

THE BIOLOGY OF DIPHTHERIA

34. The City of Irem dxxxviii.?? ? ? ? c. The Fishes and the Crab dxxi.71. Haroun er Reshid and the two Girls cclxxxvii.?? ? ? ? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine..Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than the story of the four sharpers with the money-changer and the ass."?? ? ? ? v. The Sharpers with the Money-Changer and the Ass dcccciv.?? ? ? ? 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..?? ? ? ? b. Story of the Eunuch Kafour ..10. Women's Craft cxcv-cc.Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..? ? ? ? Tell me, was ever yet a mortal spared of thee?.When the Khalif heard this, he said, "By Allah, O Jerir, Omar posseseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).So he went walking in the thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Nouredin Ali, he stared at him in amazement and exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that I know this city." Quoth Nouredin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares, till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Nouredin; and Abou Nuwas said, "By Allah, thou art from a blessed city, even as saith of it the poet in the following verses:.When King Bekhtzeman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, ' Know ye not who I am?' and they answered, ' No, by Allah.' Quoth he, 'I am King Bekhtzeman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.'When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]".107. The Ruined Man of Baghdad and his Slave-girl dcccclxiv.There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart

and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..?STORY OF THE UNJUST KING AND THE TITHER..? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied.,Some with religion themselves concern and make it their business all, i. 48..'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:.20. Ali ben Bekkar and Shemsennehar cliii.She comes in a robe the colour of ultramarine, iii. 190..Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasures. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth..? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..The Fourth Night of the Month..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..On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away..The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..? ? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..30. Maan ben Zaideh and the Bedouin dxxxii.? ? ? ? ? The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy,

wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me." .118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M. Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!" .? ? ? ? d. The Fourth Voyage of Sindbad the Sailor. Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses: .? ? ? ? ? Whenas in body ye from us are far removed, would God I knew who shall to us himself with news of you present!.Death, The Man whose Caution was the Cause of his, i. 291..When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..58. The King's Daughter and the Ape ccclv. Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses: .144. The Lovers of the Benou Udhreh dclxxxviii. SHEHRZAD AND SHEHRIYAR. 97. The Woman who had a Boy and the other who had a Man to Lover dclxxxviii. Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Hearkening and obedience,' and improvised the following verses: .When Jemreh heard her words, she knew that, if she let her not down, she would assuredly destroy herself. So she said to her, 'O Tuhfeh, between thee and them are a thousand fathoms; but I will bring them up to thee.' 'Nay,' answered Tuhfeh, 'needs must I go down to them and take my pleasance in the island and look upon the sea anear; then will we return, thou and I; for that, if thou bring them up to us, they will be affrighted and there will betide them neither easance nor gladness. As for me, I do but wish to be with them, that they may cheer me with their company neither give over their merrymaking, so haply I may make merry with them, and indeed I swear that needs must I go down to them; else will I cast myself upon them.' And she cajoled Jemreh and kissed her hands, till she said, 'Arise and I will set thee down beside them.' EL HEJJAJ AND THE THREE YOUNG MEN. (69). Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they

seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..141. Haroun er Reshid and the Arab Girl dclxxxv.??? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay."???? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.???? b. The Fakir and his Pot of Butter dccccii. When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, "Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodliness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.'81. The Foolish Schoolmaster dclxvi. 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..???? f. The Lady and her Two Lovers dccccxxxiv.???? c. Hemmad the Bedouin's Story cxliv. When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept.. Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.'???? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide.???? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween."???? ba. Story of the Envier and the Envied (225) xiii. He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate.. I am content, for him I love, to all abide, iii. 25.???? Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh..?STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..82. The Ignorant Man who set up for a Schoolmaster dclxvii.???? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..125. The Muslim Champion and the Christian Lady cccclxxiv. Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.' The company marvelled at this story and the ninth officer came forward and said, 'I will tell you a right goodly story I heard at a wedding.. So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said, 'It is as the jasmine, when it I espy, ii. 236. Thiefs Story, The, ii. 165. The folk marvelled at this story with the utmost wonderment and the seventh officer said, 'There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following story].. A friend of mine once invited me to an entertainment; so I went with him, and when we came into his house and sat down on his couch, he said to me, "This is a blessed day and a day of gladness, and [blessed is] he who liveth to [see] the like of this day. I desire that thou practise with us and deny (124) us not, for that thou hast been used to hearken unto those who occupy themselves with this." (125) I

fell in with this and their talk happened upon the like of this subject. (126) Presently, my friend, who had invited me, arose from among them and said to them, "Hearken to me and I will tell you of an adventure that happened to me. There was a certain man who used to visit me in my shop, and I knew him not nor he me, nor ever in his life had he seen me; but he was wont, whenever he had need of a dirhem or two, by way of loan, to come to me and ask me, without acquaintance or intermediary between me and him, [and I would give him what he sought]. I told none of him, and matters abode thus between us a long while, till he fell to borrowing ten at twenty dirhems [at a time], more or less..One day, King Suleiman Shah went in to his brother's daughter and kissing her head, said to her, "Thou art my daughter and dearer to me than a child, for the love of thy father deceased; wherefore I am minded to marry thee to one of my sons and appoint him my heir apparent, so he may be king after me. Look, then, which thou wilt have of my sons, for that thou hast been reared with them and knowest them.' The damsel arose and kissing his hand, said to him, 'O my lord, I am thine handmaid and thou art the ruler over me; so whatsoever pleaseth thee, do, for that thy wish is higher and more honourable and nobler [than mine] and if thou wouldst have me serve thee, [as a handmaid], the rest of my life, it were liefer to me than any [husband]'.The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif,'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of continence, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches..? ? ? ? ? ? ? ? ee. Story of the Barber's Fifth Brother clx.?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..The Twenty-Eighth and Last Night of the Month.Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, "This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." ? ? ? ? ? ? ? ? ab. The King's Son and the Ogress xv.Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt."..Now she was righteous in all her dealings and swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.' Quoth she, 'Be God (extolled be His perfection and exalted be He!) [judge] betwixt me and thee, and know that, shouldst thou tear me limb from limb, I would not consent to that whereto thou biddest me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding despite, he betook himself to a company of people in the mosque and told them that he had witnessed a man commit adultery with his brother's wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a pit without the city and seating her therein, stoned her, till they deemed her dead, when they left her..I am filled full of longing pain and memory and dole, iii. 15..138. Hind Daughter of En Numan and El Hejjaj dclxxxi.End of Volume I..Then he called his servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kundeh ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High.".[Aforetime] I journeyed in [many] lands and climes and towns and

visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no warring oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..57. *Werdan the Butcher's Adventure with the Lady and the Bear* cccliii. Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive..44. *El Mamoun and Zubeideh* dlxviii. Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he.,THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..Draper's Wife, The Old Woman and the, ii. 55..? ? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her'.Midmost that meadow was a palace soaring high into the air, with battlements of red gold, set with pearls and jewels, and a two-leaved gate; and in the gateway thereof were much people of the chiefs of the Jinn, clad in sumptuous apparel. When they saw the old man, they all cried out, saying, 'The Lady Tuhfeh is come!' And as soon as she reached the palace-gate, they came all and dismounting her from the horse's back, carried her into the palace and fell to kissing her hands. When she entered, she beheld a palace whereof never saw eyes the like; for therein were four estrades, one facing other, and its walls were of gold and its ceilings of silver. It was lofty of building, wide of continence, and those who beheld it would be puzzled to describe it. At the upper end of the hall stood a throne of red gold, set with pearls and jewels, unto which led up five steps of silver, and on the right thereof and on its left were many chairs of gold and silver; and over the dais was a curtain let down, gold and silver wrought and broidered with pearls and jewels..Now the uncle's son of the king of the city had aforetime disputed [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..? ? ? ? ? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..48. *The Thief and the Money-Changer* ccxlviv. When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them." ? ? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he

should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..ER RESHID AND THE BARMECIDES. (152).Endowed with amorous grace past any else am I, ii 253..? ? ? ? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, "This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!" Jaafer received the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..148. The Lovers of Medina dcxcvi.It befell one day that the king's son came to me, after his father had withdrawn, and said to me, "Harkye, Ibn Nafil" "At thy service, O my lord," answered I; and he said, "I would have thee tell me an extraordinary story and a rare matter, that thou hast never related either to me or to my father Jemhour." "O my lord," rejoined I, "what story is this that thou desirest of me and of what kind shall it be of the kinds?" Quoth he, "It matters little what it is, so it be a goodly story, whether it befell of old days or in these times." "O my lord," said I, "I know many stories of various kinds; so whether of the kinds preferrest thou, and wilt thou have a story of mankind or of the Jinn?" "It is well," answered he; "if thou have seen aught with thine eyes and heard it with thine ears, [tell it me."Then he bethought himself] and said to me, "I conjure thee by my life, tell me a story of the stories of the Jinn and that which thou hast heard and seen of them!" "O my son," replied I, "indeed thou conjurest [me] by a mighty conjuration; so [hearken and thou shalt] hear the goodliest of stories, ay, and the most extraordinary of them and the pleasantest and rarest." Quoth the prince, "Say on, for I am attentive to thy speech." And I said, "Know, then, O my son, that.74. The Simpleton and the Sharper ccclxxxviii.Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him..Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesrou had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesrou goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesrou came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well." And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!".109. Abdallah the Fisherman and Abdallah the Merman dccclxxvii.King Ibrahim and his Son, Story of, i. 138.

[Les Grands Ecrivains Du Seizieme Siecle Avec Introduction Notes Et Notices Litteraires Historiques Et Philologiques](#)

[Revista Agustiniana 1883 Vol 6 Dedicada Al Santo Obispo de Hipona En Su Admirable Conversin La Fe](#)

[The Status of Efforts to Identify Persian Gulf War Syndrome Hearings Before the Subcommittee on Human Resources and Intergovernmental](#)

[Relations of the Committee on Government Reform and Oversight House of Representatives One Hundred Fourth Congress Se](#)
[IRS Taxing the Heroin Barons Vol 2 Hearings Before the Subcommittee to Investigate Juvenile Delinquency of the Committee on the Judiciary](#)
[United States Senate Ninety-Fourth Congress Second Session Narcotic Sentencing and Seizure Act of 1976 July](#)
[Standard Mechanical Examinations on Locomotive Firing and Running Being the Progressive Examinations for the First Second and Third Years](#)
[Which Were Adopted as Standard by the Traveling Engineers Association](#)
[State Laws and Regulations Pertaining to Public Health Adopted During the Year 1913](#)
[Realistic Idealism in Philosophy Itself Vol 1 of 2](#)
[The History of Methodism in Kentucky Vol 3 From the Conference of 1820 to the Conference of 1832](#)
[Darkness and Dawn](#)
[de Bows Review of the Southern and Western States Vol 9 Devoted to Commerce Agriculture Manufactures Internal Improvements Statistics](#)
[General Literature C](#)
[Quarterly Compendium of Medical Science A Synopsis of American and Foreign Medical and Surgical Literature January 1888](#)
[The Chicago Medical Journal and Examiner Vol 45 July to December 1882](#)
[Transactions of the State Medical Association of Texas Thirty-Sixth Annual Session Held at Austin Texas April 25 26 27 28 and 29 1904](#)
[Life and Times of REV Elijah Hedding D D Late Senior Bishop of the Methodist Episcopal Church](#)
[Quarterly Compendium of Medical Science A Synopsis of the American and Foreign Literature of Medicine Surgery and Natural Sciences January](#)
[1886](#)
[Transactions of the Illinois State Horticulture Society for the Year 1897 Vol 31 Being the Proceedings of the Forty-Second Annual Meeting Held at](#)
[Springfield December 28 29 and 30 1897 Also Proceedings of the Northern Central and Southern District](#)
[Religion and Civilization The Conclusions of a Psychiatrist](#)
[Half Hours of English History From the Roman Period to the Death of Elizabeth](#)
[The Solace of Leisure Hours or Essays of Poesy](#)
[Publications of the United States Naval Observatory Vol 3](#)
[Beatrice](#)
[Loi Du Pays Vol 2 Souvenirs DEurope DAfrique Et DAmerique](#)
[The London Quarterly Review Vol 7 October 1856 and January 1857](#)
[The Mercersburg Review 1877 Vol 24 An Organ for Christological Historical and Positive Theology](#)
[Southern Bivouac Vol 5 June 1886-December 1886](#)
[The Monthly Review Vol 2 From May to August Inclusive 1843](#)
[Acts of the Legislature of the State of Michigan Passed at the Annual Session of 1848 With an Appendix Containing the Treasurers Annual Report](#)
[C](#)
[The Eclectic Review Vol 4 July to December 1860](#)
[Oeuvres Completes DAlexis Piron Vol 6](#)
[The Works the Right Honourable Edmund Burke Vol 4](#)
[Collections of the New-York Historical Society for the Year 1898 Vol 31](#)
[New England Medical Gazette Vol 32](#)
[In the United States Circuit Court of Appeals for the Ninth Circuit A U Mills as Sheriff of Pierce County State of Washington and C Anderson](#)
[Appellants V the Provident Life and Trust Company of Philadelphia \(a Corporation\) Appellee Transcript](#)
[Memoires Pour L'Histoire Des Sciences Et Des Beaux-Arts Vol 1 Commences DEtre Imprimees L'An 1701 a Trevoux Et Dedies a Son Altesse](#)
[Serenissime Monseigneur Le Prince Souverain de Dombes Juillet 1756](#)
[Polybiblion Vol 3 Revue Bibliographique Universelle Janvier-Juin 1869](#)
[Laws of the State of New Hampshire Passed January Session 1913 Legislature Convened January 1 Adjourned May 21](#)
[The New England Medical Gazette Vol 25](#)
[Estimates for the Fiscal Year Ending March 31 1959](#)
[The Works of Jonathan Swift DD and Dean of St Patricks Dublin Vol 4 of 6 With Copious Notes and Additions and a Memoir of the Author](#)
[Palaeontographical Society June 1882 Vol 36 The Eocene Flora Vol I Part III \(Conclusion\) The Cretaceous Echinodermata Vol I Part X](#)
[\(Conclusion\) Supplement to the Fossil Brachiopoda Vol IV Part V \(Conclusion\) Supplement to the Fossil Brachi](#)
[The Chicago Medical Journal and Examiner Vol 53 July 1886 to January 1887](#)
[The Mayors Message and Reports of the City Officers Made to the City Council of Baltimore for the Year 1872](#)
[Sessional Papers Vol 46 Part XIII Third Session of the Thirteenth Legislature of the Province of Ontario Session 1914](#)

[Journal of Proceedings Board of Supervisors City and County of San Francisco Vol 76 July 6 1981](#)

[The Fortieth Congress of the United States Vol 2 Historical and Biographical](#)

[Proceedings and Acts of the General Assembly of Maryland 1764-1765 Vol 28 Published by Authority of the State Under the Direction of the Maryland Historical Society](#)

[The New-York Medical and Physical Journal 1827 Vol 6](#)

[Treatise on the Theory and Practice of Physic Vol 2 of 2](#)

[Decisions on the Law of Patents for Inventions Rendered by the United States Supreme Court from the Beginning This Volume from 102 U S \(12 Otto \) 1880-105 U S \(15 Otto \) 1882](#)

[Necrological Reports and Annual Proceedings of the Alumni Association of Princeton Theological Seminary Vol 5 1920-1929](#)

[Stanly Baptist Association of North Carolina 73rd Annual Session Held with Norwood Bethlehem and Highland Baptist Churches 1957](#)

[A L An Index An Index to General Literature Biographical Historical and Literary Essays and Sketches Reports and Publications of Boards and Societies Dealing with Education Health Labor Charities and Corrections Etc Etc](#)

[Bulletin of the Museum of Comparative Zoology at Harvard College in Cambridge 1904-1908 Vol 43](#)

[Ontario Sessional Papers 1878 Vol 10 Part IV Third Session of the Third Parliament of the Province of Ontario](#)

[Sessional Papers Vol 26 Part X Fourth Session Seventh Legislature of the Province of Ontario Session 1894](#)

[Reports of Cases Decided in the Supreme Court of the State of Oregon During the March Term 1890 and October Term 1890 Vol 19](#)

[Transactions of the Sixth International Congress on Tuberculosis Washington September 28 to October 5 1908 Vol 1 of 6 With an Account and Catalogue of the Tuberculosis Exhibition Washington September 21 to October 12 1908 Part Two Proceedings O](#)

[Thirty-Fifth Annual Report of the Board of Health of the State of New Jersey 1911 and Report of the Bureau of Vital Statistics](#)

[The Statutes of California Passed at the Thirteenth Session of the Legislature 1862 Begun on Monday the Sixth Day of January and Ended on Thursday the Fifteenth Day of May](#)

[The Biographical Directory of the Railway Officials of America Edition of 1901](#)

[Fifty-Fifth Annual Session of the Ashe Baptist Association North Carolina 1886-1941 Held with Phoenix Baptist Church Bina N C August 29 30 and 31 1941 Prof J C Goodman Moderator](#)

[Revue de Paris 1841 Vol 29](#)

[Les Livres En 1881 Vol 17 Etudes Critiques Et Analytiques Janvier a Juin 1889](#)

[Journal of a Convention of the Protestant Episcopal Church of Maryland Held in St Pauls Church Baltimore Wednesday May 26th and Thursday May 27th 1841](#)

[A Treatise on the Law of Assessments Wherein Are Considered Assessments Constituting the Basis of General Taxation from Their Inception to Completion](#)

[Investigation of Improper Activities in the Labor or Management Field Vol 15 Hearings Before the Select Committee on Improper Activities in the Labor or Management Field Eighty-Fifth Congress First Session](#)

[Reports of Cases Argued and Determined in the Supreme Court of the State of New York Vol 2 of 3 With Copious Notes and References](#)

[Histoire de Notre-Seigneur JSus-Christ](#)

[La Revue Socialiste Vol 48 Juillet-December 1908](#)

[Labor Relations Vol 4 Hearings Before the Committee on Labor and Public Welfare United States Senate Eighty-First Congress First Session on S 249 February 14 15 16 and 17 1949](#)

[The Quarterly Review of the Methodist Episcopal Church South 1854 Vol 8](#)

[Horticulture Vol 28 July-December 1918](#)

[Investigation of the National Defense Program Vol 8 Hearings Before a Special Committee Investigating the National Defense Program United States Senate Seventy-Seventh Congress First Session Pursuant to S Res 71 October 3 7 8 9 14 15 21 22](#)

[Horticulture Vol 27 January 8 to June 29 1918](#)

[Seventieth Annual Report of the Board of Education Together with the Seventieth Annual Report of the Secretary of the Board 1905-1906](#)

[Voyage de Monsieur Perrichon Et Autres Comdies Le](#)

[Les Livres En 1890 Vol 19 Etudes Critiques Et Analytiques Janvier a Juin 1890](#)

[A Collection of Problems in Illustration of the Principles of Theoretical Mechanics](#)

[Razn y Fe Vol 18 Revista Mensual Redactada Por Padres de la Compa-A de Jess Mayo-Agosto 1907](#)

[Revue Hispanique 1905 Vol 13 Recueil Consacr LTude Des Langues Des Littatures Et de LHistoire Des Pays Castillans Catalans Et Portugais](#)

[Journal Des Conomistes Vol 67 Revue Mensuelle de la Science Conomique Et de la Statistique Juillet Septembre 1920](#)

[MMoires de la Socit Royale Des Sciences de LAgriculture Et Des Arts de Lille 1839 Vol 2](#)

[British History and Papal Claims Vol 2 of 2 From the Norman Conquest to the Present Day A D 1760-1892](#)

[Nouvelles Soirees Canadiennes Vol 3 Recueil de Litterature Nationale](#)

[Correspondance Du Duc DAumale Et de Cuvillier-Fleury Vol 2 1848 a 1859](#)

[Revue RTrospective Ou Archives Secretes Du Dernier Gouvernement Vol 1 Recueil Non PRiodique Mars 1848](#)

[Le Conseiller Du Peuple Journal Politique Et Historique Paraissant Tous Les Mois Vol 3 Fevrier 1851](#)

[La Belgique Revue Mensuelle Vol 9 Religion Philosophie Politique Histoire Litterature Economie Sociale Sciences Beaux-Arts](#)

[Revista de Espana Vol 129 Julio y Agosto 1890](#)

[American Medical Digest](#)

[Memoires Pour LHistoire Des Sciences Et Des Beaux Arts Recueillis Par LOrdre de Son Altesse Serenissime Monseigneur Prince Souverain de Dombes Juillet 1727](#)

[Nouveau Dictionnaire Historique Vol 8 Ou Histoire Abreege de Tous Les Hommes Qui Se Sont Fait Un Nom Par Des Talens Des Vertus Des Forfaits Des Erreurs C](#)

[Theatre de J F Bayard Vol 9 PReCede DUne Notice](#)

[The Andover Review Vol 17 A Religious and Theological Monthly January-June 1892](#)

[Scientific Philosophy A Theory of Human Knowledge](#)

[Histoire Des Celtes Et Particulierement Des Gaulois Et Des Germains Vol 1 Depuis Les Tems Fabuleux Jusqua La Prise de Rome Par Les Gaulois](#)

[Bibliotheque Choisie Des Peres de LEglise Grecque Et Latine Ou Cours DEloquence Sacree Vol 12 Ouvrage Dedie Au Roi Troisieme Partie Suite Des Peres Dogmatiques](#)

[Revue de Paris 1837 Vol 46](#)

[Oeuvres Illustrees de Balzac Vol 2 Dessins Par Tony Johannot Meissonier H Monnier Bertall Daumier Staal E Lamponius Etc](#)

[Oeuvres de Madame de Souza Gravures Sur Acier dApres Les Dessins de G Staal](#)
