

OUR CONNECTIONAL CHURCH THE HOPEFUL FUTURE OF THE PC USA

One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account." Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration..So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said, 'Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addepleted pimp of a husband went round about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her and full her yarn, (198) and I came but to thank thee for thy dealing with me.' 109. The Woman who had a Boy and the other who had a Man to Lover cccxxiv. Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying, "The two words are not alike"?' And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.' ? ? ? ? p. The Sixteenth Officer's Story dccccxl. All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he). Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein..On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that the Commander of the Faithful hath sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,]" and went away, leaving me in concern [on her account]..? ? ? ? The road of right thou hast

made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay..128. The Ferryman of the Nile and the Hermit cccclxxix. Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!". So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, "This is for (45) my father!" and another, "This is for my grandfather!" whilst a third said, "This is for my brother!" and a fourth, "This is for my mother!" And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!'.? ? ? ? c. The Third Voyage of Sindbad the Sailor dxlvi.? ? ? ? Couched are their limber spears, right long and lithe of point, Keen- ground and polished sheer, amazing wit and brain..Then I took the present and a token of service from myself to the Khalif and [presenting myself before him], kissed his hands and laid the whole before him, together with the King of Hind's letter. He read the letter and taking the present, rejoiced therein with an exceeding joy and entreated me with the utmost honour. Then said he to me, 'O Sindbad, is this king, indeed, such as he avoucheth in this letter?' I kissed the earth and answered, saying, 'O my lord, I myself have seen the greatness of his kingship to be manifold that which he avoucheth in his letter. On the day of his audience, (212) there is set up for him a throne on the back of a huge elephant, eleven cubits high, whereon he sitteth and with him are his officers and pages and session-mates, standing in two ranks on his right hand and on his left. At his head standeth a man, having in his hand a golden javelin, and behind him another, bearing a mace of the same metal, tipped with an emerald, a span long and an inch thick. When he mounteth, a thousand riders take horse with him, arrayed in gold and silk; and whenas he rideth forth, he who is before him proclaimeth and saith, "This is the king, mighty of estate and high of dominion!" And he proceedeth to praise him on this wise and endeth by saying, "This is the king, lord of the crown the like whereof nor Solomon (213) nor Mihraj (214) possessed!" Then is he silent, whilst he who is behind the king proclaimeth and saith, "He shall die! He shall die! And again I say, he shall die!" And the other rejoineth, saying, "Extolled be the perfection of the Living One who dieth not!" And by reason of his justice and judgment (215) and understanding, there is no Cadi in his [capital] city; but all the people of his realm distinguish truth from falsehood and know [and practise] truth and right for themselves.'.? ? ? ? p. The Foxes and the Wolf dcxxx. Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses: When three nights had passed over her with their days of the second month, she despaired of him and her tears dried not up. Then she resolved to take up her abode in the city and making choice of a dwelling, removed thither. The folk resorted to her from all parts, to sit with her and hearken to her speech and witness her good breeding; nor was it but a little while ere the king of the city died and the folk fell out concerning whom they should invest with the kingship after him, so that strife was like to betide between them. However, the men of judgment and understanding and the folk of experience counselled them to make the youth king who had lost his brother, for that they doubted not but Selma was a man. They all consented unto this and betaking themselves to Selma, proffered her the kingship. She refused, but they were instant with her, till she consented, saying in herself, 'My sole desire in [accepting] the kingship is [to find] my brother.' Then they seated her on the throne of the kingdom and set the crown on her head, whereupon she addressed herself to the business of administration and to the ordinance of the affairs of the people; and they rejoiced in her with the utmost joy..7. Ali ben Bekkar and Shemsennehar clxix. 'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses: ? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..? ? ? ? Whenas the burdens all were bounden on

and shrill The camel-leader's call rang out across the air, Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain; Meanwhile, Isfehend the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehend and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehend entered the city and made himself king. . . . The billows of thy love o'erwhelm me passing sore, ii. 226. . . . eb. Story of the Barber's Second Brother cliv.57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv. So King Suleiman Shah made answer unto Caesar with 'Hearkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died. . . . Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.' After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent." . . . Eleventh Officer's Story, The, ii. 175. . . . Awake, Asleep and, i. 5. . . . When the evening evened, the king summoned the vizier and bade him tell the story of the King of Hind and his vizier. So he said, "Hearkening and obedience. Know, O king of august lineage, that. . . . TABLE OF CONTENTS OF THE CALCUTTA (1839-42). . . . c. The Third Voyage of Sindbad the Sailor. . . . OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE. . . . When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.' . . . 102. The Apples of Paradise ccccxii. Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad. . . . ef. Story of the Barber's Sixth Brother xxxiii. . . . a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcclviii. When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine

escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' 102. Joudar and his Brothers dclxxv. The Third Day..When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." 9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv. O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. g. The King's Son and the Ogress dlxxxi. Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way..A sun of beauty she appears to all who look on her, iii. 191..[So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory..Let destiny with loosened rein its course appointed fare, iii. 211. Credulous Husband, The, i. 270..He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels.. I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain..When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou puttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled.. Tell me, was ever yet a mortal spared of thee?. King Shah Bekht and his Vizier Er Rehwan, i. 215.. Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..When the appointed day arrived, the chief of the police set apart for his officers a saloon, that had windows ranged in order and giving upon the garden, and El Melik ez Zahir came to him, and he seated himself, he and the Sultan, in the alcove. Then the tables were spread unto them for eating and they ate; and when the cup went round amongst them and their hearts were gladdened with meat and drink, they related that which was with them and discovered their secrets from concealment. The first to relate was a man, a captain of the watch, by name Muineddin, whose heart was engrossed with the love of women; and he said, 'Harkye, all ye people of [various] degree, I will acquaint you with an extraordinary affair which befell me aforetime. Know that. ? ? ? ? ? If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright,.62. Aboulaswed and his Squinting Slave-girl deli. ? ? ? ? ? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..? ? ? ? ? w. The King's Son and the Afrit's Mistress dcii. Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she

fetch'd a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them." So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me." Still by your ruined camp a dweller I abide, ii. 209..? ? ? ? c. The Fishes and the Crab dxi. ? ? ? ? l. The Foolish Fisherman dcccxcviii. ? ? ? ? The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew; ? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!" There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift.. ? ? ? ? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent.. Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress character'd with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wantoned. And the slave-girls came to meet them with instruments of music.. STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING.. 168. Abdallah ben Fasil and his Brothers dcccclixviii. Then the king took counsel with himself to build his son a bath and adorn it with various paintings, so he might show it to him and divert him with the sight thereof, to the intent that his body might be solaced thereby and that the obsession of travel might cease from him and he be turned from [his purpose of] removal from his parents. So he addressed himself to the building of the bath and assembling architects and builders and artisans from all the towns and citadels and islands [of his dominions], assigned them a site and marked out its boundaries. Then the workmen occupied themselves with the making of the bath and the setting out and adornment of its cabinets and roofs. They used paints and precious stones of all kinds, according to the variousness of their hues, red and green and blue and yellow and what not else of all manner colours; and each artisan wrought at his handicraft and each painter at his art, whilst the rest of the folk busied themselves with transporting thither varicoloured stones.. So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!"' ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor. The Ninth Day. ? ? ? ? So eat what I offer in surety and be The Lord of all things with thanks- giving repaid! ? ? ? ? And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew.. At eventide the king sat [in his privy sitting-chamber] and sending for the vizier, said to him, "Tell me the story of the fuller and his wife." "With all my heart," answered the vizier. So he came forward and said, "Know, O king of the age, that ? ? ? ? I make a vow to God, if ever day or night. ? ? ? ? Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment.. ? ? ? ? Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl! ? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine.. Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain

show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..? ? ? ? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..My fortitude fails, my endeavour is vain, ii. 95..Prisoner and how God gave him Relief, Story of the, i. 174..14. Khelif the Fisherman (227) cccxxi.It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart.'.Munir drank off his cup and ordered her eight hundred thousand dinars, whereat Kemeriyeh rejoiced and rising to her feet, kissed Tuhfeh on her face and said to her, 'May the world not be bereaved of thee, O thou who lordest it over the hearts of Jinn and mortals!' Then she returned to her place and the Sheikh Iblis arose and danced, till all present were confounded; after which he said to Tuhfeh, 'Indeed, thou embellishest my festival, O thou who hast commandment over men and Jinn and rejoicest their hearts with thy loveliness and the excellence of thy faithfulness to thy lord. All that thy hands possess shall be borne to thee [in thy palace and placed] at thy service; but now the dawn is near at hand; so do thou rise and rest thee, as of thy wont' Tuhfeh turned and found with her none of the Jinn; so she laid her head on the ground and slept till she had gotten her rest; after which she arose and betaking herself to the pool, made the ablution and prayed. Then she sat beside the pool awhile and pondered the affair of her lord Er Reshid and that which had betided him after her and wept sore..Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' 'It is well,' answered the weaver. 'Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.'.When she came to Alaeddin's shop, she sat down thereat and said to him, "May the day be blessed to thee, O my lord Alaeddin! God prosper thee and be good to thee and accomplish thy gladness and make it a wedding of weal and content!" He knitted his brows and frowned in answer to her; then said he to her, "Tell me, how have I failed of thy due, or what have I done to injure thee, that thou shouldst play me this trick?" Quoth she, "Thou hast no wise offended against me; but this inscription that is written on the door of thy shop irketh me and vexeth my heart. If thou wilt change it and write up the contrary thereof, I will deliver thee from thy predicament." And he answered, "This that thou seekest is easy. On my head and eyes be it." So saying, he brought out a ducat (264) and calling one of his mamelukes, said to him, "Get thee to such an one the scribe and bid him write us an inscription, adorned with gold and ultramarine, in these words, to wit, 'THERE IS NO CRAFT BUT WOMEN'S CRAFT, FOR THAT INDEED THEIR CRAFT IS A MIGHTY CRAFT AND OVERCOMETH AND HUMBLETH THE FABLES (265) OF MEN.'" And she said to the servant, "Go forthright.".When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house..Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood.".We sat down and I looked at him who had opened the door to us, and behold he was lopped of the hand. I misliked this of him, and when I had sat a little longer, there entered a man, who filled the lamps in the saloon and lit the candles; and behold, he also was handlopped. Then came the folk and there entered none except he were lopped of the hand, and indeed the house was full of these. When the assembly was complete, the host entered and the company rose to him and seated him in the place of honour. Now he was none other than the man who had fetched me, and he was clad in sumptuous apparel, but his hands were in his sleeves, so that I knew not how it was with them. They brought him food and he ate, he and the company; after which they washed their hands and the host fell to casting furtive glances at me..? ? ? ? ? The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view;.? ? ? ? ? j. King Suleiman Shah and his Sons cccclxxv..So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died;

and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.' Sindbad the Sailor, The Sixth Voyage of, iii. 203..30. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun cclxxix. With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou puttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon..? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago..? ? ? ? O thou that blamest me for my heart and raillest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain..? ? ? ? m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci

[Untersuchungen Zur Spanischen Syntax Auf Grund Der Werke Des Cervantes](#)

[Les Legistes Leur Influence Sur La Societe Francaise](#)

[Poesies Profanes de Claude de Morenne Eveque de Seez 1601-1606 Suivies de Sa Satire Regrets Et Tristes Lamentations Du Comte de Mongommery Etc](#)

[The Settled Land ACT 1882 and the Settled Land ACT 1884 With Notes and Forms and Precedents Adapted for Use Under the Acts and Rules of Court](#)

[Bulletin of the Scientific Laboratories Vol 1 Of Denison University 1885](#)

[Public Health The Practical Guide to the Public Health ACT 1875 and Correlated Acts for the Use of Medical Officers of Health and Inspectors of Nuisances Containing All Those Portions of the Public Health ACT 1875 Administered by Medical Officers O](#)

[Thirty-Second Report of the State Board of Health of the State of Connecticut For the Two Years Ending September 30 1912](#)

[Fifth Annual Report of the Massachusetts Bar Association Vol 5 Containing the Charter and by Laws a List of Officers and Members and the Proceedings at the Fifth Annual Meeting](#)

[The State and Charity](#)

[Nasal Obstruction The Diagnosis of the Various Conditions Causing It and Their Treatment](#)

[Annual Report of the Superintendent of Public Instruction of North Carolina For the Fiscal Year Ending September 1st 1880](#)

[Vieux Medecins Mayennais](#)

[Presse Periodique de 1789 a 1867 La Lettres Au Redacteur de LEtendard](#)

[Moralistes Et Poetes Pascal Lamartine Casimir Delavigne Alfred de Vigny Rene Bazin Etc](#)
[Les Sources Orientales de la Divine Comidie](#)
[Autour Du Catholicisme Social Solidarisme Christianisme Socialisme Mithodes dAction Patronages Bibliothiques Oeuvres La Leion Des Cathidrales Le Curi de lAncien Rigime Origines Populaires Du Concordat La Renaissance Catholique En Angleter](#)
[Mathematische Abhandlungen Besonders Aus Dem Gebiete Der Hohern Arithmetik Und Der Elliptischen Functionen](#)
[The Chant and Service Book Containing the Choral Service for Morning and Evening Prayer Chants for the Canticles\) with the Pointing Set Forth by the General Convention Music for the Communion Service Chants and Anthems for the Burial Office Etc Etc](#)
[The Belmont-Belmonte Family A Record of Four Hundred Years Put Together from the Original Documents in the Archives and Libraries of Spain Portugal Holland England and Germany as Well as from Private Sources](#)
[de Instructione Principum Libri III](#)
[Mes Relations DArtiste](#)
[Chronique Du Mont-Saint-Michel \(1343-1468\) Vol 1 Publiee Avec Notes Et Pieces Diverses Relatives Au Mont Saint-Michel Et a la Defense Nationale En Basse Normandie Pendant LOccupation Anglaise](#)
[Was Hat Mohammed Aus Dem Judenthume Aufgenommen? Eine Von Der Kinigl Preussischen Rheinuniversitit Gekrinte Preisschrift](#)
[Catalogue Descriptif Methodique Et Raisonne Des Especies Varietes Et Sous-Varietes Du Genre Rosier](#)
[La Politique Pontificale Et Le Retour Du Saint-Siege a Rome En 1376](#)
[Moral and Political Dialogues Vol 3 With Letters on Chivalry and Romance](#)
[Le Drame Norvegien Henri Ibsen-Biornstjerne Biornson](#)
[Dynamik Continuirlich Verbreiteter Massen](#)
[Hand Book of the First Pan-American Medical Congress Washington D C U S A September 5 6 7 and 8 A D 1893](#)
[Die Thierischen Parasiten Des Menschen Ein Handbuch Fur Studirende Und Aerzte](#)
[Dionysios Von Halikarnassos iber Die Rednergewalt Des Demosthenes Vermittelst Seiner Schreibart iberetzt Und Erlitert](#)
[Acts and Resolutions Passed at the Regular Session of the Twenty-Third General Assembly Of the State of Iowa Begun January 13 and Ended April 15 1890](#)
[Zur Bohmischen Geschichtschreibung Actenmassige Aufschlusse Und Worte Der Abwehr](#)
[Hellenistisch-Romische Kultur in Ihren Beziehungen Zu Judentum Und Christentum Die](#)
[LAdministrateur Colonial a Madagascar Ses Attributions](#)
[Manual of Agriculture for India](#)
[Premieres Poesies 1876-1878](#)
[Omnipotence Enough](#)
[A Dictionary of Artists Who Have Exhibited Works in the Principal London Exhibition of Oil Paintings from 1760 to 1880](#)
[Introductory French Reader](#)
[Le Dernier Duc de Guise](#)
[Valerie](#)
[Biennial Report of the State Superintendent of Free Schools of the State of West Virginia For the Years 1881 and 1882](#)
[Trasmissione Elettrica Dellenergia La](#)
[Monatsschrift Fur Kakteenkunde 1894 Vol 4 Organ Der Liebhaber Von Kakteen Und Anderen Fettpflanzen](#)
[Muse de Pitrarque Dans Les Collines de Vaucluse La Ou Laure Des Baux Sa Solitude Et Son Tombeau Dans Le Vallon de Galas](#)
[Report of Farmers Institutes Comprising Addresses at the 10th Annual Normal Institute Held at the New York Agricultural Experiment Station Geneva N Y December 1-5 1908](#)
[Le Mystere de S Bernard de Menthon Publie Pour La Premiere Fois DAprès Le Manuscrit Unique Appartenant A M Le Comte de Menthon](#)
[Zeitschrift Fur Christliche Kunst 1888 Vol 1 Heft I](#)
[Primerose Comedie En Trois Actes](#)
[LAncien Regime Abridged and Edited with Introduction Notes and Vocabulary](#)
[Le Theatre D'Alexandre Hardy Parisien Vol 2 Dedie a Monseigneur Le Duc DALuyn](#)
[Descripcion Historica de Marruecos y Breve Resena de Sus Dinastias O Apuntes Para Servir a la Historia del Magreb](#)
[Curiosites de LHistoire Des Croyances Populaires Au Moyen Age](#)
[Outlines of a New Theory of Disease Applied to Hydropathy Showing That Water Is the Only True Remedy With Observations on the Errors Committed in the Practice of Hydropathy Notes on the Cure of Cholera by Cold Water and a Critique on Priessnitzs Mod](#)
[Therapeusis of Internal Diseases](#)

[Revue Critique de Paleozoologie Vol 12 Organe Trimestriel Janvier 1908](#)
[Recueil Des Lois Decrets Ordonnances Avis Du Conseil D'Etat Arretes Reglements Et Circulaires Concernant Les Israelites 1850-1903 Precede de L'Ordonnance Du 25 Mai 1844 Suivi D'Un Appendice Contenant 1 Une Notice Historique Sur Les Isra de la Legislation Francaise Sur Les Brevets D'Invention](#)
[Autres Mondes](#)
[Problemes Plaisants Et Delectables Qui Se Font Par Les Nombres](#)
[L'Evolution de la Science Et de la Religion](#)
[L'Education de la Democratie Francaise Discours Prononces de 1890 a 1896](#)
[Bien Et Le Mal Le Essai Sur La Morale Consideree Comme Sociologie Premiere](#)
[Du Concordat Pre#769ventif de la Faillite Commentaire Pratique de la Loi Du 29 Juin 1887](#)
[Les Fermentations](#)
[The Older Americans ACT and the Fiscal Year 1984 Budget Hearings Before the Subcommittee on Human Services of the Select Committee on Aging House of Representatives Ninety-Eighth Congress First Session February 23 and March 1 1983](#)
[Le Liberalisme Ses Principes Son But Ses Preuves Christianisme Et Liberalisme Catholicisme Et Liberalisme Obstacles Moyens](#)
[Principes de Philologie Comparee Traduits En Francais Pour La Premiere Fois](#)
[Exposition Des Methodes Hydratriques de Priesnitz Dans Les Diverses Especies de Maladies Considerees En Elles-Memes Et Comparees Avec Celles de la Medecine Allopathique](#)
[Congregations Religieuses Vol 1 Etude Historique Et Juridique Histoire Des Congregations Religieuses](#)
[de la Contrebande de Guerre Et Des Transports Interdits Aux Neutres D'Apres Les Principes Du Droit International Contemporain](#)
[Etude Sur Le Mystere Du Siege D'Orleans Et Sur Jacques Millet Auteur Presume de Ce Mystere](#)
[Grammaire Comparee Des Langues Classiques Vol 1 Contenant La Theorie Elementaire de la Formation Des Mots En Sanscrit En Grec Et En Latin Avec References Aux Langues Germaniques Phonetique](#)
[L'Ankylostomiase Maladie Sociale \(Anemie Des Mineurs\) Biologie Clinique Traitement Prophylaxie](#)
[La Civilisation Et La Russie](#)
[La Question Europeene Improprement Appelee Polonaise Reponse Aux Objections Presentees Par MM Pogodine Schedo-Ferroti Porochine Schnitzler Solowiew Etc Contre Le Polonisme Des Provinces Lithuano-Ruthenes Et Contre Le Non-Slavisme Des Mosco](#)
[Trois ANS Au Palais-Bourbon](#)
[La Biochimie Et Les Chlorophylles](#)
[La Reforme Et La Liberte Religieuse](#)
[Die Venus Von Milo Eine Kunstgeschichtliche Monographie](#)
[L'Electricite Dans L'Industrie Rapport Presente A L'Association Des Anciens Eleves Des Ecoles Superieures de Commerce Et D'Industrie de Rouen](#)
[Historical Account of the Most Celebrated Voyages Travels and Discoveries Vol 3 From the Time of Columbus to the Present Period](#)
[The Progressive Music Series Vol 2 Teachers Manual For Fourth and Fifth Grades](#)
[Transactions of the Cambridge Philological Society Vol 2 For 1881 and 1882 With Index to Volumes I and II](#)
[A Course in German Composition Conversation and Grammar Review For Use in Schools and Colleges](#)
[Quatre Comedies Les Caprices de Marianne Barberine On Ne Saurait Penser a Tout Bettine](#)
[Records of the Geological Survey of India 1907 Vol 35](#)
[Sussex Archaeological Collections Relating to the History and Antiquities of the County 1848 Vol 22](#)
[Traite Sur Les Lois Civiles Du Bas-Canada Vol 1](#)
[On the Heights Vol 1 A Novel](#)
[The Divine Comedy of Dante Alighieri Vol 1 Hell](#)
[Historical Account of the Most Celebrated Voyages Travels and Discoveries from the Time of Columbus to the Present Period Vol 16](#)
[Sussex Archaeological Collections Relating to the History and Antiquities of the County Vol 64](#)
[Proceedings of the Entomological Society of Washington 1909 Vol 11 Meetings of December 10 1908 to October 14 1909](#)
[Transactions of the Oneida Historical Society at Utica 1892-1894](#)
[Sussex Archaeological Collections Relating to the History and Antiquities of the County Vol 52](#)
[Proceedings of the London Mathematical Society Vol 30 November 1898 to March 1899](#)
[The Glasgow Medical Journal Vol 67 January to June 1907](#)
[The Microscopists Companion a Popular Manual of Practical Microscopy Designed for Those Engaged in Microscopic Investigation Schools Seminaries Colleges Etc and Comprising Selections from the Best Writers on the Microscope Relative to Its Use M](#)