

JUNGLE 123

?????????? ab. Story of the King's Son and the Ogress v.????????? ba. The Envier and the Envied xlvii.????? Of patience, thy
 whilom endearments again, That I never to any divulged, nor deny. When the boy grew up, his father feared for him from poverty and change of
 case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if
 thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until
 thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait
 till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and
 in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so
 hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of
 enemies and enviers and the bitterness of poverty.'????? Whenas thou passest by the dwellings of my love, Greet him for me with peace, a
 greeting debonair. How long will ye admonished be, without avail or heed? iii. 40. The company marvelled at this story with the utmost
 wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..73. The Miller and his Wife
 ccclxxxvii. Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif
 rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then
 they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and
 was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done;
 whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the
 former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to
 Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds,
 and Queen Es Shuhba flying in their van, with a drawn sword in her hand..The vizier obeyed the king's commandment and going out from before
 him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his
 presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I
 weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please
 the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.' There was once,
 in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two
 children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and throve after the goodliest
 fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the
 Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed,
 their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and
 assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels
 and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted
 in each one's heart was love and affection and familiar friendship [for the other of them]..To return to the king's daughter of whom the prince went
 in quest and on whose account he was slain. She had been used to look out from the top of her palace and gaze on the youth and on his beauty and
 grace; so she said to her slave-girl one day, 'Harkye! What is come of the troops that were encamped beside my palace?' Quoth the maid, 'They
 were the troops of the youth, the king's son of the Persians, who came to demand thee in marriage, and wearied himself on thine account, but thou
 hadst no compassion on him.' 'Out on thee!' cried the princess. 'Why didst thou not tell me?' And the damsel answered, 'I feared thy wrath.' Then
 she sought an audience of the king her father and said to him, 'By Allah, I will go in quest of him, even as he came in quest of me; else should I not
 do him justice.' Noureddin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city
 and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good
 offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite
 thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of
 assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the
 city; for, if they fall in with thee [again], they will make an end of thee." Noureddin kissed his hand and going forth the city, gave not over walking
 till he came to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night..39. Abou Mohammed the Lazy dlvi.???
 ?? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight,. Now a party of the troops had
 banded themselves together for Belehwan; so they sent to him and bringing him privily, went in to the little Melik Shah and seized him and seated
 his uncle Belehwan on the throne of the kingship. Then they proclaimed him king and did homage to him all, saying, 'Verily, we desire thee and
 deliver to thee the throne of the kingship; but we wish of thee that thou slay not thy brother's son, for that on our consciences are the oaths we
 swore to his father and grandfather and the covenants we made with them.' So Belehwan granted them this and imprisoned the boy in an

underground dungeon and straitened him. Presently, the heavy news reached his mother and this was grievous to her; but she could not speak and committed her affair to God the Most High, daring not name this to King Caesar her husband, lest she should make her uncle King Suleiman Shah a liar..?STORY OF THE KING OF HIND AND HIS VIZIER..? ? ? ? ? c. The Third Officer's Story dccccxxii.I was once an officer in the household of the Amir Jemaleddin El Atwesh El Mujhidi, who was invested with the governance of the Eastern and Western districts, (107) and I was dear to his heart and he concealed from me nought of that which he purposed to do; and withal he was master of his reason. (108) It chanced one day that it was reported to him that the daughter of such an one had wealth galore and raiment and jewels and she loved a Jew, whom every day she invited to be private with her, and they passed the day eating and drinking in company and he lay the night with her. The prefect feigned to give no credence to this story, but one night he summoned the watchmen of the quarter and questioned them of this. Quoth one of them, "O my lord, I saw a Jew enter the street in question one night; but know not for certain to whom he went in." And the prefect said, "Keep thine eye on him henceforth and note what place he entereth." So the watchman went out and kept his eye on the Jew..Police, El Melik ez Zahir Rukneddin Bibers el Bunduccari and the Sixteen Officers of, ii. 117..114. The Angel of Death and the Rich King ccclxii.Porter, Sindbad the Sailor and Hindbad the, iii. 199.? ? ? ? ? Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent..Therewithal Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose:.When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her..Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.' When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:.It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good.'? ? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!".? ? ? ? ? What is there in the tents? Their burdens are become A lover's, whose belov'd is in the litters' shrined..There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.'? ? ? ? ? Like a sun at the end of a cane in a hill of sand, She

shines in a dress of the hue of pomegranate flower..Razi (Er) and El Merouzi, ii. 28..Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen..? ? ? ? a. The Christian Broker's Story xxv.Lackpenny and the Cook, The, i. 9..When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair." .65. The Loves of the Boy and Girl at School cclxxxv.2. The Fisherman and the Genie viii.It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!".Then she drank three cups and filling the old man other three, sang the following verses:.When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.' .So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!'.The billows of thy love o'erwhelm me passing sore, ii. 226..King who knew the Quintessence of Things, The, i. 230..? ? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..? ? ? ? ? The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail..Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand." .King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).? ? ? ? ? O morn, our loves that sunder'st, a sweet and easeful life Thou dost for me prohibit, with thy regard austere..Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where

he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh." (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.' Unto its pristine lustre your land returned and more, iii. 132..? ? ? ? Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain..78. Mesrour and Ibn el Caribi delxii.? ? ? ? c. The Third Voyage of Sindbad the Sailor.64. The Vizier of Yemen and his young Brother cclxxxiv.? ? ? ? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..So he did this, and when it was night, he covered the pit with a light covering, so that, whenas the vizier stepped upon it, it would give way with him. Then he sent to him and summoned him to the presence in the king's name, and the messenger bade him enter by the privy door. So he entered in thereat, alone, and when he stepped upon the covering of the pit, it gave way with him and he fell to the bottom; whereupon the king's brother fell to pelting him with stones. When the vizier saw what had betided him, he gave himself up for lost; so he stirred not and lay still. The prince, seeing him make no motion, [deemed him dead]; so he took him forth and wrapping him up in his clothes, cast him into the billows of the sea in the middle of the night. When the vizier felt the water, he awoke from the swoon and swam awhile, till a ship passed by him, whereupon he cried out to the sailors and they took him up..150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dcxcviii.Merchant and his Sons, The, i. 81..As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile..? ? ? ? The herald of good news my hearing shall delight..He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities." Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two nights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house..? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!..? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..There was once an Arab of [high] rank and [goodly] presence, a man of exalted generosity and magnanimity, and he had brethren, with whom he consorted and caroused, and they were wont to assemble by turns in each other's houses. When it came to his turn, he made ready in his house all manner goodly and pleasant meats and dainty drinks and exceeding lovely flowers and excellent fruits, and made provision of all kinds of instruments of music and store of rare apothegms and marvellous stories and goodly instances and histories and witty anecdotes and verses and what not else, for there was none among those with whom he was used to company but enjoyed this on every goodly wise, and in the entertainment he had provided was all whereof each had need. Then he sallied forth and went round about the city, in quest of his friends, so he might assemble them; but found none of them in his house..? ? ? ? So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright..When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that. When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses:.So he abode

in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.' ? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.' I clipped her in mine arms and straight grew drunken with the scent, iii. 125..EL ABBAS AND THE KING'S DAUGHTER OF BAGHDAD. (46)."O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, 'They (162) are not all alike, nor are the fingers of the hand alike.'".? ? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide..On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses:.When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the following verses:.Appointed Term, Of the, i. 147..When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any'?" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands..Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses:.? ? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!.Patience, Of the Advantages of, i. 89..When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth." When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that. Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade

seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..Presently he came to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound about his fore-arm. So he went to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him, 'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand dinars..Thereupon the folk all prostrated themselves and gave one another joy of this and the drums of good tidings beat before him, and he entered the city [and went on] till he came to the House of Justice and the audience-hall of the palace and sat down on the throne of the kingdom, with the crown on his head; whereupon the folk came in to him to give him joy and offer up prayers for him. Then he addressed himself, after his wont in the kingship, to ordering the affairs of the folk and ranging the troops according to their ranks and looking into their affairs and those of all the people. Moreover, he released those who were in the prisons and abolished the customs dues and gave dresses of honour and bestowed gifts and largesse and conferred favours on the amirs and viziers and dignitaries, and the chamberlains and deputies presented themselves before him and did him homage. So the people of the city rejoiced in him and said, 'Indeed this is none other than a king of the greatest of the kings.' Reshid (Er), Ibn es Semmak and, i. 195..? ? ? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay?.All intercessions come and all alike do ill succeed, ii. 218..Officer's Story, The Third, ii. 137..71. Yehya ben Khalid and the Poor Man dclvi.The Fifth Day.So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied thoroughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171..? ? ? ? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..?THE SIXTH OFFICER'S STORY..When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house..Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be stablished unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine? ? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..? ? ? ? ? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..? ? ? ? ? c. The Jewish Physician's Story cxxix.? ? ? ? ? x. The King and his Chamberlain's Wife dcccxcvii.67. Haroun er Reshid and Zubeideh in the Bath cclclxxxv.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 fetched 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 chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between

the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that. She laughed and answered, 'O my lord, my story is a strange one and my case extraordinary. Know that I belonged aforetime to a Mughrebi merchant, who bought me, when I was three years old, and there were in his house many slave-girls and eunuchs; but I was the dearest to him of them all. So he kept me with him and used not to call me but "daughterling," and indeed I am presently a clean maid. Now there was with him a damsel, a lutanist, and she reared me and taught me the craft, even as thou seest. Then was my master admitted to the mercy of God the Most High (184) and his sons divided his good. I fell to the lot of one of them; but it was only a little while ere he had squandered all his substance and there was left him no tittle of money. So I left the lute, fearing lest I should fall into the hand of a man who knew not my worth, for that I was assured that needs must my master sell me; and indeed it was but a few days ere he carried me forth to the barrack of the slave-merchant who buyeth slave-girls and showeth them to the Commander of the Faithful. Now I desired to learn the craft; so I refused to be sold to other than thou, till God (extolled be His perfection and exalted be He!) vouchsafed me my desire of thy presence; whereupon I came out to thee, whenas I heard of thy coming, and besought thee to buy me. Thou healedst my heart and boughtedst me; and since I entered thy house, O my lord, I have not taken up the lute till now; but to-day, whenas I was quit of the slave-girls, [I took it]; and my purpose in this was that I might see if my hand were changed (185) or no. As I was singing, I heard a step in the vestibule; so I laid the lute from my hand and going forth to see what was to do, found thee, O my lord, on this wise.' Barmecides, Haroun er Reshid and the Woman of the, i. 57..? ? ? ? f. The Lady and her Two Lovers dlxxxi.77 The Draper and the Thief (234) dclxi. Locust, The Hawk and the, ii. 50.. Now the king had a son, a pleasant child, called the Amir Mohammed, who was comely of youth and sweet of speech; he had read in books and studied histories and above all things in the world he loved the telling and hearing of verses and stories and anecdotes. He was dear to his father King Jemhour, for that he had none other son than he on life, and indeed he had reared him in the lap of fondness and he was gifted with the utterest of beauty and grace and brightness and perfection. Moreover, he had learnt to play upon the lute and upon all manner instruments of music and he was used to [carouse and] company with friends and brethren. Now it was of his wont that, when the king rose to go to his sleeping-chamber, he would sit in his place and seek of me that I should entertain him with stories and verses and pleasant anecdotes; and on this wise I abode with them a great while in all cheer and delight, and the prince still loved me with an exceeding great love and entreated me with the utmost kindness..97. The Woman who had a Boy and the other who had a Man to Lover dclxxxviii. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that. Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117.. The Twenty-Third Night of the Month..? ? ? ? And who can tell if ever house shall us together bring In union of life serene and undisturbed content?.? ? ? ? No exhorter am I to abstain from the fair, Nor to love Mecca's vale for my profit I care;. Presently, it chanced that an enemy attacked King Khedidan; so he sent out his troops to him and made Bekhtzeman head of the army. Then they went forth to the field and Khedidan also came forth and ranged his troops and took the spear and sallied out in person and fought a sore battle and overcame his enemy, who fled, he and his troops, ignominiously. When the king and his army returned in triumph, Bekhtzeman said to him, 'Harkye, O king! Meseemeth this is a strange thing of thee that thou art compassed about with this vast army, yet dost thou apply thyself in person to battle and adventrest thyself.' Quoth the king, 'Dost thou call thyself a cavalier and a man of learning and deemest that victory is in abundance of troops?' 'Ay,' answered Bekhtzeman; 'that is indeed my belief.' And Khedidan said, 'By Allah, then, thou errest in this thy belief! Woe and again woe to him whose trust is in other than God! Indeed, this army is appointed only for adornment and majesty, and victory is from God alone. I too, O Bekhtzeman, believed aforetime that victory was in the multitude of men, and an enemy came out against me with eight hundred men, whilst I had eight hundred thousand. I trusted in the number of my troops, whilst mine enemy trusted in God; so he defeated me and routed me and I was put to a shameful flight and hid myself in one of the mountains, where I met with a recluse, [who had] withdrawn [himself from the world]. So I joined myself to him and complained to him of my case and acquainted him with all that had befallen me. Quoth he, "Knowest thou why this befell thee and thou wast defeated?" "I know not," answered I, and he said, "Because thou putttest thy trust in the multitude of thy troops and reliedst not upon God the Most High. Hadst thou put thy trust in God and believed in Him that it is He [alone] who advantageth and endamageth thee, thine enemy had not availed to cope with thee. Return unto God." So I returned to myself and repented at the hands of the solitary, who said to me, "Turn back with what remaineth to thee of troops and confront thine enemies, for, if their intents be changed from God, thou wilt overcome them, wert thou alone." When I heard these words, I put my trust in God the Most High, and gathering together those who remained with me, fell upon mine enemies at unawares in the night. They deemed us many and fled on the shamefullest wise, whereupon I entered my city and repossessed myself of my place by the might of God the Most High, and now I fight not but [trusting] in His aid.' So the youth obeyed his father's commandment and taking him, carried him to the slave-dealer and said to the latter, 'Sell me this old man.' Quoth the dealer, 'Who will buy this fellow, and he a man of fourscore?' Then said he to the king, 'In what crafts dost thou excel?' Quoth he, 'I know the quintessence of jewels and I know the quintessence of horses and that of men; brief, I know the quintessence of all things.' So the dealer took him and went about, offering him for sale to the folk; but none would buy. Presently, up came the overseer of the [Sultan's] kitchen and said, 'What is this man?' And the dealer answered, 'This is a slave for sale.' The cook marvelled at this and bought the king for ten thousand dirhems, after questioning him of what he could do. Then he paid down the money and carried him to his house, but dared not employ him in aught of service; so he appointed him an allowance, such as should suffice for his livelihood, and repented him of having bought him, saying, 'What shall I

do with the like of this fellow?'.THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud.".So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion.

[Lectures at St Peters \(in 1890\) On Some Urinary Disorders Connected with the Bladder Prostate and Urethra](#)

[Paracentesis of the Pericardium A Consideration of the Surgical Treatment of Pericardial Effusions](#)

[The Dublin Journal of Medical Science Containing Original Communications Reviews Abstracts and Reports in Medicine Surgery and Collateral Sciences January 1899](#)

[Strassburg ALS Garnisonstadt Unter Dem Ancien Regime](#)

[Collected Reprints from the Department of Experimental Surgery of the New York University and Bellevue Hospital Medical College Vol 3 1920-1922](#)

[The Boston Medical and Surgical Journal Vol 184 February 17 1921](#)

[The Heavenly Union Or New Jerusalem on Earth Its Principles Practices and Persuasives as Applicable to Our Age](#)

[The Canada Medical Record Vol 17 A Monthly Journal of Medicine Surgery and Pharmacy November 1888](#)

[Archives of Clinical Surgery Vol 2 A Periodical Devoted to Surgery in All Its Special Departments June 1877](#)

[Biscuits and Dried Beef A Panacea](#)

[A Plain and Popular Explanation of the Nature Varieties Treatment and Cure of Hernia or Rupture Illustrated by Plates With an Appendix on Mechanical Surgery](#)

[Journal of Cutaneous and Genito-Urinary Diseases Vol 20 May 1902](#)

[Studies in the Facial Region](#)

[Vocabulaire Symbolique Anglo-Francais Pour Les Eleves de Tout Age Et de Tout Degre](#)

[The Manual of Costs in County Courts Containing the New Tariff Together with Forms of Taxed Bills and General Points of Practice](#)

[Social Progress in Ireland Since the Union Address Delivered in the Dining Hall of Trinity College at the Opening Meeting of the Twenty-Fifth Session on Thursday Evening November 28 1878](#)

[Princeton University Bulletin Vol 15 September 1904](#)

[Illustrations of Typical Specimens of Lepidoptera Heterocera in the Collection of the British Museum Vol 8 The Lepidoptera Heterocera of the Nilgiri District](#)

[Report of the Industrial Commission 1904](#)

[Catalogue of English Scotch Irish and American Books For Sale at the Worcester Bookstore Consisting of History Voyages Travels Geography Antiquities Philosophy Novels Miscellanies Divinity Physic Surgery c c](#)

[Blutung ALS Primrsympton Bei Den Schusswunden Der Extremitten Die Inaugural-Dissertation Welche Zur Erlangung Der Doctorwrde in Der Medicin Und Chirurgie Mit Zustimmung Der Medicinischen Facultt Der Friedreich-Wilhelms-Universitt Zu Berlin Am 1](#)

[Three Men in a Motor Car](#)

[Seed and Nursery Book 1927](#)

[Shakespeariana Vol 2 June 1885](#)

[Aeschylus Choephoroi Vol 1 With Introduction and Notes Introduction and Text](#)

[Shakespeariana Vol 4 November 1887](#)

[Ueber Die Moglichkeit Und Nothwendigkeit Mathematik Auf Psychologie Anzuwenden](#)

[Les Georgiennes Opera Bouffe in Three Acts](#)

[Lectures on the Irish Language Movement Delivered Under the Auspices of Various Branches of the Gaelic League](#)

[Iowa Laws Relating to Intoxicating Liquor A Complete Compilation of the Iowa Statutes Relating to Intoxication Liquor Including Extracts from](#)

[United States Statutes Including Laws Relating to Special Agents Red Light Injunctions Cigarettes Removal O](#)
[Prefaces Biographical and Critical to the Works of the English Poets Vol 8](#)
[The Irish Journal of Medical Science Vol 9 Formerly the Dublin Journal of Medical Science November 1922](#)
[Grres Geschichtsphilosophie Frhzeit](#)
[The Chiemsee and the Royal Castle of Herren-Chiemsee](#)
[A Scholar of the Twelfth Century](#)
[Altserbien Und Die Albanesische Frage](#)
[The Five Post-Kleisthenean Tribes](#)
[The Illustrious Stranger or Married and Buried An Operatic Farce in Two Acts as Performed at the Theatre Royal Drury Lane](#)
[The Analysis of Multichannel Two-Dimensional Random Signals](#)
[Why Manufacturers Lose Money](#)
[The Politicians A Thrilling Play in Five Acts](#)
[University High School Journal Vol 2 October 1922](#)
[Fifty-Two Ways to Make the Church Go Spiritually Financially Numerically By Live Patrons of Live Churches](#)
[A Contribution to the Morphology and Biology of Insect Galls](#)
[Record of North American Geology for 1891](#)
[A Sheaf of Verses Poems](#)
[Special Senate Investigation on Charges and Countercharges Involving Secretary of the Army Robert T Stevens John G Adams H Struve Hensel and Senator Joe McCarthy Roy M Cohn and Francis P Carr Vol 40 Hearing Before the Special Subcommittee on](#)
[Songs of Travel and Other Verses](#)
[Let Us Have Peace A Melo-Drama in Three Acts](#)
[Senegal-Soudan Agriculture Industrie Commerce](#)
[Canadas Metals A Lecture Delivered at the Toronto Meeting of the British Association for the Advancement of Science August 20 1897](#)
[The Duke of Killicrankie A Farcical Romance in Three Acts](#)
[Fugitiva](#)
[The Star of the North A Drama in Three Acts Adapted from the French](#)
[The Anatomy and Development of the Lateral Line System in Amia Calva](#)
[La France Au Congo Et Savorgnan de Brazza](#)
[Lithology or Classification of Rocks With Their English French and German Names and the Most Important Minerals](#)
[Systematic Mineral Record With a Synopsis of Terms and Chemical Reactions Used in Describing Minerals Prepared for Instructors and Students in Mineralogy](#)
[Votive Offerings or a Help Towards Stanningley Church](#)
[Guidebook 55th Annual Meeting October 4-6 1963 Providence Rhode Island](#)
[The Silver \(Lincoln\) Republican Campaign of 1900](#)
[Thanksgiving for Peace A Sermon Preached in the First Congregational Church at Pittsfield Mass on the Occasion of the National and State Thanksgiving December 7 1865](#)
[The Review of Reviews for Australasia August 20 1905](#)
[Report of the Trial of Dr Samuel Thomson the Founder of the Thomsonian Practice For an Alleged Libel in Warning the Public Against the Impositions of Paine D Badger as a Thomsonian Physician Sailing Under False Colors Before Judge Thacher in the Mu](#)
[The Crisis On the Origin and Consequences of Our Political Dissensions To Which Is Annexed the Late Treaty Between the United States and Great Britain](#)
[Addresses Delivered Before the Canadian Club of Toronto Season 1903-1904](#)
[Forty-Fifth and Forty-Sixth Quarterly Report of the Pennsylvania Board of Agriculture Institute Essays 1891](#)
[Kingston Medical Quarterly Vol 5 July 1901](#)
[The Private and Public Life of Abraham Lincoln Comprising a Full Account of His Early Years and a Succinct Record of His Career as Statesman and President](#)
[The Lure of San Francisco A Romance Amid Old Landmarks](#)
[Uber Das Formensystem Binaerer Formen](#)
[Council Government Versus Mayor Government](#)
[Abhandlungen Uber Die Algebraische Auflosung Der Gleichungen](#)

[Beliefs and Values in American Farming](#)

[Real and Imaginary Effects of Intemperance A Statistical Sketch](#)

[The Communes of Lombardy from the VI to the X Century An Investigation of the Causes Which Led to the Development of Municipal Unity Among the Lombard Communes](#)

[Detroit Medical Journal Vol 5 A Practitioners Monthly July 1905](#)

[Irish Facts for British Platforms Vol 7 February 1913](#)

[The Review of Reviews for Australasia December 1908](#)

[Brown Alumni Monthly Vol 14 February 1914](#)

[Steads Review Vol 53 March 6 1920](#)

[South America Today Social and Religious Movements as Observed on a Trip to the Southern Continent in 1921](#)

[Nashville Journal of Medicine and Surgery Vol 106 July 1912](#)

[Reply to an Americans Examination of the Right of Search With Observations on Some of the Questions at Issue Between Great Britain and the United States](#)

[The Montreal Medical Journal Vol 35 July 1906](#)

[Transactions of the Fourth Annual Conference of State and Territorial Health Officers with the United States Public Health and Marine-Hospital Service Washington D C May 23 1906](#)

[Record of Current Educational Publications Comprising Publications Received by the Bureau of Education to December 15 1922](#)

[The Agricultural College of the State of Michigan](#)

[A New Mylodon](#)

[Transaction of the Society of Tropical Medicine and Hygiene Vol 3 April 1910](#)

[By What Authority? The Principles in Common and at Issue in the Reports of the Poor Law Commission](#)

[The History of Medicine and Medical Men of Camden County New Jersey](#)

[National Institutes of Health Annual Report 1972 July 1 1971-June 30 1972](#)

[Report of the Trustees of Queens University to the Royal Commission on University Finance 1920](#)

[First Annual Report of the Harbor and Land Commissioners for the Year 1879](#)

[Hydrographical and Biological Investigations in Norwegian Fiords And the Protist Plankton and the Diatoms in Bottom Samples](#)

[Recent Developments in Cambodia Hearing Before the Subcommittee on Asia and the Pacific of the Committee on Foreign Affairs House of Representatives One Hundred Third Congress Second Session May 11 1994](#)

[Report and Proceedings of the Committee of the Legislative Council on Gunpowder Magazines July 1862](#)

[Organic History of English Words Vol 1 Old English](#)

[School Law Supplement Giving the Amendments and New School Laws as Enacted by the Legislature of 1917](#)
