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CONTENTS FOR FEBRUARY, 1933

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Cover Design	J. Allen St. John	
<i>Illustrating a scene in "Buccaneers of Venus"</i>		
De Brignac's Lady	Kirk Mashburn	147
<i>A sensational goose-flesh story of baby vampires</i>		
The Fire Vampires.....	Donald Wandrei	179
<i>A scourge struck from the sky, killing countless thousands</i>		
The Chadbourne Episode	Henry S. Whitehead	191
<i>A shuddery graveyard tale—ghastly happenings—half-gnawed bones</i>		
The Head of Wu-fang.....	Don C. Wiley	201
<i>A Chinese mandarin exacts a fearful punishment upon those who brought him to death</i>		
The Cult of the White Ape.....	Hugh B. Cave	210
<i>A horror-story of the Dark Continent, where evil magic is still worked</i>		
The Mirror	George Burrowes	225
<i>A strange story of a weird happening in the depths of a looking-glass</i>		
Buccaneers of Venus (part 4).....	Otis Adelbert Kline	237
<i>Breath-taking adventures amid the very perils of another planet</i>		
The Cripple	Maurice Level	252
<i>A grim, tragic story of a French peasant who stood helpless while a girl drowned</i>		
The Mandrakes	Clark Ashton Smith	254
<i>A tale of sorcery, and weird homunculi that grew in the grave of a murdered man</i>		
Weird Story Reprint:		
The Cats of Ulthar	H. P. Lovecraft	259
<i>A brief masterpiece from one of the early issues of WEIRD TALES</i>		
The Eyrie		262
<i>A chat with the readers</i>		
The Vanishing of Simmons.....	August W. Derleth	266
<i>A strange tale of voodoo and the malevolent power of a jealous mulatto woman</i>		

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The Mandrakes

By CLARK ASHTON SMITH

A brief tale of sorcery, and the weird homunculi that grew in the grave of a murdered woman

GILLES GRENIER the sorcerer and his wife Sabine, coming into lower Averoine from parts unknown or at least unverified, had selected the location of their hut with a careful forethought.

The hut was close to those marshes through which the slackening waters of

the river Isoile, after leaving the great forest, had overflowed in sluggish, reed-clogged channels and sedge-hidden pools mantled with scum like witches' oils. It stood among osiers and alders on a low, mound-shaped elevation; and in front, toward the marshes, there was a loamy meadow-bottom where the short fat stems

and tufted leaves of the mandrake grew in lush abundance, being more plentiful and of greater size than elsewhere through all that sorcery-ridden province. The fleshy, bifurcated roots of this plant, held by many to resemble the human body, were used by Gilles and Sabine in the brewing of love-philtres. Their potions, being compounded with much care and cunning, soon acquired a marvelous renown among the peasants and villagers, and were even in request among people of a loftier station, who came privily to the wizard's hut. They would rouse, people said, a kindly warmth in the coldest and most prudent bosom, would melt the armor of the most obdurate virtue. As a result, the demand for these sovereign magistral became enormous.

The couple dealt also in other drugs and simples, in charms and divination; and Gilles, according to common belief, could read infallibly the dictates of the stars. Oddly enough, considering the temper of the Fifteenth Century, when magic and witchcraft were still so widely reprobated, he and his wife enjoyed a repute by no means ill or unsavory. No charges of maleficence were brought against them; and because of the number of honest marriages promoted by the philtres, the local clergy were content to disregard the many illicit amours that had come to a successful issue through the same agency.

It is true, there were those who looked askance at Gilles in the beginning, and who whispered fearfully that he had been driven out of Blois, where all persons bearing the name Grenier were popularly believed to be werewolves. They called attention to the excessive hairiness of the wizard, whose hands were black with bristles and whose beard grew almost to his eyes. Such insinuations, however, were generally considered as lacking

proof, insomuch as no other signs or marks of lycanthropy were ever displayed by Gilles. And in time, for reasons that have been sufficiently indicated, the few detractors of Gilles were wholly overborne by a secret but widespread sentiment of public favor.

Even by their patrons, very little was known regarding the strange couple, who maintained the reserve proper to those who dealt in mystery and enchantment. Sabine, a comely woman with blue-gray eyes and wheat-colored hair, and no trace of the traditional witch in her appearance, was obviously much younger than Gilles, whose sable mane and beard were already touched with the white warp of time. It was rumored by visitors that she had oftentimes been overheard in sharp dispute with her husband; and people soon made a jest of this, remarking that the philtres might well be put to a domestic use by those who purveyed them. But aside from such rumors and ribaldries, little was thought of the matter. The connubial infelicities of Gilles and his wife, whether grave or trivial, in no wise impaired the renown of their love-potions.

Also, little was thought of Sabine's absence, when, five years after the coming of the pair into Averroigne, it became remarked by neighbors and customers that Gilles was alone. In reply to queries, the sorcerer merely said that his spouse had departed on a long journey, to visit relatives in a remote province. The explanation was accepted without debate, and it did not occur to any one that there had been no eye-witnesses of Sabine's departure.

IT WAS then mid-autumn; and Gilles told the inquirers, in a somewhat vague and indirect fashion, that his wife would not return before spring. Winter came

early that year and tarried late, with deeply crusted snows in the forest and on the uplands, and a heavy armor of fretted ice on the marshes. It was a winter of much hardship and privation. When the tardy spring had broken the silver buds of the willows and had covered the alders with a foliage of chrysolite, few thought to ask Gilles regarding Sabine's return. And later, when the purple bells of the mandrake were succeeded by small orange-colored apples, her prolonged absence was taken for granted.

Gilles, living tranquilly with his books and cauldrons, and gathering the roots and herbs for his magical medicaments, was well enough pleased to have it taken for granted. He did not believe that Sabine would ever return; and his unbelief, it would seem, was far from irrational. He had killed her one eve in autumn, during a dispute of unbearable acrimony, slitting her soft, pale throat in self-defense with a knife which he had wrested from her fingers when she lifted it against him. Afterward he had buried her by the late rays of a gibbous moon beneath the mandrakes in the meadow-bottom, replacing the leafy sods with much care, so that there was no evidence of their having been disturbed other than by the digging of a few roots in the way of daily business.

After the melting of the long snows from the meadow, he himself could scarcely have been altogether sure of the spot in which he had interred her body. He noticed, however, as the season drew on, that there was a place where the mandrakes grew with even more than their wonted exuberance; and this place, he believed, was the very site of her grave. Visiting it often, he smiled with a secret irony, and was pleased rather than troubled by the thought of that charnel nourishment which might have

contributed to the lushness of the dark, glossy leaves. In fact, it may well have been a similar irony that had led him to choose the mandrake meadow as a place of burial for the murdered witch-wife.

Gilles Grenier was not sorry that he had killed Sabine. They had been ill-mated from the beginning, and the woman had shown toward him in their quotidian quarrels the venomous spitefulness of a very hell-cat. He had not loved the vixen; and it was far pleasanter to be alone, with his somewhat somber temper unruffled by her acrid speeches, and his sallow face and grizzling beard uptorn by her sharp finger-nails.

With the renewal of spring, as the sorcerer had expected, there was much demand for his love-philtres among the smitten swains and lasses of the neighborhood. There came to him, also, the gallants who sought to overcome a stubborn chastity, and the wives who wished to recall a wandering fancy or allure the forbidden desires of young men. Anon, it became necessary for Gilles to replenish his stock of mandrake potions; and with this purpose in mind, he went forth at midnight beneath the full May moon, to dig the newly grown roots from which he would brew his amatory enchantments.

Smiling darkly beneath his beard, he began to cull the great, moon-pale plants which flourished on Sabine's grave, digging out the homunculus-like taproots very carefully with a curious trowel made from the femur of a witch.

Though he was well used to the weird and often vaguely human forms assumed by the mandrake, Gilles was somewhat surprized by the appearance of the first root. It seemed inordinately large, unnaturally white; and, eyeing it more closely, he saw that it bore the exact likeness of a woman's body and lower limbs, being cloven to the middle and clearly

formed even to the ten toes! There were no arms, however, and the bosom ended in the large tuft of ovate leaves.

GILLES was more than startled by the fashion in which the root seemed to turn and writhe when he lifted it from the ground. He dropped it hastily, and the minikin limbs lay quivering on the grass. But after a little reflection, he took the prodigy as a possible mark of Satanic favor, and continued his digging. To his amazement, the next root was formed in much the same manner as the first. A half-dozen more, which he proceeded to dig, were shaped in miniature mockery of a woman from breasts to heels; and amid the superstitious awe and wonder with which he regarded them, he became aware of their singularly intimate resemblance to Sabine.

At this discovery, Gilles was deeply perturbed, for the thing was beyond his comprehension. The miracle, whether divine or demoniac, began to assume a sinister and doubtful aspect. It was as if the slain woman herself had returned, or had somehow wrought her unholy simulacrum in the mandrakes.

His hand trembled as he started to dig up another plant; and working with less than his usual care, he failed to remove the whole of the bifurcated root, cutting into it clumsily with the trowel of sharp bone.

He saw that he had severed one of the tiny ankles. At the same instant, a shrill, reproachful cry, like the voice of Sabine herself in mingled pain and anger, seemed to pierce his ears with intolerable acuity, though the volume was strangely lessened, as if the voice had come from a distance. The cry ceased, and was not repeated. Gilles, sorely terrified, found himself staring at the trowel, on which there was a dark, blood-like stain. Trem-

bling, he pulled out the severed root, and saw that it was dripping with a sanguine fluid.

At first, in his dark fear and half-guilty apprehension, he thought of burying the roots which lay palely before him with their eldritch and obscene similitude to the dead sorceress. He would hide them deeply from his own sight and the ken of others, lest the murder he had done should somehow be suspected.

Presently, however, his alarm began to lessen. It occurred to him that, even if seen by others, the roots would be looked upon merely as a freak of nature and would in no manner serve to betray his crime, since their actual resemblance to the person of Sabine was a thing which none but he could rightfully know.

Also, he thought, the roots might well possess an extraordinary virtue, and from them, perhaps, he would brew philtres of never-equalled power and efficacy. Overcoming entirely his initial dread and repulsion, he filled a small osier basket with the quivering, leaf-headed figurines. Then he went back to his hut, seeing in the bizarre phenomenon merely the curious advantage to which it might be turned, and wholly oblivious to any darker meaning, such as might have been read by others in his place.

In his callous hardihood, he was not disquieted overmuch by the profuse bleeding of a sanguine matter from the mandrakes when he came to prepare them for his cauldron. The ungodly, furious hissing, the mad foaming and boiling of the brew, like a devil's broth, he ascribed to the unique potency of its ingredients. He even dared to choose the most shapely and perfect of the woman-like plants, and hung it up in his hut amid other roots and dried herbs and simples, intending to consult it as an oracle in future, according to the custom of wizards.

THE new philtres which he had concocted were bought by eager customers, and Gilles ventured to recommend them for their surpassing virtue, which would kindle amorous warmth in a bosom of marble or enflame the very dead.

Now, in the old legend of Averoigne which I recount herewith, it is told that the impious and audacious wizard, fearing neither God nor devil nor witch-woman, dared to dig again in the earth of Sabine's grave, removing many more of the white, female-shapen roots, which cried aloud in shrill complaint to the waning moon or turned like living limbs at his violence. And all those which he dug were formed alike, in the miniature image of the dead Sabine from breasts to toes. And from them, it is said, he compounded other philtres, which he meant to sell in time when such should be requested.

As it happened, however, these latter potions were never dispensed; and only a few of the first were sold, owing to the frightful and calamitous consequences that followed their use. For those to whom the potions had been administered privily, whether men or women, were not moved by the genial fury of desire, as was the wonted result, but were driven by a darker rage, by a woful and Satanic madness, irresistibly impelling them to harm or even to slay the persons who had sought to attract their love.

Husbands were turned against wives, lasses against their lovers, with speeches of bitter hate and scatheful deeds. A certain young gallant who had gone to the promised rendezvous was met by a vengeful madwoman, who tore his face into bleeding shreds with her nails. A mistress who had thought to win back her recreant knight was mistreated foully and done to death by him who had hitherto

been impeccably gentle, even if faithless.

The scandal of these untoward happenings was such as would attend an invasion of demons. The crazed men and women, it was thought at first, were veritably possessed by devils. But when the use of the potions became rumored, and their provenance was clearly established, the burden of the blame fell upon Gilles Grenier, who, by the law of both church and state, was now charged with sorcery.

The constables who went to arrest Gilles found him at evening in his hut of raddled osiers, stooping and muttering above a cauldron that foamed and hissed and boiled as if it had been filled with the spate of Phlegethon. They entered and took him unaware. He submitted calmly, but expressed surprize when told of the lamentable effect of the love-philtres; and he neither affirmed nor denied the charge of wizardry.

As they were about to leave with their prisoner, the officers heard a shrill, tiny, shrewish voice that cried from the shadows of the hut, where bunches of dried simples and other sorcerous ingredients were hanging. It appeared to issue from a strange, half-withered root, cloven in the very likeness of a woman's body and legs—a root that was partly pale, and partly black with cauldron-smoke. One of the constables thought that he recognized the voice as being that of Sabine, the sorcerer's wife. All swore that they heard the voice clearly, and were able to distinguish these words:

"Dig deeply in the meadow, where the mandrakes grow the thickest."

The officers were sorely frightened, both by this uncanny voice and the obscene likeness of the root, which they regarded as a work of Satan. Also, there was much doubt anent the wisdom of obeying the oracular injunction. Gilles,

who was questioned narrowly as to its meaning, refused to offer any interpretation; but certain marks of perturbation in his manner finally led the officers to examine the mandrake meadow below the hut.

Digging by lantern-light in the specified spot, they found many more of the enchanted roots, which seemed to crowd the ground; and beneath, they came to the rotting corpse of a woman, which was still recognizable as that of Sabine.

As a result of this discovery, Gilles Grenier was arranged not only for sorcery but also for the murder of his wife. He was readily convicted of both crimes, though he denied stoutly the imputation of intentional malefice, and claimed to the very last that he had killed Sabine only in defense of his own life against her termagant fury. He was hanged on the gibbet in company with other murderers, and his dead body was then burned at the stake.
