

TABLE OF CONTENTS

INTRODUCTION	1
CHAPTER I. SOURCES OF THE VIOLENT MYSTIQUE	
1. The philosophical background: The Great Chain of Being and the question of evil	7
2. The theological background: Expiation and the communion of Saints	14
3. The theosophical background	17
4. The social and political background: The role of Providence and millennialism	29
5. The literary background and the consciousness of evil	34
CHAPTER II. BALZAC: The Hand of God and Self-Atonement	
1. Balzac and the question of sources	41
2. Balzac and "the hand of God"	44
3. Self-inflicted expiation	52
CHAPTER III. BARBEY D'AUREVILLY: Sadism and Vicarious Atonement	
1. Barbey and the depiction of violence	64
2. A "new" theme, and the sources of <i>Un Prêtre marié</i>	72
3. Satan versus the Saint	80
4. Vicarious atonement and the <i>thesaurus ecclesiae</i>	83
CHAPTER IV. NINETEENTH-CENTURY OCCULTISM AND BLOY	
1. The personal novel: Early influences	85
2. Bloy and occultism: A controversy	92
3. Occultist ideas in Bloy's work	94
4. Bloy and the occultists of his time	101
5. Bloy's quarrel with Huysmans	110
CHAPTER V. BLOY AND THE COSMOLOGICAL EXTREME	
1. The structure of <i>La femme pauvre</i>	114
2. History and the Communion of Saints	116
3. Cosmological perspectives of vicarious atonement	117
4. The suffering of animals: Bloy and Victor Hugo	121
5. Violence and its meaning for Bloy	125
6. Fire as symbol in <i>La femme pauvre</i>	127
CHAPTER VI. JORIS-KARL HUYSMANS: From Satanism to Mysticism	
1. Satanism equals sadism and sacrilege	132
2. From satanism to mysticism	138
3. The expiatory motif in <i>En route</i>	142
4. The phases of Durtal's "dark night"	147
CONCLUSION	157
SELECTED BIBLIOGRAPHY	161