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# Weird Tales



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# *The Holiness of Azédarac*

By

CLARK ASHTON SMITH

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*Dark magic sent the soul of Brother Ambrose careering back through time—an exquisite story of the forest of Averoigne*

“By the Ram with a Thousand Ewes! By the Tail of Dagon and the Horns of Derceto!” said Azédarac, as he fingered the tiny, pot-bellied vial of vermilion liquid on the table before him. “Something will have to be done with this pestilential Brother Ambrose. I have now learned that he was sent to Ximes by the Archbishop of Averoigne for no other purpose than to gather proof of my subterraneous connection with Azazel and the Old Ones. He has spied upon my evocations in the vaults, he has heard the hidden formulæ, and beheld the veritable manifestation of Lilit, and even of Iog-Sotôt and Sodagui, those demons who are more ancient than the world; and this very morning, an hour ago, he has mounted his white ass for the return journey to Vyones. There are two ways—or, in a sense, there is one way—in which I can avoid the pother and inconvenience of a trial for sorcery: the contents of this vial must be administered to Ambrose before he has reached his journey’s end—or, failing this, I myself shall be compelled to make use of a similar medicament.”

Jehan Mauvaissoir looked at the vial and then at Azédarac. He was not at all horrified, nor even surprized, by the non-episcopal oaths and the somewhat un-canonical statements which he had just heard from the Bishop of Ximes. He had known the Bishop too long and too intimately, and had rendered him too many services of an unconventional nature, to be surprized at anything. In fact, he had known Azédarac long before the sorcerer had ever dreamt of becoming a prelate, in a phase of his existence that was wholly unsuspected by the people of Ximes; and Azédarac had not troubled to keep many secrets from Jehan at any time.



*“The blade was pointed above Ambrose’s heart, and the monk realized that it would pierce through him before the lapse of another moment.”*

“I understand,” said Jehan. “You can depend upon it that the contents of the vial will be administered. Brother Ambrose will hardly travel post-haste on that ambling white ass; and he will not reach Vyones before tomorrow noon. There is abundant time to overtake him. Of course, he knows me—at least, he knows Jehan Mauvaissoir. . . . But that can easily be remedied.”

Azédarac smiled confidentially. “I leave the affair—and the vial—in your hands, Jehan. Of course, no matter what the eventuation, with all the Satanic and pre-Satanic facilities at my disposal, I should be in no great danger from these addle-pated bigots. However, I am very comfortably situated here in Ximes; and the lot of a Christian Bishop who lives in the odor of incense and piety, and maintains in the meanwhile a private understanding with the Adversary, is certainly preferable to the mischancy life of a hedge-sorcerer. I do not care to be annoyed or disturbed, or ousted from my sinecure, if such can be avoided.

“May Moloch devour that sanctimonious little milksop of an Ambrose,” he went on. “I must be growing old and dull, not to have suspected him before this. It was the horror-stricken and averted look he has been wearing lately that made me think he had peered through the keyhole on the subterranean rites. Then, when I heard he was leaving, I wisely thought to review my library; and I have found that the Book of Eibon, which contains the oldest incantations, and the secret, man-forgotten lore of Iog-Sotôt and Sodagui, is now missing. As you know, I had replaced the former binding of aboriginal, sub-human skin with the sheep-leather of a Christian missal, and had surrounded the volume with rows of legitimate prayer-books. Ambrose is carrying it away under his robe as proof conclusive that I am addicted to the Black Arts. No one in Averoine will be able to read the immemorial Hyperborean script; but the dragon’s-blood illuminations and drawings will be enough to damn me.”

Master and servant regarded each other for an interval of significant silence. Jehan eyed with profound respect the haughty stature, the grimly lined lineaments, the grizzled tonsure, the odd, ruddy, crescent scar on the pallid brow of Azédarac, and the sultry points of orange-yellow fire that seemed to burn deep down in the chill and liquid ebon of his eyes. Azédarac, in his turn, considered with confidence the vulpine features and discreet, inexpressive air of Jehan, who might have been—and could be, if necessary—anything from a mercer to a cleric.

“It is regrettable,” resumed Azédarac, “that any question of my holiness and devotional probity should have been raised among the clergy of Averoigne. But I suppose it was inevitable sooner or later—even though the chief difference between myself and many other ecclesiastics is, that I serve the Devil wittingly and of my own free will, while they do the same in sanctimonious blindness. . . . However, we must do what we can to delay the evil hour of public scandal, and eviction from our neatly feathered nest. Ambrose alone could prove anything to my detriment at present; and you, Jehan, will remove Ambrose to a realm wherein his monkish tattlings will be of small consequence. After that, I shall be doubly vigilant. The next emissary from Vyones, I assure you, will find nothing to report but saintliness and bead-telling.”

The thoughts of Brother Ambrose were sorely troubled, and at variance with the tranquil beauty of the sylvan scene, as he rode onward through the forest of Averoigne between Ximes and Vyones. Horror was nesting in his heart like a knot of malignant vipers; and the evil Book of Eibon, that primordial manual of sorcery, seemed to burn beneath his robe like a huge, hot, Satanic sigil pressed against his bosom. Not for the first time, there occurred to him the wish that Clément, the Archbishop, had delegated someone else to investigate the Erebean turpitude of Azédarac. Sojourning for a month in the Bishop's household, Ambrose had learned too much for the peace of mind of any pious cleric, and had seen things that were like a secret blot of shame and terror on the white page of his memory. To find that a Christian prelate could serve the powers of nethermost perdition, could entertain in privacy the foulnesses that are older than Asmodai, was abysmally disturbing to his devout soul; and ever since then he had seemed to smell corruption everywhere, and had felt on every side the serpentine encroachment of the dark Adversary.

As he rode on among the somber pines and verdant beeches, he wished also that he were mounted on something swifter than the gentle, milk-white ass appointed for his use by the Archbishop. He was dogged by the shadowy intimation of leering gargoyle faces, of invisible cloven feet, that followed him behind the thronging trees and along the umbrageous meanderings of the road. In the oblique rays, the elongated webs of shadow wrought by the dying afternoon, the forest seemed to attend with bated breath the noisome and furtive passing of innominate things. Nevertheless, Ambrose had met no one for miles; and he had seen neither bird nor beast nor viper in the summer woods.

His thoughts returned with fearful insistence to Azédarac, who appeared to him as a tall, prodigious Antichrist, uprearing his sable vans and giant figure from out the flaming mire of Abaddon. Again he saw the vaults beneath the Bishop's mansion, wherein he had peered one night on a scene of infernal terror and loathliness, had beheld the Bishop swathed in the gorgeous, coiling fumes of unholy censers, that mingled in midair with the sulfurous and bituminous vapors of the Pit; and through the vapors had seen the lasciviously swaying limbs, the bellying and dissolving features of foul, enormous entities. . . . Recalling them, again he trembled at the pre-Adamite lubriciousness of Lilit, again he shuddered at the trans-galactic horror of the demon Sodagui, and the ultra-dimensional hideousness of that being known as Iog-Sotôt to the sorcerers of Averoigne.

How balefully potent and subversive, he thought, were these immemorial devils, who had placed their servant Azédarac in the very bosom of the Church, in a position of high and holy trust. For nine years the evil prelate had held an unchallenged and unsuspected tenure, had befouled the bishopric of Ximes with infidelities that were worse than those of the Paynims. Then, somehow, through anonymous channels, a rumor had reached Clément—a warning whisper that not even the Archbishop had dared to voice aloud; and Ambrose, a young Benedictine monk, the nephew of Clément, had been dispatched to examine privily the festering foulness that threatened the integrity of the Church. Only at that time did any one recall how little was actually known regarding the antecedents of Azédarac; how tenuous were his claims to ecclesiastical preferment, or even to mere priesthood; how veiled and doubtful

were the steps by which he had attained his office. It was then realized that a formidable wizardry had been at work.

Uneasily, Ambrose wondered if Azédarac had already discovered the removal of the Book of Eibon from among the missals contaminated by its blasphemous presence. Even more uneasily, he wondered what Azédarac would do in that event, and how long it would take him to connect the absence of the volume with his visitor's departure.

At this point, the meditations of Ambrose were interrupted by the hard clatter of galloping hoofs that approached from behind. The emergence of a centaur from the oldest wood of paganism could scarcely have startled him to a keener panic; and he peered apprehensively over his shoulder at the nearing horseman. This person, mounted on a fine black steed with opulent trappings, was a bushy-bearded man of obvious consequence; for his gay garments were those of a noble or a courtier. He overtook Ambrose and passed on with a polite nod, seeming to be wholly intent on his own affairs. The monk was immensely reassured, though vaguely troubled for some moments by a feeling that he had seen elsewhere, under circumstances which he was now unable to recall, the narrow eyes and sharp profile that contrasted so oddly with the bluff beard of the horseman. However, he was comfortably sure that he had never seen the man in Ximes. The rider soon vanished beyond a leafy turn of the arboreal highway. Ambrose returned to the pious horror and apprehensiveness of his former soliloquy.

As he went on, it seemed to him that the sun had gone down with untimely and appalling swiftness. Though the heavens above were innocent of cloud, and the low-lying air was free from vapors, the woods were embrowned by an inexplicable gloom that gathered visibly on all sides. In this gloom, the trunks of the trees were strangely distorted, and the low masses of foliage assumed unnatural and disquieting forms. It appeared to Ambrose that the silence around him was a fragile film through which the raucous rumble and mutter of diabolic voices might break at any moment, even as the foul and sunken driftage that rises anon above the surface of a smoothly flowing river.

With much relief, he remembered that he was not far from a wayside tavern, known as the Inn of Bonne Jouissance. Here, since his journey to Vyones was little more than half completed, he resolved to tarry for the night.

A minute more, and he saw the lights of the inn. Before their benign and golden radiance, the equivocal forest shadows that attended him seemed to halt and retire, and he gained the haven of the tavern courtyard with the feeling of one who has barely escaped from an army of goblin perils.

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Committing his mount to the care of a stable-servant, Ambrose entered the main room of the inn. Here he was greeted with the deference due to his cloth by the stout and unctuous taverner; and, being assured that the best accommodations of the place were at his disposal, he seated himself at one of several tables where other guests had already gathered to await the evening meal.

Among them, Ambrose recognized the bluff-bearded horseman who had overtaken him in the woods an hour ago. This person was sitting alone, and a little apart. The other guests, a couple of travelling mercers, a notary, and two soldiers, acknowledged the presence of the monk with all due civility; but the horseman arose from his table, and coming over to Ambrose, began immediately to make overtures that were more than those of common courtesy.

“Will you not dine with me, sir monk?” he invited, in a gruff but ingratiating voice that was perplexingly familiar to Ambrose, and yet, like the wolfish profile, was irrecognizable at the time.

“I am the *Sieur des Émaux*, from Touraine, at your service,” the man went on. “It would seem that we are travelling the same road—possibly to the same destination. Mine is the cathedral city of Vyones. And yours?”

Though he was vaguely perturbed, and even a little suspicious, Ambrose found himself unable to decline the invitation. In reply to the last question, he admitted that he also was on his way to Vyones. He did not altogether like the *Sieur des Émaux*, whose slitted eyes gave back the candle-light of the inn with a covert glitter, and whose manner was somewhat effusive, not to say fulsome. But there seemed to be no ostensible reason for refusing a courtesy that was doubtless well-meant and genuine. He accompanied his host to their separate table.

“You belong to the Benedictine order, I observe,” said the *Sieur des Émaux*, eyeing the monk with an odd smile that was tinged with furtive irony. “It is an order that I have always admired greatly—a most noble and worthy brotherhood. May I not inquire your name?”

Ambrose gave the requested information with a curious reluctance.

“Well, then, Brother Ambrose,” said the *Sieur des Émaux*, “I suggest that we drink to your health and the prosperity of your order in the red wine of Averoigne while we are waiting for supper to be served. Wine is always welcome, following a long journey, and is no less beneficial before a good meal than after.”

Ambrose mumbled an unwilling assent. He could not have told why, but the personality of the man was more and more distasteful to him. He seemed to detect a sinister undertone in the purring voice, to surprize an evil meaning in the low-lidded glance. And all the while his brain was tantalized by intimations of a forgotten memory. Had he seen his interlocutor in Ximes? Was the self-styled *Sieur des Émaux* a henchman of Azédarac in disguise?

Wine was now ordered by his host, who left the table to confer with the innkeeper for this purpose, and even insisted on paying a visit to the cellar, that he might select a suitable vintage in person. Noting the obeisance paid to the man by the people of the tavern, who addressed him by name, Ambrose felt a certain measure of reassurance. When the taverner, followed by the *Sieur des Émaux*, returned with two earthen pitchers of wine, he had well-nigh succeeded in dismissing his vague doubts and vaguer fears.

Two large goblets were now placed on the table, and the *Sieur des Émaux* filled them immediately from one of the pitchers. It seemed to Ambrose that the first of the goblets already contained a small amount of some sanguine fluid, before the wine was poured into it; but he could not have sworn to this in the dim light, and thought that he must have been mistaken.

“Here are two matchless vintages,” said the *Sieur des Émaux*, indicating the pitchers. “Both are so excellent that I was unable to choose between them; but you, Brother Ambrose, are perhaps capable of deciding their merits with a finer palate than mine.”

He pushed one of the filled goblets toward Ambrose. “This is the wine of La Frenaie,” he said. “Drink, it will verily transport you from the world by virtue of the mighty fire that slumbers in its heart.”

Ambrose took the proffered goblet, and raised it to his lips. The *Sieur des Émaux* was bending forward above his own wine to inhale its bouquet; and something in his posture was terrifyingly familiar to Ambrose. In a chill flash of horror, his memory told him that the thin,

pointed features behind the square beard were dubiously similar to those of Jehan Mauvaissoir, whom he had often seen in the household of Azédarac, and who, as he had reason to believe, was implicated in the Bishop's sorceries. He wondered why he had not placed the resemblance before, and what wizardry had drugged his powers of recollection. Even now he was not sure; but the mere suspicion terrified him as if some deadly serpent had reared its head across the table.

"Drink, Brother Ambrose," urged the Sieur des Émaux, draining his own goblet. "To your welfare and that of all good Benedictines."

Ambrose hesitated. The cold, hypnotic eyes of his interlocutor were upon him, and he was powerless to refuse, in spite of all his apprehensions. Shuddering slightly, with the sense of some irresistible compulsion, and feeling that he might drop dead from the virulent working of a sudden poison, he emptied his goblet.

An instant more, and he felt that his worst fears had been justified. The wine burned like the liquid flames of Phlegeton in his throat and on his lips; it seemed to fill his veins with a hot, infernal quicksilver. Then, all at once, an unbearable cold had inundated his being; an icy whirlwind wrapped him round with coils of roaring air, the chair melted beneath him, and he was falling through endless glacial gulfs. The walls of the inn had flown like receding vapors; the lights went out like stars in the black mist of a marsh; and the face of the Sieur des Émaux faded with them on the swirling shadows, even as a bubble that breaks on the milling of midnight waters.

It was with some difficulty that Ambrose assured himself that he was not dead. He had seemed to fall eternally, through a gray night that was peopled with ever-changing forms, with blurred unstable masses that dissolved to other masses before they could assume definitude. For a moment, he thought there were walls about him once more; and then he was plunging from terrace to terrace of a world of phantom trees. At whiles, he thought also that there were human faces; but all was doubtful and evanescent, all was drifting smoke and surging shadow.

Abruptly, with no sense of transition or impact, he found that he was no longer falling. The vague fantasmagoria around him had returned to an actual scene—but a scene in which there was no trace of the Inn of Bonne Jouissance, or the Sieur des Émaux.

Ambrose peered about with incredulous eyes on a situation that was truly unbelievable. He was sitting in broad daylight on a large square block of roughly hewn granite. Around him, at a little distance, beyond the open space of a grassy glade, were the lofty pines and spreading beeches of an elder forest, whose boughs were already touched by the gold of the declining sun. Immediately before him, several men were standing.

These men appeared to regard Ambrose with a profound and almost religious amazement. They were bearded and savage of aspect, with white robes of a fashion he had never before seen. Their hair was long and matted, like tangles of black snakes; and their eyes burned with a frenetic fire. Each of them bore in his right hand a rude knife of sharply chiselled stone.

Ambrose wondered if he had died after all, and if these beings were the strange devils of some unlisted hell. In the face of what had happened, and the light of Ambrose's own beliefs, it was a far from unreasonable conjecture. He peered with fearful trepidation at the supposed demons, and began to mumble a prayer to the God who had abandoned him so inexplicably to his spiritual foes. Then he remembered the necromantic powers of Azédarac, and conceived another surmise—that he had been spirited bodily away from the Inn of Bonne Jouissance, and delivered into the hands of those pre-Satanic entities that served the sorcerous Bishop. Becoming convinced of his own physical solidity and integrity, and reflecting that such was scarcely the appropriate condition of a disincarnate soul, and also that the sylvan scene about him was hardly characteristic of the infernal regions, he accepted this as the true explanation. He was still alive, and still on earth, though the circumstances of his situation were more than mysterious, and were fraught with dire, unknowable danger.

The strange beings had maintained an utter silence, as if they were too dumfounded for speech. Hearing the prayerful murmurs of Ambrose, they seemed to recover from their surprize, and became not only articulate but vociferous. Ambrose could make nothing of their harsh vocables, in which sibilants and aspirates and gutturals were often combined in a manner difficult for the normal human tongue to imitate. However, he caught the word *taranit*, several times repeated, and wondered if it were the name of an especially malevolent demon.

The speech of the weird beings began to assume a sort of rude rhythm, like the intonations of some primordial chant. Two of them stepped forward and seized Ambrose, while the voices of their companions rose in a shrill, triumphant litany.

Scarcely knowing what had happened, and still less what was to follow, Ambrose was flung supine on the granite block, and was held down by one of his captors, while the other

raised aloft the keen blade of chiselled flint which he carried. The blade was poised in air above Ambrose's heart, and the monk realized in sudden terror that it would fall with dire velocity and pierce him through before the lapse of another moment.

Then, above the demoniac chanting, which had risen to a mad, malignant frenzy, he heard the sweet and imperious cry of a woman's voice. In the wild confusion of his terror, the words were strange and meaningless to him; but plainly they were understood by his captors, and were taken as an undeniable command. The stone knife was lowered sullenly, and Ambrose was permitted to resume a sitting posture on the flat slab.

His rescuer was standing on the edge of the open glade, in the wide-flung umbrage of an ancient pine. She came forward now; and the white-garmented beings fell back with evident respect before her. She was very tall, with a fearless and regal demeanor, and was gowned in a dark, shimmering blue, like the star-laden blue of nocturnal summer skies. Her hair was knotted in a long golden-brown braid, heavy as the glistening coils of some Eastern serpent. Her eyes were a strange amber, her lips a vermilion touched with the coolness of woodland shadow, and her skin was of alabastrine fairness. Ambrose saw that she was beautiful; but she inspired him with the same awe that he would have felt before a queen, together with something of the fear and consternation which a virtuous young monk would conceive in the perilous presence of an alluring succubus.

"Come with me," she said to Ambrose, in a tongue that his monastic studies enabled him to recognize as an obsolete variant of the French of Averoine—a tongue that no man had supposedly spoken for many hundred years. Obediently and in great wonder, he arose and followed her, with no hindrance from his glowering and reluctant captors.

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The woman led him to a narrow path that wound sinuously away through the deep forest. In a few moments, the glade, the granite block, and the cluster of white-robed men were lost to sight behind the heavy foliage.

"Who are you?" asked the lady, turning to Ambrose. "You look like one of those crazy missionaries who are beginning to enter Averoine nowadays. I believe that people call them Christians. The Druids have sacrificed so many of them to Taranit, that I marvel at your temerity in coming here."

Ambrose found it difficult to comprehend the archaic phrasing; and the import of her words was so utterly strange and baffling that he felt sure he must have misunderstood her.

"I am Brother Ambrose," he replied, expressing himself slowly and awkwardly in the long-disused dialect. "Of course, I am a Christian; but I confess that I fail to understand you. I have heard of the pagan Druids; but surely they were all driven from Averoine many centuries ago."

The woman stared at Ambrose, with open amazement and pity. Her brownish-yellow eyes were bright and clear as a mellowed wine.

"Poor little one," she said. "I fear that your dreadful experiences have served to unsettle you. It was fortunate that I came along when I did, and decided to intervene. I seldom interfere with the Druids and their sacrifices; but I saw you sitting on their altar a little while ago, and was struck by your youth and comeliness."

Ambrose felt more and more that he had been made the victim of a most peculiar sorcery; but, even yet, he was far from suspecting the true magnitude of this sorcery. Amid his bemusement and consternation, however, he realized that he owed his life to the singular and lovely woman beside him, and began to stammer out his gratitude.

“You need not thank me,” said the lady, with a dulcet smile. “I am Moriamis, the enchantress, and the Druids fear my magic, which is more sovereign and more excellent than theirs, though I use it only for the welfare of men and not for their bale or bane.”

The monk was dismayed to learn that his fair rescuer was a sorceress, even though her powers were professedly benignant. The knowledge added to his alarm; but he felt that it would be politic to conceal his emotions in this regard.

“Indeed, I am grateful to you,” he protested. “And now, if you can tell me the way to the Inn of Bonne Jouissance, which I left not long ago, I shall owe you a further debt.”

Moriamis knitted her light brows. “I have never heard of the Inn of Bonne Jouissance. There is no such place in this region.”

“But this is the forest of Averoigne, is it not?” inquired the puzzled Ambrose. “And surely we are not far from the road that runs between the town of Ximes and the city of Vyones?”

“I have never heard of Ximes, or Vyones, either,” said Moriamis. “Truly, the land is known as Averoigne, and this forest is the great wood of Averoigne, which men have called by that name from primeval years. But there are no towns such as the ones whereof you speak, Brother Ambrose. I fear that you still wander a little in your mind.”

Ambrose was aware of a maddening perplexity. “I have been most damnably beguiled,” he said, half to himself. “It is all the doing of that abominable sorcerer, Azédarac, I am sure.”

The woman started as if she had been stung by a wild bee. There was something both eager and severe in the searching gaze that she turned upon Ambrose.

“Azédarac?” she queried. “What do you know of Azédarac? I was once acquainted with some one by that name; and I wonder if it could be the same person. Is he tall and a little gray, with hot, dark eyes, and a proud, half-angry air, and a crescent scar on the brow?”

Greatly mystified, and more troubled than ever, Ambrose admitted the veracity of her description. Realizing that in some unknown way he had stumbled upon the hidden antecedents of the sorcerer, he confided the story of his adventures to Moriamis, hoping that she would reciprocate with further information concerning Azédarac.

The woman listened with the air of one who is much interested but not at all surprised.

“I understand now,” she observed, when he had finished. “Anon I shall explain everything that mystifies and troubles you. I think I know this Jehan Mauvaissoir, also; he has long been the man-servant of Azédarac, though his name was Melchire in other days. These two have always been the underlings of evil, and have served the Old Ones in ways forgotten or never known by the Druids.”

“Indeed, I hope you can explain what has happened,” said Ambrose. “It is a fearsome and strange and ungodly thing, to drink a draft of wine in a tavern at eventide, and then find one’s self in the heart of the forest by afternoon daylight, among demons such as those from whom you succored me.”

“Yea,” countered Moriamis, “it is even stranger than you dream. Tell me, Brother Ambrose, what was the year in which you entered the Inn of Bonne Jouissance?”

“Why, it is the year of our Lord, 1175, of course. What other year could it be?”

“The Druids use a different chronology,” replied Moriamis, “and their notation would mean nothing to you. But, according to that which the Christian missionaries would now introduce in Averoigne, the present year is 475 A. D. You have been sent back no less than seven hundred years into what the people of your era would regard as the past. The Druid altar on which I found you lying is probably located on the future site of the Inn of Bonne Jouissance.”

Ambrose was more than dumfounded. His mind was unable to grasp the entire import of Moriamis' words.

"But how can such things be?" he cried. "How can a man go backward in time, among years and people that have long turned to dust?"

"That, mayhap, is a mystery for Azédarac to unriddle. However, the past and the future co-exist with what we call the present, and are merely the two segments of the circle of time. We see them and name them according to our own position in the circle."

Ambrose felt that he had fallen among necromancies of a most unhallowed and unexampled sort, and had been made the victim of diableries unknown to the Christian catalogues.

Tongue-tied by a consciousness that all comment, all protest or even prayer would prove inadequate to the situation, he saw that a stone tower with small lozenge-shaped windows was now visible above the turrets of pine along the path which he and Moriamis were following.

"This is my home," said Moriamis, as they came forth from beneath the thinning trees at the foot of a little knoll on which the tower was situated. "Brother Ambrose, you must be my guest."

Ambrose was unable to decline the proffered hospitality, in spite of his feeling that Moriamis was hardly the most suitable of chatelaines for a chaste and God-fearing monk. However, the pious misgivings with which she inspired him were not unmingled with fascination. Also, like a lost child, he clung to the only available protection in a land of fearful perils and astounding mysteries.

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The interior of the tower was neat and clean and home-like, though with furniture of a ruder sort than that to which Ambrose was accustomed, and rich but roughly woven arrases. A serving-woman, tall as Moriamis herself, but darker, brought to him a huge bowl of milk and wheaten bread, and the monk was now able to assuage the hunger that had gone unsatisfied in the Inn of Bonne Jouissance.

As he seated himself before the simple fare, he realized that the Book of Eibon was still heavy in the bosom of his gown. He removed the volume, and gave it gingerly to Moriamis. Her eyes widened, but she made no comment until he had finished his meal. Then she said:

"This volume is indeed the property of Azédarac, who was formerly a neighbor of mine. I knew the scoundrel quite well—in fact, I knew him all too well." Her bosom heaved with an obscure emotion as she paused for a moment. "He was the wisest and the mightiest of sorcerers, and the most secret withal; for no one knew the time and the manner of his coming into Averoine, or the fashion in which he had procured the immemorial Book of Eibon, whose runic writings were beyond the lore of all other wizards. He was master of all enchantments and all demons, and likewise a compounder of mighty potions. Among these were certain philtres, blended with potent spells and possessed of unique virtue, that would send the drinker backward or forward in time. One of them, I believe, was administered to you by Melchire, or Jehan Mauvaissoir; and Azédarac himself, together with this man-servant, made use of another—perhaps not for the first time—when they went onward from the present age of the Druids into that age of Christian authority to which you belong. There was a blood-red vial for the past, and a green for the future. Behold! I possess one of each—though Azédarac was unaware that I knew of their existence."

She opened a little cupboard, in which were the various charms and medicaments, the sun-dried herbs and moon-compounded essences that a sorceress would employ. From among

them she brought out the two vials, one of which contained a sanguine-colored liquid, and the other a fluid of emerald brightness.

"I stole them one day, out of womanly curiosity, from his hidden store of philtres and elixirs and magistral," continued Moriamis. "I could have followed the rascal when he disappeared into the future, if I had chosen to do so. But I am well enough content with my own age; and moreover, I am not the sort of woman who pursues a wearied and reluctant lover. . . ."

"Then," said Ambrose, more bewildered than ever, but hopeful, "if I were to drink the contents of the green vial, I should return to my own epoch."

"Precisely. And I am sure, from what you have told me, that your return would be a source of much annoyance to Azédarac. It is like the fellow, to have established himself in a fat prelacy. He was ever the master of circumstance, with an eye to his own accommodation and comfort. It would hardly please him, I am sure, if you were to reach the Archbishop. . . . I am not revengeful by nature . . . but on the other hand——"

"It is hard to understand how any one could have wearied of you," said Ambrose, gallantly, as he began to comprehend the situation.

Moriamis smiled. "That is prettily said. And you are really a charming youth, in spite of that dismal-looking robe. I am glad that I rescued you from the Druids, who would have torn your heart out and offered it to their demon, Taranit."

"And now you will send me back?"

Moriamis frowned a little, and then assumed her most seductive air.

"Are you in such a hurry to leave your hostess? Now that you are living in another century than your own, a day, a week or a month will make no difference in the date of your return. I have also retained the formulas of Azédarac; and I know how to graduate the potion, if necessary. The usual period of transportation in time is exactly seven hundred years; but the philtre can be strengthened or weakened a little."

The sun had fallen beyond the pines, and a soft twilight was beginning to invade the tower. The maid-servant had left the room. Moriamis came over and seated herself beside Ambrose on the rough bench he was occupying. Still smiling, she fixed her amber eyes upon him, with a languid flame in their depths—a flame that seemed to brighten as the dusk grew stronger. Without speaking, she began slowly to unbraid her heavy hair, from which there emanated a perfume that was subtle and delicious as the perfume of grape-flowers.

Ambrose was embarrassed by this delightful proximity. "I am not sure that it would be right for me to remain, after all. What would the Archbishop think?"

"My dear child, the Archbishop will not even be born for at least six hundred and fifty years. And it will be still longer before you are born. And when you return, anything that you have done during your stay with me will have happened no less than seven centuries ago . . . which should be long enough to procure the remission of any sin, no matter how often repeated."

Like a man who has been taken in the toils of some fantastic dream, and finds that the dream is not altogether disagreeable, Ambrose yielded to this feminine and irrefutable reasoning. He hardly knew what was to happen; but, under the exceptional circumstances indicated by Moriamis, the rigors of monastic discipline might well be relaxed to almost any conceivable degree, without entailing spiritual perdition or even a serious breach of vows.

A month later, Moriamis and Ambrose were standing beside the Druid altar. It was late in the evening; and a slightly gibbous moon had risen upon the deserted glade and was fringing the tree-tops with wifted silver. The warm breath of the summer night was gentle as the sighing of a woman in slumber.

“Must you go, after all?” said Moriamis, in a pleading and regretful voice.

“It is my duty. I must return to Clément with the Book of Eibon and the other evidence I have collected against Azédarac.” The words sounded a little unreal to Ambrose as he uttered them; and he tried very hard, but vainly, to convince himself of the cogency and validity of his arguments. The idyl of his stay with Moriamis, to which he was oddly unable to attach any true conviction of sin, had given to all that preceded it a certain dismal insubstantiality. Free from all responsibility or restraint, in the sheer obliviousness of dreams, he had lived like a happy pagan; and now he must go back to the drear existence of a mediæval monk, beneath the prompting of an obscure sense of duty.

“I shall not try to hold you,” Moriamis sighed. “But I shall miss you, and remember you as a worthy lover and a pleasant playmate. Here is the philtre.”

The green essence was cold and almost hueless in the moonlight, as Moriamis poured it into a little cup and gave it to Ambrose.

“Are you sure of its precise efficacy?” the monk inquired. “Are you sure that I shall return to the Inn of Bonne Jouissance, at a time not far subsequent to that of my departure therefrom?”

“Yea,” said Moriamis, “for the potion is infallible. But stay, I have also brought along the other vial—the vial of the past. Take it with you—for who knows, you may sometime wish to return and visit me again.”

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Ambrose accepted the red vial and placed it in his robe beside the ancient manual of Hyperborean sorcery. Then, after an appropriate farewell to Moriamis, he drained with sudden resolution the contents of the cup.

The moonlit glade, the gray altar, and Moriamis, all vanished in a swirl of flame and shadow. It seemed to Ambrose that he was soaring endlessly through fantasmagoric gulfs, amid the ceaseless shifting and melting of unstable things, the transient forming and fading of irresoluble worlds.

At the end, he found himself sitting once more in the Inn of Bonne Jouissance, at what he assumed to be the very same table before which he had sat with the Sieur des Émaux. It was daylight, and the room was full of people, among whom he looked in vain for the rubicund face of the innkeeper, or the servants and fellow-guests he had previously seen. All were unfamiliar to him; and the furniture was strangely worn, and was grimier than he remembered it.

Perceiving the presence of Ambrose, the people began to eye him with open curiosity and wonderment. A tall man with dolorous eyes and lantern jaws came hastily forward and bowed before him with an air that was half servile but full of a prying impertinence.

“What do you wish?” he asked.

“Is this the Inn of Bonne Jouissance?”

The innkeeper stared at Ambrose. "Nay, it is the Inn of Haute Espérance, of which I have been the taverner these thirty years. Could you not read the sign? It was called the Inn of Bonne Jouissance in my father's time, but the name was changed after his death."

Ambrose was filled with consternation. "But the inn was differently named, and was kept by another man when I visited it not long ago," he cried in his bewilderment. "The owner was a stout, jovial man, not in the least like you."

"That would answer the description of my father," said the taverner, eyeing Ambrose more dubiously than ever. "He has been dead for the full thirty years of which I speak; and surely you were not even born at the time of his decease."

Ambrose began to realize what had happened. The emerald potion, by some error or excess of potency, had taken him many years beyond his own time into the future!

"I must resume my journey to Vyones," he said in a bewildered voice, without fully comprehending the implications of his situation. "I have a message for the Archbishop Clément—and must not delay longer in delivering it."

"But Clément has been dead even longer than my father," exclaimed the innkeeper. "From whence do you come, that you are ignorant of this?" It was plain from his manner that he had begun to doubt the sanity of Ambrose. Others, overhearing the strange discussion, had begun to crowd about, and were plying the monk with jocular and sometimes ribald questions.

"And what of Azédarac, the Bishop of Ximes? Is he dead, too?" inquired Ambrose, desperately.

"You mean St. Azédarac, no doubt. He outlived Clément, but nevertheless he has been dead and duly canonized for thirty-two years. Some say that he did not die, but was transported to heaven alive, and that his body was never buried in the great mausoleum reared for him at Ximes. But that is probably a mere legend."

Ambrose was overwhelmed with unspeakable desolation and confusion. In the meanwhile, the crowd about him had increased, and in spite of his robe, he was being made the subject of rude remarks and jeers.

"The good Brother has lost his wits," cried some. "The wines of Averoigne are too strong for him," said others.

"What year is this?" demanded Ambrose, in his desperation.

"The year of our Lord, 1230," replied the taverner, breaking into a derisive laugh. "And what year did you think it was?"

"It was the year 1175 when I last visited the Inn of Bonne Jouissance," admitted Ambrose.

His declaration was greeted with fresh jeers and laughter. "Hola, young sir, you were not even conceived at that time," the taverner said. Then, seeming to remember something, he went on in a more thoughtful tone: "When I was a child, my father told me of a young monk, about your age, who came to the Inn of Bonne Jouissance one evening in the summer of 1175, and vanished inexplicably after drinking a draft of red wine. I believe his name was Ambrose. Perhaps you are Ambrose, and have only just returned from a visit to nowhere." He gave a derisory wink, and the new jest was taken up and bandied from mouth to mouth among the frequenters of the tavern.

Ambrose was trying to realize the full import of his predicament. His mission was now useless, through the death or disappearance of Azédarac; and no one would remain in all Averoigne to recognize him or believe his story. He felt the hopelessness of his alienation among unknown years and people.

Suddenly he remembered the red vial given him at parting by Moriamis. The potion, like the green philtre, might prove uncertain in its effect; but he was seized by an all-consuming desire to escape from the weird embarrassment and wilderment of his present position. Also, he longed for Moriamis like a lost child for its mother; and the charm of his sojourn in the past was upon him with an irresistible spell. Ignoring the ribald faces and voices about him, he drew the vial from his bosom, uncorked it, and swallowed the contents. . . .

He was back in the forest glade, by the gigantic altar. Moriamis was beside him again, lovely and warm and breathing; and the moon was still rising above the pine-tops. It seemed that no more than a few moments could have elapsed since he had said farewell to the beloved enchantress.

“I thought you might return,” said Moriamis. “And I waited a little while.”

Ambrose told her of the singular mishap that had attended his journey in time.

Moriamis nodded gravely. “The green philtre was more potent than I had supposed,” she remarked. “It is fortunate, though, that the red philtre was equivalently strong, and could bring you back to me through all those added years. You will have to remain with me now, for I possessed only the two vials. I hope you are not sorry.”

Ambrose proceeded to prove, in a somewhat unmonastic manner, that her hope was fully justified.

Neither then nor at any other time did Moriamis tell him that she herself had strengthened slightly and equally the two philtres by means of the private formula which she had also stolen from Azédarac.

[The end of *The Holiness of Azedarac* by Clark Ashton Smith]