulsion and terror — their recorded history seemed to prove. Had not, then, the riots of those bygone seventeen-thirties set moving certain kinetic patterns in the morbid brain of one or more of them — notably the sinister Paul Roulet — which obscurely survived the bodies murdered and buried by the mob, and continued to function in some multiple-dimensioned space along the original lines of force determined by a frantic hatred of the encroaching community?

Such a thing was surely not a physical or biochemical impossibility in the light of a newer science which includes the theories of relativity and intra-atomic action. One might easily imagine an alien nucleus of substance or energy, formless or otherwise, kept alive by imperceptible or immaterial subtractions from the life-force or bodily tissue and fluids of other and more palpably living things into which it penetrates and with whose fabric it sometimes completely merges itself. It might be actively hostile, or it might be dictated merely by blind motives of self-preservation. In any case such a monster must of necessity be in our scheme of things an anomaly and an intruder, whose extirpation forms a primary duty with every man not an enemy to the world's life, health, and sanity.

What baffled us was our utter ignorance of the aspect in which we might encounter the thing. No sane person had ever seen it, and few had ever felt it definitely. It might be pure energy — a form ethereal and outside the realm of substance — or it might be partly material; some unknown and equivocal mass of plasticity, capable of changing at will to nebulous approximations of the solid, liquid, gaseous, or tenuously unparticled states. The anthropomorphic patch of mold on the floor, the form of the yellowish vapor, and the curvature of the tree-roots in some of the old tales, all argued at least a remote and reminiscent connection with the

human shape; but how representative or permanent that similarity might be, none could say with any kind of certainty.

We had devised two weapons to fight it; a large and specially fitted Crookes tube operated by powerful storage batteries and provided with peculiar screens and reflectors, in case it proved intangible and opposable only by vigorously destructive ether radiations; and a pair of military flame-throwers of the sort used in the World War, in case it proved partly material and susceptible of mechanical destruction — for like the superstitious Exeter rustics, we were prepared to burn the thing's heart out if heart existed to burn. All this aggressive mechanism we set in the cellar in positions carefully arranged with reference to the cot and chairs, and to the spot before the fireplace where the mould had taken strange shapes. That suggestive patch, by the way, was only faintly visible when we placed our furniture and instruments, and when we returned that evening for the actual vigil. For a moment I half doubted that I had ever seen it in the more definitely limned form — but then I thought of the legends.

Our cellar vigil began at ten p.m., daylight saving time, and as it continued we found no promise of pertinent developments. A weak,

filtered glow from the rain-harassed street-lamps outside, and a feeble phosphorescence from the detestable fungi within, showed the dripping stone of the walls, from which all traces of whitewash had vanished; the dank, fœtid and mildew-tainted hard earth floor with its obscene fungi; the rotting remains of what had been stools, chairs, and tables, and other more shapeless furniture; the heavy planks and massive beams of the ground floor overhead; the decrepit plank door leading to bins and chambers beneath other parts of the house; the crumbling stone staircase with ruined wooden hand-rail; and the crude and cavernous fireplace of blackened brick where rusted iron fragments revealed the past presence of hooks, and irons, spit, crane, and a door to the Dutch oven — these things, and our austere cot and camp chairs, and the heavy and intricate destructive machinery we had brought.

We had, as in my own former explorations, left the door to the street unlocked, so that a direct and practical path of escape might lie open in case of manifestations beyond our power to deal with. It was our idea that our continued nocturnal presence would call forth whatever malign entity lurked there; and that being prepared, we could dispose of the thing with one or the other of our provided means as soon as we had recognized and observed it sufficiently. How long it might require to evoke and extinguish the

thing, we had no notion. It occurred to us, too, that our venture was far from safe; for in what strength the thing might appear no one could tell. But we deemed the game worth the hazard, and embarked on it alone and unhesitatingly; conscious that the seeking of outside aid would only expose us to ridicule and perhaps defeat our entire purpose. Such was our frame of mind as we talked — far into the night, till my uncle's growing drowsiness made me remind him to lie down for his two-hour sleep.

Something like fear chilled me as I sat there in the small hours alone — I say alone, for one who sits by a sleeper is indeed alone, perhaps more alone than he can realize. My uncle breathed heavily, his deep inhalations and exhalations accompanied by the rain outside, and punctuated by another nerve-wracking sound of distant dripping water within — for the house was repulsively damp even in dry weather, and in this storm positively swamp-like. I studied the loose, antique masonry of the walls in the fungus-light and the feeble rays which stole in from the street through the screened window; and once, when the noisome atmosphere of the place seemed about to sicken me, I opened the door and looked up and down the street, feasting my eyes on familiar sights and my nostrils on wholesome air. Still nothing occurred to reward my watching; and I yawned repeatedly, fatigue getting the better of apprehension.

Then the stirring of my uncle in his sleep attracted my notice. He had turned restlessly on the cot several times during the latter half of the first hour, but now he was breathing with unusual irregularity, occasionally heaving a sigh which held more than a few of the qualities of a choking moan.

I turned my electric flashlight on him and found his face averted; so rising and crossing to the other side of the cot, I again flashed the light to see if he seemed in any pain. What I saw unnerved me most surprisingly, considering its relative triviality. It must have been merely the association of any odd circumstance with the sinister nature of our location and mission, for surely the circumstance was not in itself frightful or unnatural. It was merely that my uncle's facial expression, disturbed no doubt by the strange dreams which our situation prompted, betrayed considerable agitation, and seemed not at all characteristic of him. His habitual expression was one of kindly and well-bred calm, whereas now a variety of emotions seemed struggling within him. I think, on the whole, that it was this variety which chiefly disturbed me. My uncle, as he gasped and tossed in increasing perturbation and with eyes that had now started open, seemed not one but many men, and suggested a curious quality of alienage from himself.

All at once he commenced to

mutter, and I did not like the look of his mouth and teeth as he spoke. The words were at first indistinguishable, and then — with a tremendous start — I recognized something about them which filled me with icy fear till I recalled the breadth of my uncle's education and the interminable translations he had made from anthropological and antiquarian articles in the *Revue des Deux Mondes*. For the venerable Elihu Whipple was muttering in French, and the few phrases I could distinguish seemed connected with the darkest myths he had ever adapted from the famous Paris magazine.

Suddenly a perspiration broke out on the sleeper's forehead, and he leaped abruptly up, half awake. The jumble of French changed to a cry in English, and the hoarse voice shouted excitedly, "My breath, my breath!" Then the awakening became complete, and with a subsidence of facial expression to the normal state my uncle seized my hand and began to relate a dream whose nucleus of significance I could only surmise with a kind of awe.

He had, he said, floated off from a very ordinary series of dream-pictures into a scene whose strangeness was related to nothing he had ever read. It was of this world, and yet not of it — a shadowy geometrical confusion in which could be seen elements of familiar things in most unfamiliar and perturbing combinations. There was a suggestion of

queerly disordered pictures superimposed one upon another; an arrangement in which the essentials of time as well as of space seemed dissolved and mixed in the most illogical fashion. In this kaleidoscopic vortex of phantasmal images were occasional snap-shots, if one might use the term, of singular clearness but unaccountable heterogeneity.

Once my uncle thought he lay in a carelessly dug open pit, with a crowd of angry faces framed by straggling locks and three-cornered hats frowning down on him. Again he seemed to be in the interior of a house — an old house, apparently — but the details and inhabitants were constantly changing, and he could never be certain of the faces or the furniture, or even of the room itself, since doors and windows seemed in just as great a state of flux as the presumably more mobile objects. It was queer — damnably queer — and my uncle spoke almost sheepishly, as if half expecting not to be believed, when he declared that of the strange faces many had unmistakably borne the features of the Harris family. And all the while there was a personal sensation of choking, as if some pervasive presence had spread itself through his body and sought to possess itself of his vital processes.

I shuddered at the thought of those vital processes, worn as they were by eighty-one years of continuous functioning, in conflict with

unknown forces of which the youngest and strongest system might well be afraid; but in another moment reflected that dreams are only dreams, and that these uncomfortable visions could be, at most, no more than my uncle's reaction to the investigations and expectations which had lately filled our minds to the exclusion of all else.

Conversation, also, soon tended to dispel my sense of strangeness; and in time I yielded to my yawns and took my turn at slumber. My uncle seemed now very wakeful, and welcomed his period of watching even though the nightmare had aroused him far ahead of his allotted two hours.

Sleep seized me quickly, and I was at once haunted with dreams of the most disturbing kind. I felt, in my visions, a cosmic and abysmal loneliness; with hostility surging from all sides upon some prison where I lay confined. I seemed bound and gagged, and taunted by the echoing yells of distant multitudes who thirsted for my blood. My uncle's face came to me with less pleasant association than in waking hours, and I recall many futile struggles and attempts to scream. It was not a pleasant sleep, and for a second I was not sorry for the echoing shriek which clove through the barriers of dream and flung me to a sharp and startled awakeness in which every actual object before my eyes stood out with more than natural clearness and reality.

v.

I had been lying with my face away from my uncle's chair, so that in this sudden flash of awakening I saw only the door to the street, the window, and the wall and floor and ceiling toward the north of the room, all photographed with morbid vividness on my brain in a light brighter than the glow of the fungi or the rays from the street outside. It was not a strong or even a fairly strong light; certainly not nearly strong enough to read an average book by. But it cast a shadow of myself and the cot on the floor, and had a yellowish, penetrating force that hinted at things more potent than luminosity. This I perceived with unhealthy sharpness despite the fact that two of my other senses were violently assailed. For on my ears rang the reverberations of that shocking scream, while my nostrils revolted at the stench which filled the place. My mind, as alert as my senses, recognized the gravely unusual; and almost automatically I leaped up and turned about to grasp the destructive instruments which we had left trained on the mouldy spot before the fireplace. As I turned, I dreaded what I was to see; for the scream had been in my uncle's voice, and I knew not against what menace I should have to defend him and myself.

Yet after all, the sight was worse than I had dreaded. There are horrors

beyond horrors, and this was one of those nuclei of all dreamable hideousness which the cosmos saves to blast an accursed and unhappy few. Out of the fungus-ridden earth steamed up a vaporous corpse-light, yellow and diseased, which bubbled and lapped to a gigantic height in vague outlines half human and half monstrous, through which I could see the chimney and fireplace beyond. It was all eyes — wolfish and mocking — and the rugose insect-like head dissolved at the top to a thin stream of mist which curled putridly about and finally vanished up the chimney. I say that I saw this thing, but it is only in conscious retrospection that I ever definitely traced its damnable approach to form. At the time, it was to me only a seething, dimly phosphorescent cloud of fungous loathsomeness, enveloping and dissolving to an abhorrent plasticity the one object on which all my attention was focussed. That object was my uncle — the venerable Elihu Whipple — who with blackening and decaying features leered and gibbered at me, and reached out dripping claws to rend me in the fury which this horror had brought.

It was a sense of routine which kept me from going mad. I had drilled myself in preparation for the crucial moment, and blind training saved me. Recognizing the bubbling evil as no substance reachable by matter or material chemistry, and therefore ignoring the flame-thrower

which loomed on my left, I threw on the current of the Crookes tube apparatus, and focussed toward that scene of immortal blasphemousness the strongest ether radiations which man's art can arouse from the spaces and fluids of nature. There was a bluish haze and a frenzied sputtering, and the yellowish phosphorescence grew dimmer to my eyes. But I saw the dimness was only that of contrast, and that the waves from the machine had no effect whatever.

Then, in the midst of that demoniac spectacle, I saw a fresh horror which brought cries to my lips and sent me fumbling and staggering toward that unlocked door to the quiet street, careless of what abnormal terrors I loosed upon the world, or what thoughts or judgments of men I brought down upon my head. In that dim blend of blue and yellow the form of my uncle had commenced a nauseous liquefaction whose essence eludes all description, and in which there played across his vanishing face such changes of identity as only madness can conceive. He was at once a devil and a multitude, a charnel-house and a pageant. Lit by the mixed and uncertain beams, that gelatinous face assumed a dozen — a score — a hundred — aspects; grinning, as it sank to the ground on a body that melted like tallow, in the caricatured likeness of legions strange and yet not strange.

I saw the features of the Harris line, masculine and feminine, adult

and infantile, and other features old and young, coarse and refined, familiar and unfamiliar. For a second there flashed a degraded counterfeit of a miniature of poor mad Rhoby Harris that I had seen in the School of Design museum, and another time I thought I caught the raw-boned image of Mercy Dexter as I recalled her from a painting in Carrington Harris's house. It was frightful beyond conception; toward the last, when a curious blend of servant and baby visages flickered close to the fungous floor where a pool of greenish grease was spreading, it seemed as though the shifting features fought against themselves and strove to form contours like those of my uncle's kindly face. I like to think that he existed at that moment, and that he tried to bid me farewell. It seems to me I hiccupped a farewell from my own parched throat as I lurched out into the street; a thin stream of grease following me through the door to the rain-drenched sidewalk.

The rest is shadowy and monstrous. There was no one in the soaking street, and in all the world there was no one I dared tell. I walked aimlessly south past College Hill and the Athenæum, down Hopkins Street, and over the bridge to the business section where tall buildings seemed to guard me as modern material things guard the world from ancient and unwholesome wonder.

Then grey dawn unfolded wetly from the east, silhouetting the archaic hill and its venerable steeples, and beckoning me to the place where my terrible work was still unfinished. And in the end I went, wet, hatless, and dazed in the morning light, and entered that awful door in Benefit Street which I had left ajar, and which still swung cryptically in full sight of the early householders to whom I dared not speak.

The grease was gone, for the moldy floor was porous. And in front of the fireplace was no vestige of the giant doubled-up form traced in niter. I looked at the cot, the chairs, the instruments, my neglected hat, and the yellowed straw hat of my uncle. Dazedness was uppermost, and I could scarcely recall what was dream and what was reality. Then thought trickled back, and I knew that I had witnessed things more horrible than I had dreamed. Sitting down, I tried to conjecture as nearly as sanity would let me just what had happened, and how I might end the horror, if indeed it had been real. Matter it seemed not to be, nor ether, nor anything else conceivable by mortal mind. What, then, but some exotic emanation; some vampirish vapor such as Exeter rustics tell of as lurking over certain churchyards? This I felt was the clue, and again I looked at the floor before the fireplace where the mold and niter had taken strange forms.

In ten minutes my mind was

made up, and taking my hat I set out for home, where I bathed, ate, and gave by telephone an order for a pickax, a spade, a military gas-mask, and six carboys of sulfuric acid, all to be delivered the next morning at the cellar door of the shunned house in Benefit Street. After that I tried to sleep; and failing, passed the hours in reading and in the composition of inane verses to counteract my mood.

At eleven a.m. the next day I commenced digging. It was sunny weather, and I was glad of that. I was still alone, for as much as I feared the unknown horror I sought, there was more fear in the thought of telling anybody. Later I told Harris only through sheer necessity, and because he had heard odd tales from old people which disposed him ever so little toward belief. As I turned up the stinking black earth in front of the fireplace, my spade causing a viscous yellow ichor to ooze from the white fungi which it severed, I trembled at the dubious thoughts of what I might uncover. Some secrets of inner earth are not good for mankind, and this seemed to me one of them.

My hand shook perceptibly, but still I delved; after a while standing in the large hole I had made. With the deepening of the hole, which was about six feet square, the evil smell increased; and I lost all doubt of my imminent contact with the hellish thing whose emanations had cursed the house for over a century and a

half. I wondered what it would look like — what its form and substance would be, and how big it might have waxed through long ages of life-sucking. At length I climbed out of the hole and dispersed the heaped-up dirt, then arranging the great carboys of acid around and near two sides, so that when necessary I might empty them all down the aperture in quick succession. After that I dumped earth only along the other two sides; working more slowly and donning my gas-mask as the smell grew. I was nearly unnerved at my proximity to a nameless thing at the bottom of a pit.

Suddenly my spade struck something softer than earth. I shuddered, and made a motion as if to climb out of the hole, which was now as deep as my neck. Then courage returned, and I scraped away more dirt in the light of the electric torch I had provided. The surface I uncovered was fishy and glassy — a kind of semi-putrid congealed jelly with suggestions of translucency. I scraped further, and saw that it had form. There was a rift where a part of the substance was folded over. The exposed area was huge and roughly cylindrical; like a mammoth soft blue-white stovepipe doubled in two, its largest part some two feet in diameter. Still more I scraped, and then abruptly I leaped out of the hole and away from the filthy thing; frantically unstopping and tilting the heavy carboys, and precipitating their corrosive contents one after

another down that charnel gulf and upon the unthinkable abnormality whose titan elbow I had seen.

The blinding maelstrom of greenish-yellow vapour which surged tempestuously up from that hole as the floods of acid descended, will never leave my memory. All along the hill people tell of the yellow day, when virulent and horrible fumes arose from the factory waste dumped in the Providence River, but I know how mistaken they are as to the source. They tell, too, of the hideous roar which at the same time came from some disordered water-pipe or gas main underground — but again I could correct them if I dared. It was unspeakably shocking, and I do not see how I lived through it. I did faint after emptying the fourth carboy, which I had to handle after the fumes had begun to penetrate my mask; but when I recovered I saw that the hole was emitting no fresh vapours.

The two remaining carboys I emptied down without particular result, and after a time I felt it safe to shovel the earth back into the pit. It was twilight before I was done, but fear had gone out of the place. The dampness was less foetid, and all the strange fungi had withered to a kind of harmless grayish powder which blew ash-like along the floor. One of earth's nethermost terrors had perished for ever; and if there be a hell, it had received at last the

demon soul of an unhallowed thing. And as I patted down the last spadeful of mold, I shed the first of the many tears with which I have paid unaffected tribute to my beloved uncle's memory.

The next spring no more pale grass and strange weeds came up in the shunned house's terraced garden, and shortly afterward Carrington Harris rented the place. It is still spectral, but its strangeness fascinates me, and I shall find mixed with my relief a queer regret when it is torn down to make way for a tawdry shop or vulgar apartment building. The barren old trees in the yard have begun to bear small, sweet apples, and last year the birds nested in their gnarled boughs.

1925:

EXILE.

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For H.P. Lovecraft, 1925 was probably the most miserable year of his life (with the obvious exception of the year of his death). Sonia had left for Cincinnati, and although she returned frequently for visits and attempted to move back, the nuclear Lovecraft family was essentially lost and gone. To make matters worse, on one of her return trips she'd taken him shopping and outfitted him with new suits; within a few weeks thieves had broken into his apartment and stolen nearly everything but the

clothes on his back. Ten months later he was still fuming about this, and it seems to have pushed him over into a dark place of rage and hatred for New York—in spite of the fine times he was still having gallivanting around with “the gang.”

After about the middle of 1925, Lovecraft's yearning for a return to Providence became almost unbearable, as did the corresponding loathing for New York—and for its incomprehensible ethnic minorities and neighborhoods, which Lovecraft took to referring to as “mongrels”

and “bastard races.” It was during this time that the depressive, xenophobic side of his personality was at its ickiest, and his ethnic chauvinism reached levels that are painful to modern readers, no matter what their ethnicity might be.

In fairness, it’s important to note that Lovecraft’s hostility to “non-Nordics,” as he called them, seems to have been solely applied rhetorically and in the abstract sense, and not to actual individuals. According to Frank Belknap Long, had he come upon, say, a Chinese man injured in the street, he would have raced to his aid with no less care and solicitude than if the injured party had been a blond Teuton. He was able and frequently willing to rant about “the Jews,” even in the presence of his Jewish wife, and he seemed not to understand the paradox that posed.

Nonetheless, 1925 saw Lovecraft’s xenophobia and racism at its very worst, and it got bad. He seems to have, at least in part, transferred much of his disappointment and disgust over his entire New York experience onto the ethnic communities he found there.

With Sonia out of town, Lovecraft’s job search faded to a desultory shadow of what it had been. Essentially, he had given up. He also lost all the sleekness that Sonia had painstakingly put into him, dropping back to 146 pounds again by June on a diet of bread, baked beans and cheese.

It wasn’t all horrible, though. There was always something going on with the other members of the Kalem Club. On the other hand, the Kalem Club sometimes proved as much of a pain as a pleasure, as the other writers would drop by at odd hours when he was trying to work.

Nonetheless, the year was relatively productive. He leveraged his growing loathing of New York to produce “The Horror at Red Hook,” “He,” and “In the Vault.”

It’s also worth noting that he sketched out the initial plan for his most famous story, “The Call of Cthulhu,” in 1925 — although he wouldn’t actually write the story until the following year, after his return to Providence. (As a 1926 title, “The Call of Cthulhu” is in *The Prime Years*, the second volume of this collection.)

Another project that took up a great deal of his time was a 28,000-word research project titled “Supernatural Horror in Literature,” which he was writing for a fellow amateur-press publisher. It would take him eight months of solid work, followed by another year or so of polishing and fine-tuning; and it would not make him a nickel. But it’s worth noting that 28,000 words and 18 months are about right for a thesis project for a master’s degree. Lovecraft, in the course of researching and compiling this mammoth essay, learned as much or more than the average degree candidate picks up in the course of a

two-year program. And the difference in narrative power, mastery of subtext, and overall quality between pre-“Supernatural Horror in Literature” Lovecraft stories (essentially, all the stories in this volume) and those he penned after completing the project (the stories collected in *The Prime Years*) is, once one’s attention is called to it, stark and obvious — although there are other factors that likely contributed to the change in his style as well.

Because of its pivotal role in Lovecraft’s literary development, “Supernatural Horror in Literature” is included in this volume; you will find it in Appendix A.

The **HORROR** *at* **RED HOOK.**

8,300-WORD NOVELETTE;

1925.

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This bombastic novelette is often cited as being, if not the worst of Lovecraft's long works, at least one of the worst. It's marred by levels of racist hostility comparable to those found in "The Street." Lovecraft, at the time he was writing it, was simply in a foul mood, and was giving free rein to his inner darkness.

*"The Horror at Red Hook" was written on Aug. 2, 1925, just after Lovecraft had seen Sonia off on her return to work in Cleveland and well before he got word of his impending return to Providence. It was published in the January 1927 issue of *Weird Tales*.*

There are sacraments of evil as well as of good about us, and we live and move to my belief in an unknown world, a place where there are caves and shadows and dwellers in twilight. It is possible that man may sometimes return on the track of evolution, and it is my belief that an awful lore is not yet dead.

— ARTHUR MACHEN

I.

Not many weeks ago, on a street corner in the village of Pascoag, Rhode Island,

a tall, heavily built, and whole-some-looking pedestrian furnished much speculation by a singular lapse of behaviour. He had, it appears, been descending the hill by the road from Chepachet; and encountering the compact section, had turned to his left into the main thoroughfare where several modest business blocks convey a touch of the urban. At this point, without visible provocation, he committed his astonishing lapse, staring queerly for a second at the tallest of the buildings before him, and then, with a series of terrified, hysterical shrieks, breaking into a frantic run which ended in a stumble and fall at the next crossing. Picked up and dusted off by ready hands, he was found to be conscious, organically unhurt, and evidently cured of his sudden nervous attack. He muttered some shamefaced explanations involving a strain he had undergone, and with downcast glance turned back up the Chepachet road, trudging out of sight without once looking behind him. It was a strange incident to befall so large, robust, normal-featured, and capable-looking a man, and the strangeness was not lessened by the remarks of a bystander who had recognised him as the boarder of a well-known dairyman on the outskirts of Chepachet.

He was, it developed, a New York police detective named Thomas F. Malone, now on a long leave of

absence under medical treatment after some disproportionately arduous work on a gruesome local case which accident had made dramatic. There had been a collapse of several old brick buildings during a raid in which he had shared, and something about the wholesale loss of life, both of prisoners and of his companions, had peculiarly appalled him. As a result, he had acquired an acute and anomalous horror of any buildings even remotely suggesting the ones which had fallen in, so that in the end mental specialists forbade him the sight of such things for an indefinite period. A police surgeon with relatives in Chepachet had put forward that quaint hamlet of wooden colonial houses as an ideal spot for the psychological convalescence; and thither the sufferer had gone, promising never to venture among the brick-lined streets of larger villages till duly advised by the Woonsocket specialist with whom he was put in touch. This walk to Pascoag for magazines had been a mistake, and the patient had paid in fright, bruises, and humiliation for his disobedience.

So much the gossips of Chepachet and Pascoag knew; and so much, also, the most learned specialists believed. But Malone had at first told the specialists much more, ceasing only when he saw that utter incredulity was his portion. Thereafter he held his peace, protesting not at all when it was generally agreed that the collapse of

certain squalid brick houses in the Red Hook section of Brooklyn, and the consequent death of many brave officers, had unseated his nervous equilibrium. He had worked too hard, all said, in trying to clean up those nests of disorder and violence; certain features were shocking enough, in all conscience, and the unexpected tragedy was the last straw.

This was a simple explanation which everyone could understand, and because Malone was not a simple person he perceived that he had better let it suffice. To hint to unimaginative people of a horror beyond all human conception — a horror of houses and blocks and cities leprous and cancerous with evil dragged from elder worlds — would be merely to invite a padded cell instead of a restful rustication, and Malone was a man of sense despite his mysticism. He had the Celt's far vision of weird and hidden things, but the logician's quick eye for the outwardly unconvincing; an amalgam which had led him far afield in the forty-two years of his life, and set him in strange places for a Dublin University man born in a Georgian villa near Phoenix Park.

And now, as he reviewed the things he had seen and felt and apprehended, Malone was content to keep unshared the secret of what could reduce a dauntless fighter to a quivering neurotic; what could make old brick slums and seas of dark, subtle faces a thing of

nightmare and eldritch portent. It would not be the first time his sensations had been forced to bide uninterpreted — for was not his very act of plunging into the polyglot abyss of New York's underworld a freak beyond sensible explanation? What could he tell the prosaic of the antique witcheries and grotesque marvels discernible to sensitive eyes amidst the poison cauldron where all the varied dregs of unwholesome ages mix their venom and perpetuate their obscene terrors? He had seen the hellish green flame of secret wonder in this blatant, evasive welter of outward greed and inward blasphemy, and had smiled gently when all the New Yorkers he knew scoffed at his experiment in police work. They had been very witty and cynical, deriding his fantastic pursuit of unknowable mysteries and assuring him that in these days New York held nothing but cheapness and vulgarity. One of them had wagered him a heavy sum that he could not — despite many poignant things to his credit in the *Dublin Review* — even write a truly interesting story of New York low life; and now, looking back, he perceived that cosmic irony had justified the prophet's words while secretly confuting their flippant meaning. The horror, as glimpsed at last, could not make a story — for like the book cited by Poe's Germany authority, "es lässt sich nicht lesen — it does not permit itself to be read."

II.

To Malone the sense of latent mystery in existence was always present. In youth he had felt the hidden beauty and ecstasy of things, and had been a poet; but poverty and sorrow and exile had turned his gaze in darker directions, and he had thrilled at the imputations of evil in the world around. Daily life had for him come to be a phantasmagoria of macabre shadow-studies, now glittering and leering with concealed rottenness as in Beardsley's best manner, now hinting terrors behind the commonest shapes and objects as in the subtler and less obvious work of Gustave Doré. He would often regard it as merciful that most persons of high intelligence jeer at the inmost mysteries; for, he argued, if superior minds were ever placed in fullest contact with the secrets preserved by ancient and lowly cults, the resultant abnormalities would soon not only wreck the world, but threaten the very integrity of the universe. All this reflection was no doubt morbid, but keen logic and a deep sense of humour ably offset it. Malone was satisfied to let his notions remain as half-spied and forbidden visions to be lightly played with; and hysteria came only when duty flung him into a hell of revelation too sudden and insidious to escape.

He had for some time been

detailed to the Butler Street station in Brooklyn when the Red Hook matter came to his notice. Red Hook is a maze of hybrid squalor near the ancient waterfront opposite Governor's Island, with dirty highways climbing the hill from the wharves to that higher ground where the decayed lengths of Clinton and Court streets lead off toward the Borough Hall. Its houses are mostly of brick, dating from the first quarter to the middle of the nineteenth century, and some of the obscurer alleys and byways have that alluring antique flavour which conventional reading leads us to call "Dickensian." The population is a hopeless tangle and enigma; Syrian, Spanish, Italian, and Negro elements impinging upon one another, and fragments of Scandinavian and American belts lying not far distant. It is a babel of sound and filth, and sends out strange cries to answer the lapping of oily waves at its grimy piers and the monstrous organ litanies of the harbour whistles. Here long ago a brighter picture dwelt, with clear-eyed mariners on the lower streets and homes of taste and substance where the larger houses line the hill. One can trace the relics of this former happiness in the trim shapes of the buildings, the occasional graceful churches, and the evidences of original art and background in bits of detail here and there — a worn flight of steps, a battered doorway, a wormy pair of decorative columns or pilasters, or a fragment

of once green space with bent and rusted iron railing. The houses are generally in solid blocks, and now and then a many-windowed cupola arises to tell of days when the households of captains and ship-owners watched the sea.

From this tangle of material and spiritual putrescence the blasphemies of an hundred dialects assail the sky. Hordes of prowlers reel shouting and singing along the lanes and thoroughfares, occasional furtive hands suddenly extinguish lights and pull down curtains, and swarthy, sin-pitted faces disappear from windows when visitors pick their way through. Policemen despair of order or reform, and seek rather to erect barriers protecting the outside world from the contagion. The clang of the patrol is answered by a kind of spectral silence, and such prisoners as are taken are never communicative. Visible offences are as varied as the local dialects, and run the gamut from the smuggling of rum and prohibited aliens through diverse stages of lawlessness and obscure vice to murder and mutilation in their most abhorrent guises. That these visible affairs are not more frequent is not to the neighbourhood's credit, unless the power of concealment be an art demanding credit. More people enter Red Hook than leave it — or at least, than leave it by the landward side — and those who are not loquacious are the likeliest to leave.

Malone found in this state of

things a faint stench of secrets more terrible than any of the sins denounced by citizens and bemoaned by priests and philanthropists. He was conscious, as one who united imagination with scientific knowledge, that modern people under lawless conditions tend uncannily to repeat the darkest instinctive patterns of primitive half-ape savagery in their daily life and ritual observances; and he had often viewed with an anthropologist's shudder the chanting, cursing processions of blear-eyed and pock-marked young men which wound their way along in the dark small hours of morning. One saw groups of these youths incessantly; sometimes in leering vigils on street corners, sometimes in doorways playing eerily on cheap instruments of music, sometimes in stupefied dozes or indecent dialogues around cafeteria tables near Borough Hall, and sometimes in whispering converse around dingy taxicabs drawn up at the high stoops of crumbling and closely shuttered old houses. They chilled and fascinated him more than he dared confess to his associates on the force, for he seemed to see in them some monstrous thread of secret continuity; some fiendish, cryptical, and ancient pattern utterly beyond and below the sordid mass of facts and habits and haunts listed with such conscientious technical care by the police. They must be, he felt inwardly, the heirs of some shocking and

primordial tradition; the sharers of debased and broken scraps from cults and ceremonies older than mankind. Their coherence and definiteness suggested it, and it shewed in the singular suspicion of order which lurked beneath their squalid disorder. He had not read in vain such treatises as Miss Murray's *Witch-Cult in Western Europe*; and knew that up to recent years there had certainly survived among peasants and furtive folk a frightful and clandestine system of assemblies and orgies descended from dark religions antedating the Aryan world, and appearing in popular legends as Black Masses and Witches' Sabbaths. That these hellish vestiges of old Turanian-Asiatic magic and fertility-cults were even now wholly dead he could not for a moment suppose, and he frequently wondered how much older and how much blacker than the very worst of the muttered tales some of them might really be.

III.

It was the case of Robert Suydam which took Malone to the heart of things in Red Hook. Suydam was a lettered recluse of ancient Dutch family, possessed originally of barely independent means, and inhabiting the spacious but ill-preserved mansion which his grandfather had built in Flatbush when that village was little more than a pleasant group of colonial cottages surrounding the

steeped and ivy-clad Reformed Church with its iron-railed yard of Netherlandish gravestones. In his lonely house, set back from Martense Street amidst a yard of venerable trees, Suydam had read and brooded for some six decades except for a period a generation before, when he had sailed for the Old World and remained there out of sight for eight years. He could afford no servants, and would admit but few visitors to his absolute solitude, eschewing close friendships and receiving his rare acquaintances in one of the three ground-floor rooms which he kept in order—a vast, high-ceiled library whose walls were solidly packed with tattered books of ponderous, archaic, and vaguely repellent aspect. The growth of the town and its final absorption in the Brooklyn district had meant nothing to Suydam, and he had come to mean less and less to the town. Elderly people still pointed him out on the streets, but to most of the recent population he was merely a queer, corpulent old fellow whose unkempt white hair, stubbly beard, shiny black clothes, and gold-headed cane earned him an amused glance and nothing more. Malone did not know him by sight till duty called him to the case, but had heard of him indirectly as a really profound authority on mediæval superstition, and had once idly meant to look up an out-of-print pamphlet of his on

the Kabbalah and the Faustus legend, which a friend had quoted from memory.

Suydam became a "case" when his distant and only relatives sought court pronouncements on his sanity. Their action seemed sudden to the outside world, but was really undertaken only after prolonged observation and sorrowful debate. It was based on certain odd changes in his speech and habits; wild references to impending wonders, and unaccountable hauntings of disreputable Brooklyn neighbourhoods. He had been growing shabbier and shabbier with the years, and now prowled about like a veritable mendicant; seen occasionally by humiliated friends in subway stations, or loitering on the benches around Borough Hall in conversation with groups of swarthy, evil-looking strangers. When he spoke it was to babble of unlimited powers almost within his grasp, and to repeat with knowing leers such mystical words or names as "Sephiroth," "Ashmodai," and "Samaël." The court action revealed that he was using up his income and wasting his principal in the purchase of curious tomes imported from London and Paris, and in the maintenance of a squalid basement flat in the Red Hook district where he spent nearly every night, receiving odd delegations of mixed rowdies and foreigners, and apparently conducting some kind of ceremonial service behind the green blinds of secretive windows.

Detectives assigned to follow him reported strange cries and chants and prancing of feet filtering out from these nocturnal rites, and shuddered at their peculiar ecstasy and abandon despite the commonness of weird orgies in that sodden section. When, however, the matter came to a hearing, Suydam managed to preserve his liberty. Before the judge his manner grew urbane and reasonable, and he freely admitted the queerness of demeanour and extravagant cast of language into which he had fallen through excessive devotion to study and research. He was, he said, engaged in the investigation of certain details of European tradition which required the closest contact with foreign groups and their songs and folk dances. The notion that any low secret society was preying upon him, as hinted by his relatives, was obviously absurd, and shewed how sadly limited was their understanding of him and his work. Triumphant with his calm explanations, he was suffered to depart unhindered; and the paid detectives of the Suydams, Corlears, and Van Brunts were withdrawn in resigned disgust.

It was here that an alliance of Federal inspectors and police, Malone with them, entered the case. The law had watched the Suydam action with interest, and had in many instances been called upon to aid the private detectives. In this work it developed that Suydam's new associates were among the blackest and

most vicious criminals of Red Hook's devious lanes, and that at least a third of them were known and repeated offenders in the matter of thievery, disorder, and the importation of illegal immigrants. Indeed, it would not have been too much to say that the old scholar's particular circle coincided almost perfectly with the worst of the organised cliques which smuggled ashore certain nameless and unclassified Asian dregs wisely turned back by Ellis Island. In the teeming rookeries of Parker Place — since renamed — where Suydam had his basement flat, there had grown up a very unusual colony of unclassified slant-eyed folk who used the Arabic alphabet but were eloquently repudiated by the great mass of Syrians in and around Atlantic Avenue. They could all have been deported for lack of credentials, but legalism is slow-moving, and one does not disturb Red Hook unless publicity forces one to.

These creatures attended a tumbledown stone church, used Wednesdays as a dance-hall, which reared its Gothic buttresses near the vilest part of the waterfront. It was nominally Catholic; but priests throughout Brooklyn denied the place all standing and authenticity, and policemen agreed with them when they listened to the noises it emitted at night. Malone used to fancy he heard terrible cracked bass notes from a hidden organ far underground when the church stood empty and unlighted, whilst all

observers dreaded the shrieking and drumming which accompanied the visible services. Suydam, when questioned, said he thought the ritual was some remnant of Nestorian Christianity tinctured with the Shamanism of Thibet. Most of the people, he conjectured, were of Mongoloid stock, originating somewhere in or near Kurdistan — and Malone could not help recalling that Kurdistan is the land of the Yezidis, last survivors of the Persian devil-worshippers. However this may have been, the stir of the Suydam investigation made it certain that these unauthorised newcomers were flooding Red Hook in increasing numbers; entering through some marine conspiracy unreached by revenue officers and harbour police, overrunning Parker Place and rapidly spreading up the hill, and welcomed with curious fraternalism by the other assorted denizens of the region. Their squat figures and characteristic squinting physiognomies, grotesquely combined with flashy American clothing, appeared more and more numerous among the loafers and nomad gangsters of the Borough Hall section; till at length it was deemed necessary to compute their numbers, ascertain their sources and occupations, and find if possible a way to round them up and deliver them to the proper immigration authorities. To this task Malone was assigned by agreement of Federal and city forces, and as he commenced

his canvass of Red Hook he felt poised upon the brink of nameless terrors, with the shabby, unkempt figure of Robert Suydam as arch-fiend and adversary.

IV.

Police methods are varied and ingenious. Malone, through unostentatious rambles, carefully casual conversations, well-timed offers of hip-pocket liquor, and judicious dialogues with frightened prisoners, learned many isolated facts about the movement whose aspect had become so menacing. The newcomers were indeed Kurds, but of a dialect obscure and puzzling to exact philology. Such of them as worked lived mostly as dock-hands and unlicensed pedlars, though frequently serving in Greek restaurants and tending corner newsstands. Most of them, however, had no visible means of support; and were obviously connected with underworld pursuits, of which smuggling and "bootlegging" were the least indescribable. They had come in steamships, apparently tramp freighters, and had been unloaded by stealth on moonless nights in rowboats which stole under a certain wharf and followed a hidden canal to a secret subterranean pool beneath a house. This wharf, canal, and house Malone could not locate, for the memories of his informants were exceedingly

confused, while their speech was to a great extent beyond even the ablest interpreters; nor could he gain any real data on the reasons for their systematic importation. They were reticent about the exact spot from which they had come, and were never sufficiently off guard to reveal the agencies which had sought them out and directed their course. Indeed, they developed something like acute fright when asked the reasons for their presence. Gangsters of other breeds were equally taciturn, and the most that could be gathered was that some god or great priesthood had promised them unheard-of powers and supernatural glories and rulerships in a strange land.

The attendance of both newcomers and old gangsters at Suydam's closely guarded nocturnal meetings was very regular, and the police soon learned that the erstwhile recluse had leased additional flats to accommodate such guests as knew his password; at last occupying three entire houses and permanently harbouring many of his queer companions. He spent but little time now at his Flatbush home, apparently going and coming only to obtain and return books; and his face and manner had attained an appalling pitch of wildness. Malone twice interviewed him, but was each time brusquely repulsed. He knew nothing, he said, of any mysterious plots or movements, and had no idea how the Kurds could have entered

or what they wanted. His business was to study undisturbed the folklore of all the immigrants of the district; a business with which policemen had no legitimate concern. Malone mentioned his admiration for Suydam's old brochure on the Kabbalah and other myths, but the old man's softening was only momentary. He sensed an intrusion, and rebuffed his visitor in no uncertain way; till Malone withdrew disgusted, and turned to other channels of information.

What Malone would have unearthed could he have worked continuously on the case, we shall never know. As it was, a stupid conflict between city and Federal authority suspended the investigations for several months, during which the detective was busy with other assignments. But at no time did he lose interest, or fail to stand amazed at what began to happen to Robert Suydam. Just at the time when a wave of kidnappings and disappearances spread its excitement over New York, the unkempt scholar embarked upon a metamorphosis as startling as it was absurd. One day he was seen near Borough Hall with clean-shaved face, well-trimmed hair, and tastefully immaculate attire, and on every day thereafter some obscure improvement was noticed in him. He maintained his new fastidiousness without interruption, added to it an unwonted sparkle of eye and crispness of speech, and began little by

little to shed the corpulence which had so long deformed him. Now frequently taken for less than his age, he acquired an elasticity of step and buoyancy of demeanour to match the new tradition, and shewed a curious darkening of the hair which somehow did not suggest dye. As the months passed, he commenced to dress less and less conservatively, and finally astonished his new friends by renovating and redecorating his Flatbush mansion, which he threw open in a series of receptions, summoning all the acquaintances he could remember, and extending a special welcome to the fully forgiven relatives who had so lately sought his restraint. Some attended through curiosity, others through duty; but all were suddenly charmed by the dawning grace and urbanity of the former hermit. He had, he asserted, accomplished most of his allotted work; and having just inherited some property from a half-forgotten European friend, was about to spend his remaining years in a brighter second youth which ease, care, and diet had made possible to him. Less and less was he seen at Red Hook, and more and more did he move in the society to which he was born. Policemen noted a tendency of the gangsters to congregate at the old stone church and dance-hall instead of at the basement flat in Parker Place, though the latter and its recent annexes still overflowed with noxious life.

Then two incidents occurred — wide enough apart, but both of intense interest in the case as Malone envisaged it. One was a quiet announcement in the *Eagle* of Robert Suydam's engagement to Miss Cornelia Gerritsen of Bayside, a young woman of excellent position, and distantly related to the elderly bridegroom-elect; whilst the other was a raid on the dance-hall church by city police, after a report that the face of a kidnapped child had been seen for a second at one of the basement windows. Malone had participated in this raid, and studied the place with much care when inside. Nothing was found — in fact, the building was entirely deserted when visited — but the sensitive Celt was vaguely disturbed by many things about the interior. There were crudely painted panels he did not like — panels which depicted sacred faces with peculiarly worldly and sardonic expressions, and which occasionally took liberties that even a layman's sense of decorum could scarcely countenance. Then, too, he did not relish the Greek inscription on the wall above the pulpit; an ancient incantation which he had once stumbled upon in Dublin college days, and which read, literally translated,

“O friend and companion of night, thou who rejoicest in the baying of dogs and spilt blood, who wanderest in the midst of shades among the tombs, who longest for

blood and bringest terror to mortals, Gorgo, Mormo, thousand-faced moon, look favourably on our sacrifices!”

When he read this he shuddered, and thought vaguely of the cracked bass organ notes he fancied he had heard beneath the church on certain nights. He shuddered again at the rust around the rim of a metal basin which stood on the altar, and paused nervously when his nostrils seemed to detect a curious and ghastly stench from somewhere in the neighbourhood. That organ memory haunted him, and he explored the basement with particular assiduity before he left. The place was very hateful to him; yet after all, were the blasphemous panels and inscriptions more than mere crudities perpetrated by the ignorant?

By the time of Suydam's wedding the kidnapping epidemic had become a popular newspaper scandal. Most of the victims were young children of the lowest classes, but the increasing number of disappearances had worked up a sentiment of the strongest fury. Journals clamoured for action from the police, and once more the Butler Street station sent its men over Red Hook for clues, discoveries, and criminals. Malone was glad to be on the trail again, and took pride in a raid on one of Suydam's Parker Place houses. There, indeed, no stolen child was found, despite the tales of screams and the red sash picked up in the areaway;

but the paintings and rough inscriptions on the peeling walls of most of the rooms, and the primitive chemical laboratory in the attic, all helped to convince the detective that he was on the track of something tremendous. The paintings were appalling — hideous monsters of every shape and size, and parodies on human outlines which cannot be described. The writing was in red, and varied from Arabic to Greek, Roman, and Hebrew letters. Malone could not read much of it, but what he did decipher was portentous and cabbalistic enough. One frequently repeated motto was in a sort of Hebraised Hellenistic Greek, and suggested the most terrible dæmon-evocations of the Alexandrian decadence:

HEL · HELOYM · SOTHER ·
EMMANVEL · SABAOTH · AGLA
· TETRAGRAMMATON · AGYROS
· OTHEOS · ISCHYROS ·
ATHANATOS · IEHOVA · VA ·
ADONAI · SADAY · HOMOVSION
· MESSIAS · ESCHEREHEYE.

Circles and pentagrams loomed on every hand, and told indubitably of the strange beliefs and aspirations of those who dwelt so squalidly here. In the cellar, however, the strangest thing was found — a pile of genuine gold ingots covered carelessly with a piece of burlap, and bearing upon their shining surfaces the same weird hieroglyphics which also adorned the walls. During the raid the police

encountered only a passive resistance from the squinting Orientals that swarmed from every door. Finding nothing relevant, they had to leave all as it was; but the precinct captain wrote Suydam a note advising him to look closely to the character of his tenants and protégés in view of the growing public clamour.

v.

Then came the June wedding and the great sensation. Flatbush was gay for the hour about high noon, and pennanted motors thronged the streets near the old Dutch church where an awning stretched from door to highway. No local event ever surpassed the Suydam-Gerritsen nuptials in tone and scale, and the party which escorted bride and groom to the Cunard Pier was, if not exactly the smartest, at least a solid page from the Social Register. At five o'clock adieux were waved, and the ponderous liner edged away from the long pier, slowly turned its nose seaward, discarded its tug, and headed for the widening water spaces that led to old world wonders. By night the outer harbour was cleared, and late passengers watched the stars twinkling above an unpolluted ocean.

Whether the tramp steamer or the scream was first to gain attention, no one can say. Probably they were simultaneous, but it is of no use to calculate. The scream came

from the Suydam stateroom, and the sailor who broke down the door could perhaps have told frightful things if he had not forthwith gone completely mad — as it is, he shrieked more loudly than the first victims, and thereafter ran simpering about the vessel till caught and put in irons.

The ship's doctor who entered the stateroom and turned on the lights a moment later did not go mad, but told nobody what he saw till afterward, when he corresponded with Malone in Chepachet. It was murder — strangulation — but one need not say that the claw-mark on Mrs. Suydam's throat could not have come from her husband's or any other human hand, or that upon the white wall there flickered for an instant in hateful red a legend which, later copied from memory, seems to have been nothing less than the fearsome Chaldee letters of the word "LILITH." One need not mention these things because they vanished so quickly — as for Suydam, one could at least bar others from the room until one knew what to think oneself. The doctor has distinctly assured Malone that he did not see IT. The open porthole, just before he turned on the lights, was clouded for a second with a certain phosphorescence, and for a moment there seemed to echo in the night outside the suggestion of a faint and hellish tittering; but no real outline met the eye. As proof, the doctor points to his continued sanity.

Then the tramp steamer claimed all attention. A boat put off, and a horde of swart, insolent ruffians in officers' dress swarmed aboard the temporarily halted Cunarder. They wanted Suydam or his body — they had known of his trip, and for certain reasons were sure he would die. The captain's deck was almost a pandemonium; for at the instant, between the doctor's report from the stateroom and the demands of the men from the tramp, not even the wisest and gravest seaman could think what to do. Suddenly the leader of the visiting mariners, an Arab with a hatefully negroid mouth, pulled forth a dirty, crumpled paper and handed it to the captain. It was signed by Robert Suydam, and bore the following odd message.

In case of sudden or unexplained accident or death on my part, please deliver me or my body unquestioningly into the hands of the bearer and his associates. Everything, for me, and perhaps for you, depends on absolute compliance. Explanations can come later — do not fail me now.

— ROBERT SUYDAM.

Captain and doctor looked at each other, and the latter whispered something to the former. Finally they nodded rather helplessly and led the way to the Suydam stateroom. The doctor directed the captain's glance away as he unlocked the door and admitted the strange seamen, nor did he breathe easily till

they filed out with their burden after an unaccountably long period of preparation. It was wrapped in bedding from the berths, and the doctor was glad that the outlines were not very revealing. Somehow the men got the thing over the side and away to their tramp steamer without uncovering it. The Cunarder started again, and the doctor and a ship's undertaker sought out the Suydam stateroom to perform what last services they could. Once more the physician was forced to reticence and even to mendacity, for a hellish thing had happened. When the undertaker asked him why he had drained off all of Mrs. Suydam's blood, he neglected to affirm that he had not done so; nor did he point to the vacant bottle-spaces on the rack, or to the odour in the sink which shewed the hasty disposition of the bottles' original contents. The pockets of those men — if men they were — had bulged damnably when they left the ship. Two hours later, and the world knew by radio all that it ought to know of the horrible affair.

VI.

That same June evening, without having heard a word from the sea, Malone was desperately busy among the alleys of Red Hook. A sudden stir seemed to permeate the place, and as if apprised by "grapevine telegraph" of something singular, the

denizens clustered expectantly around the dance-hall church and the houses in Parker Place. Three children had just disappeared — blue-eyed Norwegians from the streets toward Gowanus — and there were rumours of a mob forming among the sturdy Vikings of that section. Malone had for weeks been urging his colleagues to attempt a general cleanup; and at last, moved by conditions more obvious to their common sense than the conjectures of a Dublin dreamer, they had agreed upon a final stroke. The unrest and menace of this evening had been the deciding factor, and just about midnight a raiding party recruited from three stations descended upon Parker Place and its environs. Doors were battered in, stragglers arrested, and candlelighted rooms forced to disgorge unbelievable throngs of mixed foreigners in figured robes, mitres, and other inexplicable devices. Much was lost in the melee, for objects were thrown hastily down unexpected shafts, and betraying odours deadened by the sudden kindling of pungent incense. But spattered blood was everywhere, and Malone shuddered whenever he saw a brazier or altar from which the smoke was still rising.

He wanted to be in several places at once, and decided on Suydam's basement flat only after a messenger had reported the complete emptiness of the dilapidated dance-hall church.

The flat, he thought, must hold some clue to a cult of which the occult scholar had so obviously become the centre and leader; and it was with real expectancy that he ransacked the musty rooms, noted their vaguely charnel odour, and examined the curious books, instruments, gold ingots, and glass-stoppered bottles scattered carelessly here and there. Once a lean, black-and-white cat edged between his feet and tripped him, overturning at the same time a beaker half full of a red liquid. The shock was severe, and to this day Malone is not certain of what he saw; but in dreams he still pictures that cat as it scuttled away with certain monstrous alterations and peculiarities. Then came the locked cellar door, and the search for something to break it down. A heavy stool stood near, and its tough seat was more than enough for the antique panels. A crack formed and enlarged, and the whole door gave way — but from the other side; whence poured a howling tumult of ice-cold wind with all the stenches of the bottomless pit, and whence reached a sucking force not of earth or heaven, which, coiling sentiently about the paralysed detective, dragged him through the aperture and down unmeasured spaces filled with whispers and wails, and gusts of mocking laughter.

Of course it was a dream. All the specialists have told him so, and he has nothing to prove the contrary. Indeed, he would rather have it thus;

for then the sight of old brick slums and dark foreign faces would not eat so deeply into his soul. But at the time it was all horribly real, and nothing can ever efface the memory of those nighted crypts, those titan arcades, and those half-formed shapes of hell that strode gigantically in silence holding half-eaten things whose still surviving portions screamed for mercy or laughed with madness. Odours of incense and corruption joined in sickening concert, and the black air was alive with the cloudy, semi-visible bulk of shapeless elemental things with eyes. Somewhere dark sticky water was lapping at onyx piers, and once the shivery tinkle of raucous little bells pealed out to greet the insane titter of a naked phosphorescent thing which swam into sight, scrambled ashore, and climbed up to squat leerily on a carved golden pedestal in the background.

Avenues of limitless night seemed to radiate in every direction, till one might fancy that here lay the root of a contagion destined to sicken and swallow cities, and engulf nations in the foetor of hybrid pestilence. Here cosmic sin had entered, and festered by unhallowed rites had commenced the grinning march of death that was to rot us all to fungous abnormalities too hideous for the grave's holding. Satan here held his Babylonish court, and in the blood of stainless childhood the leprous limbs of phosphorescent Lilith were laved. Incubi and succubae howled

praise to Hecate, and headless moon-calves bleated to the Magna Mater. Goats leaped to the sound of thin accursed flutes, and Ægypan chased endlessly after misshapen fauns over rocks twisted like swollen toads. Moloch and Ashtaroth were not absent; for in this quintessence of all damnation the bounds of consciousness were let down, and man's fancy lay open to vistas of every realm of horror and every forbidden dimension that evil had power to mould. The world and Nature were helpless against such assaults from unsealed wells of night, nor could any sign or prayer check the Walpurgis-riot of horror which had come when a sage with the hateful key had stumbled on a horde with the locked and brimming coffer of transmitted dæmon-lore.

Suddenly a ray of physical light shot through these phantasms, and Malone heard the sound of oars amidst the blasphemies of things that should be dead. A boat with a lantern in its prow darted into sight, made fast to an iron ring in the slimy stone pier, and vomited forth several dark men bearing a long burden swathed in bedding. They took it to the naked phosphorescent thing on the carved golden pedestal, and the thing tittered and pawed at the bedding. Then they unswathed it, and propped upright before the pedestal the gangrenous corpse of a corpulent old man with stubbly beard and unkempt white hair. The phosphorescent thing tittered again,

and the men produced bottles from their pockets and anointed its feet with red, whilst they afterward gave the bottles to the thing to drink from.

All at once, from an arcaded avenue leading endlessly away, there came the dæmoniac rattle and wheeze of a blasphemous organ, choking and rumbling out the mockeries of hell in a cracked, sardonic bass. In an instant every moving entity was electrified; and forming at once into a ceremonial procession, the nightmare horde slithered away in quest of the sound — goat, satyr, and Ægypan, incubus, succuba and lemur, twisted toad and shapeless elemental, dog-faced howler and silent strutter in darkness — all led by the abominable naked phosphorescent thing that had squatted on the carved golden throne, and that now strode insolently bearing in its arms the glassy-eyed corpse of the corpulent old man. The strange dark men danced in the rear, and the whole column skipped and leaped with Dionysiac fury. Malone staggered after them a few steps, delirious and hazy, and doubtful of his place in this or in any world. Then he turned, faltered, and sank down on the cold damp stone, gasping and shivering as the dæmon organ croaked on, and the howling and drumming and tinkling of the mad procession grew fainter and fainter.

Vaguely he was conscious of chanted horrors and shocking

croakings afar off. Now and then a wail or whine of ceremonial devotion would float to him through the black arcade, whilst eventually there rose the dreadful Greek incantation whose text he had read above the pulpit of that dance-hall church.

“O friend and companion of night, thou who rejoicest in the baying of dogs (here a hideous howl burst forth) and spilt blood (here nameless sounds vied with morbid shriekings) who wanderest in the midst of shades among the tombs, (here a whistling sigh occurred) who longest for blood and bringest terror to mortals, (short, sharp cries from myriad throats) Gorgo, (repeated as response) Mormo, (repeated with ecstasy) thousand-faced moon, (sighs and flute notes) look favourably on our sacrifices!”

As the chant closed, a general shout went up, and hissing sounds nearly drowned the croaking of the cracked bass organ. Then a gasp as from many throats, and a babel of barked and bleated words — “Lilith, Great Lilith, behold the Bridegroom!” More cries, a clamour of rioting, and the sharp, clicking footfalls of a running figure. The footfalls approached, and Malone raised himself to his elbow to look.

The luminosity of the crypt, lately diminished, had now slightly increased; and in that devil-light there appeared the fleeing form of that which should not flee or feel or breathe — the glassy-eyed, gangrenous corpse of the corpulent old

man, now needing no support, but animated by some infernal sorcery of the rite just closed. After it raced the naked, tittering, phosphorescent thing that belonged on the carved pedestal, and still farther behind panted the dark men, and all the dread crew of sentient loathsomenesses. The corpse was gaining on its pursuers, and seemed bent on a definite object, straining with every rotting muscle toward the carved golden pedestal, whose necromantic importance was evidently so great. Another moment and it had reached its goal, whilst the trailing throng laboured on with more frantic speed. But they were too late, for in one final spurt of strength which ripped tendon from tendon and sent its noisome bulk floundering to the floor in a state of jellyish dissolution, the staring corpse which had been Robert Suydam achieved its object and its triumph. The push had been tremendous, but the force had held out; and as the pusher collapsed to a muddy blotch of corruption the pedestal he had pushed tottered, tipped, and finally careened from its onyx base into the thick waters below, sending up a parting gleam of carved gold as it sank heavily to undreamable gulfs of lower Tartarus. In that instant, too, the whole scene of horror faded to nothingness before Malone's eyes; and he fainted amidst a thunderous crash which seemed to blot out all the evil universe.

VII.

Malone's dream, experienced in full before he knew of Suydam's death and transfer at sea, was curiously supplemented by some odd realities of the case; though that is no reason why anyone should believe it. The three old houses in Parker Place, doubtless long rotten with decay in its most insidious form, collapsed without visible cause while half the raiders and most of the prisoners were inside; and of both the greater number were instantly killed. Only in the basements and cellars was there much saving of life, and Malone was lucky to have been deep below the house of Robert Suydam. For he really was there, as no one is disposed to deny. They found him unconscious by the edge of a night-black pool, with a grotesquely horrible jumble of decay and bone, identifiable through dental work as the body of Suydam, a few feet away. The case was plain, for it was hither that the smugglers' underground canal led; and the men who took Suydam from the ship had brought him home. They themselves were never found, or at least never identified; and the ship's doctor is not yet satisfied with the simple certitudes of the police.

Suydam was evidently a leader in extensive man-smuggling operations, for the canal to his house was but one of several subterranean

channels and tunnels in the neighbourhood. There was a tunnel from this house to a crypt beneath the dance-hall church; a crypt accessible from the church only through a narrow secret passage in the north wall, and in whose chambers some singular and terrible things were discovered. The croaking organ was there, as well as a vast arched chapel with wooden benches and a strangely figured altar. The walls were lined with small cells, in seventeen of which — hideous to relate — solitary prisoners in a state of complete idiocy were found chained, including four mothers with infants of disturbingly strange appearance. These infants died soon after exposure to the light; a circumstance which the doctors thought rather merciful. Nobody but Malone, among those who inspected them, remembered the sombre question of old Delrio: "An sint unquam dæmones incubi et succubae, et an ex tali congressu proles nasci queat?"

Before the canals were filled up they were thoroughly dredged, and yielded forth a sensational array of sawed and split bones of all sizes. The kidnapping epidemic, very clearly, had been traced home; though only two of the surviving prisoners could by any legal thread be connected with it. These men are now in prison, since they failed of conviction as accessories in the actual murders. The carved golden pedestal or throne so often mentioned by Malone as of primary occult

importance was never brought to light, though at one place under the Suydam house the canal was observed to sink into a well too deep for dredging. It was choked up at the mouth and cemented over when the cellars of the new houses were made, but Malone often speculates on what lies beneath. The police, satisfied that they had shattered a dangerous gang of maniacs and man-smugglers, turned over to the Federal authorities the unconvicted Kurds, who before their deportation were conclusively found to belong to the Yezidi clan of devil-worshippers. The tramp ship and its crew remain an elusive mystery, though cynical detectives are once more ready to combat its smuggling and rum-running ventures. Malone thinks these detectives shew a sadly limited perspective in their lack of wonder at the myriad unexplainable details, and the suggestive obscurity of the whole case; though he is just as critical of the newspapers, which saw only a morbid sensation and gloated over a minor sadist cult which they might have proclaimed a horror from the universe's very heart. But he is content to rest silent in Chepachet, calming his nervous system and praying that time may gradually transfer his terrible experience from the realm of present reality to that of picturesque and semi-mythical remoteness.

Robert Suydam sleeps beside his bride in Greenwood Cemetery. No funeral was held over the strangely

released bones, and relatives are grateful for the swift oblivion which overtook the case as a whole. The scholar's connexion with the Red Hook horrors, indeed, was never emblazoned by legal proof; since his death forestalled the inquiry he would otherwise have faced. His own end is not much mentioned, and the Suydams hope that posterity may recall him only as a gentle recluse who dabbled in harmless magic and folklore.

As for Red Hook — it is always the same. Suydam came and went; a terror gathered and faded; but the evil spirit of darkness and squalor broods on amongst the mongrels in the old brick houses, and prowling bands still parade on unknown errands past windows where lights and twisted faces unaccountably appear and disappear. Age-old horror is a hydra with a thousand heads, and the cults of darkness are rooted in blasphemies deeper than the well of Democritus. The soul of the beast is omnipresent and triumphant, and Red Hook's legions of blar-eyed, pockmarked youths still chant and curse and howl as they file from abyss to abyss, none knows whence or whither, pushed on by blind laws of biology which they may never understand. As of old, more people enter Red Hook than leave it on the landward side, and there are already rumours of new canals running underground to certain centres of traffic in liquor and less mentionable things.

The dance-hall church is now mostly a dance-hall, and queer faces have appeared at night at the windows. Lately a policeman expressed the belief that the filled-up crypt has been dug out again, and for no simply explainable purpose. Who are we to combat poisons older than history and mankind? Apes danced in Asia to those horrors, and the cancer lurks secure and spreading where furtiveness hides in rows of decaying brick.

Malone does not shudder without cause — for only the other day an officer overheard a swarthy squinting hag teaching a small child some whispered patois in the shadow of an areaway. He listened, and thought it very strange when he heard her repeat over and over again,

“O friend and companion of night, thou who rejoicest in the baying of dogs and spilt blood, who wanderest in the midst of shades among the tombs, who longest for blood and bringest terror to mortals, Gorgo, Mormo, thousand-faced moon, look favourably on our sacrifices!”

HE.

4,300-WORD SHORT STORY;

1925.

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This short story was dashed off in a cheap notebook that Lovecraft bought while out on a walk through Greenwich Village. It seems highly likely that it was intended as a distillation of Lovecraft's ongoing distress at being stuck in New York; taken in sequence with "The Horror at Red Hook," it is as if the writer is going through the stages of grief, from anger to despair. If so, the next stage, filled by "In the Vault," would be acceptance.

*The story was written a week after "Red Hook," on Aug. 11, 1925; it was published in the September 1926 issue of *Weird Tales*.*

I saw him on a sleepless night when I was walking desperately to save my soul and my vision. My coming to New York had been a mistake; for whereas I had looked for poignant wonder and inspiration in the teeming labyrinths of ancient streets that twist endlessly from forgotten courts and squares and waterfronts to courts and squares and waterfronts equally forgotten, and in the Cyclopean modern towers and pinnacles that rise blackly

Babylonian under waning moons, I had found instead only a sense of horror and oppression which threatened to master, paralyze, and annihilate me.

The disillusion had been gradual. Coming for the first time upon the town, I had seen it in the sunset from a bridge, majestic above its waters, its incredible peaks and pyramids rising flowerlike and delicate from pools of violet mist to play with the flaming clouds and the first stars of evening. Then it had lighted up window by window above the shimmering tides where lanterns nodded and glided and deep horns bayed weird harmonies, and had itself become a starry firmament of dream, redolent of færy music, and one with the marvels of Carcassonne and Samarcand and El Dorado and all glorious and half-fabulous cities. Shortly afterward I was taken through those antique ways so dear to my fancy — narrow, curving alleys and passages where rows of red Georgian brick blinked with small-paned dormers above pillared doorways that had looked on gilded sedans and paneled coaches — and in the first flush of realization of these long-wished things I thought I had indeed achieved such treasures as would make me in time a poet.

But success and happiness were not to be. Garish daylight showed only squalor and alienage and the noxious elephantiasis of climbing, spreading stone where the moon had hinted of loveliness and elder magic;

and the throngs of people that seethed through the flume-like streets were squat, swarthy strangers with hardened faces and narrow eyes, shrewd strangers without dreams and without kinship to the scenes about them, who could never mean aught to a blue-eyed man of the old folk, with the love of fair green lanes and white New England village steeples in his heart.

So instead of the poems I had hoped for, there came only a shuddering blackness and ineffable loneliness; and I saw at last a fearful truth which no one had ever dared to breathe before — the unwhisperable secret of secrets — the fact that this city of stone and stridor is not a sentient perpetuation of Old New York as London is of Old London and Paris of Old Paris, but that it is in fact quite dead, its sprawling body imperfectly embalmed and infested with queer animate things which have nothing to do with it as it was in life. Upon making this discovery I ceased to sleep comfortably; though something of resigned tranquillity came back as I gradually formed the habit of keeping off the streets by day and venturing abroad only at night, when darkness calls forth what little of the past still hovers wraithlike about, and old white doorways remember the stalwart forms that once passed through them. With this mode of relief I even wrote a few poems, and still refrained from going home to my people lest I seem to crawl back ignobly in defeat.

Then, on a sleepless night's walk, I met the man. It was in a grotesque hidden courtyard of the Greenwich section, for there in my ignorance I had settled, having heard of the place as the natural home of poets and artists. The archaic lanes and houses and unexpected bits of square and court had indeed delighted me, and when I found the poets and artists to be loud-voiced pretenders whose quaintness is tinsel and whose lives are a denial of all that pure beauty which is poetry and art, I stayed on for love of these venerable things. I fancied them as they were in their prime, when Greenwich was a placid village not yet engulfed by the town; and in the hours before dawn, when all the revellers had slunk away, I used to wander alone among their cryptical windings and brood upon the curious arcana which generations must have deposited there. This kept my soul alive, and gave me a few of those dreams and visions for which the poet far within me cried out.

The man came upon me at about two one cloudy August morning, as I was threading a series of detached courtyards; now accessible only through the unlighted hallways of intervening buildings, but once forming parts of a continuous network of picturesque alleys. I had heard of them by vague rumor, and realized that they could not be upon any map of today; but the fact that they were forgotten only endeared them to me, so that I had sought them with twice my usual eagerness.

Now that I had found them, my eagerness was again redoubled; for something in their arrangement dimly hinted that they might be only a few of many such, with dark, dumb counterparts wedged obscurely betwixt high blank walls and deserted rear tenements, or lurking lamplessly behind archways unbetrayered by hordes of the foreign-speaking or guarded by furtive and uncommunicative artists whose practises do not invite publicity or the light of day.

He spoke to me without invitation, noting my mood and glances as I studied certain knockered doorways above iron-railed steps, the pallid glow of traceried transoms feebly lighting my face. His own face was in shadow, and he wore a wide-brimmed hat which somehow blended perfectly with the out-of-date cloak he affected; but I was subtly disquieted even before he addressed me. His form was very slight; thin almost to cadaverousness; and his voice proved phenomenally soft and hollow, though not particularly deep. He had, he said, noticed me several times at my wanderings; and inferred that I resembled him in loving the vestiges of former years. Would I not like the guidance of one long practiced in these explorations, and possessed of local information profoundly deeper than any which an obvious newcomer could possibly have gained?

As he spoke, I caught a glimpse of his face in the yellow beam from

a solitary attic window. It was a noble, even a handsome elderly countenance; and bore the marks of a lineage and refinement unusual for the age and place. Yet some quality about it disturbed me almost as much as its features pleased me — perhaps it was too white, or too expressionless, or too much out of keeping with the locality, to make me feel easy or comfortable. Nevertheless I followed him; for in those dreary days my quest for antique beauty and mystery was all that I had to keep my soul alive, and I reckoned it a rare favor of Fate to fall in with one whose kindred seekings seemed to have penetrated so much farther than mine.

Something in the night constrained the cloaked man to silence and for a long hour he led me forward without needless words; making only the briefest of comments concerning ancient names and dates and changes, and directing my progress very largely by gestures as we squeezed through interstices, tiptoed through corridors, clambered over brick walls, and once crawled on hands and knees through a low, arched passage of stone whose immense length and tortuous twistings effaced at last every hint of geographical location I had managed to preserve. The things we saw were very old and marvelous, or at least they seemed so in the few straggling rays of light by which I viewed them, and I shall never forget the tottering Ionic

columns and fluted pilasters and urn-headed iron fenceposts and flaring-linteled windows and decorative fanlights that appeared to grow quainter and stranger the deeper we advanced into this inexhaustible maze of unknown antiquity.

We met no person, and as time passed the lighted windows became fewer and fewer. The streetlights we first encountered had been of oil, and of the ancient lozenge pattern. Later I noticed some with candles; and at last, after traversing a horrible unlighted court where my guide had to lead with his gloved hand through total blackness to a narrow wooded gate in a high wall, we came upon a fragment of alley lit only by lanterns in front of every seventh house — unbelievably Colonial tin lanterns with conical tops and holes punched in the sides. This alley led steeply uphill — more steeply than I thought possible in this part of New York — and the upper end was blocked squarely by the ivy-clad wall of a private estate, beyond which I could see a pale cupola, and the tops of trees waving against a vague lightness in the sky. In this wall was a small, low-arched gate of nail-studded black oak, which the man proceeded to unlock with a ponderous key. Leading me within, he steered a course in utter blackness over what seemed to be a gravel path, and finally up a flight of stone steps to the door of the house, which he unlocked and opened for me.

We entered, and as we did so I grew faint from a reek of infinite mustiness which welled out to meet us, and which must have been the fruit of unwholesome centuries of decay. My host appeared not to notice this, and in courtesy I kept silent as he piloted me up a curving stairway, across a hall, and into a room whose door I heard him lock behind us. Then I saw him pull the curtains of the three small-paned windows that barely showed themselves against the lightening sky; after which he crossed to the mantel, struck flint and steel, lighted two candles of a candelabrum of twelve sconces, and made a gesture enjoining soft-toned speech.

In this feeble radiance I saw that we were in a spacious, well-furnished and paneled library dating from the first quarter of the Eighteenth Century, with splendid doorway pediments, a delightful Doric cornice, and a magnificently carved overmantel with scroll-and-urn top. Above the crowded bookshelves at intervals along the walls were well-wrought family portraits; all tarnished to an enigmatical dimness, and bearing an unmistakable likeness to the man who now motioned me to a chair beside the graceful Chippendale table. Before seating himself across the table from me, my host paused for a moment as if in embarrassment; then, tardily removing his gloves, wide-brimmed hat, and cloak, stood theatrically revealed in full mid-Georgian

costume from queued hair and neck ruffles to knee-breeches, silk hose, and the buckled shoes I had not previously noticed. Now slowly sinking into a lyre-back chair, he commenced to eye me intently.

Without his hat he took on an aspect of extreme age which was scarcely visible before, and I wondered if this unperceived mark of singular longevity were not one of the sources of my disquiet. When he spoke at length, his soft, hollow, and carefully muffled voice not infrequently quavered; and now and then I had great difficulty in following him as I listened with a thrill of amazement and half-disavowed alarm which grew each instant.

“You behold, Sir,” my host began, “a man of very eccentric habits for whose costume no apology need be offered to one with your wit and inclinations. Reflecting upon better times, I have not scrupled to ascertain their ways, and adopt their dress and manners; an indulgence which offends none if practised without ostentation. It hath been my good fortune to retain the rural seat of my ancestors, swallowed though it was by two towns, first Greenwich, which built up hither after 1800, then New York, which joined on near 1830. There were many reasons for the close keeping of this place in my family, and I have not been remiss in discharging such obligations. The squire who succeeded to it in 1768 studied sartain arts and made sartain discoveries, all connected with

influences residing in this particular plot of ground, and eminently deserving of the strongest guarding. Some curious effects of these arts and discoveries I now purpose to show you, under the strictest secrecy; and I believe I may rely on my judgment of men enough to have no distrust of either your interest or your fidelity.”

He paused, but I could only nod my head. I have said that I was alarmed, yet to my soul nothing was more deadly than the material daylight world of New York, and whether this man were a harmless eccentric or a wielder of dangerous arts, I had no choice save to follow him and slake my sense of wonder on whatever he might have to offer. So I listened.

“To — my ancestor,” he softly continued, “there appeared to reside some very remarkable qualities in the will of mankind; qualities having a little-suspected dominance not only over the acts of one’s self and of others, but over every variety of force and substance in Nature, and over many elements and dimensions deemed more universal than Nature herself. May I say that he flouted the sanctity of things as great as space and time and that he put to strange uses the rites of sartain half-breed red Indians once encamped upon this hill? These Indians showed cholera when the place was built, and were plaguey pestilent in asking to visit the grounds at the full of the moon. For years they stole over the

wall each month when they could, and by stealth performed sartain acts. Then, in ’68, the new squire caught them at their doings, and stood still at what he saw. Thereafter he bargained with them and exchanged the free access of his grounds for the exact inwardness of what they did, learning that their grandfathers got part of their custom from red ancestors and part from an old Dutchman in the time of the States-General. And pox on him, I’m afeared the squire must have sarved them monstrous bad rum — whether or not by intent — for a week after he larnt the secret he was the only man living that knew it. You, Sir, are the first outsider to be told there is a secret, and split me if I’d have risked tampering that much with — the powers — had ye not been so hot after bygone things.”

I shuddered as the man grew colloquial — and with the familiar speech of another day. He went on.

“But you must know, Sir, that what — the squire — got from those mongrel savages was but a small part of the larning he came to have. He had not been at Oxford for nothing, nor talked to no account with an ancient chymist and astrologer in Paris. He was, in fine, made sensible that all the world is but the smoke of our intellects; past the bidding of the vulgar, but by the wise to be puffed out and drawn in like any cloud of prime Virginia tobacco. What we want, we may make about us; and what we don’t want, we may

sweep away. I won’t say that all this is wholly true in body, but ’tis sufficient true to furnish a very pretty spectacle now and then. You, I conceive, would be tickled by a better sight of sartain other years than your fancy affords you; so be pleased to hold back any fright at what I design to show. Come to the window and be quiet.”

My host now took my hand to draw me to one of the two windows on the long side of the malodorous room, and at the first touch of his ungloved fingers I turned cold. His flesh, though dry and firm, was of the quality of ice; and I almost shrank away from his pulling. But again I thought of the emptiness and horror of reality, and boldly prepared to follow whithersoever I might be led.

Once at the window, the man drew apart the yellow silk curtains and directed my stare into the blackness outside. For a moment I saw nothing save a myriad of tiny dancing lights, far, far before me. Then, as if in response to an insidious motion of my host’s hand, a flash of heat-lightning played over the scene, and I looked out upon a sea of luxuriant foliage — foliage unpolluted, and not the sea of roofs to be expected by any normal mind. On my right the Hudson glittered wickedly, and in the distance ahead I saw the unhealthy shimmer of a vast salt marsh constellated with nervous fireflies. The flash died, and an evil smile illumined the waxy face of the aged necromancer.

“That was before my time — before the new squire’s time. Pray let us try again.”

I was faint, even fainter than the hateful modernity of that accursed city had made me.

“Good God!” I whispered, “can you do that for any time?” And as he nodded, and bared the black stumps of what had once been yellow fangs, I clutched at the curtains to prevent myself from falling. But he steadied me with that terrible, ice-cold claw, and once more made his insidious gesture.

Again the lightning flashed — but this time upon a scene not wholly strange. It was Greenwich, the Greenwich that used to be, with here and there a roof or row of houses as we see it now, yet with lovely green lanes and fields and bits of grassy common. The marsh still glittered beyond, but in the farther distance I saw the steeples of what was then all of New York; Trinity and St. Paul’s and the Brick Church dominating their sisters, and a faint haze of wood smoke hovering over the whole. I breathed hard, but not so much from the sight itself as from the possibilities my imagination terrifiedly conjured up.

“Can you — dare you — go far?” I spoke with awe and I think he shared it for a second, but the evil grin returned.

“Far? What I have seen would blast ye to a mad statue of stone! Back, back — forward, forward — look ye puling lackwit!”

And as he snarled the phrase under his breath he gestured anew bringing to the sky a flash more blinding than either which had come before. For full three seconds I could glimpse that pandemoniac sight, and in those seconds I saw a vista which will ever afterward torment me in dreams. I saw the heavens verminous with strange flying things, and beneath them a hellish black city of giant stone terraces with impious pyramids flung savagely to the moon, and devil-lights burning from unnumbered windows. And swarming loathsomely on aerial galleries I saw the yellow, squint-eyed people of that city, robed horribly in orange and red, and dancing insanely to the pounding of fevered kettle-drums, the clatter of obscene crotala, and the maniacal moaning of muted horns whose ceaseless dirges rose and fell undulantly like the wave of an unhallowed ocean of bitumen.

I saw this vista, I say, and heard as with the mind's ear the blasphemous domdaniel of cacophony which companioned it. It was the shrieking fulfilment of all the horror which that corpse-city had ever stirred in my soul, and forgetting every injunction to silence I screamed and screamed and screamed as my nerves gave way and the walls quivered about me.

Then, as the flash subsided, I saw that my host was trembling too; a look of shocking fear half-blotting from his face the serpent distortion of rage which my screams had

excited. He tottered, clutched at the curtains as I had done before, and wriggled his head wildly, like a hunted animal. God knows he had cause, for as the echoes of my screaming died away there came another sound so hellishly suggestive that only numbed emotion kept me sane and conscious. It was the steady, stealthy creaking of the stairs beyond the locked door, as with the ascent of a barefoot or skin-shod horde; and at last the cautious, purposeful rattling of the brass latch that glowed in the feeble candlelight. The old man clawed and spat at me through the moldy air, and barked things in his throat as he swayed with the yellow curtain he clutched.

"The full moon — damn ye — ye . . . ye yelping dog — ye called 'em, and they've come for me! Moccasined feet — dead men — Gad sink ye, ye red devils, but I poisoned no rum o' yours — han't I kept your pox-rotted magic safe — ye swilled yourselves sick, curse ye, and yet must needs blame the squire — let go, you! Unhand that latch — I've naught for ye here —"

At this point three slow and very deliberate raps shook the panels of the door, and a white foam gathered at the mouth of the frantic magician. His fright, turning to steely despair, left room for a resurgence of his rage against me; and he staggered a step toward the table on whose edge I was steadying myself. The curtains, still clutched in his right hand as his left clawed out at me, grew taut and

finally crashed down from their lofty fastenings; admitting to the room a flood of that full moonlight which the brightening of the sky had presaged. In those greenish beams the candles paled, and a new semblance of decay spread over the musk-reeking room with its wormy paneling, sagging floor, battered mantel, rickety furniture, and ragged draperies. It spread over the old man, too, whether from the same source or because of his fear and vehemence, and I saw him shrivel and blacken as he lurched near and strove to rend me with vulturine talons. Only his eyes stayed whole, and they glared with a propulsive, dilated incandescence which grew as the face around them charred and dwindled.

The rapping was now repeated with greater insistence, and this time bore a hint of metal. The black thing facing me had become only a head with eyes, impotently trying to wriggle across the sinking floor in my direction, and occasionally emitting feeble little spits of immortal malice. Now swift and splintering blows assailed the sickly panels, and I saw the gleam of a tomahawk as it cleft the rending wood. I did not move, for I could not; but watched dazedly as the door fell in pieces to admit a colossal, shapeless influx of inky substance starred with shining, malevolent eyes. It poured thickly, like a flood of oil bursting a rotten bulkhead, overturned a chair as it spread, and finally flowed under the table and across the room to where

the blackened head with the eyes still glared at me. Around that head it closed, totally swallowing it up, and in another moment it had begun to recede; bearing away its invisible burden without touching me, and flowing again out that black doorway and down the unseen stairs, which creaked as before, though in reverse order.

Then the floor gave way at last, and I slid gaspingly down into the nighted chamber below, choking with cobwebs and half-swooning with terror. The green moon, shining through broken windows, showed me the hall door half open; and as I rose from the plaster-strewn floor and twisted myself free from the sagged ceiling, I saw sweep past it an awful torrent of blackness, with scores of baleful eyes glowing in it. It was seeking the door to the cellar, and when it found it, vanished therein. I now felt the floor of this lower room giving as that of the upper chamber had done, and once a crashing above had been followed by the fall past the west window of some thing which must have been the cupola. Now liberated for the instant from the wreckage, I rushed through the hall to the front door and finding myself unable to open it, seized a chair and broke a window, climbing frenziedly out upon the unkempt lawn where moon light danced over yard-high grass and weeds. The wall was high and all the gates were locked but moving a pile of boxes in a corner I managed to

gain the top and cling to the great stone urn set there.

About me in my exhaustion I could see only strange walls and windows and old gambrel roofs. The steep street of my approach was nowhere visible, and the little I did see succumbed rapidly to a mist that rolled in from the river despite the glaring moonlight. Suddenly the urn to which I clung began to tremble, as if sharing my own lethal dizziness; and in another instant my body was plunging downward to I knew not what fate.

The man who found me said that I must have crawled a long way despite my broken bones, for a trail of blood stretched off as far as he dared look. The gathering rain soon effaced this link with the scene of my ordeal, and reports could state no more than that I had appeared from a place unknown, at the entrance to a little black court off Perry Street.

I never sought to return to those tenebrous labyrinths, nor would I direct any sane man thither if I could. Of who or what that ancient creature was, I have no idea; but I repeat that the city is dead and full of unsuspected horrors. Whither he has gone, I do not know; but I have gone home to the pure New England lanes up which fragrant sea-winds sweep at evening.

In the VAULT.

3,400-WORD SHORT STORY;

1925.

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This third and final short story to roll off Lovecraft's pen in 1925 is very different from the other two. It is far from Lovecraft's best work; but it lacks the poison air of depression and hostility that taints "He" and all but ruins "The Horror at Red Hook."

Perhaps that's because Lovecraft was feeling a little bit hopeful once again. He had developed an idea the previous month, which he was mapping out and hoping to develop into a short novel; he was already calling it "The Call of Cthulhu." But before he started into that project in earnest, he dashed off "In the Vault."

"In the Vault" was first published in Charles W. "Tryout" Smith's amateur journal, Tryout, in the November 1925 issue. This would be the last article Lovecraft would send directly to an amateur journal after writing it; starting in 1926, he was thinking exclusively in terms of professional publication, usually in Weird Tales.

There is nothing more absurd, as I view it, than that conventional association of the homely and the

wholesome which seems to pervade the psychology of the multitude. Mention a bucolic Yankee setting, a bungling and thick-fibred village undertaker, and a careless mishap in a tomb, and no average reader can be brought to expect more than a hearty albeit grotesque phase of comedy. God knows, though, that the prosy tale which George Birch's death permits me to tell has in it aspects beside which some of our darkest tragedies are light.

Birch acquired a limitation and changed his business in 1881, yet never discussed the case when he could avoid it. Neither did his old physician Dr. Davis, who died years ago. It was generally stated that the affliction and shock were results of an unlucky slip whereby Birch had locked himself for nine hours in the receiving tomb of Peck Valley Cemetery, escaping only by crude and disastrous mechanical means; but while this much was undoubtedly true, there were other and blacker things which the man used to whisper to me in his drunken delirium toward the last. He confided in me because I was his doctor, and because he probably felt the need of confiding in someone else after Davis died. He was a bachelor, wholly without relatives.

Birch, before 1881, had been the village undertaker of Peck Valley; and was a very calloused and primitive specimen even as such specimens go. The practices I heard attributed to him would be

unbelievable today, at least in a city; and even Peck Valley would have shuddered a bit had it known the easy ethics of its mortuary artist in such debatable matters as the ownership of costly "laying-out" apparel invisible beneath the casket's lid, and the degree of dignity to be maintained in posing and adapting the unseen members of lifeless tenants to containers not always calculated with sublimest accuracy. Most distinctly Birch was lax, insensitive, and professionally undesirable; yet I still think he was not an evil man. He was merely crass of fibre and function — thoughtless, careless, and liquorish, as his easily avoidable accident proves, and without that modicum of imagination which holds the average citizen within certain limits fixed by taste.

Just where to begin Birch's story I can hardly decide, since I am no practiced teller of tales. I suppose one should start in the cold December of 1880, when the ground froze and the cemetery delvers found they could dig no more graves till spring. Fortunately the village was small and the death rate low, so that it was possible to give all of Birch's inanimate charges a temporary haven in the single antiquated receiving tomb. The undertaker grew doubly lethargic in the bitter weather, and seemed to outdo even himself in carelessness. Never did he knock together flimsier and ungainlier caskets, or disregard more flagrantly the needs of the rusty lock on the

tomb door which he slammed open and shut with such nonchalant abandon.

At last the spring thaw came, and graves were laboriously prepared for the nine silent harvests of the grim reaper which waited in the tomb. Birch, though dreading the bother of removal and interment, began his task of transference one disagreeable April morning, but ceased before noon because of a heavy rain that seemed to irritate his horse, after having laid but one mortal tenement to its permanent rest. That was Darius Peck, the nonagenarian, whose grave was not far from the tomb. Birch decided that he would begin the next day with little old Matthew Fenner, whose grave was also near by; but actually postponed the matter for three days, not getting to work till Good Friday, the 15th. Being without superstition, he did not heed the day at all; though ever afterward he refused to do anything of importance on that fateful sixth day of the week. Certainly, the events of that evening greatly changed George Birch.

On the afternoon of Friday, April 15th, then, Birch set out for the tomb with horse and wagon to transfer the body of Matthew Fenner. That he was not perfectly sober, he subsequently admitted; though he had not then taken to the wholesale drinking by which he later tried to forget certain things. He was just dizzy and careless enough to annoy

his sensitive horse, which as he drew it viciously up at the tomb neighed and pawed and tossed its head, much as on that former occasion when the rain had vexed it. The day was clear, but a high wind had sprung up; and Birch was glad to get to shelter as he unlocked the iron door and entered the side-hill vault. Another might not have relished the damp, odorous chamber with the eight carelessly placed coffins; but Birch in those days was insensitive, and was concerned only in getting the right coffin for the right grave. He had not forgotten the criticism aroused when Hannah Bixby's relatives, wishing to transport her body to the cemetery in the city whither they had moved, found the casket of Judge Capwell beneath her headstone.

The light was dim, but Birch's sight was good, and he did not get Asaph Sawyer's coffin by mistake, although it was very similar. He had, indeed, made that coffin for Matthew Fenner; but had cast it aside at last as too awkward and flimsy, in a fit of curious sentimentality aroused by recalling how kindly and generous the little old man had been to him during his bankruptcy five years before. He gave old Matt the very best his skill could produce, but was thrifty enough to save the rejected specimen, and to use it when Asaph Sawyer died of a malignant fever. Sawyer was not a lovable man, and many stories were told of his almost inhuman vindictiveness and

tenacious memory for wrongs real or fancied. To him Birch had felt no compunction in assigning the carelessly made coffin which he now pushed out of the way in his quest for the Fenner casket.

It was just as he had recognised old Matt's coffin that the door slammed to in the wind, leaving him in a dusk even deeper than before. The narrow transom admitted only the feeblest of rays, and the overhead ventilation funnel virtually none at all; so that he was reduced to a profane fumbling as he made his halting way among the long boxes toward the latch. In this funereal twilight he rattled the rusty handles, pushed at the iron panels, and wondered why the massive portal had grown so suddenly recalcitrant. In this twilight too, he began to realise the truth and to shout loudly as if his horse outside could do more than neigh an unsympathetic reply. For the long-neglected latch was obviously broken, leaving the careless undertaker trapped in the vault, a victim of his own oversight.

The thing must have happened at about three-thirty in the afternoon. Birch, being by temperament phlegmatic and practical, did not shout long; but proceeded to grope about for some tools which he recalled seeing in a corner of the tomb. It is doubtful whether he was touched at all by the horror and exquisite weirdness of his position, but the bald fact of imprisonment so far from the daily paths of men

was enough to exasperate him thoroughly. His day's work was sadly interrupted, and unless chance presently brought some rambler hither, he might have to remain all night or longer. The pile of tools soon reached, and a hammer and chisel selected, Birch returned over the coffins to the door. The air had begun to be exceedingly unwholesome; but to this detail he paid no attention as he toiled, half by feeling, at the heavy and corroded metal of the latch. He would have given much for a lantern or bit of candle; but lacking these, bungled semi-sightlessly as best he might.

When he perceived that the latch was hopelessly unyielding, at least to such meagre tools and under such tenebrous conditions as these, Birch glanced about for other possible points of escape. The vault had been dug from a hillside, so that the narrow ventilation funnel in the top ran through several feet of earth, making this direction utterly useless to consider. Over the door, however, the high, slit-like transom in the brick facade gave promise of possible enlargement to a diligent worker; hence upon this his eyes long rested as he racked his brains for means to reach it. There was nothing like a ladder in the tomb, and the coffin niches on the sides and rear — which Birch seldom took the trouble to use — afforded no ascent to the space above the door. Only the coffins themselves remained as potential stepping-stones, and as he

considered these he speculated on the best mode of transporting them. Three coffin-heights, he reckoned, would permit him to reach the transom; but he could do better with four. The boxes were fairly even, and could be piled up like blocks; so he began to compute how he might most stably use the eight to rear a scalable platform four deep. As he planned, he could not but wish that the units of his contemplated staircase had been more securely made. Whether he had imagination enough to wish they were empty, is strongly to be doubted.

Finally he decided to lay a base of three parallel with the wall, to place upon this two layers of two each, and upon these a single box to serve as the platform. This arrangement could be ascended with a minimum of awkwardness, and would furnish the desired height. Better still, though, he would utilise only two boxes of the base to support the superstructure, leaving one free to be piled on top in case the actual feat of escape required an even greater altitude. And so the prisoner toiled in the twilight, heaving the unresponsive remnants of mortality with little ceremony as his miniature Tower of Babel rose course by course. Several of the coffins began to split under the stress of handling, and he planned to save the stoutly built casket of little Matthew Fenner for the top, in order that his feet might have as certain a surface as possible. In the semi-gloom he trusted mostly

to touch to select the right one, and indeed came upon it almost by accident, since it tumbled into his hands as if through some odd volition after he had unwittingly placed it beside another on the third layer.

The tower at length finished, and his aching arms rested by a pause during which he sat on the bottom step of his grim device, Birch cautiously ascended with his tools and stood abreast of the narrow transom. The borders of the space were entirely of brick, and there seemed little doubt but that he could shortly chisel away enough to allow his body to pass. As his hammer blows began to fall, the horse outside whinnied in a tone which may have been encouraging and to others may have been mocking. In either case it would have been appropriate; for the unexpected tenacity of the easy-looking brickwork was surely a sardonic commentary on the vanity of mortal hopes, and the source of a task whose performance deserved every possible stimulus.

Dusk fell and found Birch still toiling. He worked largely by feeling now, since newly gathered clouds hid the moon; and though progress was still slow, he felt heartened at the extent of his encroachments on the top and bottom of the aperture. He could, he was sure, get out by midnight — though it is characteristic of him that this thought was untinged with eerie implications. Undisturbed by oppressive reflections on the time, the place, and the

company beneath his feet, he philosophically chipped away the stony brickwork; cursing when a fragment hit him in the face, and laughing when one struck the increasingly excited horse that pawed near the cypress tree. In time the hole grew so large that he ventured to try his body in it now and then, shifting about so that the coffins beneath him rocked and creaked. He would not, he found, have to pile another on his platform to make the proper height; for the hole was on exactly the right level to use as soon as its size might permit.

It must have been midnight at least when Birch decided he could get through the transom. Tired and perspiring despite many rests, he descended to the floor and sat a while on the bottom box to gather strength for the final wriggle and leap to the ground outside. The hungry horse was neighing repeatedly and almost uncannily, and he vaguely wished it would stop. He was curiously unrelaxed over his impending escape, and almost dreaded the exertion, for his form had the indolent stoutness of early middle age. As he remounted the splitting coffins he felt his weight very poignantly; especially when, upon reaching the topmost one, he heard that aggravated crackle which bespeaks the wholesale rending of wood. He had, it seems, planned in vain when choosing the stoutest coffin for the platform; for no sooner was his full bulk again upon it than

the rotting lid gave way, jouncing him two feet down on a surface which even he did not care to imagine. Maddened by the sound, or by the stench which billowed forth even to the open air, the waiting horse gave a scream that was too frantic for a neigh, and plunged madly off through the night, the wagon rattling crazily behind it.

Birch, in his ghastly situation, was now too low for an easy scramble out of the enlarged transom; but gathered his energies for a determined try. Clutching the edges of the aperture, he sought to pull himself up, when he noticed a queer retardation in the form of an apparent drag on both his ankles. In another moment he knew fear for the first time that night; for struggle as he would, he could not shake clear of the unknown grasp which held his feet in relentless captivity. Horrible pains, as of savage wounds, shot through his calves; and in his mind was a vortex of fright mixed with an unquenchable materialism that suggested splinters, loose nails, or some other attribute of a breaking wooden box. Perhaps he screamed. At any rate he kicked and squirmed frantically and automatically whilst his consciousness was almost eclipsed in a half-swoon.

Instinct guided him in his wriggle through the transom, and in the crawl which followed his jarring thud on the damp ground. He could not walk, it appeared, and the emerging moon must have witnessed

a horrible sight as he dragged his bleeding ankles toward the cemetery lodge; his fingers clawing the black mould in brainless haste, and his body responding with that maddening slowness from which one suffers when chased by the phantoms of nightmare. There was evidently, however, no pursuer; for he was alone and alive when Armington, the lodge-keeper, answered his feeble clawing at the door.

Armington helped Birch to the outside of a spare bed and sent his little son Edwin for Dr. Davis. The afflicted man was fully conscious, but would say nothing of any consequence; merely muttering such things as "Oh, my ankles!" "Let go!" or "Shut in the tomb." Then the doctor came with his medicine-case and asked crisp questions, and removed the patient's outer clothing, shoes, and socks. The wounds — for both ankles were frightfully lacerated about the Achilles' tendons — seemed to puzzle the old physician greatly, and finally almost to frighten him. His questioning grew more than medically tense, and his hands shook as he dressed the mangled members; binding them as if he wished to get the wounds out of sight as quickly as possible.

For an impersonal doctor, Davis' ominous and awestruck cross-examination became very strange indeed as he sought to drain from the weakened undertaker every least detail of his horrible experience. He was oddly anxious to know if Birch were

sure — absolutely sure — of the identity of that top coffin of the pile; how he had chosen it, how he had been certain of it as the Fenner coffin in the dusk, and how he had distinguished it from the inferior duplicate coffin of vicious Asaph Sawyer. Would the firm Fenner casket have caved in so readily? Davis, an old-time village practitioner, had of course seen both at the respective funerals, as indeed he had attended both Fenner and Sawyer in their last illnesses. He had even wondered, at Sawyer's funeral, how the vindictive farmer had managed to lie straight in a box so closely akin to that of the diminutive Fenner.

After a full two hours Dr. Davis left, urging Birch to insist at all times that his wounds were caused entirely by loose nails and splintering wood. What else, he added, could ever in any case be proved or believed? But it would be well to say as little as could be said, and to let no other doctor treat the wounds. Birch heeded this advice all the rest of his life till he told me his story; and when I saw the scars — ancient and whitened as they then were — I agreed that he was wise in so doing. He always remained lame, for the great tendons had been severed; but I think the greatest lameness was in his soul. His thinking processes, once so phlegmatic and logical, had become ineffaceably scarred; and it was pitiful to note his response to certain chance allusions such as "Friday," "Tomb," "Coffin," and

words of less obvious concatenation. His frightened horse had gone home, but his frightened wits never quite did that. He changed his business, but something always preyed upon him. It may have been just fear, and it may have been fear mixed with a queer belated sort of remorse for bygone crudities. His drinking, of course, only aggravated what it was meant to alleviate.

When Dr. Davis left Birch that night he had taken a lantern and gone to the old receiving tomb. The moon was shining on the scattered brick fragments and marred facade, and the latch of the great door yielded readily to a touch from the outside. Steeled by old ordeals in dissecting rooms, the doctor entered and looked about, stifling the nausea of mind and body that everything in sight and smell induced. He cried aloud once, and a little later gave a gasp that was more terrible than a cry. Then he fled back to the lodge and broke all the rules of his calling by rousing and shaking his patient, and hurling at him a succession of shuddering whispers that seared into the bewildered ears like the hissing of vitriol.

"It was Asaph's coffin, Birch, just as I thought! I knew his teeth, with the front ones missing on the upper jaw — never, for God's sake, show those wounds! The body was pretty badly gone, but if ever I saw vindictiveness on any face — or former face You know what a fiend he was for revenge — how he ruined

old Raymond thirty years after their boundary suit, and how he stepped on the puppy that snapped at him a year ago last August He was the devil incarnate, Birch, and I believe his eye-for-an-eye fury could beat old Father Death himself. God, what a rage! I'd hate to have it aimed at me!

"Why did you do it, Birch? He was a scoundrel, and I don't blame you for giving him a cast-aside coffin, but you always did go too damned far! Well enough to skimp on the thing some way, but you knew what a little man old Fenner was.

"I'll never get the picture out of my head as long as I live. You kicked hard, for Asaph's coffin was on the floor. His head was broken in, and everything was tumbled about. I've seen sights before, but there was one thing too much here. An eye for an eye! Great heavens, Birch, but you got what you deserved. The skull turned my stomach, but the other was worse — those ankles cut neatly off to fit Matt Fenner's cast-aside coffin!"

AFTERWORD.

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The close of 1925 saw Howard Phillips Lovecraft still stuck in a city he had grown to hate. His loathing for New York seems to have been at its very worst in the first week of August, when he pounded out "The Horror at Red Hook" and "He"; by the following month, it seemed to have settled down into a sort of low-grade unhappiness.

The next year, though, Lovecraft's long-hoped-for opportunity would arrive, and in March he would shake the dust of New York from his feet and return to his

old home town of Providence.

He would live just ten more years there. They would be the best years of his literary life, peppered with darkly ominous masterpieces such as "The Call of Cthulhu," "The Colour out of Space," *The Case of Charles Dexter Ward*, and *At the Mountains of Madness*.

Something else was happening just around this time, too. Starting, more or less, with "The Shunned House," Lovecraft's storytelling had already been undergoing a subtle shift from the old familiar tales of supernatural terror and ghostly

horror, into something more material, more plausible, more real. That change would accelerate in 1926. For the rest of his writing career, with only a few exceptions, Lovecraft would be at pains to pen stories in which the horror stems not from a fear of ghosts or wizards or demons, but from the realization that the material universe is full of beings, dimensions, laws and entities that transcend human understanding and that care less about the fate of the entire human race than we do about the fate of an ant crawling across the sidewalk. His genre was subtly shifting from the familiar ghostly tales of an Edgar Allan Poe, to something truly new — a darker, colder kind of science fiction. After “The Call of Cthulhu,” nothing would ever quite be the same, and some of Lovecraft’s closest friends — including, most famously, August Derleth — would find that his new philosophy made them very uncomfortable.

All of that will be taken up in *The Prime Years*, the second volume of this omnibus collection.

APPENDIX A.

OTHER Writings.

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In this appendix, we are including several stories that don’t exactly fit the parameters for this book, but are important to include nonetheless.

The first of these is “Sweet Ermengarde; or, The Heart of a Country Girl,” a delightful little piece of satire that skewers the Horatio Alger-style “Plucky Young Lad” dime novels that were commonly written with an eye toward moral uplift around the turn of the twentieth century.

Next is an article that Lovecraft wrote as a reference for himself and

his writer friends, “The History of the Necronomicon.”

The last and most significant item in Appendix A is *Supernatural Horror in Literature*, a ten-chapter, 28,000-word “essay” that has been called Lovecraft’s “master’s thesis.” It is a towering work of scholarship on a subject that was, at the time of its writing, seldom studied, and it starkly marks the transition point between Lovecraft’s early work, and the later stories that almost everyone agrees were his best. We have used *Supernatural Horror in Literature* as a dividing line between the old and

the new — between Lovecraft’s apprentice years and his master years, his amateur years and his professional years — or, if you will, between The Early Years and The Prime Years. “In the Vault” is a fine story, but the change in the quality of storytelling between it and “Cool Air,” written about four months later, is stark and startling. There is a case to be made, and a strong one at that, that *Supernatural Horror in Literature* is the primary reason for this change.

**SWEET ERMENGARDE; or,
The HEART of a COUNTRY GIRL.**

BY PERCY SIMPLE (PSEUDONYM);
2,700-WORD SHORT STORY;
DATE UNKNOWN.

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This witty and delightful work of satire, titled with a semicolon in the grand old style of the 1800s dime novel, is unique in that no one seems to have any idea when it was actually written. Most scholars theorize it’s from the 1919–1921 era; yet its prose style feels far closer to “The Alchemist” than “The Outsider.” Also, it reads a bit like it could be a spoof of one of the lightweight yarns of Fred Jackson, the author whose syrupy romance tales in Argosy had first brought Lovecraft out of his shell and into the world of amateur journalism when he launched into that spirited and poetic exchange of denun-

ciations in the letters-to-the-editor section.

The “Jackson War,” as biographer De Camp jocosely calls it, broke out in 1913 and raged on in the pages of Argosy for a year, or at most two; it seems unlikely that Lovecraft would have carried the torch of this light-hearted poetic feud for seven years before suddenly developing an urge, seemingly out of nowhere, to write a satire of Jackson’s style.

The references to bootlegging and the 18th Amendment in the story suggest it was written sometime after the Volstead Act passed in 1919; but

bootlegging in Vermont was going on long before the Volstead Act in the state's several dry counties. In 1906 a Franklin County shopkeeper's son was jailed for three years for selling bootleg liquor laced with wood alcohol, killing three customers; and there's a reference to the drinking of wood alcohol in the first paragraphs of Sweet Ermengarde. This suggests another possibility—that it was written in 1913 or 1914 and then pulled out and hastily freshened up for publication in a friend's amateur-press journal in the early 1920s (although if it was published in one, we don't know the details; its first known appearance in print was in Beyond the Wall of Sleep, an Arkham House collection published in 1943).

It is, of course, equally likely that the target of Lovecraft's satire wasn't Jackson at all, but rather the whole genre of "plucky young lad makes good" stories popularized around the turn of the century by writers like Horatio Alger; in which case he could have written it at any time.

Whatever the real story is, the style of "Sweet Ermengarde" is so out of sync with the rest of Lovecraft's work that it's hard to know quite what to do with it. We have therefore opted to present it here, in the Appendix.

I.

A SIMPLE RUSTIC MAID.

Ermengarde Stubbs was the beauteous blonde daughter of Hiram Stubbs, a poor but honest farmer-bootlegger of Hogton, Vt. Her name was originally Ethyl Ermengarde, but her father persuaded her to drop the prænomen after the passage of the 18th Amendment, averring that it made him thirsty by reminding him of ethyl alcohol, C²H⁵OH. His own products contained mostly methyl or wood alcohol, CH³OH. Ermengarde confessed to sixteen summers, and branded as mendacious all reports to the effect that she was thirty. She had large black eyes, a prominent Roman nose, light hair which was never dark at the roots except when the local drugstore was short on supplies, and a beautiful but inexpensive complexion. She was about five feet, 5.33 inches tall, weighed 115.47 pounds on her father's copy scales—also off them—and was adjudged most lovely by all the village swains who admired her father's farm and liked his liquid crops.

Ermengarde's hand was sought in matrimony by two ardent lovers. 'Squire Hardman, who had a mortgage on the old home, was very rich and elderly. He was dark and cruelly

handsome, and always rode horseback and carried a riding-crop. Long had he sought the radiant Ermengarde, and now his ardour was fanned to fever heat by a secret known to him alone—for upon the humble acres of Farmer Stubbs he had discovered a vein of rich GOLD!!

"Aha!" said he, "I will win the maiden ere her parent knows of his unsuspected wealth, and join to my fortune a greater fortune still!" And so he began to call twice a week instead of once as before.

But alas for the sinister designs of a villain—'Squire Hardman was not the only suitor for the fair one. Close by the village dwelt another, the handsome Jack Manly, whose curly yellow hair had won the sweet Ermengarde's affection when both were toddling youngsters at the village school. Jack had long been too bashful to declare his passion, but one day while strolling along a shady lane by the old mill with Ermengarde, he had found courage to utter that which was within his heart.

"O light of my life," said he, "my soul is so overburdened that I must speak! Ermengarde, my ideal [*he pronounced it i-deel!*], life has become an empty thing without you. Beloved of my spirit, behold a suppliant kneeling in the dust before thee. Ermengarde—oh, Ermengarde, raise me to an heaven of joy and say that you will some day be mine! It is true that I am poor, but have I not

youth and strength to fight my way to fame? This I can do only for you, dear Ethyl—pardon me, Ermengarde—my only, my most precious—"

But here he paused to wipe his eyes and mop his brow, and the fair one responded: "Jack—my angel—at last—I mean, this is so unexpected and quite unprecedented! I had never dreamed that you entertained sentiments of affection in connexion with one so lowly as Farmer Stubbs' child—for I am still but a child! Such is your natural nobility that I had feared—I mean thought—you would be blind to such slight charms as I possess, and that you would seek your fortune in the great city; there meeting and wedding one of those more comely damsels whose splendour we observe in fashion books.

"But, Jack, since it is really I whom you adore, let us waive all needless circumlocution. Jack—my darling—my heart has long been susceptible to your manly graces. I cherish an affection for thee—consider me thine own and be sure to buy the ring at Perkins' hardware store where they have such nice imitation diamonds in the window."

"Ermengarde, me love!"

"Jack—my precious!"

"My darling!"

"My own!"

"My Gawd!"

[*Curtain*]

II.

AND THE VILLAIN
STILL PURSUED HER.

But these tender passages, sacred though was their fervour, did not pass unobserved by profane eyes; for crouched in the bushes and gritting his teeth was the dastardly 'Squire Hardman! When the lovers had finally strolled away he leapt out into the lane, viciously twirling his moustache and riding-crop, and kicking an unquestionably innocent cat who was also out strolling.

"Curses!" he cried — Hardman, not the cat — "I am foiled in my plot to get the farm and the girl! But Jack Manly shall never succeed! I am a man of power — and we shall see!"

Thereupon he repaired to the humble Stubbs' cottage, where he found the fond father in the still-cellar washing bottles under the supervision of the gentle wife and mother, Hannah Stubbs. Coming directly to the point, the villain spoke:

"Farmer Stubbs, I cherish a tender affection of long standing for your lovely offspring, Ethyl Ermengarde. I am consumed with love, and wish her hand in matrimony. Always a man of few words, I will not descend to euphemism: Give me the girl or I will foreclose the mortgage and take the old home!"

"But, Sir," pleaded the distracted

Stubbs while his stricken spouse merely glowered, "I am sure the child's affections are elsewhere placed."

"She must be mine!" sternly snapped the sinister 'Squire. "I will make her love me — none shall resist my will! Either she becomes my wife or the old homestead goes!"

And with a sneer and flick of his riding-crop 'Squire Hardman strode out into the night.

Scarce had he departed, when there entered by the back door the radiant lovers, eager to tell the senior Stubbses of their new-found happiness. Imagine the universal consternation which reigned when all was known! Tears flowed like white ale, till suddenly Jack remembered he was the hero and raised his head, declaiming in appropriately virile accents:

"Never shall the fair Ermengarde be offered up to this beast as a sacrifice while I live! I shall protect her — she is mine, mine, mine — and then some! Fear not, dear father- and mother-to-be — I will defend you all! You shall have the old home still —"adverb, not noun, although Jack was by no means out of sympathy with Stubbs' kind of farm produce — "and I shall lead to the altar the beautiful Ermengarde, loveliest of her sex! To perdition with the cruel 'Squire and his ill-gotten gold — the right shall always win, and a hero is always in the right! I will go to the great city and there make a fortune to save you all ere

the mortgage fall due! Farewell, my love — I leave you now in tears, but I shall return to pay off the mortgage and claim you as my bride!"

"Jack, my protector!"

"Ermie, my sweet roll! Dearest!"

"Darling! — and don't forget that ring at Perkins'."

"Oh!"

"Ah!"

[*Curtain*]

III.

A DASTARDLY ACT.

But the resourceful 'Squire Hardman was not so easily to be foiled. Close by the village lay a disreputable settlement of unkempt shacks, populated by a shiftless scum who lived by thieving and other odd jobs. Here the devilish villain secured two accomplices — ill-favoured fellows who were very clearly no gentlemen. And in the night the evil three broke into the Stubbs cottage and abducted the fair Ermengarde, taking her to a wretched hovel in the settlement and placing her under the charge of Mother Maria, a hideous old hag. Farmer Stubbs was quite distracted, and would have advertised in the papers if the cost had been less than a cent a word for each insertion. Ermengarde was firm, and never wavered in her refusal to wed the villain.

"Aha, my proud beauty," quoth

he, "I have ye in me power, and sooner or later I will break that will of thine! Meanwhile think of your poor old father and mother as turned out of hearth and home and wandering helpless through the meadows!"

"Oh, spare them, spare them!" said the maiden.

"Never... ha ha ha ha!" leered the brute.

And so the cruel days sped on, while all in ignorance young Jack Manly was seeking fame and fortune in the great city.

IV.

SUBTLE VILLAINY.

One day as 'Squire Hardman sat in the front parlour of his expensive and palatial home, indulging in his favourite pastime of gnashing his teeth and swishing his riding-crop, a great thought came to him; and he cursed aloud at the statue of Satan on the onyx mantelpiece.

"Fool that I am!" he cried. "Why did I ever waste all this trouble on the girl when I can get the farm by simply foreclosing? I never thought of that! I will let the girl go, take the farm, and be free to wed some fair city maid like the leading lady of that burlesque troupe which played last week at the Town Hall!"

And so he went down to the settlement, apologised to Ermengarde, let her go home, and

went home himself to plot new crimes and invent new modes of villainy.

The days wore on, and the Stubbses grew very sad over the coming loss of their home, and still nobody seemed able to do anything about it. One day a party of hunters from the city chanced to stray over the old farm, and one of them found the gold!! Hiding his discovery from his companions, he feigned rattle-snake-bite and went to the Stubbs' cottage for aid of the usual kind. Ermengarde opened the door and saw him. He also saw her, and in that moment resolved to win her and the gold. "For my old mother's sake I must"—he cried loudly to himself. "No sacrifice is too great!"

v.

THE CITY CHAP.

Algernon Reginald Jones was a polished man of the world from the great city, and in his sophisticated hands our poor little Ermengarde was as a mere child. One could almost believe that sixteen-year-old stuff. Algy was a fast worker, but never crude. He could have taught Hardman a thing or two about finesse in sheiking. Thus only a week after his advent to the Stubbs family circle, where he lurked like the vile serpent that he was, he had persuaded the heroine to elope! It was in the night that she went,

leaving a note for her parents, sniffing the familiar mash for the last time, and kissing the cat goodbye—touching stuff! On the train Algernon became sleepy and slumped down in his seat, allowing a paper to fall out of his pocket by accident. Ermengarde, taking advantage of her supposed position as a bride-elect, picked up the folded sheet and read its perfumed expanse—when lo! she almost fainted! It was a love letter from another woman!!

"Perfidious deceiver!" she whispered at the sleeping Algernon, "so this is all that your boasted fidelity amounts to! I am done with you for all eternity!"

So saying, she pushed him out the window and settled down for a much needed rest.

VI.

ALONE IN THE GREAT CITY.

When the noisy train pulled into the dark station at the city, poor helpless Ermengarde was all alone without the money to get back to Hogton. "Oh why," she sighed in innocent regret, "didn't I take his pocketbook before I pushed him out? Oh well, I should worry! He told me all about the city so I can easily earn enough to get home if not to pay off the mortgage!"

But alas for our little heroine—work is not easy for a

greenhorn to secure, so for a week she was forced to sleep on park benches and obtain food from the bread-line. Once a wily and wicked person, perceiving her helplessness, offered her a position as dish-washer in a fashionable and depraved cabaret; but our heroine was true to her rustic ideals and refused to work in such a gilded and glittering palace of frivolity—especially since she was offered only \$3.00 per week with meals but no board. She tried to look up Jack Manly, her one-time lover, but he was nowhere to be found. Perchance, too, he would not have known her; for in her poverty she had perforce become a brunette again, and Jack had not beheld her in that state since school days.

One day she found a neat but costly purse in the park; and after seeing that there was not much in it, took it to the rich lady whose card proclaimed her ownership. Delighted beyond words at the honesty of this forlorn waif, the aristocratic Mrs. Van Itty adopted Ermengarde to replace the little one who had been stolen from her so many years ago. "How like my precious Maude," she sighed, as she watched the fair brunette return to blondeness. And so several weeks passed, with the old folks at home tearing their hair and the wicked 'Squire Hardman chuckling devilishly.

VII.

HAPPY EVER AFTERWARD.

One day the wealthy heiress Ermengarde S. Van Itty hired a new second assistant chauffeur. Struck by something familiar in his face, she looked again and gasped. Lo! it was none other than the perfidious Algernon Reginald Jones, whom she had pushed from a car window on that fateful day! He had survived—this much was almost immediately evident. Also, he had wed the other woman, who had run away with the milkman and all the money in the house. Now wholly humbled, he asked forgiveness of our heroine, and confided to her the whole tale of the gold on her father's farm. Moved beyond words, she raised his salary a dollar a month and resolved to gratify at last that always unquenchable anxiety to relieve the worry of the old folks. So one bright day Ermengarde motored back to Hogton and arrived at the farm just as 'Squire Hardman was foreclosing the mortgage and ordering the old folks out.

"Stay, villain!" she cried, flashing a colossal roll of bills. "You are foiled at last! Here is your money—now go, and never darken our humble door again!"

Then followed a joyous reunion, whilst the 'Squire twisted his moustache and riding-crop in bafflement

and dismay. But hark! What is this? Footsteps sound on the old gravel walk, and who should appear but our hero, Jack Manly — worn and seedy, but radiant of face. Seeking at once the downcast villain, he said:

“Squire — lend me a ten-spot, will you? I have just come back from the city with my beauteous bride, the fair Bridget Goldstein, and need something to start things on the old farm.” Then turning to the Stubbses, he apologised for his inability to pay off the mortgage as agreed.

“Don’t mention it,” said Ermengarde, “prosperity has come to us, and I will consider it sufficient payment if you will forget forever the foolish fancies of our childhood.”

All this time Mrs. Van Itty had been sitting in the motor waiting for Ermengarde; but as she lazily eyed the sharp-faced Hannah Stubbs a vague memory started from the back of her brain. Then it all came to her, and she shrieked accusingly at the agrestic matron.

“You — you — Hannah Smith — I know you now! Twenty-eight years ago you were my baby Maude’s nurse and stole her from the cradle!! Where, oh, where is my child?” Then a thought came as the lightning in a murky sky. “Ermengarde — you say she is your daughter.... She is mine! Fate has restored to me my old chee-ild — my tiny Maudie! Ermengarde — Maude — come to your mother’s loving arms!!!”

But Ermengarde was doing some tall thinking. How could she get away with the sixteen-year-old stuff if she had been stolen twenty-eight years ago? And if she was not Stubbs’ daughter the gold would never be hers. Mrs. Van Itty was rich, but ’Squire Hardman was richer. So, approaching the dejected villain, she inflicted upon him the last terrible punishment.

“Squire, dear,” she murmured, “I have reconsidered all. I love you and your naïve strength. Marry me at once or I will have you prosecuted for that kidnapping last year. Foreclose your mortgage and enjoy with me the gold your cleverness discovered. Come, dear!”

And the poor dub did.

[The End]

The HISTORY of *the* NECRONOMICON.

600-WORD ESSAY;

1926.

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This brief essay was penned by H.P. Lovecraft around 1926 as a reference document, so that he might keep his stories straight and in sync with one another when the Necronomicon was brought into them, and for the other writers in his circle of friends who occasionally used it in their own stories.

Although it was never intended for publication, in 1938 following Lovecraft’s death fellow amateur journalist Wilson Shepherd published a “Limited Memorial Edition” of it as a stand-alone piece, a pamphlet-sized chapbook of sorts, under his Rebel Press imprint.

Original title *Al Azif*— azif being the word used by Arabs to designate that nocturnal sound (made by insects) supposed to be the howling of demons.

Composed by Abdul Alhazred, a mad poet of Sanaá, in Yemen, who is said to have flourished during the period of the Ommiade caliphs, circa 700 A.D. He visited the ruins of Babylon and the subterranean secrets of Memphis and spent ten years alone in the great southern desert of

Arabia — the Roba el Khaliyeh or “Empty Space” of the ancients — and “Dahna” or “Crimson” desert of the modern Arabs, which is held to be inhabited by protective evil spirits and monsters of death. Of this desert many strange and unbelievable marvels are told by those who pretend to have penetrated it. In his last years Alhazred dwelt in Damascus, where the *Necronomicon* (*Al Azif*) was written, and of his final death or disappearance (738 A.D.) many terrible and conflicting things are told. He is said by Ebn Khallikan (12th cent. biographer) to have been seized by an invisible monster in broad daylight and devoured horribly before a large number of fright-frozen witnesses. Of his madness many things are told. He claimed to have seen fabulous Irem, or City of Pillars, and to have found beneath the ruins of a certain nameless desert town the shocking annals and secrets of a race older than mankind. He was only an indifferent Moslem, worshipping unknown entities whom he called Yog-Sothoth and Cthulhu.

In A.D. 950 the *Azif*, which had gained a considerable tho’ surreptitious circulation amongst the philosophers of the age, was secretly translated into Greek by Theodorus Philetas of Constantinople under the title *Necronomicon*. For a century it impelled certain experimenters to terrible attempts, when it was suppressed and burnt by the patriarch Michael. After this it is only

heard of furtively, but (1228) Olaus Wormius made a Latin translation later in the Middle Ages, and the Latin text was printed twice — once in the fifteenth century in black-letter (evidently in Germany) and once in the seventeenth (prob. Spanish) — both editions being without identifying marks, and located as to time and place by internal typographical evidence only. The work both Latin and Greek was banned by Pope Gregory IX in 1232, shortly after its Latin translation, which called attention to it. The Arabic original was lost as early as Wormius’ time, as indicated by his prefatory note; and no sight of the Greek copy — which was printed in Italy between 1500 and 1550 — has been reported since the burning of a certain Salem man’s library in 1692. An English translation made by Dr. Dee was never printed, and exists only in fragments recovered from the original manuscript. Of the Latin texts now existing one (15th cent.) is known to be in the British Museum under lock and key, while another (17th cent.) is in the Bibliothèque Nationale at Paris. A seventeenth-century edition is in the Widener Library at Harvard, and in the library of Miskatonic University at Arkham. Also in the library of the University of Buenos Aires. Numerous other copies probably exist in secret, and a fifteenth-century one is persistently rumoured to form part of the collection of a celebrated American millionaire. A still

vaguer rumour credits the preservation of a sixteenth-century Greek text in the Salem family of Pickman; but if it was so preserved, it vanished with the artist R. U. Pickman, who disappeared early in 1926. The book is rigidly suppressed by the authorities of most countries, and by all branches of organised ecclesiasticism. Reading leads to terrible consequences. It was from rumours of this book (of which relatively few of the general public know) that Robert W. Chambers is said to have derived the idea of his early novel *The King in Yellow*.

SUPERNATURAL HORROR *in* LITERATURE.

28,000-WORD DISSERTATION;

1926.

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This novella-length essay was a project H.P. Lovecraft launched in 1925, while he was still stuck in New York, for fellow amateur journalist W. Paul Cook. Cook wanted to serialize it in a new magazine he was launching, The Recluse.

Lovecraft started on it in December, and blasted through the first four chapters in a month or so. After that, his progress slowed, as things started to happen in his life that distracted him from his writing — in particular, the opportunity to return to Providence. The last chapter wasn't fully drafted until April, and Lovecraft would still

be putting the finishing touches on the work a year after that. In the end, it came in at just under 30,000 words — somewhat longer than the average master's thesis.

The comparison to a thesis covers more than just word count. The publication of this essay, and the extensive research and analysis which Lovecraft put into it, appear to have made an immediate impact on Lovecraft's writing, starting with the very first thing he wrote after undertaking the project — "Cool Air," in February 1926. Lovecraft's undertaking of Supernatural Horror in Literature

stands like a great signpost on the border between early pieces like "The Outsider," "The Shunned House," and "In the Vault" — works sometimes touched with greatness, but checkered in their execution and not always worthy of his muse — and the real masterpieces that would pour from his pen just afterward, the ones nearly everyone agrees are his best: "The Call of Cthulhu," "The Colour out of Space," "At the Mountains of Madness, and the others.

Lovecraft's early tales were solid, competent stories, to be sure. But going from "The Horror at Red Hook" to "Pickman's Model" is like going from hamburgers to rib-eye steaks. Something happened to Lovecraft's overall level of mastery and competence at the very end of 1925. That something was almost certainly the process of researching and writing the "master's thesis" that you are about to read.

Like any good master's thesis, Supernatural Horror in Literature is a bit dry and academic, more focused on sharing knowledge with readers than entertaining them. It is, however, packed with useful and interesting insights for the scholastically inclined aficionado of weird fiction.

I.

INTRODUCTION.

The oldest and strongest emotion of mankind is fear, and the oldest and strongest kind of fear is fear of the unknown. These facts few psychologists will dispute, and their admitted truth must establish for all time the genuineness and dignity of the weirdly horrible tale as a literary form. Against it are discharged all the shafts of materialistic sophistication which cling to frequently felt emotions and external events, and of a naïvely insipid idealism which deprecates the æsthetic motive and calls for a didactic literature to "uplift" the reader toward a suitable degree of smirking optimism. But in spite of all this opposition the weird tale has survived, developed, and attained remarkable heights of perfection; founded as it is on a profound and elementary principle whose appeal, if not always universal, must necessarily be poignant and permanent to minds of the requisite sensitiveness.

The appeal of the spectrally macabre is generally narrow because it demands from the reader a certain degree of imagination and a capacity for detachment from every-day life. Relatively few are free enough from the spell of the daily routine to

respond to rappings from outside, and tales of ordinary feelings and events, or of common sentimental distortions of such feelings and events, will always take first place in the taste of the majority; rightly, perhaps, since of course these ordinary matters make up the greater part of human experience. But the sensitive are always with us, and sometimes a curious streak of fancy invades an obscure corner of the very hardest head; so that no amount of rationalisation, reform, or Freudian analysis can quite annul the thrill of the chimney-corner whisper or the lonely wood. There is here involved a psychological pattern or tradition as real and as deeply grounded in mental experience as any other pattern or tradition of mankind; coeval with the religious feeling and closely related to many aspects of it, and too much a part of our inmost biological heritage to lose keen potency over a very important, though not numerically great, minority of our species.

Man's first instincts and emotions formed his response to the environment in which he found himself. Definite feelings based on pleasure and pain grew up around the phenomena whose causes and effects he understood, whilst around those which he did not understand — and the universe teemed with them in the early days — were naturally woven such personifications, marvellous interpretations, and sensations of awe and fear as would

be hit upon by a race having few and simple ideas and limited experience. The unknown, being likewise the unpredictable, became for our primitive forefathers a terrible and omnipotent source of boons and calamities visited upon mankind for cryptic and wholly extra-terrestrial reasons, and thus clearly belonging to spheres of existence whereof we know nothing and wherein we have no part. The phenomenon of dreaming likewise helped to build up the notion of an unreal or spiritual world; and in general, all the conditions of savage dawn-life so strongly conduced toward a feeling of the supernatural, that we need not wonder at the thoroughness with which man's very hereditary essence has become saturated with religion and superstition. That saturation must, as matter of plain scientific fact, be regarded as virtually permanent so far as the subconscious mind and inner instincts are concerned; for though the area of the unknown has been steadily contracting for thousands of years, an infinite reservoir of mystery still engulfs most of the outer cosmos, whilst a vast residuum of powerful inherited associations clings round all the objects and processes that were once mysterious, however well they may now be explained. And more than this, there is an actual physiological fixation of the old instincts in our nervous tissue, which would make them obscurely operative even were the conscious mind to be purged of all sources of wonder.

Because we remember pain and the menace of death more vividly than pleasure, and because our feelings toward the beneficent aspects of the unknown have from the first been captured and formalised by conventional religious rituals, it has fallen to the lot of the darker and more maleficent side of cosmic mystery to figure chiefly in our popular supernatural folklore. This tendency, too, is naturally enhanced by the fact that uncertainty and danger are always closely allied; thus making any kind of an unknown world a world of peril and evil possibilities. When to this sense of fear and evil the inevitable fascination of wonder and curiosity is super-added, there is born a composite body of keen emotion and imaginative provocation whose vitality must of necessity endure as long as the human race itself. Children will always be afraid of the dark, and men with minds sensitive to hereditary impulse will always tremble at the thought of the hidden and fathomless worlds of strange life which may pulsate in the gulfs beyond the stars, or press hideously upon our own globe in unholy dimensions which only the dead and the moon-struck can glimpse.

With this foundation, no one need wonder at the existence of a literature of cosmic fear. It has always existed, and always will exist; and no better evidence of its tenacious vigour can be cited than the impulse which now and then drives

writers of totally opposite leanings to try their hands at it in isolated tales, as if to discharge from their minds certain phantasmal shapes which would otherwise haunt them. Thus Dickens wrote several eerie narratives; Browning, the hideous poem *Childe Roland*; Henry James, *The Turn of the Screw*; Dr. Holmes, the subtle novel *Elsie Venner*; F. Marion Crawford, *The Upper Berth* and a number of other examples; Mrs. Charlotte Perkins Gilman, social worker, *The Yellow Wall Paper*; whilst the humourist W. W. Jacobs produced that able melodramatic bit called *The Monkey's Paw*.

This type of fear-literature must not be confounded with a type externally similar but psychologically widely different; the literature of mere physical fear and the mundanely gruesome. Such writing, to be sure, has its place, as has the conventional or even whimsical or humorous ghost story where formalism or the author's knowing wink removes the true sense of cosmic fear in its purest sense. The true weird tale has something more than secret murder, bloody bones, or a sheeted form clanking chains according to rule. A certain atmosphere of breathless and unexplainable dread of outer, unknown forces must be present; and there must be a hint, expressed with a seriousness and portentousness becoming its subject, of that most terrible conception of the human brain — a malign and particular suspension or defeat

of those fixed laws of Nature which are our only safeguard against the assaults of chaos and the dæmons of unplumbed space.

Naturally we cannot expect all weird tales to conform absolutely to any theoretical model. Creative minds are uneven, and the best of fabrics have their dull spots. Moreover, much of the choicest weird work is unconscious; appearing in memorable fragments scattered through material whose massed effect may be of a very different cast. Atmosphere is the all-important thing, for the final criterion of authenticity is not the dovetailing of a plot but the creation of a given sensation. We may say, as a general thing, that a weird story whose intent is to teach or produce a social effect, or one in which the horrors are finally explained away by natural means, is not a genuine tale of cosmic fear; but it remains a fact that such narratives possess, in isolated sections, atmospheric touches which fulfill every condition of true supernatural horror-literature. Therefore we must judge a weird tale not by the author's intent, or by the mere mechanics of the plot; but by the emotional level which it attains at its least mundane point. If the proper sensations are excited, such a "high spot" must be admitted on its own merits as weird literature, no matter how prosaically it is later dragged down. The one test of the really weird is simply this — whether or not there be

excited in the reader a profound sense of dread, and of contact with unknown spheres and powers; a subtle attitude of awed listening, as if for the beating of black wings or the scratching of outside shapes and entities on the known universe's utmost rim. And of course, the more completely and unifiedly a story conveys this atmosphere, the better it is as a work of art in the given medium.

II.

THE DAWN OF THE HORROR-TALE.

As may naturally be expected of a form so closely connected with primal emotion, the horror-tale is as old as human thought and speech themselves.

Cosmic terror appears as an ingredient of the earliest folklore of all races, and is crystallised in the most archaic ballads, chronicles, and sacred writings. It was, indeed, a prominent feature of the elaborate ceremonial magic, with its rituals for the evocation of demons and spectres, which flourished from prehistoric times, and which reached its highest development in Egypt and the Semitic nations. Fragments like the *Book of Enoch* and the *Claviculae of Solomon* well illustrate the power of the weird over the ancient Eastern mind, and upon such things were based enduring systems and

traditions whose echoes extend obscurely even to the present time. Touches of this transcendental fear are seen in classic literature, and there is evidence of its still greater emphasis in a ballad literature which paralleled the classic stream but vanished for lack of a written medium. The Middle Ages, steeped in fanciful darkness, gave it an enormous impulse toward expression; and East and West alike were busy preserving and amplifying the dark heritage, both of random folklore and of academically formulated magic and cabbalism, which had descended to them. Witch, werewolf, vampire, and ghoul brooded ominously on the lips of bard and grandam, and needed but little encouragement to take the final step across the boundary that divides the chanted tale or song from the formal literary composition. In the Orient, the weird tale tended to assume a gorgeous colouring and sprightliness which almost transmuted it into sheer phantasy. In the West, where the mystical Teuton had come down from his black boreal forests and the Celt remembered strange sacrifices in Druidic groves, it assumed a terrible intensity and convincing seriousness of atmosphere which doubled the force of its half-told, half-hinted horrors.

Much of the power of Western horror-lore was undoubtedly due to the hidden but often suspected presence of a hideous cult of nocturnal worshippers whose strange

customs — descended from pre-Aryan and pre-agricultural times when a squat race of Mongoloids roved over Europe with their flocks and herds — were rooted in the most revolting fertility-rites of immemorial antiquity. This secret religion, stealthily handed down amongst peasants for thousands of years despite the outward reign of the Druidic, Græco-Roman, and Christian faiths in the regions involved, was marked by wild “Witches’ Sabbaths” in lonely woods and atop distant hills on Walpurgis-Night and Hallowe’en, the traditional breeding-seasons of the goats and sheep and cattle; and became the source of vast riches of sorcery-legend, besides provoking extensive witchcraft-prosecutions of which the Salem affair forms the chief American example. Akin to it in essence, and perhaps connected with it in fact, was the frightful secret system of inverted theology or Satan-worship which produced such horrors as the famous “Black Mass”; whilst operating toward the same end we may note the activities of those whose aims were somewhat more scientific or philosophical — the astrologers, cabbalists, and alchemists of the Albertus Magnus or Raymond Lully type, with whom such rude ages invariably abound. The prevalence and depth of the mediæval horror-spirit in Europe, intensified by the dark despair which waves of pestilence brought, may be fairly gauged by the grotesque

carvings slyly introduced into much of the finest later Gothic ecclesiastical work of the time; the dæmonic gargoyles of Notre Dame and Mont St. Michel being among the most famous specimens. And throughout the period, it must be remembered, there existed amongst educated and uneducated alike a most unquestioning faith in every form of the supernatural; from the gentlest of Christian doctrines to the most monstrous morbidities of witchcraft and black magic. It was from no empty background that the Renaissance magicians and alchemists — Nostradamus, Trithemius, Dr. John Dee, Robert Fludd, and the like — were born.

In this fertile soil were nourished types and characters of sombre myth and legend which persist in weird literature to this day, more or less disguised or altered by modern technique. Many of them were taken from the earliest oral sources, and form part of mankind’s permanent heritage. The shade which appears and demands the burial of its bones, the demon lover who comes to bear away his still living bride, the death-fiend or psychopomp riding the night-wind, the man-wolf, the sealed chamber, the deathless sorcerer — all these may be found in that curious body of mediæval lore which the late Mr. Baring-Gould so effectively assembled in book form. Wherever the mystic Northern blood was strongest, the atmosphere of the popular tales became most intense;

for in the Latin races there is a touch of basic rationality which denies to even their strangest superstitions many of the overtones of glamour so characteristic of our own forest-born and ice-fostered whisperings.

Just as all fiction first found extensive embodiment in poetry, so is it in poetry that we first encounter the permanent entry of the weird into standard literature. Most of the ancient instances, curiously enough, are in prose; as the werewolf incident in Petronius, the gruesome passage in Apuleius, the brief but celebrated letter of Pliny the Younger to Sura, and the odd compilation *On Wonderful Events* by the Emperor Hadrian’s Greek freedman, Phlegon. It is in Phlegon that we first find that hideous tale of the corpse-bride, *Philinnion and Machates*, later related by Proclus and in modern forming the inspiration of Goethe’s *Bride of Corinth* and Washington Irving’s *German Student*. But by the time the old Northern myths take literary form, and in that later time when the weird appears as a steady element in the literature of the day, we find it mostly in metrical dress; as indeed we find the greater part of the strictly imaginative writing of the Middle Ages and Renaissance. The Scandinavian Eddas and Sagas thunder with cosmic horror, and shake with the stark fear of Ymir and his shapeless spawn; whilst our own Anglo-Saxon *Beowulf* and the later Continental *Nibelung* tales are full of eldritch weirdness. Dante is

a pioneer in the classic capture of macabre atmosphere, and in Spenser's stately stanzas will be seen more than a few touches of fantastic terror in landscape, incident, and character. Prose literature gives us Malory's *Le Morte d'Arthur*, in which are presented many ghastly situations taken from early ballad sources — the theft of the sword and silk from the corpse in Chapel Perilous by Sir Launcelot, the ghost of Sir Gawaine, and the tomb-fiend seen by Sir Galahad — whilst other and cruder specimens were doubtless set forth in cheap and sensational "chapbooks" vulgarly hawked about and devoured by the ignorant. In Elizabethan drama, with its *Dr. Faustus*, the witches in *Macbeth*, the ghost in *Hamlet*, and the horrible gruesomeness of Webster, we may easily discern the strong hold of the dæmoniac on the public mind; a hold intensified by the very real fear of living witchcraft, whose terrors, first wildest on the Continent, begin to echo loudly in English ears as the witch-hunting crusades of James the First gain headway. To the lurking mystical prose of the ages is added a long line of treatises on witchcraft and dæmonology which aid in exciting the imagination of the reading world.

Through the seventeenth and into the eighteenth century we behold a growing mass of fugitive legendry and balladry of darksome cast; still, however, held down beneath the surface of polite and

accepted literature. Chapbooks of horror and weirdness multiply, and we glimpse the eager interest of the people through fragments like Defoe's *Apparition of Mrs. Veal*, a homely tale of a dead woman's spectral visit to a distant friend, written to advertise covertly a badly selling theological disquisition on death. The upper orders of society were now losing faith in the supernatural, and indulging in a period of classic rationalism. Then, beginning with the translations of Eastern tales in Queen Anne's reign and taking definite form toward the middle of the century, comes the revival of romantic feeling — the era of new joy in Nature, and in the radiance of past times, strange scenes, bold deeds, and incredible marvels. We felt it first in the poets, whose utterances take on new qualities of wonder, strangeness, and shuddering. And finally, after the timid appearance of a few weird scenes in the novels of the day — such as Smollett's *Adventures of Ferdinand*, *Count Fathom* — the released instinct precipitates itself in the birth of a new school of writing; the "Gothic" school of horrible and fantastic prose fiction, long and short, whose literary posterity is destined to become so numerous, and in many cases so resplendent in artistic merit. It is, when one reflects upon it, genuinely remarkable that weird narration as a fixed and academically recognised literary form should have been so late of final birth. The impulse and

atmosphere are as old as man, but the typical weird tale of standard literature is a child of the eighteenth century.

III.

THE EARLY GOTHIC NOVEL.

The shadow-haunted landscapes of *Ossian*, the chaotic visions of William Blake, the grotesque witch-dances in Burns's *Tam O'Shanter*, the sinister dæmonism of Coleridge's *Christabel* and *Ancient Mariner*, the ghostly charm of James Hogg's *Kilmeny*, and the more restrained approaches to cosmic horror in *Lamia* and many of Keats's other poems, are typical British illustrations of the advent of the weird to formal literature. Our Teutonic cousins of the Continent were equally receptive to the rising flood, and Brüger's *Wild Huntsman* and the even more famous dæmon-bridegroom ballad of *Lenore* — both imitated in English by Scott, whose respect for the supernatural was always great — are only a taste of the eerie wealth which German song had commenced to provide. Thomas Moore adapted from such sources the legend of the ghoulish statue-bride (later used by Prosper Mérimée in *The Venus of Ille*, and traceable back to great antiquity) which echoes so shiveringly in his ballad of *The Ring*, whilst Goethe's

deathless masterpiece *Faust*, crossing from mere balladry into the classic, cosmic tragedy of the ages, may be held as the ultimate height to which this German poetic impulse arose.

But it remained for a very sprightly and worldly Englishman — none other than Horace Walpole himself — to give the growing impulse definite shape and become the actual founder of the literary horror-story as a permanent form. Fond of mediæval romances and mystery as a dilettante's diversion, and with a quaintly imitated Gothic castle as his abode at Strawberry Hill, Walpole in 1764 published *The Castle of Otranto*; a tale of the supernatural which, though thoroughly unconvincing and mediocre in itself, was destined to exert an almost unparalleled influence on the literature of the weird. First venturing it only as a "translation" by one "William Marshal, Gent." from the Italian of a mythical "Onuphrio Muralt," the author later acknowledged his connexion with the book and took pleasure in its wide and instantaneous popularity — a popularity which extended to many editions, early dramatisation, and wholesale imitation both in England and in Germany.

The story — tedious, artificial, and melodramatic — is further impaired by a brisk and prosaic style

whose urbane sprightliness nowhere permits the creation of a truly weird atmosphere. It tells of Manfred, an unscrupulous and usurping prince determined to found a line, who after the mysterious sudden death of his only son Conrad on the latter's bridal morn, attempts to put away his wife Hippolita and wed the lady destined for the unfortunate youth — the lad, by the way, having been crushed by the preternatural fall of a gigantic helmet in the castle courtyard. Isabella, the widowed bride, flees from this design; and encounters in subterranean crypts beneath the castle a noble young preserver, Theodore, who seems to be a peasant yet strangely resembles the old lord Alfonso who ruled the domain before Manfred's time. Shortly thereafter supernatural phenomena assail the castle in divers ways; fragments of gigantic armour being discovered here and there, a portrait walking out of its frame, a thunder-clap destroying the edifice, and a colossal armoured spectre of Alfonso rising out of the ruins to ascend through parting clouds to the bosom of St. Nicholas. Theodore, having wooed Manfred's daughter Matilda and lost her through death — for she is slain by her father by mistake — is discovered to be the son of Alfonso and rightful heir to the estate. He concludes the tale by wedding Isabella and preparing to live happily ever after, whilst Manfred — whose usurpation was the cause of his son's supernatural death and his own

supernatural harassing — retires to a monastery for penitence; his saddened wife seeking asylum in a neighbouring convent.

Such is the tale; flat, stilted, and altogether devoid of the true cosmic horror which makes weird literature. Yet such was the thirst of the age for those touches of strangeness and spectral antiquity which it reflects, that it was seriously received by the soundest readers and raised in spirit of its intrinsic ineptness to a pedestal of lofty importance in literary history. What it did above all else was to create a novel type of scene, puppet-characters, and incidents; which, handled to better advantage by writers more naturally adapted to weird creation, stimulated growth of an imitative Gothic school which in turn inspired the real weavers of cosmic terror — the line of actual artists beginning with Poe. This novel dramatic paraphernalia consisted first of all of the Gothic castle, with its awesome antiquity, vast distances and rambling, deserted, or ruined wings, damp corridors, unwholesome hidden catacombs, and galaxy of ghosts and appalling legends, as a nucleus of suspense and dæmoniac fright. In addition, it included the tyrannical and malevolent nobleman as villain; the saintly, long-persecuted, and generally insipid heroine who undergoes the major terrors and serves as a point of view and focus for the reader's sympathies; the valorous and immaculate hero, always of high birth but

often in humble disguise; the convention of high-sounding foreign names, mostly Italian, for the characters; and the infinite array of stage properties which includes strange lights, damp trap-doors, extinguished lamps, mouldy hidden manuscripts, creaking hinges, shaking arras, and the like. All this paraphernalia reappears with amusing sameness, yet sometimes with tremendous effect, throughout the history of the Gothic novel; and is by no means extinct even today, though subtler technique now forces it to assume a less naïve and obvious form. An harmonious milieu for a new school had been found, and the writing world was not slow to grasp the opportunity.

German romance at once responded to the Walpole influence, and soon became a byword for the weird and ghastly. In England one of the first imitators was the celebrated Mrs. Barbauld, then Miss Aikin, who in 1773 published an unfinished fragment called *Sir Bertrand*, in which the strings of genuine terror were truly touched with no clumsy hand. A nobleman on a dark and lonely moor, attracted by a tolling bell and distant light, enters a strange and ancient turreted castle whose doors open and close and whose bluish will-o'-the-wisps lead up mysterious staircases toward dead hands and animated black statues. A coffin with a dead lady, whom Sir Bertrand kisses, is finally reached; and upon the kiss the scene

dissolves to give place to a splendid apartment where the lady, restored to life, holds a banquet in honour of her rescuer. Walpole admired this tale, though he accorded less respect to an even more prominent offspring of his *Otranto* — *The Old English Baron*, by Clara Reeve, published in 1777. Truly enough, this tale lacks the real vibration to the note of outer darkness and mystery which distinguishes Mrs. Barbauld's fragment; and though less crude than Walpole's novel, and more artistically economical of horror in its possession of only one spectral figure, it is nevertheless too definitely insipid for greatness. Here again we have the virtuous heir to the castle disguised as a peasant and restored to his heritage through the ghost of his father; and here again we have a case of wide popularity leading to many editions, dramatisation, and ultimate translation into French. Miss Reeve wrote another weird novel, unfortunately unpublished and lost.

The Gothic novel was now settled as a literary form, and instances multiply bewilderingly as the eighteenth century draws toward its close. *The Recess*, written in 1758 by Mrs. Sophia Lee, has the historic element, revolving round the twin daughters of Mary, Queen of Scots; and though devoid of the supernatural, employs the Walpole scenery and mechanism with great dexterity. Five years later, and all existing lamps are paled by the rising of a fresh luminary of wholly superior

order — Mrs. Ann Radcliffe (1764-1823), whose famous novels made terror and suspense a fashion, and who set new and higher standards in the domain of macabre and fear-inspiring atmosphere despite a provoking custom of destroying her own phantoms at the last through laboured mechanical explanations. To the familiar Gothic trappings of her predecessors Mrs. Radcliffe added a genuine sense of the unearthly in scene and incident which closely approached genius; every touch of setting and action contributing artistically to the impression of illimitable frightfulness which she wished to convey. A few sinister details like a track of blood on castle stairs, a groan from a distant vault, or a weird song in a nocturnal forest can with her conjure up the most powerful images of imminent horror; surpassing by far the extravagant and toilsome elaboration of others. Nor are these images in themselves any the less potent because they are explained away before the end of the novel. Mrs. Radcliffe's visual imagination was very strong, and appears as much in her delightful landscape touches — always in broad, glamorously pictorial outline, and never in close detail — as in her weird fantasies. Her prime weaknesses, aside from the habit of prosaic disillusionment, are a tendency toward erroneous geography and history and a fatal predilection for bestrewing her novels with insipid little poems,

attributed to one or another of her characters.

Mrs. Radcliffe wrote six novels, *The Castles of Athlin and Dunbayne* (1789), *A Sicilian Romance* (1794), *The Romance of the Forest* (1791), *The Mysteries of Udolpho* (1794), *The Italian* (1797), and *Gaston de Blondenville*, composed in 1802 but first published posthumously in 1826. Of these *Udolpho* is by far the most famous, and may be taken as a type of early Gothic tale at its best. It is the chronicle of Emily, a young Frenchwoman transplanted to an ancient and portentous castle in the Appennines through the death of her parents and the marriage of her aunt to the lord of the castle — the scheming nobleman Montoni. Mysterious sounds, opened doors, frightful legends, and a nameless horror in a niche behind a black veil all operate in quick succession to unnerve the heroine and her faithful attendant Annette; but finally, after the death of her aunt, she escapes with the aid of a fellow-prisoner whom she has discovered. On the way home she stops at a chateau filled with fresh horrors — the abandoned wing where the departed chatelaine dwelt, and the bed of death with the black pall — but is finally restored to security and happiness with her lover Valacourt, after the clearing-up of a secret which seemed for a time to involve her birth in mystery. Clearly, this is only the familiar material re-worked; but it is so well re-worked that

Udolpho will always be a classic. Mrs. Radcliffe's characters are puppets, but they are less markedly so than those of her forerunners. And in atmospheric creation she stands preëminent among those of her time.

Of Mrs. Radcliffe's countless imitators, the American novelist Charles Brockden Brown stands the closest in spirit and method. Like her, he injured his creations by natural explanations; but also like her, he had an uncanny atmospheric power which gives his horrors a frightful vitality as long as they remain unexplained. He differed from her in contemptuously discarding the external Gothic paraphernalia and properties and choosing modern American scenes for his mysteries; but his repudiation did not extend to the Gothic spirit and type of incident. Brown's novels involve some memorably frightful scenes, and excel even Mrs. Radcliffe's in describing the operations of the perturbed mind. *Edgar Huntly* starts with a sleep-walker digging a grave, but is later impaired by touches of Godwinian didacticism. *Ormond* involves a member of a sinister secret brotherhood. That and *Arthur Mervyn* both describe the plague of yellow fever, which the author had witnessed in Philadelphia and New York. But Brown's most famous book is *Wieland; or, The Transformation* (1798), in which a Pennsylvania German, engulfed by a wave of religious fanaticism, hears "voices" and slays his wife and

children as a sacrifice. His sister Clara, who tells the story, narrowly escapes. The scene, laid at the woodland estate of Mittingen on the Schuylkill's remote reaches, is drawn with extreme vividness; and the terrors of Clara, beset by spectral tones, gathering fears, and the sound of strange footsteps in the lonely house, are all shaped with truly artistic force. In the end a lame ventriloquial explanation is offered, but the atmosphere is genuine while it lasts. Carwin, the malign ventriloquist, is a typical villain of the Manfred or Montoni type.

IV.

THE APEX OF GOTHIC ROMANCE.

Horror in literature attains a new malignity in the work of Matthew Gregory Lewis (1775-1818), whose novel *The Monk* (1796) achieved marvellous popularity and earned him the nickname of "Monk" Lewis. This young author, educated in Germany and saturated with a body of wild Teuton lore unknown to Mrs. Radcliffe, turned to terror in forms more violent than his gentle predecessor had ever dared to think of; and produced as a result a masterpiece of active nightmare whose general Gothic cast is spiced with added stores of ghoulishness. The story is one of a Spanish monk, Ambrosio, who from a state of over-proud

virtue is tempted to the very nadir of evil by a fiend in the guise of the maiden Matilda; and who is finally, when awaiting death at the Inquisition's hands, induced to purchase escape at the price of his soul from the Devil, because he deems both body and soul already lost. Forthwith the mocking Fiend snatches him to a lonely place, tells him he has sold his soul in vain since both pardon and a chance for salvation were approaching at the moment of his hideous bargain, and completes the sardonic betray by rebuking him for his unnatural crimes, and casting his body down a precipice whilst his soul is borne off forever to perdition. The novel contains appalling descriptions such as the incantation in the vaults beneath the convent cemetery, the burning of the convent, and the final end of the wretched abbot. In the sub-plot where the Marquis de las Cisternas meets the spectre of his erring ancestress, The Bleeding Nun, there are many enormously potent strokes; notably the visit of the animated corpse to the Marquis's bedside, and the cabalistic ritual whereby the Wandering Jew helps him to fathom and banish his dead tormentor. Nevertheless *The Monk* drags sadly when read as a whole. It is too long and too diffuse, and much of its potency is marred by flippancy and by an awkwardly excessive reaction against those canons of decorum which Lewis at first despised as

prudish. One great thing may be said of the author; that he never ruined his ghostly visions with a natural explanation. He succeeded in breaking up the Radcliffian tradition and expanding the field of the Gothic novel.

Lewis wrote much more than *The Monk*. His drama, *The Castle Spectre*, was produced in 1798, and he later found time to pen other fictions in ballad form — *Tales of Terror* (1799), *Tales of Wonder* (1801), and a succession of translations from the German.

Gothic romances, both English and German, now appeared in multitudinous and mediocre profusion. Most of them were merely ridiculous in the light of mature taste, and Miss Austen's famous satire *Northanger Abbey* was by no means an unmerited rebuke to a school which had sunk far toward absurdity. This particular school was petering out, but before its final subordination there arose its last and greatest figure in the person of Charles Robert Maturin (1782-1824), an obscure and eccentric Irish clergyman. Out of an ample body of miscellaneous writing which includes one confused Radcliffian imitation called *The Fatal Revenge; or, The Family of Montorio* (1807), Maturin at length evolved the vivid horror-masterpiece of *Melmoth the Wanderer* (1820), in which the

Gothic tale climbed to altitudes of sheer spiritual fright which it had never known before.

Melmoth is the tale of an Irish gentleman who, in the seventeenth century, obtained a preternaturally extended life from the Devil at the price of his soul. If he can persuade another to take the bargain off his hands, and assume his existing state, he can be saved; but this he can never manage to effect, no matter how assiduously he haunts those whom despair has made reckless and frantic. The framework of the story is very clumsy; involving tedious length, digressive episodes, narratives within narratives, and laboured dovetailing and coincidences; but at various points in the endless rambling there is felt a pulse of power undiscoverable in any previous work of this kind — a kinship to the essential truth of human nature, an understanding of the profoundest sources of actual cosmic fear, and a white heat of sympathetic passion on the writer's part which makes the book a true document of æsthetic self-expression rather than a mere clever compound of artifice. No unbiased reader can doubt that with *Melmoth* an enormous stride in evolution of the horror-tale is represented. Fear is taken out of the realm of the conventional and exalted into a hideous cloud over mankind's very destiny. Maturin's shudders, the work of one capable of shuddering himself, are of the sort that convince. Mrs. Radcliffe and Lewis are fair game

for the parodist, but it would be difficult to find a false note in the feverishly intensified action and high atmospheric tension of the Irishman whose less sophisticated emotions and strain of Celtic mysticism gave him the finest possible natural equipment for his task. Without a doubt Maturin is a man of authentic genius, and he was so recognised by Balzac, who grouped *Melmoth* with Molière's *Don Juan*, Goethe's *Faust*, and Byron's *Manfred* as the supreme allegorical figures of modern European literature, and wrote a whimsical piece called *Melmoth Reconciled*, in which the Wanderer succeeds in passing his infernal bargain to a Parisian bank defaulter, who in turn hands it along a chain of victims until a reveling gambler dies with it in his possession, and by his damnation ends the curse. Scott, Rossetti, Thackeray, and Baudelaire are the other titans who gave Maturin their unqualified admiration, and there is much significance in the fact that Oscar Wilde, after his disgrace and exile, chose for his last days in Paris the assumed name of "Sebastian Melmoth."

Melmoth contains scenes which even now have not lost their power to evoke dread. It begins with a deathbed — an old miser is dying of sheer fright because of something he has seen, coupled with a manuscript he has read and a family portrait which hangs in an obscure closet of his centuried home in County Wicklow. He sends to Trinity

College, Dublin, for his nephew John; and the latter upon arriving notes many uncanny things. The eyes of the portrait in the closet glow horribly, and twice a figure strangely resembling the portrait appears momentarily at the door. Dread hangs over the house of the Melmoths, one of whose ancestors, "J. Melmoth, 1646," the portrait represents. The dying miser declares that this man — at a date slightly before 1800 — is alive. Finally the miser dies, and the nephew is told in the will to destroy both the portrait and the manuscript to be found in a certain drawer. Reading the manuscript, which was written late in the seventeenth century by an Englishman named Stanton, young John learns of a terrible incident in Spain in 1677, when the writer met a horrible fellow-countryman and was told of how he had stared to death a priest who tried to denounce him as one filled with fearsome evil. Later, after meeting the man again in London, Stanton is cast into a madhouse and visited by the stranger, whose approach is heralded by spectral music and whose eyes have a more than mortal glare. Melmoth the Wanderer — for such is the malign visitor — offers the captive freedom if he will take over his bargain with the Devil; but like all others whom Melmoth has approached, Stanton is proof against temptation. Melmoth's description of the horrors of a life in a madhouse, used to tempt Stanton, is one of the

most potent passages of the book. Stanton is at length liberated, and spends the rest of his life tracking down Melmoth, whose family and ancestral abode he discovers. With the family he leaves the manuscript, which by young John's time is sadly ruinous and fragmentary. John destroys both portrait and manuscript, but in sleep is visited by his horrible ancestor, who leaves a black and blue mark on his wrist.

Young John soon afterward receives as a visitor a shipwrecked Spaniard, Alonzo de Monçada, who has escaped from compulsory monasticism and from the perils of the Inquisition. He has suffered horribly — and the descriptions of his experiences under torment and in the vaults through which he once essays escape are classic — but had the strength to resist Melmoth the Wanderer when approached at his darkest hour in prison. At the house of a Jew who sheltered him after his escape he discovers a wealth of manuscript relating other exploits of Melmoth, including his wooing of an Indian island maiden, Immalee, who later comes to her birthright in Spain and is known as Donna Isidora; and of his horrible marriage to her by the corpse of a dead ancho-rite at midnight in the ruined chapel of a shunned and abhorred monastery. Monçada's narrative to young John takes up the bulk of Maturin's four-volume book; this disproportion being considered one of the chief technical faults of the composition.

At last the colloquies of John and Monçada are interrupted by the entrance of Melmoth the Wanderer himself, his piercing eyes now fading, and decrepitude swiftly overtaking him. The term of his bargain has approached its end, and he has come home after a century and a half to meet his fate. Warning all others from the room, no matter what sounds they may hear in the night, he awaits the end alone. Young John and Monçada hear frightful ululations, but do not intrude till silence comes toward morning. They then find the room empty. Clayey footprints lead out a rear door to a cliff overlooking the sea, and near the edge of the precipice is a track indicating the forcible dragging of some heavy body. The Wanderer's scarf is found on a crag some distance below the brink, but nothing further is ever seen or heard of him.

Such is the story, and none can fail to notice the difference between this modulated, suggestive, and artistically moulded horror and — to use the words of Professor George Saintsbury — "the artful but rather *jejune* rationalism of Mrs. Radcliffe, and the too often puerile extravagance, the bad taste, and the sometimes slipshod style of Lewis." Maturin's style in itself deserves particular praise, for its forcible directness and vitality lift it altogether above the pompous artificialities of which his predecessors are guilty. Professor Edith Birkhead, in her history of the Gothic novel,

justly observes that "with all his faults Maturin was the greatest as well as the last of the Goths." *Melmoth* was widely read and eventually dramatised, but its late date in the evolution of the Gothic tale deprived it of the tumultuous popularity of *Udolpho* and *The Monk*.

V.

THE AFTERMATH OF GOTHIC FICTION.

Meanwhile other hands had not been idle, so that above the dreary plethora of trash like Marquis von Grosse's *Horrid Mysteries* (1796), Mrs. Roche's *Children of the Abbey* (1796), Miss Dacre's *Zofloya; or, The Moor* (1806), and the poet Shelley's schoolboy effusions *Zastrozzi* (1810) and *St. Irvyne* (1811) (both imitations of *Zofloya*), there arose many memorable weird works both in English and German. Classic in merit, and markedly different from its fellows because of its foundation in the Oriental tale rather than the Walpolesque Gothic Novel, is the celebrated *History of the Caliph Vathek* by the wealthy dilettante William Beckford, first written in the French language but published in an English translation before the appearance of the original. Eastern tales, introduced to European literature early in the eighteenth century through Galland's French

translation of the inexhaustibly opulent *Arabian Nights*, had become a reigning fashion; being used both for allegory and for amusement. The sly humour which only the Eastern mind knows how to mix with weirdness had captivated a sophisticated generation, till Bagdad and Damascus names became as freely strewn through popular literature as dashing Italian and Spanish ones were soon to be. Beckford, well read in Eastern romance, caught the atmosphere with unusual receptivity; and in his fantastic volume reflected very potently the haughty luxury, sly diffusion, bland cruelty, urbane treachery, and shadowy spectral horror of the Saracen spirit. His seasoning of the ridiculous seldom mars the force of his sinister theme, and the tale marches onward with a phantasmagoric pomp in which the laughter is that of skeletons feasting under Arabesque domes. *Vathek* is a tale of the grandson of the Caliph Haroun, who, tormented by that ambition for super-terrestrial power, pleasure, and learning which animates the average Gothic villain or Byronic hero (essentially cognate types), is lured by an evil genius to seek the subterranean throne of the mighty and fabulous pre-Adamite sultans in the fiery halls of Eblis, the Mahometan Devil. The descriptions of Vathek's palaces and diversions, of his scheming sorceress-mother Carathis and her witch-tower with

the fifty one-eyed negresses, of his pilgrimage to the haunted ruins of Istakhar (Persepolis) and of the impish bride Nouronihar whom he treacherously acquired on the way, of Istakhar's primordial towers and terraces in the burning moonlight of the waste, and of the terrible Cyclopean halls of Eblis, where, lured by glittering promises, each victim is compelled to wander in anguish forever, his right hand upon his blazingly ignited and eternally burning heart, are triumphs of weird colouring which raise the book to a permanent place in English letters. No less notable are the three *Episodes of Vathek*, intended for insertion in the tale as narratives of Vathek's fellow-victims in Eblis' infernal halls, which remained unpublished throughout the author's lifetime and were discovered as recently as 1909 by the scholar Lewis Melville whilst collecting material for his *Life and Letters of William Beckford*. Beckford, however, lacks the essential mysticism which marks the acutest form of the weird; so that his tales have a certain knowing Latin hardness and clearness preclusive of sheer panic fright.

But Beckford remained alone in his devotion to the Orient. Other writers, closer to the Gothic tradition and to European life in general, were content to follow more faithfully in the lead of Walpole. Among the

countless producers of terror-literature in these times may be mentioned the Utopian economic theorist William Godwin, who followed his famous non-supernatural *Caleb Williams* (1794) with the intendedly weird *St. Leon* (1799), in which the theme of the elixir of life, as developed by the imaginary secret order of "Rosicrucians," is handled with ingeniousness if not with atmospheric convincingness. This element of Rosicrucianism, fostered by a wave of popular magical interest exemplified in the vogue of the charlatan Cagliostro and the publication of Francis Barrett's *The Magus* (1801), a curious and compendious treatise on occult principles and ceremonies, of which a reprint was made as lately as 1896, figures in Bulwer-Lytton and many late Gothic novels, especially that remote and enfeebled posterity which strangled far down into the nineteenth century and was represented by George W. M. Reynold's *Faust and the Demon* and *Wagner, the Wehr-Wolf*. Caleb Williams, though non-supernatural, has many authentic touches of terror. It is the tale of a servant persecuted by a master whom he has found guilty of murder, and displays an invention and skill which have kept it alive in a fashion to this day. It was dramatised as *The Iron Chest*, and in that form was almost equally celebrated. Godwin, however, was too much the conscious teacher

and prosaic man of thought to create a genuine weird masterpiece.

His daughter, the wife of Shelley, was much more successful; and her inimitable *Frankenstein; or, The Modern Prometheus* (1818) is one of the horror-classics of all time. Composed in competition with Lord Byron, Dr. John William Polidori, and her husband in an effort to prove supremacy in horror-making, Mrs. Shelley's *Frankenstein* was the only one of the rival narratives to be brought to an elaborate completion; and criticism has failed to prove that the best parts are due to Shelley rather than to her. The novel, somewhat tinged but scarcely marred by moral didacticism, tells of the artificial human being moulded from charnel fragments by Victor Frankenstein, a young Swiss medical student. Created by its designer "in the mad pride of intellectuality," the monster possesses full intelligence but owns a hideously loathsome form. It is rejected by mankind, becomes embittered, and at length begins the successive murder of all whom young Frankenstein loves best, friends and family. It demands that Frankenstein create a wife for it; and when the student finally refuses in horror lest the world be populated with such monsters, it departs with a hideous threat "to be with him on his wedding night." Upon that night the bride is strangled, and from that time on Frankenstein hunts down the

monster, even into the wastes of the Arctic. In the end, whilst seeking shelter on the ship of the man who tells the story, Frankenstein himself is killed by the shocking object of his search and creation of his presumptuous pride. Some of the scenes in *Frankenstein* are unforgettable, as when the newly animated monster enters its creator's room, parts the curtains of his bed, and gazes at him in the yellow moonlight with watery eyes — "if eyes they may be called." Mrs. Shelley wrote other novels, including the fairly notable *Last Man*, but never duplicated the success of her first effort. It has the true touch of cosmic fear, no matter how much the movement may lag in places. Dr. Polidori developed his competing idea as a long short story, *The Vampyre*; in which we behold a suave villain of the true Gothic or Byronic type, and encounter some excellent passages of stark fright, including a terrible nocturnal experience in a shunned Grecian wood.

In this same period Sir Walter Scott frequently concerned himself with the weird, weaving it into many of his novels and poems, and sometimes producing such independent bits of narration as "The Tapestry Chamber" or "Wandering Willie's tale" in *Redgauntlet*, in the latter of which the force of the spectral and the diabolic is enhanced by a grotesque homeliness of speech and atmosphere. In 1830 Scott published his *Letters of Demonology and Witchcraft*, which still forms one of

our best compendia of European witch-lore. Washington Irving is another famous figure not unconnected with the weird; for though most of his ghosts are too whimsical and humourous to form genuinely spectral literature, a distinct inclination in this direction is to be noted in many of his productions. "The German Student" in *Tales of the Traveler* (1824) is a slyly concise and effective presentation of the old legend of the dead bride, whilst woven into the comic tissue of "The Money-Diggers" in the same volume is more than one hint of piratical apparitions in the realms which Captain Kidd once roamed. Thomas Moore also joined the ranks of the macabre artists in *Alciphron, A Poem*, which he later elaborated in the prose novel of *The Epicurean* (1827). Though merely relating the adventures of a young Athenian duped by the artifice of cunning Egyptian priests, Moore manages to infuse much genuine horror into his account of subterranean frights and wonders beneath the primordial temples of Memphis. De Quincey more than once revels in grotesque and arabesque terrors, though with a desultoriness and learned pomp which deny him the rank of specialist.

This era likewise saw the rise of William Harrison Ainsworth, whose romantic novels teem with the eerie and the gruesome. Capt. Marryat, beside writing such short tales as *The Werewolf*, made a memorable contribution in *The Phantom*

Ship (1839), founded on the legend of the Flying Dutchman, whose spectral and accursed vessel sails forever near the Cape of Good Hope. Dickens now rises with the occasional weird bits like *The Signalman*, a tale of ghostly warning conforming to a very common pattern and touched with a verisimilitude which allies it as much with the coming psychological school as with the dying Gothic school. At this time a wave of interest in spiritualist charlatanry, mediumism, Hindoo theosophy, and such matters, much like that of the present day, was flourishing; so that the number of weird tales with a "psychic" or pseudo-scientific basis became considerable. For a number of these the prolific and popular Lord Edward Bulwer-Lytton was responsible; and despite the large doses of turgid rhetoric and empty romanticism in his products, his success in the weaving of a certain kind of bizarre charm cannot be denied.

The House and the Brain, which hints of Rosicrucianism and at a malign and deathless figure perhaps suggested by Louis XV's mysterious courtier St. Germain, yet survives as one of the best short haunted-house tales ever written. The novel *Zanoni* (1842) contains similar elements more elaborately handled, and introduces a vast unknown sphere of being pressing on our own world and guarded by a horrible "Dweller of the Threshold" who haunts those who try to enter and fail. Here we

have a benign brotherhood kept alive from age to age till finally reduced to a single member, and as a hero an ancient Chaldæan sorcerer surviving in the pristine bloom of youth to perish on the guillotine of the French Revolution. Though full of the conventional spirit of romance, marred by a ponderous network of symbolic and didactic meanings, and left unconvincing through lack of perfect atmospheric realisation of the situations hinging on the spectral world, *Zanoni* is really an excellent performance as a romantic novel; and can be read with genuine interest today by the not-too-sophisticated reader. It is amusing to note that in describing an attempted initiation into the ancient brotherhood the author cannot escape using the stock Gothic castle of Walpolian lineage.

In *A Strange Story* (1862) Bulwer-Lytton shews a marked improvement in the creation of weird images and moods. The novel, despite enormous length, a highly artificial plot bolstered up by opportune coincidences, and an atmosphere of homiletic pseudo-science designed to please the matter-of-fact and purposeful Victorian reader, is exceedingly effective as a narrative; evoking instantaneous and unflagging interest, and furnishing many potent — if somewhat melodramatic — tableaux and climaxes. Again we have the mysterious user of life's elixir in the person of the soulless magician Margrave, whose dark exploits stand out with dramatic

vidness against the modern background of a quiet English town and of the Australian bush; and again we have shadowy intimations of a vast spectral world of the unknown in the very air about us — this time handled with much greater power and vitality than in *Zanoni*. One of the two great incantation passages, where the hero is driven by a luminous evil spirit to rise at night in his sleep, take a strange Egyptian wand, and evoke nameless presences in the haunted and mausoleum-facing pavilion of a famous Renaissance alchemist, truly stands among the major terror scenes of literature. Just enough is suggested, and just little enough is told. Unknown words are twice dictated to the sleep-walker, and as he repeats them the ground trembles, and all the dogs of the countryside begin to bay at half-seen amorphous shadows that stalk athwart the moonlight. When a third set of unknown words is prompted, the sleep-walker's spirit suddenly rebels at uttering them, as if the soul could recognise ultimate abysmal horrors concealed from the mind; and at last an apparition of an absent sweetheart and good angel breaks the malign spell. This fragment well illustrates how far Lord Lytton was capable of progressing beyond his usual pomp and stock romance toward that crystalline essence of artistic fear which belongs to the domain of poetry. In describing certain details of incantations, Lytton was greatly indebted to his

amusingly serious occult studies, in the course of which he came in touch with that odd French scholar and cabbalist Alphonse-Louis Constant ("Eliphas Lévi"), who claimed to possess the secrets of ancient magic, and to have evoked the spectre of the Old Grecian wizard Apollonius of Tyana, who lived in Nero's time.

The romantic, semi-Gothic, quasi-moral tradition here represented was carried far down the nineteenth century by such authors as Joseph Sheridan Lefanu, Thomas Preskett Prest with his famous *Varney, the Vampyre* (1847), Wilkie Collins, the late Sir H. Rider Haggard (whose *She* is really remarkably good), Sir A. Conan Doyle, H. G. Wells, and Robert Louis Stevenson — the latter of whom, despite an atrocious tendency toward jaunty mannerisms, created permanent classics in *Markheim*, *The Body-Snatcher*, and *Dr. Jekyll and Mr. Hyde*. Indeed, we may say that this school still survives; for to it clearly belong such of our contemporary horror-tales as specialise in events rather than atmospheric details, address the intellect rather than the impressionistic imagination, cultivate a luminous glamour rather than a malign intensity or psychological verisimilitude, and take a definite stand in sympathy with mankind and its welfare. It has its undeniable strength, and because of its "human element" commands a wider audience than does the sheer artistic nightmare. If not quite so potent as

the latter, it is because a diluted product can never achieve the intensity of a concentrated essence.

Quite alone both as a novel and as a piece of terror-literature stands the famous *Wuthering Heights* (1847) by Emily Brontë, with its mad vista of bleak, windswept Yorkshire moors and the violent, distorted lives they foster. Though primarily a tale of life, and of human passions in agony and conflict, its epically cosmic setting affords room for horror of the most spiritual sort. Heathcliff, the modified Byronic villain-hero, is a strange dark waif found in the streets as a small child and speaking only a strange gibberish till adopted by the family he ultimately ruins. That he is in truth a diabolic spirit rather than a human being is more than once suggested, and the unreal is further approached in the experience of the visitor who encounters a plaintive child-ghost at a bough-brushed upper window. Between Heathcliff and Catherine Earnshaw is a tie deeper and more terrible than human love. After her death he twice disturbs her grave, and is haunted by an impalpable presence which can be nothing less than her spirit. The spirit enters his life more and more, and at last he becomes confident of some imminent mystical reunion. He says he feels a strange change approaching, and ceases to take nourishment. At night he either walks abroad or opens the casement by his bed. When he dies the casement is still swinging open to the

pouring rain, and a queer smile pervades the stiffened face. They bury him in a grave beside the mound he has haunted for eighteen years, and small shepherd boys say that he yet walks with his Catherine in the churchyard and on the moor when it rains. Their faces, too, are sometimes seen on rainy nights behind the upper casement at *Wuthering Heights*.

Miss Brontë's eerie terror is no mere Gothic echo, but a tense expression of man's shuddering reaction to the unknown. In this respect, *Wuthering Heights* becomes the symbol of a literary transition, and marks the growth of a new and sounder school.

VI.

SPECTRAL LITERATURE ON THE CONTINENT.

On the continent literary horror fared well. The celebrated short tales and novels of Ernst Theodor Wilhelm Hoffmann (1776-1822) are a byword for mellowness of background and maturity of form, though they incline to levity and extravagance, and lack the exalted moments of stark, breathless terror which a less sophisticated writer might have achieved. Generally they convey the grotesque rather than the terrible. Most artistic of all the Continental weird tales is the German classic *Undine* (1811),

by Friedrich Heinrich Karl, Baron de la Motte Fouqué. In this story of a water-spirit who married a mortal and gained a human soul there is a delicate fineness of craftsmanship which makes it notable in any department of literature, and an easy naturalness which places it close to the genuine folk-myth. It is, in fact, derived from a tale told by the Renaissance physician and alchemist Paracelsus in his *Treatise on Elemental Sprites*.

Undine, daughter of a powerful water-prince, was exchanged by her father as a small child for a fisherman's daughter, in order that she might acquire a soul by wedding a human being. Meeting the noble youth Huldbrand at the cottage of her foster-father by the sea at the edge of a haunted wood, she soon marries him, and accompanies him to his ancestral castle of Ringstetten. Huldbrand, however, eventually wearies of his wife's supernatural affiliations, and especially of the appearances of her uncle, the malicious woodland waterfall-spirit Kühleborn; a weariness increased by his growing affection for Bertalda, who turns out to be the fisherman's child for whom Undine was exchanged. At length, on a voyage down the Danube, he is provoked by some innocent act of his devoted wife to utter the angry words which consign her back to her supernatural element; from

which she can, by the laws of her species, return only once — to kill him, whether she will or no, if ever he prove unfaithful to her memory. Later, when Huldbrand is about to be married to Bertalda, Undine returns for her sad duty, and bears his life away in tears. When he is buried among his fathers in the village churchyard a veiled, snow-white female figure appears among the mourners, but after the prayer is seen no more. In her place is seen a little silver spring, which murmurs its way almost completely around the new grave, and empties into a neighbouring lake. The villagers shew it to this day, and say that Undine, and her Huldbrand are thus united in death. Many passages and atmospheric touches in this tale reveal Fouqué as an accomplished artist in the field of the macabre; especially the descriptions of the haunted wood with its gigantic snow-white man and various unnamed terrors, which occur early in the narrative.

Not so well-known as *Undine*, but remarkable for its convincing realism and freedom from Gothic stock devices, is *The Amber Witch* of Wilhelm Meinhold, another product of the German fantastic genius of the earlier nineteenth century. This tale, which is laid in the time of the Thirty Years' War, purports to be a clergyman's manuscript found in an old church at Coserow, and centres round the writer's daughter, Maria Schweidler, who is wrongly accused

of witchcraft. She has found a deposit of amber which she keeps secret for various reasons, and the unexplained wealth obtained from this lends colour to the accusation; an accusation instigated by the malice of the wolf-hunting nobleman Wittich Appelmann, who has vainly pursued her with ignoble designs. The deeds of a real witch, who afterwards comes to a horrible supernatural end in prison, are glibly imputed to the hapless Maria; and after a typical witchcraft trial with forced confessions under torture she is about to be burned at the stake when saved just in time by her lover, a noble youth from a neighbouring district. Meinhold's great strength is in his air of casual and realistic verisimilitude, which intensifies our suspense and sense of the unseen by half persuading us that the menacing events must somehow be either the truth or very close to the truth. Indeed, so thorough is this realism that a popular magazine once published the main points of *The Amber Witch* as an actual occurrence of the seventeenth century!

In the present generation German horror-fiction is most notably represented by Hannis Heinz Ewers, who brings to bear on his dark conceptions an effective knowledge of modern psychology. Novels like *The Sorcerer's Apprentice* and *Alraune*, and short stories like *The Spider*, contain distinctive qualities which raise them to a classic level.

But France as well as Germany has been active in the realm of weirdness. Victor Hugo, in such tales as *Hans of Iceland*, and Balzac, in *The Wild Ass's Skin*, *Séraphita*, and *Louis Lambert*, both employ supernaturalism to a greater or less extent; though generally only as a means to some more human end, and without the sincere and dæmonic intensity which characterises the born artist in shadows. It is in Théophile Gautier that we first seem to find an authentic French sense of the unreal world, and here there appears a spectral mastery which though not continuously used, is recognizable at once as something alike genuine and profound. Short tales like *Avatar*, *The Foot of the Mummy*, and *Clarimonde* display glimpses of forbidden visits that allure, tantalize, and sometimes horrify; whilst the Egyptian visions evoked in *One of Cleopatra's Nights* are of the keenest and most expressive potency. Gautier captured the inmost soul of æon-weighted Egypt, with its cryptic life and Cyclopean architecture, and uttered once and for all the eternal horror of its nether world of catacombs, where to the end of time millions of stiff, spiced corpses will stare up in blackness with glassy eyes, awaiting some awesome and unrelatable summons. Gustave Flaubert ably continued the tradition of Gautier in orgies of poetic phantasy like *The Temptation of St. Anthony*, and but for a strong realistic bias might have been an arch-weaver of

tapestried terrors. Later on we see the stream divide, producing strange poets and *fantaisistes* of the Symbolist and Decadent schools whose dark interests really centre more in abnormalities of human thought and instinct than in the actual supernatural, and subtle story-tellers whose thrills are quite directly derived from the night-black wells of cosmic unreality. Of the former class of "artists in sin" the illustrious poet Baudelaire, influenced vastly by Poe, is the supreme type; whilst the psychological novelist Joris-Karl Huysmans, a true child of the eighteen-nineties, is at once the summation and finale. The latter and purely narrative class is continued by Prosper Mérimée, whose *Venus of Ille* presents in terse and convincing prose the same ancient statue-bride theme which Thomas Moore cast in ballad form in *The Ring*.

The horror-tales of the powerful and cynical Guy de Maupassant, written as his final madness gradually overtook him, present individualities of their own; being rather the morbid outpourings of a realistic mind in a pathological state than the healthy imaginative products of a vision naturally disposed toward phantasy and sensitive to the normal illusions of the unseen. Nevertheless they are of the keenest interest and poignancy; suggesting with marvelous force the imminence of nameless terrors, and the relentless dogging of all ill-starred individual by hideous and menacing

representatives of the outer blackness. Of these stories *The Horla* is generally regarded as the masterpiece. Relating the advent to France of an invisible being who lives on water and milk, sways the minds of others, and seems to be the vanguard of a horde of extra-terrestrial organisms arrived on earth to subjugate and overwhelm mankind, this tense narrative is perhaps without a peer in its particular department; notwithstanding its indebtedness to a tale by American Fitz-James O'Brien for details in describing the actual presence of the unseen monster. Other potently dark creations of de Maupassant are *Who Knows?*, *The Spectre*, *He*, *The Diary of a Madman*, *The White Wolf*, *On the River*, and the grisly verses entitled *Horror*.

The collaborators Erckmann-Chatrian enriched French literature with many spectral fancies like *The Man-Wolf*, in which a transmitted curse works toward its end in a traditional Gothic-castle setting. Their power of creating a shuddering midnight atmosphere was tremendous despite a tendency toward natural explanations and scientific wonders; and few short tales contain greater horror than *The Invisible Eye*, where a malignant old hag weaves nocturnal hypnotic spells which induce the successive occupants of a certain inn chamber to hang themselves on a cross-beam. *The Owl's Ear* and *The Waters of Death* are full of engulfing darkness and mystery, the latter embodying the familiar

overgrown-spider theme so frequently employed by weird fictionists. Villiers de l'Isle-Adam likewise followed the macabre school; his *Torture by Hope*, the tale of a stake-condemned prisoner permitted to escape in order to feel the pangs of recapture, being held by some to constitute the most harrowing short story in literature. This type, however, is less a part of the weird tradition than a class peculiar to itself—the so-called *conte cruel*, in which the wrenching of the emotions is accomplished through dramatic tantalizations, frustrations, and gruesome physical horrors. Almost wholly devoted to this form is the living writer Maurice Level, whose very brief episodes have lent themselves so readily to theatrical adaptation in "thrillers" of the Grand Guignol. As a matter of fact, the French genius is more naturally suited to this dark realism than to the suggestion of the unseen; since the latter process requires, for its best and most sympathetic development on a large scale, the inherent mysticism of the Northern mind.

A very flourishing, though till recently quite hidden, branch of weird literature is that of the Jews, kept alive and nourished in obscurity by the sombre heritage of early Eastern magic, apocalyptic literature, and cabbalism. The Semitic mind, like the Celtic and Teutonic, seems to possess marked mystical inclinations; and the wealth of underground horror-lore surviving in ghettos and

synagogues must be much more considerable than is generally imagined. Cabbalism itself, so prominent during the Middle Ages, is a system of philosophy explaining the universe as emanations of the Deity, and involving the existence of strange spiritual realms and beings apart from the visible world, of which dark glimpses may be obtained through certain secret incantations. Its ritual is bound up with mystical interpretations of the Old Testament, and attributes an esoteric significance to each letter of the Hebrew alphabet—a circumstance which has imparted to Hebrew letters a sort of spectral glamour and potency in the popular literature of magic. Jewish folklore has preserved much of the terror and mystery of the past, and when more thoroughly studied is likely to exert considerable influence on weird fiction. The best example of its literary use so far are the German novel *The Golem*, by Gustav Meyrink, and the drama *The Dybbuk*, by the Jewish writer using the pseudonym "Ansky." The former, with its haunting shadowy suggestions of marvels and horrors just beyond reach, is laid in Prague, and describes with singular mastery that city's ancient ghetto with its spectral, peaked gables. The name is derived from a fabulous artificial giant supposed to be made and animated by mediæval rabbis according to a certain cryptic formula. *The Dybbuk*, translated and produced in America in 1925, and more recently produced

as an opera, describes with singular power the possession of a living body by the evil soul of a dead man. Both golems and dybbuks are fixed types, and serve as frequent ingredients of later Jewish tradition.

VII.

EDGAR ALLAN POE.

In the eighteen-thirties occurred a literary dawn directly affecting not only the history of the weird tale, but that of short fiction as a whole; and indirectly moulding the trends and fortunes of a great European æsthetic school. It is our good fortune as Americans to be able to claim that dawn as our own, for it came in the person of our most illustrious and unfortunate fellow-countryman Edgar Allan Poe. Poe's fame has been subject to curious undulations, and it is now a fashion amongst the "advanced intelligentsia" to minimize his importance both as an artist and as an influence; but it would be hard for any mature and reflective critic to deny the tremendous value of his work and the persuasive potency of his mind as an opener of artistic vistas. True, his type of outlook may have been anticipated; but it was he who first realized its possibilities and gave it supreme form and systematic expression. True also, that subsequent writers may have produced greater single tales

than his; but again we must comprehend that it was only he who taught them by example and precept the art which they, having the way cleared for them and given an explicit guide, were perhaps able to carry to greater lengths. Whatever his limitations, Poe did that which no one else ever did or could have done; and to him we owe the modern horror-story in its final and perfected state.

Before Poe the bulk of weird writers had worked largely in the dark; without an understanding of the psychological basis of the horror appeal, and hampered by more or less of conformity to certain empty literary conventions such as the happy ending, virtue rewarded, and in general a hollow moral didacticism, acceptance of popular standards and values, and striving of the author to obtrude his own emotions into the story and take sides with the partisans of the majority's artificial ideas. Poe, on the other hand, perceived the essential impersonality of the real artist; and knew that the function of creative fiction is merely to express and interpret events and sensations as they are, regardless of how they tend or what they prove — good or evil, attractive or repulsive, stimulating or depressing, with the author always acting as a vivid and detached chronicler rather than as a teacher, sympathizer, or vendor of opinion. He saw clearly that all phases of life and thought are equally eligible as a subject

matter for the artist, and being inclined by temperament to strangeness and gloom, decided to be the interpreter of those powerful feelings and frequent happenings which attend pain rather than pleasure, decay rather than growth, terror rather than tranquility, and which are fundamentally either adverse or indifferent to the tastes and traditional outward sentiments of mankind, and to the health, sanity, and normal expansive welfare of the species.

Poe's spectres thus acquired a convincing malignity possessed by none of their predecessors, and established a new standard of realism in the annals of literary horror. The impersonal and artistic intent, moreover, was aided by a scientific attitude not often found before; whereby Poe studied the human mind rather than the usages of Gothic fiction, and worked with an analytical knowledge of terror's true sources which doubled the force of his narratives and emancipated him from all the absurdities inherent in merely conventional shudder-coining. This example having been set, later authors were naturally forced to conform to it in order to compete at all; so that in this way a definite change began to affect the main stream of macabre writing. Poe, too, set a fashion in consummate craftsmanship; and although today some of his own work seems slightly melodramatic and unsophisticated, we can constantly trace his influence in such

things as the maintenance of a single mood and achievement of a single impression in a tale, and the rigorous paring down of incidents to such as have a direct bearing on the plot and will figure prominently in the climax. Truly may it be said that Poe invented the short story in its present form. His elevation of disease, perversity, and decay to the level of artistically expressible themes was likewise infinitely far-reaching in effect; for avidly seized, sponsored, and intensified by his eminent French admirer Charles Pierre Baudelaire, it became the nucleus of the principal æsthetic movements in France, thus making Poe in a sense the father of the Decadents and the Symbolists.

Poet and critic by nature and supreme attainment, logician and philosopher by taste and mannerism, Poe was by no means immune from defects and affectations. His pretence to profound and obscure scholarship, his blundering ventures in stilted and laboured pseudo-humour, and his often vitriolic outbursts of critical prejudice must all be recognized and forgiven. Beyond and above them, and dwarfing them to insignificance, was a master's vision of the terror that stalks about and within us, and the worm that writhes and slavers in the hideously close abyss. Penetrating to every festering horror in the gaily painted mockery called existence, and in the solemn masquerade called human thought and feeling, that vision had power

to project itself in blackly magical crystallisations and transmutations; till there bloomed in the sterile America of the thirties and forties such a moon-nourished garden of gorgeous poison fungi as not even the nether slopes of Saturn might boast. Verses and tales alike sustain the burthen of cosmic panic. The raven whose noisome beak pierces the heart, the ghouls that toll iron bells in pestilential steeples, the vault of Ulalume in the black October night, the shocking spires and domes under the sea, the “wild, weird clime that lieth, sublime, out of Space — out of Time” — all these things and more leer at us amidst maniacal rattlings in the seething nightmare of the poetry. And in the prose there yawn open for us the very jaws of the pit — inconceivable abnormalities slyly hinted into a horrible half-knowledge by words whose innocence we scarcely doubt till the cracked tension of the speaker’s hollow voice bids us fear their nameless implications; dæmoniac patterns and presences slumbering noxiously till waked for one phobic instant into a shrieking revelation that cackles itself to sudden madness or explodes in memorable and cataclysmic echoes. A Witches’ Sabbath of horror flinging off decorous robes is flashed before us — a sight the more monstrous because of the scientific skill with which every particular is marshaled and brought into an easy apparent relation to the known gruesomeness of material life.

Poe’s tales, of course, fall into several classes; some of which contain a purer essence of spiritual horror than others. The tales of logic and ratiocination, forerunners of the modern detective story, are not to be included at all in weird literature; whilst certain others, probably influenced considerably by Hoffmann, possess an extravagance which relegates them to the borderline of the grotesque. Still a third group deal with abnormal psychology and monomania in such a way as to express terror but not weirdness. A substantial residuum, however, represent the literature of supernatural horror in its acutest form; and give their author a permanent and unassailable place as deity and fountain-head of all modern diabolic fiction. Who can forget the terrible swollen ship poised on the billow-chasm’s edge in *MS. Found in a Bottle* — the dark intimations of her unhallowed age and monstrous growth, her sinister crew of unseeing greybeards, and her frightful southward rush under full sail through the ice of the Antarctic night, sucked onward by some resistless devil-current toward a vortex of eldritch enlightenment which must end in destruction?

Then there is the unutterable M. Valdemar, kept together by hypnotism for seven months after his death, and uttering frantic sounds but a moment before the breaking of the spell leaves him “a nearly liquid mass of loathsome, of detestable putrescence.” In the *Narrative*

of Arthur Gordon Pym of Nantucket the voyagers reach first a strange south polar land of murderous savages where nothing is white and where vast rocky ravines have the form of titanic Egyptian letters spelling terrible primal arcana of earth; and thereafter a still more mysterious realm where everything is white, and where shrouded giants and snowy-plumed birds guard a cryptic cataract of mist which empties from immeasurable celestial heights into a torrid milky sea. *Metzengerstein* horrifies with its malign hints of a monstrous metempsychosis — the mad nobleman who burns the stable of his hereditary foe; the colossal unknown horse that issues from the blazing building after the owner has perished therein; the vanishing bit of ancient tapestry where was shown the giant horse of the victim’s ancestor in the Crusades; the madman’s wild and constant riding on the great horse, and his fear and hatred of the steed; the meaningless prophecies that brood obscurely over the warring houses; and finally, the burning of the madman’s palace and the death therein of the owner, borne helpless into the flames and up the vast staircase astride the beast he had ridden so strangely. Afterward the rising smoke of the ruins take the form of a gigantic horse. *The Man of the Crowd*, telling of one who roams day and night to mingle with streams of people as if afraid to be alone, has quieter effects, but implies nothing

less of cosmic fear. Poe’s mind was never far from terror and decay, and we see in every tale, poem, and philosophical dialogue a tense eagerness to fathom unplumbed wells of night, to pierce the veil of death, and to reign in fancy as lord of the frightful mysteries of time and space.

Certain of Poe’s tales possess an almost absolute perfection of artistic form which makes them veritable beacon-lights in the province of the short story. Poe could, when he wished, give to his prose a richly poetic cast; employing that archaic and Orientalised style with jeweled phrase, quasi-Biblical repetition, and recurrent burthen so successfully used by later writers like Oscar Wilde and Lord Dunsany; and in the cases where he has done this we have an effect of lyrical phantasy almost narcotic in essence — an opium pageant of dream in the language of dream, with every unnatural colour and grotesque image bodied forth in a symphony of corresponding sound. *The Masque of the Red Death*, *Silence*, *A Fable*, and *Shadow, a Parable*, are assuredly poems in every sense of the word save the metrical one, and owe as much of their power to aural cadence as to visual imagery. But it is in two of the less openly poetic tales, *Ligeia* and *The Fall of the House of Usher* — especially the latter — that one finds those very summits of artistry whereby Poe takes his place at the head of fictional miniaturists. Simple and straightforward in plot,

both of these tales owe their supreme magic to the cunning development which appears in the selection and collocation of every least incident. *Ligeia* tells of a first wife of lofty and mysterious origin, who after death returns through a preternatural force of will to take possession of the body of a second wife; imposing even her physical appearance on the temporary reanimated corpse of her victim at the last moment. Despite a suspicion of prolixity and topheaviness, the narrative reaches its terrific climax with relentless power. *Usher*, whose superiority in detail and proportion is very marked, hints shudderingly of obscure life in inorganic things, and displays an abnormally linked trinity of entities at the end of a long and isolated family history — a brother, his twin sister, and their incredibly ancient house all sharing a single soul and meeting one common dissolution at the same moment.

These bizarre conceptions, so awkward in unskillful hands, become under Poe's spell living and convincing terrors to haunt our nights; and all because the author understood so perfectly the very mechanics and physiology of fear and strangeness — the essential details to emphasise, the precise incongruities and conceits to select as preliminaries or concomitants to horror, the exact incidents and allusions to throw out innocently in advance as symbols or prefigurings of each major step toward the

hideous dénouement to come, the nice adjustments of cumulative force and the unerring accuracy in linkage of parts which make for faultless unity throughout and thunderous effectiveness at the climactic moment, the delicate nuances of scenic and landscape value to select in establishing and sustaining the desired mood and vitalising the desired illusion — principles of this kind, and dozens of obscurer ones too elusive to be described or even fully comprehended by any ordinary commentator. Melodrama and unsophistication there may be — we are told of one fastidious Frenchman who could not bear to read Poe except in Baudelaire's urbane and Gallically modulated translation — but all traces of such things are wholly overshadowed by a potent and inborn sense of the spectral, the morbid, and the horrible which gushed forth from every cell of the artist's creative mentality and stamped his macabre work with the ineffaceable mark of supreme genius. Poe's weird tales are alive in a manner that few others can ever hope to be.

Like most *fantaisistes*, Poe excels in incidents and broad narrative effects rather than in character drawing. His typical protagonist is generally a dark, handsome, proud, melancholy, intellectual, highly sensitive, capricious, introspective, isolated, and sometimes slightly mad gentleman of ancient family and opulent circumstances; usually deeply learned in strange lore, and

darkly ambitious of penetrating to forbidden secrets of the universe. Aside from a high-sounding name, this character obviously derives little from the early Gothic novel; for he is clearly neither the wooden hero nor the diabolical villain of Radcliffian or Ludovician romance. Indirectly, however, he does possess a sort of genealogical connection; since his gloomy, ambitious and anti-social qualities savour strongly of the typical Byronic hero, who in turn is definitely an offspring, of the Gothic Manfreds, Montonis, and Ambrosios. More particular qualities appear to be derived from the psychology of Poe himself, who certainly possessed much of the depression, sensitiveness, mad aspiration, loneliness, and extravagant freakishness which he attributes to his haughty and solitary victims of Fate.

VIII.

THE WEIRD TRADITION IN AMERICA.

The public for whom Poe wrote, though grossly unappreciative of his art, was by no means unaccustomed to the horrors with which he dealt. America, besides inheriting the usual dark folk-lore of Europe, had an additional fund of weird associations to draw upon; so that spectral legends had already been recognised as fruitful

subject-matter for literature. Charles Brockden Brown had achieved phenomenal fame with his Radcliffian romances, and Washington Irving's lighter treatment of eerie themes had quickly become classic. This additional fund proceeded, as Paul Elmer More has pointed out, from the keen spiritual and theological interests of the first colonists, plus the strange and forbidding nature of the scene into which they were plunged. The vast and gloomy virgin forests in whose perpetual twilight all terrors might well lurk; the hordes of coppery Indians whose strange, saturnine visages and violent customs hinted strongly at traces of infernal origin; the free rein given under the influence of Puritan theocracy to all manner of notions respecting man's relation to the stern and vengeful God of the Calvinists, and to the sulphurous Adversary of that God, about whom so much was thundered in the pulpits each Sunday; and the morbid introspection developed by an isolated backwoods life devoid of normal amusements and of the recreational mood, harassed by commands for theological self-examination, keyed to unnatural emotional repression, and forming above all a mere grim struggle for survival — all these things conspired to produce an environment in which the black whisperings of sinister grandams were heard far beyond the chimney

corner, and in which tales of witchcraft and unbelievable secret monstrosities lingered long after the dread days of the Salem nightmare.

Poe represents the newer, more disillusioned, and more technically finished of the weird schools that rose out of this propitious milieu. Another school—the tradition of moral values, gentle restraint, and mild, leisurely phantasy tinged more or less with the whimsical—was represented by another famous, misunderstood, and lonely figure in American letters—the shy and sensitive Nathaniel Hawthorne, scion of antique Salem and great-grandson of one of the bloodiest of the old witchcraft judges. In Hawthorne we have none of the violence, the daring, the high colouring, the intense dramatic sense, the cosmic malignity, and the undivided and impersonal artistry of Poe. Here, instead, is a gentle soul cramped by the Puritanism of early New England; shadowed and wistful, and grieved at an unmoral universe which everywhere transcends the conventional patterns thought by our forefathers to represent divine and immutable law. Evil, a very real force to Hawthorne, appears on every hand as a lurking and conquering adversary; and the visible world becomes in his fancy a theatre of infinite tragedy and woe, with unseen half-existent influences hovering over it and through it, battling for supremacy and moulding

the destinies of the hapless mortals who form its vain and self-deluded population. The heritage of American weirdness was his to a most intense degree, and he saw a dismal throng of vague spectres behind the common phenomena of life; but he was not disinterested enough to value impressions, sensations, and beauties of narration for their own sake. He must needs weave his phantasy into some quietly melancholy fabric of didactic or allegorical cast, in which his meekly resigned cynicism may display with naïve moral appraisal the perfidy of a human race which he cannot cease to cherish and mourn despite his insight into its hypocrisy. Supernatural horror, then, is never a primarily object with Hawthorne; though its impulses were so deeply woven into his personality that he cannot help suggesting it with the force of genius when he calls upon the unreal world to illustrate the pensive sermon he wishes to preach.

Hawthorne's intimations of the weird, always gentle, elusive, and restrained, may be traced throughout his work. The mood that produced them found one delightful vent in the Teutonised retelling of classic myths for children contained in *A Wonder Book* and *Tanglewood Tales*, and at other times exercised itself in casting a certain strangeness and intangible witchery or malevolence over events not meant to be actually supernatural; as in the macabre posthumous novel *Dr. Grimshawe's Secret*,

which invests with a peculiar sort of repulsion a house existing to this day in Salem, and abutting on the ancient Charter Street Burying Ground. In *The Marble Faun*, whose design was sketched out in an Italian villa reputed to be haunted, a tremendous background of genuine phantasy and mystery palpitates just beyond the common reader's sight; and glimpses of fabulous blood in mortal veins are hinted at during the course of a romance which cannot help being interesting despite the persistent incubus of moral allegory, anti-Popery propaganda, and a Puritan prudery which has caused the modern writer D. H. Lawrence to express a longing to treat the author in a highly undignified manner. *Septimius Felton*, a posthumous novel whose idea was to have been elaborated and incorporated into the unfinished *Dolliver Romance*, touches on the Elixir of Life in a more or less capable fashion whilst the notes for a never-written tale to be called *The Ancestral Footstep* show what Hawthorne would have done with an intensive treatment of an old English superstition—that of an ancient and accursed line whose members left footprints of blood as they walked—which appears incidentally in both *Septimius Felton* and *Dr. Grimshawe's Secret*.

Many of Hawthorne's shorter tales exhibit weirdness, either of atmosphere or of incident, to a remarkable degree. *Edward Randolph's Portrait*, in *Legends of the*

Province House, has its diabolic moments. *The Minister's Black Veil* (founded on an actual incident) and *The Ambitious Guest* imply much more than they state, whilst *Ethan Grand*—a fragment of a longer work never completed—rises to genuine heights of cosmic fear with its vignette of the wild hill country and the blazing, desolate lime-kilns, and its delineation of the Byronic “unpardonable sinner,” whose troubled life ends with a peal of fearful laughter in the night as he seeks rest amidst the flames of the furnace. Some of Hawthorne's notes tell of weird tales he would have written had he lived longer—an especially vivid plot being that concerning a baffling stranger who appeared now and then in public assemblies, and who was at last followed and found to come and go from a very ancient grave.

But foremost as a finished, artistic unit among all our author's weird material is the famous and exquisitely wrought novel, *The House of the Seven Gables*, in which the relentless working-out of an ancestral curse is developed with astonishing power against the sinister background of a very ancient Salem house—one of those peaked Gothic affairs which formed the first regular building-up of our New England coast towns but which gave way after the seventeenth century to the more familiar gambrel-roofed or classic Georgian types now known as “Colonial.” Of these old gabled

Gothic houses scarcely a dozen are to be seen today in their original condition throughout the United States, but one well known to Hawthorne still stands in Turner Street, Salem, and is pointed out with doubtful authority as the scene and inspiration of the romance. Such an edifice, with its spectral peaks, its clustered chimneys, its overhanging second story, its grotesque corner-brackets, and its diamond-paned lattice windows, is indeed an object well calculated to evoke sombre reflections; typifying as it does the dark Puritan age of concealed horror and witch-whispers which preceded the beauty, rationality, and spaciousness of the eighteenth century. Hawthorne saw many in his youth, and knew the black tales connected with some of them. He heard, too, many rumours of a curse upon his own line as the result of his great-grandfather's severity as a witchcraft judge in 1692.

From this setting came the immortal tale — New England's greatest contribution to weird literature — and we can feel in an instant the authenticity of the atmosphere presented to us. Stealthy horror and disease lurk within the weather-blackened, moss-crusted, and elm-shadowed walls of the archaic dwelling so vividly displayed, and we grasp the brooding malignity of the place when we read that its builder — old Colonel Pyncheon — snatched the land with peculiar ruthlessness from its original

settler, Matthew Maule, whom he condemned to the gallows as a wizard in the year of the panic. Maule died cursing old Pyncheon — “God will give him blood to drink” — and the waters of the old well on the seized land turned bitter. Maule's carpenter son consented to build the great gabled house for his father's triumphant enemy, but the old Colonel died strangely on the day of its dedication. Then followed generations of odd vicissitudes, with queer whispers about the dark powers of the Maules, and sometimes terrible ends befalling the Pyncheons.

The overshadowing malevolence of the ancient house — almost as alive as Poe's House of Usher, though in a subtler way — pervades the tale as a recurrent motif pervades in operatic tragedy; and when the main story is reached, we behold the modern Pyncheons in a pitiable state of decay. Poor old Hepzibah, the eccentric reduced gentlewoman; childlike, unfortunate Clifford, just released from undeserved imprisonment; sly and treacherous judge Pyncheon, who is the old Colonel all over again — all these figures are tremendous symbols, and are well matched by the stunted vegetation and anæmic fowls in the garden. It was almost a pity to supply a fairly happy ending, with a union of sprightly Phœbe, cousin and last scion of the Pyncheons, to the prepossessing young man who turns out to be the last of the Maules. This union, presumably, ends the curse.

Hawthorne avoids all violence of diction or movement, and keeps his implications of terror well in the background; but occasional glimpses amply serve to sustain the mood and redeem the work from pure allegorical aridity. Incidents like the bewitching of Alice Pyncheon in the early eighteenth century, and the spectral music of her harpsichord which precedes a death in the family — the latter a variant of an immemorial type of Aryan myth — link the action directly with the supernatural; whilst the dead nocturnal vigil of old judge Pyncheon in the ancient parlour, with his frightfully ticking watch, is stark horror of the most poignant and genuine sort. The way in which the judge's death is first adumbrated by the motions and sniffing of a strange cat outside the window, long before the fact is suspected by the reader or by any of the characters, is a stroke of genius which Poe could not have surpassed. Later the strange cat watches intently outside that same window in the night and on the next day, for — something. It is clearly the psychopomp of primeval myth, fitted and adapted with infinite deftness to its latter-day setting.

But Hawthorne left no well-defined literary posterity. His mood and attitude belonged to the age which closed with him, and it is the spirit of Poe — who so clearly and realistically understood the natural basis of the horror-appeal and the correct mechanics of its

achievement — which survived and blossomed. Among the earliest of Poe's disciples may be reckoned the brilliant young Irishman Fitz-James O'Brien (1828-1862), who became naturalised as an American and perished honourably in the Civil War. It is he who gave us *What Was It?*, the first well-shaped short story of a tangible but invisible being, and the prototype of de Maupassant's *The Horla*; he also who created the inimitable *The Diamond Lens*, in which a young microscopist falls in love with a maiden of an infinitesimal world which he has discovered in a drop of water. O'Brien's early death undoubtedly deprived us of some masterful tales of strangeness and terror, though his genius was not, properly speaking, of the same titan quality which characterised Poe and Hawthorne.

Closer to real greatness was the eccentric and saturnine journalist Ambrose Bierce, born in 1842; who likewise entered the Civil War, but survived to write some immortal tales and to disappear in 1913 in as great a cloud of mystery as any he ever evoked from his nightmare fancy. Bierce was a satirist and pamphleteer of note, but the bulk of his artistic reputation must rest upon his grim and savage short stories, a large number of which deal with the Civil War and form the most vivid and realistic expression which that conflict has yet received in fiction. Virtually all of Bierce's tales are tales of horror; and whilst many of them

treat only of the physical and psychological horrors within Nature, a substantial proportion admit the malignly supernatural and form a leading element in America's fund of weird literature. Mr. Samuel Loveman, a living poet and critic who was personally acquainted with Bierce, thus sums up the genius of the great "shadow-maker" in the preface to some of his letters:

In Bierce the evocation of horror becomes for the first time not so much the prescription or perversion of Poe and Maupassant, but an atmosphere definite and uncannily precise. Words, so simple that one would be prone to ascribe them to the limitations of a literary hack, take on an unholy horror, a new and unguessed transformation. In Poe one finds it a tour de force, in Maupassant a nervous engagement of the flagellated climax. To Bierce, simply and sincerely, diabolism held in its tormented death a legitimate and reliant means to the end. Yet a tacit confirmation with Nature is in every instance insisted upon.

In The Death of Halpin Frayser flowers, verdure, and the boughs and leaves of trees are magnificently placed as an opposing foil to unnatural malignity. Not the accustomed golden world, but a world pervaded with the mystery of blue and the breathless recalcitrance of dreams is Bierce's. Yet, curiously, inhumanity is not altogether absent.

The "inhumanity" mentioned by Mr. Loveman finds vent in a rare strain of sardonic

comedy and graveyard humour, and a kind of delight in images of cruelty and tantalising disappointment. The former quality is well illustrated by some of the subtitles in the darker narratives; such as "One does not always eat what is on the table," describing a body laid out for a coroner's inquest, and "A man though naked may be in rags," referring to a frightfully mangled corpse.

Bierce's work is in general somewhat uneven. Many of the stories are obviously mechanical, and marred by a jaunty and commonplace artificial style derived from journalistic models; but the grim malevolence stalking through all of them is unmistakable, and several stand out as permanent mountain-peaks of American weird writing. *The Death of Halpin Frayser*, called by Frederic Taber Cooper the most fiendishly ghastly tale in the literature of the Anglo-Saxon race, tells of a body skulking by night without a soul in a weird and horribly ensanguined wood, and of a man beset by ancestral memories who met death at the claws of that which had been his fervently loved mother. *The Damned Thing*, frequently copied in popular anthologies, chronicles the hideous devastations of an invisible entity that waddles and flounders on the hills and in the wheatfields by night and day. *The Suitable Surroundings* evokes with singular subtlety yet apparent simplicity a piercing sense of the

terror which may reside in the written word. In the story the weird author Colston says to his friend Marsh, "You are brave enough to read me in a street-car, but—in a deserted house—alone—in the forest—at night! Bah! I have a manuscript in my pocket that would kill you!" Marsh reads the manuscript in "the suitable surroundings"—and it does kill him. *The Middle Toe of the Right Foot* is clumsily developed, but has a powerful climax. A man named Manton has horribly killed his two children and his wife, the latter of whom lacked the middle toe of the right foot. Ten years later he returns much altered to the neighbourhood; and, being secretly recognised, is provoked into a bowie-knife duel in the dark, to be held in the now abandoned house where his crime was committed. When the moment of the duel arrives a trick is played upon him; and he is left without an antagonist, shut in a night-black ground floor room of the reputedly haunted edifice, with the thick dust of a decade on every hand. No knife is drawn against him, for only a thorough scare is intended; but on the next day he is found crouched in a corner with distorted face, dead of sheer fright at something he has seen. The only clue visible to the discoverers is one having terrible implications: "In the dust of years that lay thick upon the floor—leading from the door by which they had entered, straight

across the room to within a yard of Manton's crouching corpse—were three parallel lines of footprints—light but definite impressions of bare feet, the outer ones those of small children, the inner a woman's. From the point at which they ended they did not return; they pointed all one way." And, of course, the woman's prints showed a lack of the middle toe of the right foot. *The Spook House*, told with a severely homely air of journalistic verisimilitude, conveys terrible hints of shocking mystery. In 1858 an entire family of seven persons disappears suddenly and unaccountably from a plantation house in eastern Kentucky, leaving all its possessions untouched—furniture, clothing, food supplies, horses, cattle, and slaves. About a year later two men of high standing are forced by a storm to take shelter in the deserted dwelling, and in so doing stumble into a strange subterranean room lit by an unaccountable greenish light and having an iron door which cannot be opened from within. In this room lie the decayed corpses of all the missing family; and as one of the discoverers rushes forward to embrace a body he seems to recognise, the other is so overpowered by a strange foetor that he accidentally shuts his companion in the vault and loses consciousness. Recovering his senses six weeks later, the survivor is unable to find the hidden room; and the house is burned during the Civil War. The imprisoned

discoverer is never seen or heard of again.

Bierce seldom realises the atmospheric possibilities of his themes as vividly as Poe; and much of his work contains a certain touch of naïveté, prosaic angularity, or early-American provincialism which contrasts somewhat with the efforts of later horror-masters. Nevertheless the genuineness and artistry of his dark intimations are always unmistakable, so that his greatness is in no danger of eclipse. As arranged in his definitively collected works, Bierce's weird tales occur mainly in two volumes, *Can Such Things Be?* and *In the Midst of Life*. The former, indeed, is almost wholly given over to the supernatural.

Much of the best in American horror-literature has come from pens not mainly devoted to that medium. Oliver Wendell Holmes's historic *Elsie Venner* suggests with admirable restraint an unnatural ophidian element in a young woman prenatally influenced, and sustains the atmosphere with finely discriminating landscape touches. In *The Turn of the Screw* Henry James triumphs over his inevitable pomposity and prolixity sufficiently well to create a truly potent air of sinister menace; depicting the hideous influence of two dead and evil servants, Peter Quint and the governess, Miss Jessel, over a small boy and girl who had been under

their care. James is perhaps too diffuse, too unctuously urbane, and too much addicted to subtleties of speech to realise fully all the wild and devastating horror in his situations; but for all that there is a rare and mounting tide of fright, culminating in the death of the little boy, which gives the novelette a permanent place in its special class.

F. Marion Crawford produced several weird tales of varying quality, now collected in a volume entitled *Wandering Ghosts. For the Blood Is the Life* touches powerfully on a case of moon-cursed vampirism near an ancient tower on the rocks of the lonely South Italian seacoast. *The Dead Smile* treats of family horrors in an old house and an ancestral vault in Ireland, and introduces the banshee with considerable force. *The Upper Berth*, however, is Crawford's weird masterpiece; and is one of the most tremendous horror-stories in all literature. In this tale of a suicide-haunted stateroom such things as the spectral saltwater dampness, the strangely open porthole, and the nightmare struggle with the nameless object are handled with incomparable dexterity.

Very genuine, though not without the typical mannered extravagance of the eighteen-nineties, is the strain of horror in the early work of Robert W. Chambers, since renowned for products of a very different quality. *The King in Yellow*, a series of vaguely connected short stories having as a background a

monstrous and suppressed book whose perusal brings fright, madness, and spectral tragedy, really achieves notable heights of cosmic fear in spite of uneven interest and a somewhat trivial and affected cultivation of the Gallic studio atmosphere made popular by Du Maurier's *Trilby*. The most powerful of its tales, perhaps, is *The Yellow Sign*, in which is introduced a silent and terrible churchyard watchman with a face like a puffy grave-worm's. A boy, describing a tussle he has had with this creature, shivers and sickens as he relates a certain detail. "Well, it's Gawd's truth that when I 'it 'im 'e grabbed me wrists, Sir, and when I twisted 'is soft, mushy fist one of 'is fingers come off in me 'and." An artist, who after seeing him has shared with another a strange dream of a nocturnal hearse, is shocked by the voice with which the watchman accosts him. The fellow emits a muttering sound that fills the head "like thick oily smoke from a fat-rendering vat or an odour of noisome decay." What he mumbles is merely this: "Have you found the Yellow Sign?"

A weirdly hieroglyphed onyx talisman, picked up on the street by the sharer of his dream, is shortly given the artist; and after stumbling queerly upon the hellish and forbidden book of horrors the two learn, among other hideous things which no sane mortal should know, that this talisman is indeed the nameless Yellow Sign handed down

from the accursed cult of Hastur — from primordial Carcosa, whereof the volume treats, and some nightmare memory of which seeks to lurk latent and ominous at the back of all men's minds. Soon they hear the rumbling of the black-plumed hearse driven by the flabby and corpse-faced watchman. He enters the night-shrouded house in quest of the Yellow Sign, all bolts and bars rotting at his touch. And when the people rush in, drawn by a scream that no human throat could utter, they find three forms on the floor — two dead and one dying. One of the dead shapes is far gone in decay. It is the churchyard watchman, and the doctor exclaims, "That man must have been dead for months." It is worth observing that the author derives most of the names and allusions connected with his eldritch land of primal memory from the tales of Ambrose Bierce. Other early works of Mr. Chambers displaying the outré and macabre element are *The Maker of Moons* and *In Search of the Unknown*. One cannot help regretting that he did not further develop a vein in which he could so easily have become a recognised master.

Horror material of authentic force may be found in the work of the New England realist Mary E. Wilkins, whose volume of short tales, *The Wind in the Rosebush*, contains a number of noteworthy

achievements. In *The Shadows on the Wall* we are shown with consummate skill the response of a staid New England household to uncanny tragedy; and the sourceless shadow of the poisoned brother well prepares us for the climactic moment when the shadow of the secret murderer, who has killed himself in a neighbouring city, suddenly appears beside it. Charlotte Perkins Gilman, in *The Yellow Wall Paper*, rises to a classic level in subtly delineating the madness which crawls over a woman dwelling in the hideously papered room where a madwoman was once confined.

In *The Dead Valley* the eminent architect and mediævalist Ralph Adams Cram achieves a memorably potent degree of vague regional horror through subtleties of atmosphere and description.

Still further carrying on our spectral tradition is the gifted and versatile humourist Irvin S. Cobb, whose work both early and recent contains some finely weird specimens. *Fishhead*, an early achievement, is banefully effective in its portrayal of unnatural affinities between a hybrid idiot and the strange fish of an isolated lake, which at the last avenge their biped kinsman's murder. Later work of Mr. Cobb introduces an element of possible science, as in the tale of hereditary memory where a modern man with a negroid strain utters words in African jungle speech when

run down by a train under visual and aural circumstances recalling the maiming of his black ancestor by a rhinoceros a century before.

Extremely high in artistic stature is the novel *The Dark Chamber* (1927) by the late Leonard Cline. This is the tale of a man who—with the characteristic ambition of the Gothic or Byronic hero-villain—seeks to defy nature and recapture every moment of his past life through the abnormal stimulation of memory. To this end he employs endless notes, records, mnemonic objects, and pictures—and finally odours, music, and exotic drugs. At last his ambition goes beyond his personal life and readies toward the black abysses of hereditary memory—even back to pre-human days amidst the steaming swamps of the carboniferous age, and to still more unimaginable deeps of primal time and entity. He calls for madder music and takes stranger drugs, and finally his great dog grows oddly afraid of him. A noxious animal stench encompasses him, and he grows vacant-faced and subhuman. In the end he takes to the woods, howling at night beneath windows. He is finally found in a thicket, mangled to death. Beside him is the mangled corpse of his dog. They have killed each other. The atmosphere of this novel is malevolently potent, much attention

being paid to the central figure's sinister home and household.

A less subtle and well-balanced but nevertheless highly effective creation is Herbert S. Gorman's novel, *The Place Called Dagon*, which relates the dark history of a western Massachusetts back-water where the descendants of refugees from the Salem witchcraft still keep alive the morbid and degenerate horrors of the Black Sabbath.

Sinister House, by Leland Hall, has touches of magnificent atmosphere but is marred by a somewhat mediocre romanticism.

Very notable in their way are some of the weird conceptions of the novelist and short-story writer Edward Lucas White, most of whose themes arise from actual dreams. *The Song of The Siren* has a very persuasive strangeness, while such things as *Lukundoo* and *The Snout* arouse darker apprehensions. Mr. White imparts a very peculiar quality to his tales—an oblique sort of glamour which has its own distinctive type of convincingness.

Of younger Americans, none strikes the note of cosmic horror so well as the California poet, artist and fictionist Clark Ashton Smith, whose bizarre writing, drawings, paintings and stories are the delight of a sensitive few. Mr. Smith has for his background a universe of remote and paralysing fright-jungles of poisonous and iridescent blossoms on the moons of Saturn, evil and grotesque temples in Atlantis,

Lemuria, and forgotten elder worlds, and dank morasses of spotted death-fungi in spectral countries beyond earth's rim. His longest and most ambitious poem, *The Hashish-Eater*, is in pentameter blank verse; and opens up chaotic and incredible vistas of kaleidoscopic nightmare in the spaces between the stars. In sheer dæmonic strangeness and fertility of conception, Mr. Smith is perhaps unexcelled by any other writer dead or living. Who else has seen such gorgeous, luxuriant, and feverishly distorted visions of infinite spheres and multiple dimensions and lived to tell the tale? His short stories deal powerfully with other galaxies, worlds, and dimensions, as well as with strange regions and æons on the earth. He tells of primal Hyperborea and its black amorphous god Tsathoggua; of the lost continent Zothique, and of the fabulous, Vampire-curst land of Averigne in mediæval France. Some of Mr. Smith's best work can be found in the brochure entitled *The Double Shadow and Other Fantasies*.

IX.

THE WEIRD TRADITION
IN THE BRITISH ISLES.

Recent British literature, besides including the three or four greatest *fantaisistes* of the present age, has been gratifyingly fertile in the element of the

weird. Rudyard Kipling has often approached it, and has, despite the omnipresent mannerisms, handled it with indubitable mastery in such tales as *The Phantom Rickshaw*, *The Finest Story in the World*, *The Recrudescence of Imray*, and *The Mark of the Beast*. This latter is of particular poignancy; the pictures of the naked leper-priest who mewed like an otter, of the spots which appeared on the chest of the man that priest cursed, of the growing carnivorousness of the victim and of the fear which horses began to display toward him, and of the eventually half-accomplished transformation of that victim into a leopard, being things which no reader is ever likely to forget. The final defeat of the malignant sorcery does not impair the force of the tale or the validity of its mystery.

Lafcadio Hearn, strange, wandering, and exotic, departs still farther from the realm of the real; and with the supreme artistry of a sensitive poet weaves phantasies impossible to an author of the solid roast beef type. His *Fantastics*, written in America, contains some of the most impressive ghouliness in all literature; whilst his *Kwaidan*, written in Japan, crystalises with matchless skill and delicacy the eerie lore and whispered legends of that richly colourful nation. Still more of Helm's wizardry of language is shown in some of his translations from the French, especially from

Gautier and Flaubert. His version of the latter's *Temptation of St. Anthony* is a classic of fevered and riotous imagery clad in the magic of singing words.

Oscar Wilde may likewise be given a place amongst weird writers, both for certain of his exquisite fairy tales, and for his vivid *Picture of Dorian Gray*, in which a marvellous portrait for years assumes the duty of aging and coarsening instead of its original, who meanwhile plunges into every excess of vice and crime without the outward loss of youth, beauty, and freshness. There is a sudden and potent climax when Dorian Gray, at last become a murderer, seeks to destroy the painting whose changes testify to his moral degeneracy. He stabs it with a knife, and a hideous cry and crash are heard; but when the servants enter they find it in all its pristine loveliness. "Lying on the floor was a dead man, in evening dress, with a knife in his heart. He was withered, wrinkled, and loathsome of visage. It was not until they had examined the rings that they recognised who he was."

Matthew Phipps Shiel, author of many weird, grotesque, and adventurous novels and tales, occasionally attains a high level of horrific magic. *Xelucha* is a noxiously hideous fragment, but is excelled by Mr. Shiel's undoubted masterpiece, *The House of Sounds*, floridly written in the "yellow nineties," and recast with more artistic restraint in the early

twentieth century. This story, in final form, deserves a place among the foremost things of its kind. It tells of a creeping horror and menace trickling down the centuries on a sub-arctic island off the coast of Norway; where, amidst the sweep of dæmon winds and the ceaseless din of hellish waves and cataracts, a vengeful dead man built a brazen tower of terror. It is vaguely like, yet infinitely unlike, Poe's *Fall of the House of Usher*. In the novel *The Purple Cloud* Mr. Shiel describes with tremendous power a curse which came out of the arctic to destroy mankind, and which for a time appears to have left but a single inhabitant on our planet. The sensations of this lone survivor as he realises his position, and roams through the corpse-littered and treasure-strewn cities of the world as their absolute master, are delivered with a skill and artistry falling little short of actual majesty. Unfortunately the second half of the book, with its conventionally romantic element, involves a distinct letdown.

Better known than Shiel is the ingenious Bram Stoker, who created many starkly horrific conceptions in a series of novels whose poor technique sadly impairs their net effect. *The Lair of the White Worm*, dealing with a gigantic primitive entity that lurks in a vault beneath an ancient castle, utterly ruins a magnificent idea by a development almost infantile. *The Jewel of Seven Stars*, touching on a strange Egyptian resurrection,

is less crudely written. But best of all is the famous *Dracula*, which has become almost the standard modern exploitation of the frightful vampire myth. Count Dracula, a vampire, dwells in a horrible castle in the Carpathians, but finally migrates to England with the design of populating the country with fellow vampires. How an Englishman fares within Dracula's stronghold of terrors, and how the dead fiend's plot for domination is at last defeated, are elements which unite to form a tale now justly assigned a permanent place in English letters. *Dracula* evoked many similar novels of supernatural horror, among which the best are perhaps *The Beetle*, by Richard Marsh, *Brood of the Witch-Queen*, by "Sax Rohmer" (Arthur Sarsfield Ward), and *The Door of the Unreal*, by Gerald Bliss. The latter handles quite dexterously the standard werewolf superstition. Much subtler and more artistic, and told with singular skill through the juxtaposed narratives of the several characters, is the novel *Cold Harbour*, by Francis Brett Young, in which an ancient house of strange malignancy is powerfully delineated. The mocking and well-nigh omnipotent fiend Humphrey Furnival holds echoes of the Manfred-Montoni type of early Gothic "villain," but is redeemed from triteness by many clever individualities. Only the slight diffuseness of explanation at the close, and the somewhat too free use of divination as a plot factor, keep this tale

from approaching absolute perfection.

In the novel *Witch Wood* John Buchan depicts with tremendous force a survival of the evil Sabbath in a lonely district of Scotland. The description of the black forest with the evil stone, and of the terrible cosmic adumbrations when the horror is finally extirpated, will repay one for wading through the very gradual action and plethora of Scottish dialect. Some of Mr. Buchan's short stories are also extremely vivid in their spectral intimations; *The Green Wildebeest*, a tale of African witchcraft, *The Wind in the Portico*, with its awakening of dead Britanno-Roman horrors, and *Skule Skerry*, with its touches of sub-arctic fright, being especially remarkable.

Clemence Housman, in the brief novelette *The Werewolf*, attains a high degree of gruesome tension and achieves to some extent the atmosphere of authentic folklore. In *The Elixir of Life* Arthur Ransome attains some darkly excellent effects despite a general naïveté of plot, while H. B. Drake's *The Shadowy Thing* summons up strange and terrible vistas. George Macdonald's *Lilith* has a compelling bizarrerie all its own, the first and simpler of the two versions being perhaps the more effective.

Deserving of distinguished notice as a forceful craftsman to whom an unseen mystic world is ever a close and vital reality is the

poet Walter de la Mare, whose haunting verse and exquisite prose alike bear consistent traces of a strange vision reaching deeply into veiled spheres of beauty and terrible and forbidden dimensions of being. In the novel *The Return* we see the soul of a dead man reach out of its grave of two centuries and fasten itself upon the flesh of the living, so that even the face of the victim becomes that which had long ago returned to dust. Of the shorter tales, of which several volumes exist, many are unforgettable for their command of fear's and sorcery's darkest ramifications; notably *Seaton's Aunt*, in which there lowers a noxious background of malignant vampirism; *The Tree*, which tells of a frightful vegetable growth in the yard of a starving artist; *Out of the Deep*, wherein we are given leave to imagine what thing answered the summons of a dying wastrel in a dark lonely house when he pulled a long-feared bell-cord in the attic of his dread-haunted boyhood; *A Recluse*, which hints at what sent a chance guest flying from a house in the night; *Mr. Kempe*, which shows us a mad clerical hermit in quest of the human soul, dwelling in a frightful sea-cliff region beside an archaic abandoned chapel; and *All-Hallows*, a glimpse of dæmoniac forces besieging a lonely mediæval church and miraculously restoring the rotting masonry. De la Mare does not make fear the sole or even the dominant element of most of his tales, being apparently more

interested in the subtleties of character involved. Occasionally he sinks to sheer whimsical phantasy of the Barrie order. Still he is among the very few to whom unreality is a vivid, living presence; and as such he is able to put into his occasional fear-studies a keen potency which only a rare master can achieve. His poem *The Listeners* restores the Gothic shudder to modern verse.

The weird short story has fared well of late, an important contributor being the versatile E. F. Benson, whose *The Man Who Went Too Far* breathes whisperingly of a house at the edge of a dark wood, and of Pan's hoof-mark on the breast of a dead man. Mr. Benson's volume, *Visible and Invisible*, contains several stories of singular power; notably *Negotiam Perambulans*, whose unfolding reveals an abnormal monster from an ancient ecclesiastical panel which performs an act of miraculous vengeance in a lonely village on the Cornish coast, and *The Horror-Horn*, through which lopes a terrible half-human survival dwelling on unvisited Alpine peaks. *The Face*, in another collection, is lethally potent, in its relentless aura of doom. H. R. Wakefield, in his collections, *They Return at Evening* and *Others Who Return*, manages now and then to achieve great heights of horror despite a vitiating air of sophistication. The most notable stories are *The Red Lodge* with its slimy aqueous evil, *He Cometh and He Passeth By*, *And He Shall Sing*, *The Cairn*, *Look*

Up There, *Blind Man's Bluff*, and that bit of lurking millennial horror, *The Seventeenth Hole at Duncaster*. Mention has been made of the weird work of H.G. Wells and A. Conan Doyle. The former, in *The Ghost of Fear*, reaches a very high level while all the items in *Thirty Strange Stories* have strong fantastic implications. Doyle now and then struck a powerfully spectral note, as in *The Captain of the Pole-Star*, a tale of arctic ghostliness, and *Lot No. 249*, wherein the reanimated mummy theme is used with more than ordinary skill. Hugh Walpole, of the same family as the founder of Gothic fiction, has sometimes approached the bizarre with much success, his short story *Mrs. Lunt* carrying a very poignant shudder. John Metcalfe, in the collection published as *The Smoking Leg*, attains now and then a rare pitch of potency, the tale entitled *The Bad Lands* containing gradations of horror that strongly savour of genius. More whimsical and inclined toward the amiable and innocuous phantasy of Sir J. M. Barrie are the short tales of E.M. Forster, grouped under the title of *The Celestial Omnibus*. Of these only one, dealing with a glimpse of Pan and his aura of fright, may be said to hold the true element of cosmic horror. Mrs. H.D. Everett, though adhering to very old and conventional models, occasionally reaches singular heights of spiritual terror in her collection of short stories, *The Death Mask*. L. P. Hartley is notable

for his incisive and extremely ghastly tale, *A Visitor from Down Under*, May Sinclair's *Uncanny Stories* contain more of traditional "occultism" than of that creative treatment of fear which marks mastery in this field, and are inclined to lay more stress on human emotions and psychological delving than upon the stark phenomena of a cosmos utterly unreal. It may be well to remark here that occult believers are probably less effective than materialists in delineating the spectral and the fantastic, since to them the phantom world is so commonplace a reality that they tend to refer to it with less awe, remoteness, and impressiveness than do those who see in it an absolute and stupendous violation of the natural order.

Of rather uneven stylistic quality, but vast occasional power in its suggestion of lurking worlds and beings behind the ordinary surface of life, is the work of William Hope Hodgson, known today far less than it deserves to be. Despite a tendency toward conventionally sentimental conceptions of the universe, and of man's relation to it and to his fellows, Mr. Hodgson is perhaps second only to Algernon Blackwood in his serious treatment of unreality. Few can equal him in adumbrating the nearness of nameless forces and monstrous besieging entities through casual hints and insignificant details, or in conveying feelings of the spectral and the abnormal in connection

with regions or buildings.

In The Boats of the Glen Carrig (1907) we are shown a variety of malign marvels and accursed unknown lands as encountered by the survivors of a sunken ship. The brooding menace in the earlier parts of the book is impossible to surpass, though a letdown in the direction of ordinary romance and adventure occurs toward the end. An inaccurate and pseudo-romantic attempt to reproduce eighteenth-century prose detracts from the general effect, but the really profound nautical erudition everywhere displayed is a compensating factor.

The House on the Borderland (1908) — perhaps the greatest of all Mr. Hodgson's works — tells of a lonely and evilly regarded house in Ireland which forms a focus for hideous otherworld forces and sustains a siege by blasphemous hybrid anomalies from a hidden abyss below. The wanderings of the narrator's spirit through limitless light-years of cosmic space and Kalpas of eternity, and its witnessing of the solar system's final destruction, constitute something almost unique in standard literature. And everywhere there is manifest the author's power to suggest vague, ambushed horrors in natural scenery. But for a few touches of commonplace sentimentality this book would be a classic of the first water.

The Ghost Pirates (1909), regarded by Mr. Hodgson as rounding out a trilogy with the two

previously mentioned works, is a powerful account of a doomed and haunted ship on its last voyage, and of the terrible sea-devils (of quasi-human aspect, and perhaps the spirits of bygone buccaneers) that besiege it and finally drag it down to an unknown fate. With its command of maritime knowledge, and its clever selection of hints and incidents suggestive of latent horrors in nature, this book at times reaches enviable peaks of power.

The Night Land (1912) is a long-extended (538 pp.) tale of the earth's infinitely remote future — billions of billions of years ahead, after the death of the sun. It is told in a rather clumsy fashion, as the dreams of a man in the seventeenth century, whose mind merges with its own future incarnation; and is seriously marred by painful verbosity, repetitiousness, artificial and nauseously sticky romantic sentimentality, and an attempt at archaic language even more grotesque and absurd than that in *Glen Carrig*.

Allowing for all its faults, it is yet one of the most potent pieces of macabre imagination ever written. The picture of a night-black, dead planet, with the remains of the human race concentrated in a stupendously vast mental pyramid and besieged by monstrous, hybrid, and altogether unknown forces of the darkness, is something that no reader can ever forget: Shapes and entities of an altogether non-human

and inconceivable sort — the prowlers of the black, man-forsaken, and unexplored world outside the pyramid — are suggested and partly described with ineffable potency; while the night-land landscape with its chasms and slopes and dying volcanism takes on an almost sentient terror beneath the author's touch.

Midway in the book the central figure ventures outside the pyramid on a quest through death-haunted realms untrod by man for millions of years — and in his slow, minutely described, day-by-day progress over unthinkable leagues of immemorial blackness there is a sense of cosmic alienage, breathless mystery, and terrified expectancy unrivaled in the whole range of literature. The last quarter of the book drags woefully, but fails to spoil the tremendous power of the whole.

Mr. Hodgson's later volume, *Carnacki, the Ghost-Finder*, consists of several longish short stories published many years before in magazines. In quality it falls conspicuously below the level of the other books. We here find a more or less conventional stock figure of the "infallible detective" type — the progeny of M. Dupin and Sherlock Holmes, and the close kin of Algernon Blackwood's John Silence — moving through scenes and events badly marred by an atmosphere of professional "occultism." A few of the episodes, however, are of undeniable power, and afford

glimpses of the peculiar genius characteristic of the author.

Naturally it is impossible in brief sketch to trace out all the classic modern uses of the terror element. The ingredient must of necessity enter into all work, both prose and verse, treating broadly of life; and we are therefore not surprised to find a share in such writers as the poet Browning, whose *Childe Roland to the Dark Tower Came* is instinct with hideous menace, or the novelist Joseph Conrad, who often wrote of the dark secrets within the sea, and of the dæmoniac driving power of Fate as influencing the lives of lonely and maniacally resolute men. Its trail is one of infinite ramifications; but we must here confine ourselves to its appearance in a relatively unmixed state, where it determines and dominates the work of art containing it.

Somewhat separate from the main British stream is that current of weirdness in Irish literature which came to the fore in the Celtic Renaissance of the later nineteenth and early twentieth centuries. Ghost and fairy lore have always been of great prominence in Ireland, and for over a hundred years have been recorded by a line of such faithful transcribers and translators as William Carleton, T. Crofton Croker, Lady Wilde — mother of Oscar Wilde — Douglas Hyde, and W.B. Yeats. Brought to notice by the modern movement, this body of myth has been carefully collected and studied; and its salient features

reproduced in the work of later figures like Yeats, J. M. Synge, "A. E.," Lady Gregory, Padraic Colum, James Stephens and their colleagues.

Whilst on the whole more whimsically fantastic than terrible, such folklore and its consciously artistic counterparts contain much that falls truly within the domain of cosmic horror. Tales of burials in sunken churches beneath haunted lakes, accounts of death-heralding banshees and sinister changelings, ballads of spectres and "the unholy creatures of the Rathes" — all these have their poignant and definite shivers, and mark a strong and distinctive element in weird literature. Despite homely grotesqueness and absolute naïveté, there is genuine nightmare in the class of narrative represented by the yarn of Teig O'Kane, who in punishment for his wild life was ridden all night by a hideous corpse that demanded burial and drove him from churchyard to churchyard as the dead rose up loathsomely in each one and refused to accommodate the newcomer with a berth. Yeats, undoubtedly the greatest figure of the Irish revival if not the greatest of all living poets, has accomplished notable things both in original work and in the codification of old legends.

X.

MODERN MASTERS.

The best horror-tales of today, profiting by the long evolution of the type, possess a naturalness, convincingness, artistic smoothness, and skillful intensity of appeal quite beyond comparison with anything in the Gothic work of a century or more ago. Technique, craftsmanship, experience, and psychological knowledge have advanced tremendously with the passing years, so that much of the older work seems naïve and artificial; redeemed, when redeemed at all, only by a genius which conquers heavy limitations. The tone of jaunty and inflated romance, full of false motivation and investing every conceivable event with a counterfeit significance and carelessly inclusive glamour, is now confined to lighter and more whimsical phases of supernatural writing. Serious weird stories are either made realistically intense by close consistency and perfect fidelity to Nature except in the one supernatural direction which the author allows himself, or else cast altogether in the realm of phantasy, with atmosphere cunningly adapted to the visualisation of a delicately exotic world of unreality beyond space and time, in which almost anything may happen if it but happen in true accord with certain types of imagination and

illusion normal to the sensitive human brain. This, at least, is the dominant tendency; though of course many great contemporary writers slip occasionally into some of the flashy postures of immature romanticism or into bits of the equally empty and absurd jargon of pseudo-scientific "occultism," now at one of its periodic high tides.

Of living creators of cosmic fear raised to its most artistic pitch, few if any can hope to equal the versatile Arthur Machen, author of some dozen tales long and short, in which the elements of hidden horror and brooding fright attain an almost incomparable substance and realistic acuteness. Mr. Machen, a general man of letters and master of an exquisitely lyrical and expressive prose style, has perhaps put more conscious effort into his picaresque *Chronicles of Clemency*, his refreshing essays, his vivid autobiographical volumes, his fresh and spirited translations, and above all his memorable epic of the sensitive æsthetic mind, *The Hill of Dreams*, in which the youthful hero responds to the magic of that ancient Welsh environment which is the author's own, and lives a dream-life in the Roman city of Isca Silurum, now shrunk to the relic-strewn village of Cæleon-on-Usk. But the fact remains that his powerful horror-material of the nineties and earlier

nineteen-hundreds stands alone in its class, and marks a distinct epoch in the history of this literary form.

Mr. Machen, with an impressionable Celtic heritage linked to keen youthful memories of the wild domed hills, archaic forests, and cryptical Roman ruins of the Gwent countryside, has developed an imaginative life of rare beauty, intensity, and historic background. He has absorbed the mediæval mystery of dark woods and ancient customs, and is a champion of the Middle Ages in all things—including the Catholic faith. He has yielded, likewise, to the spell of the Britanno-Roman life which once surged over his native region; and finds strange magic in the fortified camps, tessellated pavements, fragments of statues, and kindred things which tell of the day when classicism reigned and Latin was the language of the country. A young American poet, Frank Belknap Long, has well summarised this dreamer's rich endowments and wizardry of expression in the sonnet *On Reading Arthur Machen*:

*There is a glory in the autumn wood,
The ancient lanes of England wind
and climb
Past wizard oaks and gorse and
tangled thyme
To where a fort of mighty empire
stood:
There is a glamour in the autumn
sky;
The reddened clouds are writhing in
the glow*

*Of some great fire, and there are
glints below
Of tawny yellow where the embers
die.
I wait, for he will show me, clear and
cold,
High-rai'd in splendour, sharp
against the North,
The Roman eagles, and through mists
of gold
The marching legions as they issue
forth:
I wait, for I would share with him
again
The ancient wisdom, and the ancient
pain.*

Of Mr. Machen's horror-tales the most famous is perhaps *The Great God Pan* (1894) which tells of a singular and terrible experiment and its consequences. A young woman, through surgery of the brain-cells, is made to see the vast and monstrous deity of Nature, and becomes an idiot in consequence, dying less than a year later. Years afterward a strange, ominous, and foreign-looking child named Helen Vaughan is placed to board with a family in rural Wales, and haunts the woods in unaccountable fashion. A little boy is thrown out of his mind at sight of someone or something he spies with her, and a young girl comes to a terrible end in similar fashion. All this mystery is strangely interwoven with the Roman rural deities of the place, as sculptured in antique fragments.

After another lapse of years, a woman of strangely exotic beauty appears in society, drives her husband to horror and death, causes an artist to paint unthinkable paintings of Witches' Sabbaths, creates an epidemic of suicide among the men of her acquaintance, and is finally discovered to be a frequenter of the lowest dens of vice in London, where even the most callous degenerates are shocked at her enormities. Through the clever comparing of notes on the part of those who have had word of her at various stages of her career, this woman is discovered to be the girl Helen Vaughan, who is the child—by no mortal father—of the young woman on whom the brain experiment was made. She is a daughter of hideous Pan himself, and at the last is put to death amidst horrible transmutations of form involving changes of sex and a descent to the most primal manifestations of the life-principle.

But the charm of the tale is in the telling. No one could begin to describe the cumulative suspense and ultimate horror with which every paragraph abounds without following fully the precise order in which Mr. Machen unfolds his gradual hints and revelations. Melodrama is undeniably present, and coincidence is stretched to a length which appears absurd upon analysis; but in the malign witchery of the tale as a whole these trifles are

forgotten, and the sensitive reader reaches the end with only an appreciative shudder and a tendency to repeat the words of one of the characters: "It is too incredible, too monstrous; such things can never be in this quiet world.... Why, man, if such a case were possible, our earth would be a nightmare."

Less famous and less complex in plot than *The Great God Pan*, but definitely finer in atmosphere and general artistic value, is the curious and dimly disquieting chronicle called *The White People*, whose central portion purports to be the diary or notes of a little girl whose nurse has introduced her to some of the forbidden magic and soul-blasting traditions of the noxious witch-cult—the cult whose whispered lore was handed down long lines of peasantry throughout Western Europe, and whose members sometimes stole forth at night, one by one, to meet in black woods and lonely places for the revolting orgies of the Witches' Sabbath. Mr. Machen's narrative, a triumph of skillful selectiveness and restraint, accumulates enormous power as it flows on in a stream of innocent childish prattle, introducing allusions to strange "nymphs," "Dols," "voolas," "white, green, and scarlet ceremonies," "Aklo letters," "Chian language," "Mao games," and the like. The rites learned by the nurse from her witch grandmother are taught to the child by the time she is three years old, and her artless accounts of the dangerous secret revelations

possess a lurking terror generously mixed with pathos. Evil charms well known to anthropologists are described with juvenile naïveté, and finally there comes a winter afternoon journey into the old Welsh hills, performed under an imaginative spell which lends to the wild scenery an added weirdness, strangeness, and suggestion of grotesque sentience. The details of this journey are given with marvelous vividness, and form to the keen critic a masterpiece of fantastic writing, with almost unlimited power in the intimation of potent hideousness and cosmic aberration. At length the child — whose age is then thirteen — comes upon a cryptic and banefully beautiful thing in the midst of a dark and inaccessible wood. In the end horror overtakes her in a manner deftly prefigured by an anecdote in the prologue, but she poisons herself in time. Like the mother of Helen Vaughan in *The Great God Pan*, she has seen that frightful deity. She is discovered dead in the dark wood beside the cryptic thing she found; and that thing — a whitely luminous statue of Roman workmanship about which dire mediæval rumours had clustered — is affrightedly hammered into dust by the searchers.

In the episodic novel of *The Three Impostors*, a work whose merit as a whole is somewhat marred by an imitation of the jaunty Stevenson manner, occur certain tales which perhaps represent the high-water

mark of Machen's skill as a terror-weaver. Here we find in its most artistic form a favourite weird conception of the author's; the notion that beneath the mounds and rocks of the wild Welsh hills dwell subterraneously that squat primitive race whose vestiges gave rise to our common folk legends of fairies, elves, and the "little people," and whose acts are even now responsible for certain unexplained disappearances, and occasional substitutions of strange dark "changelings" for normal infants. This theme receives its finest treatment in the episode entitled *The Novel of the Black Seal*; where a professor, having discovered a singular identity between certain characters scrawled on Welsh limestone rocks and those existing in a prehistoric black seal from Babylon, sets out on a course of discovery which leads him to unknown and terrible things. A queer passage in the ancient geographer Solinus, a series of mysterious disappearances in the lonely reaches of Wales, a strange idiot son born to a rural mother after a fright in which her inmost faculties were shaken; all these things suggest to the professor a hideous connection and a condition revolting to any friend and respecter of the human race. He hires the idiot boy, who jabbars strangely at times in a repulsive hissing voice, and is subject to odd epileptic seizures. Once, after such a seizure in the professor's study by night, disquieting odours and

evidences of unnatural presences are found; and soon after that the professor leaves a bulky document and goes into the weird hills with feverish expectancy and strange terror in his heart. He never returns, but beside a fantastic stone in the wild country are found his watch, money, and ring, done up with catgut in a parchment bearing the same terrible characters as those on the black Babylonish seal and the rock in the Welsh mountains.

The bulky document explains enough to bring up the most hideous vistas. Professor Gregg, from the massed evidence presented by the Welsh disappearances, the rock inscription, the accounts of ancient geographers, and the black seal, has decided that a frightful race of dark primal beings of immemorial antiquity and wide former diffusion still dwell beneath the hills of unfrequented Wales. Further research has unriddled the message of the black seal, and proved that the idiot boy, a son of some father more terrible than mankind, is the heir of monstrous memories and possibilities. That strange night in the study the professor invoked "the awful transmutation of the hills" by the aid of the black seal, and aroused in the hybrid idiot the horrors of his shocking paternity. He "saw his body swell and become distended as a bladder, while the face blackened...." And then the supreme effects of the invocation appeared, and Professor Gregg knew the stark frenzy of

cosmic panic in its darkest form. He knew the abysmal gulfs of abnormality that he had opened, and went forth into the wild hills prepared and resigned. He would meet the unthinkable "Little People" — and his document ends with a rational observation: "If unhappily I do not return from my journey, there is no need to conjure up here a picture of the awfulness of my fate."

Also in *The Three Impostors* is the *Novel of the White Powder*, which approaches the absolute culmination of loathsome fright. Francis Leicester, a young law student nervously worn out by seclusion and overwork, has a prescription filled by an old apothecary none too careful about the state of his drugs. The substance, it later turns out, is an unusual salt which time and varying temperature have accidentally changed to something very strange and terrible; nothing less, in short, than the mediæval *vinum sabbati*, whose consumption at the horrible orgies of the Witches' Sabbath gave rise to shocking transformations and — if injudiciously used — to unutterable consequences. Innocently enough, the youth regularly imbibes the powder in a glass of water after meals; and at first seems substantially benefited. Gradually, however, his improved spirits take the form of dissipation; he is absent from home a great deal, and appears to have undergone a repellent psychological change. One day an odd livid spot appears on his

right hand, and he afterward returns to his seclusion; finally keeping himself shut within his room and admitting none of the household. The doctor calls for an interview, and departs in a palsy of horror, saying that he can do no more in that house. Two weeks later the patient's sister, walking outside, sees a monstrous thing at the sickroom window; and servants report that food left at the locked door is no longer touched. Summons at the door bring only a sound of shuffling and a demand in a thick gurgling voice to be let alone. At last an awful happening is reported by a shuddering housemaid. The ceiling of the room below Leicester's is stained with a hideous black fluid, and a pool of viscid abomination has dripped to the bed beneath. Dr. Haberdon, now persuaded to return to the house, breaks down the young man's door and strikes again and again with an iron bar at the blasphemous semiliving thing he finds there. It is "a dark and putrid mass, seething with corruption and hideous rottenness, neither liquid nor solid, but melting and changing." Burning points like eyes shine out of its midst, and before it is dispatched it tries to lift what might have been an arm. Soon afterward the physician, unable to endure the memory of what he has beheld, dies at sea while bound for a new life in America.

Mr. Machen returns to the dæmoniac "Little People" in *The Red Hand* and *The Shining Pyramid*; and

in *The Terror*, a wartime story, he treats with very potent mystery the effect of man's modern repudiation of spirituality on the beasts of the world, which are thus led to question his supremacy and to unite for his extermination. Of utmost delicacy, and passing from mere horror into true mysticism, is *The Great Return*, a story of the Graal, also a product of the war period. Too well known to need description here is the tale of *The Bowmen*; which, taken for authentic narration, gave rise to the widespread legend of the "Angels of Mons" — ghosts of the old English archers of Crecy and Agincourt who fought in 1314 beside the hard-pressed ranks of England's glorious "Old Contemptibles."

Less intense than Mr. Machen in delineating the extremes of stark fear, yet infinitely more closely wedded to the idea of an unreal world constantly pressing upon ours is the inspired and prolific Algernon Blackwood, amidst whose voluminous and uneven work may be found some of the finest spectral literature of this or any age. Of the quality of Mr. Blackwood's genius there can be no dispute; for no one has even approached the skill, seriousness, and minute fidelity with which he records the overtones of strangeness in ordinary things and experiences, or the preternatural insight with which he builds up detail by detail the complete sensations and perceptions leading from reality into supernatural life or vision. Without

notable command of the poetic witchery of mere words, he is the one absolute and unquestioned master of weird atmosphere; and can evoke what amounts almost to a story from a simple fragment of humourless psychological description. Above all others he understands how fully some sensitive minds dwell forever on the borderland of dream, and how relatively slight is the distinction betwixt those images formed from actual objects and those excited by the play of the imagination.

Mr. Blackwood's lesser work is marred by several defects such as ethical didacticism, occasional insipid whimsicality, the flatness of benignant supernaturalism, and a too free use of the trade jargon of modern "occultism." A fault of his more serious efforts is that diffuseness and long-windedness which results from an excessively elaborate attempt, under the handicap of a somewhat bald and journalistic style devoid of intrinsic magic, colour, and vitality, to visualise precise sensations and nuances of uncanny suggestion. But in spite of all this, the major products of Mr. Blackwood attain a genuinely classic level, and evoke as does nothing else in literature an awed convinced sense of the imminence of strange spiritual spheres of entities.

The well-nigh endless array of Mr. Blackwood's fiction includes both novels and shorter tales, the latter sometimes independent and

sometimes arrayed in series. Foremost of all must be reckoned *The Willows*, in which the nameless presences on a desolate Danube island are horribly felt and recognised by a pair of idle voyagers. Here art and restraint in narrative reach their very highest development, and an impression of lasting poignancy is produced without a single strained passage or a single false note. Another amazingly potent though less artistically finished tale is *The Wendigo*, where we are confronted by horrible evidences of a vast forest dæmon about which North Woods lumbermen whisper at evening. The manner in which certain footprints tell certain unbelievable things is really a marked triumph in craftsmanship. In *An Episode in a Lodging House* we behold frightful presences summoned out of black space by a sorcerer, and *The Listener* tells of the awful psychic residuum creeping about an old house where a leper died. In the volume titled *Incredible Adventures* occur some of the finest tales which the author has yet produced, leading the fancy to wild rites on nocturnal hills, to secret and terrible aspects lurking behind stolid scenes, and to unimaginable vaults of mystery below the sands and pyramids of Egypt; all with a serious finesse and delicacy that convince where a cruder or lighter treatment would merely amuse. Some of these accounts are hardly stories at all, but rather studies in elusive impressions and half-remembered snatches of

dream. Plot is everywhere negligible, and atmosphere reigns untrammelled.

John Silence — Physician Extraordinary is a book of five related tales, through which a single character runs his triumphant course. Marred only by traces of the popular and conventional detective-story atmosphere — for Dr. Silence is one of those benevolent geniuses who employ their remarkable powers to aid worthy fellow-men in difficulty — these narratives contain some of the author's best work, and produce an illusion at once emphatic and lasting. The opening tale, *A Psychological Invasion*, relates what befell a sensitive author in a house once the scene of dark deeds, and how a legion of fiends was exorcised. *Ancient Sorceries*, perhaps the finest tale in the book, gives an almost hypnotically vivid account of an old French town where once the unholy Sabbath was kept by all the people in the form of cats. In *The Nemesis of Fire* a hideous elemental is evoked by new-spilt blood, whilst *Secret Worship* tells of a German school where Satanism held sway, and where long afterward an evil aura remained. *The Camp of the Dog* is a werewolf tale, but is weakened by moralisation and professional "occultism."

Too subtle, perhaps, for definite classification as horror-tales, yet possibly more truly artistic in an absolute sense, are such delicate phantasies as *Jimbo* or *The Centaur*. Mr. Blackwood achieves in these

novels a close and palpitant approach to the inmost substance of dream, and works enormous havoc with the conventional barriers between reality and imagination.

Unexcelled in the sorcery of crystalline singing prose, and supreme in the creation of a gorgeous and languorous world of iridescently exotic vision, is Edward John Moreton Drax Plunkett, Eighteenth Baron Dunsany, whose tales and short plays form an almost unique element in our literature. Inventor of a new mythology and weaver of surprising folklore, Lord Dunsany stands dedicated to a strange world of fantastic beauty, and pledged to eternal warfare against the coarseness and ugliness of diurnal reality. His point of view is the most truly cosmic of any held in the literature of any period. As sensitive as Poe to dramatic values and the significance of isolated words and details, and far better equipped rhetorically through a simple lyric style based on the prose of the King James Bible, this author draws with tremendous effectiveness on nearly every body of myth and legend within the circle of European culture; producing a composite or eclectic cycle of phantasy in which Eastern colour, Hellenic form, Teutonic sombreness and Celtic wistfulness are so superbly blended that each sustains and supplements the rest without sacrifice of perfect congruity and homogeneity. In most cases Dunsany's lands are

fabulous — "beyond the East," or "at the edge of the world." His system of original personal and place names, with roots drawn from classical, Oriental, and other sources, is a marvel of versatile inventiveness and poetic discrimination; as one may see from such specimens as *Argimenes*, *Bethmoora*, *Poltarnees*, *Camorak*, *Ilurriel*, or *Sardathrion*.

Beauty rather than terror is the keynote of Dunsany's work. He loves the vivid green of jade and of copper domes, and the delicate flush of sunset on the ivory minarets of impossible dream-cities. Humour and irony, too, are often present to impart a gentle cynicism and modify what might otherwise possess a naïve intensity. Nevertheless, as is inevitable in a master of triumphant unreality, there are occasional touches of cosmic fright which come well within the authentic tradition. Dunsany loves to hint slyly and adroitly of monstrous things and incredible dooms, as one hints in a fairy tale. In *The Book of Wonder* we read of Hlo-Hlo, the gigantic spider-idol which does not always stay at home; of what the Sphinx feared in the forest; of Slith, the thief who jumps over the edge of the world after seeing a certain light lit and knowing who lit it; of the anthropophagous; Gibbelins, who inhabit an evil tower and guard a treasure; of the Gnoles, who live in the forest and from whom it is not well to steal; of the City of Never, and the eyes that watch in the Under Pits; and of

kindred things of darkness. *A Dreamer's Tales* tells of the mystery that sent forth all men from Bethmoora in the desert; of the vast gate of Perdondaris, that was carved from a single piece of ivory; and of the voyage of poor old Bill, whose captain cursed the crew and paid calls on nasty-looking isles new-risen from the sea, with low thatched cottages having evil, obscure windows.

Many of Dunsany's short plays are replete with spectral fear. In *The Gods of the Mountain* seven beggars impersonate the seven green idols on a distant hill, and enjoy ease and honour in a city of worshippers until they hear that the real idols are missing from their wonted seats. A very ungainly sight in the dusk is reported to them — "rock should not walk in the evening" — and at last, as they sit awaiting the arrival of a troop of dancers, they note that the approaching footsteps are heavier than those of good dancers ought to be. Then things ensue, and in the end the presumptuous blasphemers are turned to green jade statues by the very walking statues whose sanctity they outraged. But mere plot is the very least merit of this marvelously effective play. The incidents and developments are those of a supreme master, so that the whole forms one of the most important contributions of the present age not only to drama, but to literature in general. *A Night at an Inn* tells of four thieves who have stolen the

emerald eye of Klesh, a monstrous Hindoo god. They lure to their room and succeed in slaying the three priestly avengers who are on their track, but in the night Mesh comes gropingly for his eye; and having gained it and departed, calls each of the despoilers out into the darkness for an unnamed punishment. In *The Laughter of the Gods* there is a doomed city at the jungle's edge, and a ghostly lutanist heard only by those about to die (cf. Alice's spectral harpsichord in Hawthorne's *House of the Seven Gables*); whilst *The Queen's Enemies* retells the anecdote of Herodotus in which a vengeful princess invites her foes to a subterranean banquet and lets in the Nile to drown them. But no amount of mere description can convey more than a fraction of Lord Dunsany's pervasive charm. His prismatic cities and unheard of rites are touched with a sureness which only mastery can engender, and we thrill with a sense of actual participation in his secret mysteries. To the truly imaginative he is a talisman and a key unlocking rich storehouses of dream and fragmentary memory; so that we may think of him not only as a poet, but as one who makes each reader a poet as well.

At the opposite pole of genius from Lord Dunsany, and gifted with an almost diabolic power of calling horror by gentle steps from the midst of prosaic daily life, is the scholarly Montague Rhodes James, Provost of Eton College, antiquary of note,

and recognized authority on mediæval manuscripts and cathedral history. Dr. James, long fond of telling spectral tales at Christmastide, has become by slow degrees a literary weird fictionist of the very first rank; and has developed a distinctive style and method likely to serve as models for an enduring line of disciples.

The art of Dr. James is by no means haphazard, and in the preface to one of his collections he has formulated three very sound rules for macabre composition. A ghost story, he believes, should have a familiar setting in the modern period, in order to approach closely the reader's sphere of experience. Its spectral phenomena, moreover, should be malevolent rather than beneficent; since fear is the emotion primarily to be excited. And finally, the technical patois of "occultism" or pseudo-science ought carefully to be avoided, lest the charm of casual verisimilitude be smothered in unconvincing pedantry.

Dr. James, practicing what he preaches, approaches his themes in a light and often conversational way. Creating the illusion of every-day events, he introduces his abnormal phenomena cautiously and gradually; relieved at every turn by touches of homely and prosaic detail, and sometimes spiced with a snatch or two of antiquarian scholarship. Conscious of the close relation between present weirdness and accumulated tradition, he generally provides remote historical

antecedents for his incidents; thus being able to utilise very aptly his exhaustive knowledge of the past, and his ready and convincing command of archaic diction and colouring. A favourite scene for a James tale is some centuried cathedral, which the author can describe with all the familiar minuteness of a specialist in that field.

Sly humorous vignettes and bits of lifelike genre portraiture and characterisation are often to be found in Dr. James's narratives, and serve in his skilled hands to augment the general effect rather than to spoil it, as the same qualities would tend to do with a lesser craftsman. In inventing a new type of ghost, he has departed considerably from the conventional Gothic tradition; for where the older stock ghosts were pale and stately, and apprehended chiefly through the sense of sight, the average James ghost is lean, dwarfish, and hairy — a sluggish, hellish sight, an abomination midway betwixt beast and man — and usually touched before it is seen. Sometimes the spectre is of still more eccentric composition; a roll of flannel with spidery eyes, or an invisible entity which moulds itself in bedding and shows a face of crumpled linen. Dr. James has, it is clear, an intelligent and scientific knowledge of human nerves and feelings; and knows just how to apportion statement, imagery, and subtle suggestions in order to secure the best results with his readers. He is an artist in incident

and arrangement rather than in atmosphere, and reaches the emotions more often through the intellect than directly. This method, of course, with its occasional absences of sharp climax, has its drawbacks as well as its advantages; and many will miss the thorough atmospheric tension which writers like Machen are careful to build up with words and scenes. But only a few of the tales are open to the charge of tameness. Generally the laconic unfolding of abnormal events in adroit order is amply sufficient to produce the desired effect of cumulative horror.

The short stories of Dr. James are contained in four small collections, entitled respectively *Ghost Stories of an Antiquary*, *More Ghost Stories of an Antiquary*, *A Thin Ghost and Others*, and *A Warning to the Curious*. There is also a delightful juvenile phantasy, *The Five Jars*, which has its spectral adumbrations. Amidst this wealth of material it is hard to select a favourite or especially typical tale, though each reader will no doubt have such preferences as his temperament may determine.

Count Magnus is assuredly one of the best, forming as it does a veritable Golconda of suspense and suggestion. Mr. Wraxall is an English traveler of the middle nineteenth century, sojourning in Sweden to secure material for a book. Becoming interested in the ancient family of De La Gardie, near the village of Raback, he studies its records; and finds particular fascination in the

builder of the existing Manor-house, one Count Magnus, of whom strange and terrible things are whispered. The Count, who flourished early in the seventeenth century, was a stern landlord, and famous for his severity toward poachers and delinquent tenants. His cruel punishments were bywords, and there were dark rumours of influences which even survived his interment in the great mausoleum he built near the church — as in the case of the two peasants who hunted on his preserves one night a century after his death. There were hideous screams in the woods, and near the tomb of Count Magnus an unnatural laugh and the clang of a great door. Next morning the priest found the two men; one a maniac, and the other dead, with the flesh of his face sucked from the bones.

Mr. Wraxall hears all these tales, and stumbles on more guarded references to a Black Pilgrimage once taken by the Count, a pilgrimage to Chorazin in Palestine, one of the cities denounced by Our Lord in the Scriptures, and in which old priests say that Antichrist is to be born. No one dares to hint just what that Black Pilgrimage was, or what strange being or thing the Count brought back as a companion. Meanwhile Mr. Wraxall is increasingly anxious to explore the mausoleum of Count Magnus, and finally secures permission to do so, in the company of a deacon. He finds several monuments and three copper sarcophagi, one of

which is the Count's. Round the edge of this latter are several bands of engraved scenes, including a singular and hideous delineation of a pursuit — the pursuit of a frantic man through a forest by a squat muffled figure with a devil-fish's tentacle, directed by a tall cloaked man on a neighbouring hillock. The sarcophagus has three massive steel padlocks, one of which is lying open on the floor, reminding the traveler of a metallic clash he heard the day before when passing the mausoleum and wishing idly that he might see Count Magnus.

His fascination augmented, and the key being accessible, Mr. Wraxall pays the mausoleum a second and solitary visit and finds another padlock unfastened. The next day, his last in Raback, he again goes alone to bid the long-dead Count farewell. Once more queerly impelled to utter a whimsical wish for a meeting with the buried nobleman, he now sees to his disquiet that only one of the padlocks remains on the great sarcophagus. Even as he looks, that last lock drops noisily to the floor, and there comes a sound as of creaking hinges. Then the monstrous lid appears very slowly to rise, and Mr. Wraxall flees in panic fear without refastening the door of the mausoleum.

During his return to England the traveler feels a curious uneasiness about his fellow-passengers on the canal-boat which he employs for the earlier stages. Cloaked figures make

him nervous, and he has a sense of being watched and followed. Of twenty-eight persons whom he counts, only twenty-six appear at meals; and the missing two are always a tall cloaked man and a shorter muffled figure. Completing his water travel at Harwich, Mr. Wraxall takes frankly to flight in a closed carriage, but sees two cloaked figures at a crossroad. Finally he lodges at a small house in a village and spends the time making frantic notes. On the second morning he is found dead, and during the inquest seven jurors faint at sight of the body. The house where he stayed is never again inhabited, and upon its demolition half a century later his manuscript is discovered in a forgotten cupboard.

In *The Treasure of Abbot Thomas* a British antiquary unriddles a cipher on some Renaissance painted windows, and thereby discovers a centuried hoard of gold in a niche halfway down a well in the courtyard of a German abbey. But the crafty depositor had set a guardian over that treasure, and something in the black well twines its arms around the searcher's neck in such a manner that the quest is abandoned, and a clergyman sent for. Each night after that the discoverer feels a stealthy presence and detects a horrible odour of mould outside the door of his hotel room, till finally the clergyman makes a daylight replacement of the stone at the mouth of the treasure-vault in the well — out of which

something had come in the dark to avenge the disturbing of old Abbot Thomas's gold. As he completes his work the cleric observes a curious toad-like carving on the ancient well-head, with the Latin motto "*Depositum custodi* — keep that which is committed to thee."

Other notable James tales are *The Stalls of Barchester Cathedral*, in which a grotesque carving comes curiously to life to avenge the secret and subtle murder of an old Dean by his ambitious successor; *Oh, Whistle, and I'll Come to You*, which tells of the horror summoned by a strange metal whistle found in a mediævel church ruin; and *An Episode of Cathedral History*, where the dismantling of a pulpit uncovers an archaic tomb whose lurking dæmon spreads panic and pestilence. Dr. James, for all his light touch, evokes fright and hideousness in their most shocking form, and will certainly stand as one of the few really creative masters in his darksome province.

For those who relish speculation regarding the future, the tale of supernatural horror provides an interesting field. Combated by a mounting wave of plodding realism, cynical flippancy, and sophisticated disillusionment, it is yet encouraged by a parallel tide of growing mysticism, as developed both through the fatigued reaction of "occultists" and religious fundamentalists against

materialistic discovery and through the stimulation of wonder and fancy by such enlarged vistas and broken barriers as modern science has given us with its intra-atomic chemistry, advancing astrophysics, doctrines of relativity, and probings into biology and human thought. At the present moment the favouring forces would appear to have somewhat of an advantage; since there is unquestionably more cordiality shown toward weird writings than when, thirty years ago, the best of Arthur Machen's work fell on the stony ground of the smart and cocksure 'nineties. Ambrose Bierce, almost unknown in his own time, has now reached something like general recognition.

Startling mutations, however, are not to be looked for in either direction. In any case an approximate balance of tendencies will continue to exist; and while we may justly expect a further subtilisation of technique, we have no reason to think that the general position of the spectral in literature will be altered. It is a narrow though essential branch of human expression, and will chiefly appeal as always to a limited audience with keen special sensibilities. Whatever universal masterpiece of tomorrow may be wrought from phantasm or terror will owe its acceptance rather to a supreme workmanship than to a sympathetic theme. Yet who shall declare the dark theme a positive handicap? Radiant

with beauty, the Cup of the Ptolemies was carven of onyx.

APPENDIX B:

TIMELINE of *H.P. Lovecraft's Life and Work.*

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This timeline is presented here as a relatively complete reference guide to H.P. Lovecraft's literary life. Special attention was paid to ensuring that all his weird-fiction writings are identified by the date written and date first published, along with other milestones in the author's life. Descriptions of his tireless ramblings in the 1930s are included as well, in part to counter the frequently encountered assertion that Lovecraft was an eccentric recluse.

So that it remains always handy as a reference guide, the timeline is reproduced in its entirety at the very

back of both volumes of this collection: *The Prime Years* as well as *The Early Years*. (It does not appear in *Collaborations and Ghostwritings*.) There is no difference between the two Appendices, so if you have already perused it in *The Prime Years*, there is no need to re-read it here.

Also, if you are listening to this on the audiobook edition, the timeline can make for rather dry listening. You may wish to skip it and instead reference it in the Interactive PDF edition of this volume, which is included with all audiobook editions or can be downloaded at this link:

<http://pulp-lit.com/310.html>

1890:

20 Aug 1890, 9 a.m.: HPL born in the Phillips home at 194 Angell Street, Providence, Rhode Island

1893:

Apr 1893: Father, Winfield Scott Lovecraft, committed to Butler Mental Hospital

1896:

26 Jan 1896: Grandmother Robie Phillips dies; family goes into mourning

1897:

08 Nov 1897: HPL writes his first known item, "The Young Folks' Ulysses," at age 7, as part of a catalogue of titles for the "Providence Press Co."

1898:

1898: Earliest known HPL fiction writings start appearing, undated, mostly styled after dime novels. "The Little Glass Bottle," "The Secret Cave; or, John Lees Adventure," "The Mystery of the Grave-Yard; or, A Dead Man's Revenge," "The Noble Eavesdropper." Others were written but don't survive

1899:

04 Mar 1899: HPL launches The Scientific Gazette as a one-page daily journal, although it quickly becomes a weekly

1902:

1902: HPL writes "The Mysterious Ship"

1903:

02 Aug 1903: Using a hectograph, HPL publishes Vol. 1 No. 1 of the weekly Rhode Island Journal of Astronomy, the first of 69 issues

1904:

28 Mar 1904: Grandfather Whipple dies of a stroke. Family fortunes decline sharply as a result, and the Lovecrafts are forced to move from their mansion to a small duplex

Sep 1904: HPL enters Hope Street English and Classical High School

1905:

21 Apr 1905: HPL writes "The Beast in the Cave"

1906:

03 Jun 1906: First of HPL's letters-to-editor, "No Transit of Mars," appears in Providence Sunday Journal

27 Jul 1906: First of HPL's monthly astronomy columns in Pawtuxet Valley Gleaner is published (run through end of 1906)

01 Aug 1906: First of HPL's monthly astronomy columns in Providence Tribune is published (run through 01 Jun 1908)

1908:

Early 1908: HPL writes "The Alchemist"

Summer 1908: HPL suffers nervous breakdown, drops out of high school, becomes a near-recluse, studying chemistry and astronomy and writing Georgian poetry

1911:

Feb 1911: HPL's first letter to the editor of Argosy is published

1913:

11 Jan 1913: "Fishhead" by Irwin S. Cobb is published in All-Story Cavalier. HPL responds with a letter to editor praising it. Its influence can be seen in later HPL stories

Sep 1913: HPL initiates the "Fred Jackson Wars" in Argosy with a cutting, erudite, sarcastic slam of author Jackson's syrupy romance stories. The "wars" rage on for at least two solid years and turn into a war of poets between HPL and John Russell

1914:

01 Jan 1914: HPL starts a monthly astronomy column in Providence Evening News, which runs through May 1918

06 Apr 1914: HPL joins United Amateur Press Association, at the invitation of Edward F. Daas, official editor of UAPA, who noticed the poetry battle in Argosy. His principal Jackson Wars sparring partner, Russell, joins too

Oct 1914: HPL and Russell co-write a poem declaring a truce, which is published in Argosy

1915:

Apr 1915: The first of 13 issues of HPL's journal, The Conservative, is published

26 Apr 1915: Aunt Lillian Clark's husband dies (Uncle Franklin)

Jul 1915: HPL elected First Vice-President of UAPA

1916:

Oct 1916: First mention of HPL's revisory business, then called *Symphony Literary Service* (with Anne Tillery Renshaw and one of her friends)

Nov 1916: The Alchemist is published in United Amateur, the first published work of HPL's weird fiction

31 Dec 1916: Cousin Phillips dies of tuberculosis (Aunt Annie Gamwell's boy)

1917:

Jan 1917: HPL wins a movie-review contest roasting a movie called "The Image Maker"

18 Feb 1917: David Van Bush requests rates for HPL's revisory services from *Symphony Literary Service*

02 Apr 1917: U.S. enters First World War; HPL starts in writing patriotic doggerel

May 1917: HPL tries to join the Rhode Island National Guard. Mother, Sarah Susan Lovecraft, throws a fit

May 1917: HPL appointed Official Editor of United Amateur

Jun 1917: HPL resumes fiction writing with "The Tomb"

Jul 1917: HPL elected president of UAPA

Jul 1917: HPL writes "Dagon"

Aug 1917: HPL writes "A Reminiscence of Dr. Samuel Johnson"

Sep 1917: "A Reminiscence of Dr. Samuel Johnson" published in United Amateur

Mid-Sep 1917: W. Paul Cook visits HPL for first time; his mother thinks he's a tramp or something. Later Rheinbart Kleiner visits and is cordially received, since he's better dressed. Every hour or so mother appears with a glass of milk for HPL

Dec 1917: At mother's insistence HPL self-certifies unfit for draft

1918:

1918: HPL and Winifred Jackson develop what appears to have been a platonic romance

01 Feb 1918: "The Volunteer" patriotic poem first published in Providence Evening News; subsequently picked up by National Enquirer 07 Feb; also Appleton Post; St. Petersburg Evening Independent; and Trench and Camp (army paper in San Antonio)

Jun 1918: "The Beast in the Cave" published in The Vagrant

Jun 1918: HPL writes "Psychopompos"

Summer 1918: HPL's term as UAPA president expires

Summer 1918: HPL writes "Polaris" (after an exchange of letters with Maurice Moe in May 1918, describing the dream it's based on)

Summer 1918: HPL writes and circulates *Hesperia* (a manuscript magazine, now lost)

Aug 1918: HPL outlines plot for "The Tree" in a letter to Alfred Galpin

Oct 1918: "Psychopompos" published in The Vagrant

Nov 1918: Uncle Edwin (mother Sarah Susan Lovecraft's brother) dies. Sarah Susan goes into a steady decline

1919:

Jan. 1919: HPL's mother has a nervous breakdown, goes to stay with friends

13 Mar 1919: HPL's mother checks into Butler Hospital. HPL takes it hard

Spring 1919: HPL writes "Beyond the Wall of Sleep"

Spring 1919: HPL writes "Memory"

May 1919: HPL writes "The Green Meadow" (from dream in late 1918) with Winifred V. Jackson

Jun 1919: "Memory" published in United Co-Operative

Jul 1919: Volstead Act goes into effect; nationwide Prohibition begins

Jul 1919: HPL writes "Old Bugs" for Alfred Galpin, who told HPL he bought and drank some booze just before Prohibition kicked in just to try it out

4 Jul 1919: HPL's first trip to Boston for Hub Club stuff

Aug 1919: HPL and Maurice Moe desultorily launch a "literary partnership" to crack the pro markets. It doesn't go anywhere

Sep 1919: HPL discovers Lord Dunsany

16 Sep 1919: HPL writes "The Transition of Juan Romero"

Oct 1919: HPL writes "The White Ship"

Oct 1919: "Beyond the Wall of Sleep" published in Pine Cones

Nov 1919: "The White Ship" published in United Amateur

Nov 1919: "Dagon" published in The Vagrant

Nov or Dec 1919: HPL writes "The Street"

3 Dec 1919: HPL writes "The Doom that Came to Sarnath"

Late 1919: HPL starts keeping a commonplace book to jot down germs of ideas for weird stories

Late Dec 1919 or early Jan 1920: HPL writes "The Statement of Randolph Carter"

1920:

1920ish: David Van Bush becomes a very regular client

1920ish: HPL writes "Life and Death" (lost or apocryphal, or possibly an alternative title of "Ex Oblivione")

1920ish: HPL writes "Ex Oblivione" (but see "Life and Death" entry above)

Early 1920: HPL writes "The Tree"

28 Jan 1920: HPL writes "The Terrible Old Man"
 May 1920: "The Statement of Randolph Carter" published in *The Vagrant*
 Jun 1920: "The Doom that Came to Sarnath" published in *The Scot*
 14 Jun 1920: HPL writes "The Cats of Ulthar"
 Summer 1920: HPL elected Official Editor of *United Amateur*
 Summer 1920: HPL writes "The Temple"
 Summer 1920: HPL helps Anna Helen Crofts write "Poetry and the Gods"
 Late summer 1920: HPL writes "Facts Concerning Arthur Jermyn and his Family"
 Sep 1920: "Poetry and the Gods" published in *United Amateur*
 Nov 1920: "The Cats of Ulthar" published in *Tryout*
 Nov 1920: HPL writes "Celephaïs"
 16 Nov 1920: HPL writes "From Beyond"
 Dec 1920: "Polaris" published in *The Philosopher*
 Dec 1920: "The Street" published in *Wolverine*
 Late 1920: HPL writes "Nyarlathotep"
 Nov 1920 (but issue was several months late): "Nyarlathotep" published in *United Amateur*
 Dec 1920: HPL writes "The Crawling Chaos" with Winifred V. Jackson
 12 Dec 1920: HPL writes "The Picture in the House" (in which the Miskatonic River is first mentioned)

1921:

1921: Second issue of *Hesperia* (manuscript magazine) released (also lost)
 Jan 1921: First of three "In Defence of Dagon" essays sent out on the Transatlantic Circulator (manuscript-magazine circuit)
 Late Jan 1921: HPL writes "The Nameless City"
 22 Feb 1921: HPL delivers speech: "What Amateurism and I have Done for Each Other" at Boston conference of amateur journals
 28 Feb 1921: HPL writes "The Quest of Iranon"
 Mar 1921: HPL writes "The Moon Bog"
 Mar 1921: "Ex Oblivione" published in *United Amateur* under Ward Phillips pseudonym
 Mar 1921: Part 1 of "Facts Concerning Arthur Jermyn and his Family" published in *Wolverine*
 Apr 1921: Second of three "Defence of Dagon" essays sent out on Transatlantic Circulator
 Apr 1921: "The Crawling Chaos" published in *United Cooperative*
 24 May 1921: Sarah Susan Phillips Lovecraft dies
 Jun 1921: Part 2 of "Facts Concerning Arthur Jermyn and his Family" published in *Wolverine*

Early summer-ish 1921: HPL writes "The Outsider"
 Summer 1921: HPL's term as Official Editor ends; he is reelected
 Summer 1921: "The Picture in the House" published in the "Jul 1919" issue of *National Amateur* (the issue was very late)
 Jul 1921: "The Terrible Old Man" published in *Tryout*
 Jul 1921: HPL meets Sonia Haft Greene at a NAPA convention
 Aug 1921: HPL travels to visit Charles "Tryout" Smith, Myrta Alice Little, Harold Munroe, and others; does lots of sightseeing
 14 Aug 1921: HPL writes "The Other Gods." Joshi points to this story as the spot at which the interconnectedness of HPL stories starts to manifest
 Sep 1921: Third of three "In Defence of Dagon" essays out on *Transatlantic Circulator*
 Sep 1921: George Julian Houtain prepares to launch *Home Brew*.
 4 Sep 1921: Sonia comes to Providence to visit.
 Oct 1921: "The Tree" published in *Tryout*.
 Oct 1921: HPL writes "Herbert West Reanimator" parts 1 and 2 (in which Miskatonic University is first mentioned)
 Nov 1921: "The Nameless City" published in *Wolverine*
 Dec 1921: HPL writes "The Music of Erich Zann"

1922:

1922ish: HPL writes "Sweet Ermengarde" (although it may have been a much older story pulled up and refreshed for a friend's journal to publish)
 Feb 1922: "Herbert West, Reanimator" publication starts, serialized, in *Home Brew*
 Mar 1922: HPL writes "Herbert West Reanimator" part 4
 Mar 1922: "The Music of Erich Zann" published in *National Amateur*
 Mar 1922: HPL writes "Hypnos"
 Mar 1922: "The Tomb" published in *The Vagrant*
 06-12 Apr 1922: HPL spends a week in NYC with Sonia flirting with him
 May 1922: "Celephaïs" first published in Sonia Haft Greene's journal *Rainbow*
 Late May 1922: HPL goes on a trip to New Hampshire
 Jun 1922: HPL writes "Azathoth"
 Jun 1922: HPL writes "Herbert West Reanimator" part 6
 05 Jun 1922: HPL writes "What the Moon Brings"
 26 Jun-5 Jul 1922: HPL journeys to Cambridge and Boston, then Magnolia to visit Sonia. They hash out "The Horror at Martins Beach." Sonia plants one on HPL, levelling up relationship. Sonia writes "Four O'Clock," with or without HPL's help
 Jul 1922: Sixth and final installment of "Herbert West, Reanimator" runs in *Home Brew*

26 Jul–15 Oct 1922: HPL in NYC and Cleveland visiting Sonia again, as well as Alfred Galpin and Sam Loveman & al.

Sep 1922ish: HPL initiates correspondence with Clark Ashton Smith. His poetry writing virtually ceases, likely because he recognizes his skills in that area as embarrassingly shy of Smith's

Summer 1922: HPL's term as Official Editor ends; he's feuding with the "anti-literary" clique of amateurs

Oct 1922: HPL writes "The Hound" (in which the Necronomicon is first mentioned)

Nov 1922: HPL writes "The Lurking Fear"

30 Nov 1922: HPL appointed president of NAPA

Dec 1922: HPL travels to Boston, Salem, Marblehead

1923:

Jan–Apr 1923: "The Lurking Fear" published serially in Home Brew.

Early Feb: Another visit to Salem–Marblehead

Mar 1923: Yet another trip to Salem–Marblehead, an overnighter this time

Mar 1923: Weird Tales starts publication

Apr 1923: HPL takes a five-day trip to attend Hub Club and scope old New England stuff

May 1923: "Hypnos" published in National Amateur

May 1923: "What the Moon Brings" published in National Amateur

Summer 1923: NAPA presidency term ends; Sonia elected president of UAPA; HPL reelected to Official Editorship. Factions still feuding

Summer 1923: HPL discovers Arthur Machen

3–4 Jul 1923: Boston Hub Club trip

15–17 Jul 1923: Sonia visits

Aug 1923: HPL meets Clifford and Muriel Eddy

10 Aug 1923: HPL leaves on a sort of tour. Boston, New Hampshire, Marblehead, Pascoag, etc. 3 days.

Jul 1923ish: HPL submits five stories to Weird Tales, initiating his publishing relationship there.

Early Sep 1923: HPL writes "The Rats in the Walls"

Oct 1923ish: HPL helps Clifford Eddy with "Ashes" and "The Ghost Eater"

Oct 1923ish: HPL writes "The Unnamable"

Oct 1923: HPL writes "The Festival"

Nov 1923: "The Horror at Martin's Beach" published in Weird Tales

Late 1923: HPL helps Clifford Eddy with "The Loved Dead"

1924:

Feb 1924: "The Hound" published in Weird Tales

Feb 1924ish: HPL helps Clifford Eddy with "Deaf, Dumb and Blind"

Mar 1924: "Ashes" (by Eddy) published in Weird Tales

Mar 1924: "The Rats in the Walls" published in Weird Tales

2 Mar 1924: HPL moves to NYC

3 Mar 1924: HPL marries Sonia Haft Greene

4 Mar 1924: HPL ghostwrites "Under the Pyramids" (a.k.a. "Imprisoned with the Pharaohs") for Harry Houdini (retyped on wedding night)

10 Mar 1924: HPL interviews at The Reading Lamp with Gertrude Tucker

21 Mar 1924: HPL receives \$100 for "Under the Pyramids"

Mid-Mar 1924: JC Henneberger offers HPL editorship of Weird Tales if he'll move to Chicago. He declines.

Apr 1924: "The Ghost Eater" published in Weird Tales

May 1924: HPL and Sonia buy a home lot in Bryn Mawr Park

May 1924: "The Loved Dead" and "Under the Pyramids" published in Weird Tales. Farnsworth Wright takes over as editor

Summer 1924: HPL reelected Official Editor at UAPA but UAPA folds quietly sometime in 1926.

Jul 1924: Sonia having quit her job and opened a hat shop, experiences business failure. HPL gets a job selling collection–agency services and immediately loses it

Summer 1924: HPL fruitlessly seeks employment in NYC

7 Sep 1924: JC Henneberger "hires" HPL for a new magazine, which never materializes

Fall 1924: Kalem Club forms. HPL seemingly resigned to not getting a job; spends rest of year exploring NYC, hanging around cafeterias with friends, grasshopping, and increasingly neglecting Sonia

10 Oct 1924: HPL visits Elizabethtown, loves it

17 Oct 1924: HPL, inspired by his visit to Elizabethtown, writes "The Shunned House"

20 Oct. 1924: Sonia hospitalized with gastric–nervous breakdown

09–14 Nov 1924: HPL travels to Philly to check out its antiquities

01 Dec 1924: Aunt Lillian spends a month in NYC helping

31 Dec 1924: Sonia moves to Cincinnati for job; HPL alone in NYC

1925:

Jan 1925: "The Festival" published in Weird Tales

Feb 1925: "The Statement of Randolph Carter" published in Weird Tales

Feb 1925: Sonia back in NYC for 6 weeks

26 Mar 1925: HPL has his silhouette done; today it is in frequent use and is one of the most iconic images of HPL

Apr 1925: "Deaf, Dumb and Blind" published in *Weird Tales*

May 1925: "The Music of Erich Zann" published in *Weird Tales*

24 May 1925: Burglars break in and steal three suits and HPL's overcoat. HPL spends the next five months tracking down and buying suitable cheap suits, one for summer and one for winter

Jun 1925: Sonia back in NYC for another stretch

Jun 1925: HPL tries copywriting with Arthur Leeds, but business fails

Jul 1925: "The Unnamable" published in *Weird Tales*

Jul 1925: HPL starts reading *Providence in Colonial Times* (book), finds it inspirational. He begins planning for his return

July-Sep 1925: HPL tries to save UAPA but it doesn't work

24 Jul 1925: Sonia back to Cleveland

2 Aug 1925: HPL writes "The Horror at Red Hook"

10 Aug 1925: HPL writes "He"

12 Aug 1925: HPL develops outline for "The Call of Cthulhu"

Sep 1925: "The Temple" published in *Weird Tales*

18 Sep 1925: HPL writes "In the Vault"

Nov 1925: "In the Vault" published in *Tryout*

Nov 1925: HPL spends 4 days revising an article on salesmanship for Sonia

Dec 1925: HPL starts work on *Supernatural Horror in Literature*

1926:

Jan 1926: HPL writes *Supernatural Horror in Literature* chapters 1-4

Feb 1926: HPL writes "Cool Air" (his first post-*Supernatural Horror* title)

Mar 1926: HPL writes *Supernatural Horror in Literature* chapters 5-7

27 Mar 1926: HPL invited to return to Providence

15 Mar-5 Apr: Sonia in town

Apr 1926: HPL writes *Supernatural Horror in Literature* chapters 8-10

Apr 1926: "The Outsider" published in *Weird Tales*.

17 Apr 1926: HPL returns to Providence

Jun 1926: "The Moon Bog" published in *Weird Tales*.

Jul 1926: August Derleth writes to HPL for first time.

Aug 1926: HPL writes "The Call of Cthulhu"

Sep 1926: "He" published in *Weird Tales*

Early Sep 1926: HPL writes "Pickman's Model"

13 Sep 1926: HPL back in NYC at Sonia's behest; stays, journeys to Philly, returns 25 Sep

Oct 1926: HPL helps Wilfred Blanch Talman write "Two Black Bottles" (which Talman started several months before)

Oct 1926: HPL, Eddy and Houdini collaborate on "The Cancer of Superstition," an anti-astrology screed, now lost

31 Oct 1926: Houdini dies

Nov 1926: HPL writes "The Silver Key"

9 Nov 1926: HPL writes "The Strange High House in the Mist"

Late 1926: Donald Wandrei first writes to HPL.

1927:

1927ish: UAPA now being dead, HPL starts to coordinate the Lovecraft Circle.

Jan 1927: HPL writes *The Dream-Quest of Unknown Kadath*

Jan 1927: "The Horror at Red Hook" published in *Weird Tales*

29 Jan-01 Mar 1927: HPL writes *The Case of Charles Dexter Ward*

Feb 1927: HPL edits a collection of John Ravenor Bullen's poetry (came out early 1928)

Mar 1927: HPL writes "The Colour out of Space"

Spring 1927: "The Green Meadow" published in *The Vagrant*

Apr 1927-ish: HPL writes "The Descendant"

Apr 1927-ish: HPL writes "The History of the Necronomicon"

May 1927: Zealia Bishop becomes a client

20 Jun 1927: HPL visits Chicago, meets Farnsworth Wright

12 Jul 1927: Donald Wandrei visits, is squired around.

Summer 1927: Lots of correspondents come to Providence to be squired around town by HPL. Frank Long, W. Paul Cook, James F. Morton, etc.

Summer 1927: HPL writes his first travelogue, "The Trip of Theobald," later published in *Tryout*

Aug 1927: "Two Black Bottles" published in *Weird Tales*

19 Aug 1927: HPL travels upcountry: New Hampshire, Vermont, Maine, Massachusetts.

Sep 1927: "The Colour out of Space" published in *Amazing Stories*

2 Sep 1927: HPL back from upcountry trip

29 Sep 1927: HPL writes a second travelogue based on upcountry trip: "Vermont—A First Impression"

Oct. 1927: "Pickman's Model" published in *Weird Tales*

Nov-ish 1927: Adolphe de Castro becomes a client; HPL revises "The Last Test" for him

Nov 1927: HPL writes a letter to Donald Wandrei that was published as "The Thing in the Moonlight."

Nov 1927: HPL reads Wandrei's *Sonnets of the Midnight Hours*, is inspired by it (later would influence Fungi from Yuggoth)

03 Nov 1927: HPL includes the story that would be published as "The Very Old Folk" in a letter to Donald Wandrei

Dec 1927: Farnsworth Wright proposes a story collection. Nothing happens.
 Late 1927: HPL gets published in *You'll Need a Night Light* with "The Horror at Red Hook" — the first appearance of HPL in hardcover

1928:

1928: "The Colour out of Space" recognized on Edward O'Brien's Best Short Stories.
 Early 1928: HPL works on Maurice Moe's *Doorways to Poetry* as editor
 Feb 1928: "The Call of Cthulhu" published in *Weird Tales*
 Mar 1928: "Cool Air" published in *Tales of Magic and Mystery*
 Mar 1928: HPL writes "The Curse of Yig" for Zealia Bishop
 Spring 1928: W. Paul Cook says "The Shunned House" book is printed, but not yet bound
 Apr 1928: HPL returns to NYC to help Sonia set up a new hat shop, spends next six weeks gallivanting around with old friends while complaining about how much he hates NYC
 10 Jun 1928: HPL and Vrest Orton come to Orton's new Vermont Country Store, stay until 24th exploring Brattleboro area
 29 Jun 1928: HPL travels to Wilbraham to visit Edith Minitier, learns about the legend of whippoorwills as psychopomps
 Summer 1928: HPL writes "Ibid"
 Jul 1928: HPL returns to Providence, starts on his first large-scale travelogue, *Observations on Several Parts of America.*
 Aug 1928: HPL writes *The Dunwich Horror*
 Nov 1928: "The Last Test" is published in *Weird Tales* (in which "Iä! Shub-Niggurath!" appears for the first time)
 Late 1928: Sonia pressing for a divorce

1929:

Early 1929: HPL starts to develop his critique of machine-culture/mass culture
 Jan 1929: Loveman comes to town, travels around for a few days with HPL
 Jan 1929: "The Silver Key" published in *Weird Tales*
 Feb 1929: Divorce hearings
 Apr 1929: *The Dunwich Horror* published in *Weird Tales*; HPL paid \$240 for it
 04 Apr 1929: HPL starts spring travels, all over NY and New England
 May 20ish: HPL back from spring travels (10 states, first taste of the south in Richmond)
 Jun 1929ish: HPL writes "Travels in the Provinces of America" (spring travelogue, 18k words)
 Summer 1929: Wilfred Talman designs a bookplate for HPL

Jul 1929: HPL rewrites "The Electric Executioner" for Adolphe de Castro
 Aug 1929: Several short excursions including an airplane ride on the 17th
 Fall 1929: "The Call of Cthulhu" appears in *Beware After Dark* anthology
 Nov 1929: "The Curse of Yig" published in *Weird Tales*
 Mid-Dec 1929: HPL writes "The Ancient Track" (poem)
 27 Dec 1929–4 Jan 1930: HPL writes *Fungi from Yuggoth*. The sonnets would be published one by one over the next 2 years in *Weird Tales*, the *Providence Journal*, and *Walter Coates' Driftwind* as well as other amateur journals

1930:

1930: "Sleepy Hollow To-Day" included in *Macmillan grade-school textbook*
 Jan 1930: HPL ghostwrites *The Mound* for Zealia Bishop
 04 Jan 1930: *New York World* mentions HPL in Bolitho's column
 24 Feb 1930: HPL starts on *The Whisperer in Darkness*
 Mar 1930: "The Ancient Track" published in *Weird Tales*
 Late Apr 1930: HPL starts his summer travels with Richmond and Charleston
 May 1930: HPL ghostwrites "Medusa's Coil" for Zealia Bishop (written while on the road in Richmond)
 20 May 1930: *Simon & Schuster* solicits a novel
 Late May 1930: HPL visits *Roerich Museum* in NYC
 Jun 1930: Robert E. Howard connects with HPL
 13 Jun 1930: HPL finally home from travels, for a bit
 Mid-1930: HPL revises another DeCastro story, now lost, never published
 03–05 Jul 1930: HPL attends *NAPA convention* in NYC
 Aug 1930: "The Electric Executioner" published in *Weird Tales*
 15–17 Aug 1930: HPL stays with Longs at *Cape Cod*
 30 Aug 1930: HPL entrains for *Quebec* for a 3-day whirlwind tour
 26 Sep 1930: *The Whisperer in Darkness* is finished
 Late 1930: HPL starts corresponding with *Henry S. Whitehead*

1931:

1931ish: HPL starts corresponding with *RH Barlow*
 Jan 1931: HPL writes "A Description of the Town of Quebec, in New-France..."
 Jan 1931: HPL starts showing evidence of changing political views
 24 Feb 1931: HPL starts on *At the Mountains of Madness*
 Late Feb 1931: HPL first articulates repudiation of the supernatural in favour of a merging of sci-fi and weird fiction; scientific justification is, he posits, required for true horror
 14 Mar 1931: *Discovery of Pluto* announced in *New York Times*; HPL is very excited. "It is probably *Yuggoth*," he says.

22 Mar 1931: *At the Mountains of Madness* is finished
 Spring 1931: Putnam editor ditches plan for a book, saying HPL's writing is not subtle enough. HPL, devastated, blames Wright for demanding dumb pulp stuff for *Weird Tales*.
 May 1931: HPL starts corresponding with Bill Lumley, a nutty old mystic-believer who says he's witnessed monstrous rites in deserted cities, slept in pre-human ruins and awakened 20 years later, seen strange elemental spirits, conversed with ancient wizards, and so forth.
 2 May 1931: HPL finishes typing *At the Mountains of Madness*, leaves for St. Augustine, Fla., via NYC, DC, Richmond, Charlotte, etc.
 21 May 1931: HPL heads for Dunedin to stay with Henry Whitehead
 June-ish 1931: HPL helps Whitehead write "The Trap."
 10 Jun 1931: HPL gets a couple revision checks, enabling him to continue traveling; heads south to Key West
 16 Jun 1931: HPL back from Key West, in St. Augustine, starts a new story
 20 Jun 1931: HPL learns Farnsworth "Farny the Fox" Wright has rejected *At the Mountains of Madness*, becomes discouraged, drops his new story (it's now lost)
 23 Jun 1931: HPL heads north: Charleston, Richmond, Fredericksburg, Philly, NYC
 Summer 1931: Henry Whitehead writes "Cassius" based on HPL's commonplace book entry.
 6 Jul 1931: "Gang" meets at Talman's pad; Seabury Quinn visits
 20 Jul 1931: HPL home in Providence; next day James Morton visits
 Mid-1931: HPL's new "scienti-weird" style rubs his more traditionally devout friends wrong. They get more critical. He starts doubting himself.
 Aug 1931: *The Whisperer in Darkness* published in *Weird Tales*; HPL gets \$350 for it
 Oct 1931: "The Strange High House in the Mist" published in *Weird Tales*
 Early Oct 1931: HPL visits Boston, Newburyport, Haverhill, with Cook
 Early Nov 1931: HPL visits Boston, Salem, Marblehead, Newburyport, Portsmouth with Cook
 Nov 1931: "Cassius" (Whitehead's story) published in *Strange Tales*
 Nov-Dec 1931: HPL writes *The Shadow Over Innsmouth*

1932:

Feb 1932: HPL writes "The Dreams in the Witch House"
 Mar 1932: "The Trap" published in *Strange Tales*
 Spring 1932: Hazel Heald becomes a client

Apr 1932: HPL and Whitehead working on "The Bruise" (either published as "Bothon," or lost and re-created as a pastiche by Arkham House personnel years later)
 18 May 1932: HPL leaves for his summer travels: NYC a week, Washington, Knoxville, Chattanooga, Vicksburg, Natchez, finally New Orleans by end of month
 12 Jun 1932: HPL meets E. Hoffman Price; helps him with "Tarbis of the Lake"
 25 Jun 1932: HPL back in NYC, via Mobile, Montgomery, Atlanta, Richmond, Fredericksburg, etc.
 01 Jul 1932: Telegram reaches HPL stating that aunt Lillian is dying. HPL cuts travels short and hurries home
 Jul 1932: HPL writes "The Man of Stone" for Hazel Heald.
 Jul 1932: HPL writes "Winged Death" for Hazel Heald
 Jul 1932: HPL writes "The Horror in the Museum" for Hazel Heald
 Jul 1932: HPL cited as a "great writer" in an article in *American Author*, a writer's journal
 30 Aug 1932: HPL visits Cook in Boston, goes to see total solar eclipse, then Quebec; returns exhausted and looking like a zombie
 Sep 1932 sometime: Harold Farnese sets "Mirage" and "The Elder Pharos" to music, swaps letters from HPL. One of these letters will cause trouble in 1937 when Farnese imperfectly describes it to August Derleth.
 Oct 1932: "The Man of Stone" published in *Wonder Stories*
 Oct 1932: E. Hoffman Price asks HPL to collaborate on "Through the Gates of the Silver Key"
 07 Nov 1932: HPL initiates "civilization vs. barbarism" debate with Robert E. Howard
 23 Nov 1932: Henry Whitehead dies
 26 Dec 1932: HPL spends a week visiting the Longs in NYC for Christmastime

1933:

1933ish: HPL writes "The Horror in the Burying-Ground" for Hazel Heald
 Feb 1933: HPL helps Robert Barlow with "The Slaying of the Monster" (apparently unpublished until 1994)
 22 Feb 1933: HPL writes "Repetitions on the Times," calling for direct government intervention in the economy (a la New Deal)
 11 Mar 1933: HPL sees Sonia for last time, on a 2-day trip to Hartford; he refuses to kiss her goodbye
 Spring 1933: Correspondence with Robert Bloch starts
 Apr 1933: HPL writes "Through the Gates of the Silver Key" with E. Hoffman Price

15 May 1933: HPL and aunt Annie Gamwell move into 66 College St
 14 Jun 1933: Aunt Annie breaks her ankle, hospitalized
 30 Jun 1933: Price visits for four days with a car; Frank Long and James Morton also visit later in July
 Summer 1933: Richard Searight correspondence starts; Helen B. Sully comes to visit; HPL scares her in the churchyard with a spooky story
 Jul 1933: "The Dreams in the Witch House" published in *Weird Tales* after Derleth submitted it
 Jul 1933: "The Horror in the Museum" published in *Weird Tales*
 Jul 1933: HPL named chairman of Bureau of Critics at NAPA
 05 Jul 1933: Annie home from hospital
 Aug 1933: HPL writes "Out of the Æons" for Hazel Heald.
 01 Aug 1933: Allen Ullman of Knopf asks to see some stories; HPL sends a bunch; Ullman says no thanks
 21 Aug 1933: HPL writes "The Thing on the Doorstep"
 Sep 1933: HPL helps Robert Barlow with "The Hoard of the Wizard-Beast" (published later that year in an unknown amateur journal)
 Sep 1933: *Fantasy Fan* magazine starts publication, with a fierce anti-Clark Ashton Smith letter from Forrest J. Ackerman
 02 Sep 1933: HPL travels to Quebec for a week
 Fall 1933: F. Lee Baldwin correspondence starts; Herman C. Koenig correspondence starts
 22 Oct 1933: HPL writes "The Wicked Clergyman" (alt. tit. "The Evil Clergyman")
 23 Nov 1933: HPL writes "Some Notes on a Nonentity" (autobiography)
 Nov 1933: CL Moore is first published in *Weird Tales*
 Nov 1933: "The Other Gods" is published in *Fantasy Fan*
 24 Nov 1933: HPL travels to Plymouth to spend Thanksgiving there
 Late 1933: HPL, struggling with a dry spell, writes "The Book," attempting to use the first poems of Fungi from Yuggoth as inspiration for a new story.
 26 Dec 1933: HPL in NYC visiting friends
 31 Dec 1933: HPL reportedly drinks spiked punch

1934:

Early 1934: Duane Rimel correspondence starts
 08 Jan 1934: HPL meets A. Merritt
 Mar 1934: "Winged Death" published in *Weird Tales*
 13 Apr 1934: HPL writes 4000-word letter to editor of *Providence Journal* defending *New Deal*
 17 Apr 1934: HPL leaves on 3-month trip to visit Barlow in Florida, via NYC and Charleston

May 1934: HPL helps Duane Rimel write "The Tree on the Hill"
 Jun 1934: "From Beyond" published in *Fantasy Fan*
 Jun 1934: HPL and Robert Barlow write, publish and distribute "The Battle that Ended the Century"
 08 Jun 1934: Edith Minter dies
 Summer 1934: HPL discovers William Hope Hodgson books
 Jul 1934: "Through the Gates of the Silver Key" published in *Weird Tales*
 Jul 1934: HPL dragooned into serving another year as chairman of NAPA Bureau of Critics
 Jul 1934: HPL helps Duane Rimel with "The Sorcery of Aphlar"
 Jul 1934: HPL writes "Homes and Shrines of Poe" and "Some Notes on Interplanetary Fiction" for *The Californian*
 10 Jul 1934: HPL finally home from Florida trip
 4 Aug 1934: HPL on 3-day trip to Buttonwoods, RI
 23 Aug 1934: HPL makes short trip to Boston, Salem, Marblehead, etc
 31 Aug 1934: HPL visits Nantucket for a week
 10 Nov 1934: HPL starts writing *The Shadow Out of Time*
 Dec 1934: "The Sorcery of Aphlar" published in *Fantasy Fan*
 11 Dec 1934: HPL writes an article about Roman architecture
 30 Dec 1934: HPL travels to NYC for New Year

1935:

1935: Donald Wollheim takes over *Phantagraph*, publishes lots of HPL stuff in it
 1 Jan 1934: HPL helps Robert Barlow with "Till A' the Seas"
 8 Jan 1935: HPL home from NYC
 Feb 1935: *Fantasy Fan* publishes last issue, then folds, leaving *Supernatural Horror in Literature* half published
 Mid-Feb 1935: Derleth pitches his publishers, Loring & Mussey, on a HPL collection
 22 Feb 1935: HPL finishes writing *The Shadow out of Time* and sends it to Derleth
 Spring 1935: "What Belongs in Verse" published in *Perspective Review*
 Mar 1935: Kenneth Sterling introduces himself to HPL
 Apr 1935: "Out of the Æons" published in *Weird Tales*
 Apr 1935: HPL initiates correspondence with C.L. Moore re. Barlow plan to publish a collection of her work
 27 Apr 1935: Robert Moe visits; travels and explorations ensue
 03 May 1935: HPL goes to Boston to sightsee with Edward Cole
 25 May 1935: Charles Hornig visits, gets the tour

05 Jun 1935: HPL embarks on trip to Florida to visit Barlow, via NYC, Fredericksburg, Charleston, Jacksonville; arrives Jun 9. He helps creosote a cabin and helps Barlow set type and print "The Goblin Tower" by Frank Belknap Long. The two of them also write "Collapsing Cosmoses" during this time. Barlow also surprises HPL with a typescript of The Shadow out of Time.

Summer 1935: "Till A' the Seas" published in The Californian

Jul 1935: Loring & Mussey publishers reject Derleth's proposal for a HPL story collection

Jul-Aug 1935: "The Quest of Iranon" published in the journal Galleon.

18 Aug: HPL leaves Barlow's place, drifting northward

Late Aug: HPL participates in "The Challenge from Beyond"

Sep 1935: "The Challenge from Beyond" published in Fantasy Magazine

Sep 1935: HPL helps Duane Rimel with "The Disinterment"; *Weird Tales* rejects, later accepts

14 Sep 1935: HPL finally home again

20 Sep 1935: HPL travels to MA to scatter ashes of Edith Miniter's mother

8 Oct 1935: HPL and Aunt Annie visit New Haven

16 Oct 1935: HPL and Sam Loveman visit Boston

Mid-Oct 1935: HPL rewrites "Diary of Alonzo Typer" for William Lumley

Late Oct 1935: Julius Schwartz sells *At the Mountains of Madness* to F. Orlin Tremaine of *Astounding Stories* for HPL, gets him \$350 for it (less an agent fee of \$35)

Early Nov 1935: Donald Wandrei sells *The Shadow Out of Time* to Tremaine for HPL, gets him \$280. HPL subsequently writes that he was never closer to the bread line than just before these two checks came in.

5-9 Nov 1935: HPL writes "The Haunter of the Dark"

29 Dec 1935: HPL visits Long & Co. in NYC for holiday

1936:

Early 1936: William Crawford launches publication of *The Shadow over Innsmouth* book

7 Jan 1936: HPL home from holiday visit in NYC

Feb 1936: HPL revises "In the Walls of Eryx" for Kenneth Sterling

Feb 1936: *At the Mountains of Madness* serialization starts in *Astounding Stories*

Feb 1936: HPL basically admits his fiction career is over, ended by the hostile reception to *At the Mountains of Madness* in 1931, in a letter to E. Hoffman Price

28 Feb 1936: Anne Tillery Renshaw hires HPL to revise her self-help book, *Well-Bred Speech*, which turns into a boondoggle

17 Mar 1936: Aunt Annie has mastectomy. Finances get terrible. HPL back to eating cold canned beans.

Apr 1936: *The Shadow over Innsmouth* published in book form (*Visionary Publishing*), and it's a hot mess of typos

Jun 1936: *The Shadow out of Time* printed in *Astounding Stories*, and it's also a hot mess of typos, but garnished with a generous dollop of bad copy-editing decisions

19 Jun 1936: HPL learns of Robert E. Howard's suicide

Jul 1936: HPL submits "The Thing on Doorstep" and "The Haunter of the Dark" to *Weird Tales*, first sub since 1931 when *At the Mountains of Madness* was rejected; both are accepted instantly, to his surprise

08 Jul 1936: HPL renounces his hidebound tory-ism in a letter to Jennie Plaisier

18 Jul 1936: Maurice Moe visits with a car; they sightsee in it

28 Jul 1936: RH Barlow comes to town, moves into local boardinghouse, visits constantly

5 Aug 1936: De Castro visits, hangs out with HPL and Barlow; they write Edgar Allan Poe sonnets; DeCastro submits his to *Weird Tales*, which accepts it; HPL and Barlow submit theirs but *Weird Tales* only wants one

Mid-Aug 1936: HPL and Barlow work on "The Night Ocean"

1 Sep 1936: Barlow leaves town

11 Sep 1936: James Morton visits

19 Sep 1936: Robert Moe visits

Fall 1936: Kenneth Sterling heads off to Harvard

1 Oct 1936: Deadline for *Well Bred Speech*; HPL stays up for 60 hours working to meet it

Nov 1936: HPL starts correspondence with Fritz Leiber

30 Nov 1936: HPL writes a sonnet to Virgil Finlay "upon his drawing for Mr. Bloch's Tale, *The Faceless God*." It's his penultimate weird piece.

Dec 1936: HPL writes his last piece, "To Clark Ashton Smith, Esq., upon His *Phantastick Tales, Verses, Pictures and Sculptures*"

Dec 1936: "The Haunter of the Dark" published in *Weird Tales*

Christmas 1936: Willis Conover sends HPL a human skull, not knowing he was dying; HPL, probably also not knowing that, is super pleased.

Winter 1936: "The Night Ocean" published in *The Californian*

1937:

Jan 1937: "The Thing on the Doorstep" published in *Weird Tales*

Jan 1937: "The Disinterment" published in *Weird Tales*

Early Jan 1937: HPL starting to complain of "bum digestion." He starts a "death diary."

H.P. LOVECRAFT: *The* COMPLETE FICTION OMNIBUS

27 Jan 1937: HPL revises a story for Duane Rimel, "From the Sea," which does not survive; it's his last revision.

16 Feb 1937: HPL consults a doctor, learns he's gonna for sure die.

Mar 1937: HPL and Barlow's Poe sonnets run in Science-Fantasy Correspondent

15 Mar 1937, 7:15 a.m.: HPL pronounced dead.

16 Mar 1937: *New York Times* publishes HPL's obituary under headline "Writer charts fatal malady" (in reference to HPL's death diary); best friend Frank Belknap Long learns of his death by reading it.

18 Mar 1937: HPL's funeral.

Late Mar 1937: August Derleth maps out plans that would develop into *Arkham House*, enlisting Donald Wandrei to help.

26 Mar 1937: Aunt Annie Gamwell makes HPL's written wishes legally official by appointing Barlow his literary executor

May 1937: "The Horror in the Burying-Ground" published in *Weird Tales*

May 1937: DeCastro's Poe sonnet published in *Weird Tales*

Oct 1937: "The Shunned House" published in *Weird Tales*

1938:

1938: "The History of the Necronomicon" published in *The Rebel Press*

Jan 1938: "Ibid" published in *O-Wash-Ta-Nong*

Feb 1938: "The Diary of Alonzo Typer" published in *Weird Tales*

Summer 1938: "The Book," "Azathoth," "Collapsing Cosmoses," and "The Descendant" published in *Leaves*

1939:

Jan 1939: "Medusa's Coil" published in *Weird Tales*

Apr 1939: "The Wicked Clergyman" published in *Weird Tales*

Oct 1939: "In the Walls of Eryx" published in *Weird Tales*

Dec 1939: *The Outsider and Others* published, inaugurating August Derleth's *Arkham House*

1940:

Summer 1940: "The Very Old Folk" published in *Scienti-Snaps*

Sep 1940: "The Tree on the Hill" published in *Polaris*

Nov 1940: "The Mound" published in *Weird Tales*

1941:

Jan 1941: "The Thing in the Moonlight" published in *Bizarre*

1943:

1943: "Sweet Ermengarde" published in *Beyond the Wall of Sleep (Arkham House)*

1943: *The Dream-Quest of Unknown Kadath* published (*Arkham House*)

1944:

1944: "The Transition of Juan Romero" published in *Marginalia (Arkham House)*

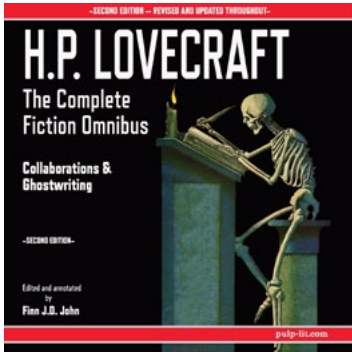
1949:

1949: "Four O'Clock" published in *Something About Cats and Other Pieces (Arkham House)*

1959:

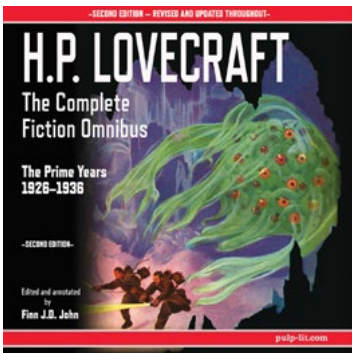
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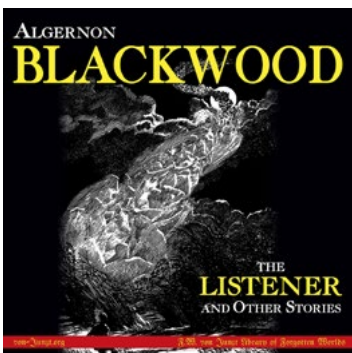
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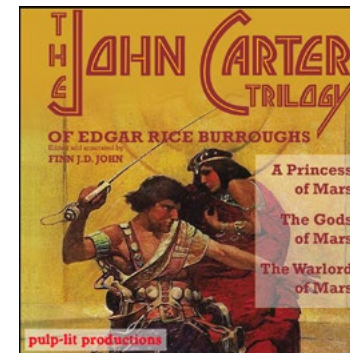
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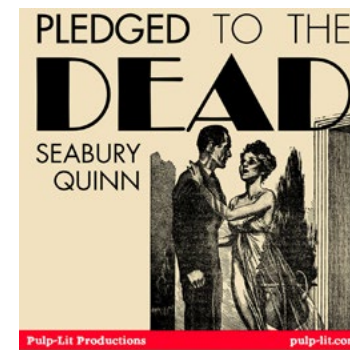
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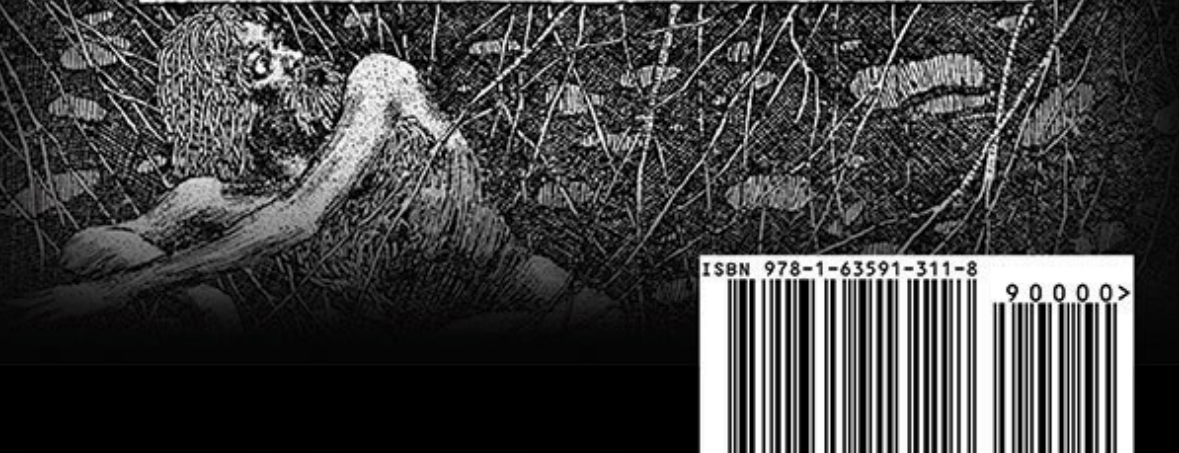
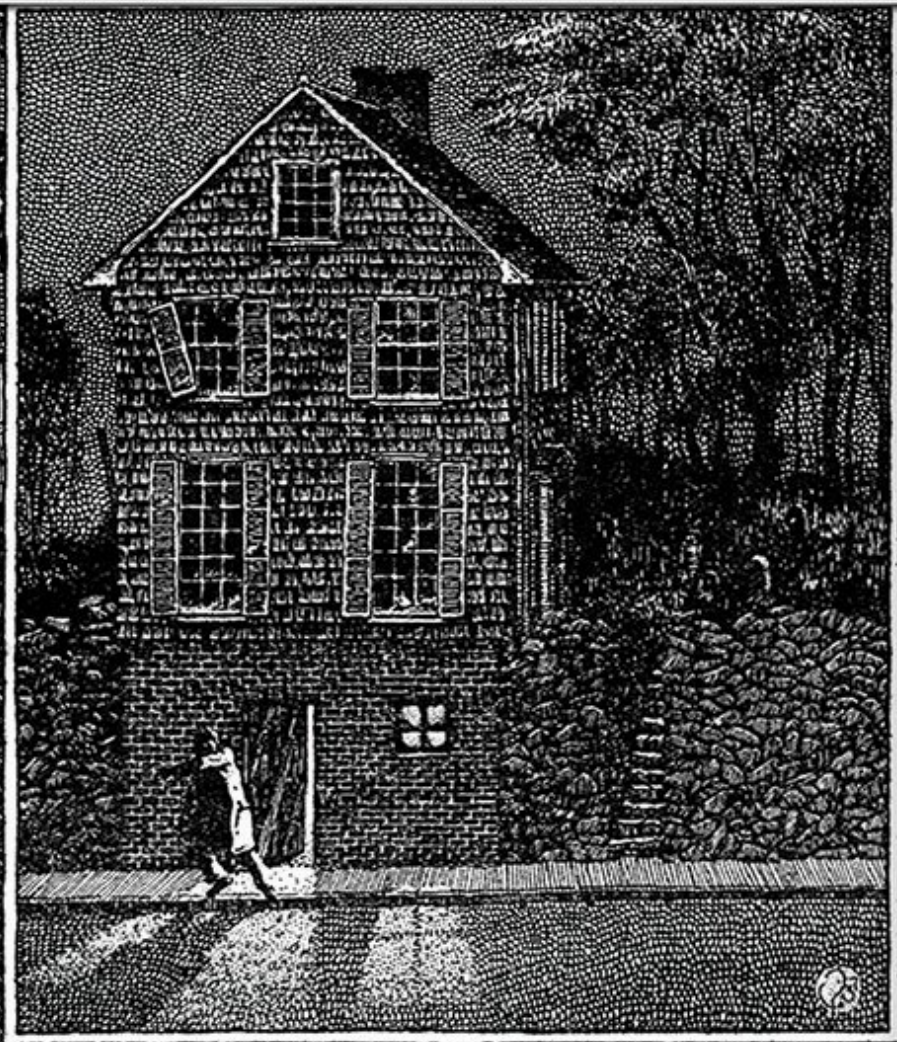
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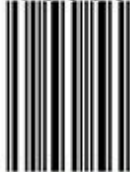
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