THE

TALES OF THE GENII.

TRANSLATED

FROM THE PERSIAN,

BY

SIR CHARLES MORELL.

WITH

MEMOIRS OF THE AUTHOR.

07396

LONDON:

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By T. Davison, Whitefriars.

1824.

DEDICATION.

TO

HIS ROYAL HIGHNESS

GEORGE, PRINCE OF WALES.

May it please your Royal Highness,

As this Work is designed to promote the cause of morality, I have presumed to lay it at the feet of your Royal Highness; whose early entrance into the paths of virtue, under the conduct of an Illustrious and Royal Mother, and the direction and auspices of the best of Fathers and of Kings, has encouraged me to hope that these Tales will hereafter meet with your Royal Highness's approbation.

I am

Your Royal Highness's

Most devoted

And obedient Servant,

THE EDITOR.

MEMOIRS

OF

THE REV. JAMES RIDLEY.

IT is, perhaps, quite unnecessary to inform our readers, that *Sir Charles Morell*, which has so long appeared on the title-page of these Tales, was an assumed name to conceal that of the real author, who might, perhaps, suppose that the composition of Tales would be thought inconsistent with the clerical character.

Mr. James Ridley was the eldest son of the Rev. Dr. Gloucester Ridley, a clergyman of considerable eminence, and the author of a very elaborate life of his great ancestor, the celebrated martyr, bishop Ridley, and of other works both in prose and poetry, which evinced his profound learning and taste. He owed his name to the circumstance of having been born on board the Gloucester Indiaman. He died in 1774, and was buried at Poplar, where he long officiated at the chapel, as chaplain to the East India Company. He had two sons, both very promising young men, but whom he had the sorrow to bury in very early life.

The eldest, James, the subject of this memoir, was educated at Winchester, and New College, Oxford; and, after taking orders, succeeded his father in the living of Rumford in Essex. In the year 1761,

while attending his duty as chaplain to a marching regiment at the siege of Belleisle, he laid the foundation of some disorders, from which, to the unspeakable grief of his family and friends, he never recovered, and which, some years after, being then happily married and preferred in the church, terminated his life in February 1765. The following extract from a letter which his father wrote about this time to a friend, affords a proof of his sorrow, and the only scanty notices which have been preserved of his son's merits:

'Dear Sir,

'I am ashamed to have appeared so negligent in answering your kind remembrance of me, by a letter so long ago as the fifth of February: but it has pleased God to visit me so sorely since, that I have had no leisure to think of any thing but my sorrows, and the consequent troubles in which they have involved me. Presently after receiving your letter, I went to spend a few days in London, in the Temple, from whence I returned very ill, and three days brought on the gout. My son went ill out of London the day before I did, and, during his illness, my own confinement would not permit me to see him. About eleven days carried off as hopeful a young clergyman as an affectionate father could wish his son to be.

'So generous a heart, such an intimate knowledge of the powers and workings of nature, so serious and earnest a desire to serve God and mankind, with a cheerful spirit and address in conveying his instructions, make his loss as great to the world as it is to me. Some specimens he has left behind him, in the humorous papers of the Schemer: and he lived

just long enough to finish a monthly work, in which he engaged a year before his death, publishing his last number of the Tales of the Genii the first of February, in which month he died.'—

The Schemer, here noticed, was a very humorous periodical paper, originally written for the London Chronicle, but afterwards collected into a volume and published. He was also the author of the History of James Lovegrove, Esq.: but the Tales now presented to the reader, is the work on which his fame principally rests; and the many editions through which it has passed, sufficiently attest its popularity.

The Tales are introduced with the life of Horam, the supposed original author, which contains some animadversions, equally ingenious and just, on the difference between the professions and practice of many Christians. The story, indeed, is so contrived as to include a very keen satire.—Horam, who was of a respectable family in the East, happened, when a young man, to be taken prisoner by a Turkish Bashaw, and sent to Aleppo, where he was bought by one Mr. Wimbleton, an English merchant, whom he served so faithfully, that, upon his death, he left him heir to a fourth part of all his estate, which was very considerable, together with his freedom, on condition that Horam, who now perfectly well understood the English language, should carry the other three-fourths to England, and deliver them to an undeserving brother he had there. Horam's conscience was so delicate, that he reserved only one-tenth of the effects to himself, and carried the rest to his deceased master's brother in England, who, far from thanking him for taking only a tenth in-

stead of a quarter, employed bailiffs to arrest him. Horam, however, having had the precaution to put his master's will in his pocket, was rescued by a friend, who carried him to the Royal Exchange, where he proclaimed, amongst all the merchants, Wimbleton's ingratitude, and read the will, by which Horam's unexampled generosity was demonstrably proved.

Our author's improvement of this incident is peculiarly happy; for Horam, instead of being applauded, had his honesty suspected by a few, and his intellects by the rest, who unanimously pronounced that no man in his senses would be contented with a tenth, who might have had a fourth; and the mildest construction put upon his conduct, when he began to defend himself upon the principles of honesty and conscience, was, that the poor man had a comical way of talking and thinking, and that they might venture to pronounce he would never rise in the world.

We shall not anticipate the reader's pleasure by pursuing Horam through the remainder of his adventures; but every person conversant with the world must acknowledge the justness of the satire, and lament that, at no period, due attention has been paid to the dictates of honour or conscience when they interfere with interest, and with the very lax morality which custom has introduced in human intercourse. The model of these Tales is evidently Eastern, but they so far excel the greater part of Eastern Tales, as that the moral is every where apposite and at no great distance from the narrative. Mr. Ridley has, indeed, shown considerable skill in introducing no event even of an apparently trifling kind, which does not point at something good to be

followed or something bad to be avoided. By intermixing with all this the splendour of Eastern scenery and grandeur, and the horrors of supernatural agency, he has hit upon a manner of inculcating morality, which, if not new, is at least uncommonly well adapted to catch the attention and engage the imagination of the young.

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THE

LIFE OF HORAM.

DURING my long and painful residence in many different parts of Asia, both in the Mogul's dominions, and in those of the Ottoman Empire, it was my fortune, several times, to meet with a small Persian work, entitled, 'The Delightful Lessons of Horam the son of Asmar:' a book of great note both at Ispahan and Constantinople, and frequently read by the religious teachers of Mahomet to their disciples, to excite them to works of morality and religion.

I confess, being chiefly conversant in trade, I had very little appetite to read the religious doctrines of Pagans; and it was not till I had met with the work in almost every part of Asia, that I was tempted to examine a book recommended on the score of their religion. But a few hours reading in it made me repent my former want of curiosity; as the descriptions were lively, the tales interesting and delightful, and the morals aptly and beautifully couched under the most entertaining images of a romantic imagination.

Having got this treasure into my possession, it was my next study to translate it into my native language; intending it, when completed, as a present to my wife and family in England. But, business calling me to Fort St. George, I unfortunately left a part of the manuscript behind me at Bombay.

I was sensibly affected at this loss, and the more so, as I found it impossible, through the multiplicity of my affairs, to replace my translation: so I gave over all thoughts of my intended present, and contented myself with frequently reading the enchanting original.

But if my voyage to Fort St. George deprived my family of the translation, it doubly repaid my loss, by the addition of a very valuable friend, with whom I got acquainted at Fort St. George. This was no other than the great Horam, the author of the book in question, who then resided in the Blacks Town, and was esteemed as a saint by all denominations, both Pagans and Mohammedans, and who was very intimate with the English belonging to the Fort.

As I was extremely desirous of his acquaintance, and very assiduous in pleasing him, he soon distinguished me from the rest of my countrymen; and he would often, in our walks through the gardens, at the back of the Fort, entertain me with his elegant and instructive conversation. At these times I did not fail, at proper intervals, to lament his disbelief of our Holy Christian Faith. To this, for some time, he made no answer; but whenever it was mentioned, he seemed more thoughtful and reserved. But I considered the subject of too much consequence to be laid aside, merely on a point of punctilio, and therefore seldom omitted to bring it up in all our private conversations; till at length, one day, after I had been for some time expatiating on the blessings of Christianity, he stopped short, and falling prostrate on the sandy walk, in a solemn and audible voice pronounced as follows, in the Persian language:—

'O Alla! thou most powerful and merciful Being; who, although thou spannest the heavens with thine hand, dost nevertheless endue the pismire and the bee with wisdom and knowledge: vouchsafe also to enlighten the understanding of the reptile that adores thee; and if it be thy will, who canst cause the light to arise out of darkness,

that these men should teach that with their lips for truth, which they will not acknowledge by their lives, have mercy both on me and them;—on me, who cannot be convicted by precept without example; and on them, who mock and deny thee, under the semblance of faith and obedience! Are not the Christian vices, O Alla, more hateful in thy sight than Pagan blindness? and the eyes of those who boast superior light, more dim than the eyes of him who gropeth in darkness and error? Are these men, who are sharp and greedy in worldly gain, lavish and profuse of heavenly riches? And would they who cover the dust of India, offer us an eternal exchange for our mouldering possessions? Surely the purest and wisest religion cannot be revealed to the most unthankful and ignorant of mankind. The pearl would not be cast to the swine, and the children of Alla be deprived of their inheritance. But the worm must not fly, the ignorant must not judge, nor dust presume!'

After saying this, which, I confess, affected me strongly, he continued some time in awful silence, prostrate on the ground; and at length arose, with tears in his eyes, saying, 'Be the will of Alla the law of his creature!'—It was some minutes before I could muster up words and resolution to answer Horam, so much was I awed by his just, though severe imprecations: but observing him still continue his meditations, I ventured to begin.

'My friend,' said I, 'God is just, and man is sinful. The Christian religion is professed by millions, and all are not like the merchants of India. If these prefer wealth to religion, there are many who have suffered for the cause of Christ; who have preferred an ignominious death in his faith, to all the glories of infidelity. I, indeed, am not like one of these; but I trust, O Horam, that my faith, though weak, is not dead; and that my obedience, though imperfect, will yet be accepted, through His merits whom I serve.'

'If all Christians were like my friend,' said Horam, 'Horam would embrace the faith of Christ:

but what are these who mingle with infidels, whose days are the days of riot, and whose nights are the nights of intemperance and wantonness? who teach truth, and practise deceit? who, calling themselves Christians, do deeds unworthy of Pagans?'

'These,' said I, 'my friend, are most of them unhappy men of strong passions and small instruction, who were sent here as forlorn hopes: but even of these, many have turned out sober and religious, and have spent the latter part of their lives in piety and devotion.'

'What!' interrupted Horam, 'they have served their lusts first, and their God last! Alla, whom I worship, likes not such votaries; he requires the earliest offerings of a pious heart, and prayers and thanksgiving that arise to Heaven ere the dews of the night disappear. The man who serves the all-glorious Alla, must prostrate himself ere the watchful sun accuse him of sloth by his reviving presence, and continue his adorations when the lamp of day is no longer seen. He must enter into the society of the faithful, while manhood delays to seal him for his own; and persevere in his march, as the Rajaputas of the East.'

'O Horam,' answered I, 'were the God whom we worship to be worshipped in perfectness, the whole length of our lives would not suffice to lie prostrate before him: but our merciful Father expects not more from us than we are able to pay him. True it is, that we ought to begin early, and late take rest, and daily and hourly offer up our praises and petitions to the throne of his grace. But better is a late repentance than none; and the eleventh hour of the day for work, than perpetual idleness unto the end of our time: and this is not obtained to us but through the mercies of our Lord and Saviour;—not the Prophet only, as Mahomet represents him, but the King, the Priest, and the Saviour of mankind!'

'What Saviour is this,' said Horam, 'of whom you speak so often, and in such raptures? Can one then save another from the wrath of God, when you

yourself acknowledge the best of men to be his unprofitable servants?'

'As a man only,' answered I, 'he cannot; but as God and man, he was able; and did offer a full atonement, not only for my sins, but for yours also.'

'It is certain,' said Horam, 'that all flesh is weak and corrupted; and, as the creatures of God, we cannot suppose that He, who is all goodness and perfection, should make us unable to perform what, natural sense informs us, is our duty both to Alla and his creatures: that some supernatural power was necessary to relieve us, I grant; but I see not why we should go so high as to suppose that power must be Divine.'

'If the offence,' answered I, 'was against God, God could only remit the punishment, and no creature of God could possibly pay him more service than was due from an entire dependent on his Maker. Therefore, neither angel, nor saint, nor prophet could redeem; for all they could do, was but the discharge of their own moral debts, and cannot be called a work of mediation for another. With regard to a prophet or any private man; give him the utmost power and favour with God; suppose him to be born perfect, to pay an unsinning obedience; yet he still has paid but the service of one man, and therefore can satisfy but for one: and with regard to angel, genius, or superior being, though superior to man, he is but a servant of God, and a debtor to his Creator, to whom he must for ever owe all possible service and obedience. Considering an atonement in this light, O Horam, you see no possible Saviour but one equal to God: and to suppose that there be many gods, is to derogate from his honour, and to deny his government and power. Therefore, we Christians are taught, that the Son came from the Father; the Messias, whom David wished to see, and called him *Lord;* of whom all the prophets, in the books of the prophecies of the Israelites, did prophesy; who took upon him our flesh, that he might be enabled to suffer for the infirmities of mankind. And truly,

I think, O Horam, that this stupendous instance of mercy cannot be looked upon as absurd or unreasonable, though it be the most supreme declaration of God's mercy and forgiveness. For when God condemns, who can ransom but God himself? or to whom, think you, the glory of man's redemption could be with any propriety attributed, but to the Lord of all mercies?'

'Mr. Morell,' said Horam, 'there is reason and truth in the words of my friend; but I am persuaded, few of the Christians I have seen, think so seriously of these things as you do: profession without practice, and faith (I think you call it so) without a true belief, contents your brethren. If your religion is true, how wicked are the greatest part of the Europeans! I can compare them only to silly women, who strive to shut out the glories of the meridian sun, that they may poke over the dull light of an offensive lamp.'

My friend and I had many such conversations, but this in particular I took down as soon as I left him; because, I confess, I was very much shocked at his judicious remarks: and, I am sure, if they make as much impression on others as they did on me, they will not be unserviceable to the world, should ever these sheets see the public light.

And now I am in the vein of writing, and recollecting these passages between Horam and myself which gave me great pleasure, I cannot omit mentioning one particular, which passed between us previously to his relation of his own adventures to me.

We were disputing, as usual, on religion, and Horam was remarkably strenuous in contending for his Prophet Mahomet; when I said to him, 'Tell me, then, O Horam, since you are so bigoted to the Mohammedan religion, what invitations have you to propose, should I be willing to enter into your faith?'

'O, my friend,' answered Horam, shaking his head, 'I too well understand the meaning of your deceitful request! Yes,' continued he, 'I know, the professors of my religion are apt to propose a

multitude of wives, and the pleasures of women, to those who will embrace our faith: but these, O Morell, I dare not promise, for I am scandalized at the Mohammedans, when I reflect, that worldly pleasures are all that we promise to those who will take the name of Mahomet for their prophet: but surely the young only can propose such pleasures, and the young can only be captivated by them. Worldly joys are mean incitements to the love of Alla, and impure embraces but little signs of purest faith. Had I an inestimable gem, should I honour it by placing it in the mire? or would any one believe that I had treasured it up amidst the filth of the earth?'

The more I conversed with Horam, the more reason had I to admire both his natural and acquired talents: he was a bigot to no religion, and had as few prepossessions as ever I met with in man. By his discourse, I found he had travelled into many parts of the world; and, by his sensible reflections, perceived that he had made a noble use of his studies and travels. This made me very desirous of hearing an account of his life; which, after some length of acquaintance, he indulged me in.

'I came,' said he, 'from the confines of the Caspian Sea; and the mother who bore me was the widow of Adenam Asmar, the Iman of Ferabad: she lived on the contribution of my father's friends, who was adored, when living, for his piety and devotion; and those who supported her, spared no pains or cost in my education, that I might tread in the steps of Adenam my father. At twelve years of age, my friends sent me in the caravan to Mousul, to study under Acham, the most learned of the teachers of the law of Mahomet. With this sage I continued for nine years, and officiated for him in the mosques of Mousul; till Alhoun, the bashaw of Diarbec, taking occasion to quarrel with our cadie, marched towards Mousul, and utterly destroyed the place; carrying away with him four hundred of the inhabitants, whom he sold for slaves. Among this number was Horam, the friend of thy bosom;

who, though an Iman, was nevertheless sent to Aleppo by the avaricious bashaw, and sold to an English merchant. With this person, whose name was Wimbleton, I lived for several years; and, having a ready memory, I applied myself to learn the English language, and served him in the quality of an interpreter. My master, finding me both faithful and useful, soon employed me to traffick for him in the inland countries; and I travelled with the caravans into most parts of Amasia, Turcomania, Armenia, Curdistan, and Persia; and, executing my commissions to the satisfaction of my master, he gave me my liberty, upon condition that I would, during his life, serve him in the capacity of a steward. I accepted, with thanks, his bounteous offer, and Alla made the time of my servitude as the shadow before the sun.

'Within two years my master died, and commanded me on his death-bed to make up his effects, and send or carry them to England to his brother, who, he said, but little deserved them, (but the grave should not be entered by those who were at enmity,) allowing me a quarter part for my subsistence: 'For freedom,' said he, 'without property, is but an obligation to change, perhaps, a good master for a worse.'—I was greatly affected at the death of my master, and resolved to undertake the journey to England in person; reserving only one-tenth of my master's fortune, which was sufficient to satisfy the desires of one whose hope was not fixed on the pleasures of life.

'Having collected my master's effects, I passed through the Mediterranean to Leghorn, and thence to Paris, and so by Calais to London. In the countries which I passed, I saw, with surprise, the magnificence of the popish religion; where, however, ceremony seems to possess the seat of moral duties, and superstition is clothed in the vestments of faith. I was surprised to find such absurdities in Europe, where I was warned by my master to expect the most rational customs, and the purest light of virtue and religion. But the female glance will not always

bear to be exposed, and the veils of the East would well become the faces of the European ladies. I often perceived a customary monotony in the prayers of Christian priests, and the fervour of devotion was buried in the unmeaning gestures of its votaries. In the East, we fall low before Alla, we are earnest in our petitions; but in Europe, Christians seem as unconcerned in the temple as in their houses of refreshment, and often as loquacious and familiar. But this I have observed more frequent in England than in any other part of the world. Indeed, the English behave as though they were wiser than the God they pretend to worship; they attend him with great indifference; and, if the face is an index of the mind, a bystander may perceive, that when they meet together to worship their Deity, they think of every thing but of religion. Perhaps a variety of attitudes is, amongst Christians, a mark of the highest adoration: if so, the English are the most meritorious devotees I ever beheld:— Some are sitting, some are standing, some are lolling, some are yawning, some are even sleeping; and all these varieties are to be met with in the same part of their worship: so that a stranger would imagine, that there was a great diversity of opinion among Christians, even in the same church, which was the most decent and becoming posture for a sinner to use before a God of purity; for so I think the Christians call their Deity. But I will not trouble you with my observations, which were chiefly religious, as my first studies in life naturally led me to observe the different modes of religion among mankind.

'I waited upon the brother of my deceased master with a faithful account of his effects, and informed him how generous my master had been to me, in allotting me one quarter of his effects. Mr. Edward Wimbleton changed colour at my relation; the death of his brother did not seem to affect him so much as my declaration, that my master had been so beneficent to me. I was grieved to observe this behaviour in a Christian; and to find, that a

man, in the most enlightened kingdom of the earth, should think so avariciously of riches, and show so little respect to his benefactor and brother. But I hastened to relieve his disquietude, as it is my maxim to make every one as happy as I can, leaving justice and judgment to the eternal Alla.

' ' Though my master has been thus indulgent, sir,' said I, ' yet I did not think it decent in me to reward myself so amply as his partial fondness might fancy I deserved; and therefore I have only taken one-tenth part, and the rest I am ready to deliver up to you.'

' Mr. Edward Wimbleton was pleased at my answer.—' Modesty and decency,' said he, ' are the most useful attendants on those who were born to serve; and I commend your fidelity to my brother, in not presuming to take that, which sickness only, and an impaired judgment, might influence him to lavish and squander away. He always was too generous,—he hurt his fortune here in England formerly by the same vice, and much good counsel have I given him ere now on that topic, when he wanted to persuade me to lend him money, to make up his broken affairs; but I rather advised him to seek his fortune out of the kingdom; and if I had supplied him here, he never had gone to Aleppo, or been the man he was when he died.'—He then commended my fidelity to my master, and commanded me to wait upon him the next morning. This I did, and took with me the will of the deceased, wherein my legacy was specified; and I found it not useless to me.

' Mr. Edward Wimbleton, when he saw me in the morning, abused me much; calling me many names, which were a reflection on my country, and my religion. These I submitted to patiently, considering how often the Christians are abused and stigmatized by the followers of Mahomet. But his threats were succeeded by more alarming severities: for, opening his counting-house door, he beckoned to some ruffians, who called themselves officers of justice; and commanded them to seize me, and

carry me to prison, as a debtor to him. I insisted that I owed no man any thing. To this, my master's brother answered, that 'I had cajoled him with a false story of my honesty and moderation, and, under pretence of not taking a quarter of his brother's fortune which was left me, I had taken a tenth part, when in reality none was left me.'

'To this I answered, 'that I could produce my master's will, which was properly attested; and that I had a friend in London, a gentleman who had been long resident in Aleppo, who had cautioned me to be watchful of his dealings; that, if the officers had the power of the law, they might use it; but if not, my friend would inform against Mr. Wimbleton, if he did not meet me on the Exchange by two o'clock.'

'At this instant we heard a violent knocking at the door; at which Mr. Wimbleton turned pale; and the officers, if such they were, looked aghast. I took advantage of their consternation, and hurried out of the counting-house to the street-door, and saw my dear friend, with several gentlemen behind him.

''Sir,' said I, 'you are come in time to save me from the designs of several ill-looking men. Mr. Wimbleton charges me with imposition; but I have in my pocket the will of my master.'

''Where is Mr. Wimbleton?' said my friend; 'is there no servant in the house?' And he knocked again.

''This, sir,' said I, 'is the counting-house,' (pointing to the door;) 'I left him in it with several men, whom he called officers of justice.'—My friend then rapped at the door of the counting-house, and was told from within, that Mr. Wimbleton saw no company, nor did any business that day. 'Well,' answered my friend, 'I am not much concerned about that, as I have rescued a poor stranger from destruction.'

'We quitted the house of my master's brother, and my friend carried me to the 'Change, and declared to every one the usage I had met with, and

the right I had to insist on a quarter of my master's effects. But how was I surprised to find, that my behaviour, so far from being applauded, was laughed at by every one! 'It is a pity he should have any,' said one, 'since he knows no better how to make use of it.'——'I should suspect,' said another, 'that he really had no right to any: for, what man upon earth, who might have had a quarter, would be satisfied with a tenth?' In short, every one asked to see the will; which being read, cleared all doubt and dispute.

'But now a different clamour arose, and my friend, and all that were present, advised me to prosecute Mr. Wimbleton for my whole legacy.

''Gentlemen,' said I, 'I never wished for more than I have: every man ought to set bounds to his desires; mine are, I bless Heaven, amply indulged; to have more than enough is needless, is burthensome; (too much rain does not nourish, but causes the fruits of the earth to rot and decay.) There is a wind which filleth the sails of the mill, and there is a wind which destroyeth by over-much power.' 'The man,' said they all, 'is beside himself; he has fooled away his wealth; he knows not the value of riches.'

''Beside,' continued I, 'gentlemen, I cannot accept of such obligations as are unreasonable: the bounty of my master bore no proportion to my merit: though his munificence was great, yet it should not destroy the humility of my own thoughts; but, exclusive of all these considerations, I have already given up the remainder to my master's brother; I have resigned all pretensions to that which I never thought I merited or deserved.'

''That, indeed,' said they, 'is bad: but did you sign any such release? did you sign it before witnesses? has Mr. Wimbleton any proof to bring against you? If it was only between yourselves, the law will take no notice of his evidence, and you may proceed safely against him.'

''Mr. Wimbleton's proofs,' said I, 'are of little consequence to me; I bear within myself a witness

and record of all my actions; one that will not acquit me, though the judgment of princes should pronounce me guiltless.'

'This poor man,' said they, 'has a comical way of talking and thinking; but I believe we may venture to pronounce, that he will never rise in the world.'—After this, most of them left me: and one of the few that staid, said:—

'Stranger, I admire your notions, your contentment, and your modesty; but give me leave to say, you are neglecting the public welfare, while you endeavour to provide only for your own private advantage. To bring an infamous man to justice, is a debt you owe to the public; and what you recover from him, you may reasonably lay out in some public service. This is the great law of society; and to do good to multitudes is far preferable to the private satisfaction of eating or drinking to ourselves alone.'

'Sir,' answered I, 'your notions also are right: but, in the present case, what opportunity have I of bringing an offender to justice, unless I demand from him what I have already freely delivered up to him? The public surely cannot require the sacrifice of my conscience, nor can public justice be exalted through private vices.'

'Sir,' said he, 'I shall say no more than this: the law has befriended you in your present case, Mr. Wimbleton is in your power, and you are to blame if you let him escape; nay, let me tell you, the world has reason to expect this from you; and he who hides an offender from justice, is little better than the knave who commits the offence.'

'At this they all left me, and a new set of gazers succeeded, whom I avoided as soon as possible, by leaving the place; and, having returned to my lodgings, I began to reflect on the scene that was passed.

'The refinements of Europe,' said I, 'are too subtle for the gross understandings of an Asiatic; and I was mistaken, when I thought that virtue had the same outlines in every community.—Traffic is

the prophet of the Europeans, and wealth is their Alla. I will, however, remain among them, till I have learned their sciences, whose roots first grew in Asia, but whose fruit is with these sons of care.'

'With this resolution, I applied myself to the cultivation of those sciences which are so justly admired in the East. I studied the power of figures, and found my mind enlightened by the application of a few magical Arabic characters: with nine figures I was taught to measure the great pare of day, and to calculate the distance of the stars heaven; to foretel the baneful eclipses of the su and moon, and to prophesy unto kingdoms an nations the loss of the light of heaven: by thes talismans of science could I measure the inacces sible heights of the mountains, and the wide surface of the deep, and threaten the earth with the portentous appearance of terrifying comets. Think not, therefore, O Morell, that I spared either trouble or time to arrive at the depths of mathematical knowledge. I adored that bright constellation of the North, the heaven-taught Newton, with whom I often held such converse as the inhabitants of the East are said to hold with the Genii of mankind. I saw him bring down the moon from the realms of night, to influence and actuate the tides of the sea, and heard him read in his books the laws of the tumultuous ocean; he marked the courses of the stars with his wand, and reduced eccentric orbs to the obedience of his system. He caught the swift-flying light, and divided its rays; he marshalled the emanations of the sun under their different-coloured banners, and gave symmetry and order to the glare of day; he explained the dark eternal laws of Nature, and seemed acquainted with the dictates of Heaven.

'Such a master overpaid all the toils I had taken in my voyage to England; and what I could not find in the public resorts of the merchants, I discovered in the closets of the learned.

'It was matter of great surprise and joy to an ignorant and bigoted Asiatic, to be thus let loose

from his narrow prejudices into an immeasurable system of planets and worlds delineated; to look with contempt on the artificial globe, at the Caspian Sea, which was once like a boundless prospect before my eyes, and discover, with a motion of my finger, all the kingdoms of the earth exposed to my view. But then, when the wide extent of sea and land had filled my mind, to look on all as a small attendant planet on the sun, and on the sun itself as but one among a thousand stars, of equal, if not superior magnitude; my whole soul was lost in the long, long-extended idea; and I seemed but as an invisible atom amidst ten thousand worlds!

'Nor did my researches end here: I attended my friend to Cambridge, and examined with him the systems of the natural philosophers. I was pleased to see facts preferred to hypotheses, and Nature dictating her own laws. I traced with admiration the principles of mechanism, and saw the regular scale of multiplied power by which Archimedes would have moved the earth. The secrets too of chemistry were laid open before me; inert matter was engaged in warlike commotion, and fire was brought down from heaven to entertain me. But it was not amusement without instruction, nor the cause of admiration unfruitful in knowledge; I heard the reasonings of the philosophers on these subjects, and considered their conclusions; and I often smiled to see opposite opinions arising from, and supported by, the same experiments. This taught me at once the beauty of nature, and the folly of man. I found ignorance growing on knowledge, and that the mazes of learning were leading me to their original entrance. I arrived at the same place of uncertainty whence I set out; with this difference, I was assured of human ignorance, while others were preparing to be deceived by a show of learning. I left this seat of knowledge, pursuing their circle of studies; concluding from what I had seen, that science is no further useful, than as it conduces to the improvement of life;

and that to know, and not to practise, is like him who is busy in the seed-time, and idle in the harvest.

'Having joined a knowledge of physic and history to the sciences I was before master of, I began to pant after my native land, where there was a wide field open to display my knowledge. But war, which is the bane of science, prevented my journey to Aleppo. The regions of Asia being barred from my approach in the Mediterranean, were yet open in the East Indies: a fleet being destined for those parts, I entered as a passenger in one of the Company's ships, and arrived, after a tedious passage, in the Bay of Bengal.

'In the progress of my voyage, my intellectual knowledge was confirmed, and I was pleased to add experience to science. The wonders of the deep are not less magnificent than the rude and enchanting scenery of the majestic mountains; and waves are hurled on waves by contending storms, till mimic Alps appear equal in horror to the true: but he who is certain that his life is never a moment in his own power, will be as calm in the tempest as when he runs before the breeze. It is of little consequence, whether the worm or the loud thunder destroy us; whether the earth open and swallow up a nation, or whether that people go down to their graves, the single victims of death.

'I resided some time in Bengal, before I could find any opportunity of proceeding to the Mogul's court, where I had resolved to seek for preferment. The monarchs of the East are fond of the European sciences; they in some measure tolerate the religion of the Jesuits, that they may be benefited by the ingenious labours of that insinuating society; but they are no friends to the Christian faith, and the missionary who was to depend on his religion only, would soon fall a sacrifice to either the Mohammedan doctors or the Indian Bramins. But at present, religion is the pretended motive of the Jesuits' travels into India, though perhaps they are as little zealous to propagate the true doctrines of

Christianity, as those they serve are to believe them. They are good mathematicians, but bad saints, unless where they expect some temporal advantage from the propagation of their faith.

'Nothing, therefore, but their useful knowledge, could prevail upon the Eastern monarchs to caress a society whom all Asia despises. The machinations of these fathers, though carried on by art, are yet betrayed by the proud spirit of those who conduct them, and their fate is determined whenever the Asiatics shall have learned their sciences. These reflections induced me to study the European arts, and I made no doubt but that my presence would be acceptable at the court of the Great Mogul. My surmises were not unjust. I made myself known to the nabobs and viziers of the court, and being provided with an entire set of the best mathematical instruments, and a portable apparatus in philosophy, I was heard with pleasure, and attended to with admiration; my fame soon reached the Mogul's ears, and that mighty monarch ordered the wonderful philosopher of the East into his presence.

'My knowledge and experiments raised the suspicion of the Mogul, and he fancied that I was a Jesuit disguised. Ten learned Mohammedan doctors were ordered to examine me. I went through my ablutions and purifications, and the hidden ceremonies of the religion of our prophet. I explained to them my birth and manner of life, and told them under whose instructions I had imbibed the precepts of the faithful. I painted to them the days of my slavery, and my education in Britain, the land of science. I declared to them, finally, my desire of implanting in Asia the seeds of that learning which I had gathered in Europe, and besought their assistance to cultivate and ripen the great design.

'My brethren were amazed at my discourse, and rejoiced at my success; they hastened to discover my intentions to the Mogul, and to assure him of my uprightness and truth. That powerful monarch was enraptured at my design, and immediately ordered me a building in his palace. He daily sent

for me to exhibit the amazing effects of my art, and employed me in mathematical and astronomical labours.

'Being returned to my own religion, I begged leave again to officiate as an iman of our law. I preached to the people at my leisure, and read in the book of our Prophet before them. Alla prospered my labours, and my fame was extended over Asia. Respect and honour were on my right hand, and my left was as the handmaid of science. Aurengzebe, the great conqueror of the earth, was my friend, and he placed the Sultan Osmir, his son, under my tuition. Osmir was but five years old when the Mogul entrusted him to me.

'"Let virtue be the basis of knowledge, and let knowledge be as a slave before her." Such were the words of Aurengzebe. I heard, and fell prostrate, and applied myself to the instruction of my infant charge.

'And now it was, O Morell, that I conceived the purpose of disguising the true doctrine of morality under the delightful allegories of romantic enchantment. Mine eye had seen the great varieties of nature, and the powers of my fancy could recall and realise the images. I was pleased with mine own inventions, and hoped to find that virtue would steal into the breast, amidst the flowers of language and description.

'My lessons, though designed only for the young prince, were read and admired by the whole court. Osmir alone was displeased at them; his mind was not disposed to attention: he cursed the hours of his confinement; he read without benefit; he admired vice in all its deformity, and despised the lessons of virtue and goodness; or, if they made a slight impression on him, it was but for a moment, and vice had its usual ascendancy.

'In the mean time, Asia received with pleasure the Lessons of Horam the son of Asmar: but yet what was Asia, or the whole world, while one unconquerable mind was left, for whom alone they were first intended? But although various countries

were my admirers, the maxims of Horam had no other effect on the lives of those who commended my writings. This made me pine when the branches of honour overshadowed me, and sunk under fears which none but myself might have entertained.

'Osmir grew up under my care, and I had the mortification to be called the preceptor of the most abandoned of mankind. In a few years he became a monster, and a man. It was then Horam was destined to feel the weight of his malice.

'Aurengzebe perceived the haughtiness and the vicious principles of his son, and he made no doubt but that he would soon aspire to his throne. This made the prudent monarch resolve to take all power from him. Osmir was confined by the order of the Mogul, and but a few chosen attendants suffered to see him.

'The malicious prince, finding himself curbed by the authority of his father, and supposing me to be the cause of his confinement, accused me to his attendants of advising him to seize on the throne of India. The pretended confession was carried to the Mogul, and ignominious chains thrown over me. The sultans and the nabobs were all pleased at my fate. I wondered not at the fickleness of the courtiers, but was astonished at the malice of Osmir.

'In a few days I was drawn out of a dungeon, whither I had been ordered, and brought before Aurengzebe. That monarch had assumed the imperial frown, but I saw the beams of mercy in his eye. He ordered my chains to be taken off, and commanded the slaves and courtiers to withdraw. When we were alone, I prostrated myself before him, and remained on the earth.

''Rise, O Horam,' said Aurengzebe; 'rise, thou faithful servant; I do not believe the accusations against thee. Declare thine own innocence, and I shall be persuaded of the truth.'

''Rather,' said I, 'O master of the world, let Horam thy slave perish, than that the truth of Osmir thy son be questioned. Yes, I do confess, I have often counselled the prince to aspire to the

virtues of truth, wisdom, justice, and moderation, the great ornaments of thy throne; and I think my life should pay the forfeit of my presumption.—Ill-fated Horam,' continued I, bursting into tears, for my heart was overcharged, 'how are thy endeavours frustrated, and how is the fruit of thy labour blasted!'

'Blasted, indeed, thou good old man!' said Aurengzebe: 'for I must either accuse my first-born of the utmost meanness, or my faithful slave of rebellion. There is one way left to me. Depart from the court, Horam; thou shalt have yearly a thousand sequins of gold. But on thy faith declare to me, that thou wilt never leave my empire; I cannot myself employ thee; and yet, O Horam, I cannot lose thee.'

'I fell again prostrate at the feet of Aurengzebe: I thanked the merciful prince for his continued goodness; and I prayed aloud to the great Alla to change the heart of the ill-fated Osmir.

'Aurengzebe gave me a ring from his finger, and bade me depart silently in the night to the utmost confines of his empire.

'I obeyed with cheerfulness; and, by the assistance of a nabob, who was my friend, and whom Aurengzebe had ordered to take care of me, I travelled to the mouth of the Ganges, and from thence, by sea, to this settlement of your countrymen; where I have bought up every copy of my unavailing instructions that I could meet with, and have committed them to the flames, to be devoured by the god of the Pagans!'

THE

TALES OF THE GENII.

INTRODUCTION.

PATNA and Coulor, the children of Giualar, the Iman of Terki, were the pride of their parents, and the wonder of the inhabitants of Mazanderan. Their aged father took them daily into a grove of oranges and citrons, which surrounded a fountain in his garden, and seating them under the shadow of those fragrant trees, beside the pure basin, after he had first dipped them in its waters, to wash away the bad impressions of the world, he thus began his instructive lesson:—

'Hearken, ye tender branches, to your parent stock: bend to the lessons of instruction, and imbibe the maxims of age and experience! As the pismire creeps not to its labour till led by its elders; as the young eagle soars not to the sun, but under the shadow of its mother's wing; so neither doth the child of mortality spring forth to action, unless the parent hand point out its destined labour.

'But no labour shall the hand of Giualar appoint unto Patna and Coulor, except the worship of Alla, the first of beings, and of Mahomet, the great prophet of the faithful.

'Base are the desires of the flesh, and mean the pursuits of the sons of the earth! they stretch out their sinews like the patient mule, they persevere in

their chase after trifles, as the camel in the desert. As the leopard springs on his prey, so doth man rejoice over his riches, and bask in the sun of slothfulness like the lion's cub.

'On the stream of life float the bodies of the careless and intemperate, as the carcasses of the dead on the waves of the Tigris.

'The vultures of the sky destroy the carcass, and man is devoured by the sins of his flesh.

'Retire from men, my children, like the pelican in the wilderness, and fly with the wild ass's colt into the deserts of peace.'

As Giualar uttered these words, he perceived an unusual fragrance issue from a large citron-tree, which was planted opposite the tender parent and his attentive children, which in a moment dropping its leaves, the trunk swelled into human proportion, and discovered to their view a bright female form.

'Giualar,' said the Genius, 'I approve your care, and am pleased to see your little progeny thus instructed from the mouth of their parent. A father is blessed in the wisdom of his children, and the tongue of a fool shall pierce the heart of his mother. But why is Giualar so careful to prevent his offspring from entering into life? Alla has made them the children of the world, and their labour is a debt which they must not refuse their fellow-citizens. To drive them into the desert would be indeed to make them the companions of savages and brutes, but the wise purposes of Alla must not be prevented. No man is master of himself, but the public is lord over him; and to endeavour to defeat the purposes of Heaven is madness and folly. Rightly does Giualar caution his children to avoid the follies and vices of life, but they must be subject to temptations ere their worth be approved. Suffer me therefore, good Iman, to carry your children where they shall hear the lessons of humanity from the lips of our immortal race, and where they shall learn from the failings or virtues of others, to guide their steps aright through the valleys of life.'

Giualar was transported at the offer of the Ge-

nius, and, falling down before her, was about to offer her his prayers and praises: but she raising him up, 'O Iman,' said she, 'pay thy vows to Alla alone, and not to the beings which, however thy superiors, are yet the work of his hands. The moon is now between us and the eye of day; ere it surround the inhabitants of earth, Patna and Coulor shall return unto their parents; rejoice at the favour shown unto thy race, and rest in peace till a new moon bring them back into thy arms.' So saying, she embraced the young Patna and Coulor, and, leaping into the fountain, disappeared with her prize.

In a few moments the children of Giualar found themselves on a wide extended plain, which was terminated at one end by a noble palace. Moang, the Genius who led them, bade them observe that building. 'It is there,' said the kind female, 'that Patna and Coulor must learn to know good from evil, light from darkness. But one thing observe, my children, that silence be upon your lips; hear, and see, and learn, but offer not to mingle speech with the Genii of mankind.'

As soon as they arrived at the palace, Moang led her little charge into a spacious saloon, where, on twenty-eight thrones of gold, sat the good race of Genii; and beneath, on carpets covering the whole saloon, were numberless of the lower class of Genii, each with two or more of the faithful under their charge, who were permitted to hear the instructive lessons of that useful race.

Iracagem, whose throne and canopy was more exalted than the rest, first began.

'O race of immortals,' said the silver-bearded sage, 'to whose care and protection the offspring of clay are committed, say, what hath been the success of your labours; what vices have you punished; what virtues rewarded; what false lights have you extinguished? Helpless race of mortals! but for our protection, how vain would be your toils, how endless your researches!—Say, virtuous companion,' said he to the Genius that was seated

nearest him, 'let us hear what have been the effects of thy tutelary care?'

At these words, the Genius arose from his throne, and, standing before it with a decent awe, thus began his pleasing adventure:

'At your command, O sage Iracagem, my voice shall not remain in silence: small as my abilities are in the preservation of the human race, yet have I endeavoured to act according to the precepts of our master Mahomet; and the success that has attended my labours, may be in some measure known from the History of the Merchant Abudah.'

TALE I.

The Talisman of Oromanes; or, the History of the Merchant Abudah.

IN the centre of the quay of Bagdat, where the wealth of the whole earth is poured forth for the benefit of the faithful, lived the fortunate Abudah, possessed of the merchandize and riches of many various nations, caressed by the mighty, and blessed by the indigent; daily providing for thousands by his munificence, and winning daily the hearts of thousands by his charity and generosity. But however magnificently or royally the days of Abudah might be spent, his nights were the nights of disturbance and affliction. His wife, who was fairer than the greatest beauties of Circassia; his children, who were lovelier than the offspring of the Fairies, and his riches, which were greater than the desires of man could consume; were unavailing to drive from his imagination the terrors of the night: For, no sooner was the Merchant retired within the walls of his chamber, than a little box, which no art might remove from its place, advanced without help into the centre of the chamber, and, opening, discovered to his sight the form of a diminutive old

hag, who, with crutches, hopped forward to Abudah, and every night addressed him in the following terms:—'O Abudah, to whom Mahomet hath given such a profusion of blessings, why delayest thou to search out the talisman of Oromanes? the which, whoever possesseth, shall know neither uneasiness nor discontent; neither may he be assaulted by the tricks of fortune, or the power of man. Till you are possessed of that valuable treasure, O Abudah, my presence shall nightly remind you of your idleness, and my chest remain for ever in the chambers of your repose.'

Having thus said, the hag retired into her box, shaking her crutches, and, with an hideous yell, closed herself in, and left the unfortunate Merchant on a bed of doubt and anxiety for the rest of the night.

This unwelcome visitant still repeating her threats, rendered the life of Abudah most miserable and fatiguing: neither durst he tell his grievance, lest the strangeness of the adventure should rather move the laughter than the compassion of his friends. At length, however, wearied out with the strange and importunate demands of this nightly hag, he ventured to open his mind; and, in the midst of his friends, asked publicly, as he was feasting in his saloon, who could give any account of the talisman of Oromanes, or the place where it was preserved? To this question his friends could return him no satisfactory answer; they had all indeed heard of its virtues, but despaired of finding it: so that Abudah was forced to return again to the upbraiding of his nocturnal hag, and knew not what course to steer in pursuit of the appointed treasure.

The next day, he caused it to be cried publicly in the streets of Bagdat, 'that Abudah the Merchant would give much riches to the man who could inform him where the talisman of Oromanes was lodged.' This declaration was made for many days successively: but no one appeared to satisfy the inquiries of the impatient Abudah.

After many days, a poor traveller, who had been spoiled of his goods by the Arabians, passing through Bagdat, heard the publication, and immediately offered to go before Abudah, and make known the place where the talisman of Oromanes was preserved. The friends of the wealthy Merchant joyfully carried the poor traveller to the palace of Abudah, and with great tumult introduced him to the Merchant, who was sitting on a low sofa, and seemed entirely indifferent to the music which played before him, the dessert of elegancies which was prepared for his food, and the caresses of his wife and children, who endeavoured, by their tenderness and affection, to divert the gloom that overshadowed him.

'Abudah,' cried his friends (lifting up their voices together), 'behold the discoverer of the talisman of Oromanes!'

At their voices, the afflicted Merchant looked up, like one awakened from a dream.

'This,' said his friends, presenting the poor traveller to him, 'this is the man who will engage to point out to you the talisman of Oromanes.'

The traveller was now about to begin his relation, when Abudah, having eyed him round, commanded the apartment to be cleared, that no one but himself might enjoy the discovery. His family and friends obediently departed; and the traveller, being left alone with the Merchant, thus began his tale:

'Your fortune and attendance, O wealthy citizen of Bagdat, allow of your search after the talisman of Oromanes; but to the poor and needy, to the outcasts of fortune, no such happiness is permitted: they may indeed wander and examine, but the talisman is for ever shut up from their search; for infinite are the expenses which attend the discovery, and large the rewards which must be given to them who help the inquirer forward in his adventure after the sacred talisman. Myself, O Merchant, have slaved through life to obtain a sufficiency for that great end and purpose: but

since the Prophet has repeatedly blasted my designs, and reduced me to my original state of want, I must endeavour to wean my affections, and rest contented, though unblest.'

'But, my friend,' said Abúdah, 'you neglect to inform me where I may find or purchase this heavenly talisman.'

'It is lodged,' replied the poor traveller, 'in the Valley of Bocchim: princes are its guardians, and it is treasured up amidst all the riches of the earth; you cannot obtain admittance there, unless you go loaded with every variety that is costly and expensive; which you must present to the Genii, who keep a watch over this earthly paradise of riches; and if your present be not sufficiently costly, your labour is lost.'

'I have (cried Abudah, rejoiced to hear the talisman might be obtained by riches) nine thousand acres of pasturage around the rivers of Bagdat; I have twelve thousand estates of fruits, and oils, and corns; I have twenty-two mines of the finest diamonds, and six hundred vessels which fish for, and produce me the most costly pearl; I have, moreover, eight hundred warehouses, and four hundred store-rooms, filled with the most precious bales of silks and brocades; besides these, the fortunes of nine viziers, mortgaged for an hundred years, and all the beautiful slaves of Circassia, are at my disposal.'

'O happy, happy Abudah!' interrupted the poor traveller: 'thine then, and only thine, is it to purchase a passage into the Valley of Bocchim.'

'If so,' continued Abudah, overjoyed at the poor traveller's exclamation, 'direct me instantly to the entrance of the Valley.'

'Alas, sir,' answered the traveller, 'it is in the Deserts of Arabia, seventeen days' journey hence: besides, your presents are not ready, nor your guard, lest the Arabs spoil you of your riches, and prevent your application at the entrance of the Valley of Bocchim: but if you will permit your

servant to direct you in the choice of the presents, some of which will take much time in preparing, by the next spring you may set forward, and speedily find an issue to your journey.'

Abudah acquiesced in the arguments of the traveller; and, having given orders that he should use as he pleased his immense riches, he gave himself entirely up to the meditation of the intended journey. The poor traveller, having sufficient powers, disposed of the riches of Abudah, to purchase the necessary presents; and hired five thousand archers to accompany the wealthy caravan of the Merchant into the Deserts.

The appointed time being arrived, and every thing prepared, Abudah took a tender leave of his wife and family, and began his journey with the poor traveller to the Valley of Bocchim.'

The Merchant Abudah's Adventure in the Valley of Bocchim.

ON the ninth day of the third month, ere the sun was risen on the mosques of Bagdat, was the sumptuous caravan drawn up in long order through the streets of that city, which Abudah beheld from his windows.

Five hundred archers, mounted on the fleetest coursers, led the van; behind whom were twelve thousand oxen, thirty thousand sheep, and two hundred of the finest horses of Arabia. Next to these, came six hundred men armed with pole-axes and scimetars, with silken banners, displaying the blessings of Pasturage, and the utility and conveniency of Cattle for the service of man.—After these were driven two hundred camels, laden with all manner of dried and preserved fruits; a thousand more with all sorts of grain; a thousand with the richest wines; and five hundred with the most pure oil; five hundred more with spices and perfumes; and behind these, a thousand armed hus-

bandmen, singing the Blessings of the Earth, burning in censers the most costly perfumes, and bearing flaxen and silken banners, representing the Seasons and annual Labours of Husbandry.—These were of the first day's procession.

The second day's cavalcade began with five hundred miners armed with sledges and hammers, whom a large car followed, drawn by twenty strong oxen, having within it all the implements of iron; and above, in the upper part, an hero, who commanded the armed men in the whole procession. Then came five hundred artificers; and after them, a car drawn by twenty mules with the implements of lead, and a curious artisan on the top of the car, singing the Uses of Metals. Behind these, came five hundred more artificers, with their different tools, and a car drawn by twenty horses with cast figures, statues, and implements of brass, and a cunning artificer on the top of the car. After these followed a thousand artificers in silver, and a sumptuous car of solid silver, drawn by fifty unicorns, and laden with plate and silver coin; also an hundred camels behind, laden also with silver; and on the car sat the steward of Abudah. At a small distance from these came forward a thousand armed cap-à-pie, after the manner of Saracens; and behind these followed, on sumptuous mules, five hundred of the principal foreign merchants, richly habited, with the emblems of Commerce curiously wrought in their garments, who were followed by an enormous car, drawn by four elephants, laden with golden emblems and devices, with great quantities of that precious metal: the car also was of beaten gold. Into this, taking leave of Abudah, ascended the poor traveller, arrayed in purple and gold, and pointing, with a gold rod, toward the Valley of Bocchim.—And these completed the second day's procession.

On the third day issued forth from the gates of Bagdat, the final procession of the caravan of the Merchant Abudah.—A thousand archers began the ceremony, preceded by a martial band of music,

one piece between each pillar; so that the inside of the dome was visible from all parts. The architrave was of solid pearl, inlaid with curious emblems, composed of festoons of amethysts, topazes, carbuncles, rubies, emeralds, sapphires, and the most sparkling diamonds.

Abudah, though the richest of mankind, was struck with astonishment at the profusion of riches and beauty which he beheld; and entering at one of the four portals, (for the dome had four, one to each quarter of the heavens,) he beheld an ancient Form, seated on a throne, which looked too bright to distinguish what glorious materials it was made of. A great number of crowned heads attended on him; and these were supported by inferior beings, all clad in the most superb vestments. All around the dome were placed, with great beauty and symmetry, numberless heaps of wealth and riches; and the very pavement on which he trod was covered over with tapestry carpet, representing the Riches of the earth, in all their natural colours.

Abudah, as abashed at this amazing magnificence, and beholding such personages within the dome, was retiring; when one of the chief of the attendants, who stood nearest the throne, advancing, beckoned Abudah forward. The Merchant obeyed with trembling, and, as he came forward, bowed himself to the ground; which the royal personage perceiving, who sat on the throne, spake thus to him:

'Fear not, Abudah, thou hast ever been a favourite of the Genius of Riches. I am thy friend; and this journey which thou hast undertaken in honour of me, in hopes here to find the talisman of the great Oromanes, shall not go unrewarded.—And first, lead Abudah,' said he to the genius who had presented the Merchant, 'through all my stores, and let him view the riches of the earth:—a sight that so many thousands long ardently to enjoy.'

The inferior genius obeyed; and, taking Abudah by the hand, he led him toward a royal palace,

facing the eastern side of the dome. Here, as Abudah entered the palace, the walls of which were of the purest silver, with windows of crystal, he beheld incredible heaps of that precious metal, all seemingly composed like branches of trees.

'What thou seest here,' said the genius, 'is trifling; for these heaps, which seem to lie on the surface of the ground, really are of the same depth with the centre of the earth: so that of this metal alone there is laid up more in value than all the visible riches of the world.'

The genius next carried Abudah to a second palace, built of pure gold, having windows like the first. Here, also, Abudah beheld the like profusion of gold, which, like the silver, continued down to the centre. Next he was shown, in a huge building of adamant, a cistern filled with the fragments of all manner of precious stones and diamonds.

'These also,' said the genius, 'are not terminated but by the centre of the earth.—Now,' continued he, 'as you observed in the two first palaces, the silver and gold are the little branches which drop from the trees of this vegetable valley of riches; for all things on earth are subject to decrease, which are here carefully collected, (for the rich are not exempt from toil) and placed in these repositories, the bottoms of which, at the centre of the earth, are grated, and let out sparingly these smaller fragments; so likewise of the jewels, which fall like fruit from the trees, and break into little pieces; these are all thrown together to serve the earth, but none above such a size are admitted, nor indeed could they pass through the grating below. Thus these metals and jewels mixing with the earth, and being diffused in its bowels, are at length stopped by rocks and stones, and so form mines in different parts of the world, each requiring the industry and labour of man, that they may be brought the more sparingly into the world.'

Abudah, having viewed these things, returned; and being presented to the Genius of Riches,—

'Now,' said the Genius, bring forth the iron chest, wherein, it is said, the talisman of Oromanes is lodged.'

At the command of the Genius, ten of an inferior order brought in a huge chest with fifty locks upon it; the chest itself was of iron, and bound round with the strongest bands, which were harder than adamant.—'There,' said the Genius to Abudah, 'there is thy reward: return to Bagdat, and live in peace all the days of thy life.'

'Must I then,' replied Abudah, 'O beneficent Genius, carry with me the chest also? or is it permitted that I take thence the talisman of Oromanes?

Wouldest thou then,' replied the Genius, 'take it from its place of security? Whilst thou dost possess the chest, the talisman is thine own, and the force of man cannot bereave thee of it. Why then should curiosity prevail over security? It is written in the chronicles of time, that he who possesseth the talisman of Oromanes shall be happy: seek not, therefore, to disentangle the talisman from its present state of security, till it fail thee of its promised efficacy. Take, however, these fifty keys: but beware, lest thy curiosity alone tempt thee: for what mortal can say if its refulgence be not too much for man to behold!'

Having thus said, the Genius commanded Abudah to lie down on the chest; and immediately his eyes closed, and not till the morning after did he awake, and find himself in a tent, on the plain where he had left his immense caravan: but now he found only forty camels and forty servants to attend him.

Abudah inquired of his servants what became of the riches and attendants that had travelled from Bagdat with him to that plain? but they could give no answer. They said, indeed, that they knew of such caravan, and that they had for some time missed their master from Bagdat; and that although they went overnight to their rest in his house at Bagdat, they found themselves, with the tents, and forty camels laden with provision, on

that plain in the morning; and that, coming into his tent, they saw him sleeping on an iron chest, and had removed him to the sofa.—'And is the chest here.?' cried Abudah.—'Here is, sir,' replied the slave that spoke, 'an iron chest of prodigious size, and secured with many locks.'

Abudah immediately arose; and, though he could not unravel the mysteries of his journey, yet, seeing the chest, and finding the keys, which the Genius had given him, he was contented, and ordered them to strike their tents, and begin their march for the city of Bagdat. The chest was by long poles made fast to four camels, which were placed in the centre of the caravan.

The mind of Abudah, though in possession of the chest, was yet not without its apprehensions that the wild Arabs might come down upon his little party, and bereave him of his treasure. The first day, the caravan reached a pool of water, and on its banks the careful Abudah ordered his retinue to pitch their tents, and unload the camels from their burthens; and, at the same time, placed four of his slaves as sentinels, toward the four different quarters of his encampment; and ordered the chest, for the greater security, to be buried in the sand under his tent, while he endeavoured to compose himself for slumber. Nor were his fears unreasonable: for at the hour of midnight a small party of Arabs stole down toward them, in order to encamp there for the benefit of the water.

Abudah had notice from his slave, who looked toward the west, of their approach, and was likewise informed that their number was small; but such was his anxiety and irresolution, and fear of losing his treasure or his life, that he dared not order them to be attacked, or prepare for flight. During this ineffectual altercation and struggle of Abudah with his fears, one of the slaves, more daring than the rest, finding his master fearful, encouraged his comrades, and, marshalling them in order, led them toward the robbers.

The Arabs, who were not more than twenty in

number, at sight of a force so much superior turned their backs, and left Abudah's slave in quiet possession of their tents. But now the slave seeing the Arabs flying from before him, and observing the fear of his master, and the great concern he had for the iron chest, addressed himself to the rest of the slaves, and declaring what immense treasures there might lie hid in that chest, seeing their master had left Bagdat to search for it, and had it secured with so many locks, persuaded them to rob Abudah, and depart with the riches to some other country, where they might enjoy the fruits of their rapine. This being easily agreed to, they all in a body advanced to the tent of Abudah, who came out to meet and thank them for their gallant behaviour.

The bold slave thus made answer to his master's thanks:—'The danger, O Abudah, of defending thy riches, contained in the iron chest with many locks, fell all upon thy slaves; whilst thou, who wert to enjoy the comfort of those riches, didst lie trembling in thy tent: Wherefore we, who have borne the burthen, mean also to share the profits with thee; but, that thou mayest see that we are just, one equal share shall be thy portion, and the rest belongs to those who have preserved to thee even the share that will be appointed thee.' These words being ended, without any regard to either the threatenings or prayers of Abudah, they dug up the chest; and, having cleared away the sand, demanded of him the keys of the fifty locks.

Abudah, finding them inexorable, besought them that they would at least give him a day to consider of their proposal. 'What!' replied the bold slave, 'a day? Why, Merchant, long ere that will a thousand Arabs be upon us, invited by those that are fled; and we shall suffer death, and you and all entirely lose the valuable possessions which are doubtless contained in that strong chest of iron.'

It was in vain that, in return, the Merchant assured them, that there was nothing therein,

but a poor talisman, whose virtues they could not know; and promised them all liberty and riches, if they arrived safe in Bagdat with the chest. They had gone too far to trust to his promises; and the slave who was their ringleader, ordering all to retire, left Abudah for half an hour to think of their proposal.

Abudah, as soon as they had left him, threw himself upon the chest, as one who was grasping all that was dear unto him, and, with a loud sigh, began to lament his fate; when, as before, a deep sleep overtaking him, he sunk motionless on his treasure.

At midnight he awaked, and, turning his eyes around, perceived he was in the apartments of his seraglio in Bagdat, and that his wife was sleeping near him on a sofa. The recollection of his happy escape immediately got possession of his mind: and he doubted not but he should find his chest, as he had before. Wherefore, before he saluted, or indeed thought of his wife, taking one of the sweet-scented lamps, that always were burning in the centre of the apartment, he perceived the chest in the very corner where, before, the box which had caused him so much uneasiness used to remain fixed.

Abudah, now feeling for, and taking out, the fifty keys, thought himself the happiest of mankind. The danger which he conceived the talisman might be in, from lying in a chest so conspicuous, and which he had already experienced, determined him, at all hazards, to unlock with his fifty keys the iron chest, and take the talisman out, and always wear it concealed about him. With this view, he began to try the first key, which, to his amazement, would fit neither of the fifty locks. At this he began to suspect that either the Genius of Riches had mistaken (which he could hardly suppose), or that some evil Genius had changed them in his bosom.—'However,' said he to himself, 'perhaps, as one key will open none, one also may open all:' so, taking out one by one, he tried them all: but neither of the fifty keys would open a single lock.

Abudah, at this discovery, flung himself on the sofa, and began to lament his miserable fate: but he soon resolved to try the keys a second time: 'for,' said he, 'some key I have possibly missed, and such a treasure cannot be expected without much labour and pains.' At this he rose up, and was going toward the chest; when, starting at a noise in the centre of the room, he beheld the little box, which had been the first cause of all his grief; and was saluted by the old hag, who hobbled out from her confinement, and began to terrify the afflicted Merchant in the following terms:—

'O, senseless Abudah! to hope that the talisman of Oromanes might be bought with riches! Thou hast indeed a chest, but thou hast neither the means, nor canst thou force open this chest, to search for thy treasure: what, then, art thou the better for thy possession, or the happier for thy chest of iron? It will, indeed, convey thee where thou desirest, and thou mayest rest upon it; but, waking, thou feelest the tortures of anxiety, and feelest them the sharper, because thou fearest to lose what thou canst not enjoy: Go, then, and search till thou findest the keys of the fifty locks; but be not so senseless as to suppose that the Genius would have parted with the treasure, could he have made any use of it. In a far different country must thou hope to find those keys which will unlock that chest; a joyous country, where serenity ever dwells, and pleasure reigns eternal.—A short respite will I give thee; but ere this moon be passed, let me find you active, or I shall invent double horrors to surround you.'

Having thus said, the box closed, and in an instant Abudah beheld it mounted on the chest, which he vainly hoped would have driven such a troublesome guest from his house.

And now Selima his wife, awaking, beheld with surprise her husband Abudah drowned in tears by her side. She instantly pressed him in her arms, and, in transports, inquired by what happy fate he was returned.

'Why, know you not,' replied Abudah, 'that the third morning, as I mounted the car, which the traveller had prepared for me, and was arrayed in my best vestments of gold and diamonds, having a procession the length of two days before me, and such a numerous retinue of all the nobles of Bagdat, and having archers innumerable attending my caravan, which was moving toward the valley—?'

'Oh, my dear Abudah,' said Selima, interrupting him, 'with what madness hath that wicked enchanter possessed you? What car? what vestments? what procession doth my lord talk of? There came, indeed, (brought by those who called themselves your friends), a poor wretch here, who has embezzled the greater part of your riches, and who often talked in private with you: and this continued for some months, during which time you never attended to the speech of your friends, but seemed wrapped up in that specious villain, who at last took you to the room fronting the gateway of the city, and there for two days you continued looking out, and seemed to be in raptures, talking of more riches than the world contains: and the third day, though he still continued by you, you persisted he was gone. Yet he went forth, and you followed him; and getting into a little vehicle, he placed himself behind you, and your family have from that day lamented your absence.'

At this recital, Abudah turned his face on the sofa, and spake no more for several hours. At last, rising from the sofa, 'Fool, indeed, that I was!' said he, 'to trust the account of a miserable impostor, or believe that the talisman of Oromanes might be purchased with riches!'

'O, rather,' replied Selima, 'may my lord find peace in this city, and comfort from his family who adore him!'

'It was there,' answered the Merchant, 'that I once hoped to find it: but satiety, which I will not suffer to breed disgust, forces me at least to be indifferent to the pleasures which surround me. No, Selima; I have a nocturnal monitor, who will not

permit me to rest till I have made myself master of the talisman of the perfect Oromanes. It is some knowledge to perceive our errors: and, at least, I am nearer the possession of the talisman, as my last journey, though it has not given me the talisman itself, has yet furnished me with the means of obtaining it.'

Having thus spoken, he seemed for a time easy and resigned, and endeavoured by love and tenderness to soothe the affliction of the weeping Selima. The moon passed in all those endearments which holy love inspires; when the persecuted Merchant was again awakened by his midnight hag, and commanded to pursue his journey after the talisman of Oromanes.

Abudah was about to reply, when on a sudden he heard the most ravishing music, and immediately subtile and precious perfumes filled the chamber, and a small cloud gathering from the roof descended, and, expanding, produced to his view a most exquisite beauty, habited like the eternal Houris, bedecked with chaplets of delicate ever-living flowers, holding in one hand a crystal cup, and with the other pressing out the sparkling juice from a swelling cluster of delicious grapes.

'Here, faithful Abudah,' began the lovely form, 'receive from these humble hands the cup which will inspire you with the knowledge of the talisman of Oromanes; quaff off this delicious draught, and, reclining yourself on the iron chest, that faithful treasure will, at a wish, convey you to those happy realms, where, without a guard, the keys of all thy pleasures are reserved.'

At these words, with grace ineffable, she advanced to the transported Merchant; who, with thrilling joy, received from her ivory hands the rich, sparkling draught, and sucked it in with mad delight. The Houri immediately disappeared, and Abudah, falling senseless on the chest, resigned himself to sleep, and to a second adventure.

The second Adventure of the Merchant Abudah, in the Groves of Shadaski.

ABUDAH, awaking at the cheerful sound of innumerable birds who sat around him, and strove for mastery in their sweet notes, found himself lying in a lovely pavilion, strewed with fresh lilies and roses, and filled with the most ravishing perfumes; the downy sofa, on which he reclined, was of the finest silk, wrought with curious devices, and executed with such life and spirit, that flowers seemed, in the mimic work, to spring forth from under him. The rising sun, which appeared over the blue distant hills, and warmed the awaking day; the choristers of the groves, whose melody was softened by the gentle motion of the air; the unspeakable elegance of the pavilion, which seemed formed by the powers of harmony; and the delicious fragrance of the air; transported the Merchant with the most pleasing sensations: he could not, for some time, believe his existence, but supposed that he was still under the influences of the delightful vision which had the night before taken possession of him. He turned his eyes on all sides to meet with new delights; which, though sumptuous and costly, owed more lustre to their delicacy and disposition, than to the expensive materials out of which they were formed.

But if such were the ravishing delights within, Abudah thought them much realized when he was convinced he was awake; and, by stepping forward out of the pavilion, he beheld every enchanting object that art and nature could unite.

The pavilion itself stood upon a rising mount, in the midst of a most beautiful green, and was partly shaded by some upright palms, and a scattered grove of oranges and citrons, which on all sides, by beautiful brakes, gave a view of the neighbouring paradise. The centre of the pavilion opened to the lawn, which was beset with elegant tufts of the most delightful verdure.

Blushing and transparent fruits peeped from between the foliage, and every coloured, every scented flower, in agreeable variety, intermingled with the grass, presented to Abudah's eyes the garden-work of luxuriant nature. Here roses, with woodbines entwined, appeared in beauteous contention; here luscious grapes adorned the barren branches of the stately elm; while beneath strayed the rich flocks, or birds of various feather; some in numbers upon the ground, and some paired in trees; which added a new variety to the scene. At the bottom of the lawn ran a clear and transparent stream, which gently washed the margin of the green, and seemed to feed it as it passed. On the other side, a grove of myrtles, intermixed with roses, and flowering shrubs, led into shady mazes; in the midst of which appeared the glittering tops of other elegant pavilions, some of which stood just on the brink of the river; others had wide avenues leading through the groves; and others were almost lost to sight by the intervening woods.

Abudah, directing his steps towards the stream, found there an elegant barge, manned by ten beautiful youths, whose garments were of azure, trimmed with gold. They beckoned the happy Merchant, and received him with the utmost affability into their bark; then, all at once, plying their refulgent oars, they made the crystal flood sparkle with their ready strokes. The boat rode lightly on the stream, and, as it passed through the meanders of the current, every moment presented a new and striking prospect of beauties to the delighted Abudah. Hanging rocks of a thousand different hues; woods of spices, and perfumes breathing sweetness over the cool stream; fruits reflected in double lustre in the clear waves; shrubs dropping their roses as they passed; flocks and herds standing gazing at their own images in the deep; others drinking of the transparent waters; and some, more satisfied, frisking on the lawns, or chasing each other in sport among the trees.

At length the stream growing wider, opened into

a spacious lake, which was half surrounded with a rising hill, on which might be seen, intermixed with groves, a thousand gay pavilions, palaces, theatres, rotundos, obelisks, temples, pillars, and other curious marks of elegance and luxury; various pleasure-boats were sailing on the surface of the lake, some with gaudy banners fanning the winds, others with pleasing structures for shade and entertainment; in one boat, gay music; in another banquets; in a third, desserts of the finest fruits, viands, cooling liquors; and gay company in all, who looked more blooming than the sons of the Genii, or the daughters of the Fairies. At the extremities of the swelling hill, ran glittering cascades; and o'er the pendent rocks dropped down the most luxuriant vines, whose modest leaves attempted in vain to hide their luscious and transparent fruit from the curious eye of the observer. At the extremity of the lake, which, by its pure waters, exposed the yellow golden sand on which it wantoned, two streams ran toward the right and left of the hill, and lost themselves amidst the grove, pasturage, lawns, hillocks, and romantic scenes of the adjacent country; where lofty gilded spires, swelling domes, and other curious labours, were partly concealed, and partly discovered, by the blue expanse of sky, which at last seemed blended with the country, and terminated the prospect of the Groves of Shadaski.

The beautiful watermen, who in alternate song kept time with their oars, were now almost at the farther side of the lake, and in the centre of the shore where Abudah had beheld the mixed groves, temples, and pavilions. A little creek, shaded with myrtles and cedars, was the place where Abudah was destined to land. Here, as he approached, ten beauteous fair ones, dressed like the Genii of the woods, stood ready to receive him, which they did with the most amiable and pleasing gestures.

The boat, having landed the Merchant, shot again swiftly over the lake, and mixed with the gay

pageants on the water, while the fair strangers invited Abudah toward the palaces which were scattered on the hill.

Having passed through several fragrant avenues of trees, laden either with shade, fruit, or flower, they brought him toward an elegant building, whose front faced the lake whence they came: here, amidst parterres and beds of flowers, a broad plat led them to the entrance of the palace, where all the lavish ornaments of art and sculpture were displayed in the most refined symmetry; light polished shafts, airy devices, highly-finished entablatures, and other fanciful decorations, formed the building, which was more calculated to give the ideas of pleasure than magnificence, and had more ease than labour conspicuous.

Into this mansion the ten beauties led the way, and introduced Abudah into a grand hall, adorned with lively groups of delicate statues, in all attitudes and actions: some representing the lovely wood nymphs; some, the naked beauties of the flood; others pursuing lovers; others, the coyly-willing virgins, who seemed, even in the ivory in which they were carved, to show a soft reluctance.

Between the statues were pictures of every joy the heart conceives; the luscious banquet; the wild effects of the enlivening grape; the various pleasures of the different Seasons; the country and the court; the amorous swains; the gentle nymph; the mixed dance; the various seraglio; the gay decked sultana, and the joys of sweet retirement with the favourite fair. These all were so lively in their different colours and complexions, that they seemed to the eyes of Abudah as moving pictures.

Next, the ten beauties led the Merchant into an inner apartment, adorned with the softest sofas, whose walls were one entire mirror, which reflected the ten beauties to the amorous Abudah ten thousand ways; while smiles and soft languishing looks, darting from on all sides at once upon him, ravished his senses beyond the power of description.

From this apartment a door opened into a spacious rotundo, lighted from the top by the sun, and the sides supported by emblematic pillars. In the middle of this rotundo, Abudah beheld a bath, and round the rotundo were eleven doors, which led to as many sofas. Into one of these the ten beauties led the Merchant, and prepared him for the bath; and in the others, the ten put off their own superfluous garments; after which, they brought the ravished Merchant, and plunged him in the bath, which was prepared of warm and sweet-scented waters.

The nature of Abudah could scarcely resist the languishing powers of this place, and he sunk into the arms of his fair attendants; who now led him onward to the other side of the rotundo into a wardroom furnished with the most airy and fanciful dresses: here every one chose as they liked. Abudah was presented by the ten beauties with a pink suit, embroidered with myrtle twigs of silver, and flowers of pearl: but first they sprinkled him with costly essences, and with a fragrant wash renewed his complexion, and seemed to give him a second youth.

They next arrayed themselves in costly robes of divers colours, and, like Abudah, added by that fragrant wash a new bloom to their elegant complexions. From the wardroom a door opened to a spacious saloon: here Abudah was invited to a sofa, and immediately each fair beauty was laden with dishes; every luxury, every rarity was there. Abudah and his fair company began the banquet, while genii invisible administered to them rich sparkling wines, high sauces, congealed liquors; fruits of every kind, the nectarine, the Persian apple, the lordly pine, the luscious grape, the cooling pomegranate, the juicy pear, and thousand others, were heaped before them, till nature was not only satisfied, but tired with the profusion. Then followed the sparkling and racy wines, forbidden indeed by Mahomet, but not forbidden in the Groves of Shadaski; the sweetmeats and preserves, and, in short, every luxury which could stimulate and rouse the jaded appetite.

During this repast, the beautiful companions of Abudah began to challenge each other with lively songs and mirthful jokes; while the rapturous Merchant, with sparkling eyes, the quick effects of wine and song, beheld each with equal flame, and knew not, in such exquisite variety, where to fix his choice. The banquet bringing on satiety, after washing they arose, and this lively train led Abudah (the evening now drawing on) into the gardens of the palace.

After walking by several cooling fountains and sweet-smelling groves, they came to a magnificent terrace, crowded with a thousand gay youths and beauties, in the most fantastical masquerades. All nations might be seen upon this variegated terrace, and the beauties of every clime; all conversation was here indulged, though the pleasures of life were the universal topic. Cooling liquors, fruits, cakes, creams, and wines, were spread on the flowery banks on each side the terrace, and in arbours of oranges and myrtles, or sweet jasmines, where any company, as they pleased, retired; behind the trees and shrubs were placed large bands of music, sometimes inspiring, and sometimes melting the hearts of their auditors.

The sun was setting, just as Abudah had gained the centre of this extensive terrace (for his companions had left him to join what company he pleased). Here he perceived on a large green planted round with lofty palms, under which grew a thousand shrubs, a most extensive building, of an oblong form, and supported by a thousand magnificent pillars, where the crowd from the terrace were retiring. Abudah entered with the rest, and advanced into the room, which was lighted up with numberless lustres, and furnished all round with silken canopies, each having under it sofas of the richest velvet. Here the gay assembly, as soon as the music from the gallery struck up, began the dance, nor could the pleased Merchant refrain from the enlivening motion.—Thus passed the fleeting hours, till exercise renewed their appetites for the banquet.

On a sudden, while each fair one, and her enamoured partner, were resting on the sofas which surrounded the room, a noble banquet was spread, to which Abudah was about to rise, when his partner, pulling him by his garment, bade him wait till the Queen of Pleasures honoured that bright assembly with her presence. Ere long, the softest music began to sound; a hundred choristers in masquerade habits entered the assembly, singing the pleasures of women, company, and wine. These were followed by forty young maidens, scattering roses and violets around; after which came forward, under a canopy, supported by twelve beautiful boys, the Queen of Pleasures: at her approach, the company arose, and, with the utmost adoration, prostrated themselves before her.

When the Queen was seated on a throne at the upper end of the room, and the banquet was about to begin, she ordered her maidens to find out the stranger who came yesterday to visit her dominions. Immediately Abudah was brought before her; who prostrating himself at her feet, she, with a smile, gave him her hand, and commanded him to rise.

'O happy Abudah,' said the Queen of Pleasures, 'whom the Fates ordained to bring into these delightful regions the chest of the Valley of Bocchim! The superior Genii, envying the happiness which we inferior Genii enjoyed, contrived to divide the keys and the chest, which, tradition declares, contains the talisman of Oromanes; and thou, O Abudah, art the man who are destined to unite them. Worthy, Abudah, for such services, of the love of thy slaves! Come, then, thou prince of my affections, and share with me the pleasures of these happy groves.

She then commanded the company to pay Abudah the honours they used to pay her; and, with a pressing tenderness, obliged him to share with her the throne of Pleasure. Abudah now conceived himself the happiest of mankind; the alluring charms of the Queen of Pleasures, whose beauties

were almost too exquisite to behold, caused his veins to boil in mad delight:—but when, with all the fondness of a doting mistress, she seized him by the hand, and with eyes brim-full of love she seemed to gaze with transports upon him, his passion knew no bounds, he commanded the entertainment to cease, and, with tumultuous haste, led the yielding Queen to the remotest canopy. And now, the company retiring, each under the canopy of pleasure, the room was all hushed, and silence. Thus passed away the night in the Groves of Shadaski; the morning brought reflection and satiety; and Abudah, with some impatience, besought the Queen of Pleasures to surrender him the keys of the iron chest.

'My ever-loved Abudah,' replied the Queen, 'behold the chest in the centre of my temple; and here are the keys for my adventurous hero: go, happy Abudah, and purchase a perpetuity in these never-fading arms, by the possession of the talisman of the pleasure-giving Oromanes.'

Abudah, having received the keys, jumped forward from the pavilion to the middle of the temple; and, like a man just entering on a new pursuit, with great impatience began to open the fifty locks. The locks, being only touched by the keys, flew from their staples, and the Merchant, in a few minutes, had conquered forty-nine of the obstacles of his happiness: as he was opening the last,—'O Queen,' said he, 'come forward, and see me finish this desirable adventure!'—The last lock tumbled off just as the Queen arrived at the chest; and Abudah besought her to share with him the pleasures of exploring the treasures of the chest. But no sooner did the Merchant stoop to open the lid of the iron chest, than a sudden darkness ensued, and in a moment the loud thunder cracked around him, and streams of crooked lightnings, with horrid blaze, encircled the astonished Abudah.

The shrieks and cries of the once-gay set, who were indulging under the canopies, next struck his ears; some, already blasted by the lightning, wi-

thered away; others, the ruins of the temple falling in huge fragments, half-buried in the earth; the rest, in madness running to and fro in despair, tore each other to pieces. The red angry lightning still continuing, Abudah, in the utmost anguish, looked toward the Queen;—when, (O fearful sight!) he saw her soft form parching and contracting by the flames, and her whole body diminishing, till by degrees, instead of eyes brim-full of love, he beheld the little old hag, with fury flashing from her looks.—

'Wretch, as well as fool,' said she, with a voice that pierced his inmost sense, 'how darest thou presume to seek the talisman of Oromanes amidst the vanities and intemperance of this filthy grove? But I leave thee to enjoy the situation thou art so fond of; be this dungeon of lust thy prison; here wander, and contemplate the pleasures thou hast chosen.'

Thus saying, she struck Abudah with her crutch, and vanished from his sight. The touch of her noxious hand filled him with aching pains, and the dead bodies and the groans of those dying around him, inspired the wretched Merchant with horror and remorse.

He wandered for a long time in what he now believed an endless cavern, without light; and, to add to his wretchedness, every step he took, he trod on some venomous creature: the serpents hissed at him as he passed; the toads spit malignant fire; and the asps, twining round his legs, spewed their venom on him, and marked him with a thousand blotches. Thus continued he wandering to and fro, with great caution, about the dismal cavern, not more tormented with the groans of others than his own dismal and heart-aching thoughts, which made him weep and tremble every step he took.

After many weary searches for an end, or place to escape, he felt somewhat larger than common seize him by the leg; upon which, the poor wretch supposed he was in the gripe of an enormous ser-

pent, and began shrieking with fear and terror; when a voice, like that of despair, spoke as follows:

'What wretch art thou, who yet remainest alive, in this cavern of desolation and death?'

Abudah, though still in terror, was yet somewhat comforted, to find some companion in his miseries, and thus answered him:—

'I am, indeed, a wretch, misled in my searches after the talisman of Oromanes!'

'What!' answered the voice, 'wast thou fool enough to suppose, that pleasure was the road to that noble jewel?—It were then,' continued the voice, 'an easy purchase: but rough is the path, and high the mount, on which that treasure is preserved.'

'Alas!' answered Abudah, 'it matters not to me, where or how this talisman is disposed, who am thus for ever enclosed in these walls of wretchedness.'

'We cannot but rise,' answered the voice, 'when we are at the bottom; and perhaps the most barren ground will yield the richest mine; be thou but resolved to tread the crooked and laborious path, and I will enstruct thee; for within these caverns begins the winding ascent.'

'O friend, or Genius, or whatsoever else thou art,' returned the Merchant, 'place me but in the track, and no dangers shall deter me: for what has he to fear, who is beyond hope?'

'Take, then,' answered the voice, 'thy way as the cavern descends: and fear not to stoop in order to rise; for in the lowest part of this cavern is situated the opening you must ascend.'

As the voice ended, Abudah found his feet at liberty, and began to feel out for the cavern's descent. The lower he went, the more filth and stench he found; to which submitting with patience, he, by a long passage, sometimes crawling under rugged arches, sometimes wading in mud and dirt, and in total darkness, attained the end of the cavern, where he stumbled on some narrow steps;

but could see no light, and was nearly suffocated with the noisome vapours.

The winding ascent was so intricate, and clogged with dirt and rubbish, that the Merchant worked like a mole in the dark; but, by his industry, he gained ground considerably: yet what mostly tormented him was, that as often as he endeavoured to mount, the steps would slip from under him, and he would come tumbling down with a weight of dirt upon him; and then had all his work to do over again. Nothing but his intolerable situation and lost condition could have supported the Merchant in this odious undertaking: but meanness and wretchedness know no evils greater than themselves.

After various labours, Abudah arrived at a kind of resting-place, whence the steps began to enlarge, and by degrees he perceived from above a glimmering light; to which ascending, the nearer he drew to it, the plainer he could hear a confused sound of voices echoing from the top, which increased as he rose, till he could plainly distinguish it must proceed from some great concourse of people without.

When he had reached the uppermost step, over which a hole opened sufficient for a man to crawl through, the clamours without were so terrifying, that he feared to proceed; at last, considering that death must be the consequence of remaining in the cavern, he boldly ventured forth.

The Merchant Abudah's third Adventure, in the Kingdom of Tasgi.

NO sooner did the Merchant Abudah appear through the opening of the cavern, than ten thousand voices cried out all at once,—'Long live our Sultan, whom the mountains of Tasgi have brought forth!' And Abudah, looking around, saw an infinite concourse of people round the mountain, and beyond them a most plentiful country, with

cities and towns scattered among the valleys which opened to his view.

A number of eunuchs and viziers stepped forward to disengage Abudah from the mouth of the cavern, who was so spent with his infirmities, sores, and fatigue, that he was obliged to be supported. Immediately a princely robe was thrown over him, and a costly turban put upon his head; the concourse still crying out, with ecstasy and rapture, 'Long live our Sultan, whom the mountains of Tasgi have brought forth!'

Silence being commanded, the grand vizier, with a long train, came toward Abudah; and, with all the people, prostrating himself before the Merchant, thus addressed himself to Abudah:—

'Behold, O thou, before whose presence even the sun is darkness! behold, O wonder of mankind, most sacred progeny of Tasgi! thou miracle of beauty! thou mirror of perfection! thou most glorious Sultan of earthly princes! thou diamond of nature! thou guardian of the world! behold thy prostrate slaves; whose wish is only to lay down as thy foot-stools, and to be trodden under thy feet as the dust of the plain! Thine, O Sultan, is all earthly happiness! thine, every perfection of body and mind! thine, all power from the mountains of thy parent Tasgi, to the parching deserts of Shezrallah, which forbid the approach of the stranger to the kingdoms of our invincible Sultan! Rule, therefore, thy slaves, according unto thy pleasure, and know but one will in the plains and cities which, by thy permission and bounty, thy slaves inhabit.'

As the grand vizier, still prostrate with the people, uttered these words, they all with one voice repeated:—'O Sultan, whom the mountains of Tasgi have brought forth, rule thy slaves according to thy pleasure!'

Abudah, filled with conceit, and bloated with pride, had almost forgot his pains and infirmities in this flattering applause: he set his feet on the neck of the vizier with the utmost haughtiness, and

commanded him to conduct him to the seraglios of his ancestors.—A number of slaves and eunuchs brought a magnificent throne of ivory, with a canopy of golden embroidery thrown over it, into which Abudah ascended, and was borne on the shoulders of the grandees and viziers of his newly-acquired kingdom.

The retinue, winding round the hill, brought Abudah in sight of an extensive encampment, which, after the eastern manner, was of a thousand different colours: one division yellow, one blue, another white, some red, some green, and all adorned with silver or gold. In the centre of this splendid armament stood the royal tent, which shone with the lustre of the gold and purple velvet of which it was composed, and looked rather like a palace than a tent.

Here Abudah was seated on his throne; and, the nobles having done obeisance, Abudah commanded all but the grand vizier to depart.

The rest being gone, the grand vizier again prostrating himself before Abudah, cried out, 'May my lord the Sultan of Tasgi ever rule over Harran his slave.'

'Harran,' answered Abudah, 'arise, and declare to me the cause of this encampment, and why the armies of Tasgi are thus scattered on the plains.'

'Our renowned Sultan Rammasin,' replied the vizier Harran, 'made it his custom to take the field in summer, to terrify his foes; but, in the midst of this campaign, it pleased the powers, who preside over the mountains of Tasgi, to call him from us, and bless us with the presence of my Lord, before whom I stand. For, since the time that the descendants of Mahomet involved our kingdom in perpetual bloodshed, we have been warned by the oracles of Tasgi to expect a king from the womb of the mountain, that no division of families, or contention among brethren, might disturb the peace of these happy kingdoms.'

'And who,' said Abudah, 'are the neighbours of my kingdom beyond these mountains?'

'They are,' replied the vizier, 'O Sultan, an harmless, inoffensive race: which was the cause that the Sultan Rammasin would not make war upon them, although their territories extend to the sea-coast, and would be a noble addition to the kingdom of the Sultan of Tasgi.'

'Rammasin, then,' answered Abudah, 'wanted a nobleness of soul, to sit down contented with less than he might have enjoyed: but Abudah, your present Sultan, will give their lands to the slaves of Tasgi, and extend his dominions even over the waves and the tempest.'

'My royal master will thereby,' answered the vizier, 'gain the hearts of his soldiers, who have long pined in the inglorious lethargies of peace.'

'Go, bid the trumpet sound then,' said Abudah, 'and let it be proclaimed in the camp, that your Sultan, Abudah, will revenge the injuries which the inhabitants of Tasgi have received from their perfidious neighbours. Go, Harran, and denounce war against the ———'

'Shakarahs,' said Harran, bowing, 'who have insulted the mountains of Tasgi.'

Abudah was going on; but his pains and weakness obliged him to order that an inner tent might be prepared for him.

While the eunuchs and slaves were attending their new Sultan, his vizier Harran caused the royal mandate to be proclaimed about the encampment, and commanded the leaders of the army to be assembled together, to deliver to them the orders of the Sultan Abudah.

The whole kingdom of Tasgi was rejoiced at the news of their Sultan's expedition against the helpless and innocent Shakarahs; so little do subjects weigh the merits of war! and the old and decrepit parents stirred up their children to engage in a service, where cruelty and destruction were honoured with the titles of virtue and the love of their country.

Ere the sun began to smile upon the harvests of the Shakarahs, the tents of Abudah were moving to destroy them; the loud cymbals were clanging in

the air, and the brazen trumpets, with their shrill notes of liveliness, seemed to inspire the armies of Tasgi with a thirst of glory, and not of blood. The order and discipline of the troops, the regularity of their march, and the sprightliness of their looks, utterly disguised the rapacious purposes of the royal plunderer; who, though but just master of one kingdom, was so eager to get possession of a second, that he destroyed many of his men in forcing a march over the mountains, which nature had placed as the boundaries of their nation.

The Shakarahs, having notice of their motions, sent an embassy to meet the Sultan of Tasgi, beseeching to know the cause of his coming; making the humblest professions of peace; and offering, if any thing had offended him, to make the fullest satisfaction they were capable of; and imploring him, that he would not make war upon a nation who were ever the friends of the Tasgites, and to whom that kingdom had never declared any hostile intention.

To these humble remonstrances Abudah replied, that he was not to be taught and directed by such base slaves as the Shakarahs, and that, whatever intention he might have had originally in entering their kingdom, he now declared he came to punish the insolence of that people, who dared send such dictating embassies to the Sultan of Tasgi.

He then commanded the ambassadors to be driven from the encampment, and ordered his army to begin their hostilities on the presumptuous Shakarahs.

The leaders of the armies of Tasgi being ignorant and imperious, every kind of tyranny and cruelty was practised, till, the wretched Shakarahs being made prisoners, and their wives and families ravished or murdered, the Sultan Abudah returned to the kingdom of Tasgi, with the spoils of the conquered country, amidst the acclamations of the army and its leaders; who were so lavish of their praises and adulations, that Abudah esteemed himself at least equal to the Prophet of Mecca.

After Abudah arrived at the metropolis of Tasgi, his visiers came to inquire of him, where he would

bestow the miserable Shakarahs, most of whom they had led home in chains. Abudah was for some time doubtful of their fate; and was at last going to order a general execution, when he recollected the iron chest which was buried in the mountains of Tasgi.

'Let the Shakarahs,' said the Sultan Abudah, 'be condemned to work in the mountains of Tasgi, till they find an iron chest with fifty locks.'

At these words, the grand vizier Harran bowed before the Sultan, and said:—'Will my lord dare to send the Shakarahs into the womb of Tasgi, which his own subjects are forbidden to approach?'

'Take the rebel Harran,' said Abudah, in indignation, 'and let his head be severed from his body, and his tongue let the dogs devour.'

The other viziers gladly saw this execution performed on Harran, and returned to the Sultan, and said:—'Far be it that a Monarch of the East should be governed by his slaves. Be the will of the Sultan Abudah for ever obeyed, as it is in the destruction of the traitor Harran; as it is in the labours of the Shakarahs in the mountains of Tasgi.'

Abudah hourly sent his viziers to inspect the miners in the mountains, who returned with accounts of the death of thousands, over whom the mountain crumbled, and smothered them in its caverns.

The Tasgites, jealous of their mountain, which they supposed was somewhat divine, began to murmur at the impiety of their Sultan; which when Abudah knew, he commanded the leaders of his army to chastise them, and to put every tenth man throughout his kingdom to the sword.

At length the fainting Shakarahs dug out the chest of iron, and brought it to Abudah, who commanded every engine of force to be applied to it to break it open; but in vain; the chest resisted all their endeavours, and would not yield to the utmost force the art of man could bring against it.

Abudah then published a reward to any that should make keys to fit the locks. This, several undertook, and succeeded; but as soon as one lock

was opened, it shut while the artificer was employed about the second.

Abudah, puffed up with pride, was enraged at this disappointment, and commanded fifty men to take the fifty keys, and all attempt it at once; which they did, and were all immediately struck dead; he then commanded a second fifty; but none but his army were near him, for the rest were fled from the tyrant's presence.

Abudah now ordered fifty soldiers to approach; when the leaders of the army, moved by his cruelties, and seeing he was about to sacrifice his army as well as his subjects, uniting together, came toward him in a body; which Abudah perceiving, and expecting no mercy, leaped on the chest, and trusted himself to its saving power.

Immediately the chest moved aloft in the air; and Abudah, being stupified and giddy, fell into a deep sleep, and was wafted far from the army and kingdom of Tasgi.

The Merchant Abudah's fourth Adventure, among the Sages of Nema.

ABUDAH found himself on the iron chest beneath a rock which hung over him, and was covered with a pleasant shade of palms; at a little distance, a gentle rill ran bubbling over the stones, and took its course along a narrow valley, which on each side was bounded by rocks and verdant hills. Here, as he eyed the rural scene, and reflected on his escape from Tasgi, he observed a venerable sage gently moving forward along the valley, and, to appearance, directing his steps toward the rock under which he was sitting. Abudah's conscience was so alarmed at the sight of a human form, which, during his tyrannical reign he had so often defaced, that he strove to hide himself even from the approach of a weak old man; but, the sage still advancing with ease and composure, Abudah, after some hesitation, suffered him to join him.

The sage, with great obsequiousness, bowed before Abudah (who had still the royal turban upon his head, and the ensigns of the regal power about his shoulders), and said:—'O prince, who deignest to visit these retreats of learning and philosophy;—whether thou art he whose knowledge was universal, the glory of the East, the sagest of sages, the indefatigable Solomon; or whether thou art here arrived from any neighbouring realm in quest of science, and art willing to honour our school with thy august presence; permit one of the lowest of the sons of knowledge to conduct you to the temple and seat of learning, which the great Solomon here founded in the desert, for the investigation of truth and the discoveries of nature. This vale, which is our only retreat from the sultry sun, or the wide-extended desert, winds round to the entrance of our seminary, where every science is taught, and all the fountains of knowledge are disclosed.'

As he spake these words, the sage led the way; and Abudah, somewhat recovered from his hurry and confusion, said within himself:—'O Prophet, how blindly have I wandered! yet here, surely, among these springs of knowledge and learning, is the talisman of Oromanes to be discovered!'

Abudah arriving with the sage at the end of the valley, beheld the mansions of Philosophy. A grand portico first presented itself to his view, built after the model of the Grecian architecture; to this, with the sage, he ascended by a grand flight of steps, and, entering the doors of the inner portico, found himself in a spacious hall. 'Here,' said the sage, 'must even kings remain, till the director of this seat of learning is acquainted with the arrival of a stranger, and his motives for seeking entrance into the sacred college of science.'

'Give then, this message,' answered Abudah, 'to your director: that the Sultan of Tasgi, (for Abudah's penitence had not entirely humbled his pride,) studious of knowledge, seeks, in his philosophic seat, to find the talisman of the perfect Oromanes.'

The sage, after having made obeisance to the supposed Sultan, went in quest of the director, and left Abudah in the hall, where were many other candidates for admission into the college of Philosophy, and each had his particular sage, or introducer.

Abudah's instructor shortly returned.—'Our director,' said he, 'rejoices to find so great a monarch studious of truth, and bids me declare, (as is customary) that the talisman of Oromanes is the ultimate end of all our researches, and therefore invites the Sultan of Tasgi to seek it, in whatever science he thinks most likely to contain it. But,' added the sage, 'happily for the Sultan of Tasgi, he has met with Abraharad, who can unfold to him the secrets of nature, and teach him in what recesses the talisman of Oromanes is enclosed.'

'And are you then,' answered Abudah, 'the renowned Abraharad, whom my subjects of Tasgi have often described to me as the man who knew the properties of all herbs and roots, and the minerals of all the earth?'

'These, O prince,' replied Abraharad, 'are the plainest precepts of nature: but I will unfold to thee such of her secrets as none, since the magnificent Solomon, have been allowed to view; for what was Oromanes, the founder of this talisman, but the magician of Fire, the great alchymist of the first and most powerful element? However, I will not waste your time in words, when I can work wonders to convince you.—Descend then, O prince, with me, into the area of this inner building, in which every science has its separate offices and apartments; and I will bring you to the knowledge of the inmost secrets of nature and art.'

Abudah, rejoicing in his new acquaintance, followed Abraharad into an extensive court, surrounded by porticos, in each of which he beheld several sages teaching their respective disciples.

Abraharad led Abudah to the portico of his own science, where many were busied in the various branches of his art.—'Even in this vestibule,' said Abraharad, 'could I surprise the Sultan of Tasgi;

but I lead him at once to the mysteries of science.' So saying, he opened a door that led to an inner apartment; and, Abudah entering, the alchymist closed the door of his laboratory.

While Abudah's attention was diverted by the variety of instruments and apparatus which he beheld in this mimic shop of nature, the alchymist began to order his materials, and set them in furnaces; compounding salts, and earths, and spirits, and varying his experiments according as he saw occasion.

'Patience and perseverance, O Sultan,' said Abraharad, 'are the tools of an alchymist; without these he could not work, as hidden causes so often vary and perplex his operations. The secret which I am now preparing is what gave the great Demogorgon power to dissolve all nature; but, as it is a tedious process, and the furnace as yet gives but the third degree of fire, I will show you what great effects lie hidden in the meanest causes, that you may conquer the prejudices which custom may have rooted in your mind against any particular modifications of matter: for, the whole earth that you view is one confusion of materials, out of which, by separation, conjunction, assimilation, unity, or disjunction, may every appearance of nature, and many which she had never discovered, be formed. You see the seed drawing to itself atoms, capable of forming wood, and various fruits: from this seemingly tasteless earth, arises first the harsh, and then the sour, and lastly, the luscious grape, concocted, meliorated, and perfected, in these different stages, by the subtile alchymy of the sun. You see, in others, the bitter, the salt, the tart, and the sweet, all drawn from the same earthly bed or well: so likewise, O Sultan, is the generation of all things; the semen is a kind of standard which marshals each under its particular banner. Now, as these are all, by affections and sympathies of size or quality, naturally led by these causes to conjunction and unity, so also have they all aversions, that is to say, particles discordant, which are ca-

pable of separating them, whereby their cohesion, unity, and substance, is destroyed, and they themselves are rendered discontinuous and resolvable into their first principles of rude atoms; thus, what we call corruption, is really no more than a new modification of matter, which, according as it is agreeable to our senses and perceptions, we call by names, conveying agreeable or disagreeable ideas: thus the ferment of the grape we call a making, or creation of wine: and the ferment of vegetables, which resolve themselves to a kind of muck or manure, we call putrefaction, though they are begun by one and the same process in nature: so again, the change of an egg into one living animal, or bird, we call breeding; but the change of another, by staleness, into a thousand maggots, we call corruption. But yet, whatever may be our notions and ideas, they are never lost or destroyed materially, though they are formally: all returns to the common bed of nature, and there lies dormant, till called forth by sufficient causes into different forms.

'Hence it is, O Sultan, that the alchymist, taking this universal bed as the ground-work of his science, and acting, as nature does, by the force of the nobler and more vivifying elements, teaches mankind the powers of separation and composition; and hence, he is able to proceed or move backward in his work, and can either stop, reduce, or drive forward, the matter which he guides. Thus, O Sultan, you perceive those two bottles of transparent liquors; you see, by mixing them, they instantly change and become red: so the small plant which you set in water, though fed by that element only, produces green leaves. Now these waters may again be rendered transparent by other mixtures, may be disunited, and reduced to their former state; or, by other additions, you see I render them blue, or black, or green, or yellow; yet all these beautiful colours and phenomena are caused by a few common and natural causes.'

Abuallarad then ordered the laboratory to be darkened, and immediately the Sultan beheld, among

vivid flashes, this writing in fire upon the walls:—'*The Sultan of Tusgi shall be satisfied.*' At this sight, Abudah was transported: whereupon Abraharad said:—'O Sultan, let not appearances either slacken, or too rashly inspire your researches: this luminous appearance is natural, drawn from the most refuse of materials, and may serve to convince you that wonders lie hidden in the most disagreeable formations of matter.—But I see the colours arising in the furnace, all that is bright to the eye! What flashes of red, blue, green, yellow, purple, and white, arise from my work! brighter, O Sultan, than the rubies or the emeralds of thine empire."

Abudah looked at the furnace, and saw the most glorious colours arise from the crucibles of Abraharad.

'These,' continued the sage, 'are signs that my universal menstruum is near perfection: and now all nature will be open before me.'

'What!' answered Abudah, 'is the mixture you are making in the furnace an universal dissolvent?'

'Yes,' said Abraharad, 'it is.'

'Then,' replied Abudah, 'the talisman of Oromanes will soon be my own.'

'It may possibly,' resumed the sage, 'require some time to seek out where it is deposited.'

'That,' said Abudah, 'I know; for it is inclosed in the iron chest which you saw me sitting upon under the rock, which has hitherto resisted every application of force or art.'

'Hast thou then, O royal Sultan,' cried Abraharad, 'the chest of adamant, with fifty locks, said to contain that precious jewel, that philosophic talisman, which can give life, immortality, riches, honour, and happiness, to the possessor?—But see, my work is finished: the blueish vapour arises, and my menstruum, the key of nature, is completed. Let us then hasten with it to this chest, and release the treasures of my royal Sultan.'

'Rather,' replied Abudah, 'will I go and bring it here, which, by its virtues, I am able to

perform; and Abraharad shall exercise his authority over this stubborn matter, and reduce it to its former atoms.'

Abudah, then leaving the sage, returned to his chest, and, seating himself thereon, was, at a wish, conveyed with his treasure into the laboratory.

The sage Abraharad, having viewed the chest with rapture, took out his crucible, full of the universal menstruum.

'Alas!' said Abudah, 'O sage, be not deceived. Can that which dissolves every thing be confined by a crucible?'

The sage grew pale at the Merchant's reproof; and, with the utmost vexation, threw his menstruum on the ground, where the harmless liquor continued, without altering itself, or the earth that supported it.

'Alas!' said Abudah, 'where now is alchymy?'

'I have a cold fusion,' answered Abraharad, 'though a hot one is denied me; for I will send the lightning, which melts the sword, and leaves the scabbard unhurt, through that stubborn piece of mechanism.'

A new apparatus being now fixed, the sparks and flashes began to issue through the sides of the adamant; and Abraharad, exulting, and impatient to hasten the effect of his mimic lightning, stepped nearer to the chest; when the flash, altering its course, drove violently through the temples of the sage Abraharad, and reduced him to ashes.

At this dreadful catastrophe, Abudah, whose hopes were raised to the highest pitch, ran out of the laboratory with frantic wildness, and filled the area with his groans and complaints. Here, as he wandered about, tormented by passion and disappointment, a sage, with a steady and composed mien, advanced from one of the porticos toward him, and, with great seeming unconcern, said:—'O wretch, why will you neglect the possession of the talisman of Oromanes, which it is in your power to enjoy!'

'Canst thou assure me of that?' answered Abudah, in transports.

'I can assure you,' replied the sage, 'that you are, at present, incapable of making use of it.'

'And therefore it is, I suppose,' said Abudah, 'that I am thus for ever deceived, when I think it within my grasp?'

'It is even so,' answered the sage.

'Then teach me, O friendly sage,' rejoined the Merchant, 'how I may come to the true enjoyment of this valuable treasure.'

'Must not happiness,' said the sage, 'be seated in the mind?'

'It must, it must,' replied Abudah, 'and I have neglected my mind, to search for it among bodily enjoyments. O what a new scene have you, O greatest of sages, opened to my view! But proceed, O heavenly instructor, and perfect the cure you have begun.'

'Cool and moderate your grief this night,' answered the sage Gherar; 'and to-morrow, if I find you dispassionate, I will unmask your mind, which at present is beset by worldly objects.' Thus saying, the sage Gherar introduced Abudah among his scholars, and provided him apartments in his portico.

Early the next morning, the sage Gherar attended Abudah, and led him forth towards the valley that fronted the building dedicated to science and instruction.

'How delightful,' said Gherar, 'are the sweet dews that are again rising at the call of the morning sun! The grove seems, like man, refreshed by the silence of the night; the grass is capable, by this relief from nature, to stand against the fiery beams of the noon.'

'It is indeed,' answered Abudah, 'a glorious morning, and looks more like a new creation, than a scene which has already lasted such numberless ages. O, how happily might man spend his days in such sweet retirements! no cares to molest him; no storms to beat upon him; no human desolations to suffer from!'

'Such,' answered Gherar, 'are the dreams of folly, and the conceits of infirmity: conscious of

your weakness, I led you to this scene, in order to convince you how incapable you are of happiness: if the brightness of the sun, and the vapours of the morning, can so affect you with pleasure, the want of them will be painful unto you. In these gratifications the soul is totally passive, and must be fed by the senses: thus she is taught to rejoice at the wanton touches of a finger; at the tickling of a luxurious palate; at the odours of a fading flower; at the sounding undulations of the circumambient air; or, at the accidental objects that play upon the eyes of a trifling, circumscribed animal.

'But the purity and immortality of the soul teach the philosopher to govern the corruptions of the flesh, and not to suffer the body to be the master of the mind; the momentary pleasures or evils of life are alike indifferent to him, who, conscious of his perfections, and complete in his own virtues and immortality, can smile amidst the horrors of dissolving nature, and preserve a firmness and indifference, when even the whole earth is crumbling to its original chaos: and if these things affect not his self-fortified breast, how little will he regard the common accidents and vexations of life! If he drops a limb, his immortal part is nevertheless unimpaired; if he suffers hunger, still his mind is fed with never-failing pleasures; if power throw its arbitrary chains around him, his soul is still free, and can mock the tyrant's rage, and defy his malice. In short, O Abudah, the true philosopher is capable of every pleasure, and released from every ill: the beauty of virtue has eternal charms for his contemplation and possession; the changes of mortality have nothing that can move, transport, or disquiet him; he neither hopes nor fears; he neither admires nor dreads; and always wears within his breast a contentment more invariable, and unshaken, than all the treasures upon earth, because nothing earthly can disquiet him.'

As the sage Gherar spoke these words, with a heart-felt pride, Abudah, transported at his doc-

trines, was about to answer; when a fierce tiger bursting from the thicket, with his eyes flashing dreadful fires, and a mouth begrimed with human gore, sprang violently towards the sage and his pupil. Abudah, who had not so entirely forgotten his worldly wisdom as to stand perfectly undaunted, leaped into the brook that divided the vale, and swam across, as knowing the tiger would not follow him through the water. Having reached the opposite bank, he look towards the sage Gherar, whom he saw running, with the utmost precipitation, before the voracious tiger: but his flight was in vain; the monster overtook him, and, leaping upon the sage, tore him limb from limb, while Gherar filled the woods and the valleys with his piteous cries and lamentations.

'Alas!' sighed the Merchant Abudah, as he beheld the wretched end of Gherar, 'how vain is it for weakness to boast of strength; or for man, who is infirm, to deny the reality of what he must hourly feel! To boast of a power over nature is, I see, the end of philosophy, which should only with wonder contemplate what it cannot scan; much less ought the reptile man to vaunt itself superior to the blessings or scourges of Him who is the ruler of the universe.'

With these reflections, Abudah arose; and, being fearful to venture on the other side of the brook, he advanced up a lawn, which, winding between two mountains, brought the Merchant into a spacious plain, where he beheld innumerable flocks feeding upon its surface, and shepherds and shepherdesses tending their innocent charge.—'Here,' said Abudah to himself, 'here is neither pomp, nor luxury, nor vanity; here is rural peace, and quietness, and tranquillity, which know no sorrow.'

As thus Abudah mused within himself, he advanced towards the shepherds and their flocks; when one passing near him immediately ran, with the utmost precipitation, among the rest, crying aloud: 'Fly, fly, O my wandering and distressed friends! for the tyrant of Tasgi, not content with driving us out

from the land of Shakarah, is come down to bereave us also of our flocks and herds!'

Abudah was touched to the soul at this scene of distress and confusion, which his former passions had occasioned, and called to the poor wanderers to stay: but they, fearful, and lamenting, drove their flocks along the plain, and with dread looked back, expecting to see again the cruel armies of the Tasgites.

One old, venerable bramin alone, unable through age to follow the Shakarahs, whom he had for many years instructed, sat, with a majestic composure, on a square stone, which stood at the entrance of his cell. As Abudah advanced, he rose, and made obeisance, saying: 'Know, O Sultan, I rise not to the tyrant of Tasgi; but I bow before him whom it has pleased Alla to set over his people. But wherefore shouldest thou seek to do evil, that thou mayest reap good? Are then bad actions capable of salutary ends; and is evil predominant, that purity may triumph? Alas, O Sultan! not such are the means of obtaining the talisman of the great and perfect Oromanes: purity and perfection, such as man may attain unto, true virtue and benevolence, and a faithful religion, are the means of possessing that treasure.—Hasten, therefore, O man, to the tomb of the Prophet, and there confess the follies and iniquities of thy researches; and learn, from that fountain of purity and truth, the will of Him who ordained you to this hitherto ineffectual toil.'

'Good and pious bramin,' replied Abudah, 'much have I abused both the gifts of Providence and you, and your poor innocent and distressed nation: but direct me in my journey to Mecca, for I seem hitherto to have trodden on enchanted ground.'

'The chest of adamant will convey you to Mecca,' answered the bramin.

'I left it,' replied Abudah, 'in the mansions of Philosophy, which may not be found without crossing the brook, and risking the fury of the tiger.'

'There is,' answered the bramin, 'a path that leads hence, round the brook, to the back of that mansion, into which a small bridge will carry you over the brook: and may Mahomet prosper your undertaking!'

Abudah then took leave of the sage, assuring him that the Tasgites knew not of his place of retreat; and that he might rest with the Shakarahs safely there, for no evil was intended them. The bramin blessed Abudah as he parted.

The Sultan-Merchant hastened to the seminaries of learning; where, taking possession of the chest, he threw himself on it, in full assurance that he should awake in the temple of Mecca.

In a short time, the Merchant Abudah found himself in an awful mosque, reclining on the chest of adamant: on one side stood the box which used to haunt his chamber with the diminutive hag; and, on the other, a large cistern of water. In a moment, with mildness in his aspect, stood the Genius Barhaddan before him.

'At length,' said he, 'Abudah, receive the true keys of the adamantine chest.'

At these words, the Merchant Abudah approached the Genius; and, having prostrated himself before him, received the long-expected keys.

'Begin,' said Barhaddan, 'O Abudah, and search for thy treasure.' Abudah obeyed; and in a moment the locks of the chest flew open.

Abudah, with a consciousness and dread, lifted up the lid of the chest; when instantly flew out a thousand feathers, so that they covered the whole pavement of the mosque.

'Now,' continued Barhaddan, 'put in thine hand, and draw forth the contents of the chest.' Abudah obeyed; and first he took up a beautiful, but bleeding hand, with a curious bracelet of diamonds.

'That hand,' said Barhaddan, 'was severed from the body of a fair sultana, by a slave, who could not unlock the bracelet. Dost thou think, Abudah, the wearer was the happier for that ornament?'

As Abudah was going to draw again, out stepped a poor wretch, laden with his bags of gold, trembling and looking behind.—Next, on a sudden, a gay youth, with a poniard, stabbed the miser to the heart; upon which several women, in loose attire, came and shared with him the spoil, and began dancing and singing.—These were followed by a crowd, among whom was a crowned head, who ordered his soldiers to fall on them and destroy them: then came a superior force, and put a bow-string around the neck of him that was crowned; and another stripped the crown from his head. —After these, came several madmen; some with wings on their shoulders; some with wheels, which they strove always to keep in motion; some looking unto the skies, some drawing circles in the air with straws, some jabbering ridiculous notions, that the same quantity was both more and less than itself.

When these were passed, Barhaddan asked Abudah, 'Dost thou understand these things?'

'I understand by them,' answered the Merchant, '(and also by my travels), that neither riches, nor gaiety, nor honour, nor power, nor science, nor learning, nor obscurity, is free from the common accidents of life; and that, therefore, these can never lead us to the perfect talisman of Oromanes.'

'What didst thou understand by the feathers?' said Barhaddan.

'I knew not their meaning,' answered Abudah.

'They,' continued the Genius Barhaddan, 'were the thousand light, airy, inconsistent hopes and wishes, which lie on the top of every man's heart; which have some kind of tendency to the talisman, and so they are the first on the top of the chest.'

'And now, O Merchant Abudah,' said Barhaddan, 'art thou convinced that the talisman of Oromanes could not be treasured among such refuse as these? Shut down, therefore, the chest; and attend with silence to the scene which will follow.'—Abudah obeyed, standing like a mute with his hands before him.

'Now, thou wicked hag,' said Barhaddan, 'thou evil genius, who lovest to torment and mislead mankind, come forth.' At these words, the little box fell to pieces, and the hag came trembling out on her crutches before Barhaddan.

'I know,' said the pure Genius, 'thy implacable nature, and that thou delightest only in mischief and evil; but, that you may have some awe for those who regard mankind, stand here, and see me purge the man whom thou hast enslaved with worldly thoughts and desires.'

Barhaddan then commanded Abudah to wash himself in the cistern; which having performed, he ordered him a second time to open the chest of adamant.—Abudah obeying, looked in, and saw only a little book, which Barhaddan bade him read, and he read these words aloud:—

'Know, O man, that human nature, which is imperfect, cannot attain to perfection: that true happiness, which is the real talisman of Oromanes, being immortal, can be enjoyed by immortals alone: that man, being a creature, is subject to the commands of his Creator; and, therefore, a knowledge of His will, and a faithful obedience to it, should be the first and last pursuit of mortality, till it may please the Eternal Power to remove him from trial to perfection, from earthly misery to the eternal happiness of a glorious paradise.'

As he ended these words, Abudah fell prostrate in the mosque, and adored the Eternal Power above; which the Genius seeing, commended him.

Then Barhaddan, turning to the hag;—'Go,' said he, 'false and wicked genius, into that chest, and there, for fifty years, contemplate the happiness thou art so anxious to recommend.'—The hag trembled and obeyed; the chest closed with violence, the locks fastened themselves on, and the whole was taken up like a whirlwind, and vanished away.

Abudah then looked around to thank the friendly Genius; but he was gone: and, what surprised him

more, he found himself on his bed at Bagdat, and his wife and family weeping around him. As he moved, Selima in transport ran to him, and asked him if the life were in him?

'In me!' said Abudah; 'why, woman, I have been travelling these three months: I have seen various countries and kingdoms; I have (but would I had not!) been crowned a Sultan!'

'O,' interrupted Selima, 'my lord raves again. Thy children and servants know, O Abudah! that for four days thou hast slept upon this sofa, and we feared thou wert dead.'

'Is what I have seen, then, a dream?' cried the Merchant Abudah: 'then blessed be the Prophet, who has added unto me knowledge without guilt!

'But now, my lovely Selima,' said Abudah, 'I am released from those terrors and uneasinesses, which have made me a burthen to thee and myself. Yes, Selima, I have learned to be content; the utmost man must expect upon earth: and I have learned to be obedient to Alla, to love and cherish my family, and to do good to mankind.'

At these words, he again embraced his wife and children; and the day was spent in decent endearments: nor lived there a happier or more resigned and cheerful family in Bagdat than in the house of the Merchant Abudah.

When the Genius Barhaddan had finished his tale, Iracagem arose from his throne, and humbled himself before him; then, turning to the august assembly, he thus addressed the pupils of his immortal race:—

'Hear, O ye reptiles, whose life is a span, and whose habitation is as the dust in the whirlwind; who look towards the earth, and see not below the sand that covers it; and to the heavens, but the cloud interveneth, and darkeneth your search; seek not for durable joys in a world of vicissitude; nor for happiness which a moment shall alter, as the sea-breeze blots out the writing of a child on the sand! The eye which is mortal cannot see that

which is unchangeable; neither can the taste of man be satisfied with variety. Wait then, ye sons of clay, with patience, till ye be translated into the gardens of ever-living pleasures, into palaces which moulder not with the storm, into mansions which time must for ever admire; and know, that happiness is with Mahomet and Alla, and that the talisman of Oromanes is,—to obey God, and to love his commandments.

'Thanks, gentle Barhaddan,' continued Iracagem: 'thanks be to thy industry and care: well hast thou inculcated the lessons of morality, and the doctrines of truth.—Say, then, my noble brother,' said Iracagem to Mamlouk, 'where has Mamlouk been employed in the service of mankind?'

'To teach the doctrines of truth,' replied Mamlouk, 'has been the endeavour of Mamlouk: how I have succeeded, learn from the tale of the Dervise Alfouran.'

TALE II.

The Dervise Alfouran.

ALFOURAN, by the sanctity of his manners, and the abstemiousness of his diet, had gained the hearts of the whole province of Eyraca: but none was more captivated with the holy Dervise than Sanballad, the son of a merchant in Bassora, whose father intended to bring him up in the mercantile business, which he himself professed.

The hermitage of Alfouran was situated in a wood, near the suburbs of the city: it was formed out of a stupendous rock, in the inside of a mountain; and contained two cells, the outermost of which served for the common purposes of life, and the innermost was set apart for the private devotions and religious ceremonies of the sanctified Dervise.

A small spring, which ran trickling down the rock, supplied him with the purest water, and fell into a basin, which the industrious Alfouran had scooped out of the bottom of the rock, from which the water overflowing, descended in a gentle rill to the wood, and ran purling among the trees; sometimes discovering itself by its glittering surface, and sometimes gliding imperceptibly through the thickest bushes, which grew upon its banks. A little plain opened before the door of the cell, which by the shape of the lofty trees that surrounded it, and the constant attention of the sage to sprinkle its surface, ever preserved a most beautiful verdure. The tall and straight cedars and palms which overshadowed this delightful retreat, at once secured it from the scorching sun, and afforded a most beau-

tiful and majestic appearance, mixed with an awful solemnity, which struck the heart, and demanded the reverence of every beholder.

To this habitation of Alfouran did thousands resort, at the rising of the sun, to hear the instructions of his mouth, and dwell upon the sweet accents of his persuasive tongue; even the labours of the day were forgotten while he charmed their ears; and the poorest subjects of Bassora refused not to follow the sage Alfouran, though the work of their hands was neglected and undone.

The pious Sanballad was ever a constant attendant at these captivating lectures, and drank deep of the instructions of the Dervise of Bassora. His soul was animated by the example of the self-denying sage: he scorned the mean employments of a dirty world, and sought earnestly to bury himself in the glorious solitude of Alfouran.

One day, after the Dervise had been exhorting his hearers to trouble themselves no longer with the concerns of life, nor the transactions of mortality, Sanballad presented himself before him, and having done obeisance to the holy man, he entreated Alfouran to initiate him into the mysteries of his happy life.

Alfouran looked earnestly at the youth; he beheld his complexion, his modest beauties, his eyes streaming with penitential tears, and his heart heaving with the full sighs of sorrow and contrition.—'And canst thou, O young man,' said the Dervise, 'leave the vanities of this life, to spend in solitude and abstemiousness the sprightly hours of youth? Canst thou quit all worldly connexions, thy friends, thy relations, thy engagements, thy business, and thy pleasures, and prefer before them the constant company of an aged Dervise? If thou art so resolved, let me first have a trial of thy faith and submission. Ascend this craggy rock by the steps which I have hewn in its side, and sit on the stone which is dedicated, on its surface, to the pure solar Fire. There remain while the sun melts thee by day, and the cold pinches thee by night, till

three days are accomplished; and I will bring thee of the choicest viands which the rich men of Bassora send daily to tempt my appetite; of which if thou tasteth, or to which if thou dost incline thy mind, the curse of the god of Fire be upon thee!'

At this command, Sanballad arose with joyful looks, and began to ascend the holy mountain.

He spent the first day in a solemn silence, not daring even to look up or move from his posture; but kept his eyes fixed on the ground, and in secret implored the strengthening assistance of the Founder of his faith.

The second day, Alfouran set before him a sumptuous banquet, which his disciples, at his command, had brought from the city: for it was daily the custom of Alfouran to receive such presents at their hands;—not, as he said, for his own use, but to fix him steadfastly in his forbearance from those pampering repasts. They stood every day exposed on a table formed out of the living rock in his cell; and at noon the Dervise ascended the hill, to burn them at the holy fire, which he kindled from the Sun.—Sanballad looked not at the tempting viands till Alfouran commanded him, and then persisted religiously in his resolutions; which when the Dervise perceived, he extolled his faith, and exhorted him to continue obedient to the instructions he had received.

The third day, the poor youth was nearly exhausted with watching and fatigue: nevertheless, Alfouran endeavoured, by the most artful temptations, to draw him from his purpose, but in vain; the pious Sanballad triumphed over his temptations, and at length fulfilled his commands.

Being now partly initiated, the Dervise, after having fed him, conducted him down from the mountain to the cell beneath; and, leaving him for some time to rest and refreshment, he alone ascended with his daily offerings to the altar of Fire.

In this act of devotion Alfouran continued the

remainder of the day; during which time, Sanballad heard the most ravishing music, which seemed to descend through the mountain, and filled the cells with its enchanting harmony.

And thus was the Dervise's time divided:—In the morning he preached to the multitude, whilst the careful Sanballad received their offerings, and laid them on the stone table in the cell. At noon the Dervise ascended with the offerings, and the young man was ordered to pursue his private devotions in the innermost cell; and was taught to expect those heavenly sounds, if his prayers were accepted. When the sun left the horizon, Alfouran descended to the plain, where Sanballad spread some roots on the turf by the spring, and the Dervise and his scholar made their single and abstemious meal.

The young Dervise was enraptured at the precepts and sanctity of his master: and the inhabitants of Bassora brought daily their riches, and fine vestments, and delicacies, that Alfouran might sacrifice those unworthy objects of their affection on the altar of the Sun.

Nor were the prayers of Sanballad rejected, for he daily obtained a grateful token from the powers he worshipped, and was charmed with the heavenly music which sounded through the rock.

In this manner did Alfouran and his pupil dedicate their time to the invincible powers of Fire, till the whole city of Bassora was converted to the religion of the Dervise; and, neglecting their trade, they all flocked regularly to imbibe the instructions of his lips.

But what, even in the midst of his sanctity, preyed upon the heart of Sanballad was, that his master Alfouran did not suffer him to ascend the mountain. When he asked the Dervise the reason why he was denied that holy office?—Alfouran would answer:—'Know, O young man, that he only is fit to make such a sacrifice, who, by long and patient abstemiousness, has sanctified his mind, and purged it from the desires of mortality. No, Sanballad;

you must serve a longer term of years, and persist in your religion for many suns, ere you be admitted to that, the greatest and noblest work of man: wait, therefore, with submission; and doubt not, but, when thou art accepted, the deity of Fire will call thee to his service.'

If Sanballad's impetuous desires to serve, like Alfouran, in the cell of the worshipper of Fire, could drive him, against the inclinations and commands of his parents, to act under the banners of Alfouran, it is not to be wondered, that he was now as eager in desiring to be jointly admitted into all the services of his master.

The bed or resting-place of Sanballad was on the stone table in the outward cell; Alfouran slept on a floor of flints within.

It was the hour of midnight; when Sanballad, still revolving his favourite desires in his mind, heard the wind rustle through the Grove; the moon played on the surface of the water, in the basin which stood without:—when, on a sudden, Sanballad seemed to discern at the door of the cell the figure of a little old man: he immediately endeavoured to cry out to Alfouran; but he found his tongue cleave to the roof of his mouth. The little figure advanced, and stood before the astonished and motionless Sanballad.

'I am,' said the spectre, 'the good Genius which presides over thy wayward fate.—Alfouran, this very night, did meditate thy death, and intended to sacrifice thee to his barbarous god. You are, young man, too inquisitive for this mysterious religion, which requires a blind and unsuspicious faith: but, in compassion to thy youth, and being willing to vindicate the truth of thy much-injured Prophet, I have taken this opportunity, while Alfouran is in his first sleep, to warn thee of thy danger. I must not assist thee farther; for the impostor possesses the signet of the Genius Nadoc, which he stole from a bramin of the most exalted piety. But if thou art resolute, go fearless into his cell, and boldly thrust thy hand into his bosom,

where it ever lies concealed. If thou canst but for a moment snatch it from him, thou art safe: for, when it is in thy hand, its virtues will be obedient to you its possessor: be confident, therefore, and forget not, when thou hast it in thy hand, to make a proper use of it.'

'And how is it to be used?' replied the astonished Sanballad.

'Wish,' said the Genius, 'for whatever you desire, and it will not be denied you.—But hasten, O young man! for I foresee Alfouran will in a few minutes awake.'

At this exhortation, Sanballad arose from his bed, and entered into the cell of the treacherous Alfouran. He felt gently for his master, who was stretched upon the flints; and, having found his bosom, boldly put his hand therein, and felt the signet of the Genius Nadoc; which he immediately pulled out, and by the force of his arm awakened the affrighted Dervise.

Sanballad, seeing Alfouran awake, wished that he had completed his purpose, that he might have escaped out of the cell while the Dervise had slept.

No sooner had Sanballad formed his wish, than Alfouran sunk again into a deep sleep; and the young man, perceiving the power which the signet of the Genius Nadoc had given him, blessed Mahomet his prophet, and hastened out of the cell: and on the plain before the door, he met his faithful Genius Mamlouk.

'I see,' said his instructor, 'thou hast wisely prevailed: and now, O Sanballad, we will together ascend this mountain; and I will convince thee of the folly of thy worship.'

Having thus said, Mamlouk led the way, and, having climbed to the altar, on the surface of the mountain, the Genius desired Sanballad to move the altar from its place.

'O Mamlouk,' said Sanballad, 'that is far beyond my strength: for when I sat on this stone,

as a probationer before the Sun, I assayed with all my strength to move it, and could not.'

'That was,' replied Mamlouk, 'because Alfouran commanded it to continue firm and fixed: but now his power is no more.'

Sanballad then set his shoulder against the stone, and moved it from its place. The stone being removed, discovered a dark winding staircase, cut out of the rock, which descended into the body of the mountain.

Mamlouk commanded Sanballad to descend, and fear not: 'For,' said the Genius, 'I will attend you, though invisible, and instruct you in what manner you are to behave: but be resolute in preserving the signet of the Genius Nadoc.'

Sanballad then began to descend the steps, which wound round a solid pillar of stone. After he had passed three hundred stairs, he met with a strong wicket, which he commanded to open; and then continued to pursue his way through a dark and close passage, cut out of the living rock.

At the end of this passage, he found a door of solid iron, which, at his command, creaked on its hinges, and, opening, presented to his view a large cavern, illuminated in the centre with an enormous glowing carbuncle. Around this spacious vault hung all the rich and valuable garments, which the deceitful Alfouran had begged from the deluded inhabitants of Bassora, as offerings to his god.

'And what,' said Sanballad to his invisible guide, 'was the design of Alfouran in collecting these riches, since he never makes any use of them?'

'Proceed,' said Mamlouk, 'and observe.'

In one corner of this cavern Sanballad perceived a chasm in the rock, which he immediately commanded to open; and which [illegible] him through its sides into another passage, wider than the first, supported by pillars, and enlightened with a variety of carbuncles.

As soon as Sanballad had entered this passage, he heard the sounds of many instruments, playing the

most plaintive notes; and presently, at the lower end, he saw a number of close-veiled matrons marching with solemn steps along the avenues of the passage.

'May I, O Mamlouk,' said Sanballad, 'wish that these may receive me as they used to receive Alfouran?'

'Yes,' replied Mamlouk, I find thou hast wished it in thine heart; for they already begin to acknowledge thee.'

As Mamlouk said this, the matrons all came round Sanballad, some kissing his hands, some his feet, and others kneeling, and in the highest acts of devotion, touching the skirts of his clothing.

Thus surrounded, the fictitious Dervise passed to the farther end of the passage, where a spacious portal opened into a gloomy temple, hewn out of a solid rock of adamant: in the centre of this temple was an altar, or hearth, raised from the ground, on which a large fire, fed with oils and aromatic woods, burnt incessantly day and night; and was renewed with all the incense and perfumes which Alfouran had obtained from the deluded inhabitants of Bassora.

As soon as Sanballad had advanced to the fire, the orgies began. The female votaries worked themselves up into the most frantic fits of enthusiastic madness, groaning, weeping, lashing themselves, falling into trances and fits; till at length, tired and fatigued with their wild religion, they sunk into slumbers round the flame which they had adored.

'Now, Sanballad,' said Mamlouk, 'now must thou be resolute and brave: canst thou resist temptation?'

'Alas!' replied Sanballad, 'I thought so once; but it was a vain opinion, arising from the pride of a false religion.'

'Your diffidence,' answered the Genius, 'is prudent, and manifests an humble mind: but, as temptation may be too severe for your new-born faith in the Prophet, he has permitted me to per-

sonate Alfouran, and carry you invisibly through these mazes of bewitching error.'

Thus saying, Mamlouk put on the appearance of Alfouran; and Sanballad, having wished himself invisible, stood beside the metamorphosed Genius.

Mamlouk then waved his hands on high, and clapped them together in the air: at the sound of his clapping, the matrons awoke, and the fictitious Alfouran commanded the cup of love to be produced. Four ancient matrons immediately brought forward a large bowl from the innermost parts of the temples, of which the transformed Genius and his females partook.

No sooner were they replete with this liquor, than they began to sing the most indecent songs, and by every gesture manifested the desires of their hearts; till at length, being worked into a passionate madness, they threw off their clothing, and discovered, under the formal appearances of sanctified matrons, the most abandoned signs of youthful prostitution.

The Genius, having revealed thus much of the mysteries of Alfouran, took Sanballad by the hand, and led him out of that scene of horror to the top of the mountain. As they arose from the cavern, the beams of the sun began to play upon the east, and tinge the dusky clouds with its early light.

'And who,' said Sanballad to his guide, as they arose, 'who are these abominable wretches?'

'They are,' replied Mamlouk, 'weak and deluded women, who have, at different times, stolen in the dead of night from Bassora, to hear the doctrines of the sanctified Alfouran.—But be silent, for I see on the plains before the city of Bassora, the multitudes approaching to hear and adore the hypocritical Dervise.'

'And will Alfouran awake and instruct them?' said Sanballad to the Genius.

'No,' answered Mamlouk, 'the Prophet will not longer permit his villanies to remain unex-

posed.—But let us hasten to meet the credulous followers of Alfouran.'

Having thus said, Mamlouk descended from the hill, and stood before the cell of the Dervise. The crowds gathered round him, for he still personated the form of Alfouran: some blessed him with tears in their eyes, others nearly worshipped the fictitious idol of their affections.

In the midst of this ill-placed adoration, Mamlouk lifted up his voice, as though it had been the voice of a whirlwind, and said, in the ears of all the inhabitants of Bassora,—'O deluded idolaters, why have ye left the worship of your Prophet, to follow the lies and fables of the enchanter Alfouran?'

As the Genius spoke these words, he shook off the appearance of the Dervise, and shone before them in all the native beauty of his heavenly race.

The multitude were astonished at the change, and the Genius proceeded:—'I am Mamlouk, the guardian Genius of your city, which I have with sorrow of late beheld strangely deviating from the worship of the Prophet. The Fates decreed that you should be tempted by Alfouran: he came, therefore, into this grove; and, under the specious mask of sanctity, gained the hearts of your people, insomuch that you neglected the public works of the city, and the social duties which ye owed one to another, and all herded to hear and offer to Alfouran yourselves and your substance. Alfouran was possessed of the signet of the Genius Nadoc, by means of which he has commanded the slaves of that signet to form, in the spacious womb of this mountain, the secret haunts of his wickedness and lust; which I will now disclose unto you.'—

Having so spoken, the Genius commanded Sanballad to go into the cell, and awaken Alfouran; which he did; the Dervise trembling as he came forth, from a consciousness of his guilt.

As soon as the multitude beheld Alfouran, they were so infatuated at his presence, that the luminous appearance of the Genius scarcely withheld

them from worshipping and adoring the Dervise; which when Mamlouk perceived, he said unto them: —'O inhabitants of Bassora, how vain are my labours to bring ye to Mahomet! But, ere ye too foolishly refuse to hear the directions of your Prophet, let me expose to your view the entrails of this mountain.'

As he spake these words, the people all looked towards the mountain; which began to crack and open its sides, till by degrees the temple and caverns within were made manifest to the wondering populace.

Out of this nest of lust and intemperance, came the wild females who had so miserably degraded themselves by their lascivious deeds: but how was the misery of their condition heightened, when they beheld such crowds of their neighbours and kinsmen standing as witnesses of their indecent appearance!

Nor were the men of Bassora less disgusted, to find, among the private hordes of the lustful Dervise, their wives and their daughters, who had been thus polluted by his secret iniquities.

They were now all resolute in destroying the monster Alfouran from the face of the earth; and so incensed were they against him, that they tore the saint into ten thousand reliques; and he was most happy who could show most marks of his vengeance on the salacious Dervise.

Mamlouk, having suffered them to execute their vengeance on the hypocritical Alfouran, exhorted them to follow obediently the law of their Prophet, and ever to despise such teachers as should preach up a mysterious, unintelligible, and hidden religion; or expect that they should blindly give up their substance and social duties, to follow the directions of a sanctified and lustful drone.

As Mamlouk finished his tale, bright flashes of light streamed through the lattice-work of the saloon: and presently, with smiles of mildness on his face, came the illustrious Prophet Mahomet, and hovered over the august assembly.

'Thanks, heavenly Mamlouk,' said the Prophet of the faithful; 'thanks do I give thee in the name of my flock of Bassora, whom thou hast rescued: O, may they never again astray from the light vouchsafed them; but may reason and revelation alike direct them to seek the realms of peace, and fly from the delusions of error and enthusiasm! —And do ye, favoured flock of Heaven, listen and imbibe the instructions of my servants, and obey the voice of their divine morality.'

As he thus spake, the royal company all arose, and, prostrating themselves on the earth, thus began their hymn of praise:—

'Glories surround the Defender of the faithful! Alla! Alla! Alla!

'Praise, and honour, and worship, be unto Him who giveth sight to the blind, and peace to the sons of care! Alla!

'Be thy reign immortal, Prophet of the just! Be thy power, as is thy mercy, Vicegerent of Alla! Alla! Alla! Alla!

'Happy are thy servants who do the will of their Master! Alla!

'Happy are thy servants who hear the voice of their Prophet! Alla!

'Happy are they who walk not in error, but are instructed in thy law! Alla! Alla! Alla!'

As the Genii pronounced these words in songs of melody, the Prophet arose, and ascended from their sight; while the whole assembly lay entranced with delightful visions.

After some time, the company being reinstated, Iracagem thus addressed himself to the Genius Omphram:—

'Omphram, let the praises of Mahomet inspire thee in declaring the labours of thy tutelage.'

'Happy shall I esteem myself,' answered Omphram, 'if Iracagem approves of my behaviour in directing the Sultan Hassan Assar.'

TALE III.

Hassan Assar; or, the History of the Caliph of Bagdat.

THE royal court of the Caliph Hassan Assar beheld with discontent a long series of gloomy moons. The voice of joy, and the smiles of festivity, were banished the palace, by the severe frowns which sat, uninterrupted, on the brow of the Caliph. The barrenness of his spacious seraglio was the cause of his melancholy; neither the youthful beauties of Circassia, nor the more ripened fruit which his own warmer sun produced, were capable of continuing the race of the Caliphs of Bagdat.

Omphram, the tutelary Genius of his kingdom, saw the perverse will of fate, and could not withstand its decrees; she read in the permanent leaves of that everlasting book, that Hassan Assar would vainly solicit a progeny from Heaven, while he sought after that blessing in the embraces of beauty. Though the day, which as yet had not arisen, was enveloped in the clouds of obscurity, she could still discern the possibility of the continuance of the race of Hassan; but not the particular manner in which it was to come to pass.

As Hassan was administering justice in the divan, the throne whereon he sat was violently shaken with the trembling of the earth, the doors of the divan creaked, the lightning poured down through the windows in sheets of fire; and in the midst of the confusion both of earth and air, came Omphram, riding in the tempest which her power had raised.

Hassan bowed at her approach; and, as his heart was unconscious of evil, he regarded not the terrors which surrounded her.

'Hassan,' said the Genius, 'I perceive you are not to be biassed by the outward appearance of things: knowing that you are only accountable for the actions of your subjects, you look with serenity on this confusion of elements, which it was not in your power to prevent. The same trust which enables you to be thankful in the sunshine of affluence, gives you also confidence in the dangerous tempest. Look but as indifferently on all things, and your prayers shall be no longer offered to the unconsenting Prophet. He has heard your petition; he believes you are solely desirous of perpetuating his seed; and therefore he commands you to dismiss the beauties of your seraglio, and to give up your whole life and pleasure to the Houri he has provided for your embrace.'

As she finished this declaration, the walls of the palace crumbled into their original clay; the crowds that were gathered in the divan vanished from the sight of the Caliph; and he saw no longer the flourishing city of Bagdat, but the wild and fanciful productions of unassisted nature.

The lions in the chariot of Omphram roared to the repeated echoes of the forest; and the fairy, still observing the courageous Hassan unchanged at his fate, smiled on the Caliph, and bade him persevere in his unshaken trust, and no dangers nor misfortunes should prevent the blessings which the Prophet had engaged to shower upon his race.

Although the prospects around him were wild, yet they were beautiful and enchanting. Lofty trees at a distance, on one side, formed natural temples to the deities of the place; on the other, the adjacent mountains were partly covered with evergreen and flowering shrubs, which grew irregularly, as a covering, above the craggy sides of the rocks, except where a torrent from the summit had worn out a hollow bed for its rapid passage and descent. In the vale beneath, a spacious lake divided the ancient

groves from the mountainous side of the prospect; and on the intermediate banks grew whatever might invite the eye, or please the wandering palate; fruits unnumbered of every kind, too heavy for the parent stock whereon they grew; flowers in every varied hue, and every varied tint which the sun could form by the many-coloured beams of its all-diffusive light.

While Hassan was admiring these luxurious productions of the uncultivated place, he perceived a most beauteous female advancing through the irregular avenues of the spacious grove. 'O blessed Prophet,' cried the enamoured Sultan, as soon as he beheld her, 'what delights hast thou prepared for me in this vale of plenteousness! surely I am already in thy blissful paradise! and behold, the Houri, whom thou hast consigned to my arms, is now approaching to meet my embrace!'

As he said this, he sprang forward to join the blooming fair one, whose delicate limbs stood all confessed to view, and displayed, in their ineffable symmetry and delicate purity, the utmost harmony of a beauteous creation. She also, as animated by the same inclination and desires, hastened toward the embrace of the all-admiring Hassan;—but alas! ere the happy couple could meet, the envious earth gave a hideous groan, and the ground, parting under their feet, divided them from each other by a dismal chasm.

While the astonished pair stood on different sides of the gulf, viewing the horrid fissure and the dark abyss, wild notes of strange uncouth warlike music were heard from the bottom of the pit; and immediately a flash or vapour of blue flame arose from the cavern, in the midst of which the Caliph discovered an enormous elephant, with a turret on his back.

When the elephant was level with the surface, the earth closed again: and a black, who sat on the elephant's neck, advanced upon his body to the turret; which he touched with a wand in his hand, and immediately the turret flew into a thousand pieces, and discovered a little hut, out of which came a negro

woman, properly accoutred with the implements of war.

The beauteous lady screamed at the sight: and as Hassan was hastening to her assistance, the black who held the wand in his hand cried out with a voice like thunder:—

'Hassan Assar, forbear!—But it matters not; for Omphram has deceived me, and thou art unworthy of the favour of Mahomet: Omphram assured me that the Caliph of Bagdat was unbiassed by the outward appearance of things: and yet methinks I see you pay a preference to beauty, and neglect to attend on the vigorous Nakin Palata, who is destined for your spouse.'

'What!' cried Hassan, in amaze, 'must I leave this perfect original, to take up with that unnatural lump of blackness?'—At these words, Nakin Palata, with great wrath, drew forth an arrow from her quiver, and, fixing it in her bow, aimed the fatal shaft at the body of the beautiful nymph.

Hassan saw the malice, but could not prevent the blow. The arrow pierced through the snowy heart of the lovely female; and the warm tide of blood and life issued forth at the unfriendly wound. As the distressed Caliph drew the arrow forth, and applied his lips to the place, the black, jumping from the beast, ran to him, and commanded him to discontinue his care, or he would for ever lose the protection of Mahomet.

The Caliph looked up in astonishment at hearing the command, and was more than ever surprised to behold the skin falling from the body of the black, under which he discovered the features of Omphram his Genius.

'O Hassan Assar,' said Omphram, 'hast thou not yet learnt, that the delights of this world are not to bias your affection and obedience from the will of Heaven? When you prayed to the Prophet to continue your race on the throne of your forefathers, did you not promise to give up all other blessings, if you might possess that only desire of your heart?—Now, then, what is beauty, when put in

competition with her who is to perpetuate the descendants of the Caliph of Bagdat? Wast thou not unhappy when thou hadst every beauty at command? Didst thou not then despise such faint allurements, and beg from Heaven a more substantial blessing? Behold her, then, who is appointed to bless thee; and yet thou fliest from her, and art now returning to those pleasures which thou hast solemnly renounced: but think not the Prophet will suffer such ingratitude! No; enjoy the company of thy beauteous Houri; for, no doubt, your love is so excessive, that you will willingly follow her to the grave.'

Having thus said, she struck the ground with her wand, and immediately a number of slaves arose with stones, and all the materials for building.—'There,' said the fairy to the workmen, 'enclose that dying corpse with a substantial monument, and let us see how long this worldly Caliph's love will fix him on the body of his mistress.'—The slaves obeyed; and, being Genii of an inferior order, executed their business in less time than a mortal workman could have laid the foundation.

Hassan neither observed their work, nor was solicitous to escape; but, still pressing with his lips the fatal wound, suffered himself to be enclosed in those walls of death. Before the roof (which was formed of massive stone) was entirely covered, Omphram called out, and commanded Hassan to withdraw: but the Caliph was deaf, and regardless of every thing but the condition of his dear nymph. Wherefore the Genii completed the work; and Omphram, finding him deaf to her commands, left him immured in the mausoleum, with the dead body of the strangely murdered fair one.

Although the workmen of Omphram had totally immured the Caliph Hassan Assar, yet was there left a grate-work of iron in the middle of the tomb by the Genius's command, through which the light might reflect on the deceased body, and give the Caliph a full view of the dead beauties which he had preferred to the will of his Prophet.

For several days, the love-sick Hassan persisted in his attention to the corpse of his beautiful favourite: but contagious mortality now began to steal away the delicate complexion and graceful hue, which formerly adorned the living Houri's limbs: a noisome stench succeeded, and yellow putrid foulness overspread the whole body; her cheeks sunk, her flesh grew moist with rottenness, and all her frame sent forth the strongest effluvia of corruption and death.

Hassan, whose love and affection were solely supported by lust and passion, having lost the only objects of his desires, began to loath the wretched situation which he had chosen in preference to submission and obedience.

'And is this,' cried the dejected Caliph, looking on the corrupted mass, 'is this the natural effect of death on beauty? Is it, then, only owing to the different modifications of matter, that one mass gives us the highest enjoyment, and another the greatest disgust? Nay, more; are the joys of this world so fleeting and unsubstantial, that the objects of our pleasure to-day may to-morrow become the objects of our aversion?—O Prophet! holy Prophet!' continued he, 'I now see and acknowledge the justice of thy punishment; I now can discern between the good that thou didst intend me, and the evil which I have chosen.'—At these words, he sunk on the ground, overcome with watching, loathing, hunger, and fatigue.

As he lay stretched on the ground, the female negro appeared above at the grate.—'O blind, ill-fated Caliph,' said she, 'how long will it be ere thou seest the follies of thy choice? Wert thou not born to do the will of Heaven? Wert thou not, by thine own desire, consigned over by that will, to fly from the pleasures of life, and give thyself up to the interest of thy race? The Prophet doubted the sincerity of thy heart; he therefore placed thee amidst all the natural luxuries which this world affords; luxuries far more irresistible than those which art hath made in imitation of them.—The

love which you professed for that noisome body, say, O Caliph, did it arise from virtue or lust? You saw and loved; but you heard not, neither had you knowledge of the perfections or imperfections of her mind. She came only recommended to you by passion and desire; I came recommended by the will of your Prophet: but you foolishly conceived his commands grievous, and your desires natural and reasonable; therefore you were left in possession of your wishes, to convince you, that, from disobedience and unlawful pleasure no other fruits can sprout forth but those of corruption and abhorrence. You are sensible this life is short, precarious, and uncertain; it is a life of trial, and not of enjoyment; it is a life in which we must refuse, and not covet the pleasures of the world. Where then is the hardship of obedience, when we are commanded to abstain, in order hereafter to possess?

'Think not, O Caliph, I speak this of myself; it is your Prophet directs me; he sought me out among many in mine own nation; he snatched me from the arms of one whom I had formerly esteemed for his activity and manly strength.

'"Nakin Palata,' said a voice unto me, as I was with the utmost pleasure observing the exercises of my lovely youth, 'attend to the commands of Heaven; and know thou wert born to fulfil its will.' —At the same time an invisible power plunged me into the earth, and placed me in the hut and turret which you beheld on the back of the elephant.

'A black who guided the beast, informed me of the cause of my situation.—'You are,' said the guide, 'selected out of thousands, for your modesty, your humility, and obedience to the Power above, to be mother of a royal race. A great and mighty king shall fill your arms: but then you must never more reflect upon the youth you have left, nor sigh for the enjoyment of your native country.' At these words, O Caliph, I sunk with sorrow and disgust: no joys of fortune or riches were, in my

esteem, equivalent to the jetty blackness of my beloved Kafrac.

'"What then,' said I, 'must I be condemned for ever to lose the sight of Kafrac, the idol of my soul?'

'"No,' replied my guide, 'you shall see him yet once again, to convince you how blind that choice is, which has only outward comeliness and natural abilities for its object.'—At these words, he took me by the shoulders, and we mounted through the caverns of the earth. The ground opened as we ascended, and presently I was conveyed into the centre of a wood, which, I remembered, was near the habitation of my jetty Kafrac.

'The black, having taken his hand from my shoulder, bade me walk forward to a gloomy part of the wood: I obeyed:—but, O Caliph, judge the emotions of my soul, when I beheld the traitorous Kafrac locked in the arms of my brother's wife! My blood curdled with horror at the sight; and I stood motionless before the adulterous Kafrac.

'My guardian black, perceiving my condition, ran toward me, and again touching my shoulder, the earth opened a second time, and we sunk together on the back of the elephant.—'Well,' cried my guide, when he had seated me in the turret, 'are you now better disposed to obey the will of the Prophet of Mecca?'

'"I am,' said I (still terrified with the dreadful vision), 'at the disposal of your Prophet, and entirely convinced of my own incapacity to distinguish between real and fictitious goodness.'—'Then,' replied the guide, 'you are capable of executing the will of your Prophet. Here, take these your national accoutrements (giving me the bow and arrows), and when you see the Caliph Hassan Assar pursuing sensual pleasure, and preferring the specious appearance of beauty to the command of Mahomet, direct your shaft at the breast of his mistress, and fear not to destroy her; for she is only beautiful in appearance, but is really no more

than an earthly phantom, sent to convince Hassan Assar of the weakness of his heart, and the folly of his sensual lusts.'—Having thus said, we ascended again into the realms of light, and arose just between you and the phantom, which you blindly esteemed beyond the great blessings that are designed for you.'

When Nakin Palata had ended her relation, the Caliph prostrated himself on the ground, and, thrice adoring Alla and his illustrious Prophet, he cried out, in the words of Nakin Palata:—'I am at thy disposal, O Prophet.'—As he said this, the skies loured with thunder, and Omphram his Genius descended.

At her approach, the tomb cracked and divided, and Hassan Assar again prostrated himself on the earth before the Genius of his kingdom.

'Happy, happy, happy Caliph! happy art thou, O Hassan Assar!' cried out Omphram, 'who canst submit to the will of thy Prophet; happy art thou in thy choice, and happy is Nakin Palata in exchanging a barbarous savage for a wise, prudent, and religious monarch.—Nor shalt thou find, O Hassan Assar,' continued the Genius Omphram, 'that the commands of Mahomet are grievous or heavy to be borne: for now look at her whom thou hast despised, and examine the features of the once detestable Nakin Palata.'

At her command, the Caliph arose from the ground: but oh! how was his soul transported, when he beheld the countenance of his bride changed, and Nakin Palata glowing with every charm with which nature could invest her?

'Ah, Caliph!' continued Omphram, 'be not too much transported by the outward appearance of things; it is because you love each other, that you seem thus beautifully changed: nor are you less amiable in the eyes of Nakin Palata, than she is in your sight, O Caliph! This shall continue while your love continues: but when you, by caprice, by a resolute superiority, or by a vexatious ill-nature, put on the frown of disapprobation, then shall you

be divested of this amiable comeliness, and stand like a cruel and insulting tyrant before your trembling bride: and when either her love or her obedience fails, then shall she be again transformed, and wear the disgusting complexion of a tawny negro.'

Having thus said, she took Hassan Assar and his bride into her chariot, which was drawn by two majestic lions; and wafted them in the air to the Caliph's palace at Bagdat.

His subjects, when they heard of his arrival, all flocked to the presence of their royal master, and welcomed, with the warmest affection, his long-wished return. Hassan Assar presented to them his beauteous bride, and declared her the only Sultana of his realms. The court rang with joyous acclamations, and all hailed the amiable Nakin Palata. Omphram declared to them the reasons of the Caliph's choice, and promised, in the name of the Prophet, a royal successor. At this assurance, the palace again re-echoed with the voices of his subjects; and nothing was heard in his kingdom but the praises of Hassan Assar, the loving, obedient, and religious Caliph, and Nakin Palata, the joy and consort of the best of princes.

Omphram having ended her tale, the sage Iracagem waved his wand, and, commanding the race of the Faithful to sit down on the carpets spread under their feet, he ordered a collation worthy of his race to be produced. A number of inferior Genii immediately brought in a service of milk and rice.

'Plain, like their instruction,' said he, 'is the diet of the Faithful; their desires are not after the flesh, but after the immortal food of the mind. As the courser despiseth the pastures over which he engageth in the race, so doth the child of Heaven pass by the pleasures of the sons of earth.—To satisfy the mind is the business of our race, and to liken it to the image of its original fountain: feed then, my children,' continued Iracagem, 'the ne-

cessary cravings of your earthly frames; but suffer not the clay-moulded case to weigh down the precious jewel it contains.

The disciples of the Genii having finished their abstemious repast, Hassarack was ordered to recite the tale of Kelaun and Guzzarat.

TALE IV.

Kelaun and Guzzarat.

BENEATH the foot of a lofty rock, in the mountains of Gabel-el-ared, lived a homely peasant, whose business it was to lead a few sheep through the hollow passages of the mountains, from one fruitful valley to another, that they might feed on the herbs, which grew plentifully near the rills and cascades, on every side descending from the craggy precipices.

Canfu had followed this pastoral life from a child; and his stock consisted of twelve sheep, which he attended, and four goats, which his wife daily milked, for the support of Canfu and her son.

If Canfu had harboured a wish beyond the present scene, it was, that Kelaun, his son, might hereafter become the husband of his neighbour Raask's daughter. With this intent, the two children were made acquainted with each other from their infancy, and brought daily into the same spot of ground to play and gambol together.

But the haughty disposition of his comrade Guzzarat, soon grew offensive to the fiery temper of the impetuous Kelaun; and the young couple, instead of imbibing a love and friendship for each other in their infancy, broke out in mutual hatred and animosity. Canfu saw their growing dislike with the utmost grief and sorrow; he had asked of his Pro-

phet but one request, and that, he perceived, would be denied him.

The angry father could not conceal his vexation, but daily poured out his discontent against the gracious purposes of Heaven, which, he imagined, were for ever contrived to thwart and disappoint him.

As he was one day sitting upon a stone, and watching his flock by the side of a cascade, which ran foaming from the rocks above, he perceived a naked body come tumbling down the torrent, and which, having passed the fall, swam on the surface of the waters, and seemed to all appearance dead.

Canfu could not behold such a sight without endeavouring to rescue the body from the current; which he effected with his crook, as the stream, though rapid, was very narrow. Having pulled it on the bank, he perceived it was the body of a beautiful woman, which, as soon as the water dried from it, gave signs of life, and by degrees recovered its powers of action.

The modest Canfu had pulled from his shoulders the vest which he wore, and spread it on the stranger, when he drew her to the land: but he was greatly surprised to find that she was so soon recovered; nor was his amazement lessened, when he perceived a web like a wing expand from each shoulder, and saw the fair stranger mount into the air, like an eagle soaring to the sun.

Canfu continued watching her with his eyes; while she flew towards the rock, whence she had been carried down by the torrent; and several times did she encircle the whole range of mountains in her flight, as though she had been in quest of some prey.

On a sudden, he perceived a second figure in the air; the winged female attacked it, and was repulsed, and fell again into the lake; and the shepherd again saw her carried down the cliff by the rapid stream. Again, in amaze, the shepherd drew the body out; which, being dried, revived as before, and presented once more to his view the beautiful female.

'It is vain, O Canfu (said she), to strive against a race who are my superiors. But for your kindness, I must have perished: for, such is my nature, that the water, in the time that the Sun runs his course round the earth, would dissolve my being. —I am of the race of Genii, of those bold and free Genii, who dared disobey the seal of Solyman, and the commands of Mahomet. It is my delight to thwart the will of that Prophet; you saw me this moment engaging with the Genius Nadoc, who was bearing a message from Mahomet. Nadoc, knowing the imperfection of my nature, would not attack me till I flew directly over the lake; he then maliciously plunged me into the water, hoping to destroy me; but I knew one was near to help me, who was offended at the Prophet, because he disregarded thy prayer. What Mahomet, therefore, denied thee, O Canfu, I will grant, provided thou consentest, for my power is limited; neither may I help or distress mankind, without their own approbation or concurrence.'

'O beautiful Genius,' answered Canfu, 'thou hast my consent: unite but my son Kelaun in the bonds of marriage with Guzzarat, and I will ever be obedient to thy commands.'

'Return then with joy to thine hut,' said Giuaraha; 'for already a part of thy wish is granted.' —As she spake these words, she spread her airy pinions, and mounted from his sight.

Canfu was at a great distance from his hut; and did not arrive under his native rock till the sun was hidden behind the mountains of Gabel-clared.

The twelve sheep and the four goats preceded him. His wife knew the bleat of the sheep, and ran out to meet her returning husband.

'Thy sheep,' said she, 'O Canfu, are complete in number; thy goats also are four; even as they went out with thee, so are they returned: but where is Kelaun, thy son?'

'Kelaun,' answered the astonished father, 'went not out with me; the way was tiresome and dan-

gerous, and I would not suffer him to accompany me.'

'I know it well, O Canfu,' replied his wife, 'Kelaun went out, while the sun was yet in the valleys, to seek thee.——' At these words, the countenance of Canfu fell; for he remembered at that time it was, that he had given Giuaraha his consent.

'Is he not,' replied the anxious father, 'with Guzzarat, the daughter of Raask?'

Their huts were not a furlong apart; Canfu hastened toward the dwelling of Raask: but Kelaun was not there.

Tired as the shepherd was with the heat and labour of the preceding day; yet, leaving the sheep to the care of his wife, he set out to seek among the mountains his wandering son. He laboured the whole night in a fruitless search; and returned to his hut in the morning, spent and overcome with grief, care, and remorse.

'Alas!' said the unhappy father, 'I have consented to my own misery, and Giuaraha has stolen from me the only joy of my heart!—O Prophet——but,' said the wretched Canfu, 'I dare not call upon thee, for I have joined with thine enemies, and thou hast justly deserted me!'

We must, however, leave the sorrowful hut of Canfu, and follow the steps of the little Kelaun among the mountains.

Kelaun was well acquainted with the valleys and rocks which stood near the habitation of his father; he knew the notches which Canfu had cut as directions, and followed them faithfully till the daylight decreased, every moment expecting to meet his father, and the sheep, and the goats, whose company he preferred to the imperious Guzzarat. But when night overtook him, his little knees knocked together with fear; and, because his parent had forgotten to teach him to address any other power, he prayed to Canfu, and cried aloud that he would come and deliver him.

He was then on a barren spot, surrounded on all sides with rocks, except a small aperture through which he had crept. As he gained the middle of this vale, a small blue flame burst forth out of the ground, which increased in a pyramidical form, till it seemed like a hillock of fire.

The wind immediately arose, and bellowed on the cliffs and ragged tops of the surrounding mountains; but no storm could reach the bottom of the vale, where the infant Kelaun stood, gazing at the rising flame which burned in the middle of the heath.

Presently the air was filled with shrieks, and in a moment the blue fire was surrounded with the Genii of the place.

The first in dignity stood the bold Giuaraha; she commanded silence among them, and, ere they began their midnight rites, harangued them to the following effect:—

'O ye invincible but by water! see among your ranks an infant devoted to the power of our art. His parent has consented to our dominion: and Kelaun, the son of Canfu, is committed into the care of the despisers of Mahomet. Let us see, therefore, O royal race, how far the human heart is capable of being tutored in the licentious maxims of our undaunted establishment: let us carry him to our palace, in the centre of the earth, and instruct him in such artifices and wiles, as may make him a scourge to the humble dependents on the Prophet of Mecca.'

To this exhortation, the whole assembly muttered applause; and the valley, sinking by degrees, descended with the Genii and their prize, and left the black heavy mountains above tottering with their powerful enchantments.

Kelaun, amazed and confounded at the sight, filled the air with his cries; but his fears were vain; Canfu had resigned his son, and Mahomet would not rescue those who mistrusted and hated his government.

The valley having descended for some time, at length stopped, and, with a shake like that of an earthquake, settled itself in the bowels of the globe.

No sooner was the valley fixed, than the solid rocks which surrounded it opened on every side, and formed rough and irregular arches and avenues, leading from its centre.

Immediately an innumerable host of evil Genii issued from the rocks, and the place was filled with the restless spirits of those disturbers of mankind. But far above the rest was seen the proud Allahoara, the leader and encourager of that rebellious crew of Genii; whose voice was as the echoes of thunder on the mountains, and whose restless eye-balls shot flashes of lightning like the vengeful clouds.

The little Kelaun stood astonished at his presence, and Giuaraha led him trembling like the pendent aspin-leaf that overshadows the flood.

Allahoara, who knew the prize that his sister Giuaraha had brought, commended her care and fidelity to the cause of the restless Genii, and gave orders that the infant should be immediately put under proper tutors to educate him, and make him capable of the work they purposed to employ him in. Giuaraha was appointed his nurse, and she it was whom Allahoara commanded to lead Kelaun through the schools of that abandoned race.

These orders being issued, the tumultuous band dispersed through the caverns and the arched rocks, and left Giuaraha with her little prize.

And first the Genius led him through a range of vaulted rocks, into a long room of splendid garments, and endeavoured to fix his attention upon them: she made him try on several, and told him he looked like a little god. Kelaun was pleased with the finery of the place, and began to give credit to the words of Giuaraha. His little head was soon filled with vanity, and his thoughts centred in himself. Next, she placed him on a soft sofa, at the extremity of the room; and while

he lay entranced in sleep, she presented before his imagination a vision of the night.

Kelaun, as he slept, thought that he saw his father Canfu on the rocks of Gabel-el-ared; the form of his visage was as the dark black precipice; and he spake as the angry waves, when they rush into the hollow caverns: he chid the little Kelaun, because he appeared so gay, and commanded him to put on his shepherd's coat, and follow the twelve sheep to the brook.—Kelaun awoke with the terrors of the vision, and told his tale to the artful Giuaraha.

'Silly father!' said the Genius; 'silly Canfu, the shepherd! shall Kelaun, the favourite of the Genii, regard the dreams of a father, or think again of the poor shepherd Canfu? No, my son, despise the lessons which the base goatherd has taught you, and think no more of the tales of thy unworthy parents. Kelaun, my son, was born to rule; how then shall he who is a king regard the lessons of poverty and ignorance!'

She then took the vain son of Canfu by the hand, and led him, accoutred in tawdry robes, to a small field where a thousand little imps were playing together: at the sight of Kelaun, they all bowed, and began to praise the plumes which adorned his head, and the robe which flowed from his shoulders. They entered into contests to divert him, and filled the place with tumult and disorder. Some brought before him divers little animals, which they contrived to torture by a variety of punishments; others taught him to confound and destroy whatever he met with; while a little imp put in his hand several implements of cruelty, and encouraged him to exercise them on his comrades.

Kelaun entered with a savage joy into the spirit of his instructor, and first began to wreak his wanton cruelty on the adviser of the sport: nor would aught but magic art have prevented him from goading the person of the Genius Giuaraha; who, having a short time used him to these sports, took him to

a small hut, where dwelt an old hag, accoutred in rags and filth.

'Morad,' said the Genius, 'I will leave this pupil with you for a time; instruct him in your arts, and make him a fit scourge for mankind.'

Morad immediately struck the little Kelaun to the ground with her crutch: after a time, he arose with tears in his eyes, and found the Genius had left him.

'Strip, urchin,' said Morad, 'strip off these fool's feathers, and take that vessel to the brook for water.'

Kelaun, recovering from the blow, refused to obey Morad, and inquired for his former instructor; but the old hag with curses drove him out of the house to a muddy ditch, where she commanded him to draw water for their support. Kelaun saw it was in vain to disobey; he brought the wretched produce of the ditch to the hut, and Morad set before him some carrion for his support.

'The lesson of poverty and necessity,' said the hag, 'is various; it makes men merciful, or it makes them cruel; it teacheth the mean spaniel to crouch, but it smeareth the mouth of the tiger with carnage and blood.'

'Be mine the tiger's lot,' said Kelaun, 'though Morad be the subject of my wrath.'

'The blessings of Morad, which are curses, attend thee,' replied the hag.

Morad then led the little urchin into a dark cave, filled with the bodies of the dead.

'There,' said she, 'learn to glut thyself with human gore; this is thy resting-place. Early in the morning must thou rise to some new work of misery.'

Kelaun, though hardened in malice and stubbornness, yet shuddered at the thoughts of such a lodging, and followed Morad as she went forth from the cavern: but the hag seized him by the hair, and, dragging him back, she muttered some enchantment over him, and left him, without motion, on the bodies of the slain.

Custom soon reconciled the little imp to this scene of horrors; and Morad, perceiving him sufficiently inured to the sight of wretchedness and poverty, carried him again to the Genius Giuaraha.

'Is Kelaun,' said the Genius, 'the favourite of Morad?'—'Yes,' answered the hag, 'Kelaun is now fit for the lessons of superstition and hypocrisy.'

Giuaraha then led him toward a dark gloomy wood, in the centre of which lived the old and decrepit Nervan.

'Nervan, the friend of our race,' said Giuaraha, 'receive this pupil into thy arms, and teach him the lessons of superstition and hypocrisy.'

Nervan bowed humbly to the Genius, and taking Kelaun by the hand, he led him into a cell formed of bones and skulls.

'What doth the little imp of mortality,' said Nervan, 'think of my dwelling?'

'I think,' said Kelaun, 'that Morad has devoured the carcass, and left Nervan the bones.'

'So,' continued Nervan, 'think the sons of folly: as the eye believes, do they believe; and their minds are guided by the senses of their bodies. Such intellects will make thee inferior and not above mankind: take, then, this sponge, and draw it over thine eyes.'

Kelaun took the sponge which Nervan drew forth from under his garments, and, having applied it to his eyes, beheld—not a cell of bones, but a noble mosque, adorned with the tombs of Sultans and Prophets!

Nervan immediately prostrated himself before one of the tombs, and bade Kelaun do so likewise.

The son of the shepherd knew not what worship he was to pay, but imitated the devout motions of Nervan.

As the old man arose, Kelaun inquired, why he, the servant of the race of Genii who despise Mahomet, should worship in his temple.

'So,' said Nervan, 'think the sons of folly: as

the eye believes, no they believe; and their minds are guided by the senses of their bodies.

'Know then, thou feather, who swimmest upon the surface of the lake, but seest not what rocks it conceals, that the greatest irreligion is a mockery of Alla and his prophets, and that hypocrisy is the most dangerous vice of the evil-minded. Let the credulous followers of Mahomet believe thee devout, and let them see thee prostrate before this tomb, so shall thy vices be coloured by enthusiasm like unto virtues, and thy sins shall appear as the fulfilling of the dictates of religion. Weak minds are overpowered by superstitious fear: and he who believes without foundation, is as the quicksand in the sea.'

At these words, Giuaraha appeared.*—'Enough,' said the evil Genius, 'enough is done: strong passions and desires thou hast by nature, O Kelaun: thy parents have suffered them to increase, and I have taught thee to indulge them. Thou art now a fit scourge for the Faithful, and shalt this day see with me the realms of the Caliph of Bagdat.' As she spake, she seized the youth by the arm; and in a moment they were in the royal palace of Bagdat.

Kelaun found himself in a large apartment; a noble youth on a sofa was sleeping before him.

'Kelaun,' said the Genius, 'thou beholdest the heir of the Caliph of Bagdat.'—'But I have no

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* In the original, Kelaun is led from one scene of villany to another, which he learns from the several tutors Giuaraha appoints over him. But the descriptions are very horrid, and so full of the most abominable devices, that it is thought necessary to suppress the farther account of the schools of vice; as bad hearts might be too far instructed by them, and good hearts could not read them without some uneasiness: though, by the omission, the original beauty of the tale will be much lessened.

weapon,' answered he, 'to eternize the sleep of this delicate heir.'

'That,' replied Giuaraha, 'is not permitted us. Could we carry our agents at pleasure to perpetrate what mischief we have conceived against the sons of the Faithful, Kelaun should have a thousand darts, all charged with the poison of the scorpion: —but, alas, our power is curbed by that Mahomet, whom we detest! neither could I have brought Kelaun to this place, had not Raalcour, the heir of the Caliph of Bagdat, neglected to make his pilgrimage to the tomb of the Prophet. But your hand must not be upon his life; therefore, I will secure Raalcour, and give to Kelaun the form of his person.'

So saying, Giuaraha breathed on the son of the shepherd, and, touching the sleeping Raalcour with her finger, he became a bird.

Kelaun, seeing the metamorphosis, ran eagerly to seize the bird; and Raalcour had died under his hands, but for the interposition of Giuaraha.

'What, wretch!' said the Genius, 'art thou so abandoned in malice, that the commands of thy protectress can have no influence over thee? The curse then of blindness fall upon thee; and, lest you should betray by your malicious follies the secrets of our race, I will take from you the remembrance of the past.'

'And cursed,' returned Kelaun, 'cursed by the Prophet whom thou hatest, be thy detested race; may your toils and labours be ever attended with the execrations of those whom you pretend to serve. There is neither peace nor friendship, there is neither gratitude nor love, in the workers of evil; and they shall be first to curse you, whom ye most seek to bless!'

At these words, the Genius answered not, but fled howling away; for she perceived the spirit of the Prophet of Mecca spake in Kelaun, and she sought with remorse the caverns of earth and the valleys of death.

And now the mutes and eunuchs opened the

doors of the apartment, and prostrated themselves before the fictitious Raalcour.—'Death,' said they, hath closed the eyes of Zimphrah; and the Caliph of Bagdat, thy father, is ascended into the ninth heaven! The Houris bathe his precious body in rivers of milk, and everlasting virgins new-weave, at his approach, the bowers of Paradise! He is gone unhurt over the burning grate; he is chief in honour among the race of the Faithful!'

Kelaun heard the voices of the eunuchs, but saw them not, and they were amazed to find their supposed Caliph groping like unto one who searcheth for light.

'O,' said the chief of the eunuchs, 'what evil hath befallen my royal lord? Why doth he refuse to look upon his prostrate slaves? The whole city wait with longing eyes to behold their new Caliph; and Raalcour seeth not the slaves which acknowledge him for their lord.'

'Proclaim then,' said Kelaun, 'the mightiest rewards for him who shall restore to the powers of sight the Caliph of Bagdat.'

Seven days went the heralds forth with trumpets and hautboys, and proclaimed the mightiest rewards for him who should restore to the powers of sight the Caliph of Bagdat.

The tribe who give ease to the sick came to the palace in throngs, all promising sight to the blind Caliph; but their applications had no effect on the representative of Raalcour.

The Caliph, enraged by disappointment, commanded all those that failed to sudden execution.

Every day was the axe of the executioner fed with blood: the city mourned the loss of its sages; but the eyes of the Caliph were still strangers to light.

After a time, came a young man in the habit of a physician, and required to be brought before the Caliph, that he might try his skill. The attendants in the seraglio were sorry to see any more pretenders arrive; they cautioned the young physician not to undertake a cure which was so likely

to end in his own destruction, nor add, by his intrepidity, to the blood which had been already spilled in the city.

To these remonstrances he answered nothing; but with a smile bade them not distrust his skill, but immediately admit him to the presence of the Caliph.

The slaves and eunuchs of Kelaun obeyed with reluctance, and led the young man into the chamber of the fictitious Caliph, with the like silence and sorrow that they would have carried out a friend to the enclosures of the dead.

The young physician made his obeisance before Kelaun: but the surly monarch bade him proceed to his work without delay, as the hand of the executioner waited for his head.

The young man seemed not the least dismayed by his threats, but, taking a quantity of powder from a bag which he held under his vest, he blew it in the face of the Caliph, and the scales fell from his eyes, and Kelaun beheld the light.

The attendants in the seraglio beheld with joy the happy transformation, and the Caliph surveyed with eyes of pleasure the man who had blessed him with sight.

'Let this physician,' said he, 'be exalted in the land; let him be above every vizier and every noble in our realms; let honour attend him, and every new sun behold him more and more respected and beloved. Demand of me,' continued Kelaun, 'demand what reward your soul would wish to be possessed of, even to the half of my kingdom; and thou shalt enjoy it.'

'O Caliph,' answered the young physician, 'far be it from me to seek honour or riches, far be it from an humble cottager to mix in the tumults of the great; forgive me but one deceit, and the heart of thy servant shall rest satisfied for ever.'

As she spake these words, the young physician laid bare her bosom, and Kelaun beheld that he was talking to a beauteous female.

'Happy am I,' said the Caliph Kelaun, 'that nature has pointed out a proper reward for my

lovely physician: yes, fair stranger,' continued he, 'thou art the sultana of my heart, and shalt divide with me the pleasures of the empire which I enjoy.'

The fair stranger fell at the Caliph's feet, and, after a small silence, thus addressed the fictitious Raalcour:

'To be the meanest of thy slaves, is the wish of Guzzarat, the daughter of the peasant Raask, a base inhabitant of the mountains of Gabel-el-ared.'

'I know not,' answered Kelaun, 'the mountains you speak of; but Paradise itself would not be degraded by the birth of my lovely sultana.—But why do I suffer such perfection to lie on the earth, like the jewel that is unfound, when it will add such lustre to my crown? Yes, lovely stranger, this day shall make thee mistress of the Caliph Raalcour.'

'Strange it is, my lord,' said Guzzarat, rising, 'that the prince Raalcour should be ignorant of the mountains of Gabel-el-ared, where you have so often chased the foaming tiger on the rocks that hung over the cottage of my father, and where I have, with wishful eyes, traced your divine steps: nay, doth not my lord remember that once, when tired and fatigued with the chase, he prayed my mother to bring him a cup of water; and she sent your slave Guzzarat to you with the milk of her goats? Yes, my lord, you smiled when I approached, and you bade me obey with cheerfulness the command of my parent.'

The son of Canfu understood not this conversation; his memory of the past was taken from him; neither otherwise could he have known what the true Raalcour had done before his transformation.

'Alas, my princess!' answered Kelaun, 'I lost with my sight all the memory of the past; neither knew I my state, when my slaves came around me, till my faithful eunuch declared to me my titles; but whether thou art descended from a throne, or a cottage, whether thou camest like the sapphire, from the entrance of the earth, or like the morning star from the chambers of the sun, thy worth is in

thyself, and can receive no additional lustre from that which surrounds it.—But by what art, my fair stranger, did you work this miracle in my behalf? Who did open the treasures of physic before thee, and where did the young virgin of the mountains obtain a knowledge surpassing the sages who have long studied in the city?'

'My lord,' answered Guzzarat, 'shall hear his slave unfold all her knowledge before him.'

'Several moons had passed since I had seen my prince Raalcour hunting in the mountains; when I heard from the caravans which travelled over our rocks, that the Caliph Zimphrah was no more, and that Raalcour his son was proclaimed Caliph of Bagdat; the travellers also informed me that the Caliph's sight was departed from him; and that high rewards were published for those who should restore him to his sight.

'Hearing these things, my mind was with my lord the Caliph, and I wished for the power of giving light to the eyes of my prince; and I said to my mother, 'O that Guzzarat was capable of restoring sight to the blind!'

''Wherefore,' said the wife of Raask, 'doth Guzzarat long to occupy the business of the sages?' Then made I answer, 'Knoweth not my mother, that the Caliph languisheth in darkness, and the sight of his eyes is passed from him?' And she answered: 'Vain Guzzarat! how doth the pomp of greatness bewilder the thoughts and wishes of the poor! Alas! my daughter hath forgotten contentment, since she saw the richness of the garments of the prince Raalcour! Vain Guzzarat, return to thy charge, and feed the goats in the pastures of Gabel-el-ared.'

'So saying, my angry parent drove me before her, and ordered me to keep my father's goats from straying on the mountains. My feet obeyed the voice of my mother; but my heart fled like a leopard over the rocks, and was fixed on my lord the Caliph.

'I went discontented with my goats to the mountains, and ridiculed the poverty and humility of my

parents. 'Why,' said I, sighing, 'hath nature put aspiring minds under the fetters of age and authority? why must the quick pulse of gaiety and youth be deadened by the torturing precepts of infirmity? Doth not the young lion rush more furiously on its prey, than the aged sovereign of the woods? doth not the colt outstrip its mother in the chase? Why then should the bloom of Guzzarat be hidden and buried with the wrinkles of the wife of Raask?'

'As I spake thus to the rocks and caverns, I beheld a young shepherdess entering the pastures; her hair was interwoven with the pride of the field, and chaplets of flowers hung around her garments; she lightly tripped with her feet to the music of a flute which she breathed upon, and her voice, like the voice of melody, was intermingled with the wild notes of her instrument.

'As she advanced with her flocks, I arose to meet her in the dance. She smiled at my approach, and thus began her pleasant raillery:

''O elegant companion of the goats and sheep, how dost thou love to revel here in the luxurious bosom of thy parent mountain! Happy Guzzarat, whose pleasure is obedience; and happier Raask, who is blessed with the eldest daughter of duty and submission!'

'As she thus spake, she cast a smile of ridicule upon me, and turning, cried out, 'Follow, dear Guzzarat, yon adventurous goat; behold, thy companion is clambering among the precipices!'

'I looked, indeed, and saw the goat was straying, but, stung with her severities, I cried out: 'O fair stranger, rather lessen my misfortunes by your pity and advice, than increase them by your cruel reflections.'

''Is Guzzarat, then,' said the shepherdess, 'willing to follow the advice of her friend?'—'Yes,' answered I; 'deliver me but from this distressed situation, and I will for ever acknowledge your kindness.'

''Then,' answered the shepherdess, 'return to your cottage; and whatever you are ordered to

perform, be disobedient; and if I find you faithful, meet me here in three days.'—As she said thus, she again began her song, and, winding with her flock among the rocks, soon stole from my sight.

'At night I returned to the cottage, and the wife of Raask ordered me to prepare a kid for our suppers; but her commands were to me of less consequence than the promise which I had made the shepherdess of the mountains. The wife of Raask was enraged at my disobedience; and, my father being absent, she called her neighbour Canfu to help in subduing her refractory daughter.

'The monster Canfu was rejoiced to torment me: he dragged me by the hair to the cottage, and tied me to a post that is fixed before the door.'—

'Who,' said the Caliph, enraged and interrupting Guzzarat's tale, 'who is this wretch Canfu, who dared violate the beauties of my lovely Guzzarat?'

'Prince of my life,' answered Guzzarat, 'you have not yet heard the cruelties of this base shepherd; my ignominious situation did not satisfy the malice that he had conceived against me.

'My father returned home at night, and, hearing of my obstinacy, commended his wife for calling in the assistance of Canfu to subdue me. But I told him I was tired of a peasant's life, and would not be controlled.

'Raask put on frowns as I spoke, and his countenance was turned against me.—'What!' said he, with fury and rage, 'dost thou despise the parents that have nourished thee, and thy friends that would reclaim thee? Then let the blessings of them that would bless thee, turn into curses on thy disobedient head, and let the friendship of Canfu be fury and control over thee!—'Yes,' answered the cruel Canfu, 'I, my friend, will subdue this wicked Guzzarat for thee. The heart of the parent bleedeth for the tears of its offspring; but correction cometh best from a friend.'

'My father then delivered me into the hands of the monster Canfu, who forced me from the sight

of my parents to his odious cottage. As soon as we arrived there, I was given over to the correction of his wife.—

' ' There,' said the wretch Canfu, ' revenge the loss of thy son on this proud disobedient female.'

' The eyes of the wife of Canfu glistened as she beheld me; and her rage and revenge broke out into blows and imprecations; nor did the merciless woman forbear, till, overcome with her cruelty, I sunk to the ground.'—

' By the powers of desolation,' said the fictitious Caliph Kelaun, ' the wretch Canfu, and his cursed wife, shall experience the most exquisite tortures! —Let them,' continued he, turning to his eunuchs, ' let the wretches be brought, ere the morning, to the divan, and let a scaffold be erected, so that the whole city may be witness to their punishment.'

' Yea,' answered Guzzarat, prostrating herself before the Caliph: ' so let the enemies of the righteous perish!'

' Proceed,' said the Caliph, raising her up, ' proceed, lovely Guzzarat, in your tale; I am in terrors to think how you escaped the malice of your accursed enemies.'

' For two days,' answered Guzzarat, ' I was confined and tortured by Canfu and his wife; and the third day, as she dragged me forth to inflict her daily stripes upon me, (her husband being with his flock,) I rose up against her, and contended with her. She called for help, but no one was near; at length I prevailed, and, leaving her stretched on the ground in a swoon, I hastened to the rocks, where I had before seen the shepherdess of the mountains, still in terrors lest Canfu should stray in the same paths. At the decline of the sun, my fair instructress appeared, but her flock followed her not; she held in one hand a bag, and in the other a bundle of raiment.

' As she advanced forward, she held forth the bag to me, saying: ' My spirited pupil, take this

powder, and put on this raiment, the garb of a sage of Bagdat; and I will convey you to that city, where you must demand admittance to the Caliph, and, throwing some of this powder in his eyes, he shall receive his sight.'

'She then arrayed me in the vestments she had brought; and, giving me the bag, she blew upon me, and in a moment I found myself in the streets of Bagdat, before the royal palace, where a crowd soon gathered round me.

'What!' said they, 'art thou alone left of our sages, or art thou a stranger? which if thou art, and canst not give sight to the blind, depart this city.' —'Yes,' answered I, 'I am come to restore Raalcour to his sight.'—'Then may the Prophet bless thy work!' answered they.

'Immediately I entered the palace, and thy eunuchs brought me before my lord the Caliph.'

'This day,' said the fictitious Raalcour, 'shall be for ever remembered with joy; for I have not only received the sight of my eyes, but also an object worthy of their utmost contemplation.'

The Caliph then took the ambitious fair one by the hand; and that day she was proclaimed Sultaness of Bagdat.

In the mean time, the messengers of the Caliph ordered the scaffold to be prepared, and sent out an armed body to apprehend Canfu and his wife.

The soldiers arrived at the cottage in the night, and, beating against the door, demanded Canfu to come forth. Canfu looked through the lattice, and saw the soldiers of the Caliph; and, being terrified at the sight, he cried out, 'O Genii of the air, where is Kelaun, my son? where are the promises which you made to the wretched Canfu? now, if ever, O, help my distress!'

As he spoke, the evil Genius Giuaraha appeared. —'What, said she, 'does my subject Canfu require?'—'O,' answered Canfu, 'the soldiers of the Caliph beset me; thou knowest, good Genius, that they are the instruments of death.'

'Fear not, shepherd,' answered Giuaraha; 'have not I said it, and who shall make vain my words? Even yet shalt thou see Kelaun thy son in the arms of the imperious Guzzarat.—Nay,' continued she, 'ask me no more; thy wish alone was to see thy son Kelaun the husband of thy neighbour Raask's daughter; the Genii of the air are contented to fulfil their promises. If we grant your wish, what more have you to require? Whether the blind wish of mortality proceedeth from wisdom or folly, concerneth but little our immortal race.'

Thus saying, Giuaraha turned from Canfu with a smile of contempt, and, spreading her airy pinions, disappeared from his sight; and the soldiers, rushing into the cottage, bound the wretched parents of Kelaun, and led them away to the city of Bagdat.

Before the sun was awakened from the dream of night, Canfu and his wife were led in chains to the outer court of the palace; and the first salutation which the eunuchs gave the fictitious Raalcour and his new Sultana was, that Canfu and his wife were confined in chains in the outer court of the seraglio.

The eyes of Guzzarat swam in malice at the eunuch's report, and the metamorphosed Caliph arose with indignation to see the enemies of his Sultaness tortured before his face. A throne was prepared at a distance from the scaffold, whither the pretended Raalcour and Guzzarat ascended, with all the nobles of the court of Bagdat. The streets were filled with expecting eyes, and the whole city with eagerness strove which should be the nearest spectators of the bloody tragedy.

The Caliph had commanded that no terrifying ceremony should be omitted. His short reign had already been a reign of cruelty; and in this execution he was willing greatly to exceed the former measures of his tyrannic disposition.

Twenty officers in black, their heads bald, and their legs and feet naked, proceeded to the scaffold,

each bearing a skull in his right hand, and a torch burning with fœtid odours in his left.

These were followed by six dressed in white, on whose close garments bones were painted, in imitation of skeletons and other fearful ghastly forms. These skeletons had each a raw piece of flesh in their mouths, dropping with gore and clotted blood.

Next, twelve, of a gigantic stature, came stalking forward; their faces were painted of a fiery red; a fictitious smoke seemed to issue from their nostrils, and each bore in his arms a naked infant, on whom they inflicted real torment; for, such was the cruelty of the Caliph Kelaun, that, rather than lose that addition to the fatal tragedy he meant to represent, he had commanded twelve infants to be furnished out of the city for that inhuman scenery.—The cries of these poor infants struck the hearts of the populace with the most lively terrors, and multiplied, beyond thought, the distress of Canfu and his wife, who followed the twelve of gigantic stature.

First came the wife of Canfu. Two naked figures, smeared with blood and carnage, drew her along with red-hot pincers. Her cries pierced every heart but those of the cursed Kelaun, and his imperious Sultaness. The malice of Guzzarat was unsatisfied with the performance of the tormentors; and she called out from the throne, and commanded them to strike their instruments still deeper into the flesh of her enemy.

The last in this melancholy scene was the shepherd Canfu: he was borne by eight slaves, arrayed in the bloody skins of as many tigers. Each slave held a jagged hook in his hand, which, being plunged into the flesh of the wretched shepherd, served as handles to suspend him in torment.

The cries, the groans, and lamentations of this miserable couple were such as the enemies of Mahoment only could utter, and the hearts of the evil Genii hear, without remorse and horror; the whole city groaned to see the tyranny of the Caliph, and the savage joy of his haughty Sultaness!

As this hated procession was moving from the seraglio to the scaffold, the shouts of a multitude, and the instruments of war, were heard at a distant part of the city. The fictitious Caliph, in terrors, commanded the bloody tragedy to stop, and inquired what noise in the city disturbed his ears?—The whole populace were amazed; no one knew the cause, nor could imagine whence the distant tumult could proceed.

The Caliph's uncertainty was short; for in a moment the Genius Hassarack appeared. She was clad in a refulgent armour of gold; a thousand feathers nodded on her crest; on her left hand sat perched a little bird, and in her right hand she held a wand of adamant: and ten thousand armed troops followed behind. The guards of Kelaun were confounded at the sight; but the tyrant was so universally hated, that no one strove to arm in his behalf.

As the Genius came forward, she waved her adamantine wand, and the fictitious Caliph and his cruel Sultaness became fixed on their thrones. She then turned to the wretched shepherd Canfu, who was still upheld by the jagged hooks of the cruel tormentors. 'Cursed alike,' said she, 'are the agents and the instruments of cruelty!'

As she spake, the whole procession seemed in flames; and in a moment all but Canfu and his wife were reduced to ashes. The sinews of Canfu were, however, almost benumbed with death, and the vision of day was fading from his eyes, when Hassarack appeared: and now sufficient life only remained for him to see and understand the scene before him.

'The law of his Prophet was grievous unto Canfu,' said the Genius Hassarack, 'and the unsearchable ways of the great Alla seemed unto him crooked and unjust. Shall then the thoughts of the righteous Alla be likened unto his thoughts? or shall the hand of Him who made the stars and sun, be guided by the vain decrees of a reptile's heart?

'O Canfu! thou short-sighted, unbelieving wretch, what hast thou gained by leaving the worship of Mahomet, to follow the wicked steps of the apostate Genii? It was because the Prophet of the Faithful knew, that only evil could arise from the loves of Guzzarat and Kelaun, that he had intended ever to separate them; thereby to bless and prolong the life of Canfu, his votary: but since you have denied Mahomet, your guardian, and sought fellowship with his enemies; therefore he hath suffered them to repay your impious services with such exquisite miseries, by granting you the foolish wishes of your heart.—Behold then, thou worshipper of the evil Genii, thou impious renegade, thou blasphemer of our holy Prophet, the desires of thy heart completed.'

As Hassarack spake thus, she again waved her wand, and the robes of the Caliph fell from the fictitious Raalcour, and the form of his face was as the form of Kelaun, the son of the shepherd Canfu.

The tortured Canfu looked with amaze on his metamorphosed son; nor was Kelaun less astonished, when, recovering his former shape and memory, he perceived that his cruelties had been directed against his father and mother.

'O cursed Giuaraha,' said the faltering Canfu, 'thou hast indeed joined Kelaun with the haughty Guzzarat. Thy promise is fulfilled, and Canfu falls a prey to the follies of his own short-sighted desires.'

As he thus spake, the wretched shepherd expired with his eyes fixed on Kelaun and his imperious mistress; nor did the spirit of his wife survive her husband's melancholy fate.

Guzzarat beheld these strange interviews with displeasure; instead of the Caliph Raalcour, she found herself tied to her neighbour Kelaun, and herself no longer Sultaness of Bagdat, but again a mean shepherdess of Gabel-el-ared. Her tongue was charged with malice, and her eyes with resent-

ment; but Hassarack had, by her magic power, stopped all further utterance of her passions.

The multitude were hardly less astonished at these amazing changes than the principal actors themselves. They saw with pleasure one tyrant deposed: but they knew not how the shepherd Kelaun could personate their Caliph.

Hassarack knew their thoughts; and turning to the populace, 'Where,' said she, 'O inhabitants of Bagdat, where is your Caliph Raalcour?—Behold him,' proceeded she, 'here in the form of this bird, suffering the malice of the evil Genii.—But do not think, O inhabitants of Bagdat,' continued she, 'that Mahomet had permitted this transformation, unless Raalcour, by neglecting to attend the mosques of the Prophet, had subjected himself to the displeasure of Alla.—But his sufferings are at an end, and to me it is given to restore your lost Caliph to his subjects.'

Thus saying, she gently stroked the bird with her wand, and by degrees Raalcour was restored to his former shape.

The inhabitants of Bagdat saw, with the utmost joy, the pleasing transformation, and sent up their public thanksgivings to Mahomet and Hassarack, who had delivered them from the bondage of the tyrant Kelaun, and restored to them their lawful Caliph, Raalcour.

Raalcour was no sooner sensible of his transformation, than he ascended the scaffold, and kneeling in the sight of all his subjects, 'Thus,' said he, 'O my people, do I petition our Prophet for pardon and peace. To Alla, the All-powerful, belong glory and worship; and base are we his creatures, if we neglect to pay our religious services unto him. For, what is the most perfect mode of life, or uprightness, free from guile, if we neglect to praise and bless the Author of our existence?'

'Well pleased am I,' said Hassarack, 'to see these early acknowledgments of your gratitude, O Caliph: and now, having humbled yourself before Alla, ascend your throne, and begin your reign of

justice upon these offenders against Alla and his people.'

'Let then,' said Raalcour, 'let the wretches Kelaun and Guzzarat ascend the scaffold which themselves have prepared for a different execution. But let their deaths show the humanity of their judge, though not the heinousness of their own offences.'

'May the rest of your judgments, O righteous Caliph,' returned Hassarack, 'be ever like the first; then will your subjects obey you with joy, and Mahomet, the rewarder of the faithful, will hereafter receive you into the blissful seats of his ever-living paradise.'

At these words, the Genius Hassarack disappeared, and the executioners led the haughty Guzzarat, and Kelaun, the son of the shepherd Canfu, to the scaffold.

Kelaun ascended with a sullen reluctance; and Guzzarat seemed more wishful to avoid her companion than her impending fate.

Ere the axe had severed the head of the malicious shepherd, Kelaun turned his eyes toward the earth, and stamping with his feet thus uttered his last rageful imprecations:

'Slave have I been to evil all the days of my life! I have toiled and earned nothing; I have sown in care, and reaped not in merriment; I have poisoned the comfort of others, but no blessing hath fallen into mine own lap; hated am I among the sons of men, blasted are the paths whereon I tread; my past actions are ravenous vultures gnawing on my bowels, and the sharpened claws of malicious spirits await my arrival among the regions of the cursed.—Strike then, O axe, since the lightning of Alla delays to blast me; and let my baneful body be trampled under the feet of the faithful, as the traveller crusheth with his heel the venomous adder!'

'The words of Hassarack,' said the sage Iracagem, arising, 'are laden with the dew of instruction;

nor are our labours needless for the benefit of the children of men, since those accursed Genii, the rebellious mockers of our holy Prophet, are incessantly beguiling the footsteps of the reptiles of earth: but, praised be the Prophet whom we serve, that impious race have no power over the faithful and obedient disciples of Mahomet. Such as have refused his sacred laws, or, what is more dreadful, such as have known, and yet disregarded his commandments, are left a prey to those disobedient spirits. But, O my sister,' continued the sage Chief, to the Genius next to speak, 'the eye of day grows dim, and these tabernacles of earth, whom we are instructing, will shortly sink with nature into the sleep of night; nor shall we break through the laws of the creation, or detain them from the blessings of rest. Alla hath made the day for labour and care, and the night for peace: and the works of Alla are wonderful and good.'

At these words, the bright assembly arose, and left the children of earth to their attendant Genii, who were led into apartments, and refreshed with plain and simple diet: and early the next morning after their ablutions and attendance in the mosque, where the race of Immortals do frequent homage to their Prophet, they returned with their guardian Genii to the magnificent saloon; where, after the assembly were seated, the sage Iracagem arose and said:—

'The lessons of my brethren yesterday were first designed to inculcate a regular search after happiness, which religion alone can teach us, as the Merchant Abudah experienced in his various researches.

'Our first and greatest duty is to obey the all-powerful Alla, and to serve him in truth and humility; not to mistake, like Alfouran, the creature for the Creator; nor, like Sanballad, to leave the duties of our respective stations unfulfilled, to follow after an idle phantom in cells and caverns of the earth; much less to mix hypocrisy with devotion, and to offend Alla, in order to deceive mankind. But to love and prefer his will and his law above

all things, even above the pleasures and temptations of the world; lest, like the Sultan Hassan Assar, we add presumption to our crimes, and, having been instructed in our duty, refuse to practise it. Obedience to Alla will make all things easy to us; it will give bloom to Nakin Palata, and joy and comfort to the sons of the faithful, while we readily submit to our allotted task; and call not in question, like Canfu, either the wisdom or mercy of Alla, who doth often withhold what might be esteemed blessings from us, in order to prevent us from the storm which we neither can foresee nor dissipate. To trust therefore in him, to love him, to exalt him, to obey, and to give him praise, is the chief end and creation of man.

'But as mutual weakness requires mutual support; so the great Alla has given to his children the laws and the duties of social morality, which will be explained to their tender minds by example, fraught with the blessings of instruction:—Therefore, O Sister,' said the sage Iracagem, to her whose throne was placed by Hassarack's, 'let this favoured assembly partake of your entertaining advice.'

The Genius immediately arose, and thus began her delightful relation.

The Adventures of Urad; or, the Fair Wanderer.

ON the banks of the river Tigris, far above where it washes the lofty city of the Faithful, lived Nouri, in poverty and widowhood; whose employment it was to tend the worm who clothes the richest and the fairest with its beautiful web. Her husband, who was a guard to the caravans of the merchants, lost his life in an engagement with the wild Arabs, and left the poor woman no other means of subsisting herself, or her infant daughter Urad, but by her labours among the silk-worms, which were little more than sufficient to support nature, although her labours began ere the sunbeams played on the waters of the Tigris, and ended not till the stars were reflected from its surface. Such was the business of the disconsolate Nouri, when the voluptuous Almurah was proclaimed Sultan throughout his extensive dominions; nor was it long before his subjects felt the power of their Sultan: for, Almurah resolving to enclose a large tract of land for hunting and sporting, commanded the inhabitants of fourteen hundred villages to be expelled from the limits of his intended enclosure.

A piteous train of helpless and ruined families were in one day driven from their country and livelihood, and obliged to seek for shelter amidst the forests, the caves, and deserts, which surround the more uncultivated banks of the Tigris.

Many passed by the cottage of Nouri, the widow; among whom she distributed what little remains of provision she had saved from the earnings of her labours the day before; and, her little stock being exhausted, she had nothing but wishes and prayers left for the rest.

It happened, among the numerous throngs that travelled by her cottage, that a young man came with wearied steps, bearing on his shoulders an old and feeble woman, whom setting down on the ground before the door of Nouri, he besought her to give him a drop of water, to wash the sand and the dust from his parched mouth.

Nouri, having already distributed the contents of her pitcher, hastened to the river to fill it for the wearied young man; and as she went, she begged a morsel of provisions from a neighbour, whose cottage stood on a rock which overlooked the flood.

With this, and her pitcher filled with water, the good Nouri returned; and found the feeble old woman on the ground, but the young man was not with her.

'Where,' said Nouri, 'O afflicted stranger, is the pious young man that dutifully bore the burthen of age on his shoulders?'

'Alas!' answered the stranger, 'my son has brought me hither from the tyranny of Almurah, and leaves me to perish in the deserts of Tigris: no sooner were you gone for the water, than a crowd of young damsels came this way, and led my cruel son from his perishing mother:—but, courteous stranger,' said she to Nouri, 'give me of that water to drink, that my life fail not within me; for thirst, and hunger, and trouble, are hastening to put an end to the unhappy Houadir.'

The tender and benevolent Nouri invited Houadir into the cottage, and there placed her on a straw bed, and gave her the provisions, and a cup of water to drink.

Houadir, being somewhat refreshed by the care of Nouri, acquainted her with the cruel decree of

Almurah, who had turned her son out of his little patrimony, where, by the labour of his hands, he had for many years supported her; and that till that day, she had ever found him a most dutiful and obedient son; and concluded with a wish, that he would shortly return to his poor helpless parent.

Nouri did all she could to comfort the wretched Houadir; and having persuaded her to rest a while on the bed, returned to the labours of the day.

When her work was finished, Nouri, with the wages of the day, purchased some provisions, and brought them home to feed herself and the little Urad, whose portion of food, as well as her own, had been distributed to the unhappy wanderers.

As Nouri was giving a small morsel to Urad, Houadir awaked, and begged that Nouri would be so kind as to spare her a bit of her provisions.

Immediately, before Nouri could rise, the little Urad ran nimbly to the bed and offered her supper to the afflicted Houadir, who received it with great pleasure from her hands, being assured her mother would not let Urad be a loser by her benevolence.

Houadir continued several days with the widow Nouri, expecting the return of her son; till, giving over all hopes of seeing him, and observing that she was burthensome to the charitable widow, she one evening, after the labours of the day, thus addressed her hospitable friend:—

'I perceive, benevolent Nouri, that my son has forsaken me, and that I do but rob you and your poor infant of the scanty provision which you, by your hourly toil, are earning: wherefore, listen to my proposal, and judge whether I offer you a suitable return: there are many parts of your business, that, old as I am, I can help you in; as the winding your silk, and feeding your worms. Employ me, therefore, in such business in the day as you think me capable of performing; and at night, while your necessary cares busy you about the house, give me leave (as I see your labour allows you no spare time) to instruct the innocent Urad

how to behave herself, when your death shall leave her unsheltered from the storms and deceits of a troublesome world.'

Nouri listened with pleasure to the words of Houadir. 'Yes,' said she, 'benevolent stranger, you well advise me how to portion my poor infant Urad, whom I could neither provide for by my industry, nor instruct, without losing the daily bread I earn for her: I perceive a little is sufficient for your support; nay, I know not how, I seem to have greater plenty since you have been with me than before; whether it be owing to the blessing of Heaven on you, I know not.'

'Far be it from me,' said Houadir, 'to see my generous benefactress deceived; but the thinness of inhabitants, occasioned by the tyranny of Almurah, is the cause that your provisions are more plentiful: but yet I insist upon bearing my part in the burthen of the day: and Urad shall share my evening's labour.'

From this time, Houadir commenced an useful member in the family of Nouri, and Urad was daily instructed by the good old stranger in the pleasures and benefits of a virtuous, and the horrors and curses of an evil life.

Little Urad was greatly rejoiced at the lessons of Houadir: and was never better pleased than when she was listening to the mild and pleasing instructions of her affable mistress.

It was the custom of Houadir, whenever she taught Urad any new rule or caution, to give her a pepper-corn; requiring of her, as often as she looked at them, to remember the lessons which she learnt at the time she received them.

In this manner Urad continued to be instructed; greatly improving, as well in virtue and religion, as in comeliness and beauty, till she was near woman's estate; so that Nouri could scarcely believe she was the mother of a daughter so amiable and graceful in person and manners. Neither was Urad unskilled in the labours of the family, or the silk-worm; for, Nouri growing old and sickly, she

almost constantly, by her industry, supported the whole cottage.

One evening, as Houadir was lecturing her attentive pupil, Nouri, who lay sick on the straw bed, called Urad to her.

'My dear daughter,' said Nouri, 'I feel, alas! more for you than myself: while Houadir lives, you will have indeed a better instructor than your poor mother was capable of being unto you: but what will my innocent lamb, my lovely Urad do, when she is left alone, the helpless prey of craft, or lust, or power? Consider, my dear child, that Alla would not send you into the world to be necessarily and unavoidably wicked: therefore always depend upon the assistance of our holy Prophet when you do right, and let no circumstance of life, nor any persuasion, ever bias you to live otherwise, than according to the chaste and virtuous precepts of the religious Houadir. May Alla, and the Prophet of the faithful, ever bless and preserve the innocence and chastity of my dutiful and affectionate Urad!'

The widow Nouri spoke not again; her breath for ever fled from its confinement; and her body was delivered to the waters of the Tigris.

The inconsolable Urad had now her most difficult lesson to learn from the patient Houadir; and scarcely did she think it dutiful to moderate the violence of her grief.

'Sorrows,' said Houadir, 'O duteous Urad, which arise from sin, or evil actions, cannot be assuaged without contrition or amendment of life; there the soul is deservedly afflicted, and must feel before it can be cured: such sorrows may my amiable pupil never experience! But the afflictions of mortality are alike the portions of piety or iniquity; it is necessary that we should be taught to part with the desirable things of this life by degrees, and that, by the frequency of such losses, our affections should be loosened from their earthly attachments. While you continue good, be not dejected, O my obedient Urad; and remember, it is one part of virtue to bear with patience and resignation the unalterable de-

crees of Heaven; not but that I esteem your sorrow, which arises from gratitude, duty, and affection: I do not teach my pupil to part with her dearest friends without reluctance, or wish her to be unconcerned at the loss of those, who, by a marvellous love, have sheltered her from all those storms which must in a moment have overwhelmed helpless innocence. Only remember that your tears be the tears of resignation, and that your sighs confess a heart humbly yielding to His will, who ordereth all things according to his infinite knowledge and goodness.'

'O pious Houadir,' replied Urad, 'just are thy precepts; it was Alla that created my best of parents, and Alla is pleased to take her from me; far be it from me, though an infinite sufferer, to dispute His will; the loss indeed wounds me sorely, yet will I endeavour to bear the blow with patience and resignation.'

Houadir still continued her kind lessons and instructions, and Urad, with a decent solemnity, attended both her labours and her teacher, who was so pleased with the fruits which she saw spring forth from the seeds of virtue that she had sown in the breast of her pupil, that she now began to leave her more to herself, and exhorted her to set apart some portion of each day to pray to her Prophet, and frequent meditation and recollection of the rules she had given her, that so her mind might never be suffered to grow forgetful of the truths she had treasured up:—'For,' said the provident Houadir, 'when it shall please the Prophet to snatch me also from you, my dear Urad will then have only the pepper-corns to assist her.'

'And how, my kind governess,' said Urad, 'will those corns assist me?' 'They will,' answered Houadir, 'each of them, (if you remember the precepts I gave you with them, but not otherwise,) be serviceable in the times of your necessities.'

Urad, with great reluctance, from that time, was obliged to go without her evening lectures; which loss affected her much; for she knew no greater pleasure in life, than hanging over Houadir's per-

suasive tongue, and hearing, with fixed attention, the sweet doctrines of prudence, chastity, and virtue.

As Urad, according to her usual custom (after having spent some few early hours at her employment,) advanced toward the bed to call her kind instructress, whose infirmities would not admit her to rise betimes, she perceived that Houadir was risen from her bed.

The young virgin was amazed at the novelty of her instructress's behaviour, especially as she seldom moved without assistance; and hastened into a little enclosure to look after her: but not finding Houadir there, she went to the neighbouring cottages, none of the inhabitants of which could give any account of the good old matron: nevertheless the anxious Urad continued her search, looking all around the woods and forest, and often peeping over the rocks of the Tigris, as fearful that some accident might have befallen her. In this fruitless labour the poor virgin fatigued herself, till the sun, as tired of her toils, refused any longer to assist her search: when, returning to her lonely cot, she spent the night in tears and lamentations.

The helpless Urad now gave herself up entirely to grief; and the remembrance of her affectionate mother added a double portion of sorrows to her heart; she neglected to open her lonely cottage, and went not forth to the labours of the silk-worm; but, day after day, with little or no nourishment, she continued weeping the loss of Houadir, her mild instructress, and Nouri, her affectionate mother.

The neighbouring cottagers, observing that Urad came no longer to the silk-worms, and that her dwelling was daily shut up, after some time knocked at her cottage, and demanded if Urad the daughter of Nouri was living? Urad, seeing the concourse of people, came weeping and trembling toward the door, and asked them the cause of their coming.

'O Urad,' said her neighbours, 'we saw you, not long ago, seeking your friend Houadir, and we feared you also were missing, as you have neither

appeared among us, nor attended your daily labours among the worms, who feed and provide for us by their subtle spinning.'

'O my friends,' answered Urad, 'suffer a wretched maid to deplore the loss of her dearest friends! Nouri, from whose breasts I sucked my natural life, is now a prey to the vultures on the banks of the Tigris; and Houadir, from whom I derive my better life, is passed away from me like a vision in the night.'

Her rustic acquaintance laughed at these sorrows of the virgin Urad. 'Alas,' said one, 'Urad grieves, that now she has to work for one, instead of three.'—'Nay,' cried another, 'I wish my old folks were as well bestowed.'—'And I,' said a third, 'were our house rid of the old-fashioned lumber that fills it at present, (my superannuated father and mother,) would soon bring a healthy young swain to supply their places with love and affection.'—'Ay, true,' answered two or three more, 'we must look out a clever young fellow for Urad; whom shall she have?'—'O, if that be all,' said a crooked old maid, who was famous for match-making, 'I will send Darandu to comfort her, before night; and, if I mistake not, he very well knows his business.'—'Well, pretty Urad,' cried they all, 'Darandu will soon be here; he is fishing on the Tigris; and it is but just that the river which has robbed you of one comfort, should give you a better.'—At this speech, the rest laughed very heartily, and they all ran away, crying out, 'O, she will do very well when Darandu approaches.'

Urad, though she could despise the trifling of her country neighbours, yet felt an oppression on her heart at the name of Darandu, who was a youth of incomparable beauty, and added to the charms of his person an engaging air, which was far above the reach of the rest of the country swains, who lived on those remote banks of the Tigris.—'But, O Houadir, O Nouri,' said the afflicted virgin to herself, 'never shall Urad seek, in the arms of a lover,

to forget the bounties and precepts of so kind a mistress, and so indulgent a parent.'

These reflections hurried the wretched Urad into her usual sorrowful train of thoughts, and she spent the rest of the day in tears and weeping, calling for ever on Nouri and Houadir, and wishing that the Prophet would permit her to follow them out of a world, where she foresaw neither comfort nor peace.

In the midst of these melancholy meditations, she was disturbed by a knocking at the door. Urad arose with trembling, and asked, who was there? 'It is one,' answered a voice in the softest tone, 'who seeketh comfort, and cannot find it; who desires peace, and it is far from him.'

'Alas!' answered Urad, 'few are the comforts of this cottage, and peace is a stranger to this mournful roof: depart, O traveller, whosoever thou art, and suffer the disconsolate Urad to indulge in sorrows greater than those from which you wish to be relieved.'

'Alas!' answered the voice without, 'the griefs of the beautiful Urad are my griefs; and the sorrows which afflict her, rend the soul of the wretched Darandu!'

'Whatever may be the motive for this charitable visit, Darandu,' answered Urad, 'let me beseech you to depart: for, ill does it become a forlorn virgin to admit the conversation of the youths that surround her: leave me, therefore, O swain, ere want of decency make you appear odious in the sight of the virgins who inhabit the rocky banks of the rapid Tigris.'

'To convince the lovely Urad,' answered Darandu, 'that I came to soothe her cares, and condole with her in her losses (which I heard but this evening), I now will quit this dear spot, which contains the treasure of my heart, as, however terrible the parting is to me, I rest satisfied that it pleases the fair conqueror of my heart, whose peace to Darandu is more precious than the pomegranate in the sultry noon, or the silver scales of ten thousand

fishes enclosed in the nets of my skilful comrades.'

Darandu then left the door of the cottage, and Urad reclined on the bed, till sleep finished her toils, and for a time released her from the severe afflictions of her unguarded situation.

Early in the morning the fair Urad arose, and directed her steps to the rocks of the Tigris, either invited thither by the melancholy reflections which her departed mother occasioned, or willing to take a nearer and more unobserved view of the gentle Darandu.

Darandu, who was just about to launch his vessel into the river, perceived the beauteous mourner on the rocks; but he was too well versed in love affairs to take any notice of her: he rather turned from Urad, and endeavoured, by his behaviour, to persuade her that he had not observed her; for it was enough for him to know that he was not indifferent to her.

Urad, though she hardly knew the cause of her morning walk, yet continued on the rocks till Darandu had taken in his nets, and with his companions was steering up the stream, in quest of the fishes of the Tigris. She then returned to her cottage, more irresolute in her thoughts, but less than ever inclined to the labours of her profession.

At the return of the evening, she was anxious lest Darandu should renew his visit; an anxiety which, though it arose from fear, was yet near allied to hope: nor was she less solicitous about provisions, as all her little stock was entirely exhausted, and she had no other prospect before her than to return to her labours, which her sorrows had rendered irksome and disagreeable to her.

While she was meditating on these things, she heard a knocking at the door, which fluttered her little less than the fears of hunger, or the sorrows of her lonely life.

For some time she had not courage to answer, till, the knocking being repeated, she faintly asked who was at the door?

'It is Lahnar,' answered a female: 'Lahnar, your neighbour, seeks to give Urad comfort, and to condole with the distressed mourner of a mother and a friend.'

'Lahnar,' answered Urad, 'is then a friend to the afflicted, and kindly seeks to alleviate the sorrows of the wretched Urad.' She then opened the door, and Lahnar entered with a basket on her head.

'Kind Lahnar,' said the fair mourner, 'leave your burthen at the door, and enter into this cottage of affliction. Alas! alas! there once sat Nouri, my ever affectionate mother, and there Houadir, my kind counsellor and director: but now are their seats vacant, and sorrow and grief are the only companions of the miserable Urad!'

'Your losses are certainly great,' answered Lahnar; 'but you must endeavour to bear them with patience, especially as they are the common changes and alterations of life; your good mother Nouri lived to a great age; and Houadir, though a kind friend, may yet be succeeded by one as amiable: but what I am most alarmed at, O Urad, is your manner of life; we no longer see you busied among the leaves of the mulberries, or gathering the bags of silk, or preparing them for the wheels; you purchase no provision among us; you seek no comfort in society; you live like the mole buried under the earth, which neither sees nor is seen.'

'My sorrows indeed, hitherto,' replied Urad, 'have prevented my labour; but to-morrow I shall again rise to my wonted employment.'

'But even to-night,' said Lahnar, 'let my friend take some little nourishment, that she may rise refreshed; for fasting will deject you as well as grief; and suffer me to partake with you; and see, in this basket I have brought my provisions, some boiled rice, and a few fish, which my kind brother Darandu brought me this evening from the river Tigris.'

'Excuse me, kind Lahnar,' answered Urad, 'but I must refuse your offer; grief has driven

away appetite to aught but itself, far from me, and I am not solicitous to take provisions which I cannot use.'

'At least,' replied Lahnar, 'permit me to sit beside you, and eat of what is here before us.'

Upon which, without other excuses, Lahnar emptied her basket, and set a bowl of rice and fish before Urad, and began to feed heartily on that which she had brought for herself.

Urad was tempted by hunger, and the example of Lahnar, to begin; but she was anxious about tasting the fish of Darandu; wherefore she first attempted the boiled rice, though her appetite was most inclined to the fish, of which she at last ate very heartily, when she recollected, that as she had partaken with Lahnar, it was equal, whatever part she accepted.

Lahnar having finished her meal, and advised Urad to think of some methods of social life, took her leave, and left the unsettled virgin to meditate on her strange visitor.

Urad, though confused, could not help expressing some pleasure at this visit; for such is the blessing of society, that it will always give comfort to those who have been disused to its sweet effects.

But Urad, though pleased with the friendship of Lahnar, yet was confounded, when, some few minutes after, she perceived her again returning.

'What,' said Urad, 'brings back Lahnar to the sorrows of this cottage?'

'Urad,' said Lahnar, 'I will rest with my friend to-night: for, the shades of night cast horrors around, and I dare not disturb my father's cottage by my late approach.'

As they prepared for their homely bed, Urad, turning round, beheld Lahnar's breast uncovered, and saw, by the appearance, it was no female she was preparing to receive into her bed. She immediately shrieked out, and Darandu, the fictitious Lahnar, leaped eagerly forward, and caught her in his arms.

'O delicious Urad,' said he, 'I die, I die without you: your tears, your calls are vain: the cottage is lonely, and no traveller walks by night to meet the wild beasts of the forest; therefore let us take our fill of love; for Darandu will not otherwise be satisfied.'

Urad, full of trembling, confusion, horror, and despair, raved in his arms, but could not get free. He still pressed her close, and endeavoured to pull her toward the bed; when she, recollecting her lost friend Houadir, felt for a pepper-corn, and let it fall to the ground.

A violent rapping was in a moment heard at the cottage; at which Urad redoubled her outcries, and Darandu, with shame and confusion, quitted his mistress, and looked trembling toward the door.

Urad ran forward and opened the door; when the son of Houadir entered, and asked Urad the reason of her cries.

'O thou blessed angel,' said Urad, 'but for you that wicked wretch, disguised in his sister's clothes, had ruined the too credulous Urad.'

But Darandu was fled; as guilt is ever fearful, mean, and base.

'Now, Urad,' said the son of Houadir, 'before you close your doors upon another man, let me resume my former features.' Upon which, Urad looked and beheld her old friend Houadir.

At the sight of Houadir, Urad was equally astonished and abashed. 'Why blushes Urad?' said Houadir; 'are her blushes the blushes of guilt?'

'How, O Genius,' said Urad, 'for such I perceive thou art, how is Urad guilty? I invited not Darandu hither, I wished not for him.'

'Take care,' answered Houadir, 'what you say: if you wished not for him, you hardly wished him away; and but for your imprudence, he had not attacked you. Consider, how have your days been employed since I left you? Have you continued to watch the labours of the silk-worm? have you repeated the lessons I gave you? or has the time of Urad been consumed in idleness and dis-

obedience? Has she shaken off her dependence on Mahomet, and indulged the unavailing sorrows of her heart?'

'Alas!' answered the fair Urad, 'repeat no more, my ever-honoured Houadir; I have indeed been guilty, under the mask of love and affection; and I now plainly see the force of your first rule, that idleness is the beginning of all evil and vice. Yes, my dearest Houadir, had I attended to your instructions, I had given no handle to Darandu's wicked intentions: but yet methinks some sorrows were allowable for the loss of such a mother, and such a friend.'

'Sorrows,' answered Houadir, 'proceed from the heart, and, totally indulged, soon require a change and vicissitude in our minds: wherefore, in the midst of your griefs, your feet involuntarily wandered after Darandu, and your soul, softened by idle sighs, was the more easily impressed by the deceits of his tongue.

'But this remember, O Urad; for I must, I find, repeat an old instruction to you, that, of all things in the world, nothing should so much engage a woman's attention as the avenues which lead to her heart. Such are the wiles and deceits of men, that they are rarely to be trusted with the most advanced post: give them but footing, though that footing be innocent; and they will work night and day till their wishes are accomplished. Trust not, therefore, to yourself alone, nor suffer your heart to plead in their favour, lest it become as much your enemy as the tempter, man. Place your security in flight, and avoid every evil, every gay desire, lest it lead you into danger: for, hard it is to turn the head, and look backward, when a beautiful or agreeable object is before you. Remember my instructions, O Urad; make a prudent use of your pepper-corns, and leave this place, which holds a man sensible of your softness, and resolute in his own dark and subtle intention.'

Urad was about to thank Houadir, but the

Genius was fled; and the eyelids of the morning were opening in the East.

Urad, in a little wallet, packed up her small stock of necessaries, and, full of terror, and full of uncertainty, struck into the forest, and, without reflection, took the widest path that offered. And first, it was her care to repeat over, deliberately, the lessons of Houadir. She then travelled slowly forward, often looking, and fearing to behold the wicked Darandu at her heels.

After walking through the forest for the greater part of the day, she came to a steep descent, on each side overshadowed with lofty trees; this she walked down, and came to a small spot of ground, surrounded by hills, woods, and rocks. Here she found a spring of water, and sat down on the grass to refresh herself after the travels of the day.

As Urad's meal was almost at an end, she heard various voices issuing from the woods, on the hills opposite to that which she came down. Her little heart beat quick at this alarm; and, recollecting the advice of Houadir, she began to repeat the lessons of her instructress, and ere long she perceived, through the trees, several men coming down the hill, who, at the sight of her, gave a loud halloo, and ran forward, each being eager who should first seize the prize.

Urad, trembling, and sighing at her danger, forgot not to drop one of her pepper-corns; and immediately she found herself changed into a pismire, and with great pleasure she looked for a hole in the ground, and crept into it.

The robbers coming down to the bottom of the vale, were surprised to find their prize eloped; but they divided into separate bodies, resolved to hunt till night; and then appointed that little vale as the place of rendezvous.

Urad, perceiving that they were gone, wished herself into her original form: but, alas! her wish was not granted; and the once beautiful Urad still continued an ugly pismire.

Late at night the robbers returned; and the moon shining bright, reflected a gloomy horror upon their despairing faces: Urad shuddered at the sight of them, though so well concealed; and dared hardly peep out of her hole: so difficult is it to forget our former fears.

The gang resolved to spend the rest of the night in that place, and therefore unloaded their wallets, and spread their wine and provisions on the banks of the spring, grumbling and cursing each other all the time for their unfortunate search.

'I would to Alla,' says one, 'I had taken hold of her; and I would soon have kissed her into a good humour.'—'You ugly wretch,' said another, 'she would have died at the thoughts of you: but if I had caught her'—'Yes,' said a third, 'with those bloody hands, that have butchered two maidens already to-day.'—'Ay,' returned he, 'and she should have suffered the same sauce.'—'Well,' answered the captain of the gang, 'if I had first secured her, she should have gone fairly round among you all.'

Urad heard this with the utmost horror and indignation; and praised continually the gracious Alla, who had rescued her from such inhuman wretches: while they, with singing and drinking, spent the greatest part of the night, and wishing that their comrades in the other part of the forest had been with them; and at length falling into drunkenness and sleep, left the world to silence and peace.

Urad, finding them fast asleep, crawled out of her hole, and going to the first, she stung him in each eye: and thus she went round to them all.

The poison of the little pismire working in their eyes, in a short time occasioned them to awake in the utmost tortures; and perceiving they were blind, and feeling the pain, they each supposed his neighbour had blinded him in order to get away with the booty. This so enraged them, that, feeling about, they fell upon one another, and in a short time almost the whole gang was demolished.

Urad beheld with astonishment the effect of her stings; and at a wish resumed her pristine form, saying at the same time to herself, 'I now perceive that Providence is able by the most insignificant means to work the greatest purposes.'

Continuing her journey through the forest, she was terribly afraid of meeting with the second band of robbers, and therefore she directed her steps with the greatest caution and circumspection.

As she walked forward, and cast her eyes all around, and stopped at every motion of the wind, she saw the son of Houadir coming to meet her in the path in which she was travelling.

At this sight, Urad ran toward him, and with joy begged her old governess would unmask herself, and entertain her with instruction and persuasion.

'No, my dear child,' answered the son of Houadir, 'that I cannot do at present; the time is not as yet come. I will first, as you have been tried, lead you to the palace of the Genii of the forest, and present your unspotted innocence before them: for, O my sweet Urad, my heavenly pupil,' said he, kissing and taking her in his arms, 'your virtue is tried; I have found you worthy of the lessons which I gave you. I foresaw, evils might befall you, and therefore I took pity on your innocence, and lived with Nouri your mother, that I might train up my beloved Urad in the paths of virtue: and, now your trial is passed, Urad shall enjoy the happiness of a Genius.'

Urad, though somewhat confounded at Houadir's embrace under the appearance of a man, yet with great humility thanked her benefactor: and the son of Houadir, turning to the left, led Urad into a little by-path, so concealed, that few, if any, might ever find its beginning. After a long walk through various turnings and intricate windings, they came to a small mean cottage, where, the son of Houadir leading the way, Urad followed.

The son of Houadir striking fire with his stick, a bright flame arose from the centre of the floor, into

which he cast divers herbs, and repeating some enchantments, the back part of the cottage opened, and presented to the view of Urad a beautiful dome, where she saw, sitting round a table, a numerous assembly of gay persons of both sexes.

The son of Houadir, leading in Urad, said, 'This, my dear pupil, is the assembly of the Genii of the forest:'—and, presenting her to the company, 'Behold,' said he, 'the beautiful and well-tried Urad:—but here you may cast off your reserve, fair maid, and indulge in the innocent pleasures of the Genii of the forest.

The son of Houadir then led her to the table, and seated her on the same sofa with himself. The remainder of the day was spent in mirth and pleasure; nor did the female Genii refuse the gay advances of their partners.

Urad, having never beheld any thing splendid or magnificent, was greatly delighted at the gay company and beautiful saloon; nor did she seem to receive the caresses of the son of Houadir so reluctantly as before.

At night, Urad was shown a glorious apartment to rest in, and the son of Houadir attended her.—'My dear Houadir,' said Urad, 'when shall I behold your proper shape? when shall I see you as my tutelary genius?'

'That,' answered the son of Houadir, 'I shall be in every shape: but call neither one nor the other my *proper* shape; for to a Genius, all shapes are assumed: neither is this my proper shape, nor the wrinkles of an old woman: but, to confess the truth, O beautiful Urad, from the first moment of your birth, I resolved to make you my bride, and therefore did I so patiently watch your growing years, and instructed you in the fear of vice and the love of virtue. Come, therefore, O beautiful virgin, and let me, in those precious arms, reap the fruit of my long labour and toil.'

Urad, astonished at the words of the son of Houadir, knew not what answer to make: but the natural timidity of her sex, and the strangeness of

the proposal, filled her with strange apprehensions: however, she begged at least that the Genius would, for a time, leave her to herself, that the blushes of her cheeks might be covered in solitude.

'No, my lovely Urad,' answered the son of Houadir, 'never, never will thy faithful Genius leave thee, till thou hast blessed me with the possession of what I hold dearer than even my spiritual nature.'

'Why, then,' said Urad, 'didst thou bestow so many pepper-corns upon me, as they now will become useless?'

'Not useless,' said the son of Houadir; 'they are indeed little preservatives against danger: but I have the seeds of some melons which will not only rescue you, but always preserve you from harm.—Here, faithful Urad,' continued he, 'take these seeds, and whenever you are fearful, swallow one of these; and no dangers shall surround you.'

Urad thankfully received the seeds:—'And what,' said she, 'must I do with the pepper-corns?'

'Give them,' said the son of Houadir, 'to me, and I will endue them with stronger virtues: and thou shalt by them have power also over others, as well as to defend thyself.'

Urad pulled the pepper-corns out of her bag, and presented them to the son of Houadir, whose eyes flashed with joy at the sight; and he immediately thrust them into the folds of his garments.

'O son of Houadir, what hast thou done?' said Urad.

'I have,' answered the false son of Houadir, 'gained the full possession of my lovely Urad, and now may address her in my proper shape.' So saying, he resumed his natural figure, and became like a satyr of the wood!

'I am,' said he, 'O beautiful Urad, the enchanter Repah, who range in the solitude of the forest of the Tigris, and live and solace myself upon the beauties who venture into my haunts. You I saw surrounded by the influence of the Genius Houadir,

and therefore was obliged to use artifice to gain my dear, dear charmer.—But why waste I time in words, when the fulness of thy ripe beauties tempts my closest embrace?' So saying, he rushed on Urad, and stifled her with his nauseous salutes.

The poor deluded victim, with tears in her eyes, implored his mercy and forbearance: but he laughed at her tears, and told her, her eyes glittered the brighter for them.

'What!' cried the enchanter, 'shall I wish your sorrows at an end, which so tumultuously heave those worlds of bliss, or stop by kindness those sighs which send forth more than Arabian perfumes? No, no; I love to enjoy nature in her fullest workings; and think it a higher bliss to ride on the stormy tempest than through the gentle breeze.'

As he spake thus, he again clasped the wretched Urad in his arms, and, mad with furious lust, forced her to the sofa; while she, with shrieks and cries, filled the apartment with vain lamentations.

As the enchanter was dragging the disconsolate virgin Urad to the sofa, she, in a fit of despair, again put her hands into the bag, whence she had fatally resigned the pepper-corns; and felt about in agonies for her lost treasure. And now finding none, and perceiving that the Genius Houadir attended not to her cries, she was drawing out her hand; when, in a corner of the bag, she felt one pepper-corn, which had before escaped her search.

She instantly drew it out, and throwing it on the ground, the enchanter quitted his hold, and stood motionless before her; the apartments vanished, and she found herself with him in a dark hut, with various kinds of necromantic instruments about her.

Urad, though fearful, yet was so much overcome with fatigue and struggling, that she sunk on the ground; and, happily for her, the enchanter was no longer in a condition to persecute her.

'Curse on my folly!' said he, as he stood fixed to the ground, 'that I neglected to ask for the bag itself, which held the gifts of the Genius Houadir: her

pretty pupil had then been sacrificed to my desires, in spite of the many fine lessons she had been taught by that pitiful and enthusiastic Genius! but now by chance, and not by the merit of thy virtues, or thy education, art thou delivered from my seraglio, where vice reigns triumphant, cold modesty and colder chastity are excluded, to make room for the mixed revels of what pious cheats call lustful rioters.—But this grieves me not so much, to lose a sickly girl, as that I find a superior power condemns me to declare to you the causes of your error.

'Know, then, Urad, (I speak not from myself, but He speaks, who, from casual evil, can work out certain good,) He forces me to declare, that no specious appearance, no false colours, should incline the virtuous heart to listen to the wiles of deceit: for evil then comes most terrible, when it is cloked under friendship. Why then had Urad so great an opinion of her own judgment, as to confide in the false appearance of the son of Houadir, when she might have consulted her faithful monitors? The falling of a pepper-corn would have taught her to trust to no appearances, nor would she have parted with her pepper-corns, which were to refresh in her memory the sentiments of virtue, chastity, and honour; no, not to Houadir herself. No adviser can be good, who would destroy what he himself has first inculcated; and no appearance ought to bias us to receive as truths, those things which are contrary to virtue and religion. How then did Urad keep to the instructions of Houadir? But if Houadir really had bred her up for the purposes of lust, and taught her only the paths of virtue, to keep her from others; of all persons, they are the most to be guarded against, who, having the power of educating the female mind, too often presume upon the influence which such intimate connexions give them; they therefore, as the most base and ungrateful, should be most cautiously watched and resolutely repulsed.

Thus spake the enchanter, and no more; his mouth closed up, and he stood fixed and motionless;

and Urad finding her spirits somewhat recovered, hastened out of the hut, and perceived that it was morning.

She had now no more pepper-corns to depend upon; wherefore she cried to Houadir to succour her; but the Genius was deaf to her entreaties.

'Poor miserable wretch,' said Urad to herself, 'what will become of thee, enclosed in a forest through which thou knowest no path?—But,' continued she, 'why should I not examine the enchanter, who perhaps is yet immoveable in the cottage? I saw him fold them in the plaits of his garments; and they may yet become mine.'

So saying, she returned to the hut; where entering, the very sight of the dumb enchanter affrightened her so much, that it was a long time before she could venture near him. At length she put out her hand, and pulled forth her beloved pepper-corns, the enchanter still standing motionless.

Away flew Urad like lightning from the hut, and ran till she had again reached the road from which she had been decoyed.

She continued her journeying for seven days, feeding on the fruits of the forest, and sleeping in the most covert thickets.

The eighth day, as she was endeavouring to pass a ford, where a small rivulet had been swelled by the rains, she perceived a large body of horsemen riding through the woods; and doubted not but it was the remainder of the gang of robbers whom she had before met with.

Urad was now in some measure reconciled to danger; and therefore without much fear, dropped a pepper-corn, and expected relief.

The pepper-corn had been dropped some time, the horsemen advanced, and no one appeared to her succour.

'Alas!' said Urad, 'why has Houadir deceived me? Neither her advice, nor her magical pepper-corns, can relieve me from these lustful and cruel robbers. Better had I fallen a prey to Darandu, better had I sated the lust of one enchanter, than

undergo the various curses of so many monsters. O Genius, Genius, why hast thou forsaken me in my severest trials?'

By this time the robbers were come up, and were highly rejoiced to find such a beautiful prize.

'This only,' said the leader, 'was what we wanted; a fair one to regale with: and this dainty morsel will serve us all. Here is luxury, my friends, such as Almurah cannot find in his whole seraglio; let him be dissatisfied with a hundred females, while we, my friends, will be satisfied with one! She shall serve us all, and me first.'

'But first,' said one, 'let us all embrace her; for I never yet had the pleasure to embrace a virgin, except one that I stabbed first.'

At this he leaped from his horse; and the trembling Urad gave a loud shriek, which was answered from the woods, by the roarings of a hundred lions.

'O Alla,' said the chief, 'the lions are upon us.'

'That may be,' said he, who was dismounted; 'but were the whole world set against me, I would secure my prize.' So saying, he took Urad in his arms to place her on his horse.

The roaring of the lions continued, and many of them came howling out of the woods; the robbers fled in dismay, all but the ruffian who had seized on the fair Urad, who was striving in vain to fix her on his horse. A lion furiously made at him, and tore him limb from limb, while Urad expected the same fate from several others, who came roaring around.—

'But,' said she, 'better is death than infamy; and the paw of the hungry lion, than the rude hands of the lustful robber.'

The noble beast, having devoured his prey, came fawning at the feet of Urad, who was surprised at his behaviour and gentleness: but much more was her astonishment increased when she heard him speak.

'O virgin, (for none other can experience the assistance of our race, or stand unhurt before us,) I am the king and sovereign of these mighty forests,

and am sent by the Genius Houadir to thy protection: but why did the distrustful Urad despair, or why did she accuse Providence of deserting her? should not the relieved wait with patience on the hand that supports him, and not cry out with impatience, and charge its benefactor with neglect?'

'True, O royal lion,' answered the fair Urad; 'but fear is irresistible, and the children of men are but weakness and ingratitude: but blessed be Alla, who, though justly provoked at my discontent, yet sent to my assistance the guardian of the fair: yet how cometh it to pass, O royal protector, that you, who are so bold and so fierce in your nature, should yet behave with such tenderness and kindness to a helpless virgin, whom you might, with pleasure to yourself, in a moment devour?'

'The truly great and noble spirit,' answered the lion, 'takes a pride in protecting innocence, neither can he wish to oppress it. Hence learn, fair virgin, that, of all mankind, he only is noble, generous, and truly virtuous, who can withhold his desires from oppressing or ruining the virgin that is in his power. What then must you think of those mean wretches, who endeavour to undermine your virtues and pious dispositions, who cajole you under the appearance of affection, and yet tell you, if they succeed not, that it was only to try you? He that is suspicious, is mean; he that is mean, is unworthy of the chaste affections of the virtuous maid. Wherefore, O Urad, shun him, however honoured by mankind, or covered by the specious characters of virtue, whoever attempts the honour of your chastity, for he cannot be just; to deceive you, he must himself swear falsely, and therefore cannot be good; or if he tell the truth, he must be weak and ungenerous, and unworthy of you, as he invites you to sin.'

In such conversation they passed along the forest, till, after a few days, they were alarmed at the noise of the hunters, and the music of the chase.

'Alas!' said the beautiful Urad, 'what is this that I hear?'

'It is,' answered the royal beast, 'the noise of

the hunters; and thou shalt escape, but me will they in sport destroy. The lion you call cruel, who kills to devour. What then is he who wantons in the deaths of those who advantage him not? But man is lord of all; let him look to it how he governs!'

'Nay, but,' answered Urad, 'leave me, gentle protector, and provide for your safety; nor fear but Houadir will prevent the storms that hover over, from breaking upon me.'

'No,' answered the royal beast, 'she has commanded me to follow you till I see her presence: and where can I better sacrifice my life, than in the service of chastity and virtue?'

The hunters were now in sight, but advanced not toward the lion; they turned their coursers aside, and only one, of superior mien, with several attendants, rode toward Urad.

The lion erecting his mane, his eyes glowing with vivid lightnings, drew up the wide sinews of his broad back, and with wrathful front leaped towards him who seemed to have the command.

The horseman, perceiving his intention, poised his spear in his right hand, and spurred his courser to meet him.

Ere the royal beast had reached the horseman, the rider threw his spear, which, entering between the fore-paws of the lion, nailed him to the ground. The enraged animal tore his paw from the ground; but the spear still remained in his foot, and the anguish of the wound made him shake the forest with his lordly roarings.

The stranger then rode up to the fair Urad, whom viewing, he cried out:—'By Alla, thou art worthy of the embraces of the vizier Mussapulta; take her, my eunuchs, behind you, and bear her through the forest of Bagdat, to the seraglio of my ancestors.' The eunuchs obeyed, and bore her away, though Urad dropped her corn upon the ground; but still she trusted in the help of Houadir.

The vizier Mussapulta then ordered that one of his slaves should stay behind, and destroy and bury

the lion; which he commanded to be done with the utmost caution, as Almurah had made a decree, that if any subject should wound, maim, or destroy any lion in his forest, the same should be put to death.

The eunuchs bore away Urad to the seraglio, taking her through by-ways to the palace of the Vizier, lest her shrieks should be heard. Mussapulta followed at a distance; and the slave was left with the tortured and faithful lion.

In a few hours they reached the palace, and Urad, being conducted to the seraglio, was ordered to be dressed, as the Vizier intended visiting her that night.

Urad was thunderstruck at the news; and now began to fear Houadir had forgotten her; and resolved, as soon as the eunuchs had left her, to drop a second pepper-corn.—But poor Urad had forgotten to take her bag from her old garments, which the eunuch who dressed her had carried away. She dissolved in fresh tears at this piece of carelessness.—'Well,' said she, 'surely Houadir will neglect me, if I so easily neglect myself.' She waited that night with fear and trembling; but no Vizier appeared.

This eased her greatly; and the next day, when the eunuchs came, they informed her, that Mussapulta had that evening been sent by the Sultan to quell an insurrection, and that they did not expect him home under twenty days.

During this time no pains were spared with Urad, to teach her the accomplishments of the country; all which, in spite of her unwillingness to learn in such a detestable place, she nevertheless acquired with the utmost ease and facility.

The insurrection being quelled, the Vizier returned, and, not unmindful of his fair captive, ordered that she might be prepared for his reception in the evening.

Accordingly, Urad was sumptuously adorned with jewels and brocades, and looked more beautifully than the fairest Circassian; and the dignity of her virtue added such a grace to her charms, that even

her keepers, the eunuchs, dared not look upon her. —Mussapulta, in the evening, came to the seraglio, where he found his beautiful captive in tears.

'What,' said he, 'cannot a fortnight's pleasure in this palace efface the remembrance of your sorrows? but be gay and cheerful; for know, that the vizier Mussapulta esteems you even beyond his wives.'

'The esteem of a robber, the esteem of a lawless ranger,' answered Urad, 'charms not the ears of virtue. Heaven, I trust, will not suffer you to plunder my body: but no power can make me look with pleasure on the murderer of my friend, or on the lustful wretch.'

'What,' said Mussapulta, sternly, 'do you refuse my proffered love? Then will I, having first deflowered thee, cast thee forth among my slaves, and them shalt thou lie down before; thy body I have, and I will make such full use of it, as shall sting thy squeamish virtue to the soul: I will also have witnesses of my triumph; my whole seraglio shall be present, and my female slaves shall be ordered to laugh at thy cries, as thou liest on the bed of my desires; and I too will enjoy thy screams, and take a pride in the sorrows and throbs of thy departing chastity; nor shalt thou rise till many have followed the example of their master.—Here, eunuchs,' continued he, 'bind that stubborn piece of virtue, and stretch her on the bed; call all my females here, and bid my slaves attend. Take off those trappings from her, and let us see the whole of her virtuous composition.'

The eunuchs advanced to Urad, and began their master's commands; while she, with the most fearful outcries, pierced the air, calling on Alla, on Mahomet, and on Houadir, to relieve her.

The females arriving, Mussapulta gave them their lesson; who going to the beauteous victim, began laughing at her sorrow, and talking to her in the most indecent terms. The slaves also attended, and beheld the lovely Urad, now almost exposed in all her uncovered charms to the eyes of the brutal company.

'Why,' said the proud Vizier, 'do ye delay my wishes? Haste, slaves, and lay bare this delicate piece of virtue to public view.'

As he said this, an eunuch came running in haste, crying, 'The Sultan, the Sultan Almurah, approaches!'

All was instant confusion; Mussapulta turned pale and trembled; he ordered the eunuch to release and cover the fair Urad; and ere she was well adorned again, the faithful lion entered with the Sultan Almurah.

The lion instantly seized on the vizier Mussapulta, and tore him limb from limb, in the sight of those very servants whom he called together to behold his cruelty and lust. Yet the generous animal would not defile himself with the carcass; but with great wrath tossed the bloody remains among the females of the seraglio.

Almurah commanded Urad to advance; and at the sight of her, 'O royal beast,' said he to the lion, 'I wonder not that thou wert unable to describe the beauties of this lovely maid, since they are almost too dazzling to behold.—O virtuous maid,' continued Almurah, 'whose excellencies I have heard from his faithful animal; if thou canst deign to accept of the heart of Almurah, thy Sultan will be the happiest of mankind: but I swear, by my unalterable will, that no power on earth shall force or distress you.'

'O,' sighed Urad, 'royal Sultan, you honour your poor slave too much; yet happy should I be, were Houadir here!'

As she spoke, the Genius Houadir entered the room: the face of the sage instructress still remained, but a glowing splendour surrounded her, and her walk was majestic and commanding. Almurah bowed to the ground, Urad made obeisance, and the rest fell prostrate before her.

'My advice,' said Houadir, 'is necessary now, O Urad; nor ought young virgins to enter into such engagements without counsel, and the approbation of those above them, how splendid and

lucrative soever the union may appear. I, who know the heart of Almurah, the servant of Mahomet, know him to be virtuous; some excesses he has been guilty of, but they were chiefly owing to his villanous vizier, Mussapulta.' (Here the lion gave a dreadful roar.) 'Against your command, Almurah, did he wound this animal, which I endued with speech for the service of Urad, to teach her that strength and nobleness of soul would always support the innocent.

'Mussapulta having wounded him, commanded his slave to put the royal beast to death: but I gave the slave bowels of mercy; and he carried him home to his cottage, till the wound was healed; when the lion, faithful to his trust, came toward you as you were hunting, and being endued with speech, declared the iniquity of Mussapulta:—but he is no more.

'Now, Urad, if thy mind incline to Almurah, receive his vows: but give not thine hand where thy heart is estranged; for no splendour can compensate the want of affection.'

'If Almurah, my gracious lord,' answered Urad, 'will swear in three things to do my desire, his handmaid will be happy to serve him.'

'I swear,' answered the fond Almurah, 'hadst thou three thousand desires, Almurah would satisfy them or die.'

'What strange things,' said Houadir, 'has Urad to ask of the Sultan Almurah?'

'Whatever they are, gracious Genius,' said Almurah, 'Urad, the lovely Urad, may command me.'

'Then,' said Urad, 'first I require that the poor inhabitants of the forest be restored to their native lands whence thou hast driven them.'

'By the great Alla, and Mahomet the prophet of the just,' answered Almurah, 'the deed was proposed and executed by the villain Mussapulta! Yes, my lovely Urad shall be obeyed. But now, Urad,' continued the Sultan, 'ere you proceed in your request, let me make one sacrifice to chastity

and justice, by vowing, in the presence of the good Genius Houadir, to dismiss my seraglio, and take thee only to my arms.'

'So noble a sacrifice,' answered Urad, 'demands my utmost returns; wherefore, beneficent Sultan, I release thee from any farther compliance with my requests.'

'Lovely Urad,' said Almurah, 'permit me then to dive into your thoughts: yes, by your kind glances on that noble beast, I perceive you meditated to ask some bounty for your deliverer. He shall, fair virgin, be honoured as Urad's guardian, and the friend of Almurah: he shall live in my royal palace, with slaves to attend him; and, that his rest may not be inglorious, or his life useless, once every year shall those who have ravished or deflowered the innocent, be delivered up to his honest rage.'

The lovely Urad fell at the feet of her Sultan, and blessed him for his favours; and the sage Houadir approved of Urad's request, and the promises of Almurah. The lion came and licked the feet of his benefactors; and the Genius Houadir, at parting, poured her blessings on the royal pair.

'To guard the soft female heart from the delusions of a faithless sex,' said Iracagem, 'is worthy of our race; and the sage Houadir has wisely blended chastity and prudence in her delightful instructions: but female delicacy makes an unequal opposition to brutal cunning, unless the protection of the Just One overshadow the footsteps of the virtuous maid: wherefore Alla is the first and chief supporter of the female sex, who will assuredly, when requested, confound the vain artifices of man, and exalt the prudent counsels of the modest fair.

'But, most illustrious,' said the sage Iracagem to one of the Genii of a superior mien, 'let me not any longer delay the noble lessons of thy tongue; from thee we expect to hear the adventures of Misnar, the beloved of Alla and Mahomet his prophet.'

'Chief of our race,' answered the Genius, 'whose praises rise earliest and most frequent in the presence of Alla, I am ready to obey thee.'

So saying, the Genius thus began her much-instructive tale.

TALE VI.

The Enchanters; or, Misnar, the Sultan of India.

AT the death of the mighty Dabulcombar, the lord of the East, Misnar, the first-born of the Sultan, ascended the throne of India: but though the hand of time had scarcely spread the fruits of manhood on his cheeks, yet neither the splendour of his court, nor the flatteries of the East, could steal from the youthful Sultan the knowledge of himself.

His first royal command was, to assemble together the wise men throughout his extensive dominions, from Cabul and Attok, which are the evening boundaries of the Sun, to Kehoa, and Thoanoa, the heads of whose mosques are tipt with his earliest beams.

Then came the Faquir Ciumpso, from Bansac; and Bahilu, the hermit of the faithful, from Queda; the sage Bouta hastened from Bisnagar; and Candusa, the Iman of Lahor, was not inobedient to the royal decree. Sallasalsor a'so, from Nechal, was there; and Carnakan, a faithful worshipper, from the banks of Ava; the prophet Mangelo, from the hollow rocks of Caxol; and Garab, a silver-bearded sage, from the mountains Coharsi: from Azo came

a wise interpreter of dreams; and from Narvan, the star-read philosopher Nezra ked. Zeuramaund, the father of the prophets of Naugracut, led his visionary tribe from their native mountains, and the wisest of their community were deputed to represent the Bramins of Lactora.*

The Sultan Misnar ordered the illustrious assembly to meet in the divan; where, being placed on the throne of his forefathers, he thus opened unto them the desires of his heart:—

'O ye sources of light, and fountains of knowledge,' said Misnar, 'more precious are your counsels to me than the mines of Raalconda, or the big emerald from Gani: wisdom is the true support of honour, and the Sultan is established by the counsel of his sages. Say then, ye treasures of experience, what shall Misnar devise that may secure him in the throne of the mighty Dabulcombar?'

The sages in the divan were struck with astonishment at the condescension of their young Sultan, and one and all fell prostrate before his throne.

'May wisdom,' said they, 'guide the footsteps of the illustrious Misnar; may the mind of our Sultan be as the eye of day!'

Then arose the prophet Zeuramaund, and said:

'I perceive, O mighty Sultan, the dark clouds of evil are gathering to disturb the hours of futurity; the spirits of the wicked are preparing the storm and the tempest against thee: but —— the volumes

* In the original, there is a description of these Sages, which contains more than twelve pages: but it would have been too prolix to have translated the whole; and the few above given are judged sufficient to give the reader a specimen of this Oriental method of writing: and it is moreover probable, that the author (who seems to have had a very extensive knowledge of men and manners) inserted these names in his tale, as a compliment to some of the wise men of the Eastern nation, with whom he might have been acquainted.

to build up the seat of justice and mercy but in murder and fratricide? Caution, when besmeared in blood, is no longer virtue, or wisdom, but wretched and degenerate cowardice: no, never let him that was born to execute judgment, secure his honours by cruelty and oppression! the righteous Alla planted me not here, to spread a poisonous shade over the offspring of his prophet Mahomet; though fear and submission be a subject's tribute, yet is mercy the attribute of Alla, and the most pleasing endowment of the vicegerents of earth. But as thou, weak man, hast dared to advise the extirpation of one of the race of the mighty Dabulcombar, the vengeance of my injured brother's blood fasten upon thy life!'

The guards of the divan, hearing the sentence of the Sultan, approached with their drawn sabres towards the decrepit sage, but Misnar arising, cried out:—

'Who of my subjects shall dare to violate with blood the sanctity of this refuge for the oppressed? Let the divan of justice be sacred; nevertheless, lead that author of malice from my sight, and let his own blood make satisfaction for the cruelty of his desires.'

As he spake thus, the guards attempted to seize the sage:——but as they advanced towards him, flames of fire burst from his mouth, and his whole form appeared as the form of a fiery dragon.

The rest of the sages fled from the dreadful monster; but Misnar, with an intrepid countenance, stood before his throne, with his drawn sabre, pointing towards the dragon; when, through the flames, he perceived a hoary magician, on the back of the monster.

'Vain, O silly child of Mahomet,' said the enchanter, 'was thy sabre against the power of my art, did not a superior force uphold thee:—but tremble at thy doom; twice four of my race are determined against thee, and the throne of Dabulcombar noddeth over thy head; fear hath now preserved thee, and the weakness of thy heart, which

the credulous believers of Mahomet will call prudence and moderation: but the fiend of darkness is let loose, and the powers of enchantment shall prevail!'

As the hoary magician spake thus, his fiery dragon, with tremendous hissings, arose, and, cleaving the dome of the divan, disappeared from their sight.

'Thus,' said the illustrious Misnar, 'let the enemies of Mahomet be dismayed! But inform me, O ye sages, under the semblance of which of your brethren did that foul enchanter gain admittance here?'

'May the lord of my heart,' answered Bahilu, the hermit of the faithful from Queda, 'triumph over all his foes! As I travelled on the mountains from Queda, and saw neither the footsteps of beasts nor the flights of birds, behold, I chanced to pass through a cavern, in whose hollow sides I found this accursed sage, to whom I unfolded the invitation of the Sultan of India; and we joining, journeyed toward the divan; but ere we entered, he said unto me, 'Put thy hand forth, and pull me toward thee into the divan, calling on the name of Mahomet; for the evil spirits are on me, and vex me!''

After the hermit Bahilu had spoken, Mangelo arose.

'May the power of the Sultan of the East be multiplied!' said he; 'but know, O Sultan, that neither evil Genius, nor enchanter, can enter this seat of justice, unless he be invited in the name of Mahomet.'

'If it be so,' answered the Sultan Misnar, 'then neither can they be masked against the voice of justice: for thou, O righteous Alla, wilt uphold the tribunal which thou hast founded upon earth, and make the visions of fraud to depart from him who seeketh truth. Therefore,' continued the Sultan, 'lest this assembly be still tainted with malice and infidelity, as the poisonous herb groweth most

luxuriantly beside the plants of health, I command the evil spirits to stand confessed before me.'

At his word, sulphureous smokes arose, and from the thronged assembly seven hideous forms broke forth.

First, on a vulture's pinions, the fell enchanter Tasnar soared aloft, whose skin was as the parched Indian's when he writhes impaled upon the bloody stake.

Next, on the back of an enormous scorpion, whose tail dropped deadly poison, Ahaback appeared, and with his eyes darted malignant flashes on the youthful Sultan.

Him followed Happuck, a subtle magician, on the shoulders of a tiger, whose mane was shagged with snakes, and whose tail was covered with twining adders.

Hupacusan also, that decrepit hag, who personated the righteous Sallasalsor, from Nechal, now stripped of the garments of hypocrisy, filled the eyes of the sages with terror and amazement. Her lean bones, wrapped round with yellow skin, appeared like the superstitious mummies of the western Egypt. She was mounted on a monster more dreadful and uncouth than the fever-parched wretch beholds, when, in restless slumbers, he sinks from woe to woe upon his bed of sickness. Its form was like the deadly spider, but in bulk like the elephant of the woods; hairs like cobwebs covered its long bony legs, and from behind, a bag of venom, of a whitish hue, spurted forth its malignant influence.

She was followed by her malicious sister Ulin, squatting on the back of a broad-bellied toad, whose mouth opened like the pestilence that swalloweth up the fainting inhabitants of Delhi.

Then, with a loud hiss, started forth, in many a fold, a black serpent, in length and bulk like the cedars of the forest, bearing the powerful enchantress Desra, whose wide-extended ears covered a head of iniquity, and whose long shrivelled dugs weakly panted over a heart of adamant.

Last, with majestic horrors, the giant Kifri swelled into his full proportion, and, like a tottering mountain, reared himself aloft, the long immeasurable alligator that bore him, groaned with his load, and, opening all his mouths (for every scale appeared a mouth), vomited forth streams of grumous blood. In his hand the giant brandished a stately pine, blasted with lightning; which shaking at the dauntless Misnar;—

'Tremble, vile reptile,' said he, in a thundering voice; 'tremble, vile reptile, at a giant's wrath! tremble at the magic powers of all my brethren; if such a name becomes our race, unbound, unfettered by the ties of nature: tremble, vile reptile, for thy doom is fixed!'

At these words, the infernal brood joined their voices with Kifri's, and all at once pronounced in harsh discordant sounds, 'Tremble, vile reptile, for thy doom is fixed!'

The enchanters were then involved in a thick cloud of smoke, from which issued broad flashes of red lightning, which, ascending to the roof of the divan, in a moment disappeared.

'There is neither wisdom nor prudence,' said Misnar, as he prostrated himself on the ground, after the enchantments were at an end, 'but what are derived from Alla, and are the gift of the Prophet of the faithful. If thou dost vouchsafe to direct my steps, O Protector of Mussulmen, the fear of evil shall not come upon me.'

'Happy,' said Candusa, the iman of Lahor, with his breast on the earth, 'happy is the prince whose trust is in Alla, and whose wisdom cometh from the thirteenth heaven.'

'Happy,' said all the sages, humbling themselves before the Sultan Misnar, 'happy is our Sultan, the favourite of Alla!'

'That,' replied Misnar, 'O sages, is too much even for the Sultan of the East to hear.—But, may the all-righteous Alla approve of my thoughts and actions! so shall the infernal powers destroy the wretches that employ them, and the dark poi-

soned arrow recoil upon him that blew it forth.* But, O sages, though your numbers are reduced, your integrity is more tried and approved: therefore let Misnar, your Sultan, partake of the sweetness of your counsels, and learn from aged experience the wisdom of the sons of earth. Say, then, what doth the peace and security of my throne require from me concerning my brother Ahubal, the issue of the mighty Dabulcombar?'

'Far be it from me,' said the sage Carnakan, 'to presume to utter my words as oracles before the prince: but may not the security of the East require, that the prince, thy brother, be not enlarged, as my Sultan is, to do whatsoever seemeth good in his heart? Should not the younger be as servant to the first-born of his father, and are not all the princes the vassals of the Sultans of the East? Let, therefore, the prince Ahubal enjoy the pleasures of life; but let him be removed from giving pain and uneasiness to my royal Sultan Misnar. At the sources of the springs of Ava, on the craggy rocks of Aboulfaken, is a royal castle built by the sage Illfakireki, to which there is no passage but through a narrow vale, which may be ever guarded by the slaves of Misnar. Hither let the prince be sent; and let him live there, and enjoy life, without having any power to molest the glories of thy reign.'

The counsel of Carnakan seemed agreeable unto the Sultan and his sages, and Misnar gave immediate orders, that the mutes of his seraglio should attend the prince to the royal castle at Aboulfaken; and then dismissing, for the present, the assembled sages, he commanded them every week to attend the divan.

In a few days, the mutes and guards who were

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* *Blew it forth.* This may need explanation. In many parts of Asia, the inhabitants use small poisoned arrows, which they blow from a hollow cane upon their adversaries.

sent with the prince Ahubal, being admitted into the presence of their Sultan, fell on their faces, and cried out:

'O, let not the displeasure of the Sultan fall upon his slaves! Thy slaves, in obedience to thy royal word, journeyed toward the castle of Aboulfaken, and, as they passed along through the deserts, a party of five thousand horse appeared, who, setting upon us, ordered us either to deliver up the prince Ahubal, or defend him with our lives.—Thy slaves would willingly have chosen the latter fate. Yet, alas! what were four hundred guards and twenty mutes to the army that opposed us? But our consultation was vain; for, while we debated how to defend ourselves, the prince drew his sabre, and, killing three of our number, cut his way through the guards to his friends. The horsemen then would have set upon us, and hewed us in pieces; but their chief forbade them, saying, 'No, let them live, and be the messengers of the prince's escape.—Go,' continued he, 'dastard slaves, and let your Sultan know, that Ahubal has friends who will shortly punish him for his designs on the prince.'

At these words of his guards Misnar gave a deep sigh, and said:

'Human prudence alone is far too weak to fight against the wiles of the deceitful; but Alla is more powerful than man! I will therefore send for the prophets, and inquire of them, where I may seek for the assistance of Mahomet.'

The Sultan then commanded Zeuramaund and his tribe, and Mangelo the prophet, from the hollow rocks of Caxol, to be brought before him: and when they were come into his presence, he demanded of them, where he might seek for the assistance of Mahomet, and the countenance of Alla.

Then Zeuramaund answered the Sultan in these words: 'In the tomb of the Prophet of Mecca is the signet of Mahomet, which no human power may remove: but if the Prophet will hear the

prayer of the Sultan, it may easily be taken thence.'

'Yes,' replied Mangelo, the prophet from the hollow rocks of Caxol, 'the seal of Mahomet will indeed preserve the prince from enchantment: but it is also necessary that he put on the girdle of Opakka, which is worn by the Giant Kifri, the sworn enemy of the eastern throne. For, although the signet of Mahomet will preserve the Sultan from evil, yet will the girdle of Opakka only save him from deceit.'

The Sultan Misnar was moved at the discourse of his prophets, and spent the night in thought and perplexity. He had little hope that the signet of Mahomet, which had for ages remained immoveable, should yield to him; or that, with all his numerous armies, he should be able to force the girdle of Opakka from the loins of an enchanter, who could in a moment overwhelm his troops by the power of his art. However, he determined the next morning to go with his court a public pilgrimage to Mecca, and to offer up the most solemn petitions to the Prophet of his faith.

Early in the morning, the Sultan arose from his seraglio, and commanded his courtiers to prepare the procession, as he intended immediately to make a public pilgrimage to Mecca.

But as Misnar was making known his intentions, a messenger arrived in haste at the entrance of the seraglio, who brought advice, that one of the southern kingdoms had revolted, and was led on by a sage heroine, who declared her intentions of placing Ahubal, the brother of the Sultan, on the throne of India.

Misnar was conscious that this revolt was brought about through the contrivances of the enchanters; and therefore despaired of conquering them by means of his armies: but, lest the other kingdoms, seeing no troops were sent to repel the rebels, should also join the adverse party, the Sultan commanded the rough music of war to sound; and sending for his grand vizier Horam in private, he

ordered him to lead out the armies of Delhi against the rebels, and to despatch daily messengers to the capital, to bring advice of his success.

The vizier Horam received the Sultan's commission with reverence, and said:—'Let not my Sultan be angry at his slave. If my lord should require ten thousand messengers, his slave Horam would despatch them. But if my lord will accept of this tablet, he shall know in a moment the success of his servant, though numberless leagues were between us.'

'What,' said Misnar, taking the tablet from his Vizier, 'by what means is this tablet endued with these rare virtues?'

'My lord,' answered Horam, 'when my father, through the malice of his enemies, was banished from the presence of the mighty Dabulcombar (whom the Houris of Paradise do serve), he called me to him, and said, 'O Horam, the evil-minded have prevailed, and thy father is fallen a sacrifice to the enemies of truth! No more, my son, shall I behold the children of my strength, nor the splendour of my Sultan's court: whither I go, I know not! But do you, my son, take this tablet; and whatever befalleth thy parent shall at times be made known to you in the leaves of this book; and to whomsoever thou givest it, that friend shall, after my death, read therein whatever Horam my son shall wish to make known unto him.''

'Faithful Horam,' answered the Sultan, 'thy present is of such exquisite value, that thy prince shall, in confidence, honour thee with the first place in his esteem.—Know then, my faithful Vizier, that the powers of enchantment are let loose against my throne, and the prophets have said, 'Thou shalt not prevail but with the signet of Mahomet, and the girdle of Opakka:' therefore it is expedient that I first go to Mecca to obtain this valuable gift of the Prophet: my purpose, but this morning, was to go surrounded by the nobles of my court; but while rebellion stalketh abroad, pageants

are idle, and the parade of a Sultan's pilgrimage will give my enemies time to increase in their numbers and strength. No, Horam; I myself will in secret approach the tomb of my Prophet, for Alla requireth the service of the heart, and searcheth out the purity of his servants' intentions; I shall go with greater humility as a peasant than as a prince. In the mean time, my royal tent shall be pitched, and Horam only shall be suffered to approach it. So shall my slaves imagine their Sultan goeth forth with them to the field, and the hearts of my subjects shall be strengthened.'

'Be the desires of the Sultan fulfilled,' said Horam, with reverence: 'but will not my lord take with him a guard in his pilgrimage? for the dangers of the journey are great over the mountains and deserts, and the voyage by the seas is perilous.'

'No,' answered the Sultan; 'those who are my slaves *here*, may, at a distance, become my masters, and sell me to my foes: where the trust is great, great is the danger also. Shall I set guards over my person, in the heart of my kingdom, amidst my faithful subjects, and trust my life in a slave's hand, where I am neither known nor respected? When the diamond lieth concealed in the mine, it is free and unmolested; but when it shineth abroad on the earth, all covet its possession.'

The vizier Horam was struck with the prudence of his youthful Sultan, and bowed in assent to the words of his lord.'

In a few days the armies of India assembled; the royal tent was pitched, and the Vizier was declared the leader of his Sultan's forces. Misnar entered his tent in great state, and Horam alone followed the Sultan into the retirements of the moveable pavilion.

The Vizier had, according to the Sultan's instructions, prepared a disguise for his master; and at midnight led him, like a peasant, through the encampment into a wood; where, falling at his feet,

he besought him to consider well the dangers he was about to encounter.

'Horam,' answered the Sultan, 'I well know the goodness of thy heart, and that thy fears are the daughters of thy love. Sensible am I that the dangers of my pilgrimage are great; but what resource have I left? More than man is risen up against me, and more than man must assist me, or I perish. To whom then can I fly, but to the Prophet of the faithful? For I am well assured that no enchantment shall prevail against me, while I journey toward Mecca: for such is the faith of all true believers; though they may oppress and fatigue me, yet in the end shall I triumph. Besides, Horam, there is no resource.'

'True, my Sultan,' answered the Vizier, 'without Alla, vain is the counsel of man; but is not Alla every where present to aid and defend the sons of the faithful?'

'Though Alla be all-powerful,' answered Misnar, 'yet is not the slave of his hand to direct the Lord of all things. If we would gain the help and assistance of Alla, we must obey his commands; and well are we assured in the law of our Prophet, that *at Mecca shall the prayer of the faithful be heard*. Wherefore, O Horam, no longer my slave, but my friend, lead forth my armies with confidence and trust, and doubt not but that He, who daily refresheth the sun with light, will shortly restore Misnar to the throne of his forefathers.'

As he spake thus, the Sultan broke from his vizier Horam, who was fallen upon his master's feet, weeping at his fixed resolves; and penetrated into the gloomy recesses of the forest.

All was silence and darkness, save where, through broken fragments of fleeting clouds, the sultaness of night sometimes threw a feeble light on the horrors of the forest.

'This gloomy recess,' said Misnar, as he passed on, 'which hides me from the world, makes me better known to myself. In the court of my forefathers,

I am called the Light of the World, the Glory of the East, and the Eye of Day; but, in the wild forests of Tarapajan, I am a poor helpless reptile, on whom the cedars drop unwholesome dews, and whose steps are hidden from the light of the moon by the branches of the palm. What then is the pride of man, but deceit! and the glories of the earth, but the shadows of illusion! Surely more had I to fear from enchantment on the throne of Dabulcombar, than in the bosom of this forest. Here, the wild beast will not flatter me, nor will the lordly lion acknowledge me the Sultan of his wild domains. On what prop then must that weak tendril, man, entwine himself, on what rock must the son of earth build his security? Thanks be to the faith delivered unto me from Mahomet, the holy prophet of Arabia! In Alla shall be my trust, who ruleth over all the children of his hand, and is lord over the haunts of beasts, as well as the dwellings of mankind.'

With such thoughts, Misnar passed along for many days, till one night at a distance he perceived the skies looked red with light, and various fires; and by the noise, which increased in his ears, found that some Indians were carousing in the woods before him.

The disguised Sultan endeavoured to avoid them, striking into a path which led round their fires: but some of the Indians, observing him by the light of their fires, called to their brother peasants, and desired him to partake of their mirth.

Misnar thought it would be vain to refuse the request, as they all seemed disposed to insist on their demands; and therefore hastened to the scene of their festivity.

Here he found ten or twelve fires, with a mixed number of males and females, some sitting and some dancing around them; the uncouth rustic music enlivened their dance, and the mask of care was not on their faces.

Misnar inquired the cause of their mirth.

'What!' said an ancient female, 'though you are a stranger in Tarapajan, and know not that the

feast of Tigers is celebrated by these nightly fires; yet must you now learn, that no stranger comes but to partake of our joy, nor departs till the fires are extinct.'

'And how long,' said Misnar, 'doth this feast last?'

'This,' answered the old woman, 'is the third night; and these fires must blaze yet eleven nights and days more; during which time, the axe is not seen in the hand of the forester, nor doth the bow twang in the woods of Tarapajan; neither may he which seeth these rites depart till they be fulfilled.'

Misnar was thunderstruck at this relation; and ere he could answer, the crowd gathered around him.

'Come,' said he that appeared to be the chief, 'let us initiate this stranger in our rites; bring hither the skin of the tiger, and the paw of the lion, and the lance, and the bow that twangs not in the woods of Tarapajan during these nightly festivals.'

Then did one bring the skin of a tiger, and threw it over the shoulders of Misnar; and another came with the paw of a lion, and hung it before him; and a third brought a lance, and put it in Misnar's right hand; and a fourth slung a bow on his breast. Then did all the crowd make a loud howling, and danced around the astonished Sultan.

'Now,' said the chief, when the dance was finished, 'sound the hollow instruments of brass, which give notice to the moon and to the stars, that this stranger is about to swear not to reveal our rites. Lay thine hand on thy head,' said the chief to the disguised Sultan, 'and put thy fingers on thy mouth, and say,—'As the starless night is dark, as the cave of death is dark, so shall my thoughts and words continue in darkness concerning the festivals of tigers.' '

'And wherefore,' said Misnar, 'is this silence imposed? and what shall befall him that sweareth not unto you? Is not the mind of man free? and who shall offend him, who seeketh not to offend others?'

'Whosoever,' answered the chief, 'travelleth

should become obedient to the customs of those people among whom he tarrieth.'

'Right,' continued Misnar, 'and I am willing, on two conditions, to fulfil your will: first, you shall all swear, that I be at liberty to pursue my journey on the eleventh day; and next, that I shall not be bound to perform aught contrary to the law of Mahomet.'

'Stranger,' replied the chief, 'when we are at liberty to depart, thou shalt depart likewise: but during this festival, which is held in honour of our noble ancestor, who remained fourteen days in this forest, till he had subdued a ravenous race of tigers, no man that is entered here may stir hence till the fires be extinguished; for by the fire did our ancestor drive away and destroy the tigers and beasts of the forests, and by fire do we commemorate his mighty deeds. Neither,' continued the chief, 'may we reveal these rites to any one but those who by accident espy them: for, such as are present with us, we are bound to receive into our society; wherefore we compel those who come among us to keep in silence the knowledge of our rites.'

'If such is your custom,' answered Misnar, 'I shall willingly comply; and swear to you, that, as the starless night is dark, as the cave of death is dark, so shall my words and thoughts continue in darkness concerning the festival of tigers.'

As he uttered these words, the whole assembly again danced around him, till the hollow brazen instruments were ordered to sound, and all the inhabitants of the forest were commanded to receive the disguised Sultan as their brother.

Then the men one by one passed by Misnar, each as he passed laying the hand of the Sultan on his breast. After they were passed by, came the females also, who embraced their new brother. These, Misnar suffered to pass on without much reflection, till among the youngest, who last approached, he beheld a beauteous virgin, with downcast looks, drawing near him, and who seemed ashamed of that freedom the custom of the place obliged her to use.

At sight of this amiable figure, Misnar at once forgot his purpose and his crown, and was impatient till the ceremony brought her into his arms; where he would willingly have held her for ever. The rest of the females perceived his emotion; and the chief of the festival approaching, asked Noradin, the beauteous fair one, 'Whether she would at length fix her choice?—for in this place,' continued the chief, addressing himself to Misnar, 'every sex hath freedom, and none are compelled to take the hand they do not love: Noradin hath for these three days been courted by all our tribe, but the coy maid hath refused every advance; if she refuse not you, our joy will be the more complete, as then none of our company will be without his mate.'

Misnar, forgetting the great designs of his heart, waited for the fair one's answer, and felt more fear at her silence than at the dreadful enchantments of his monstrous enemies. At length, with blushes, and half-smothered words, Noradin answered, 'May the joy of my comrades be complete!'

Misnar, in raptures at the fair Noradin's preference, took her by the hand, and led up the dance, while the hollow instruments of brass a third time sounded, to proclaim the choice of Noradin, the beauteous fair one.

At the appearance of day, each repaired to the cottages around, and Misnar and Noradin were led by the chief to a spot, where shortly the whole assembly built them a cottage of bamboo and the leaves of the plantain.

As soon as they were retired, Noradin, taking Misnar in her hand, asked him, whether she deserved his constant love, for the choice she had made?

Misnar, somewhat startled at her question, asked what were the customs of her tribe?

'For ten days,' answered the amiable Noradin, 'I shall be with thee, and on the eleventh, if our choice be fixed, the chief will lead us to him who readeth the Koran, that our vows may be pledged in his presence; during this interval, my father's friends will attend us, that, in case you refuse me, I may

return a virgin to their arms; nay, even now are they building their huts around us.'

Misnar was much chagrined at these words, as in his heart he expected the full enjoyment of his beautiful mistress, and his mind now turned upon the great business he had to perform. 'But,' said he to himself, 'to what purpose is it to think of my kingdom or my pilgrimage, since I am here detained and watched by a set of savage foresters, who acknowledge no law but their own will? It is the part of prudence, then, to bear with patience and ease the misfortunes of life. I will indulge myself with this amiable female till the days of my confinement are at an end.' Then, turning to the fair Noradin, the Sultan said, 'O thou joy of life, I will wait with patience; nevertheless, I would that the hours of anxiety were shorter, and that the dawn of my happiness would this moment arise.'

'Say then,' answered Noradin, 'thou on whom my thoughts hang, shall the compliance of thy beloved, fix my lovely wanderer for ever in these arms?'

Misnar was confounded at the request of his fair companion, and his heart recoiled at her words.

'What,' said the Sultan to himself, 'shall I, for the casual gratifications of my passion, give up the glories of my father's kingdom, and the vicegerency of Mahomet? Or shall I basely betray that love which is proffered me, and, for a few days' pleasure, imbitter fair Noradin's future cup of life? No,' said he aloud, turning to his amiable mistress, 'never let the man of integrity deceive the soft heart that means him happiness. Forgive me, all-beauteous Noradin! but the volumes of my fate are open, and the Prophet of the faithful will not permit me to indulge here the secret affections of my mind; though the soul of thy slave will be torn and divided, yet must he depart with the expiring fires of your festival.'

'Base, cold, and senseless wretch,' said the false Noradin (as the beauteous vision vanished from the eyes of the Sultan, and he beheld the enchantress

Ulin before him), 'call not thy frozen purpose virtue, but the green fruits of unripened manhood; beauty is ever superior to prudence, and the ecstasies of love are triumphant over the powers of reason: but thou art susceptible of neither love nor beauty; and therefore not thy prudence but my folly hath saved thee, who threw a tasteless bait in the paths of thy pilgrimage. However, what nature would permit, I have obtained; and though thou art escaped, puny animal as thou art, from the power of my enchantments, yet shall the southern kingdoms of India feel my scourge. Proceed then, superstitious reptile, on thy tame pilgrimage to Mecca, while Horam feels the vengeance of my arm in the sultry deserts of Ahajah.'

As she spake thus, she stretched out her wand; and the fires and the foresters, and the enchantress Ulin, disappeared from the sight of the astonished Sultan.

The Sultan immediately prostrated himself on the ground, and gave glory to Mahomet for his wonderful escape; and, pursuing his journey, continued his course for two moons through the wide-extended forest of Tarapajan.'

During this time he daily examined the tablets which the vizier Horam had given him; but was very uneasy at finding the leaves always fair. 'Alas!' said he to himself, 'I have trusted to a base man, who perhaps has taken this advantage of my credulity, and intends to set the crown of India on my brother's head! there needed not the powers of enchantment to overthrow me, since I have betrayed at once my folly and my cause.'

Misnar, therefore, resolved to travel back to Delhi, and learn the cause of Horam's silence: but however, as he neglected not to look on the tablets every day, he at length, as he was examining them under a palm-tree, found the following inscription therein:

'Horam, the Faithful Slave of the Sultan of the East, to Misnar, the Lord of his Heart.

'Some time after I left my royal Sultan in the forest, while my heart was sad within my breast,

and my eyelids were heavy with the tears of separation, came a hasty messenger from the outskirts of the rebel army, and declared their approach: and that the Southern provinces had revolted, and were added to the opposers of the Sultan of the earth. When thy slave was certain of this intelligence from the mouths of many, who hastened to the camp with these bad tidings, I commanded the armies of India to be increased, and a more exact discipline to be observed in my master's camp, and, perceiving that the enemy hastened to meet my Sultan's forces, I shortened the march of my slaves, that the fatigues of the deserts might not prevail more against them, than the face and the sword of their enemies. Moreover, I led thy troops through the most cultivated countries, that the necessaries of life might be procured for the multitudes that followed thy tent, with the greater ease. But, alas! the presence of my lord is not with his people, and the army murmur that they are led by a Sultan, who cheers not their labours by the light of his person: so that the hearts of thy people are withdrawn from Horam thy slave, and the captains of thousands demand admittance to thy tent, and accuse thy Vizier with evil devices against thee, my lord, the Sultan.'

As the Sultan read this intelligence in the tablet of Horam, his heart failed within him, and the sight of his eyes was as a mist before him.

'O Misnar, Misnar!' said he, falling to the ground, 'the fiend of darkness is let loose upon thee! and the powers of enchantment still prevail!' 'Yes,' said Ulin the enchantress, who immediately appeared, 'the powers of enchantment shall prevail! Misnar, the faithful servant of Mahomet, hath at length yielded to my power, and Alla hath given to my vengeance the wretch that doubts his protection.—Crawl therefore,' continued she, 'vile reptile, on the earth, and become a toad, that sucketh the poisonous vapour, and that draweth from the sunbeam a venomous fire.'

At the powerful voice of her enchantment, the Sultan shrunk from his native figure, and became a reptile on the earth. He opened his pestiferous jaws, and the black venom fell from his tongue, and he trailed his broad, yellow, speckled belly in the dust. His change of form did not take from Misnar his memory or recollection; he was sensible of his disgrace, and of the justness of his sentence; and, though he could not fly from himself, yet he hastened into the thicket, that he might hide his filthy corse from the light of Heaven.

But the hungry calls of nature soon drove him from his recess, to seek his proper food in the desert.

He crawled forth, and found himself led on by a scent that pleased him; his spirits seemed enlivened by the sweet odour, and his cold feeble limbs were endued with a brisker motion.

'Surely,' said he, in his heart, 'the bounteous Alla hath not left the meanest of his creatures without comfort and joy. The smell is as the smell of roses, and life and vigour are in these attractive paths.'

With these thoughts, he crawled forwards into the thickest covert; and though his body was drawn with a secret impulse, yet his mind was filled with horror, when he came in sight of a mangled and corrupted body, which lay hid among the bushes. One of his own deformed kind sat squatting beside it; and, like himself, seemed to desire, and yet detest the loathsome feast.

Misnar, at the sight of one of his hideous kind, was filled with scorn and rage; and, forgetting his present transformation, was about to drive him from the mangled body: when the reptile, opening his mouth, addressed him in the language of Delhi.

'Whether thou art really what thy form bespeaks thee,' said the reptile, 'or, like me, the victim of enchantment, answer?'

The Sultan, surprised at this address, and perceiving that misery was not his portion alone, desired to know by what means his fellow-creature suffered such a wretched change.

'Since I perceive by your speech,' said the reptile, 'that one event has happened to us both, I shall not be averse to declare to you the cause of my transformation; but I shall expect that my confidence will not be misplaced, and that, after I have made you acquainted with my history, you will not refuse to reveal your own.'

'A similitude in our fates,' replied Misnar, 'has already made us brethren; and I should be unreasonable to ask a favour I meant not to return.'

'Well then,' said he, 'we will depart from this wretched sight, into a different thicket, where we may unmolested bewail our uncommon fates: for although the enchantress Ulin, to disgrace our former natures, and to make us the more sensible of our present deformity, obliges us, by a miserable attraction, to meet daily before this horrid spectacle, yet our food is of the fruits of the earth: for the wicked enchantress has not the power to make us, even in this deformed habit, do that which is contrary to our human nature.'

As he was speaking, another toad came up to the corse.—'Here,' continued the first, 'is another of our brethren; and another will soon be here: we were three before you came among us.—Where, O princess, is the last victim of Ulin's rage?' said he to the second.

'He was basking,' answered the second, 'in the sand; but I aroused him, and he is now on his way.'

In a few minutes the third arrived; and as soon as he beheld the mangled body, the attraction ceased; when, the first leading the way, they departed into another thicket.

'Here,' said the first, 'O stranger, we may rest securely; and the serpent cannot annoy us, for we are seated under the shade of the fragrant cinnamon.'—'We are obliged to you for your care of us,' said Misnar; 'but I am eager to hear the cause of your transformation.'

The History of Mahoud.

I AM (replied the toad) the son of a jeweller in Delhi, and my name is Mahoud: my father, after a life of industry and parsimony, finding himself declining, sent for me, and on his death-bed said, 'O Mahoud, my days have been the days of care, but success hath attended them; I have toiled, that thou mayest reap; sown, that thou mayest gather; and laboured, that my son may enjoy the fruits of my industry. My peace and comfort have been sacrificed to thine; and now do I die, assured that my beloved Mahoud will not be pinched by poverty, or oppressed by penury and want. Happy are those prudent parents, who, like me, can smile at death, and leave their offspring independent of the world!'

Thus said my aged father, and expired; and my tears accompanied his departing spirit: but these soon gave place to that ardent curiosity which drove me to explore those riches he had left me.

I opened box after box with a silent rapture, and was pleased to find wealth sufficient to satisfy even the appetite of youth; many diamonds appeared among my father's wealth, which never could have passed the royal sieve*, and many others of infinite value, besides large quantities of gold and silver; so that, in my youthful judgment, there appeared no end to my riches.

It was not wonderful, that, being so suddenly put in possession of these riches, I should seek every pleasure and diversion which wealth could purchase. All who were the companions of my childhood, all who would court an unexperienced heart, were admitted to my table; and the strict laws of Mahomet

* The Mogul is paid, by way of duty, all jewels which are found in the mines too large to pass through a sieve of a particular size.

were less regarded at my house than the rich wines which sparkled at my feasts. Nor were the charms of the fair forgot: we endeavoured to procure Houris, if not as pure, at least as beautiful as those of Mahomet: and while our goblets were filled with wine, we envied not the deceased their rivers of milk.

Thus passed I my life, among those who jest with religion, and make their mock at the rules of prudence and sobriety. But the time soon came, when my hours of revelry were to be changed for those of sorrow, and when I was first to learn, that a father's prudence will not secure a wicked son from the shafts and arrows of bitterness and grief.

My possessions, though ample, were nearly exhausted by ignorance and extortion: my jewels were gone; unacquainted with their value, I had rather flung them away than sold them: my silver and gold were become the property of my friends; who, when I applied to them in return, were much more assiduous, if possible, in preserving it from me, than I had been in squandering it on them; so that, in a few days, even the merchants, who had been such gainers by me, came now to demand some trifling sums that I had borrowed of them; and being unable to pay them, they seized my furniture, and stripped me of my clothes, to satisfy their cruel demands.

In this situation I was turned out of my own doors, by those whom I had received a thousand times in my arms, and spurned at, like a dog, by those whom I had pressed to my bosom.

Stung by reflections on my former follies, and ignorant where to fly for shelter, I covered myself with some few rags that had been cast to me, and sat down before the house of a rich young man, who, like myself, seemed to be squandering his wealth on the scum of the earth.

Bennaskar (for that was his name) soon came forth, with his minstrels and singers at his heels, and, seeing a miserable figure before his doors, he asked what I wanted. I told him, that once, like himself, I gave life to the dance, and mirth to my

friends; but that want of caution had been the cause of my ruin, and too much confidence on those who least deserved my favour.

Several of his friends, hearing this, would have driven me from his presence, saying it was unfit such a wretch should even enjoy the blessings of the air: but Bennaskar would not suffer it, and asked me, 'whether the insincerity of my friends had learned me to be sincere to others?' I answered him, that I had ever been sincere, even to those who were undeserving, and that I had rather die than betray my friend.

'If what you say is true,' said Bennaskar, 'I will try you: go in, and my servants shall clothe you, and you shall live with me; I only ask in return, that you never disclose to any one what you hear or see transacted in my house.'

'Sir,' answered I, 'your offer is gracious, and bespeaks your generous intentions: but I do not choose to live on another's bounty, unless I can make myself useful.'

'That,' answered Bennaskar, 'you may do, if I find I can trust you: I have long been in search of one I could trust; I want such an one, but cannot find him.'

The friends of Bennaskar then surrounded their lord, and each confusedly offered their services to him.

'No,' said the young man, 'though I appear unthoughtful in your eyes, O servile race of flatterers! yet know, to all your confusions, that I have tried you all, and find you trifling and insincere: this man alone refuses my proffered love, unless he can return it; and this man alone is worthy of my esteem.'

The friends of Bennaskar were thunderstruck at his words, and renewed their protestations: but he commanded his servants to drive them from his house; and, taking me by the hand, he led me into an inner, but sumptuous apartment.

As soon as we arrived there, I prostrated myself at his feet, and said, 'Let not my lord be angry

with his servant: but thou hast not told me what service thou wilt expect from me.'

'All that I require,' answered Bennaskar, 'is, that you disclose not to any one what you hear or see transacted in my house.'

'My lord,' answered I, 'of what service can I be to you by such a compliance? If I am silent, thy slaves may speak, and I shall be blamed for their insincerity. I pray thee, let me return to my rags, and set me not in a place where thy vassals will be tempted to ruin me in thy favour.'

'Your answer,' said Bennaskar, 'is the answer of a prudent man: but fear not! I cannot do without you, and I hope you will not refuse my proffered love. What you will see, none will see besides you; therefore none but yourself will be unfaithful to me.'

On this assurance, I accepted the bounteous offer of Bennaskar; and the slaves led me to the bath, and I washed, and was perfumed and arrayed in a vestment of my lord's.

Bennaskar was impatient to see me; and as I was led into his presence, the young man hastened to meet me, and, folding me in his arms, he said, 'May I at length meet a friend I can trust?' And I answered, 'May Mahoud be the friend of thy bosom!'

Bennaskar then led me into another apartment, and meats were set before us, and he ordered the females that dance, to come and entertain us.

'Women,' said Bennaskar, as we were eating, 'are the sweeteners of life.'—'Rather,' answered I, 'they are the curses of life. But for these, Mahoud had still slept secure, and the will of his father had prospered.'

'What,' answered Bennaskar, 'is my friend able to withstand the charms of beauty, and the lovely invitations of the charmer? Then,' continued he, 'thou mayest indeed become my friend; for he who can conquer love, is master of the earth.'

'Not so,' answered I: 'I do not say I have conquered: far otherwise, I have been conquered: and

the wounded dread and loath the spear and the sword.'

'But,' said Bennaskar, 'these are common forms; to slight these, is easy: but I will lead thee where thou must be subdued.'

'Lead me not,' answered I, 'O Bennaskar! I shall receive no pleasure, though thou set before me the sultanas of Delhi; and the female thou lovest may be disgusted at my indifference.'

'Rest satisfied,' said Bennaskar, with a smile: 'I meant but to try thee; these dancers suffice me; I covet not the trouble nor the parade of more costly females. But I see thou art moved; let us walk into the orange-grove, and enjoy the breeze.'

Thus, for some time, I spent my time with the agreeable Bennaskar; every day we varied our enjoyments, and were mutually satisfied with each other.

I had now been with my friend eighteen days, *and no interruption was given to our friendship*; when, on the nineteenth morning, Bennaskar appeared with a clouded visage.

'What,' said I, 'my lord, is the cause of your grief? Shall not Mahoud share alike with you the smiles and the frowns of Alla?'

'Is it not,' said Bennaskar, 'O Mahoud, the full of the moon?'—'It is,' replied I, with a smile; 'but doth Bennaskar intend to change with that fluctuating planet?'

'O Mahoud,' said Bennaskar, 'the fate of thy friend is dependent on the caprice of the stars; to-night must I put thy utmost friendship to the trial! If Mahoud prove insincere, then is Bennaskar cursed among men. If thy heart is not firm, now, while there is time, depart. But why should I doubt thee? surely Mahoud is of the sons of the faithful. What must I say? Leave me, Mahoud, leave me: nay, if thou departest, where shall I find thy fellow? and the presence of a friend is necessary to my quiet.'

'Then,' answered I, 'fear not, Bennaskar; Mahoud may be unhappy, but he cannot be unjust.—

But what is this dreadful trial that obliges Bennaskar to suspect his friend?'

'True,' said Bennaskar, 'Mahoud is undeserving of suspicion; let us wait till the sun sink from the skies, and the stars return with their glimmering light.'

Bennaskar then proceeded to the bath, and arrayed himself in a costly robe, and desired me to do the same. I obeyed my friend; and we met in the saloon together.

'Alas!' said Bennaskar, as we met, 'how can I request my friend to wear the image of deformity?'

'What image of deformity,' said I, 'must Mahoud wear? All appearances are to Mahoud alike; and the severer the trial, the more shall I commend thy friendship.'

'Then,' said Bennaskar, pulling out a pot of black ointment, 'thou must suffer me to disguise thy face with this ointment; Mahoud to-night must personate a black slave.'

'Is such a trifle,' said I, 'the test of friendship? Give me the ointment, and furnish me with the habit of a slave.'

'The habit,' answered Bennaskar, 'is ready, and all is ready; but you must not as yet disguise yourself, lest my slaves observe us. Come, let us for the present enjoy ourselves; and when night approaches, Bennaskar will rely on the friendship of Mahoud.'

The slaves then brought us the costly viands of Delhi; but Bennaskar remained pensive, and seemed not to relish the dainties before him.

I endeavoured all I could to divert his melancholy; I smiled, I sang before him; the dancers were introduced, and the music attempted to dissipate his gloom; but Bennaskar still remained mute, and his thoughts could not be recalled by the entertainment of his slaves. The music continued till night; when Bennaskar commanded the slaves to withdraw, and, taking a lamp in his hand, he led me through a long variety of apartments.—

'Mahoud,' said he, as he went along, 'has never yet seen the wonders of my palace.'

'Mahoud,' answered I, 'is happy, my lord, to see the wealth of his friend; but he is not inquisitive to explore, unbidden, the secrets of another.'

As I said this, we arrived at a small vaulted room, from the centre of which hung a lamp, which Bennaskar trimmed, and put out that which he held in his hand.

'Now,' said he, 'Mahoud, enter that closet which is opposite us, and put on the slave's dress which you will find there, and anoint thy face and thy hands with this black ointment.'

I immediately obeyed Bennaskar, and in a short time I came forth arrayed like a slave.

'Kind Mahoud,' said Bennaskar, 'thou art excellently disguised; now obey with silence, and stand as a mute before his lord.'

I folded my arms, and nodded assent; at which Bennaskar smiled.

'Take hold, Mahoud,' said he, 'of that ring of iron, which is fastened to the middle of the floor; and pull.'

I obeyed, and a little trap-door came up. I looked down, and perceived a woman in rich vestments, half buried in the earth.

I shuddered at the sight, and was falling backward; when Bennaskar struck me with a chabouc*, which he drew from his bosom, and said:—'Villain, if thou fail me, I shall use thee as my slave.'

Although I was enraged at the blow, yet I remembered my promise; and returned to the trap-door.

'Slave,' said Bennaskar, 'dig that female out of the ground; the spade and the mattock are hidden under the floor.'

I immediately jumped down, and found the tools, and began to work: but neither my fear nor my labour could prevent my fixing my eyes on the lovely female, who seemed as one dead.

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* A chabouc is a large whip.

As soon as I had removed the earth from the female, which I did with great care, Bennaskar commanded me to lift the body into the apartment, gave me a phial of clear blue liquor, and ordered me to pour it into her mouth, while he retired into the closet.

I willingly obeyed Bennaskar, and hastened to pour down the liquor, while Bennaskar retired.

As soon as the liquor was down, the lovely female began to move, and in a short time she opened her languishing eyes, and, casting them upon me, she shrieked out, and clapping her hands together, she cried,—'O Alla, defend me!'

Bennaskar at the same time spoke as follows, from the closet where he was concealed:—

'Hemjunah, said he, 'are you as yet disposed to yield yourself to the will of Bennaskar, or must we still experience the evils of opposite enchantment? for, although Macoma will not permit me to see you without depriving you of sensation, and me of desire; yet will Ulin still subject you to her imperial will.'

'Wretch!' answered the fair stranger, 'I fear not the powers of your accursed magic; for Macoma has assured me, that you shall not be able to overpower me without my own consent: and Mahomet, though for a time he permits this enchantment, will at length assuredly deliver me.'

'Then,' answered Bennaskar, 'must the lash of compulsion issue forth.—Here,' continued he, 'slave Mahoud, inflict fifty lashes on that obdurate female.'

I took the chabouc from Bennaskar, and began, with trembling, my ill-fated task; cursing inwardly my own blind compliance, in promising to obey a monster, and not a friend.

As the lash touched the beauteous Hemjunah, she made the vaulted roof re-echo with her cries; nor did my heart feel less sensibly the strokes which I gave, than her own; the tears trickled down my cheeks, and I prayed inwardly to be delivered from

the cursed task, and was never more happy than when it was completed.

'What,' said Bennaskar, from the closet, 'what doth Hemjunah now say to my desires?'

'The hard-hearted and the cruel,' said Hemjunah, faintly, 'are the last to win the soft affections of a female heart; rather let me die, than be the property of the vile Bennaskar.'

'If so,' said he, coming from the closet, 'die; for the present I resign my power; let Macoma hide thee again in the dust of the earth.'

Bennaskar did no sooner appear, than the beautiful Hemjunah again seemed to die away; and immediately a hissing noise was heard, and an ugly dwarf arose from the trap-door, and took the body of Hemjunah, replacing it in the earth; and the trap-door was closed with a roaring noise.

Bennaskar then beckoned me to follow him; and he led me to the bath, and bade me wash, and after return to the saloon in my proper vestments.

I was so surprised at the wonders which I had seen, that I hardly knew what I did. However, in the bath I had time to recollect myself: but recollection was of little service, for reflection rather increased than cleared my confusion. One moment I resolved to apply to the cadi, and declare every circumstance of the horrid adventure. The next, I was awed by the thoughts of my rash and imprudent vows of secresy.—'Bennaskar,' said I, 'has for a month appeared as an angel before me: but, one base action has deformed all his former purity. How can I reconcile these inconsistencies? Can he, who is the tenderest, the best of friends, be also the vilest and most cruel of mankind? Is there not enchantment employed against him, and may not this phantom be employed to destroy him?—What,' said I again, recollecting myself, 'can aught excuse such horrid barbarity, exercised upon the most perfect of her sex? What cruelties have I not seen; nay and been forced, through my own imprudence, to transact! How did my heart bleed

within me at her piercing cries! how did it curse the hands which were the base ministers of such unmanly cruelty! I have been accessary to the torture of a most beautiful female: one too, who called on the perfect Alla to deliver her. I have been the instrument of a mean revenge on a helpless woman; and now I yet delay to inform the cadi of the villanies of this house of enchantment.'

I resolved immediately to repair to the cadi, and give him a full information of the sorceries of Bennaskar. I hastened out of the bath, threw my vestments over me, and advanced to the door.—'But,' said I, as I went along, 'what am I about to do? I shall forfeit my faith, without serving the distressed: Bennaskar expects me in the saloon; and when he finds that I am gone forth, he will, by the power of his art, secrete the beautiful female from the eyes of the cadi. I have been the guest of Bennaskar a month, and never, till this day, did I perceive the rooms through which I was led to that detestable act of cruelty: nay, Bennaskar himself was obliged to wait; he was impatient till the full of the moon, and oppressed with sorrow and care when it arose. I will therefore, for the present, return to Bennaskar, and will put on the face of cheerfulness, and make my countenance to shine before him.'

Bennaskar met me on my return. 'Whence cometh Mahoud?' said he.

'I am just,' answered I, 'risen from the bath; and I come to meet my friend Bennaskar.'

'Mahoud,' answered Bennaskar, 'art thou faithful, and wilt thou ever remain faithful to thy friend?'

The words of Bennaskar embarrassed me, and, not daring to answer otherwise, I said,—'Why doth my lord doubt the sincerity of my heart?'

'Mahoud then,' returned he, 'is faithful?' 'He is,' answered I, but with an unwilling heart.

'I doubt not,' continued Bennaskar, 'but my friend is amazed at the scene he lately beheld: but ask no explanations, let thy mouth be ever closed to seek or reveal.'

'Then,' answered I, 'you doubt the faithfulness of Mahoud; else, why may not I know the meaning of the wonders I have seen?'

'The age of thy friendship,' said Bennaskar, 'is a month; and wouldest thou be admitted in so short a time to all the secrets of my heart? Forbear, rash youth, and soar not at the sun, while thy fluttering pinions will not lift thee over the tops of the mountains. A well-tried friend is Bennaskar's joy; but woes and death are in the paths of his enemies.'

As he said this, he frowned, and left me; and I retired to my chamber, irresolute in my mind. As I entered my chamber, I perceived a small book open on a desk before the burning lamps. I went up to it, and found it was the Koran of our holy law. Being little desirous of sleep, I sat down; and as I read concerning the Holy Cow, methought I saw the name of Mahoud in the book.

Startled at the vision, I looked again, and read distinctly these words:—

'Mahoud! Mahoud! Mahoud! There is much good in the world, but there is more evil; the good is the gift of Alla, but the evil is the choice of his creatures. Because of man's sin, and because of the darkness of his heart, do the evil Genii and the enchantments of wickedness prevail. Even now is Mahoud in the house of a magician, to whom he is imprudently bound by the ties of honour: to draw back, is meanness; but to persist, is sin. When men act wrong, they subject themselves to the power of a wicked race; and we, who are the guardians of mortality, cannot interpose, but in proportion to their remorse. Taken by the crafty dissimulation of Bennaskar, thy easy soul gave into his snares, and thy prudence was decoyed by the voice of his mouth. Thou hast promised, at all events, not to reveal the secrets of his house; and thou hast, unknowingly, joined thyself in the fellowship of the wicked. But can man, who is bound to the service of Alla by an unalterable law, dispose of himself against the will of his Maker? or can the worm of the earth, the property of Hea-

ven, set up itself against the hand that formed it? Had Mahoud engaged to conceal every thing but what the law of Mahomet obliged him to reveal, he had behaved wisely: but he who walketh in darkness, will undoubtedly fall into the pit. Past errors cannot be recalled; and Mahoud must learn the wisdom of experience. Under the resemblance of the Koran, behold, the Genius Macoma instructs thine heart. I perceive evil will attend thee, if thou dost attempt the enlargement of the Princess of Cassimir: and yet without it, thou must still continue the servant of cruelty and oppression. Choose, therefore, for yourself: if injured innocence can move thee, boldly suffer in the cause of truth, and take this book in thy bosom, which shall at all times admit thee to a sight of the princess; if not, be still the slave of the enemy of thy Prophet.'

After this, I looked again on the book, but found I could read no more: however, I doubted not to engage in the service of the princess; and therefore, taking the book in my bosom, and the lamp in my hand, I went toward the saloon, supposing that Bennaskar was asleep. I searched for the rooms through which I had passed before, and soon perceived the vaulted apartment at the end of them.

I hastened to take up the trap-door, and, touching the Princess Hemjunah with the book, I essayed to deliver her from her miserable confinement. The princess awaked at the touch of the book; but, at the sight of me, shrieked aloud, and I feared lest her cries should awaken Bennaskar. I assured her, that I was sent by the Genius Macoma to effect her deliverance, and that I abhorred every kind of cruelty which I had practised upon her.

'Alas!' said she, still shrieking at intervals, 'your story betrays your wickedness; I never before saw you, unless you are, as I suspect, the magician Bennaskar, under some feigned appearance: but rest assured, vile man! that no deceit or cruelty shall ever make me the creature of Bennaskar. I will ever persist in my hatred of you; and

I am assured that you cannot defile or destroy me.'

'Most adorable Princess Hemjunah!' said I, prostrating myself before her; 'let me beseech you to hear me: I am not Bennaskar, nor a creature of Bennaskar's, but the servant of the Genius Macoma, who has instructed me, by means of this holy book,' (which I then pulled out,) 'to attempt your rescue; and I am willing to lay down my life for your safety. You have not indeed seen me in my present character, but this very night was I brought hither by Bennaskar, under the similitude of a slave, and forced, through a most accursed oath, to inflict the severest tortures on the most delicate of her sex.'

'Wretch!' said the princess, 'I am now convinced of thy perfidy, allowing thine own account to be true; for what promise could bind thee to a cruel action, or why wast thou afraid to suffer thyself, rather than make an innocent virgin the subject of thy cruelties? But if thou art truly the servant of Macoma, and ashamed of thy late inhuman deeds, quit the house of the vile Bennaskar, and inform the cadi of his cruelties and sorceries.'

'Rather,' said I, 'my princess, let me dig around you, and release you from this miserable confinement.'

'That,' said the princess, 'you cannot do, unless you are indeed, as I suspect, the wretch Bennaskar; for by his command alone can I be released.—O fool that I was,' continued she, with tears, 'to listen for a moment to the falsities of man!'

'If my information,' said I, 'O lovely Hemjunah, will avail, this moment will I fly to the cadi, and acquaint him with your distress.'

I then hastened to go: but O, judge my terror and amazement, when I saw Bennaskar moving through the apartments which led to the vaulted chamber!

As he advanced, Hemjunah shrieked, and I was

ready to sink: though my intentions were just and good, yet was I terrified by his appearance; so much was I sunk by the rash promise which I had made; and I every moment expected the dreadful effects of his powerful malice.

As Bennaskar entered the vaulted chamber, I shrunk back with fear, and dared not lift up my eyes; but my terror was soon quieted, when I saw him fall prostrate at my feet. I then no longer doubted but that the Genius Macoma supported me; and attributed his behaviour to her supernatural power.

'O Mahoud,' said Bennaskar, 'the friend of my bosom, the partner of my secrets; although the power of love has not the rule in thine heart, yet pity those who are the slaves of its dominion; if the lovely Princess of Cassimir did but know the purity of my heart, the——'

'Hear not the villain!' said Hemjunah, 'O servant of Macoma, unless he release me from this detested place: me he hath already deceived; and you will be subjected likewise to his power, unless the prudent spirit of Macoma direct thee.'

'Then,' said Bennaskar, rising up, and laying bare his bosom—'Here, Mahoud, strike, and end my miseries, and the miseries of Hemjunah: but never will Bennaskar consent to lose the treasure of his heart.'

'I will not,' answered I, 'lift up my private arm against thy life, but I shall deliver thee to the power of the cadi, who is the deputy of the great Alla's vicegerent.'

'Give me, then,' said the Princess of Cassimir, 'the book of the Genius Macoma, that I may be defended from the insults and contrivances of the base Bennaskar.' The request of the princess appeared so reasonable, that I obeyed her, and put the book into her hands.

Bennaskar, when I was leaving the vaulted chamber, besought me not to destroy the friend that had supported me: but I told him, that Alla was to be obeyed rather than man.

I hastened to the cadi; but as it was night, his officers told me I could not be heard, till I informed them that I had in my power a wicked magician, who, by sorceries, had stolen the Princess of Cassimir. When they heard this, they acquainted the cadi; and that vigilant magistrate arose, and followed me to the house of Bennaskar, with his guard.

As I entered the house of Bennaskar, I was amazed to see him standing in the entrance with a lamp in his hand: but my astonishment increased, when I saw him fall down before the cadi, and confess his guilt.

The cadi commanded the guards to seize him, and then ordered him to lead us to the place where he had concealed the Princess of Cassimir. Bennaskar obeyed: but as he went through the apartments, he said to me:—'Mahoud, you are sensible, that the Princess Hemjunah's body is half buried in the earth, and uncovered; therefore prevail upon the cadi, that he suffer us to go before and release her; for my part, my sins oppress me, and I wish to restore to her dignity a much-injured princess.'

'If,' said I, 'you will promise to release the princess, I will endeavour to prevail on the cadi to permit what you propose; but otherwise, let the whole world be a witness of your accursed malice.'

'O my friend,' said Bennaskar, 'accuse me not; my own heart persecutes me sufficiently: yes, Mahoud,' continued he, 'I will, as you require me, release the princess, and trust to the mercy of the cadi; for the service of the evil Genii will neither bring me profit nor peace.'

I was pleased at this repentance of Bennaskar, and besought the cadi that he would suffer us to enter the vaulted chamber first, and recover the princess from her enchantment. The cadi acquiesced in my proposal, but ordered the guards to surround the entrance, while Bennaskar and myself entered the chamber.

As soon as we were entered, Bennaskar seized me suddenly by the throat, and, before I could speak

or recollect myself, he dragged me into the closet, and shut the door after us.

'Now,' said he, 'villain! receive the just rewards of a perjured heart.' Saying this, he spit in my face, and threw me on the ground, and then flew out of the closet, shutting the door forcibly after him.

I remained for some moments stupified by my fall; but after a time arose, and opening the closet, I was surprised to see neither the Princess of Cassimir, nor the magician Bennaskar.

While I was in this confusion, the cadi and his guards, being impatient at our stay, entered the chamber, and the cadi commanded his guards to seize me; saying:—'Villain, where is the Princess of Cassimir, and the man who revealed thy unrighteous actions?'

At this, I began to answer; when,—O accursed fortune! I perceived my voice was as the voice of Bennaskar. I immediately looked on my clothes, and found them changed. In short, I doubted not but that my malicious foe had transformed me into his own appearance.

I fell at the feet of the cadi, and besought him one moment to hear me: I acquainted him with every circumstance of my adventures, from my entrance into the house of Bennaskar till that present moment. But he and his guards laughed at my tale: however, in a few moments, he grew more cool, and commanded me to deliver up my friend and the Princess of Cassimir. In vain did I call Alla to witness the truth of my story; the cadi was enraged at my persisting in the tale, and ordered his guards to give me a hundred strokes with the chabouc.

To add to my misfortune, Bennaskar appeared at one end of the room; and when I cried out and pointed to him, the cadi, who saw him not, thinking that I meant to mock him, ordered me another hundred lashes with the chabouc.

Vexed with myself, and subdued by the pains of my punishment, I fell on the ground, and my guards

were ordered to carry me to the prison, where I was thrown into a deep dungeon, loaded with chains.

The next morning I was brought out again before the cadi, and carried into the public hall of justice. The cadi there passed judgment upon me, that I should be burnt alive the next day, unless I delivered up Mahoud, and the Princess of Cassimir.

Finding it vain to repeat my declarations, that I was the real Mahoud, and that I suffered through the vile enchantments of Bennaskar, I remained silent: but this was construed into surliness, and I was ordered five hundred bastinadoes to make me speak. I therefore begged the cadi to conceive what I could possibly answer; supposing my tale to be true, I had, I said, suffered severely for my rash promise to Bennaskar, and I must submit to my fate.

The cadi then commanded me to be carried back to the dungeon, and that a large pile of wood should be raised in the market-place, whereon I might be burnt the next morning, before all the people.

I spent the night in the utmost horror, and earnestly wished that the sun might never more behold my sorrows. But yet the night passed away as usual, and the stars fled from the face of day, and I beheld the dreadful morning of my execution.

A tumultuous crowd was gathered together before the door of the dungeon, to see me pass to my execution; and as I was dragged along, the common people nearly overwhelmed me with stones.

As I advanced to the pile, I perceived the cadi and his officers were seated before it, and that magistrate commanded me to be brought again before him ere I was bound to the pile.

'Art thou,' said he, as I approached him, 'art thou, wretched magician, willing to bring forth the princess, or thy friend; who are concealed by thy wicked arts; or must the sentence of our law be executed upon thee?'

'O judge,' said I, 'since my tale will not gain credit with thee, at least let me know by whose accusation is it that I am brought before thee, and who is it that accuses me of magic or sorcery? Am not I Bennaskar, the wealthy merchant of Delhi, and where are my accusers? Who dare say aught against my fame? You came into my house by night, you seized my person, you inflicted on me the punishment of a slave; you cast me into a dungeon, and condemned me to the flames; and all this without the appearance of a single witness against me: wherefore, O cadi, I appeal unto the righteous Sultan of the East, and I hope my fellow-citizens will not suffer me to be executed, while no proofs of guilt are brought against me.'

'Young man,' answered the cadi, 'your appeal is unnecessary, for I am not desirous of destroying my fellow-creatures without a cause. Your plea were just and proper, did not your own confession contradict your present assertion. Yesterday you declared that you was not Bennaskar, and to-day you say you are; wherefore, out of your own lips I have convicted you of falsity; whereas, had you really been Bennaskar the merchant, and not a magician, there had been no need of two different accounts of yourself.

The people, hearing this distinction of the cadi, applauded their judge; and one and all cried out, that I was a magician, and deserved the flames.

The guards were then ordered to bind me on the pile, and I was led up and fixed to a post by the chains which had been fastened on my body the day before: and now, amidst the acclamations of the people, was the pile kindled, and the smoke and the flame surrounded the unfortunate Mahoud.

In a moment, the crowd and the heavens disappeared from my sight, and I found myself in the body of a toad, at the bottom of the pile. I hopped forward out of the flames, and with difficulty hid myself beneath a stone in the street.

The crowd, having waited till the pile was consumed, carried the ashes out of the city, and scat-

tered them in the air; and I remained till night beneath the stone.

It was my intention, as soon as it was dark, to creep out of the city into the woods; but sleep overtook me at the time when animals retire to their rest: and when I awaked in the morning, I found myself in this forest; where I remained, during the space of a moon, alone, till these two, the miserable companions of my solitude, were joined unto me.

'Your adventures, O Mahoud,' said the Sultan of India, 'are wonderful, and an excellent lesson of caution and prudence to us who are joined in one common fate: and since I perceive both your misfortunes and my own have been brought about by our want of trust and prudence, I shall, with the utmost resignation, acknowledge, that the all-perfect Alla is ever willing to assist those who are not wanting to themselves.

'But, O Mahoud, suffer me, ere I declare my own griefs, to ask what is become of the lovely Hemjunah, the Princess of Cassimir; nor wonder at my solicitude, for the mention of her name brings to my memory the ideas of the past. How was it possible, that lovely fair one should be betrayed into the powers of those wicked enchanters! But why should I be surprised at her weakness, who am myself the object of their malice?—Surely,' continued the Sultan, 'this our companion, whom you called princess, cannot be the daughter of Zebenezer, the Sultan of Cassimir?'

'You are right, indeed, in your conjectures,' answered Mahoud: 'the Princess of Cassimir is a fellow-sufferer with us; and he who is on my right hand, is Horam, the favourite of Misnar, the Lord of Delhi.'

'What!' said Misnar, transported, and yet at the same time recoiling with surprise, 'is my faithful Horam, also, the unfortunate partner of my griefs? Then is Misnar indeed, as the leaf of autumn, as a feather in the winds of oppression.'

Horam, understanding that his lord was before him, made such acknowledgments of his respect as his hideous form would permit: and Mahoud, when he perceived that he had been speaking to the Sultan of India, followed the example of the vizier Horam.

Misnar, then turning to the Princess of Cassimir, said:—

'O Princess, whom a severe enchantment has deprived of the most exquisite of all forms, to load thee with the most wretched; permit me to request an account of your unfortunate labours, since you left the court of your father Zebenezer; that at least I may indulge my wishes for your recovery, though my arm is too weak to work either my own or your enlargement.'

'Most illustrious Sultan,' answered the Princess Hemjunah, 'I shall obey your commands, although the remembrance of my misfortune is grievous, and the confession of my indiscretion must fill me with shame.'

'It is enough, O Princess,' said the Sultan, 'to confess our faults to Heaven; and he is the weakest of the sons of earth who takes a pleasure to hear the failings of others.'

'I thank Alla,' returned the Princess, 'that my indiscretions are not such as my Sultan suspects; they were indeed the causes of my misfortunes, but such as the youth of our sex are very likely to commit.'

'The brighter the jewel,' answered Misnar, 'the more conspicuous is the speck that deforms it; and the slenderer the twig, the more easily it is shaken by the motion of the air.—There is a delicacy and a splendour in the female sex, which makes every error more glaring and hurtful. But I doubt not the prudence of the Princess of Cassimir; her own humility may esteem *that* a crime, which all the world beside will rank among her perfections.'

'O Sultan,' replied Hemjunah, 'your politeness cannot extenuate, though it may gloss over, my imprudence: and while I am delaying to unfold my

little history to you, my crime may seem more black while hidden, than when it shall be revealed.'

As the Princess uttered these words, a dervise, worn with age, and bowed down by the years of infirmity, appeared among the thickets of the forest.

Horam immediately recollected the features of the good old saint, and said: 'My royal master, yonder is Shemshelnar, the most pious worshipper of Alla among all the sons of Asia.'

'I do not recollect his features,' answered Misnar: 'came he not to the council of our divan?'

'No, my royal lord,' said Horam, 'the oppressions of age were upon him.'

By this time Shemshelnar arrived at the place where the transformed company were seated; and, falling prostrate before Misnar, he said:—

'Wonder not, O Prince of India, that Shemshelnar, thy slave, doth thus acknowledge his Prince, though deformed by the enchantments of the wicked. —Yes, Prince,' continued Shemshelnar, 'I knew the evils that surrounded thee; and although I was unable to attend thy council, yet I prayed in secret to HIM who bestoweth at the noon-day, that he would avert from my royal master the misfortunes which threatened to overpower him. Alla heard my prayer, as I lay prostrate in my cell; and the Genius Bahoudi appearing, commanded me to seek thee in the forest of Tarapajan, whither thy wayward fortune should lead thee.—'O Genius,' replied I, 'how shall age and infirmity comply with thy commands?'

''Go,' said Bahoudi, touching me with his finger; 'for strength is given thee from above. The enchantress Ulin hath transformed thy Prince into the most hideous reptile of the earth. But wonder not at the deformity of his appearance, nor at the malice of her who has overpowered him; for such is the fate of those who are most exalted in their virtues, that their enemies, whenever occasion is given them, will strive to render them most odious. Thy Prince will be, ere you arrive in the forest, surrounded by three others in equal affliction: it is

permitted thee to rescue the Sultan of India; but the rest must wear the chains of the enchantress till Ulin is no more.'

'But ere I restore thee, O Sultan of my heart,' continued Shemshelnar, 'such are the words which the Genius hath commanded me to utter before thee:—

''Religion, O Misnar, is the first and the greatest duty of life, and the service of Alla and his Prophet the sweetest offering of a grateful heart. But he who appointed the ceremonies and services of piety and devotion, hath also given to all their respective stations in the warfare of life. How then shall we pay honour to Alla, if, by complying with the fantastical pilgrimages of the devotees, we neglect and desert the peculiar duties of that post wherein Alla hath placed us? The signet of Mahomet, O Prince, of which Mangelo the prophet did prophesy, is it not that seal which the faithful bear on their frontlets, when they obey the voice of reason and religion? and the girdle of Opakka, with which Kifri the enchanter is endued, what is it but foresight and prudence, the best allies of the Sultans of the earth? To save his people, my Prince hath deserted them, and given away what he sought to keep. When Alla placed thee on the throne of India, he thence expected to hear thy petitions: but, as faults which proceed from goodness, though uninstructed, are beheld with Heaven's piteous eye; therefore arise, O Sultan, (said Shemshelnar, and touched him,) rise from the filth of the earth, and become again endued with the glories with which Alla hath endued thee. And know, that such is the care of Mahomet over thee, that he hath curbed the hands of thine enemies, and bids thee go forth against them, assured of this, that they shall not be able by their enchantments to foresee thy designs, nor to overpower thee by the help of their magical deceits, unless thou yield to their snares. Be prudent and vigilant, and fear them not. Only this is permitted against thee, if thou canst not overpower and destroy them unawares, they may use their art

to conceal their escape, and avoid thy arm: therefore be bold and quick, and yet cautious and discerning, lest, when force avails not, they employ fraud to destroy thee.''

The Continuation of the Tale of the Enchanters; or, Misnar the Sultan of the East.

AS Shemshelnar finished these words, Misnar arose in his just proportion: but, ere he spake to the holy dervise who had released him, he fell prostrate, and adored the goodness of Alla, and of Mahomet his prophet, who had thus rescued him from the power of Ulin. Then, rising, he took Shemshelnar by the hand, and thanked him for his release and advice.

'Thou hast done right, O Misnar,' said the dervise, 'to give the greatest honour to Alla: but to Him alone belongs all honour; and Shemshelnar is the slave of Mahomet, thy prophet.'

'And what!' continued the Sultan, 'must I not hope that it will please the great Prophet of the faithful to release also these my fellow-sufferers?'

'Misnar alone can release them,' answered the dervise.—'Let Ulin perish, and these unfortunate persons shall be restored to thee and themselves: but in the mean time they must learn to bear their misfortunes with patience, and offer their prayers for thy safety. The road to Delhi is through this desert forest, and to the left is situated the palace of Ulin. She is already acquainted of thy transformation, and is studying to deceive thee a second time: but beware, O Misnar! for if she prevail, death and destruction await thee.'

Misnar, having received the instructions of the dervise, took leave of his companions; assuring them he was desirous of meeting the crafty Ulin as soon as possible, that he might either give up all pretensions to his kingdom, or deliver his subjects and his friends from the hands of the enchantress.

The Sultan of the Indies, having left the dervise

and his friends, advanced into the forest, chewing some leaves which Shemshelnar had given him to support him till he should arrive at his palace. He had not advanced more than two days' journey in the forest, before he heard the violent shrieks of a distressed woman; and at a distance saw four ruffians stripping a lady, and beating her inhumanly.

Misnar was enraged at what he saw, and, flying to the lady's assistance, he bade the ruffians defend themselves. The ruffians, leaving the lady, chose not to encounter the arm of Misnar, but fled; and the Prince, stepping up to the lady, desired to know by what accident she fell thus alone into the hands of the robbers?

'O, noble sir,' said the lady, in tears, 'for I perceive by your mien I speak to no common friend, it was my fate to be beloved by the handsomest of the sons of the faithful. I lived in Delhi, the daughter of an emir; and Hazar, the captain of a thousand in the armies of Misnar, the Sultan of the East, was my admirer: but, alas! his love has proved my destruction. The second son of the great Dabulcombar, being assisted by Ulin the enchantress, aspired to his brother's throne; and the soldiers, who loved the hazardous chance of war, deserted frequently from Misnar our Sultan: among the rest, Hazar, in spite of my utmost endeavours, revolted with his thousand men.'

'"There is no preferment," said he, "in the peaceful reign of Misnar: I will follow the fortunes of his brother, whose throne must be gained and supported by arms."

'In vain I remonstrated, and urged both love and duty.

'"My love," said Havar, "is still unalterable: thou wilt soon see me return the favourite of the new monarch; and it will then be in my power to raise thee to higher dignities than those which thy father now possesses."

'Hazar then left me by night; and soon I heard that he had joined the rebel army: but, O generous stranger! what was my grief, when I understood that

Ulin, the detestable enchantress, was stricken with his appearance, and had invited him to her bed! I set out without delay for the camp, and, studying to avoid the army of Misnar, travelled through this wood with four attendants;—but, ere the second day of my journey was past, I was seized by two satyrs of the wood, and my retinue were left behind me.

'The satyrs hurried me along till the night overshadowed us, and then brought me, through many dark and intricate windings, to a palace which was illuminated with ten thousand lamps.—'Now,' said they, 'aspiring mistress of Hazar! enter, and behold thy paramour.'

'Immediately I was led into a magnificent hall, and from that into a second; where, on a throne of silver, sat Hazar, the perfidious Hazar, with the hideous Ulin by his side.

'My rage was so great, that I forgot my situation; and calling aloud, I said:—'O cursed Hazar, thou rebel both to love and duty! canst thou prefer that detested wretch to these arms, which have received thee and thy plighted faith?'

'Ulin, hearing my rage, burst into a loud fit of laughing. 'It is well done, O sweet mistress of Hazar,' said she; 'I sent for you to divert me, and you well answer my expectation: the possession of this lovely youth were nothing, was not I assured that he preferred my substantial pleasures to your empty and imaginary joys: yes, sweet creature,' continued she, 'satiate thine eyes with the lovely prospect of him you so much admire.' So saying, the ugly wretch threw her arms round Hazar; and that deceitful and dishonourable rebel returned her caresses.

'This cruel treatment made me swoon. When I recovered, I found myself alone in a filthy apartment; where, I suppose, I had been ordered by the cruel enchantress.

'The next day I was dragged into the same hall, to hear the taunts of the enchantress, and to see the most faithless of a faithless sex.

'Being desirous of knowing by what method I

was conveyed away, I pretended again to swoon, and fell again on the ground; when Ulin commanded that none should approach to recover me.—'Let her continue there,' said the enchantress, 'till my lovely Hazar and I quit the hall; and then drag her into the mean apartments which are beneath the palace.'

'Still feigning my swoon, the slaves, soon after Ulin and Hazar were departed, drew me forth, and casting me into my hole, left me to my fate.

'As soon as they were gone, I endeavoured to find out some passage that might lead to daylight; and after much trouble and fear, and passing through several dark entries, I arrived at the foot of a staircase, which led up into a yard belonging to the palace. On the top of this staircase I sat till night; and then ventured forth, resolving rather to die than continue in that detested place.

'Having crossed the yard, I this morning came to a deep ditch, or canal, which I perceived wound round the palace; and I make no doubt but that all access or recess from this palace must be over a bridge which was guarded, as I perceived when I was led by the satyrs of the wood.

'As I had learned to swim in the women's baths which were in my father's palace, I resolved rather to run the risk of my life, than to be kept a prisoner in Ulin's palace; and therefore boldly threw myself into the canal; and, fear giving me strength, I crossed the water in a short time.

'Being now arrived at the farther side, I struck into the thickest part of the forest, and wandered about for some time till morning; when on a sudden I heard several voices among the trees. In an instant four ruffians surrounded me, and, had not your powerful arm interposed, I had suffered the vilest of deaths, or what is worse than death itself.'

Misnar endeavoured to comfort the afflicted stranger; and asked her whether she thought it possible for any man to enter the palace of Ulin undiscovered?

'If,' answered she, 'I was able to get out with-

out molestation, doubtless the same method will give you an opportunity of entering it.'

The Sultan Misnar seemed in doubt as she spoke.

'*O Sultan*,' said she, 'let me prevail upon you to follow me; and I will ensure your success.'

Misnar, recovering from his musing posture, besought her to walk before, and show him the path which led to the palace.

'We shall reach it by night,' said the stranger, 'when the darkness shall protect thee.'

The beautiful stranger then went forward, and Misnar followed at her heels.

Ere they had proceeded twenty paces, Misnar said:—'It will be proper, O fair stranger, to draw my scimitar, lest we be set upon suddenly by the robbers.'

'You are right,' answered the fair stranger; 'and your precaution is just.'

The Sultan Misnar, having drawn his sabre, followed close behind the beautiful stranger, and suddenly with a blow smote her on the shoulders, and felled her to the ground.

The fair stranger was no sooner fallen, than her countenance changed; her soft, plump cheeks fell in two bags from the bones; the forehead and the temples were contracted with wrinkles, and the jaws, parting as with age and infirmity, discovered to Misnar the features of the malicious enchantress Ulin; who, though nearly spent and exhausted by the blow, yet lived to utter the following imprecations:—

'May the curse of our sex light upon thee, thou traitor to manhood! since neither the charms nor the afflictions of the fair have been able to soften thine heart. Thou hast, indeed, avoided my snares, by doing violence to the noblest of passions, and by trampling on the most sacred laws of humanity and hospitality. Idiot that I was, to trust myself to thee, though guarded by the strongest appearances of innocence and distress! The injured and the helpless can find no protection in thy government, though thou boastest thyself the delegate of Alla, and the

friend of the oppressed; and I, trusting to thy specious virtues, am fallen a sacrifice to thy deceitful heart. Since Alla is the guardian of such hypocrisy, I now disclaim his authority as much upon principle, as heretofore I have braved his vengeance, that I might live free from his laws.'

'Hold, O wretched instrument of sin,' said Misnar; 'and, ere thou quittest that mortal seat of wickedness, hear Him justified whom thou deniest, and understand how thine own arts were discovered to me.—That four ruffians should quit their prey at the sight of one man, did first stagger my credulity, and I expected at least to find them return, and revenge my interposition: but when no one appeared to interrupt my security, I then began most to fear, and listen to thy tale, as one who expected to be ensnared by the wiles of thy hypocrisy. Thy tale, though artful, did happily contradict itself. Thy dishevelled garments were disposed in such an artful manner, as to excite desire rather than shame; they were also dry and clean, and contradicted your words, when you pretended you had swum across the canal. This strengthened my doubts, which you at length confirmed, by calling me, at the latter part of your history, *Sultan*. Then fled my doubt, and certainty succeeded: I feared to follow, and yet resolved to revenge; and Alla, in mercy, gave success to my arm—.' Here Misnar broke off; for her iniquitous spirit was fled from the body of Ulin, and the Sultan left her mangled and deformed corpse a prey to the beasts of the forest.

He travelled for several days backward, hoping to find the former companions of his misery; and at last came to the place which he had left, but could find no signs of them: wherefore, concluding that their enchantment was broken by the death of Ulin, the Sultan returned towards Delhi, subsisting on the leaves which the dervise had given him, and on the fruits of the earth; and in twelve days' time arrived at a small town in his own dominions. Here he lodged at a poor cottage, where he found an old woman and her son; and inquired whether she could

procure him any horses or mules to carry him the next morning to Delhi.

'Alas!' answered the old woman, 'we have no cattle with us; the army has stripped us of all.'

'What,' answered Misnar, 'has the rebel army been foraging so near Delhi?'

'Alack,' said the old woman, 'I think all armies are rebels, for my part. Indeed, the soldiers told us that they were the Sultan's army, and that they were sent to guard us from the rebels: but in the mean time they took our cattle and provision, and paid us nothing for them; and still, every time they came, they called themselves our guardians and friends. If this is all the friendship great men can show us, we poor people should be best pleased to live as far from them as we can.'

Misnar, although he smiled at the poor woman's manner of delivery, was yet affected at the substance of her speech; and, lifting up his eyes and hands secretly to Heaven, as she went out for sticks to kindle a fire to dress his provisions, he said:—

'O just and merciful Alla, and thou faithful Prophet of the Highest, I call you both to witness, with how much reluctance I have begun this war, and how greatly mine heart is inclined to promote the peace of my subjects; not out of personal fear, as ye, O Powers above! can bear me witness, but out of that love and affection which I owe to my people, who, as my children, depend upon me for the blessings they enjoy. O Alla, preserve me from the avarice of ambition! that, while the rich and the proud advise me to delight in blood, I may ever remember the severities which the poor must suffer; and that I may rather rejoice to relieve one oppressed slave, than to enrich ten thousand flattering emirs of my court!'

As soon as the old woman was entered again into her house, the disguised Sultan advised her and her neighbours to join in a petition, and present it to the Sultan in his divan.

'A petition!' answered the old woman; 'for what?'

'To relieve your distresses,' said Misnar.

'Alas! who is to relieve our distresses, but Alla?' said the woman.

'Your Sultan, the servant of Alla, will relieve them,' replied Misnar.

'What!' answered the old woman, 'can he restore to these arms my dutiful first-born, who has been so long the joy of my aged heart, but was lately torn from me, to fill up the armies of the Sultan? Can he call back the brave men he has caused to be destroyed, and give life and spirits and joy again to the widows and orphans of India? If he can, O let him hasten to relieve the afflicted hearts of his subjects, and become as a god upon earth!'

The Sultan Misnar was astonished at the words and the gestures of the poor old woman, and deeply stricken by her sensible observations; for he perceived she spoke as she felt, and was animated by the tender subject.

'How seldom,' said he to himself, 'do the rich feel the distresses of the poor! and in the midst of conquest and acclamation, who regardeth the tears and afflictions of those who have lost their private friends in the public service!'

The Sultan Misnar rested that night in the cottage of the old woman; and the next morning he arose and was conducted by her younger son to a town half a day's journey farther. Here he equipped himself with mules, and in one day more reached the city of Delhi.

The Sultan entered a caravanserah, where he found several merchants: he asked them how they dared venture to trade, when the armies of the rebels were spread over the face of India?

'As to that,' answered the first merchant, 'we have lived here some time, in expectation that one party or the other would prevail. It little matters to us which, provided trade was encouraged. As to the Sultan's party, there was not, till within these few days, any hope of their success. The young man himself has retired from his throne, being fearful of encountering his enemies; and the cap-

tains of the army had destroyed the prime vizier Horam.'

'And what,' interrupted Misnar, 'is the cause of this change in favour of the Sultan?'

'Ten days since,' answered the merchant, 'contrary to every one's belief, as we all thought him dead, the vizier Horam appeared at the head of the army, and assured the officers that his Lord Misnar was living, and had destroyed the enchantress Ulin, who espoused the cause of his brother Ahubal; that, in consequence of Ulin's death, Ahubal was fled, and his army dispersed; and he expected his royal Master would shortly appear among them.'

The Sultan Misnar was rejoiced at this news, and without delay hastened to the palace of his Vizier.

The slaves of Horam, seeing the disguised Sultan, asked him his business.

'I come,' replied Misnar, 'to communicate to thy lord tidings of our Sultan.'

At this word, the slaves of Horam conducted Misnar to their master's presence; and Horam no sooner saw his master in the disguise with which he furnished him, than he fell at the Sultan's feet, and congratulated him on his safe return.

'My faithful Horam,' said Misnar, 'arise.—The day is not yet so far spent, but that my court may be assembled. Give orders, O Horam, that the army be drawn up, and let thy slaves proceed to the palace, and bring the imperial robes: my people require my presence, and Misnar yearns to see the supporters of his throne.'

Horam arose, and the Sultan, embracing him, said:

'O Horam, I am desirous of hearing the particulars of thy fate; but public advantage must not yield to private friendship.'

The faithful Horam then hastened to call together the princes and the viziers of the court of Delhi, and gave orders that the army should be drawn up in the royal square before the divan.

The Sultan Misnar, being arrayed in his imperial robes, delayed not to show himself to his people: and

no sooner did he appear, than his subjects cried out, —'Long live the Sultan of our hearts, who alone was able to conquer the powers of enchantment!'

The Sultan was overjoyed to find his people received him with gladness, and commanded money to be thrown among the populace, and double subsistence to be issued out to his army. The viziers and officers of justice being assembled in the divan, waited the arrival of their Sultan; and Misnar, having ascended his throne, commanded Horam to deliver to him a faithful account of his enemies.

Horam the vizier then arose from his seat, and assured his Sultan that the rebel army was dispersed, and that Ahubal was fled with a few friends to the shores of the Indian ocean.

The Sultan, on this report, commanded his army to be stationed at just intervals, about a day's journey around the city of Delhi, and their numbers to be reduced; and that peace should be proclaimed the next day in the city.

No sooner were the viziers dismissed from the divan, than Misnar, retiring into his palace, sent for his faithful vizier Horam, and desired him to give him a true relation of what had happened to him since his departure from the army.

'Royal sir,' answered Horam, 'you were no sooner departed, than I began to inspect the order and the discipline of your troops; to look into the methods of providing for the army, and to appoint proper officers, who should take care that the soldiers had sufficient and wholesome provision; that their tents were good; that the situations of the different battalions were in healthy places, near springs and rivers, but on dry soils, and as far as possible removed from swampy fens, or the stagnated air of the forests.

'During this time little occurred of which I could inform my Lord, as I meant not to trouble you with my own concerns; lest it should seem that I was proud of the trifling dispositions which I had made in favour of the army.

'The rebels in the mean time were quiet, and

their distance only prevented me from destroying them: but, on a sudden, a messenger arrived, with tidings that all the Southern provinces had revolted; that the enchantress Ulin was with them, and conducted their forces; that Ahubal was declared Sultan of India by her; and that she was determined to support his cause. Upon this I took such precautions as, doubtless, my Sultan must have read in the tablets: but my precautions seemed vain; for, the next night, we were on a sudden terrified with a second alarm, that the rebels were within half a day's march of our camp; which I thought, considering their former distance, must be the effect of enchantment.

'This threw our officers into the greatest consternation, who, collecting themselves in a body, came rushing toward the royal tent, and demanded a sight of the Sultan; and declared their resolution of revolting to the enemy, unless you headed the troops.

'I was writing despatches in the royal tent, when I heard their tumult, and my heart fled as they approached: but as they stopped for some time to fix upon one for their speaker, I had just time to slip on a slave's habit, and cut my way through the back side of the tent.

'I ran as swiftly as my feet could carry me out of the encampment; and being stopped by several sentinels, I told them I was despatched by the Vizier, and showed them mine own signet.

'But I was no sooner clear of the army, than I repented my folly.—'What have I done!' said I, to myself: 'I have deserted my post, and ruined the interest of my Lord; better had I died at the head of my Sultan's troops, or fallen a sacrifice to their rage, than thus ingloriously to perish obscurely! Besides, I may have been terrified without just cause; the rebel army may not be so near; I ought to have staid in the tent, and endeavoured to have pacified the officers of the army.'

'And now I was in doubt whether to return, or, as I had penetrated thus far, whether it would not

be most prudent to take a near survey of the rebel army. I resolved upon the last; and cautiously travelled toward the place where the spies said they were encamped.

'I arrived at the spot described; but saw neither sentinels nor encampment. Amazed at this, I proceeded onwards during that and the next day; but no army was to be seen, or any thing indicating their approach.

'This made me curse my folly and my credulity. 'Alas, Horam!' said I to myself, 'how little worthy wert thou of the confidence of thy Lord! And yet, better is this mistake than the certainty of the rebels' approach, which could not have been effected without the power of enchantment.'

'Ere it was too late, I resolved to return; hoping that I should pacify the troops, by assuring them, that I had in person been a witness to the untruth of the last alarm.

'But, alas! when I essayed to return, I found my feet fixed to the ground; and in a moment the earth trembled, and Ulin the enchantress arose, on the back of an enormous toad.

''Wise and sagacious Vizier,' said she, in an insulting tone, 'I admire your prudence and discretion! and although Mahomet and his faithful crew of Genii will not permit us to overpower you, or your prudent master, unless through your own inadvertency you fall into our snares; yet there is little to be feared from their interposition, while you become such easy dupes to our artifices. The army which I lead against thy wretched Sultan is not less than forty days' march hence, and is embarrassed by the mountains and the forests; and yet the credulous Vizier fled from his charge at the most improbable alarm, and fled into the arms of one who well knows how to reward his prudence and address. Become, therefore, O silly Vizier, like the reptile that bears me; and I shall in a moment transport thee into the forest of Tarapajan, where several of thy wise brethren are gone before thee.'

'As she spake thus, the enchantress breathed on

me with her pestiferous breath, and I fell to the ground, and crawled like a toad before her.

'Ulin then waved her hand, and sleep overpowered me; and, when I awaked, I found myself between the merchant of Delhi, and the Princess of Cassimir; who, like me, had felt the vengeance of Ulin the enchantress.

'It was some consolation to us, that our speech was not taken from us, but that we were able to communicate to each other our misfortunes.

'Mahoud first inquired of me the adventures of my life; and I had just finished them the day before my dear transformed Lord appeared among us. While Mahoud was relating his history, your voice, O Sultan, struck my ears; and I feared to ask whether my Lord was in equal affliction with his slave.'

'Did you not, then,' said Misnar, 'hear the adventures of Hemjunah, the Princess of Cassimir?'

'I did not, my Sultan,' answered Horam; 'Hemjunah was about to relate her adventures when you appeared; and after Shemshelnar, the dervise, had released you, she desired to reserve them till such time as we should meet hereafter in our natural shapes.

'Two days after you left us with Shemshelnar, who endeavoured to comfort our afflictions, on a sudden we perceived a vivid flash of lightning, which was succeeded by a violent clap of thunder; and while we were looking at each other, the wood instantly vanished, and I found myself in my palace at Delhi. What became of Mahoud, or the Princess of Cassimir, I know not: but I was sensible that my Prince had conquered the enchantress, who had laid such hateful chains upon us.

'I hastened to the divan of viziers and emirs; who were astonished at my presence. They were met in order to appoint a Sultan, having just heard from the army, that both their Sultan and his Vizier were fled from the encampments. A friend of Ahubal's had proposed that prince to succeed my

royal master; and orders were given to proclaim him, when I arrived in the divan.

'Being acquainted with the resolutions of the viziers and emirs, I proclaimed aloud, that my royal master Misnar was alive, and that he had destroyed the enchantress Ulin, who had espoused the cause of Ahubal.

'At this declaration, the viziers and emirs prostrated themselves, and gave thanks to Alla; and the trumpets and the cornets went through the streets of Delhi, and proclaimed my arrival, and the victory of Misnar their Sultan over the enchantress Ulin.

'I despatched orders, before the divan broke up, to the army, with advice of your success; and commanded a part to march for the city of Delhi, leaving only a sufficient number of troops to observe the motion of the enemy, if they should again unite; for I knew that Ulin's destruction would cause a dissipation of their army.

'Having settled the affairs of my master, to complete my joy, tidings were brought me of his approach; and Horam is again blessed with the sight of his Sultan.'

The vizier Horam, having finished his relation, bowed himself before the Sultan, and said:—'Shall thy slave give orders that an ambassador be sent to the Sultan of Cassimir to inquire after the fate of the Princess Hemjunah?'

'Horam,' answered the Sultan, 'while war stalks thus boldly through our dominions, it were vain to assume a state that we may, in a moment, be bereaved of. No, Horam; let us wait for more prosperous hours.'

Early in the morning, several messengers arrived with the news of the death of Ulin, and the revolt of ten provinces from Ahubal; and, soon after, the provinces sent deputies to excuse their rebellion, and to beseech the Sultan to pardon their offences. Misnar yielded to their prayers, but ordered some of the most faithful of his troops to march into their borders, and to encamp among them.

The Sultan then redressed the grievances which his soldiers had committed, as far as he was able; and, by a just and equal law, obliged every division to furnish such a number of troops: for, although no clouds were then seen to interrupt his reign, yet Misnar was assured that he should shortly be called upon to exercise his prudence, through the wiles of his enemies the enchanters.

Nor were his fears unjust; Ahubal, though deserted by the provinces, was yet espoused by the magician Happuck, who, hearing of the defeat of his sister Ulin, was resolved to revenge the cause of that detested race.

It was not long before the Sultan heard that the magician Happuck was encouraging the provinces who had followed Ulin again to revolt from their Sultan: but the fear of Misnar's troops overawed them: and whatever might be their real inclinations, yet they were obliged to refuse the offers and the entreaties of Happuck.

The Sultan, to secure their obedience the more effectually, increased the number of his forces in the provinces, and preserved the chain of communication from them, quite through his extensive dominions.

The magician, finding the Sultan's forces so well disposed, and that no encouragement could prevail on the Southern provinces to revolt, abandoned his design of succeeding by the force of arms, and flew to the weapons of craft and dissimulation.

Though Happuck had now been employed nearly a year in raising commotions among the subjects of India, two provinces only owned the government of Ahubal; the rest continued firm in their loyalty to the Sultan Misnar.

These provinces had raised a light army of about forty thousand men, who, by forced marches, harassed the neighbouring provinces around them.

Of these, three thousand horsemen parted suddenly from the rest, and, by following unfrequented tracks over the mountains and through the forests, arrived at length within two days' march of Delhi.

Here, pitching their tents, they sent several of their chief officers to Delhi, to assure the Sultan that they were greatly afflicted at their crimes, and were desirous of laying down their rebellious arms at his feet.

Horam the vizier received these suppliants; and, representing their contrition to the Sultan, he commanded them to join the main army; at the same time sending despatches to his general to dismount them from their horses, and to encamp them in such a situation, that they might not be able either to escape, or to annoy his army, if they should be disposed to revolt again.

The magician Happuck, who was among the officers that appeared at Delhi, and who had contrived the revolt in order to get into the presence of the Sultan, was greatly chagrined to find that the vizier Horam received him, and that he was not to be admitted into Misnar's presence: but, concealing his disappointment, he, with the rest, joined the three thousand horsemen, and marched to the grand army of Misnar.

Once a year the whole army was reviewed by the Sultan in person; and it happened that the disguised magician, and his troops of horsemen, arrived at the army three days before this general review.

The magician was rejoiced at this fortunate event.

'Ibrac,' said he to the officer who commanded his troop, 'fortune has now given me an opportunity of revenging the death of my sister Ulin: this disguise of an officer is not sufficient; I will descend to the meanest rank, where I shall be less suspected: and as the Sultan Misnar passes between the ranks where I am situated, I will draw my bow, and pierce him to the heart: having done this, I shall render myself invisible; and do you, in the general consternation, proclaim Ahubal the Sultan of India.'

'Most powerful magician,' answered Ibrac, 'what need is there of this deceit? Since you

are able to render yourself invisible, why cannot you enter the Sultan's palace unseen, and stab him to the heart?'

'Faithful Ibrac,' answered the magician, 'you know not the powers which support this boy-like urchin. The Genius Bahoudi, at whose name our race trembles, is his guardian, and prevents my approach: and it is written in the volumes of fate, that no enchantment shall prevail against Misnar, unless he first allow our crafty race to deceive him. Otherwise, Ibrac, dost thou suppose, that so many of my brethren, before whom the mountains tremble, and the ocean boils, should need to league against a boy? No 'Ibrac; Misnar were beneath our vengeance, or our art, did not Mahomet espouse him, and his mean vassals, the good Genii of mankind! The conquest of this boy, while thus supported, would add strength to our cause, and convince the powers of Heaven that the children of earth belong to us, and not to them.'

Ibrac then furnished the magician with the clothing of one of the common soldiers; and he was mustered with the rest of the troops.

Early in the morning in which Misnar was to review his troops, the Sultan arose, and bade his slaves, who waited in the pavilion, to call his vizier Horam to him.

'Horam,' said the Sultan, 'I suspect the crafty magician Happuck; he is doubtless here disguised in our camp; and if I expose myself to day, it may be in his power to set the crown of India on my brother's head.'

'Let my Sultan, then,' said Horam, 'proclaim a reward to him who discovers the magician, even to the holding of the second place in your empire.'

'That contrivance would have little effect,' said the Sultan; 'Happuck would elude our search, and, transforming himself into some reptile, escape our vengeance, and then meditate some new device to deceive us.—No, Horam,' continued Misnar, 'if he be really with us, it were folly to let him escape.'

'But how will my Lord discover him amidst three hundred thousand troops?' answered the Vizier; 'there is no officer in your army knows the fiftieth part of your soldiers; and where recruits are daily added to the army, to search for a particular person, without giving the alarm so that Happuck might escape, would be impossible.'

'In how many ranks,' said the Sultan, 'is the army to be disposed?'

'The plain, answered the Vizier, 'on which they are to be reviewed, will contain three thousand in a row.'

'Bring me then two hundred of the most expert archers in my army,' said the Sultan, 'and take them from those troops who are the farthest from the deserters who lately joined the army.'

The Vizier did as the Sultan commanded; and brought the archers before the royal pavilion.

'Go now, Horam,' said the Sultan, 'and order all the troops to be drawn out on the plain.'

'They are almost assembled,' said Horam, 'already.'

'Then,' replied the Sultan, 'take these archers, and place one at each extremity of the ranks, an archer on the right of each rank: but, before you station them thus, give them the following orders: Be ready with your bows drawn, and your arrows fixed to the bow-string: and whenever the word of command is given for all the army to fall prostrate, let your arrows fly at the man who is last to obey the word of command.'

The troops being all drawn forth in their ranks, and the archers disposed according to the Sultan's orders, the Sultan Misnar came forth, attended by his eunuchs, viziers, emirs, and guards. The loud clarions sounded, the lively notes of the trumpets were heard, and the brazen cymbals shook the trembling air.

The magician, who was impatient to perpetrate the malicious purposes of his heart, was elated at the warlike sound; and he beheld the Sultan's

retinue at a distance, with such joy as the eagle views the flocks of sheep on the plains of Homah.

The Sultan being arrived at the front of his army, which he knew was composed of his most faithful troops, commanded silence throughout the plain.

'My brave soldiers,' said he, 'although no care nor resolution has been wanting on your parts to extirpate the rebellion of my provinces; yet to Alla only, and to Mahomet his prophet, belong the glory and the honour of your arms: wherefore let immediate orders be issued forth among my troops, that all do together fall prostrate on the ground before the all-seeing Alla, the Governor of the world, and the Disposer of kingdoms and of crowns.'

As this order went forth through the ranks, the soldiers at once fell prostrate before Alla, all but the magician Happuck, who was surprised and astonished at the order, and irresolute what to do. But little time was given him to think; for no sooner were his fellow-soldiers fallen prostrate on each side of him, than the arrows of the archers pierced his heart.

The magician, finding himself overpowered, and that the messengers of death had seized him, raised his voice aloud, and, with what little strength was left, cursed both Alla and his prophet: but the stream of life flowed swiftly from him, and his curses grew fainter and fainter, till they were lost in death.

Those who were acquainted with the designs of Happuck, perceiving that the magician was dead, and their plot discovered, began to fly: and first, Ibrac essayed to head his discarded troops; but they, not being used to march on foot, soon fell into confusion, and, the forces of the Sultan surrounding them, they were instantly destroyed.

The Sultan Misnar saw, by the confusion of his army in the centre, that the discovery was made; and sent Horam, with some chosen troops, to inquire into the cause of their disorder.

The Vizier was no sooner arrived, than he perceived several soldiers bringing along the body of the magician Happuck, which appeared undisguised after death.

'Bid the two archers,' said the Vizier, 'who destroyed the monster, come forward.'

When the archers were come forward, Horam applauded their skill and their obedience; and advised them to take the body between them, and carry it before the Sultan.

The archers obeyed; and the ranks before, opening as they passed, they soon arrived at the feet of Misnar.

The Sultan, seeing his enemy thus destroyed, ordered the two archers ten purses, containing each one hundred pieces of gold; and to every other archer one purse containing one hundred pieces of gold. To him who brought the head of Ibrac also, he gave five purses of like value; and then again issued out his commands that the whole army should fall prostrate, and adore the mercy of Alla, who had so soon delivered into their hands the chief of their enemies.

In the meantime, two only of the troops of Ibrac and Happuck escaped; and, returning to Ahubal, acquainted him with their defeat.

Ahubal fled at the news, and hid himself in the mountains; for he feared lest his soldiers should betray him, and deliver him up to his brother.

But Ollomand the enchanter, who first counselled the Sultan of India to secure his throne by spilling the innocent blood of his brother, now resolved to revenge the common cause: he therefore directed the steps of Ahubal to a cave in the mountains, where, fatigued with flight, and fearful of pursuit, the royal rebel arrived in the heat of the day.

The cave was, for the most part, surrounded by steep mountains, and at a great distance from any track or path, and was situated at the entrance of a long valley, which led among the mountains.

Ahubal, having slept and refreshed himself in the

cave, pursued his journey through the valley, till he found his path stopped by inaccessible rocks, on the top of which he perceived a magnificent castle, whose walls reflected the rays of the sun like burnished gold.

The brother of Misnar fixed his eye for some time on that part of the castle which was shaded by the rest, for the front was too dazzling to behold; and in a few moments he perceived a small wicket open, and a dwarf come forth.

Ahubal soon lost sight of the dwarf behind the rocks: but he resolved to wait there, to see whether he could find any passage into the valley.

The dwarf, after being hid for some time, appeared again about the middle of the rocks, and by his course seemed to descend in a spiral path around the mountain.

When the dwarf had reached the bottom, he advanced to Ahubal, and, presenting him with a clue, he told him, that if he threw it before him, and followed it, the clue would unravel itself, and discover to him the path which led up the rocks to the castle of Ollomand, his master.

Ahubal, having heard from Ulin and Happuck, that Ollomand was his friend, took the clue out of the hand of the dwarf, and threw it before him.

As the clue rolled onward, and touched the rocks, Ahubal discovered a regular ascent, which, winding round, brought him by degrees to the castle on the summit of the mountain.

The enchanter Ollomand received Ahubal at the entrance of the castle, which was guarded by four dragons, and led him through a large court into a spacious hall, the walls of which were lined with human bones that had been whitened in the sun.

'Favourite of the race of the powerful,' said Ollomand, 'see here the bones of those who have lifted up their arms against thee; and I will add to their number till this castle be filled.'

'Alas,' answered Ahubal, 'Ulin is no more, and the vultures are preying on the vitals of Happuck!

Ten provinces have deserted my cause, and the coffers of my army are exhausted!'

'Happuck,' answered Ollomand, 'despised the assistance of riches, and trusted to deceit; and therefore failed. The provinces dared not revolt, while the armies of Misnar overawed them; but I will replenish thy coffers, and Ollomand will tempt the leaders of the Sultan's troops to join the cause of Ahubal. In this castle are riches and arms sufficient to equip all the inhabitants of Asia; and, when these are exhausted, we will apply to Pharesanen, Hypacusan, and all the chieftains of our race: and fear not, Ahubal; for, by my art, I read that Misnar the Sultan shall fly before the face of his enemies.'

Ahubal was encouraged by the words of Ollomand; and the enchanter, having opened his design to the prince, invited him to behold the riches of his castle.

Passing through the hall of bones, they descended into a square court, much more spacious than the former; in the middle of which appeared a deep and dark pit. This court contained four hundred gates of massy brass, and each gate was supported by nine enormous hinges of the same metal.

As Ollomand the enchanter entered this court, with the prince Ahubal in his hand, he lifted up his voice, which echoed like thunder amidst the lofty turrets of the castle, and commanded his slaves to expose to the sight of Ahubal the treasures of their master.

The prince Ahubal, who had seen no creature but the dwarf and the enchanter in the castle, wondered whence the slaves should come: but his wonder shortly was turned into fear, when he beheld a gigantic black, with a club of ebony forty feet in length, arise out of the pit, which was in the centre of the court.

But if *one* was so terrifying, his horrors were beyond measure increased, when he perceived a long succession of the same gigantic monsters, following one another out of the pit, and advancing to the

four hundred brazen gates, till every gate had a slave standing before it.

When Ollomand saw his slaves were all prepared before the gates, he bade them strike with their clubs of ebony against them.

The black slaves, in obedience to the enchanter's orders, lifted up their ponderous clubs of ebony, and struck against the four hundred gates, which jarred so much with the blows of the slaves, that Ahubal was forced to stop his ears, and was ready to sink into the earth with astonishment and dread.

As soon as the black slaves of Ollomand had struck the four hundred gates of brass, the gates began to move, and the harsh creak and breaking of the hinges sent forth a noise, which alone had chilled the hearts of all the armies of Misnar, could they have heard them.

This dismal and discordant jar continued till the gates were forced open by the hideous slaves. But the prince Ahubal was so stunned and stupified with the piercing sound, that he dared not look up, till Ollomand the enchanter, shaking him by the shoulders, bade him feast his eyes with the riches of his friend.

Ahubal then lifting up his head, looked around the court, and saw the four hundred gates were opened. In those to the right were millions of wedges of gold and silver, piled beneath craggy arches of huge unchiseled stone. Opposite to these, he beheld a hundred vaulted roofs, under which were sacks and bags of the gold and silver coin of many nations.

Before him, another hundred gates exposed to his view the arms and warlike accoutrements of ten thousand nations, and all the instruments of death which the inventive malice of man had ever discovered. First, a rude heap of ponderous stones and the fragments of rocks; next, sticks, staves, and knotty clubs; next to these, spears, darts, lances, and javelins, armed with brass or iron, or their points hardened by fire, and innumerable bows with quivers and arrows: after these, in-

struments of dubious use, originally designed for the assistance of men, but perverted, through cruelty and malice, to the service of slaughter and death; such as knives, bodkins, axes, hammers: on these were heaped arms, deliberately fashioned for the offence of mankind; swords, daggers, poniards, stilettos, hangers, scimitars, rapiers. In the fourth part of the court, which was behind Ahubal, were stored the more refined and destructive instruments of European war, the grenadoes, the firelock, the pistol, the musket, the blunderbuss, the culverin, the petard, the cannon, the howitzer, the bomb, the mortar, and their accursed food, bags of powder, balls of lead, and iron shells, and carcasses.

Ahubal, who understood but little of these instruments, was amazed at their construction, and asked for what purposes those ghastly monsters of art were formed.

'These,' said Ollomand, 'are the arms of Europe, a part of the earth filled with industrious robbers, whose minds are hourly on the stretch to invent new plagues to torment each other. Of these mortals, many are settled on the sea-coasts of our southern provinces, whom I shall persuade, through the instigations of that god which they worship, to join the forces of Ahubal.'

'Hast thou, then, mighty enchanter,' answered the prince Ahubal, 'the gods of Europe in thy power?'

'The Europeans,' said Ollomand, 'acknowledge one God, who, they pretend, doth inhabit the heavens; but whom *we* find buried in the entrails of the earth: gold, O prince, is their god, for whose sake they will undertake the most daring enterprises, and forsake the best of friends. To these shalt thou send presents, and future promises of wealth; and by their machinations, fear not but Misnar shall yield to thy superior address.'

'What need of the arms, or the persons, of Europeans,' answered the prince Ahubal, 'while my friend has an army of such gigantic slaves, ten of

whom are more than sufficient to destroy the puny armies of my brother the Sultan?'

'Alas!' said Ollomand, 'the slaves of enchantment cannot fight against the sons of the Faithful. Though we deny Mahomet, and will not adore him, yet we cannot control a power that must overrule us. Were the world at our disposal, the mean worshippers of Alla should tremble at their fate. But, alas! the curb of Mahomet galls our tongues; the flesh of our lips is filled with rawness and foam; and our evil race must tremble, though it cannot relent.—But these are troublesome thoughts, and the provinces require our presence. As Misnar's troops are in possession of the country, we will transport ourselves to Orixa in the disguise of merchants, and there endeavour to forward the destruction of Misnar, the tame Sultan of the East.'

As Ollomand spake these words, he stamped with his feet, and a chariot, drawn by four dragons, arose from the pit in the centre of the court; which Ahubal and the enchanter ascended, and were conveyed in a dark cloud to the woods behind the city of Orixa.

When Ollomand's chariot alighted on the ground, he touched the dragons with his wand, and they became four camels laden with merchandize, and the chariot was converted into an elephant. Ahubal became like a merchant, and the enchanter appeared as a black slave.

They entered the town in the evening, and the next morning exposed their goods in the market-place.

The bales of Ahubal, the sham-merchant, being opened, were found to contain chiefly materials for clothing the officers of the army.

The troops of Misnar hearing this, were his chief customers: and as Ahubal sold his wares very cheap, he soon got acquainted with all the officers at Orixa.

In all his conversations with them, the enchanter had directed Ahubal to lament the small salaries

which the army were allowed: this was a subject all agreed in, and soon led to more lucrative offers, if they would embrace the cause of Ahubal. The officers, who were, for the most part, soldiers for the sake of pay and plunder, rather than duty and honour, soon came into the sham-merchant's proposal; and, in ten days, Ahubal found himself in a condition to recover the province of Orixa.

The young prince, fired with his success, was about to discover himself; but the enchanter checked his ardour, and besought him to consider how many more provinces must be gained before he could make head against his brother. The advice of Ollomand prevailed with the prince; and they sent some of those officers who were strongest in their interest into the different provinces of the South, to corrupt the minds of the commanders.

As there was no want of money and bribery, so an easier conquest was made over the loyalty of the troops, than could have been made over their prowess by swords.

In a few moons all the Southern provinces were ripe for a revolt; and the troops who were sent to overawe them, were most desirous of opening the campaign against their Sultan. Two hundred French engineers were also invited, by large rewards, to join the armies of Ahubal; and the troops were supplied by the vigilance of the enchanter Ollomand.

On a fixed day, all the armies of the provinces were in motion, and all unfurled the standard of Ahubal; the provinces were invited to rebel, and thousands were daily added to the troops of the prince.

Tidings of these alterations were sent to Delhi by the few friends of the Sultan who remained in those parts; and Horam the vizier laid before his master the dreadful news of a general revolt, both of his troops and provinces in the South.

'The enemies of Misnar,' said the Sultan, as the vizier Horam had ended his report, 'are many; and one only is his friend!'

Horam bowed low at his master's words.

'Faithful Horam,' said the Sultan, 'I honour and esteem thee: but think not I prefer my Vizier to my God: no, Horam, Alla alone is the friend of Misnar; a friend more mighty than the armies of Ahubal, or the sorceries of the enchanters.'

Misnar then assembled his troops; and, putting himself at their head, he marched, by easy marches, toward the southern frontiers of his dominions.

The armies of Ahubal continued to increase, and Cambaya acknowledged him for its Sultan. In a short time he arrived with his forces at Narvar, and encamped within seven leagues of the army of Misnar the Sultan.

Ollomand the enchanter, notwithstanding Ahubal had thrown off the disguise of a merchant, still attended him as a black slave, being always about his person; till the freedom which the prince allowed him, was resented by the officers of his army. This, the enchanter perceived: and, therefore, he desired Ahubal would grant him five thousand of his troops, and the European engineers, that he might advance before the main army, and signalize himself by a blow which he meditated to give the enemy.

The counsel of Ollomand was never opposed by Ahubal: the prince commanded the troops to attend Ollomand, and be subject unto him.

The enchanter then marched with his selected troops into a thick wood, which the army of Misnar must pass, ere they could oppose their enemies: and in this wood the engines of European war were placed, to command every avenue that had been hewn out by the troops of the Sultan.

Ollomand marching by night, surprised all the advanced guards of the Sultan, and possessed himself of the wood, where he placed the European engineers, before the sun could penetrate through the branches of the forest of Narvar.

This enterprise had ruined all the hopes of the Sultan, who proposed to march his army through the next day, if the Europeans had continued faith-

ful to Ahubal and his party: but one, favoured by the darkness of the night, escaped, and betrayed the whole design to the Sultan.

Misnar was no sooner apprised of the enchanter's contrivance, than he ordered certain of his troops to climb over the mountains to the right of the wood, and, if possible, to gain the opposite side; and there, in several parts, to set the wood on fire. This was so successfully executed by the soldiers, that, as soon as Ollomand was possessed of the wood, he perceived it was on fire, and had made a separation between him and the army of Ahubal.

In this distress, the enchanter resolved to dispose of his troops and engineers in the most advantageous manner, proposing in his mind to secure his own retreat by the power of enchantment. But while the subtle enchanter was directing his engineers in the rear to bring up the fell engines of war, one of the cannon which was left in the wood (the flames having obliged those who belonged to it to retreat) being made hot by the raging fires in the wood, discharged its contents, and the ball, striking the enchanter, carried with it the head of Ollomand toward the camp of the Sultan.

This occurrence threw the troops in the wood into the utmost confusion, and many fled to the Sultan's camp, declaring the loss of their leader; and the rest resolved rather to submit than perish by the sword or by fire.

The flames of the wood, which arose between the armies of Misnar and Ahubal, soon disturbed the peace of the rebel prince. At first, indeed, he hoped Ollomand had enclosed his brother's troops, and was consuming them by his fires. But no despatch arriving from his friend, filled Ahubal with just fears, which were greatly increased, as, in a few days, the fire decreasing, and having opened a passage through the wood, he was informed by his spies, that the armies of Misnar were approaching.

The prince Ahubal, having lost his friend the enchanter, was fearful of the event, and wished to fly; but his generals, being rebels, and fearing their

fate if they should be taken, resolved to conquer or die; and Ahubal was constrained against his will to put his army in a state of defence.

The Sultan, supposing his brother's army would be disheartened at the loss of the enchanter, was studious of giving them battle before they had recovered their consternation; and therefore led on his troops with great impetuosity toward the front of the rebel army, while the vizier Horam, covered by the main body of Misnar's army, endeavoured to gain the right flank of the enemy.

And now the adverse elephants made the sandy plains shake as they advanced, and from the turrets on their backs ten thousand hostile arrows were discharged; the loud hollow cymbals sounded the alarm, and the air groaned with the weight of the winged weapons! The troops of the Sultan advanced with confidence, and the rebellious supporters of Ahubal rushed forward with resolute despair. Innumerable scimitars blazed fearfully over the heads of the warlike. The feet of the elephants were stained with death, and the blood of the slain was as the rivers of Arzar. But the troops of Misnar were flushed with hope, and fear and dismay were in the paths of Ahubal. The prince himself, in confusion, sounded the retreat; and the backs of his troops were already exposed to the darts of the Sultan;—when the swarthy enchanter Tasnar appeared in the air, seated on a rapacious vulture.

'Base cowards!' exclaimed he, as he hovered aloft in the air, 'turn, and fear not, while Tasnar is your friend. The troops of the Sultan are exhausted and fatigued, and you are flying from those who are destined for your prey. Are then the riches of Delhi to be so easily resigned, and your tedious marches over the deserts to be foiled by a moment's fear? Even now is India offered as the reward of your toils; and you prefer shame and ignominy to glory and honour!'

The troops of Ahubal hearing these words, and being encouraged by a sight so wonderful, for a time stood still irresolute what to do; till Tasnar alight-

ing on the ground, and, seizing a javelin, bade the brave support and defend the avenger of their wrongs.

The Sultan's army, finding their enemies retreat, had followed them in a tumultuous manner, and were therefore less able to resist the enchanter Tasnar and those who supported him. And they had experienced the truth of the enchanter's assertion, had not the vizier Horam, perceiving their resistance, hastened with a few chosen troops to the rescue of his friends.

The battle, though not so general as before, was yet much fiercer; and Tasnar and Horam met face to face. The Vizier aimed in vain his scimitar at the head of the enchanter, and Tasnar found a superior arm withhold him, when he attempted to demolish the faithful Vizier. But this prevented not the general slaughter that ensued; till night, which recruits the wasted strength of man, divided the armies of Misnar and Ahubal.

After the retreat of the two contending armies, the vizier Horam attended the Sultan in the royal pavilion, and informed him of the descent of the enchanter Tasnar, and his prowess in the field.

'Alas!' answered Misnar, 'it is in vain, O Horam, that the sword is uplifted against the power of enchantment, so long as these magicians are prepared against our attacks; we must surprise them, or we cannot prevail. Tasnar is joined to my faithless brother Ahubal: there is in my camp, doubtless, some trusty slave, who, under the appearance of betraying my cause, may penetrate into the camp of Ahubal, and destroy this enchanter while he sleeps in security: and Horam my Vizier must find that slave ere the sun beholds the blood of Asia, which defiles the plains of my kingdom.'

Horam bowed, and went out of the presence of the Sultan in great distress of heart.—'Where,' said he to himself, 'can the mighty find a trusty friend? or what slave will be faithful to his master that has robbed him of his liberty? Better had I

perished by the hand of Tasnar, than be betrayed through the wickedness of my servants!'

The Vizier, doubtful where to apply, or whom to trust, returned to his tent; where he found an old female slave, who waited to deliver a message from his seraglio, which was kept in a tent adjoining to his own.

Horam, not regarding her presence, threw himself on his sofa, and bemoaned his fate, in being commanded to find a trusty slave.

The female slave, who saw her master's tears, threw herself at his feet, and called Alla to witness that she had always served him faithfully, and was ready to sacrifice her life for his pleasure.

Horam was rather more distressed than alleviated by her protestations.—'What art thou,' said he to her sternly, 'a poor decrepit woman! and canst thou go forth and combat the enchantments of Tasnar, the enemy of thy master's peace?'

'The locust and the worm,' said the female slave, 'are the instruments of Alla's vengeance on the mighty ones of the earth; and Mahomet can make even my weakness subservient to the cause of my lord.'

'And how wilt thou prevail against Ahubal the prince, and Tasnar the magician?' said Horam, careless of what he spoke.

'I will go,' answered the female slave, 'into the camp of Ahubal; and I will engage to poison my master the Vizier, and Misnar, the lord of our lives, as I stand before them to minister unto them the pleasing draught. And while Tasnar is intent in hearing my proposals, the steel of death shall suddenly search out the vile enchanter's heart.'

'But, knowest thou not,' said Horam, 'that death will be the consequence of this rash deed?'

'My lord,' answered the slave, 'I was, when young, bred up in the caves of Denraddin, and was taught by a sage to know what should happen to me in future times: and the sage read in the stars of heaven, that by my means should the Sultan of India be delivered from the enemy that oppressed him.'

The Vizier was rejoiced at the assurances of his female slave, and bade her prepare herself to appear before the Sultan.

The slave, putting on her veil, followed the vizier Horam, and was introduced to the tent of Misnar.

'What,' said the Sultan, as he saw his Vizier enter with the female slave, 'what new kind of warrior has Horam brought me?'

'Light of mine eyes!' answered the Vizier, 'behold a woman who is desirous of executing thy commands. This slave assures me, that the sages of the caves of Denraddin have read in the stars of heaven, that by her means the Sultan of India should be delivered from the enemy that oppressed him.'

'Then,' said the Sultan, 'let her go; and may the Prophet of the faithful guide her footsteps in safety and security! I am assured that Horam would not consent to an enterprise that was foolish and weak; and to his direction I leave the fate of this trusty female.'

The slave then fell prostrate, and besought the Sultan to give her some of his writings and mandates, that she might pretend she had stolen them from his tent, with a design to carry and lay them at the feet of Tasnar and Ahubal.

The Sultan approved of her scheme, and ordered several mandates to be written and signed relative to the motions of his army the next day, which were quite contrary to the real disposition he intended to give out.

The female slave being furnished with these, and being conducted by the Vizier to the outskirts of the Sultan's army, walked forward till she was challenged by the sentinels of Ahubal, who seized upon and carried her to their commander.

The commander, fearful of deceit, at first satisfied himself that she was really a female slave, and then asked her what brought her alone out of the camp of the Sultan?

'Bring me,' said she, 'before your prince; for I

have things to deliver up to him that will be of service to his army.'

The commander then sent her with the guard to the pavilion of Ahubal, where that prince and the enchanter Tasnar were consulting in private together.

As soon as the female slave had gained admittance, she fell prostrate at the feet of Ahubal; which Tasnar observing, commanded the guards to seize her.—'Let us see,' said the enchanter, 'what service this slave can do us, before she is trusted so near our persons.'

The female slave, being secured by the guards, was doubtful how to behave.

'I like not that confusion,' said the enchanter; 'have you, base slave, aught to reveal to us? or are you sent as a spy, to betray the counsels of the brave?'

'I have,' said the female slave, (somewhat recovered from her surprise,) 'papers and mandates of great consequence, which I have stolen from the tent of the Sultan; and I bring them to the Prince Ahubal, the lord of all the hearts of the Indian empire.'

The slave then produced her mandates, and the guards laid them at the feet of Ahubal.

The prince Ahubal, having read the papers, gave them to Tasnar, saying,—'These are indeed valuable acquisitions; and the female slave that brought them is worthy of high honour and reward.'

The slave, hearing this encomium, bowed down her head; for the guards who held her prevented her falling prostrate.

'Mighty son of Dabulcombar,' said the enchanter, 'let the guards carry her forth, till we consult what reward she shall receive.'

As soon as the female slave was carried out:—'My prince,' said Tasnar, 'it is indeed politic to confer rewards on those who serve us; and therefore it is sometimes necessary to do it, that the silly birds may be the better entangled in the snares of state: but when we can better serve our ends by

their destruction than by their safety, it is but just that we should do it. This slave has already risked her life for our service, and therefore she will doubtless be ready to lay it down, if we require it.'

As the enchanter said this, he called one of the guards, and commanded him to bring in the female slave and the bow-string.

The female slave approached, being still held by the guards.

'Kind slave,' said the enchanter, 'you have already served us much; there is one thing more that we require: let the slaves fit the bow-string to thy neck, and let thy last breath be sent forth in praise of thy lord Ahubal.'

The slaves of Ahubal then put upon the wretched female the deadly bow-string, and strangled her instantly. After which, they retired, leaving the dead body of the female slave on the floor of the tent.

'What hast thou done, O Tasnar?' said Ahubal, astonished at the deed.

'I suspect,' said the enchanter, 'that this female was sent on a vile errand: and see here,' continued he, searching her garments, 'is the weapon of death!'

So saying, he drew a dagger from her bosom, which she had concealed with a design of stabbing the enchanter.

'Prudent Tasnar,' said the prince, 'I admire thy foresight: but of what use is this murdered slave now to us?'

'The disguise of this slave,' answered the enchanter, 'will introduce me into the camp of the Sultan, and, I hope, will give me an opportunity of reaching his heart with that steel which he designed for mine.—But no time must be lost; the morning will, ere long, disclose its grey light in the east.'

The enchanter then put on the garments of the murdered female slave, and, stroking his face, it became as hers; so that Ahubal could scarcely believe but the slave was revived. He cut off also the head of the female slave, and, anointing it with a white ointment, it became like his own. Thus equipped

the commander of the advanced guard conducted him to the foremost sentinels of the rebel army.

The disguised enchanter soon reached the camp of the Sultan; and the sentinels, imagining it was the same female slave whom Horam had led through their ranks in the former part of the night, suffered him to pass unexamined

In a short time he reached the royal pavilion, and demanded admittance. The vizier Horam, who was there in waiting, heard, as he supposed, the voice of his female slave; and went out to bring her before the Sultan.

'My slave,' said Horam, as he saw the disguised enchanter, 'hast thou succeeded; and is Tasnar, the foe of the faithful, dead?'

'Bring me before the Sultan,' said the pretended slave, 'that my lord may first behold the head of his foe.'

The Vizier then led the disguised enchanter into the pavilion, where the Sultan Misnar, being warned of her approach, was seated on his throne.

As the enchanter approached, he held a dagger in one hand, which was covered by a long sleeve, and in the other he bore the fictitious head.—And now the fictitious female was about to ascend the steps of the throne, when the Vizier commanded her first to fall prostrate before the Sultan.

The sham female slave did as she was ordered, and the Vizier, seeing her prostrate, fell upon her, and slew her with his sabre.

'What hast thou done, wretched Vizier!' said the Sultan; 'has envy thus rashly stirred thee up against my faithful slave, that—?'

The Sultan had probably continued his invective against his Vizier much longer, had he not beheld the corse of the dead enchanter change its appearance; and found that Horam, by the sudden destruction of Tasnar, had but just preserved his own life.

At the sight of this transformation, Misnar descended from his throne, and closely embraced his Vizier Horam.—'O Horam, forgive my impetuous temper,' said the Sultan; 'how have I blamed my

friend for doing that which alone could have saved my life! But by what means did my faithful Vizier become acquainted with the disguise of this wicked enchanter, or how did he discover himself to thy watchful eye?'

'Lord of my heart,' answered Horam, 'when I carried my poor female slave through the camp, (whose fate may be learned by this ghastly head before us,) I bade her, when she returned and saw me, first repeat these words in my ear:—'Alla is Lord of heaven, Mahomet is his prophet, and Misnar is the vicegerent upon earth.'—And this precaution I took, fearful lest Tasnar, discovering our design, should invent this method of revenge. Wherefore, when the pretended slave was brought before me, and she repeated not the words that I had taught her, I was assured that it was the enchanter in disguise, and waited, till, by prostrating herself before my lord, he gave me an opportunity of destroying the life of the chief of thine enemies.'

The Sultan of India again embraced his faithful Vizier; and as soon as the eye of morn was opened in the east, the armies of Ahubal beheld the enchanter Tasnar's head fixed on a pole, in the front of the Sultan's army.

The prince Ahubal, rising with the earliest dawn of the morning, went forward to the front of his troops, and there, at a small distance, he saw the hideous features of the enchanter Tasnar already blackening in the sun. Fear immediately took possession of his soul; and he ran, with tears in his eyes, and hid himself, till the sun went down, in his pavilion.

The vizier Horam, perceiving the approach of heaven's everlasting lamp, would have led on the Sultan's troops to a second attack; but Misnar commanded him to forbear, that his army might rest one day after their fatigues.

The great distress of the enchanters, and their unexpected deaths, alarmed the rest of that wicked race; and Ahaback and Desra, seeing that no one enchanter had succeeded against the Sultan, re-

solved to join their forces; and while one led a powerful army to Ahubal's assistance from the East, the other raised the storms of war and rebellion on the western confines of the Sultan's empire.

In the mean time, the two armies of the Sultan and Ahubal continued inactive, till an express arrived, that Ahaback was leading the strength of nine thousand squadrons against their Sultan, and that Desra was travelling over the plains of Embracan with three thousand elephants, and a hundred thousand troops from the western provinces.

The Sultan instantly resolved to attack Ahubal before these succours could arrive: but the vizier Horam fell at his feet, and besought him not to hazard his army, but rather to recruit and strengthen it.

This advice, though quite contrary to the opinion of Misnar, was yet so strongly urged by the Vizier, that the Sultan gave up his better judgment to the opinion of Horam: and, when every one expected to be called forth to action, the Vizier gave orders in the camp for recruits to be sought after, and went himself to the north of Delhi, to raise a second army for his master's service.

The troops of Ahubal, finding themselves free from the attacks of the Sultan's army, endeavoured to comfort their prince, who was grieved and dejected at the loss of his friends: and the provinces of the South, to dissipate his gloom, besought him to permit them to raise a pavilion worthy of his dignity, as heretofore he contented himself with such as his generals made use of.

The prince Ahubal, who by nature was not formed for war or contest, but only stirred up by the enchanters to be their tool against the Sultan his brother, was easily persuaded to accept of the offers of his troops, and a hundred curious artisans were set to work to contrive and erect a sumptuous pavilion for the use of the prince.

To these workmen all the provinces who acknowledged the authority of Ahubal sent diamonds and jewels, and rich silks, and all the costly materials of

the world, to finish the splendid pavilion which they purposed to raise for their prince.

While the sumptuous tent was raising, the squadrons of Ahaback drew nearer and nearer, and the elephants of Desra were within thirty days of the camp of Ahubal.

The vizier Horam, being returned with his reinforcements, waited on the Sultan, and besought him to trust the management of his army to him for forty days.

'Horam,' said the Sultan, 'I have such confidence in thy sense and thy loyalty, that I grant thy request.'

The Vizier, having obtained his end, sent a messenger to Ahubal, and desired forty days' truce might exist between the armies: which the prince readily agreed to. In a few hours, the truce was proclaimed in the Sultan's camp: and when Misnar hoped that his Vizier would have attacked the rebel army with a force more than double their number, he heard the trumpets sound a truce in the tents.

Such a behaviour, so contrary to reason, alarmed the Sultan, and he sent for the vizier Horam, and demanded his reasons for making a truce with his enemies.

'My lord,' answered Horam, 'I have heard that the Southern provinces are erecting a pavilion for your rebel brother Ahubal, which in splendour and magnificence is to surpass all the glories of thy palace at Delhi; and being convinced that thy subjects are led more by show and appearance than by duty and honour, I feared that Ahubal's glorious pavilion might draw the neighbouring cities into his encampment, and thereby strengthen his army, and weaken the resources of my prince. For this reason, I besought my lord to give me the command of his army for forty days; in which space, I purpose to build thee such a pavilion, as shall far outshine in splendour every glory upon earth.'

'Horam,' answered the Sultan, 'I have put all

things into thine hands; but let me beseech thee to be careful of thy master.'

The vizier Horam, leaving the Sultan, sent to Delhi for workmen and artificers, and, ordering a large spot to be enclosed, that none might behold his pavilion till it was completed, he carried on the work with great care and assiduity.

While these works of peace, rather than of war, were carrying on in the two armies of Misnar and Ahubal, the reinforcements of Ahaback and Desra arrived: and the captains in the Sultan's army hearing of the great addition which was made to the rebel army, while the Vizier was spending his time with his curious workmen, petitioned the Sultan, that one might be put over them, who loved war, rather than the amusement of females and children.

The Sultan, who thought, with his captains, that Horam was rather betraying than forwarding his cause, commanded the Vizier to be brought before him, and, in the presence of the captains, asked him why he delayed to lead his troops against the rebel army?

The vizier Horam made no answer to the Sultan's question, but desired his lord to bring the captains toward the pavilion which he had erected.

As soon as the Sultan appeared before the enclosure, several slaves behind were employed to remove it, so that in an instant Misnar and his captains beheld the most magnificent spectacle that art could achieve.

The sight of the pavilion was highly acceptable to the army of the Sultan; but the captains justly condemned a performance, which had, without cause, wasted the greatest part of the coffers of India.

The pavilion was situated at one extremity of the Sultan's army, at a small distance from a rocky mountain, and surrounded by a grove of palm-trees, part of which had been cut down by the Vizier's order, to admit the air and light among the rest. It was composed of crimson velvet, embroidered

round with flowers and festoons of silver and gold; and in the body was worked, in golden tissue, the deaths of the enchanters Ulin, Happuck, Ollomand, and Tasnar.

The pavilion stood upon a carpet, or cloth of gold, and withinside was supported by four massy pillars of burnished gold; the ceiling of the canopy within was studded with jewels and diamonds; and under it were placed two sofas of the richest workmanship.

The Sultan, though much averse to such pageantry, was yet persuaded by his Vizier to sleep in his new pavilion: and the glorious appearance which it made, brought thousands to view the magnificent abode of their Sultan.

The account of this splendid tent soon reached Ahubal's army, and every one extolled the glorious pavilion; so that Ahubal's tent seemed as nothing in comparison of the Sultan's.

Ahaback and Desra, who were in the prince's pavilion, hearing the account, resolved to go invisibly and examine it; and leaving the prince, and, putting each a ring on their fingers, they passed the sentinels and watches of both armies.

But if the sight of the pavilion filled them with malice and envy, the histories of their brethren's deaths increased that malice, and urged them to revenge. They returned hastily to Ahubal's pavilion, and related to him what they had seen.

Ahubal's heart rankled at their account, and his visage fell, to hear how much his brother had outdone him in magnificence.

'Get me a tent more splendid than the Sultan's,' said he to the enchanters, 'or disband your armies, and leave me to my fate.'

'My prince,' answered Ahaback, 'let not such a trifle discompose you. It is true, we could, in a moment, erect a pavilion more magnificent than the Sultan's; but it will be more glorious to dispossess him of that which he has built, and to set my prince upon the throne of his father: for which purpose, let the trumpet sound on the mor-

row; the truce is at an end, or, if it were not, we mean not to keep our faith with an usurper; and ere the Sultan be prepared, let us fall upon him: who knows but we may sleep to-morrow night in this pavilion which now causes our uneasiness?'

The counsel of Ahaback pleased both Desra and Ahubal; and they gave orders for the troops to march in the morning, and attack the army of the Sultan.

The forces of Misnar were sleeping in their tents, when the alarm was spread that the enemy were upon them. The vizier Horam arose in haste, and put himself at the head of the army; but, instead of leading them towards their enemies, he fled off to the right with the choicest of the troops, and took possession of a pass in the mountains behind the pavilion, whence he sent a messenger to the Sultan, that he had secured him a retreat, in case the armies of Ahubal should conquer.

The Sultan being at the extremity of his army, knew not of the confused attack till it was too late to redeem his lost opportunity. He collected his scattered troops, and led them toward the enemy, at the same time sending a message to Horam to leave the mountains and support him.

The captains and officers that followed Misnar behaved with great resolution and intrepidity, and the Sultan exposed himself frequently to the darts and missile weapons of his enemies, till, overpowered by numbers, and his own troops, on all sides, giving way, through the confusion which prevailed, he was forced to make to the mountains, where his Vizier still continued, though he had received the Sultan's commands to the contrary.

The troops of Ahubal pursued the Sultan's scattered forces to the mountains, where the Vizier's troops opened to receive their friends, and then opposed the rebels, who were faint with the fatigues of the day.

After a great slaughter, the rebels were forced to give over, and returned to the encampment of the

Sultan, whence they loaded themselves with the spoils of their enemies.

Ahaback and Desra were greatly elated at their success; and Ahubal, in one day, found himself master of India, his brother defeated, and his gaudy pavilion wrested from him.

Ahubal beheld with surprise the magnificence of the pavilion, and seeing the invidious workmanship on the outside, where the deaths of his former friends were displayed;—

'Ahaback and Desra,' said the prince, 'it is but just that ye should revenge yourselves on my proud brother. For my part, I never can inhabit a pavilion which was meant to triumph over my friends; but you may justly take up your abode here, that the nations may at once learn, when they see you in this pavilion, the former misfortunes of your brethren, and your present well-earned success: wherefore, to-night, my friends, take up your residence here, as this place is most worthy to hold you; and to-morrow I will order my workmen to remove the pavilion next my own.'

The enchanters were pleased at the speech of Ahubal, and the banquet was prepared for the conquerors in the gay pavilion of the unfortunate Sultan, while he remained among the mountains, wanting even the necessaries of life for himself and his army.

But the Sultan's misfortunes did not make him forget the cause of them. He called a council of his captains, and commanded the vizier Horam to be brought before them. The Vizier was condemned by every voice; and Misnar, with tears in his eyes, pronounced the sentence of death against him.

'To-morrow,' said the Sultan, 'must the ill-fated Horam be numbered with the dead.'

Horam heard the sentence without emotion:—'My life,' said he, 'is in the hand of my lord, and he is welcome to the blood of his slave.'

The Vizier was then ordered into the custody of a hundred men, and a captain was appointed to guard him until the morning.

The unfortunate Sultan then retired to rest, in an obscure tent, or rather not to rest, but to an irksome contemplation —'My kingdom,' said he, 'is passed from me; and, worse than my kingdom, my friend, my dearly beloved Horam, has proved a traitor to his master! Were we not as the cedars of the forest, and grew together as the trees that are planted beside the rivers of Arvar? Our souls were as twin sisters, and our minds were like the stars Leman and Upnor, which twinkle not singly in the dead of night! The heart of Misnar was in the bosom of his friend; it lay upon his bosom as the infant lieth in its mother's arms; it smiled and was secure on the bosom of Horam.'—

As the Sultan was filled with these meditations, his guards gave him notice, that the captain, who was set over the Vizier, had brought Horam to communicate an affair of moment to him.

'Is there deceit in Horam,' said the Sultan, 'that he cometh like a thief in the night? If Horam is false, farewell my life; let him that destroyed my kingdom, complete his ingratitude, by finishing my fate!'

The captain then entered the tent of his Sultan with Horam in chains.

'Life of my life, and master of my thoughts,' said the Vizier, 'ere I die, I am constrained to show thee, among these mountains, far greater riches than are in thy palace at Delhi, or in the tents of thine enemies; riches that will restore thy affairs, and turn thy tears into showers of joy.'

'Are not you satisfied,' said Misnar, 'O ill-fated Horam, that you come to deceive me with new illusions? Where is my kingdom? where my royalty? where my army? By thy fatal counsels destroyed, overwhelmed, confounded! Now, then, lead the way, and let me see these curious treasures which are to recompense the loss of all my hopes.'

The captain then led Horam out of the tent, and the Sultan followed.

The Vizier, being in chains, moved but slowly; and the captain of the guard, dismissing his men,

drew his sabre, and held it naked over the head of the Vizier. The darkness of the night prevented the Sultan from seeing whither he was carried by his Vizier.

They passed over various rocks, and were obliged to wade through some small brooks or rivulets, which fell from the tops of the mountains; till at length they arrived at a spacious cavern, which was formed by two pendent rocks.

Here the Vizier entered; and, lifting up his chains, knocked against a small door which was at the extremity of the cavern. In a moment the door opened, and four slaves came forward with flambeaux in their hands.

The slaves, seeing their master and the Sultan, fell prostrate; and Horam inquired whether all was safe?

'Yes, my lord,' answered the slaves; 'we have not been disturbed since my lord first brought us to this gloomy cavern.'

'Where is Camul?' said the Vizier.

'He watches,' replied the slaves, 'with the axe in his hand.'

'What hour of the night is it?' said Horam to his slaves.

'The third watch of the night is past,' answered the slaves.

'Then enter, my Sultan,' said Horam, 'and see thine enemies perish from before thee.'

'What enemies, and what mysterious place is this?' said the Sultan.

'Who is Camul, and what axe doth he bear in his hand? Lead me, Horam, not into danger; and remember that the sabre of my captain hangeth over thy head.'

The Sultan then entered in at the little door, and followed the Vizier and his guard, and the four slaves with flambeaux in their hands.

In this manner the Sultan passed through a long passage, hewn out of the solid rock, till he beheld at a distance a man seated on a stone, with an

axe in his hand, and nine lamps burning before him.

As they drew near, the man fell prostrate before them; and the Vizier also falling prostrate, desired Misnar to take the axe out of the hand of Camul his slave.

'What wonderful axe is this,' said the Sultan, 'that is thus preserved in the bowels of the earth?'

The Sultan took the axe, and Camul the slave removing the stone on which he sat, there appeared a strong rope underneath, one end of which passed through the rocks, and the other was fastened to an enormous ring of iron.

'Strike, royal master,' said Horam, 'and sever that rope from the ring of iron.'

The Sultan did as Horam desired, and struck the rope with his axe, and divided it from the ring.

The rope being released, flew with great swiftness through the hole in the rock, and Misnar waited some time to see what might be the consequence of cutting it asunder: but nothing appearing, he said to his Vizier:—'Where are the riches, Horam, which I left my bed to view? Is this like the rest of your promises, and am I brought here to be again deceived?'

'Royal master,' answered Horam, 'let me die the death of a rebel: I have nothing more to discover; pardon my follies, and avenge thine own losses by the sword of justice.'

'What,' said the Sultan, enraged, 'hast thou brought me through the dangerous passes of the mountains by night, only to cut a rope asunder? And was I called forth to see only a passage made in the rocks, and the slaves of Horam as ill employed as their master lately has been? Lead me, villain,' continued he, 'back to my tent, and expect with the rising sun the fate you have so amply merited.'

Thus saying, the Sultan returned, and the captain of the guard led Horam back in chains to his place of confinement.

Continuation of the Tale of the Enchanters; or, Misnar, the Sultan of the East.

IN the morning, the army of the Sultan Misnar, which had escaped to the mountains, were all drawn out, the cymbals sounded, and a gibbet, forty feet high, was erected in their front, to which the captain of the guard led the unfortunate vizier Horam.

At the sound of the cymbals the Sultan came from his tent, and gave orders that Horam should be led to his fate.

The Vizier, unmoved at his doom, surrendered himself to the officer who was to execute the sentence of the Sultan; and the ignominious rope was put about his neck, when a messenger, attended by several centinels, came running into the camp.

The messenger hastened to the Sultan, and thus delivered his message: 'Ahaback and Desra, the wicked enchanters who have upholden thy rebellious brother, are dead; the army of Ahubal is in the utmost consternation, and the friends of the Sultan wish to see thee hunting thine enemies, as the lion hunts the wild asses in the forest.'

This messenger was succeeded by several of the Sultan's spies, who confirmed the account.

Misnar then put himself at the head of his troops, ordered Horam back to his former confinement, and hastened to fall upon the troops of the rebels.

Early the same morning, the prince Ahubal was awakened by his guards, who, with countenances of woe, declared to him the death of his friends Ahaback and Desra.

'Are my friends dead?' said Ahubal, trembling: 'by what misfortune am I bereaved of them? what new device has Misnar practised against them? Are not these wise and sage magicians, then, a match for a boy's prudence? Alas! what can *I* effect against him, when these fall away before his victorious arm?'

'Prince,' answered the guards, 'we have too late discovered the wiles of our enemies. Over the magnificent pavilion of the Sultan, which Horam built for his master, the artful Vizier had concealed a ponderous stone, which covered the whole pavilion. This, by some secret means, he contrived in the night to release from its confinement, while Ahaback and Desra were sleeping on the sofas beneath it; and ere day began to arise, their guards were surprised by the fall, and ran to release their masters from the stone: but, alas! their bodies were crushed to atoms, and still remain buried under the pavilion, as fifty of the strongest of thy troops were unable to remove the stone from the ground.'

At these words the countenance and the heart of Ahubal sunk; and ere he could recover, word was brought him, that the Sultan's troops were in the midst of his army, and that none dared stand against them, unless he approached to encourage them.

Ahubal was so overwhelmed with fear and grief, that, instead of leading his troops, he prepared himself for flight; and Misnar, pursuing his good fortune, was in a few hours in possession, not only of his own tents, but also of those of the enemy.

Having gained a complete victory, and sent part of his troops after those that were fled, the Sultan commanded his Vizier to be brought before him, and, in the sight of his army, asked him what merit he could challenge in the success of that day?

'Glory of mine eyes, and light of my paths,' said Horam, 'the contrivances of thy slave had been useless, if a less than my Sultan had afterwards led his troops to the battle. Therefore thine only be the glory and the honour of the day: but my lord must know, that some time since we were informed, that the enchanters Ahaback and Desra were preparing to uphold thy rebellious brother; and well I knew that prudence, and not force, must prevail against them. I therefore besought my lord to grant me the chief command for forty days, and neglected

to take such advantages over Ahubal's troops as the captains of thy armies advised.

'This I did, knowing that any victory would be vain and fruitless, if the enchanters were not involved in the ruin; and that, while they were safe, a second army would spring up as soon as the first was destroyed. For these reasons, I endeavoured to strengthen my Sultan's army, that when the reinforcements of Ahaback and Desra should arrive, their numbers might not prevail against us.

'In the mean time, the sumptuous pavilion which was built for Ahubal inspired me with a device, which I hoped would put the enchanters in my power.

'Studious that no one might interrupt or betray my designs, I enclosed a place near the mountains, surrounded with trees, where I began to build a pavilion, which I gave out was erected in honour of my lord the Sultan: within this pavilion I concealed a massy stone, which was sawn out of the solid rock, and which, by the help of several engines, was hung upon four pillars of gold, and covered the whole pavilion. The rope which upheld this massy stone, passed through one of the golden pillars into the earth beneath, and, by a secret channel cut in the rock, was carried onward through the side of the mountain, and was fastened to a ring of iron in a cave hollowed out of the rock on the opposite side.

'By the time the enchanters were arrived in the camp of Ahubal, the pavilion was finished: and although I had secret advice that my Sultan's troops were to be attacked on the morrow, yet I chose to conceal that knowledge, and so to dispose of the army, that the chief part might fly with me behind the mountains which hung over the pavilion, and that the rest, having no conductor, might be put to flight with as little slaughter as possible. This I did, expecting that Ahaback and Desra, puffed up with their success, would take possession of my Sultan's pavilion.'

'Rise, faithful Horam,' said the Sultan Misnar;

'your plot is sufficiently unravelled: but why did you hide your intentions from your lord?'

'Lord of my life,' answered the Vizier, 'because I was resolved, in case my plot did not succeed, to bear the burthen myself, that my Sultan's honour might not be lessened in the eyes of his troops.'

This noble confession of the Vizier pleased the whole army; and they waited with the utmost impatience to hear his pardon pronounced.

The Sultan then embraced his Vizier, and the shouts of the army were,—'Long live Misnar the lord of our hearts, and Horam the first and the most faithful of his slaves!'

The army of Ahubal still continued to fly after their prince, whose fear did not suffer him to direct those who came up with him.

And now, in a few days, the army had been totally dispersed, had not the Giant Kifri, enraged at the death of his brethren, and travelling, in his fury, appeared before the eyes of the terrified prince and his troops, in a narrow pass among the rocks.

The presence of Kifri was not less terrifying than the noise of the pursuers; and Ahubal, at the sight of the monster, fell with his face to the ground.

'Who art thou,' said Kifri, with the voice of thunder, 'that fliest like the roebuck, and tremblest like the heart-stricken antelope? Who art thou, that fliest as the virgin from the noise of the battle, and that increasest the shrieks of the fallen, being wounded by thy fears?'

'Prince of earth,' said Ahubal, 'I am the friend of Ulin, of Happuck, of Ollomand, of Tasnar, of Ahaback and Desra. I am he who, through the power of the enchanters, have contended for the throne of India.'

'Cursed, then, are they that league with thee,' answered the Giant Kifri, 'thou son of fear, thou wretch unworthy of such godlike support! Was it for thee, base coward, that Ollomand poured forth his unnumbered stores; that the plains of India were dyed with the blood of Desra, the mistress of

our race? Be witness for me, earth! this reptile is unworthy of our assistance; and to fight for him, is to league with Mahomet, to offer up the blood of freedom on the false altars of faith. O ye spirits of the brave, my soul is on fire to see so many of our friends lie stretched on the plains! their blood, cursed and ill-fated coward! overwhelm thy head!'

As Kifri spake thus, his broad eyeballs glowed like the red orb of day when covered with dark fleeting clouds, and from his nostrils issued forth the tempest and the flame.

In an instant he seized on the fear-shaken Ahubal, as the vulture shuts within her bloody talons the body of the affrighted trembling hare; and, lifting him high in the air, he dashed the wretched prince against the rugged face of the mountains. The blood of Ahubal ran down from the mountain's side like the rain which is poured forth out of the stormy cloud, and his mangled limbs, crushed by the fall, hung quivering on the pointed rocks.

The death of Ahubal lessened not the fury of Kifri; but all that followed the unhappy prince experienced his rage, till, glutted with blood, and tired of his revenge, the monstrous giant sunk to rest, and stretched out his limbs upon the tops of the mountains.

But the sleep of Kifri was cumbrous as his body, and the dreams of the giant were as the thoughts of the enemies of God. In the visions of the night came Ulin before him; and the ghost of the murdered Happuck was in the eye of his fancy.

'Enemy of our race,' said they, 'where is he who was to redeem our glory, and to revenge our blood? Where is Ahubal, of whom the dark saying went forth, that none but our race could overpower him? The dark saying is now interpreted by thy shameful deed, and the powers of enchantment are at an end!'

The giant, disturbed at his visions, started up: the moon rode high above the mountains, and the trees of the forest looked broad with the shades of night. He cast his black eyes to the south, and saw the storm rolling forth in clouds: the tempest ga-

thered around him, and poured its fury against him. His long disordered locks streamed out like the shattered canvas of the shipwrecked vessel. The lofty pines rolled down the rocky precipices, and the fragments of the mountains tumbled in wild confusion at his feet.

The eyeballs of Kifri, inflamed with anger and despair, appeared like two meteors in the storm; he viewed the war of elements with contempt, and mocked Alla and Mahomet aloud, and said:—'Is this the God of nature's work? is he angry with the bauble he has made? has he given his parsimonious drops of rain to these forests, and toiled for years to raise their heads to heaven, that he may scatter them in sport, and destroy them with his thunderbolts? Let him then view a new ruin beyond his power to compass; for Kifri will no longer live his slave upon earth, but will join his fate to the fate of Ollomand his brother *.

So saying, the giant bent his body towards a huge rock, whereon he had slept, and, straining his tough sinews, tore up the mighty fragment from the ground. The earth felt the shock, and its dark entrails trembled; but Kifri, undismayed, threw the wild ruin to the clouds.—The labouring mountain returned quickly on the rebellious head of the giant, crushed him beneath its ponderous substance, and finished, by its descent, the life and the presumption of Kifri. The cities of India were shaken by its fall, and the ocean ran back from the shores of Asia: fear and dismay were on the inhabitants of the

* The original speech of Kifri is much longer; but his blasphemies, though in character, are yet too offensive for the ears of a Christian. No part of this speech would have been inserted, did not the immediate death of the giant, and the manner of it, lead to an excellent moral: for, as infidels and atheists are, in real life, always railing at Providence; so their wicked thoughts generally end, like Kifri's, in a violent attempt on their own lives.

East, till Alla sent his sun on their borders, and enlightened the realms which his favourites inherit.

The intelligence of Kifri's death was brought to the Sultan by one of the followers of Ahubal, who, at the first approach of the giant, had run from his presence, and hid himself in a cave in the rocks.

'Horam,' said the Sultan, 'our enemies are no more; seven are destroyed, and one weak woman only remains: but since Kifri, the terror of Asia, has fallen a sacrifice to the cause of Ahubal, and since the rebel is himself destroyed, what has Misnar more to fear? However, let our army be yet increased; let trusty nabobs be sent into every province, and nothing omitted which may preserve the peace of my empire; it is the part of prudence to watch most, where there is the least appearance of danger.

The vizier Horam obeyed his master's command; and Misnar, having regulated his army, returned in triumph to Delhi, his capital.

The Sultan, having restored peace to his kingdoms, began to administer impartial justice to his subjects: and although the faith of Horam had been often tried, yet Misnar chose not to rely altogether on any but himself.

'Vizier,' said the Sultan, as Horam was standing before him, 'are my people happy? it is for them I rule, and not for myself: and though I take pleasure in punishing the licentious and rebellious, yet shall I ever study to gain the hearts of my obedient subjects; a father's frown may restrain his children, but his smile can only bless them.—Dost not thou remember, Horam, the story of Mahoud, the son of the jeweller? And how am I sure, but even now private malice may be wreaking as great cruelty upon some innocent person, as the Princess Hemjunah suffered from the enchanter Bennaskar?'

'My prince,' answered the Vizier, 'the toils and the dangers of the war have never for a moment driven from my mind the memory of that princess, who, with Mahoud, underwent the most odious transformation through the power of Ulin.'

'Nor have I,' answered the Sultan, 'forgot their distress; but the cares of my empire have hitherto prevented my search after them. As to the Princess, she is possibly with her father at Cassimir; but Mahoud is doubtless an inhabitant of Delhi, where he lived before his transformation: therefore, O Vizier, give immediate orders, that the respective cadies of each division of the city, who have the numbers and the names of every inhabitant within their district, be questioned concerning this jeweller's son; and let him to-morrow be brought before me.'

The vizier Horam did as he was commanded, and sent for all the cadies of the city, and examined them concerning Mahoud; but no one could give any account of him.

The next morning, Horam attended the divan, and acquainted the Sultan with his fruitless search.

The Sultan was much dissatisfied at the Vizier's report; and after he had answered the petitioners and dismissed them, he sent again for his favourite Vizier.

'Horam,' said the Sultan, 'my cadies are remiss in their duty; Mahoud is certainly hid in my city: all is not right, Horam; the poor son of the jeweller would be proud to own that he was formerly the companion of the Sultan of the Indies, though in his distress: he had long ere this been at the foot of my throne, did not somewhat prevent him.'

'Prince of my life,' answered the Vizier, 'if Mahoud is in this city, he is doubtless disguised, and has reasons to conceal himself: and how shall thy officers of justice discover, among many millions, one obscure person, who is studious to conceal himself?'

'In a well-regulated city,' answered the Sultan, 'every one is known; and sound policy has always invented such distinctions as may prevent the disguise of designing and wicked men. The man who cannot give a just account of himself, is an enemy to society: and it is no infringement on the freedom of the honest, to oblige them, by their dress and appearance, to show forth their manner of life. They only need to conceal their actions, who are

ashamed of their deeds; and it behoves the magistrate to place such in the sight of all men. Secresy and retirement are the handmaids of sin: and the prince who would prevent both private and public wrongs, should study to fix a mark of distinction on all his subjects; for villany loves the mask of hypocrisy, and evil-minded men affect the appearance of the sanctified. But, till my capital is better regulated, I mean to take advantage myself of the confusion of my city, and examine, in disguise, those private outrages which are screened from the public eye of justice. Wherefore, Horam, procure two disguises for yourself and me; and let the emir Matserak be sent ambassador to the Sultan of Cassimir, to inquire after the welfare of the Princess Hemjunah.'

The Vizier, in obedience to the Sultan's orders, sent the habits of two fakirs into the palace; and at evening the Sultan, accompanied by his Vizier, went forth in his disguise.

As they passed through the second street from the royal palace, one habited like a fakir, with his horn, saluted them, and asked them to partake of the alms he had received.

The Sultan readily accepted his offer, lest the brother of his order should be offended.

They immediately retired into a remote place, and, the strange fakir pulling out the provision he had received, they began their repast.

'Brother,' said the fakir to the disguised Sultan, 'you are, I perceive, but a novice in your profession; you are neither so free nor so ready as I could wish; you have seen but little of life, and you would be puzzled, were you to encounter such wonders as I experienced but last night in my approach to this city.'

'What,' answered the Sultan hastily, 'were they? Perhaps, brother, you mistake me; possibly though not so communicative as yourself, I may, nevertheless, be as brave and resolute.'

'Alas!' answered the fakir, 'I begin to suspect that you are no true brother; you know we are

communicative among ourselves, but secret to the world about us. What severities have you practised? what scars of self-inflicted austerities have you to show? By the faith which I profess, I will hold no longer converse with you, unless you give me some convincing proofs of the genuineness of your profession!'

Here the Vizier, perceiving the Sultan to be hard pressed, interrupted the fakir, and said:—

'O holy fakir, but stranger to our tribe, whence comest thou, that thou knowest not Elezren, the prince of devotees in the city of Delhi, to whom the emirs bow, and before whom the populace lie prostrate as he passes? thou art, indeed, but newly come to Delhi, since the fame of Elezren hath not been sounded in thine ears.'

'Brother,' answered the fakir, 'the fame of Elezren is not confined to Delhi alone, since all Asia receives him as a saint: but where are the silver marks of wisdom on his cheeks, and the furrows of affliction which are deep-wrought in the aged front of Elezren, the favourite of Heaven?—No, young hypocrites, age and experience are not to be caught in the snares of youth, nor the sagacious elephant in the toils of the unwise: but think not your idle presumption shall go unpunished, or that the holiness and purity of our caste shall be stained by the unhallowed mirth of a boy's folly.'

At these words the fakir sprung from the ground, and, running into the streets, he made the air echo with his complaints.

The mob, hearing that two young men had personated the appearance of the holy caste, crowded to the place where the Sultan and his Vizier sat trembling at their own temerity, and were just about to tear them to pieces, when the Vizier, stepping forward to meet them, cried aloud:—'Slaves, presume not to approach your Sultan! for know that Misnar, the idol of his people, sits here disguised as a fakir.'

Luckily for the prince, several of the foremost were well acquainted with his features, or it is pro-

bable the mob would have looked upon the Vizier's speech only as a device to prevent their fury. But when the fakir perceived the foremost of the crowd acknowledge Misnar as their Sultan, and fall down before him, he endeavoured to escape.

'My friends,' said the Sultan, 'secure that wretch, and suffer him not to escape:—and Horam,' said he, turning to his Vizier, 'let him be confined in a dungeon this night, and to-morrow brought before me in the divan of justice.'

'The words of my lord,' answered Horam, 'are a law which cannot be changed. But let me beseech my prince to retire from the crowd.'

Misnar willingly did as Horam advised; and the people made way for him to the palace, crying out, 'Long live Misnar, the pride of his slaves!'

The Sultan being returned to his palace with his Vizier;—'Horam,' said he, 'each man has his part in life allotted to him; and the folly of those, who, leaving the right and regular path, strike into the mazes of their own unconnected fancy, is sufficiently seen from our adventure this day: wherefore I would have every man endeavour to fill his real character, and to shine in that, and not attempt what belongs to another, in which he can gain no credit, and runs a great hazard of disgrace.—But as the examination of this fakir in our public divan may rather increase than cover our shame, I would have him brought before me immediately, and with as little noise as possible. Alas! Horam, since the follies of princes are so glaring, how cautious should we be in our deportment and behaviour!'

The Vizier obeying, went forth, and, in a short time, brought the fakir bound in chains before the Sultan.

The fakir advanced to the presence of the Sultan, full of shame and fear, and, falling at his footstool, cried out, 'I call Mahomet to witness, I slew not the man in my wrath, but in mine own defence!'

'What man!' said the Sultan, astonished at his words; 'whom hast thou slain, O wicked fakir,

that thine own fears should turn evidence against thee?'

'Alas!' answered the fakir, 'hear me, most injured lord; for the blood of my brother presseth me sore.

'As I journeyed yesterday, and was arrived within a league of the city of Delhi, I turned me towards a place walled round, which I supposed was the repository for the dead, and, finding the gate open, I entered into it, intending to shelter myself for a few minutes against the scorching sun.

'As I entered, I perceived at one end a stone sepulchre, whose mouth was opened, and the stone rolled from it. Surprised at the sight, I walked forward toward the vault, and heard within the voices of several persons. At this I was in doubt whether to proceed or retire, supposing that some robbers had taken up their residence there.

'In the midst of my confusion, a young man, with a turban hanging over his face, came out; and seeing me, he drew his sabre, and made toward me to kill me. Whereupon I took up a large fragment of the wall which lay at my feet, and as he came forward, I threw it, and felled him to the ground; then, running up, I snatched the sabre from his hand, and would have destroyed him; but he cried out, saying:—'Take care what thou doest, rash man; for it is not one, but two lives that thou takest away when thou destroyest me!'

'Amazed and confounded, how it was possible for me to destroy two lives, by avenging myself on one wretch, who, without offence, had meditated my death, I stopped my hand; which the young man seeing, he aimed to pull the sabre out of my hand; whereupon, avoiding his effort, and lifting up the sabre above his head, I, at one blow, severed it from his body. Immediately seeing the blood start from his veins, I ran out of the enclosure, fearing lest any one of his company should overtake me; and flew till I reached the city of Delhi, where I subsisted that night and this day on the alms of the faithful, till I met my Sultan and his Vizier in the habit of two fakirs.'

'And what,' said the Sultan, 'has made thee thine own accuser, since the life you shed was in your own defence?'

'Pattern of the just!' answered the fakir, 'my revenge on the young man made me not sorrowful, as my conscience bears me witness I took not his life till necessity, and mine own preservation, required it: but my mind is restless, because he said, I should take two lives away when I destroyed him; therefore I concluded that there was some mystery in his fate, or that he prophesied, in his last agonies, that his death should occasion mine.'

'If thy tale is true,' continued the Sultan, 'his blood rests on his own head who was the aggressor: but the story is so very singular, that I shall detain thee till my Vizier, and a party of soldiers, be sent to search the enclosure you have mentioned.'

The Vizier then gave orders for the guard to mount their horses, and the curiosity of the Sultan was so great, that, although it was night, he resolved to accompany the Vizier.

In a short time, the guard being drawn up, the Sultan and Vizier mounted their coursers, and the fakir was carried between two of the guards to point out the scene of his encounter.

The party being arrived at the iron gate of the enclosure, Horam, with ten of the guards, went in on foot, and marched with the fakir to the tomb where he had heard the voices, and whence the young man had issued forth.

As they approached to the tomb, they beheld the body of the young man on the ground, and his head at a distance; which induced them to give more credit to the fakir.

The guards entering the tomb, found no one within; but at the upper end they saw a stone case, supported by two blocks of black marble. The stone-case was covered with a flat marble, which the guards could not remove from its place.

The Vizier, being acquainted with these particulars, returned to the Sultan, and related to him what the guards had discovered. But Misnar, re-

collecting the many devices which the enchanters had prepared to ensnare him, was doubtful what course to take.

On a sudden the moon, which shone exceeding bright, was overcast, and the clouds appeared of a glowing red, like the fiery heat of a burning furnace; hollow murmurs were heard at a distance, and a stench arose of a putrid and suffocating smell; when, in the midst of the fiery clouds, a black form appeared, of a hagged and distorted female, furiously riding on a bulky and unwieldy monster with many legs.

In an instant, the clouds to the east disappeared, and the heavens from that quarter shone like the meridian sun, and discovered a lovely graceful nymph, the brightness of whose features expressed the liveliest marks of meekness, grace, and love.

'Hyppacusan,' said the amiable fair one, addressing herself to the hag, 'why wilt thou vainly brandish thy rebellious arms against the powers of Heaven? If the Sultan, though he be the favourite of Alla, do wrong, the Mighty One, who delighteth in justice, will make thee the instrument of his vengeance on the offending prince. But know the extent of thy power, vain woman! and presume not to war against the will of Heaven, lest the battle of the faithful Genii be set in array against thee, and thou be joined to the number of those who are already fallen.'

'Proud vassal of light,' answered the enchantress Hyppacusan, 'I fear not thy threats, nor the bright pageants that surround thee; war, tumult, chaos, darkness, fear, and dismay, are to me more welcome than the idle splendours of thy Master's heavens: for know, spruce gilded spirit! I had rather inhabit the gloomy caverns of death, and brood over the mangled carcasses of the slain, than sit with slaves like thee in the soft, tasteless bowers of paradise.'

'Graceless and abandoned wretch,' answered the bright fair one, 'defile not thy Maker's creations by thy blasphemous tongue; but learn at least

to fear that Mighty One thou art not worthy to honour!'

Thus saying, she blew from her mouth a vivid flame, like a sharp two-edged sword; which, entering into the red clouds that surrounded Hyppacusan, the hag gave a horrible shriek, and the thick clouds rolling around her, she flew away into the western darkness.

The fair one then descending towards the Sultan, the brightness disappeared, and Misnar, the Vizier, and his guards, fell prostrate before her.

'Arise, Misnar,' said she, 'Heaven's peculiar favourite; and fear not to enter the tomb, where the enchantments of Hyppacusan are now at an end.'

The Sultan was about to answer; but the fair one led the way to the tomb, and commanded the Sultan to enter with her, and uncover the stone case which stood at the upper end.

As the lid was removing, a sigh issued from the case, and an exquisite beauty arose, as from a deep sleep.

'Adorable fair one,' said the Sultan, kneeling, 'inform me whom it is my happy fate to release from this wretched confinement?'

'Alas!' answered the beauteous maid, 'art thou the vile Bennaskar, or the still more vile Mahoud? O, let me sleep till death, and never more behold the wretchedness of life!'

'What!' said the Sultan, starting from his knees, 'do I behold the unfortunate Princess of Cassimir?'

'Illustrious Hemjunah,' said the vizier Horam, as the Princess stared wildly about her, 'Misnar the Sultan of India is before thee.'

'Yes,' interrupted the fair spirit, 'doubt not, Hemjunah, the truth of the vizier Horam; for behold, Macoma, thy guardian Genius, assures thee of the reality of what you behold.'

'Helper of the afflicted,' answered the Princess of Cassimir, 'doubt vanishes when you are present: but wonder not at my incredulity, since my

whole life has been a false illusion before mine eyes. — O Alla, wherefore hast thou made the weakest the most subject to deceit?'

'To call in question the wisdom of Alla,' answered the Genius Macoma, 'is to act like the child of folly, arrayed in the garments of reason: go then, thou mirror of justice and understanding, and span, with thy mighty arms, the numberless heavens of the faithful; weigh in thy just balance the wisdom of thy Maker, and the fitness of his creation, and, joined with the evil race, from whom I have preserved thee, rail at that goodness thou canst not comprehend——'

'Spare me, just Genius,' answered the Princess of Cassimir, 'spare the weakness of my disordered head; I confess the folly of my thoughts, but weak is the offspring of weakness.—'

'True,' replied the Genius: 'but although you are weak, ought you therefore to be presumptuous? Knowest thou not that the Sultan Misnar suffered with you, because he despaired? And now would Hyppacusan return thee to thy former slumbers, did not Alla, who has beheld thy former sufferings, in pity forgive the vain thoughts of mortality.'

'Blessed is his goodness,' answered the Princess, 'and blessed are his servants, who delight in succouring and instructing the weak and distressed.'

'To be sorry for our errors,' said the Genius, 'is to bring down the pardon of Heaven; and Hemjunah, though so long overpowered by the malicious, is nevertheless amongst the loveliest of her sex. But I shall not anticipate the fair one's relation of her own distresses, since they best can describe the misfortunes of life, who have been used to feel them.

'Sultan of India,' continued Macoma, turning to Misnar, 'I leave the Princess of Cassimir to your care, in full assurance that the delicacy of her sentiments will not be offended by your royal and noble treatment of her. But let an ambassador be

immediately despatched from your court, to inform her aged and pious father of the safety of his daughter.'

'The dictates of Macoma,' answered the Sultan, bowing before her, 'are the dictates of virtue and humanity, and her will shall be religiously obeyed.'

At these words the Genius vanished; and the Sultan bade part of his guards return to Delhi, to the chief of his eunuchs, and order him to prepare a palanquin, and proper attendants to convey the Princess of Cassimir to the royal palace.

While these preparations were making, the Sultan and his Vizier endeavoured to soothe and entertain the Princess of Cassimir; and though Horam was desirous of hearing her adventures, yet the Sultan would not suffer him to request Hemjunah's relation, till she was carried to the palace, and refreshed after her fatigues.

The chief of the eunuchs arrived in a short time, and the Princess was conveyed, ere morning, to the palace of Misnar; where the female apartments were prepared for her reception, and a number of the first ladies of Delhi appointed to attend her.

The Sultan, in the mean time, having ordered the fakir to be released, and sent out of the city, entered the divan with his Vizier, and, having despatched the complainants, retired to rest.

In the evening of the same day, the Princess being recovered from her fatigue, sent the chief of the eunuchs to the Sultan, and desired leave to throw herself at his feet, in gratitude for her escape.

The Sultan received the message with joy; and ordering Horam his Vizier to be called, they both went into the apartments of the females, where the Princess of Cassimir was seated on a throne of ivory, and surrounded by the slaves of the seraglio.

The princess descended from her throne at the approach of the Sultan, and fell at his feet; but Misnar, taking her by the hand,—'Rise, adorable

Princess,' said he, 'and injure not your honour, by thus abasing yourself before your slave.'

'Fame,' answered the Princess, 'which generally increaseth the virtues of the great, can represent but part of the merit of the Sultan of India: they who have not seen him can form no true judgment of his perfection.'

'Could flattery,' answered the Sultan, 'be ever pleasing to me, it must be from the mouth of the Princess of Cassimir: but I mean to turn your thoughts from *me* to a more worthy subject, where you may safely lavish your praises, without fearing to exaggerate. The lovely Hemjunah has promised to relate her wonderful adventures; and Horam, the faithful friend of my bosom, and our former fellow-sufferer, is come to partake with me in the charming relation.'

'Prince,' said Hemjunah, 'I shall not conceal what you are so desirous of knowing.'

The Sultan then waved his hand, and the slaves withdrew.

The History of the Princess of Cassimir; and the Conclusion of the Adventures of Misnar, Sultan of the East.

'IT is often,' said the Princess of Cassimir, 'the fate of the greatest, to have their private interest sacrificed to the public good. Glory and honour in your sex, O prince, are motives which make this sacrifice the less lamented; but in ours, we have no way of becoming useful to the public, but by joining hands where hearts are rarely consulted. Such was to have been my fate. Ere I had attained my thirteenth year, my father proposed to marry me to the Prince of Georgia. It was in vain, that, when my mother disclosed the fatal news to me, I urged my youth, and my entire ignorance of the Prince or his qualities.

''My child,' said Chederazade, 'to make ourselves happy, we must be useful to the world. The

Prince of Georgia has done your father great service in the wars, and you are destined to reward his toils; all the subjects of Cassimir will look upon your choice as a compliment to them, and they will rejoice to see their benefactor blessed with the hand of their Princess.'

'"But, madam,' answered I, 'does the happiness of my father's subjects require such a sacrifice in me? must I live in a country to whose language and manners I am a stranger; must I be for ever banished; and must the realms of Cassimir look upon me as a monster, whose absence alone can effect their comfort and glory? O, where will be the soft intercourse of hearts, or the mutual pleasures of love, in a match with such a stranger!'

'"The idle dreams of love,' said my mother Chederazade, 'were invented by the evil Genii, to increase the number of the children of disobedience; sound reason and policy acknowledge no such intruder: convenience should first beget alliance, and mutual affection must be the fruit of mutual intercourse. The flame of love is subdued by caprice, by satiety, by disgust, and reflection; and the strongest bands, either of private or public societies, must be interest and utility. These, Hemjunah, are sufficient reasons to engage your compliance with your father's desire; and these will influence you, if prudence and wisdom are the motives of your choice: and, if you want prudence, it is fit those, who are able to instruct you, should also guide and direct your actions.'

'At these words, Chederazade left me bathed in tears, and trembling at my fate.

'My nurse Eloubrou was witness to the hard command my mother had imposed upon me, and endeavoured to comfort me in my affliction: but her words were but as the wind on the surface of the rock; and, to add to my griefs, in a few minutes after, the chief of the eunuchs entered the seraglio, and bade me prepare to receive the Sultan my father.

'The Sultan of Cassimir entering my apartment, I fell at his feet.—

'"Hemjunah," said he, "the Prince of Georgia is my friend, and I intend to give my daughter to his arms."

'Shocked at these successive declarations of my fate, which I had no reason to suspect the day before, I fainted away: and, when I recovered, found myself on a sofa, with Eloubrou lying at my feet.

'"My lovely Princess," said Eloubrou, "how little am I able to see you thus! and yet I fear, the news I have to impart to you may reduce you to your former condition!"

'"Alas!" said I, "nurse, what new evil has befallen me? what worse can happen than my marriage with a stranger?"

'"Princess," replied Eloubrou, my nurse, "the Prince is to see you this night; nay, the ceremonies are preparing, the changes of vestment, the dessert, and the choral bands."

'"Ah!" said I, "nurse, cruel Eloubrou! what hast thou said? Am I to be sacrificed this night to my father's policy? Am I to be given as a fee to the plunderer of cities and the ravisher of virgins?—for such are they whose profession is arms."

'"No, most adorable Princess," said a young female slave, who attended on Eloubou, "trust but to me, and the Prince of Georgia shall in vain seek the honour of your alliance."

'"The faithful Eloubrou shrieked at the words of the female slave, and endeavoured to clap her hands, and to bring the chief of the eunuchs to her assistance: but the female slave waved her left hand, and Eloubrou, and the rest of the slaves, stood motionless before her.

'"Most adorable Princess," said she, "I am the friend of the distressed, and I love to prevent the severe and ill-natured authority of parents: give me your hand, and I will deliver you from that monster the Prince of Georgia."

'"What!" answered I, "shall I trust to a stranger, whom I know not, and fly from my father's court! No——"

'"Well then," said she, "I hear the cymbals playing before the Prince, and the trumpets and

the kettle-drums: farewell, sweet mistress of the fierce and unconquerable Prince of Georgia.'

'As she spake, the warlike music sounded in my ears; and not doubting but that the Prince and my father were coming, I held out my hand to the female slave, and said:—'Save me, O save me, from my father's frown!'

'The slave eagerly snatched my hand; and, blowing forth a small vapour from her mouth, it filled the room, and we arose in a cloud.

'The manner of my flight from my father's palace I know not, as I immediately fainted: but as soon as I recovered, I found myself in a magnificent apartment, and a youth standing before me.

''Charming and adorable Hemjunah,' said he, falling at my feet, 'may I hope that the service I have performed, in delivering you from the Prince of Georgia, will merit your attention?'

''Alas!' said I, 'what service hast thou performed?—Who art thou, bold man, that durst stand before the Princess of Cassimir?—Eloubrou,' said I, 'faithful Eloubrou! where art thou? Where is Picksag, the chief of my eunuchs? Where are my slaves? Where are the guards of the seraglio?'—

''Princess,' answered the young man, 'fatigue not yourself with calling after them; since they are in the kingdom of Cassimir, and you are in the house of Bennaskar, the merchant of Delhi:—but, not to keep you in suspense, O Princess! know, that I have for several years traded from Cassimir to Delhi; and although I never saw you till lately, yet the fame of your opening beauties was so great, that it fired the hearts of all the young men in your father's kingdom. Every time I arrived at Cassimir, the subject of all conversation was the adorable Princess Hemjunah: and it was in vain any other beauty was mentioned.

''Fired by these encomiums, I resolved to see you, or die. For this purpose, I attempted, at different times, the faith of the guards, the eunuchs, and even of Eloubrou your nurse: but in vain;

your faithful servants were deaf to my entreaties. Finding human policy fruitless, I sought after those who have power in enchantments: but I began to doubt even the reality of these, as I could no where hear of any one who professed magic. As I was one day returning from my warehouse, I heard one call me by my name; and, looking behind, I perceived a female dressed in a dark-coloured mantle, with a veil upon her face.—'Bennaskar,' said she, 'follow me.'

'As we are always apt to hope every unexpected adventure will lead us to the wished-for point; so I had no doubt but the female behind me was apprised of my desires, and willing to forward them. I therefore gathered up my garments, and followed her through several streets. At length the female stopped at the door of a large house; and when I expected the door would have been opened unto her, she sunk into the earth, and disappeared from my sight.

'I waited at the door of the house till night, every moment expecting to see it open, or that the female would appear again. But my hope was vain; and, after several hours' expectation, I was obliged to return to my lodging, full of vexation and disappointment.

'The next morning I arose and went into the street, and saw the same female beckoning to me; I hesitated not a moment to follow her.—'She is certainly,' said I to myself, 'possessed of supernatural powers; and, as she has taken notice of me, I will show myself obedient to her commands.' She led me again by the same way to the house before which I had spent the greater part of the preceding day; and, as soon as we arrived there, sunk again into the ground. Though I was heartily vexed at this second illusion, yet I resolved to stay on the spot till night and the city guard made my stay impossible. But night came without satisfying my curiosity: I returned again to my lodgings, and knew no more than at first the meaning of the female's appearance.

'The third day, I proceeded as usual to my warehouses; and as I was about to unlock them, saw the female again in the market-place, beckoning to me as before. As I had now entered into her service, so I resolved to continue in it; and therefore went behind her to the house, which I remembered well, having contemplated its front two days successively. The female stopped, as before, at the entrance of the house, and sunk, a third time, into the earth.

'But I will not tire your patience, adorable Princess, with a minute relation of my fatigues; for eleven days successively was I thus deceived; and on the twelfth, as I was standing in my usual place, several slaves issued out with chabouc, saying that I was a thief, and had for some time been lurking about and examining the house. Though I assured them that I was a merchant, I did not find the chabouc come the slower on my back: wherefore, supposing it vain to resist, I ran as fast as I could from them; and as fear and pain are excellent remedies against sloth, so I found I had soon left the slaves behind me.

'Having entered my lodging, I began to lament my fate, and the cruelty of her who had so often deceived me:—but in the midst of my lamentations, I felt the room shake, and in an instant saw the female rise through the floor, and stand before me.

'Bennaskar,' said she, 'I am Ulin, the friend of the distressed, and the helper of all those who will put their trust and confidence in my enchantments: I have long watched your motions, and know your thoughts; and, willing to try your faith in the magic art, I have thus often deceived you. Alla requires a reasonable worship from his votaries: but we, who love to contradict him in all things, expect in our dependents a blind and obsequious obedience.'

'Princess, or Genius, or whatever thou art,' answered I, 'give but Hemjunah to my arms, and my life shall be spent as you direct."

'' If I find you faithful,' answered Ulin, 'you shall, ere to-morrow's sun, depart hence, and have the Princess in your possession.'

'' Ulin then declared to me what she expected in return for her goodness to me; and I swore to act in obedience to her commands.'

'' Go, happy bridegroom!' said Ulin, 'and prepare thy palace at Delhi: my slaves shall carry thee thither; and I, in the mean time, will personate one of the slaves of the palace of Cassimir, and doubt not but, ere the promised time, I will convey the Princess to thy palace.'

'' She then muttered with her lips, and a tall black slave arose through the floor.

'' Carry my friend,' said Ulin, 'to Delhi, and heap in his treasury a large portion of my niceties.'

'' The black slave took me in his arms; and in an instant I found myself in the saloon of this palace; and this day my mistress Ulin has fulfilled her promise, and brought the lovely Hemjunah to my arms.'

'' Merchant,' answered I, 'talk not so boldly; it would better become you to apprise the Sultan of India of my arrival, that I may be carried to the Sultan my father.'

'' Nay, pretty Princess,' answered Bennaskar, 'be not so imperious, but recollect that you are at my disposal.'

'' Wretch,' said I, 'Mahomet will never suffer thee to destroy the innocence of one who never offended thee.'

'' Alas!' answered Bennaskar, 'Mahomet would be well set to work to prevent all the evils of this world. No, no, my Princess, we are secure here; and I fear no interruption while Ulin is my friend.'

'' And what promise didst thou make her?' returned I: 'what hast thou given up, to make such a wretch of me as you seem to wish?'

'' That,' said Bennaskar, 'you will shortly see; nay, you shall see it this instant, if you will but vouchsafe, adorable Hemjunah, to ascend the bridal chamber.'

'"Infamous wretch!" said I, bursting into tears, 'how durst thou make use of such expressions?"

'"Nay,' continued the wretch, 'I must be plain with you, madam; either attend me with cheerfulness, or expect to be compelled.'

'"O,' said I, with an aching and distracted heart, 'where is my dear mother Chederazade! where my royal father, the Sultan of Cassimir! where the millions of subjects that dote on their lord! that his daughter must be ravished by a vile merchant, and there is none to help her!"

'The wicked Bennaskar paid no regard to my tears; but, taking me in his arms, carried me by force out of the room where first we met.

'I filled the house with my cries and lamentations, but in vain; Bennaskar still continued to carry me through several apartments, and was deaf to my tears, my cries, and my prayers.

'Seeing my honour thus at the disposal of an hardened wretch, the creature of a vile magician, a sudden thought came into my head, which I hoped would at least put off for a time the villanous intentions of the dishonourable merchant.

'"O Bennaskar!" said I, 'why do you thus hurry me, like a criminal and a slave, through your apartments? Surely you will not dishonour the royal blood of my family! Let me loose from your arms, and send for the cadi; that, since it is my fate to be the consort of Bennaskar, I may at least have a writing of marriage.'

'"No, no, Princess,' answered the fierce cruel wretch; 'our sex seldom desire the trouble of marriage-contracts to prolong the days of impatience, when we have the fair in possession without them: to-morrow we shall have leisure to talk of those matters; but the present moments are too precious to waste in needless forms.'

'As the villain said this, he arrived with me in a vaulted chamber; where releasing me from his arms, he secured the entrance.

'"And now, Princess,' continued the wretch, 'I

am bound to perform my promise to Ulin, before I take possession of your charms.'

'Though I was dumb with terror and vexation, yet I hoped for a short release, from the words of the vile merchant; nor was I deceived. Bennaskar took the lamp from the centre of the chamber, and sprinkled a little powder on the flame, and repeated these or the like words:—

'"Silly guardian of Hemjunah's virtue, hasten hither, and behold the triumphs of Ulin thy foe!"

'At these words, the apartment shook, and the countenance of Bennaskar fell: but a voice issuing out of the wall cried,—"Bennaskar, seize thy prey, and fear not the harmless presence of my foe Macoma."

'The vile merchant then seized me in his arms and was about to lead me to his detested bed: when, in a gentle cloud, a venerable and majestic personage descended into the apartment.

'"Unhappy Princess of Cassmir!" said she, "how has thy imprudence weakened my power, and destroyed thine own safety! If thou hadst not yielded to the false female slave, the sorceress Ulin had not triumphed over thee and me: but now she has given thee into the power and possession of Bennaskar, and I am not permitted to rescue thee from the clutches of this detested merchant."

'"Then, said Bennaskar,—who before was awed by the presence of the Genius Macoma,—"Hemjunah is my own, and my faithful Ulin has not deceived me.—Come," continued the abandoned villain, "come, Princess, let us divert your guardian Genius with our connubial rites."

'At these words, exerting all his strength, the villain threw me beneath him: but his triumph was but short; for the Genius, advancing, immediately touched him with her wand, and said:—"Wretched slave of iniquity! think not Heaven will suffer thee to complete the cursed purpose of thy black heart! Though I am not permitted to rescue the Princess, yet I have power over thee, base tool of sin!

Therefore, whenever you look upon the Princess, you shall deprive her of sensation, and yourself be deprived of desire.'

'' Then,' cried Bennaskar, rising and turning from me, ' I will at present disappoint thy power, till I receive my commands from the mouth of Ulin, the mistress of my fate.'

'' Ah !' cried the enchantress Ulin, who that moment entered the vaulted chamber from the closet, —which, my Prince, you have heard described by Mahoud,—' what hast thou done, thou enemy of our race ! Accursed and fatal neglect, that I had not at first secured Bennaskar from thy power ! But since the inexorable word is gone forth, I will add to thy sentence. Here,' continued she, stamping with her foot,—and an ugly dwarf arose through a trap-door in the chamber,) ' Nego, be it thy business to attend my servant Bennaskar; and whenever thou seest that female deprived of sensation, do you bury her in the earth beneath this chamber: and, Bennaskar,' continued the enchantress, ' do you take this phial: and, whenever you want to converse with this stubborn female, let one of your slaves, whom you can trust, pour part of the liquor into her mouth; and she shall recover: only retire yourself into the closet, that you be not seen of her, at least till she consent to your will; for then the enchantments of Macoma shall no longer prevail against you.'

'' The enchantments,' said Macoma, ' O wretched Ulin ! are not yet complete; there is yet a moment left, and both our power over Hemjunah and Bennaskar will be at an end.—Therefore thus shall it be: Although Bennaskar is possessed of the Princess, yet shall these apartments be hidden from the sight of all men, except on that day when thy evil race prevails. On the full of the moon only shall Bennaskar be able to explore these rooms:—and fear not, amiable Hemjunah,' said the Genius, addressing herself to me; ' for neither force nor enchantment shall work your ruin, without your own consent: and although Mahomet, displeased at your late im

prudence, for a time permits this enchantment; yet at length, if you continue faithful and virtuous, he will assuredly deliver you.'

'At these words, Bennaskar turned towards me, with anger and disappointment in his eye: and immediately I was seized with a deep sleep, and what passed afterwards I know not.

'I found myself awakened by the descent of some liquor in my mouth, and saw a black slave standing before me. At the same time, the voice of Bennaskar issued forth from the closet:—

'"Ill-fated Princess Hemjunah! thy tyrant Genius hath now hidden thee a month from my sight; while thy friends, Ulin and Bennaskar, seek to restore thee to light and to life: say but therefore thou wilt yield to my will, and the enchantments of Macoma will be destroyed."

'"Wretched Bennaskar!" answered I, "I knew not that my sleep had continued a month: but if it be so long since I saw the Genius Macoma in this chamber, I thank Mahomet that he hath so long hidden me from the persecutions of Bennaskar."

'"Haughty Princess!" answered the vile Bennaskar from the closet, "my slave shall inspire you with humbler words." Whereupon he ordered the black slave to give me fifty lashes with the chabouc.

'But it is needless, O prince, to repeat the various designs of that wretch: for three months was I thus confined; and Bennaskar having exercised, through the hands of his slave, the cruelties of his heart, used at length, when he found me persist in my resolution, to come forth, and by his presence deprive me of sensation. The adventures of the third month you have heard from the mouth of Mahoud: I shall therefore only continue my adventures from the time that he left me with the book in my hand.

'Bennaskar, seeing his friend Mahoud had left him, went out, and soon returned again with him; and, taking him into the closet, in a moment came forth, and, touching me, he said, "Come, fair Princess; the enchantments of Macoma are now at

an end, and thou art given up entirely to the possession of Bennaskar.'

'I shrieked at his words, hoping the cadi would hear me; but in vain; Bennaskar ran with me through the vaulted roof, and I found myself with him in a wide-extended plain.

'"Wretch!" said the Genius Macoma, who that moment appeared, "hast thou dared to disobey my commands, and remove the Princess from the vaulted chamber, where even thy mistress yielded to my power? But I thank thee: what the imprudent Mahoud could not accomplish against thee, thou hast effected thyself."

'As she spake, the form of Bennaskar perished from the face of the plain, and his body crumbled to atoms, and mixed with the dust of the earth:—but from his ashes the enchantress Ulin arose, and with an enraged visage turned towards me, and said:—

'"Thou art still the victim of my power; and since Bennaskar is no more, go, sweet Princess, and join thy delicate form to the form of thy preserver Mahoud, whom I designed for the flames: but, my will being opposed, he is rescued thence, and now defiles the air of Tarapajan with his pestiferous breath."

'Such, Sultan of India, were the consequences of my imprudence: and thus are our sex, by the smallest deviations, often led through perpetual scenes of misery and distress.'

'Lovely Princess of Cassimir,' said the Sultan Misnar, 'I have felt more anxiety during this short interval in which you have related your adventures, than in all the campaigns I have made.—But suffer us, O Princess, to add a farther trouble to you by a second request: for I am as anxious to hear by what misfortune you were enclosed in the tomb of death, as I was to know in what manner you were subjected to the villanous cruelties of the wretch Bennaskar.'

'The tale, O Prince,' said the fair Hemjunah,

'is wonderful: but, alas! new indiscretions drew upon me the severities I have experienced.

'As soon as, by our restoration to our pristine forms, we were apprised of your victory over the enchantress Ulin, I found myself in the seraglio of my father's palace: in the apartment from which I was taken by the wicked enchantress, I beheld my nurse Eloubrou; she was prostrate on the ground, and the palace was filled with her cries.

''Faithful Eloubrou,' said I, 'arise, and look upon thy beloved Hemjunah: where is my royal father Zebenezer, and the fond Chederazade, the mother of my heart?'

'Eloubrou, at my voice, started up like one awakened from a trance.

''What is it?' said she in emotion, 'what is it I behold? Art thou the departed shade of my once-loved Hemjunah?'

''No shade, beloved Eloubrou,' said I, running to her, 'but the true Princess of Cassimir, whom Misnar the Sultan of India hath rescued from the enchantments of the wicked Ulin.'

''O that thy royal mother,' said Eloubrou, 'were, like me, blessed with the sight of thy return!'

''What,' said I, 'Eloubrou, what dost thou say? Where then is the much-honoured Chederazade? where is the dear parent of my life?'

''Alas,' said Eloubrou, 'who shall tell the dismal tale to thy tender heart!'

''Ah!' said I, 'is my beloved mother no more? Is she gone to seek her disobedient daughter over the burning lake?'

'At these words, my spirits failed, and I sunk motionless to the ground —But my lord must forgive me if I hasten over the dreadful scene that followed. The report of Eloubrou was too true; Chederazade, the dearest Chederazade, had been ten days dead when I was restored to my father's palace; and Zebenezer, distracted at the double loss of his consort and his child, had shut himself up in the tomb of my mother.

'Eloubrou hastened to the tomb wherein my father poured forth his tears, and acquainted the guards who watched without that I was returned.

'The sorrowful Zebeneser, although he was rejoiced at the news, resolved not to come forth out of his consort's tomb till the month was expired, according to his oath; and gave orders, that during that interval, I should be obeyed by his subjects.

'My mourning was not less severe than my royal father's. I shut myself up in my apartments, and would suffer none but Eloubrou to see me.

'Nine days passed in silence; our loss affected both, and Eloubrou was as little disposed as myself to forget the cause of her griefs. On the tenth morning, Eloubrou was called out by the grand vizier, who then had the command of my father's kingdom.

'She returned in haste.—'Princess of Cassimir,' said she, 'one who calleth himself Mahoud inquires for thee; and the grand vizier, understanding that he was instrumental in your release, waits without to know your will.'

'At the name of Mahoud, I started from my reverie.—'Mahoud,' said I, 'O Eloubrou, deserves my notice; and the son of the jeweller of Delhi shall be rewarded for his services to your mistress.'

''Alas!' answered Eloubrou, 'my lovely mistress is distracted with sorrows, and supposes the Prince Mahoud to be the offspring of a slave!'

''If he be a prince,' answered I, 'he has hitherto concealed his circumstances and birth from me; or he is not that Mahoud whom I remember in the deserts of Tarapajan.'

''That,' answered Eloubrou, 'you will soon discover when you see him. But,' continued she, 'he desires a private audience.'

''Well, then,' replied I, 'introduce him, Eloubrou; but let my slaves be ready to enter at my call.'

'Eloubrou obeyed, and brought the merchant Mahoud into my presence, and then retired.

'Mahoud fell at my feet, and said:—'Forgive,

O loveliest creation of Alla! my presumption in approaching the throne of Cassimir, and that I have added hypocrisy to my boldness, by assuming the title of a prince, which I confess I have no pretensions to take upon me, nor abilities to support.'

'' What, then,' answered I, sternly, 'has induced you to deceive my court?'

'' Let death,' said Mahoud, falling again before me, 'let death atone for my crime: but first permit me to explain the motives of my presumption.'—

'' Proceed,' said I.

'' As soon,' continued Mahoud, 'as our unnatural transformation was at an end, I perceived myself in the capital of Delhi, near the very house into which Bennaskar invited me: the sight of that detested place gave wings to my feet; and I ran forward, indifferent where I went to avoid that spot, till I came into the street wherein I had spent my father's fortune. A crowd of attendants waited at the house, which now was possessed by a more fortunate inhabitant. Sick of the sight, I flew onward, in hopes of finding, in a different quarter, a place of rest: but, in turning a little alley, I came out upon the area where the cadi had condemned me to the flames.

'' At the sight of this place, my blood curdled, and my hair stood on end.—Ah!' said I, 'unhappy Mahoud! the capital of Delhi will renew thy distresses, by refreshing thy memory with unfortunate scenes; and, as thou hast no dependence here, since thy Sultan is with his army in the field, why shouldest thou not join thyself to the troops that daily march out of the city; and, when thou art arrived at the camp, throw thyself at the feet of the Sultan Misnar?

'' Full of these thoughts, I advanced toward the royal parade, and offered my services to the captain of one of the troops that were drawn out in the square.

'' The captain readily accepted my offer, and I was enrolled among the number of my Sultan's forces. Fortunately for me, the troop was then

drawn out in order to be sent to the main army; and, being furnished with a horse, I went with my companions, and, before night, we joined the encampment. Immediately I flew toward the royal pavilion, and fortunately met the vizier Horam, with his attendants, going to the Sultan. I threw myself at his feet, and told him who I was; but the proud Vizier spurned me from him with his foot, and bade the guards chastise me.'—'

Here the Sultan looked sternly at his Vizier, and Horam stood in silent amazement. The Princess, although she saw the emotions of the Sultan and his Vizier, yet still continued her adventures without interruption.

'Mahoud,' said she, 'proceeded thus:

''Seeing I had no hopes of favour or protection from the vizier Horam, I flew to the royal tent, and, as the Sultan came forth to meet his Vizier, I fell prostrate before him: but, alas! the pride of greatness casts a film over the eyes of all men.—The Sultan Misnar, hearing me speak of his transformation and my own, commanded his troops to cast that liar forth out of the camp.''

At these words, the countenance of Misnar changed, and he said;—'Judge, O Princess, from the actions of Misnar, whether that rebel lied before thee or not. When I heard from your mouth that Horam had spurned him with his foot, I was enraged at my Vizier; but now I am convinced he has alike traduced us both.'

'I will not,' said the Princess Hemjunah, 'anticipate my tale; the sequel will satisfy both my Sultan and his Vizier.'

''I was immediately,' continued Mahoud, 'carried to the extremity of the encampment, and turned out with hissings and abuse. I fled as fast as my feet would permit, and in a few hours joined a caravan; who, fortunately for me, was journeying to Cassimir.

''During my journey hither, O Princess! I lived on the alms of merchants, and, at my arrival, found the capital in confusion.—I heard that your

royal father Zebenezer was retired; that my lovely Princess saw none but Eloubrou, the partner of her afflictions; and that the vizier Hobaddan directed every thing.—'Ah!' said I to myself, 'is there then no way of seeing the Princess but through the indulgence of her prime vizier? and what hope have I that he will hearken to the tale of an unknown beggar, when Horam would not acknowledge the brother of his afflictions?'

'In this distress, I knew not where to turn; but happily one saw my afflictions. A merchant who was standing in his shop, and had observed me lift up my eyes to heaven, called out, and said, 'Young man, what is the cause of your excessive afflictions?'—I looked round, and saw the merchant; and, as I was going up to him, fortune inspired me with a tale that softened his heart.

'I told him that I was a prince, and well known to you, O glory of Cassimir! and that if he would, only for the space of one day, furnish me with a proper habit and attendants to appear before you, O Princess, I would pay him tenfold for his kindness.'—'It is not likely,' said the merchant, 'that a prince and a beggar should be one and the same person; but, as I have taken the pains to inquire into your affairs, I will furnish you as you desire, upon condition that, if you are not what you say, you shall go before the cadi, and bind yourself to me for ten years as my slave.'

'Being hard pressed by penury and want, I readily embraced the merchant's offer: we went before the cadi; I signed the conditions, that, being properly furnished by the merchant to appear before the Princess, if the Princess of Cassimir did not acknowledge me to be Prince Mahoud, and her deliverer in the afflictions she had lately experienced, I would submit to be the merchant's slave for ten years.—This being executed, the merchant procured me the robes in which I now stand before my Princess, and slaves to attend me; and by his interest with the vizier, I was introduced into your presence. And now, O Princess, unless you favour

my innocent deceit, by which alone I was able to obtain a sight of my benefactress, I must return from your presence into the chains of slavery, and be exposed to the scoffs of ignominy.'

'"There is no occasion,' said I, 'of giving you a false title, Mahoud;—I will send for the merchant, and buy off your ten years' slavery, and give you sufficient to live creditably as a merchant.'—

'"Alas!' answered Mahoud, 'the cunning merchant, O Princess, will never know how to ask enough for my redemption, when he finds I am favoured by the Princess of Cassimir: and if he should, I shall become the joke and contempt of the merchants, who will neither give me credit nor countenance.'

'"Well, then,' said I, 'poor merchant, since you are so unwilling to part with your newly-assumed honours, be a prince.'—Then, clapping my hands, Eloubrou appeared, and I said, 'Eloubrou, let the Prince Mahoud be lodged in my father's palace, and let a proper number of slaves attend him; and do you acquaint the vizier with his quality.'

'Eloubrou did as I commanded; and Mahoud, full of joy, fell down at my feet, and kissed the hem of my garment.

'"Prince,' said I, 'arise; and Eloubrou shall conduct you to my father's palace.'

'A few days' experience made me repent my folly in giving credit to the falsities of Mahoud: for the insolent merchant got proud of his newly-assumed honours, and soon forgot that his title was only the phantom of his own brain. He came daily, and was introduced to me, and every time assumed greater state; till at last he dared to declare his passion for me, and talked of asking my father's consent, as soon as the days of his sorrow should be accomplished.

'Astonished at his insolence, I bade him depart from my presence; which he did with difficulty, muttering revenge as he went.

'As soon as he was gone forth, I acquainted

Eloubrou with Mahoud's story, his ridiculous and insolent behaviour, and that he had even dared to threaten me with revenge.—'The threats of Mahoud,' said Eloubrou, 'are of little consequence; though prudence should never esteem the least enemy unworthy of its notice; but care shall be taken of this insolent merchant. However, my Princess,' continued the experienced Eloubrou, 'must suffer me to deliver the sentiments of my heart.—Our sex can never give greater encouragement to men than by submitting to become parties in their deceits; and she who helps to exalt one of that faithless sex, must soon expect that he will debase her. Love and presumption united, cannot distinguish the valley from the mountain; and the ass crops alike the thistle or the rose: if Mahoud dared first assume honours that did not belong to him, what should prevent his more aspiring thoughts? They that will not destroy the weed before it produces the stalk and the pod, shall not prevail against it when it scatters forth its seeds, and gives its progeny to be dispersed by the winds.'

'As Eloubrou delivered this instruction before me, one of the slaves entered the apartment, and gave me notice that Zebenezer, my father, expected me in the tomb immediately.—I put on the solemn veil, and followed the guard to the tomb of Chederazade, the favourite of Alla. I entered the lonely mansions of the dead with fear and trembling; and, at the upper end of the vaulted tomb, saw my father kneeling before the embalmed corse of the parent of my life.

'"Unhappy Hemjunah,' said the aged form, 'come hither, and behold the sad remains of my dearest Chederazade.'

'Although my heart sunk with grief, and my limbs tottered, yet I essayed to reach the place where Chederazade lay embalmed, and fell at the feet of my father Zebenezer.

'"Rise,' said he, 'O daughter!' and caught me suddenly in his arms: when, O fearful sight! I per-

ceived his visage alter, and that the villanous Mahoud had seized me in his arms.

'Struck with horror and despair, I essayed to cry out; but in vain; my voice was fled, and the power of speech was taken from me.

'"No,' said he, with a fierce air, 'your struggles and resistance, O prudent Princess, are all vain: for she who will join to deceive others, must expect to be deceived when there is none to help her: therefore speech, if you resist, is taken from you.'

'What,' said I, 'cruel Mahoud,' recollecting myself, and endeavouring to soften him, 'is this the return my friendship deserves; when, to save you from infamy and slavery, I gave way to your entreaties, and represented you otherwise than you really were?'

'"They,' answered Mahoud, 'who will give false characters of their friends, should expect to find their friends as capable of deceiving them, as they have made their friends capable of deceiving others: but we must not call such intercourse friendship. Friendship, O Princess, is built upon virtue, which Mahoud has disclaimed, since he entered into the service of the sage Hyppacusan: and by her advice it was, that he told you a sham tale to deceive you to your own destruction: had you not yielded to that tale, I could have had no power over you or your father: but it is our triumph to circumvent the prudence of Mahomet's children: wherefore, seeing you would not yield openly to my wishes, I no sooner left you with Eloubrou, than, by Hyppacusan's assistance, I entered this tomb invisibly, and, by my enchantments, overpowered your father Zebenezer; and then, assuming his person, I sent for my Princess; and she came obedient to my call.—But now,' continued the false Mahoud, 'your cries will profit you but little; for Hyppacusan, who is ever hovering over Delhi, to watch the motions of the Sultan Misnar, has by this time placed us in a repository of the dead, where we shall have none to overhear or disturb us.'

'Mahoud then showed me my father Zebenezer,

whom by his enchantment, he had deprived of all sensation: he lay in a coffin of black marble, in an inner apartment; and, after that, he vowed that he would desist from force;—but, till I consented to his wishes, I must be content to live in the tomb.

'But I will not fatigue you, O royal Sultan, with the specious and base arguments of the wretched Mahoud: when he found all in vain, he, by his enchantments, obliged me to sleep in the place whence you delivered me; and what time has elapsed during my confinement, I know not.'

'Princess,' said the Sultan, 'we rejoice at your escape: but, as it is probable, by your account, that your royal sire Zebenezer still sleeps in the tomb, we will beseech Macoma to hear our petitions, and deliver him from the chains of enchantment.'

The Sultan then sent officers to search in the tomb for the body of Zebenezer; and also called together those who were skilled in magic, and desired them to use incantations to invoke the Genius Macoma to their assistance. But the arts of the magicians were vain, and Macoma remained deaf to the entreaties of the Sultan and his sages.

In the mean time, while the Sultan and his vizier Horam endeavoured to comfort the afflicted Hemjunah, the ambassadors returned from Cassimir, bringing advice that the grand vizier Hobaddan had assumed the title of Sultan, and that the whole kingdom of Cassimir acknowledged his authority.

At this report, Hemjunah sunk motionless on the earth; and the Sultan Misnar ran to comfort her, declaring that he would march his whole army to recover her dominions from the rebel Hobaddan.

'Horam,' said the Sultan, 'let us be prudent as well as just: therefore, while you march to the assistance of the injured subjects of Cassimir, and to restore that kingdom to its lawful Prince, I will keep strict discipline and order in the provinces of my empire: and I trust, in a short time, I shall see you return with the head of the rebel Hobaddan.'

The vizier Horam set out in a few days from Delhi, with three hundred thousand troops of the flower of the Sultan's army; and, by forced marches, reached the confines of Cassimir, ere the pretended Sultan Hobaddan had notice of his arrival.

The vizier Horam's intention to restore the Princess Hemjunah to the throne of her forefathers being proclaimed, numbers of the subjects of Cassimir flocked to the standard of Horam; and the army, being now increased to five hundred thousand troops, marched toward the capital of Cassimir.

Hobaddan, having notice of the increase and progress of his enemies, and finding that to engage them upon equal terms was vain, sent an embassy to the vizier Horam, assuring him that he and his whole army would surrender themselves up to the mercy and clemency of his master's troops. Horam rejoiced at the success of his march, and, desirous of regaining the kingdom of Cassimir without bloodshed, sent an assurance to Hobaddan in answer, that if he fulfilled his promise, his own life should be saved.

The next morning Hobaddan appeared at the head of his troops, with their heads dejected, and their arms inverted toward the ground; and in this manner they came forward to the front of the vizier Horam's army.

Horam, the more to encourage the submission of Hobaddan, had placed the troops which he had raised in the kingdom of Cassimir in the front of his army; and also to secure them from retreating by the support which his own troops were to give them in the rear.

When Hobaddan was come within hearing, instead of throwing his arms on the ground, he unsheathed his scimitar, and thus spake to the troops before him:—

'Brethren, and countrymen, whom the same fathers begat, and whom the same mothers brought forth; suffer me to speak what my affection to you all, and my love for my country, requires me to say. Against whom, O my brethren! is this array of bat-

tle; and whose blood seek ye to spill on the plains which our forefathers have cultivated? Is it our own blood that must be poured forth over these lands, to enrich them for a stranger's benefit? Is it not under pretence of fighting for the Princess of Cassimir, who has been long since dead, that the Sultan of India's troops are now ravaging, not on our borders only, but penetrating even into the heart of our nation? But suppose ye that the conquerors will give up the treasures they hope to earn by their blood? Will they not rather, invited by the fruitfulness of our vales, and by the rich produce of our mountains, fix here the everlasting standards of their arms, and make slaves of us, who are become thus easily the dupes of their ambitious pretences? Then farewell content! farewell pleasure! farewell the well-earned fruits of industry and frugality! Our lands shall be the property of others, and we still tied down by slavish chains to cultivate and improve them. Our houses, our substance, shall be the reward of foreign robbers; our wives and our virgins shall bow down before conquerors; and we, like the beasts of the field, be drawn in the scorching mid-day to the furrow or the mine.'

As Hobaddan began to utter these words, Horam, astonished at his malice and presumption, ordered the archers who attended him to draw forth their arrows, and pierce him to the heart: but the weapons of war were as straws on the armour of Hobaddan, and he stood dauntless and unhurt amidst ten thousand arrows.

'Friends and brethren!' continued Hobaddan, 'you see the powers above are on our side; the arrows of Horam are as the chaff on the plain, and as the dust which penetrates not the garments of the traveller. Halt not, therefore, your ready judgments, which incline you to embrace what nature and your own security dictate; but join your arms to the defender and supporter of your liberties and your possessions.'

At these words, the recruits of Horam filed off in a body, and joined the party of Hobaddan; while

the pretended Sultan, elated at his success, pushed forward to the vizier Horam's troops, and charged them with the utmost impetuosity.

The weapons of the brave were foiled by the armour of Hobaddan: for the enchantress Hyppacusan, studious of diverting the attention of the Sultan Misnar, had assisted Hobaddan with her counsel, and with invulnerable arms: wherefore, seeing their labour vain and fruitless against the pretended and unconquerable Sultan, the hearts of Horam's warriors melted within them, and they fell away from the field of battle, as the birds of the air retreat before the whistling husbandman; and Hobaddan, sensible of his advantage, hastened after the troops of Horam all the day and all the night; and the vizier himself barely escaped with his life, having none left behind him to send to Delhi with the unhappy report of his defeat.

But malicious Fame, ever indefatigable in representing the horrors of affliction and distress, soon spread her voice throughout the regions of Delhi, and Misnar heard from every quarter, that his faithful Horam, and all his chosen troops, were defeated or cut off by the victorious arm of Hobaddan. The Princess Hemjunah gave up herself to sighs and tears, and refused the comfort and consolation of the court of Delhi; and the Sultan Misnar, enraged at his loss, resolved to assemble the greatest part of his troops, and march to the assistance of Horam.

But first he gave orders that recruits should be raised, and that the number of his troops should be increased; and then, mixing his young raised soldiers with the veterans of his army, he left one half of his troops to guard his own provinces, and with the other he marched toward the confines of Cassimir.

The vizier Horam had concealed himself in the hut of a faithful peasant, and, hearing that his master was arrived with a numerous army in the kingdom of Cassimir, he went forward and met him, and, falling down at his feet, besought his forgiveness.

'Horam,' said the Sultan, 'arise; I forgive thee, although thou hast lost so many of my troops: but I little suspected Hobaddan had been too artful for the experience and sagacity of my Vizier. However, Horam, he must not expect to deceive us again; we are more in number, and we are aware of his deceit. You, Horam, forced your marches, and weakened your troops; but I will bring them onwards slowly and surely. Have we, O Horam, prevailed against Ulin and Happuck, and Ollomand, and Tasnar; have we crushed Ahaback and Desra by our prudent arts; and shall we fear the contrivance of a poor vizier, who leads a few rebels among the rocks of the province of Cassimir? Let us but use prudence with resolution, and these enemies must soon fade away, like the shadow that flieth from the noontide sun.'

The two armies of the Sultan of India, and the pretended Sultan of Cassimir, approached each other; and the troops of Misnar were pleased to hear that their number was treble the number of their enemies. But, however great their superiority might be, the Sultan Misnar and his Vizier kept the most exact discipline among them, and behaved as if they were about to engage a superior, and not an inferior force.

For some time, the armies continued within sight of each other, neither choosing to engage without some superiority of circumstances, and both watchful to prevent that superiority. At length, the Sultan observing a weakness in the left wing of Hobaddan's army, caused by sickness, as they were encamped near a morass, gave orders for a furious attack upon the front, but directed the main effort to be made against that wing.

But the Sultan's intentions were defeated; for, Hobaddan, commanding not in the centre, as was expected, but in the left wing (with a chosen troop he had conveyed there the very morning of the engagement), totally defeated those who were sent to oppose him. The troops to the right of the Sultan's army giving way, put all in confusion; and

the unwieldy number of Misnar's forces, instead of regularly supporting them, poured toward the right in such tumult, as destroyed the whole disposition of the army.

During this confusion, Hobaddan hewed down on all sides those who dared oppose his arms; and his chosen troop followed him over mountains of the slain, every one flying through fear at the terror of his presence.

The Sultan and his vizier Horam, finding it in vain to rally their troops, or oppose the conquerors, sounded a retreat; and, amidst the general confusion, fled toward the sandy deserts which divide the realms of Cassimir from the province of Delhi.

But the prudent Sultan, in his flight, endeavoured to restore to his troops their rank and order; and while Horam reduced the foot under their proper banners, Misnar regulated the confusion of the horse, and placed them as a covering to the rest of his forces.

In this manner they marched before the face of their enemies into the desert, without any provision or forage, but what they carried with their accoutrements: and although the Sultan and his Vizier used every argument to persuade their troops (who still exceeded the number of their enemies) to turn and pursue the army of Hobaddan; yet so great was their dread of the victorious rebel and his forces, that they threatened to throw down their arms, rather than return to the battle.

Seeing all his endeavours to inspire his men with courage ineffectual, the Sultan travelled onward with them into the desert, as one given up to certain and unavoidable destruction; and his looks on Horam were like the looks of him who seeth the hand of death on the children of his strength.

After two days' march, they halted beside several small pools: and such was the excessive drought of Misnar's army, that many perished before they could be prevailed upon to quit the refreshing pools of the desert. These, indeed, thought of little more than present relief; but Misnar, their lord,

was overwhelmed with the severest pangs of affliction and distress.

To increase their griefs, if they were capable of increase, scouts brought word that the troops of Hobaddan, being refreshed after their fatigues, were marching towards them, intending to destroy them, while they were faint with want of provision. The army of the Sultan, terrified by the report, and seeing no hopes of escape, fell upon the wretched Sultan Misnar, and his faithful Vizier, and, bringing them into the centre of the troops, they demanded their blood as an atonement for the losses they were about to suffer in their cause.

The ringleader of this general mutiny was Ourodi, the ancient enemy of the faithful Hotam; who, standing foremost in the ranks, commanded the archers to bind their Sultan and Vizier to a stake.

The Sultan seeing all his hopes defeated, and the rage of the multitude, kelt down, and recommended his cause to the all-powerful Alla.

And now the archers were about to bend their bows, and fit the deadly shafts to their bow-strings; when a luminous appearance was discovered to the eastward, and the outskirts of the army saw a female in robes of light travelling over the sands of the desert. In a moment, she passed through the ranks of the army, and stood in the circle who were gathered around to see the execution of the Sultan and his Vizier.

'Misnar, said the favourite of Heaven, 'arise, and fear not those sons of clay, nor the malice of enchantment: I am thy Genius Macoma, sent by Mahomet to save and deliver thee, when human assistance was vain and impossible.—Therefore,' continued the Genius, 'assume thy just command over these thy subjects, and let them all fall prostrate on the ground to Alla, and wait to see the fate of those who fight against the Prophet of the faithful. But first learn, from thine own experience, the folly of trusting even to the greatest human power or prudence, without an affiance in the Lord of

heaven. The world, O Misnar, is Alla's, and the kingdom of heaven is the work of his hands: let not, therefore, the proudest boast, nor the most humble despair: for, although the towering mountains appear most glorious to the sight, the lowly valleys enjoy the fatness of the skies. But Alla is able to clothe the summits of the rocks with verdure, and to dry up even the rivers of the vale. Wherefore, although thou wert suffered to destroy the greatest part of thine enemies; yet one was left to overpower thee, that thou mightest know that thou wert but a weak instrument in the hands of Strength.'

'I know,' answered the Sultan Misnar, 'that Alla is able to dissolve this frame of earth, and every vision of the eye; and therefore not the proudest nor the most powerful can stand against him.'

As the Sultan spake this, the opposite army of Hobaddan appeared upon the face of the sandy desert.

'Although his power be infinite,' said the Genius, 'yet can he effect these changes with the most unexpected causes. To him the pismire and the giant are alike.—But I will not waste that time in words, which I am commanded to employ in action, to convince both you and your army of the sovereignty of Alla. Therefore, suffer no man to rise from the earth, or to quit their places; but lift up your heads only, and behold those enemies destroyed, before whom you fled, as the inhabitants of the earth before the noisome pestilence.'

So saying, the Genius Macoma waved her wand, and instantly the air was darkened, and a confused noise was heard above the armies of Misnar and Hobaddan.

For some hours, the Sultan's troops knew not the cause of the darkness that overshadowed them; but in a little time the light returned by degrees, and they looked toward the army of Hobaddan, and saw them overwhelmed with innumerable locusts.

'Thine enemies,' said Macoma, 'O Sultan, are

no more; save the enchantress Hyppacusan, who at present personates the rebel Ourodi.'

'The glory of extirpating her infernal race,' said the vizier Horam, bowing before the Genius Macoma, 'belongs to my Sultan; otherwise Horam would esteem himself the happiest of mankind in her destruction.'

'That glory you speak of,' answered the Genius Macoma, 'is given to another; a fly is gone forth, the winged messenger of Alla's wrath, and at this moment bereaves the vile Hyppacusan of her breath and of her life.'

The vizier Horam held down his head at the just reproof of the Genius; but the words of her reproof were the words of truth: for an account was brought, that the rebel Ourodi was suddenly dead, being strangled by some impediment in his throat; and that, at his death, his figure was changed into the appearance of a deformed enchantress.

'Although your enemies, O Misnar, are no more,' said the Genius, 'yet the assistance of Alla is as necessary for your support as for their defeat; wherefore he hath given life to the springs of the pools of the desert; and your troops will find such refreshment from them, that you may safely march over the sandy plains: and, to add to your happiness, the old Sultan Zebenezer, being released from the enchantments of Hyppacusan, waits, with his daughter Hemjunah, your safe arrival; and knows not as yet those wonders, which I leave your prudence to reveal to him.'

The Sultan Misnar well understood the mysterious speech of the Genius Macoma; but, before he or his troops tasted of the pools, or pursued their march, he commanded them to fall down before Alla, the only Lord of the world.

The troops, having done reverence to Alla, were desirous of repeating it before Misnar, to ask his forgiveness: but the modest Sultan would not permit them.—'It is no wonder,' said he, 'the sheep go astray, when the shepherd himself is bewildered on the mountains. Let us make,' said he, 'Alla

and his Prophet our guide and defence; and then neither presumption nor rebellion shall lead us into error.'

The unexpected change reached not the court of Delhi till the troops were within a few days' march of the city: and Zebenezer and Hemjunah were but just prepared to meet the Sultan Misnar, when he entered the gates of the palace.

As Misnar advanced toward the aged Zebenezer, the good old man started with surprise, and cried out,—'O Mahomet, is it possible, that the Sultan of India, and the Prince of Georgia, should be one and the same?'

The Princess Hemjunah was amazed and confounded at her father's speech, and she fell on his aged face, and hid, in his arms, the blushes that overspread her.

'What you suspect, my royal friend,' said Misnar, 'is true; I am, indeed, the man who passed in Cassimir for the Prince of Georgia.' I beseech thee, O Zebenezer, forgive my deception.'

'You have no forgiveness,' said the aged Zebenezer, 'O Sultan, to ask from me.'

'Indeed,' answered the Sultan, 'my title was just: my royal father Dabulcombar, being treacherously advised by those who wished to place his younger son Akubal on the throne, commanded me to travel, and gain renown and experience in arms; and, to conceal my importance, gave me the title of Prince of Georgia. In this disguise, I came to the royal court of Cassimir, and engaged in your service, O venerable Sultan; and Alla sent his blessing on us; your enemies were put to flight; and your subjects, who favoured me, gave the credit of the defeat to my arms.

'Hearing that you intended me the honour of an alliance with your illustrious family, I resolved first to see the Princess Hemjunah, whom I heard you had confined, being warned, from an ancient prophecy, that a stranger should deprive you of her. I saw the Princess by means of one of her slaves; and Hemjunah, my lovely Hemjunah, from that

moment took possession of my heart. I was earnest, therefore, with you to propose the nuptials, and was to have been introduced to the Princess the very day in which I received advice that my Lord Dabulcombar was drawing near unto his Prophet. In expectation of demanding your daughter, as the Sultan of India, and not as an obscure prince, I journeyed to Delhi, and was early enough to see my royal sire ere he departed.

'"Son," said he, "evil threatens your reign; extricate, therefore, yourself from danger, before you involve others in your ruin."

'Mindful of my father's words, I resolved to quell the commotions of the empire, before I made myself known to the Sultan of Cassmir: but Alla has so wound the string of our fates together, that it is needless to repeat the rest of my adventures. Only the Princess must forgive me this, that, hearing she had been taken away from her father's court, I was resolved to conceal my interest in her affairs, till I was sensible that the Prince of Georgia, though not blessed with her smiles, had yet no rival in her affections.'

'Most noble Sultan,' said the Princess Hemjunah, 'it is vain to dissemble: suffer me, therefore, freely to declare, that the *Sultan of India* has totally extirpated the *Prince of Georgia* from my heart: but, whatever my own sentiments may be, assure yourself, that I shall not, at my father's commands, refuse the Prince of Georgia my hand.'

The Sultan of India and Zebenezer were both delighted with the manner of the Princess Hemjunah's answer: and Horam, the faithful vizier Horam, was rejoiced to find, that his Master and the Princess Hemjunah were desirous of rewarding each other, after their mutual fatigues. The whole court expected the nuptials with impatience; and the good old Sultan Zebenezer stayed to see his daughter the Sultaness of India, and Misnar the happiest and the most thankful of the children of Alla.

'The children of Alla,' said the sage Iracagem, (as the Genius Maconna had finished her relation,) 'have indeed a freedom of action: but that freedom is best exercised, when it leads them to trust and depend on the Lord of all things: not that He, who seeth even beyond the confines of light, is pleased with idleness, or giveth encouragement to the sons of sloth, the spirit which he has infused into mankind, he expects to find active and industrious, and when prudence is joined with religion, Alla either gives success to its dictates, or, by counteracting its motions, draws forth the brighter virtues of patience and resignation. Learn, therefore, ye pupils of the race of immortals, not to forget your dependence on Alla, while ye follow the prudent maxims of wisdom and experience: for he only is truly prudent, who adds faith to his practice; and he truly religious, whose actions are the result of his faith.

'But sufficient for the present hours are the instructions of Maconna and her illustrious brethren. The faithful guardians of the children of mortality will, for a time, carry them abroad, and teach them those sciences which are justly esteemed among the sons of the earth: sciences which have been delivered, in secret whispers from our race, to a few chosen minds, who, through our assistance, have broken the fetters of ignorance, and subdued the darkness of carnal infirmities: men famous through successive generations, for cultivating and polishing the rude outlines of nature, and for instructing mankind in the elegant and social arts.'

As the sage of Iracagem uttered these words, the inferior Genii retired with their respective pupils, and, by easy progressions, conducted them through those elegant and useful arts, each of which upon earth cannot be attained but with a steady application through life.

After these exercises, toward the wane of the moon, the whole company met again in the saloon, and Iracagem with pleasure surveyed the enlightened countenances of the pupils of his race, whose

hearts and intellects seemed dilated by the pleasing progress they had made.

'Science,' said the sage Iracagem, 'may polish the manners; but virtue and religion alone can animate with exalted notions, and dignify the mind of immortality: to neglect the first, is to turn our head from the light of day; but to despise the last, is to grasp the earth, when heaven is opened to receive us. A wise and prudent spirit will so use the one, as to improve the other, and make his science the handmaid of his virtue. Wherefore, noble Adiram, let us proceed in the delightful lessons of morality, and hear the wonders you are prepared to relate.'

The affable Adiram, arising, thus began her much instructive tale.

TALE VII.

Sadak and Kalasrade.

THE fame of Sadak lives yet in the plain of Erivan, where he drew the bow of the mighty, and chased the enemies of his faith over the frozen mountains of the north.

When Amurath gave peace to the earth, Sadak retired, with his beloved Kalasrade, to the palace of his ancestors, which was situated on the banks of the Bosphorus, and commanded one of the most beautiful prospects in the world.

Sadak, though furious and impetuous in the field, was elegant and amiable in his happy retreat, where fancy and delicacy preserved their pre-eminence over the richest productions of unrestrained nature.

The palace of Sadak stood upon a wide-extended terrace, which overlooked the sea and the opposite shores of Europe; a deep and noble grove sheltered it behind; and, on each side, hills and valleys diversified the rural scene. The gardens of the palace, though wild and irregular, yet afforded the most delightful retirement: and Sadak found in its bosom pleasures far superior to the splendid pageants of the Othman court.

To increase the bliss of this earthly paradise, his favourite fair had blest him with a numerous progeny: and as Sadak and Kalasrade sat under the shade of the lofty pines, their children wantoned and sported on the plains before them.

The spirit of their father was in the lively contests of his sons; and maternal delicacy dimpled on the cheeks of the daughters of Kalasrade. The happy pair saw their own virtues reflected from their children; and Sadak, having already earned

this elegant retreat by the toils of war, was resolved to dedicate the rest of his days to the improvement of his beauteous offspring.

Kalasrade, though her charms were as yet undiminished by age, harboured not a wish in which her noble Sadak was unconcerned: all her joy was centred in Sadak: her heart rejoiced not but when Sadak appeared; and her soul, uneasy at a moment's absence, panted after Sadak her lord. The love of Sadak equalled the affections of his beloved: he gazed every hour with new transports upon her charms; none but Kalasrade engaged his thoughts, none but Kalasrade shared in his affections.

Time, which impairs the impetuous sallies of lust, increased the holy flame of their love; and their retirement grew more and more agreeable, as they more and more experienced the purity of its joys.

But Sadak indulged not wholly on the sofas of pleasure: his sons required his presence with them in the chase; he led them forth to manly sports, and trained them to the exercise of arms. His four sons followed their father Sadak daily to the plains of Rezeb, where they strove for mastery in the race, and pointed their arrows at the distant mark.

'O my father!' said Codan, the eldest of his children, as they were on the plain, where Sadak was drawing the bow-string to his breast, 'a black cloud arises from the grove, and flames of fire burst through its sides!'

Sadak quickly turned his eyes toward the wood which sheltered his palace, and saw the sparks and the flame ascending over the tops of the trees.

'My children,' said Sadak, with a firm countenance, 'fear not; continue your sport on the plain till I return: I will leave four slaves with you; the rest shall follow your father to this grove of fire.'

Though Sadak was unwilling to terrify his children, he knew full well the misfortune which had

befallen him. His palace was in flames; and the doting husband hastened with his slaves to the relief of his beloved Kalasrade and her daughters.

Sadak first reached the burning palace The slaves of the house, terrified at the fire, were flying into the woods. He commanded them back, and asked if Kalasrade and her little ones were safe?

Seeing their consternation, he flew toward the apartment of his beloved, which was situated in one of the inner courts: and though the devouring flames endeavoured to bar his passage, the firm Sadak pressed through the fire into the apartments of Kalasrade.

'Kalasrade!' exclaimed Sadak, 'my beloved Kalasrade! where art thou?'

Kalasrade answered not.

Sadak lifted up his voice still higher,—'Kalasrade! my beloved Kalasrade! where art thou?'

Kalasrade answered not; and Sadak, though terrified at not discovering his beloved, yet searched every part of the harem, till he came to the apartments of his three daughters; who, with their female slaves, were fallen on the earth, every moment expecting to be devoured by the flames.

'Arise, my children,' said Sadak, 'and be comforted at the presence of your parent.—But where is your mother? where is my beloved Kalasrade?'

'Alas!' answered the children of Sadak, 'we know not: some slaves forced our dear parent from her apartments, as she was hastening to our relief.'

'Then,' answered Sadak, 'blessed be my Prophet, she is safe! But come, my daughters,' continued their father, 'you must not delay your escape; the fire makes hasty strides upon us. Come, my children, to my arms, and I will bear you through the flames: but first let us dip in the bath, lest the fire seize on our garments.'

As they passed the female baths, they dipped themselves in the basin; and the slaves followed their master's example.

Sadak, arriving at the entrance where the flames had reached, resolutely took up his two eldest

children, and carried them through the flames; then again returning,—'I will either,' said he, 'rescue my youngest, or perish with her.'

His youngest fainted with fear as soon as her father had left her; and Sadak found her stretched on the ground, with but little signs of life.

All the female slaves, following their master Sadak, had escaped out of the harem, except one faithful creature, who rather resolved to die with her young mistress, than leave her exposed to the flames. Sadak snatched up his dear treasure in his arms, and commanded the faithful slave to take hold of his garment, and follow him through the flames.

Happily, the wind had turned the fire towards a different part of the palace; so that Sadak had less danger to encounter in the second effort than in the first.

The resolute Sadak, having rescued his children, inquired of his slaves where they had conveyed his dear Kalasrade? but none could give answer to the questions of their lord. The slaves were now all gathered together in a body; but four of their number were missing, besides those who continued with the sons of Sadak on the plain.

As little more could be rescued from the flames, Sadak left only ten slaves about the palace, to recover what they were able; the rest he sent into different parts of the grove, and to the villages around, to seek for their mistress Kalasrade and her slaves: six he dismissed with his daughters to the plains of Rezeb; commanding them, with their attendants, to join his sons, and seek some shelter and refreshment in a neighbouring village, and leaving orders for his beloved Kalasrade, if she was found, to retire to her children.

Sadak then went through the most unfrequented paths, and into the loneliest parts of the wood, to seek his beloved, calling upon her as he passed along, and pronouncing the names of the slaves that were missing. This he continued till night had thrown her sable garments on the earth, and he had compassed his palace every way around for se-

veral miles; when he resolved to turn again to his palace, and inquire of his slaves concerning his beloved Kalasrade.

He passed through the woods, guided by the red glare of light, which the clouds reflected from the fire that had nearly consumed his dwelling; and entered the farther part of the terrace, whereon stood the few remains of his once-elegant building.

The flames, unsatiated with their former cruelties, seemed to rekindle at his presence. His slaves came weeping toward him, but could give no tidings of their amiable mistress; and Sadak, who in the morning had looked with the utmost satisfaction on the lively scenes around him, now saw the melancholy face of nature, enlightened with the dusky gleams of his own unexpected ruin.

But yet the wreck of nature could not have disturbed Sadak more than the loss of his beloved; he doubted not but that the fire was kindled by those slaves who had torn Kalasrade from his arms; and, though he felt within himself the deepest affliction, his blood curdled with horror, when he reflected on the tenfold distresses which encompassed the pure and spotless partner of his affections.

'O Alla,' said the trembling Sadak, 'fortify my faith, and teach me, even in the horrors of this night, to believe that mercy triumphs over evil, and that the paths of destruction are controlled by thy all-seeing Power! To me, all is confusion! misery! and terror! But thou seest through the dark abyss, and guidest the footsteps of the just in the valleys of desolation! Nevertheless, O thou Just One! forgive the sinking of my soul, and pour the virtuous balm of hope into the wounded spirit of thine afflicted servant!'

The bounteous Alla heard the voice of his servant, and the heart of Sadak was fortified and strengthened with religious hope.

Having disposed of what effects his slaves had rescued from the flames in a place of security, Sadak hastened to the village where his children were assembled; and, disguising the severer pangs he

felt himself, he endeavoured to assuage the grief of his fond family for the loss of their mother.

Several of Sadak's friends soon joined him in the village, and the relations of his wife offered to take care of his children, while he went in search of Kalasrade, and his villanous slaves. Sadak with thankfulness embraced the offer of Mepiki, the father of his beloved; and, having tenderly embraced his children, directed his steps toward the sea-side, and crossed, in one of his feluccas, to the city of Constantinople.

No sooner was Amurath seated on his throne in the divan, than Sadak fell prostrate before him.

'My brave soldier,' said Amurath, 'arise. The world, Sadak,' continued the prince, 'talk largely concerning your happiness; and those who envy not the Othman crown, yet pant after the elegant and peaceable retirements of the fortunate Sadak. Has Sadak, then, a wish ungratified, that he comes thus a humble suppliant at a monarch's feet?'

'The smiles of his prince,' answered Sadak, 'are a soldier's joy: and in the sunshine of those smiles did Sadak live an envied life, till one dark cloud interposed, and blasted the ripe fruit of Sadak's joy.'

'What means my Sadak?' inquired Amurath.

'While I led my sons to the plain,' replied Sadak, 'to teach them the duties which they owed their prince, the flames seized my peaceful dwelling; and, ere I could return to the rescue of my beloved Kalasrade, four slaves had dragged her away; and I and my attendants have, in vain, been seeking her in the woods and plains that surround my habitation: wherefore, O Amurath! I come a suppliant to thy throne, to ask redress of thee.'

'That,' answered Amurath, 'brave soldier, thou shalt have: my Hasnadar Baski shall pay thee twice the value of thine house; thou shalt have twenty of my slaves; and as to thy beloved, go where fancy leads thee, and seek a new Kalasrade.'

The words of Amurath were as the arrows of death in the heart of Sadak; and he said: 'Let

the hand of justice overtake the robbers, and let the power of my lord restore Kalasrade to my arms.'

'Kalasrade,' answered Amurath, 'has doubtless been so long in your slaves' possession, that she is, ere this, contented with her lot; instead of being the slave of one, she is now the mistress of four. But why should a weak female trouble the brave soldier's heart? The chance of war gives them to our arms; and, as they change their lords, our females change their love.'

As the blasted oak is torn by the thunderbolt, so was the heart of Sadak rent by the words of Amurath: but he concealed the storms that shook his breast, and, bowing to the earth, departed from the divan. He applied himself that day to inquire in the Bizestein, and public market-places, concerning Kalasrade and his four slaves; and, hearing no tidings of them there, he went to the water-side, among the Levents, or watermen; but none could give him the least account of the fugitives.

The sorrows of Sadak bore heavy on his heart; but they did not prevent him from making a regular and strict search on the opposite shores, both of Europe and Asia. Several months passed in a fruitless inquiry, without the least discovery either of his slaves, or the manner of their escape.

The gentle Kalasrade in the mean time suffered still severer afflictions.—On the morning in which she was torn from her lord, she was seated on a sofa, with her slaves around her, when she heard, from several quarters of the palace, a cry of 'Fire!' and, in an instant, saw the blaze ascend in three different parts.

All was confusion and distress; Kalasrade forgot not her children, but was hastening to their apartment, when four slaves broke in upon her, and forced her out of the palace. They flew with their prize to one extremity of the terrace, where a small galley, which was concealed by the trees that overshadowed the water, waited for her arrival

The distracted Kalasrade was delivered to an

old eunuch in the galley, who instantly threw a thick black veil over her head, and threatened to cast her into the sea, if she cried out or resisted.

The threats of the eunuch were vain; Kalasrade feared no greater misfortune than the loss of Sadak; and she filled the air with her lamentations. The eunuch, finding his remonstrances unsuccessful, shut up the windows of the galley, and urged the rowers to hasten away with their prize.

Kalasrade, being enclosed in the galley, knew not to what shore she was carried: but, ere long, the vessel struck upon the ground; and ten black eunuchs entering the galley, they wrapped a covering of silk around her, and conveyed her away. After some time they stopped, and uncovered the unfortunate Kalasrade, to give her breath.

The beauteous mourner looked around her, and saw she was in a garden planted with cypress trees. She fell at the feet of him who seemed to have the command of his brethren, and besought him to have compassion on the miseries of a distressed mother and an injured wife. The eunuchs made no answer to the entreaties of Kalasrade; but he who commanded the rest made a sign for them to fling the silken covering over Kalasrade, and to bear her away.

It was not long before the slaves made a second halt, and took off the silken covering again from Kalasrade, and retired. The beauteous wife of Sadak lifted up her veil as soon as she perceived the slaves withdraw; and found she was in an obscure room, the windows of which were guarded with iron bars. In one corner of the room stood a small pot of boiled rice, and beside it a pitcher of water.

Kalasrade hastened to the door; but the slaves had made it fast without. Seeing all possibility of escape taken from her, and not knowing where she was, the wretched Kalasrade threw herself on the earth, and, with tears and sighs intermixed, thus poured forth her griefs:

'O, whither am I carried from the arms of my

beloved! Where was Sadak, the light of mine eyes, when the hand of the oppressor was on the bosom of his Kalasrade! Where was the strength of his arm, and the fierceness of his countenance, when they tore his Kalasrade from the nest of her little ones! O faithful Sadak, whither am I borne from the light of thine eyes! whither am I carried from the smiles which refreshed my heart! Did we not, O Sadak, divide the light and the darkness together? In the bosom of Sadak I hid me from the storm; in the arms of Sadak his beloved triumphed! Ah, Sadak! Sadak! hear the voice of Kalasrade, ere the vile ravisher come and despoil thee of thy treasure! My love for thee, O Sadak, has been pure as the rain-drops, and the thoughts of Kalasrade have not wandered from her lord. In the morning, I joyed not at the sun, but as he gave to mine eyes the image of my beloved. When Sadak arose, my heart was poured out in a sigh! when he led his sons to the chase (ah, wretched chase!) my eyes went with him to the grove; but my thoughts followed him to the plain! When he returned, his presence was like the sprightly notes of music to my soul; when he smiled, he was cheerful as the light of the morning. When he spoke, his words were as the dews of heaven on the fruitful bosom of the earth, and his motion was graceful as the waving of the palm-tree on the brow of the mountain. Oh! who has divided my beloved from mine arms? Ah, Kalasrade, thou art as the traveller among the wolves of the forest; thou art as a stranger bewildered in the snowy plain!'

Kalasrade vented her sighs undisturbed for several days, no one appearing but an old female mute, who daily brought her some boiled rice and a pitcher of water, which, though but scanty, was more than sufficient for the beauteous wife of Sadak.

During this interval, it was impossible for Kalasrade to guess at the meaning of her confinement; and seeing no one come to molest her, she began to bear her situation with more temper; though still, like the turtle, her moans after Sadak were every

moment indulged, and her fears for her children renewed the horrors of her mind.

At length, one of her own black slaves, who had assisted in forcing her away, appeared. He was dressed in a green robe, and wore a yellow turban on his head. As he entered the room, Kalasrade retired as far as she was able: but he, with a horrid grin, advanced, and seized her by the arm.

The beauteous Kalasrade, finding herself in the power of the black slave, shrieked aloud, and filled the room with her cries: but he, regardless of her tears or her entreaties, in a rough and determined tone, acquainted her with his love, and that he intended to make her his mistress.

At these words, Kalasrade redoubled her cries, and the slave proceeded to press her in his arms; when, in an instant, fifty eunuchs rushed into the apartment, and seizing on the black slave, delivered Kalasrade from his embraces.

The wife of Sadak was astonished at the new scene of wonders which she beheld: but her heart soon returned to its former fears, when she beheld the mighty Amurath approach.

'Let that slave,' said the monarch, 'repay with his life the injuries he has done to this perfection of beauty!'

The distressed Kalasrade, hearing the command of Amurath, fell at the feet of her prince, and said: 'Lord of thy slaves, whom Alla has sent to the relief of the distressed, behold the handmaid of thy servant Sadak before thee! As Sadak, mighty prince! was teaching his sons to walk in the paths of their father, four of his slaves, having set fire to his dwelling, rushed into the haram, and bore me away to a galley; in which, throwing a blind over me, they conveyed me to this wretched hut, where, till to-day, I have been indulged in my silent woes. But a few moments ago, this base slave entered, whom I suspect to be the author of my misfortunes; and was about to compel me to bear his filthy love, when the guards of my lord rushed in, and preserved me from

his villanous malice: wherefore, mighty lord, permit thy slave to depart, and, if it please thee, gracious prince, let a few of these my deliverers convey me from this slave's house to Sadak thy servant.'

As Kalasrade uttered these words, Amurath made a sign to his eunuchs to withdraw; and, taking the lovely Kalasrade by the hand, he bade her arise.—'Beauteous Kalasrade,' said he, 'I am pleased at your artless tale; yet are you much deceived: you are not in a slave's house, fair mistress of my heart, but in the garden of thy Amurath's seraglio.'

At these words the countenance of Kalasrade changed; a deadly paleness overspread her cheeks, and she fell on the earth, as a flower cut off from its root by the stormy wind.

Although Amurath called in immediate assistance, it was long before they could restore motion and life to the miserable Kalasrade; who, as soon as she beheld the countenance of Amurath, again sunk to the earth.

After some time, when the distressed Kalasrade was a little recovered, Amurath thus began:—

'It is beneath the lord of the earth to disguise his thoughts, or to wear a countenance which accords not with his heart. No, my lovely Kalasrade, hypocrisy is a slave's portion; the sun knows no shadow, and Asia's monarch knows no restriction. Wherefore Kalasrade shall not any longer feel the tortures of a doubt, or the shackles of fear. Know then, lovely fair one, that I was jealous of my slave Sadak, who boasted joys superior to those which attend his prince; and I issued forth the law of my mind, that he should be cut off for his presumption. While the Janissaries were making ready to obey my commands, I considered that death alone was not a sufficient recompense for his folly; and therefore I determined to add suspense to the tortures which the rebel had merited at my hands. For this purpose, I gave orders to the chief of my eunuchs to corrupt some of his slaves, who were to fire his

dwelling in different parts, and to bring away his Kalasrade to my seraglio; not that I intended, beauteous fair one, to exalt thee to my notice: no, the wife of Sadak was a personage too low for Amurath to stoop to. But, having heard that you also gloried in your Sadak, I resolved that you should live confined in an ignominious hut on the coarsest food for some days; which being executed, I commanded one of your slaves to go in unto you, and make you subservient to his will. But my anger was so hot against you, that this was not sufficient revenge, unless I was an eye-witness of your distress. For this purpose, a secret stand was contrived for me behind this hut, where I could, unobserved, behold all that passed. Hither I came with the slave, just time enough to see him enter before you. But, O lovely Kalasrade, what was my emotion, when I beheld the charms which I was about to sacrifice to my revenge! The moment I saw your irresistible beauties, I vowed the vile slave should die, who even in thought had attempted to profane your charms. I made a sign for my eunuchs to rush in and seize him; and, ere this, his accursed blood is poured on the earth as an atonement for his insolence. But this is not all that Amurath will do for the mistress of his heart; and the happy Kalasrade may rejoice that the presumption of Sadak was not unnoticed by his lord. Your short troubles, O Kalasrade, have been productive of the greatest joy your sex can feel: for know, that you have engaged the affection of the mighty Amurath; and he, who will not depart from the words of his lips, doth here call Mahomet to witness, that Amurath will make his beloved Kalasrade the Sultana of his heart.'

The tender Kalasrade was overcome with the words of Amurath, and she sunk into the arms of the chief of the eunuchs, who stood behind her.

'Doubor,' said Amurath, 'I perceive Kalasrade's joy has overpowered her. While she is in the trance of happiness, too great for her mortal nature to live under, let her be conveyed to the richest apartments

of the seraglio, where the favourites of our race enjoy the converse of their lords; and let all homage be paid to her who is destined to share in the pleasures of Amurath.'

While Doubor, and the rest of the eunuchs, waited to perform the will of their prince, Amurath returned to the seraglio, and entered the baths, and afterwards arrayed himself in his most sumptuous robes. He then sent to inquire of the chief of the eunuchs whether Kalasrade was recovered.

The chief of the eunuchs came with the countenance of sorrow.

'What!' said Amurath, trembling, as he saw the posture of his slave, 'is not the beauteous Kalasrade arisen from the slumbers of transport?'

'Lord of life,' answered Doubor, 'we have used every secret of physic in vain. Our beauteous mistress still slumbers on the sofa whereon we conveyed her.

'If so,' replied Amurath, 'let us hasten to the adjoining apartment, where I may behold, unseen, the joy which will awaken in her breast, as her eyelids unfold to her the splendours that surround her.'

After Amurath had been some time stationed in his secret stand, the lovely Kalasrade opened her eyes, and beheld the magnificent apartment into which she had been conveyed.

The beauteous wife of Sadak, seeing the mutes standing on each side of her, the fair female slaves falling prostrate in two rows before the steps of the sofa, and the eunuchs, with folded arms and downcast eyes at a distance, shrieked aloud, and, clapping her hands together in wild despair, cried out, 'O Sadak, Sadak, save me from this pompous horror!' She then, in frantic haste, tore off the magnificent bracelet of diamonds, which, during her fainting, had been fastened to her arms, and the rich girdle of rubies which adorned her waist, the pearls and the emeralds which were hung upon her bosom; and, looking on herself,—'If I have any thing,' said she, 'that may tempt the lawless to

injure Sadak's love, thus will I sacrifice it to our mutual truth!'

As she spake these words, she fastened her delicate hands on her cheeks, and, before the eunuch (who instantly run toward her to prevent her intentions) could seize her, she had marked her features with streams of blood. The disappointed Amurath could no longer contain himself, but he entered the apartment just as the blood was starting from the lovely cheeks of the wife of Sadak.

'Slaves!' said he, 'your lives shall answer this neglect; your base folly has robbed me of all my joys. Behold, my Kalasrade is defiled with blood, and Amurath must abstain from her embrace! But if these deserve death, what torture should await the wretched and foolish Kalasrade, who presumes to value the caresses of a slave, when the mighty Amurath hath received her into the seraglio of his pleasures!'

'Alas, mighty prince!' said the distracted Kalasrade, falling at his feet, who can absolve the plighted vow? or ——.'

'Polluted slave! said Amurath, starting from her, 'defile not my garments with thy touch, nor mine ears with thy rebellion. For three days shall I leave thee, till thou art washed from the stains of this frantic deed; at the end of which time, either prepare to receive my caresses, or expect to see the head of Sadak blackening in the sun, before the windows of the seraglio!'

At these words the incensed Amurath left the fair Kalasrade weeping on the ground, and retired to a different part of the palace: but he gave orders that the chief of his eunuchs should attend her, to see that she was purified from the stain of her blood. The disconsolate fair one gave herself up to perpetual grief, and refused to taste the delicacies that were set before her, although Doubor on his knees besought her to consider the dreadful consequences of offending his lord.

To these remonstrances Kalasrade answered little; her mind was full of the mighty ills which she

suffered, and she could conceive nothing more dreadful than the embraces of Amurath.

As she sat the second day on her sofa, musing on her dear absent Sadak, she perceived a small bird perch on one of the windows which looked toward the gardens of the seraglio; which, hopping thence to her hand, opened its little throat, and began its artless lay.

As the bird left off singing, Kalasrade, though she was astonished at its tameness, yet began to stroke it, and said:—

'Thou, pretty chorister, art mistress of the air; and Heaven hath adorned thee with the wings of liberty: thou buildest thy nest beyond the trace of human malice, and soarest abroad where no Amurath can impede thy flight!'

The moans of Kalasrade were interrupted by a small voice, which at first the beauteous wife of Sadak could scarcely believe was uttered by the little bird; till, listening with attention to it, she distinguished the following words:—

'Startle not, lovely mistress of Sadak's thoughts, at the voice of a bird. The most trifling causes can, in the hands of Strength, produce the greatest effects; as the instructions of Alla were conveyed to the Holy Prophet of Mecca by the whispers of a dove.

'My station appears envious to Kalasrade, because she conceives me the offspring of liberty. Her fancy represents me on the wings of pleasure and enlargement; she sees me soaring in heaven's broad path, but forgets my toils in the grove, and my labours in the field. If the light feather, which bears me on the thin surface of the air, makes me man's superior in flight, yet the artifice of human invention again subjects my weaker understanding a prey to contrivance: but it is enough for me, Kalasrade, to know that I am the creature of Alla, who has in wisdom appointed to every thing living their proper stations and bounds.

'At present, indeed, I seem to have transgressed those bounds, but it is in obedience to my mistress

Adiram, who presides over the faithful family of Sadak. It is she who speaks in me, and who means to speak comfort to the heart-broken Kalasrade: she it is that saith:—

' ' O beauteous mourner, and slave of the oppressor, fear not misfortunes, which are the tests of virtue, and not the rotten fruit of infirmity. The malicious shall not always triumph; the staff whereon the wicked lean shall rot and decay. When clouds hover above the fields, the drops of fatness descend; when the storm passeth over the city, the days of health are at hand. It is the glory of the faithful to bear afflictions with patience, and to oppose the temptations of evil with fortitude and firmness.'—'

As the bird was continuing to speak the lessons of its mistress Adiram, the chief of the eunuchs entered the apartment, and the little chorister flew swiftly away through the window, among the trees in the garden of the seraglio.

Doubor, as he entered, approached to the sofa of Kalasrade, and fell prostrate before her.

' Lovely Kalasrade,' said the trembling eunuch, ' it is to the intercession of Sadak, the father of thy lord, that Doubor owes the spirit which enlivens him.—When Elar, the father of Sadak, fought by the side of Mahomet his lord, on the confines of Sclavonia, and the inhabitants of Zagrah fled before him, my widowed mother, with her family, were among the number of the fugitives: but as she held a daughter in each hand, and was laden with me, an infant, on her back, she was soon unable to keep up with her brethren, whose concern was so urgent for themselves, that they refused to bear any part of her burden.

' My mother, Idan, finding it in vain to fly with her children, and resolving not to leave them behind her to the merciless fury of her enemies, sat down by the road-side, and while I hung on the breast, embraced, with the utmost tenderness, her two daughters.

' Ere she had completed her caresses, the out-

skirts of Mahomet's army appeared. Two Janissaries first reached the miserable widow; they examined her features; but age had spread the veil of safety on her cheeks. The daughters of the wretched widow next excited their attention; the countenance of Liberak, the eldest, bedewed with tears, appeared like the melting snow; and the bloom of Hirab, the second, shone through the pearly drops that hung upon her face, as the rosebud laden with the dew of night.

'' Be this my prey,' said the first Janissary; and seized on the elegant Liberak. ' And be this mine,' said his comrade, fastening on the blush-covered Hirab.

' Idan, my mother, awaking from her trance of sorrows by the rude onset of the two Janissaries, called aloud on her Christian gods for relief, and held each daughter firmly by the hand, while the Janissaries endeavoured to loosen her hold; which the first not effecting so easily as he hoped, drew his scimitar and severed her hand and her daughter from the miserable Idan. His comrade, observing the brutal success of his fellow-soldier, drew his scimitar likewise, and was about to gain his prize by the same kind of cruelty;—when Elar, the captain of the band, rode up, and seeing the accursed design of the Janissary, with his uplifted scimitar hewed him to the ground.

' The first Janissary, seeing the fate of his comrade, fled; and Elar gave orders that Idan and her children should be preserved: he set a guard over her, and sent, with several slaves, one experienced in the knowledge of physic to bind up her wound:—but the kind efforts of Elar were vain; my mother fainted with the loss of blood, and, before proper assistance could be procured, expired in the arms of her helpless daughters.

' Liberak and Hirab, the children of Idan, fell on the face of their mother, and ceased not to mourn over their unhappy parent; neither could the attendants whom Elar had provided prevail on them to receive the least refreshment. They continued,

'Indeed, faithful Kalasrade, my ignorance must plead my excuse: bred up in this palace, I knew no law but the will of my master; and I believed, that every female would esteem it their greatest happiness to enjoy the smiles of the mighty Amurath. But the despair of Sadak's beauteous wife, her constancy, and her contempt of every grandeur (when the price of unfaithfulness), have convinced me how much more I have distressed the noble Sadak, and to what a precipice I have dragged the much-injured Kalasrade: and yet, what had my refusal to obey Amurath benefited your cause? Death had been *my* instant reward, and some *more savage* heart had been procured to direct the bloody resolves of Amurath against you. Yet I plead not my own excuse; but

mean, ere it be too late, to serve the much injured wife of Sadak, the son of my patron Elar.

'If you mean to serve me, Doubor, though much I suspect the integrity of your tale, lead me this instant, said the lovely Kalasrade, out of the seraglio, and wait me over to the dwelling of Sadak, my lord.

'What!' answered Doubor, 'is Kalasrade such a stranger to the watchful keepers of this seraglio, that she supposes it possible for any one to escape unobserved through the various guards which surround it? Know you not, beloved of Sadak, that numberless mutes and eunuchs watch it night and day within; and without are stationed a thousand Janissaries both by water and by land? No, fair captive! there is no escape from these walls, unless Amurath consent.'

'Is this, base Doubor!' answered Kalasrade, 'your promised comfort, that you officiously come to certify me of my ruin? Thou art, indeed, a Christian renegade, and no Turk; for thou delightest to torment those whom thou canst not save. O Sadak! Sadak! was it for this, thy father Elar preserved this Christian's blood, that he should be the chief engine of Amurath's malice against thee? Such tales as these are fitting to drive pity from a warrior's breast, and to justify the slaughter of those who spare neither sex nor age!'

'It were hard,' answered Doubor, the chief of the eunuchs, 'to condemn the fierce courser, because he cannot fly without the assistance of the earth whereon he bounds; or to extirpate the olive-tree, because it bears not the luscious clusters of the vine. Although Doubor is unable to *release* the fair Kalasrade, yet he may find some expedient to *drive off* the completion of Amurath's designs.'

'Ah! faithful Doubor!' said Kalasrade, convinced of her injudicious hastiness, 'forgive the wild sallies of a distempered mind; I am satisfied of your kind intention, and I wait with impatience to hear your instructions and advice.'

'The great foible of Amurath,' replied the chief

of the eunuchs, 'is pride; and even his love is subservient to the haughtiness of his soul.'

'If so,' answered Kalasrade, interrupting him, 'I will tempt his utmost anger, and merit his contempt: I will sting his proud heart with taunts and revilings, and force him to cast me forth to public scorn.'

'Alas!' answered Doubor, 'you know not, beauteous Kalasrade! the fury of Amurath: such a behaviour would irritate him to invent new torments for Sadak, through whom he knows the heart of Kalasrade is soonest wounded; no, my lovely mistress, you must use far other arts, if you mean to preserve yourself unhurt in this impregnable seraglio. While Amurath thinks you love Sadak, no concession of yours will please him: he may, indeed, for a few hours, take a pleasure in your smiles; but his jealous heart will soon awake, and his rage against the unfortunate Sadak will quickly rekindle.'

'O Doubor,' said Kalasrade, 'where will your mean advice end?'

'Fear not, constant Kalasrade,' answered the chief of the eunuchs; 'I seek to deliver you even from the horrors of your own imagination. In the wide ocean is a large island surrounded by inaccessible rocks and deceitful quicksands; in the centre of which, from a rising ground, runs a small spring, whose waters are of such a nature, that whoever drinks of them, immediately forgets whatever has passed before in their lives: but these waters are beset with such insurmountable difficulties, that no one hath ever been able to draw of that stream, though thousands have perished in the undertaking.

'When Amurath, then, next enters, lovely Kalasrade, into these apartments, appear submissive and humble before him; and when he presses you to accept of his love, promise to yield to his desires on one condition; that he procures for you the Waters of Oblivion, that you may forget all your former converse with Sadak, and may be made fit to receive the conqueror of the earth.'

'Ah, Doubor! Doubor!' answered Kalasrade, 'how can I prevail upon myself, even in deceit, to speak so disrespectfully of Sadak, the beloved of my soul?—O Sadak, may I be indeed the tyrant's mistress, when my base heart forgets its lovely union with Sadak, its lord!'

'Consider, faithful consort of Sadak,' answered Doubor, 'what otherwise may be your doom: better it is to speak in terms of disgrace of Sadak, than to disgrace his love by suffering the wild effects of Amurath's desires.'

'O Doubor,' said Kalasrade, 'I had much rather submit to every lesser ill, than have my heart-strings broken by his hated embrace!'

'I had not dared to have staid thus long at the feet of Kalasrade,' answered Doubor, 'unless Amurath had sent me to soften your heart: I will now return, and prepare him to be deceived by the request of his Sultana.'

'Ah, Doubor,' said Kalasrade, 'if you mean to serve me, never again let me hear that detested name; Sultana! to me, is a worse sound than poverty and contempt can frame!'

The chief of the eunuchs bowed to the earth, and withdrew from the presence of Kalasrade.

'The tale of Doubor,' said Kalasrade to herself, as the chief of the eunuchs left the room, 'may be only a fertile invention to amuse and soften the rigorous sorrows of my heart: but, as they cannot change my fixed resolves, I will act as though I believed them. If there is truth in his words, his device may, at worst, put off for a time the misfortunes I have too much reason to dread.'

The mind of Kalasrade was so greatly eased by the instruction of the bird of Adiram, and the devices of Doubor, the chief of the eunuchs, that, on the third day, she suffered the slaves to adorn her; and partook of the delicacies which were set before her. In the evening, the slaves of the seraglio warned Kalasrade of Amurath's approach; and as he entered, the beauteous wife of Sadak fell with her face to the earth.

'Kalasrade,' said Amurath, 'let me know, ere you arise from the earth to the blissful paradise of these arms, whether you have well weighed the difference between a slave's love and a monarch's favour; or is it necessary to compel you to be happy?'

'Light of the faithful, and lord of the earth,' answered the prostrate Kalasrade, 'the preference you have shown an object unworthy of your notice can never be sufficiently acknowledged by your slave. But, O my lord, mention not the mighty honours you mean to heap upon me, lest my dazzled fancy totter with the towering thought, and my overcharged reflection sink into the long slumbers of eternal night.'

'Blessed and unexpected change!' said the transported Amurath, raising up the trembling Kalasrade in haste, 'what were those sweet words that I suffered to fall so soon to the earth? words valuable as the wide empire that I hold! Repeat them, beauteous Kalasrade, ten thousand thousand times in mine ears, and ask your own reward for the sweet labour I have imposed upon you.

'Alas! alas!' continued Kalasrade, 'what has my weak heart uttered in the ears of my prince! Can the mighty Amurath stoop to raise a peasant's daughter! Shall the age-stricken wife of Sadak,—shall the mother of a numerous family,—shall the mean inhabitant of a cottage on the banks of the Bosphorus, become the favourite of Amurath, and the Sultana of the Othman court? No, Kalasrade, foolish Kalasrade! Amurath laughs at thy folly, and has raised thee to this height, to make thy fall more terrible. As the humble tortoise is lifted up and borne on the pinions of the eagle, till his giddy sight swims at the wide prospect around him, and then hurled suddenly downward to the pointed rock; so shall Kalasrade be raised by the mock pageants of power, till it please those who take delight in her miseries, to cast her forth to infamy and scorn.'

'By the sacred blood of that Prophet which animates me, I swear, O Kalasrade, I mean to fulfil

the word I have spoken, and thou alone shalt be the Sultana of my heart!'

'But will the mighty Amurath consent to one request of his slave; will he bear with his Kalasrade in one petition in which her happiness is concerned?'

'Ah, Kalasrade!' said Amurath, starting, 'beware of all past reflections; for, if the hated Sadak be the subject of thy request, thou shalt indeed be cast to infamy and scorn.'

'The name of him who has deserved Amurath's hatred,' replied Kalasrade, 'be far from the tongue of Kalasrade! O gracious prince, dismiss such ungenerous suspicions from your mind'—But that, alas! is vain to hope, and I must still be wretched. No, mighty Amurath, expect no happiness with her who must ever disturb thy joys with the mean thoughts of what she once has been. How shall I meet my prince with the noble ardour he requires, when my poor mind shall be weighed down with the remembrance of my former meanness?'

'Ten thousand pleasures,' replied Amurath, 'shall hourly surround you; the sun and moon shall alike be witnesses of our eternal festivals; the dance, the song, the sprightly music, the masque, the feast, the public show, the private transport, shall all succeed in quick rotation, and drive from your pleased fancy every former thought. Each wish of your heart shall be so quickly gratified, your fertile mind shall toil to recollect its wants.'

'Prince of my life,' answered Kalasrade, 'though I must not doubt your power, nor your desire to please; yet will the mind, stretched out by the long scenes of pleasures, oft recoil upon its former self, and the sense of my unworthiness embitter the undeserved joys my prince shall fondly heap upon me.'

'To prove my sincerity, and to show you how soon I mean to gratify every thought Kalasrade forms,' said Amurath, 'let me hear the request of your lips: but see it glance not upon Sadak's love.'

'Gracious Amurath,' said Kalasrade, 'forgive a slave's presumption, and I will speak.'

'Speak the whole wishes of your heart,' replied Amurath; 'and if they are subservient to our love, though my empire were the price, I would purchase fair Kalasrade's peace.'

'There is, my lord,' said Kalasrade, 'as I have heard, a spring, whose waters are of such a nature, that whoever drinks of them immediately forgets whatever has passed before in their lives. Let my lord then swear unto his slave, that, ere he takes her to his arms, he will procure her a draught of that pleasant stream; and then Kalasrade shall be wholly, both in body and mind, the slave of Amurath's desires.'

'Rather,' said Amurath, 'the mistress of his heart. Yes, lovely Kalasrade, I will swear by Mahomet, our holy Prophet, never to come in unto you till I have procured you a taste of that stream, provided you can find any one within two days, who can describe to me the place where it rises.'

Kalasrade then fell at the feet of Amurath, and said—'Thou hast made the heart of thy slave to rejoice; thou hast not only lifted her from obscurity, but thou hast renewed the streams of her life; that, having lost all memory of the past, she may seek to please her lord, without diffidence at the mean thoughts of her former state.'

'Beauteous Kalasrade,' said the fond Amurath, 'arise.—Ah!' said he, looking with transports upon her, 'what have I done? I have prolonged my expectation, perhaps for a week: but I have sworn by Mahomet, and I will hasten to gratify the desire of my Kalasrade.'

At these words, Amurath left the fair Kalasrade, inwardly rejoicing at the success of Doubor's advice; and hastened to call unto him the sage Balobor, who was acquainted with every natural production of the earth.

'Balobor,' said Amurath, as the sage came into his presence, 'can you describe to me the place where that spring may be found, whose waters are

of such a nature, that whoever drinks of them immediately forgets whatever has passed before in his life?'

'If the mighty Amurath,' answered the sage Balobor, 'will permit me to retire to my books, I will, ere the morning's sun, discover to my prince, if the earth produces such a spring, where it may be found.'

As soon as Balobor was gone forth from the presence of Amurath, the impatient prince sent after the chief of his eunuchs, and inquired of him where the spring of the Waters of Oblivion might be found.

Doubor perceived by the question of his lord, that Kalasrade had succeeded: but the prudent eunuch cared not to confess his knowledge of that spring; he therefore disguised his words, and said:—'Son of the faithful, thy slave has never been bred in the natural sciences: but if my lord will permit me to go in quest of the wise philosopher Balobor, he will doubtless unfold to my prince the secret springs of the Waters of Oblivion.'

'It is enough,' said Amurath, 'faithful Doubor: Balobor has promised by to-morrow's sun to reveal to me the fountains of Oblivion.'

While Amurath was in search of the Waters of Oblivion, the gentle Kalasrade was in secret praising the bounteous Alla, who had for a time preserved her from the tyrant's will.

The next morning, the sage Balobor appeared in the presence of Amurath, and said:—'The Waters of Oblivion, O mighty Amurath, are preserved by a watchful race of Genii, in a wide-extended island, in the southern parts of the Pacific Ocean. The island itself is fortified by inaccessible precipices, and beset with pointed rocks; around it are spread insidious quicksands, to prevent the approach of any vessel, and which sink with the weight of those who attempt to venture upon it. What dangers surround the spring, which is situated in the centre of the island, none can tell: for, although thousands have attempted to seek after it, none have ever

succeeded; but destruction has overwhelmed them in the very entrance of their toils.'

At the words of the sage Balobor, the countenance of Amurath was overcast with frowns, and the tempest which raged in his breast strove for utterance in his face: but the disappointed monarch endeavoured to conceal his discontent, and retired from the apartment whither Balobor had been ordered to attend him.

Amurath, vexed and enraged at the contrivance of Kalasrade, hastened to the female seraglio, meditating vengeance on Sadak and his wife: but as he went along, a thought glanced across his imagination, and he stopped to pause on the malice his heart was framing against the innocent victims of his wrath.—'Sadak,' said the monarch to himself, 'the proud Sadak, still pursues his inquiries after Kalasrade; I will command him to appear in my presence, and heap the vengeance due to Kalasrade's falsehood on his head.'

Amurath then gave orders for his Janissaries to bring Sadak before him; not by compulsion, but to consult with him, as one who had formerly experienced the favours of his lord.

The Janissaries found the melancholy Sadak instructing his little ones, in the village whither they had retired from the flames of his palace. They showed him the signet of Amurath, and required his immediate attendance.

'Alas!' said the afflicted mourner, 'doth Amurath again mean to jest with his slave, that he calls me from this poor recess? Unless the trumpet sound, what call hath Sadak to the courts of kings? But I obey; obedience and submission are the most welcome tributes that a slave can offer.'

The Janissaries, having brought the wretched Sadak into the presence of Amurath, retired.

'Brave soldier,' said Amurath, 'hath the peaceful sloth of retirement yet unstrung your manly heart, or are you still the undaunted warrior I once knew you? Can the shrill trumpet's sound, and the hollow murmurs of the brazen cymbal, rouse

the fire of war in all your soul; or are you relaxed, by the soft voice of love, into the inactive slumbers of a life of ease? Say, brave companion of my former toils, were Amurath again to take the field, would Sadak headlong plunge into the rapid stream? Would he, laden with war's heavy trophies, again climb the ragged precipice, or sleep on beds of snow, or stand, undaunted, in the bloody struggle of contending armies?'

'Dead as I am to pleasure, noble Amurath,' said Sadak, 'yet were my prince's voice to call me to the field, Sadak again should live in arms, and court the toils and horrors of war's bloody stage. Yes, Amurath, at thy command, this arm should fix the standards of our faith on Russia's frozen bounds, or on the burning sands of Afric's distant shore.'

'Brave, noble Sadak!' said the false Amurath, embracing him, 'I cannot doubt your truth; though the base minions of my court have stained that name they long have envied, with their mean surmises.'

'A courtier's malice, mighty Amurath,' replied Sadak, 'is beneath a soldier's notice; and best is answered, when occasion calls, by deeds which their dastard minds shall shudder to relate.'

'Such deeds,' replied the artful monarch, 'Amurath hath in store for Sadak's arms to execute; deeds which wear the fiercest countenance of danger, and which none but Sadak dare to undertake.'

'My prince,' answered Sadak, 'Sadak is ready to receive your commands: but the day is ill-spent in words, when action can only approve my worth.'

'Sadak,' answered Amurath, 'the malicious whispers of my courtiers concerning your worth have much disturbed me; and I mean to-morrow, in the public divan, to give you a glorious opportunity of convincing their little souls how greatly the soldier towers above the safe advisers of the cabinet. Fail not, generous Sadak, to be present; and I will, in the sight of my whole court, require some one to stand forth, and undertake a voyage

in quest of the Waters of Oblivion, which are guarded by every natural barrier, and the united efforts of a race of evil Genii. Then, when a tame silence follows my proposal, and the base courtiers hang their coward heads, my brave Sadak shall arise, and challenge to himself the glorious undertaking.'

Sadak bowed at the words of Amurath, and said: 'Lord of the faithful, far be it from Sadak to prove unworthy of his master's love!'

The artful Amurath, having thus prepossessed the mind of Sadak, went not into the apartments of Kalasrade, but waited, with great solicitude, the arrival of the next day.

As the all-diffusive light of morn appeared, which shines alike upon the care-worn countenance of the guilty wretch, and on the open face of artless innocence, Amurath arose, impatient till the hour of public audience came; when, being seated on his throne, amidst the nobles of his court, and seeing the faithful Sadak at the extremity of the divan, he thus began his deceitful speech:—

'Nobles and warriors, who, by your counsels and exploits in arms, cast various lustres on my throne; say, where shall Amurath find that brave resolved heart, who will engage to procure for him the Waters of Oblivion, which are preserved in a far distant isle, defended by quicksands, monstrous rocks, the perils of the waves, and flames of fire? Genii are its guardians, and all nature is combined to save it from man's possession.—Such an acquisition, nobles, would manifest to all the earth the superiority of your monarch, and the bravery of his subjects. Who is there, then, among your ranks, dares hope to add such lustre to my throne, and such honour to himself? But speak not, nobles, unless a fixed resolve attend your speech. To undertake, and not succeed, would wither, and not increase, the laurels we have already won in arms: wherefore, be these the terms on which the noble adventurer issues forth:—Let him be sworn not to turn back till he have the water in possession: let

him, likewise, forfeit his life, if he depart not in search of this water ere the remainder of this moon be worn away.'

As Amurath left off speaking, a general silence succeeded; and the eyes of all were turned upon Sadak.

The noble Sadak, perceiving no one offer, stood up, and advanced towards the throne.

'Descendant of Mahomet, and lord of thy creatures,' said Sadak, and bowed before Amurath, 'behold, the hand of thy slave is prepared to execute the desires of thy heart: and here I swear, in this august assembly, never to return back till I have procured the waters: and ere three days be passed, shall the face of Sadak be set toward the dangers that surround the fountain of Oblivion.'

'Thanks, noble Sadak,' said Amurath aloud, 'thanks for this proffered service, which my nobles feared to undertake: and I thus swear before the face of Heaven, that when Sadak returns, I will make either him, or one of his family, the second in honour throughout all my dominions.'

The beguiled Sadak understood not the base meaning of his lord: but he fell at his feet, and kissed the earth whereon Amurath stood.

The chief of the eunuchs, seeing the noble Sadak in the divan, passed by his side as he was retiring, and whispered:—'Wait a few minutes, much-injured Sadak, and I will convey into your hands the words of comfort.'

Sadak was astonished at the speech of the eunuch; and now his heart began to misgive him, and tumults arose in his breast.

Before the crowd were dissipated out of the divan, the eunuch slipped a note into Sadak's bosom; and the much-afflicted warrior retired with it to the rocks which are behind the city, and there read as follows:

'Doubor, who oweth his life to the generous interposition of thy father Elar, is distressed for his friend. Alas! noble Sadak, Kalasrade is in the royal seraglio, and Amurath is——what my hand

dare not write! He, alone, who has undertaken to procure the Waters of Oblivion, is able to enter the seraglio of Amurath. Doubor has no command without; but should Sadak escape through the Janissaries, and scale the wall at the eastern part of the garden, Doubor will this night watch his approach, and convey him to the apartments of the wretched Kalasrade. May Alla forbid that the life which Elar saved, shall be sacrificed by the imprudence of Sadak!'

'O Mahomet, the prophet of the just!' said Sadak, as he read the scroll of Doubor, the chief of the eunuchs, 'is it possible that Amurath hath done this wrong to the hand which raised him? Was it for this I covered him with the shield of strength in the day of battle? Was it for this I plunged in the rapid stream, and bore him, breathless, to the distant rock, when he fled from the face of his enemies to the sea of Azoph? Who reconciled Amurath to his mutinous Janissaries, when, offended at his avarice, they demanded the plunder of Lepanto? Who preserved him from the fury of Irac, the rebellious son of Porob, who endeavoured to depose him in the seraglio of his ancestors? Who, but that man whom he hath basely robbed of all his substance,—plundered of Heaven's best treasure, the lovely Kalasrade,—and betrayed into a rash vow to leave the Othman empire and his just revenge, to seek, in distant seas, the various countenance of death! But what revenge could Sadak meditate against the blood of his prince? would he wish to make his private injuries the cause of public shame? would he strive to glut his malice on the ruins of the faith of Mussulmen, and the Othman majesty? And yet, O soul of life! O beauteous and constant Kalasrade! shall Sadak, undisturbed, behold the afflictions of his love? Shall Kalasrade lift up the hand of supplicating virtue, and pour forth in vain the tears of constancy, and Sadak stand unmoved at the voice of his beloved? O Prophet! holy Prophet! whither must I turn? Not against my prince, for whom his slaves live;

not against thy truth, which the blood of the faithful hath planted and nourished on the fertile plains of Europe and Asia. Must I then bear the curses of Amurath? Ah! that is tenfold death! Must I rebel against one who was once my friend, and is still the lord of his slave?—But doubts are vain. The vows I have made in the divan bar all other views: yet, ere I go a voluntary exile from the plains of the faithful, I will see Kalasrade, or perish by the hands of the slaves which surround her. She is mine, though the arm of power oppress her; and Amurath, who once held the sacred vow most solemn, cannot blame that love which leads me to my lawful treasure.'

These reflections fixed Sadak in his resolution of attempting to enter the seraglio; and he returned to the city in order to procure such things as might be necessary to assist him in his undertaking.

Going to the Bezestein, he ordered an iron to be made with five hooks, and an eye in the centre; and at the silk-merchant's bought a cord of silk fifty feet in length; he also purchased a small iron trowel and a poniard

Having these things in his possession, in the evening he went down to the water-side, between Pera and Constantinople; and suddenly unloosing a small boat, he launched it into the Gulf of Keratius and swiftly rowed to Riscula, which is on a rock near the shore of Asia, facing the eastern part of the seraglio.

Here the determined Sadak rested on his oars, till the clouds of night had shortened the vigilant sight of the Janissaries, and the tide was fallen from the walls of the palace; when, paddling toward the seraglio, he advanced in his boat within six hundred paces of the shore.

A part of the guard, who were then going round on the beach to examine the walls, halted at the noise of Sadak's oars, and made a signal for a galley which lay near them, to come up.

The slaves in the galley obeyed the Janissa-

ries, and, coming alongside the shore, took them on board.

The Janissaries directed them to row toward the place where they imagined they had heard the paddling of oars; and in a few minutes Sadak perceived one of the Sultan's galleys advancing toward him.

The bold Sadak, pleased at the success of his stratagem, gently glided out of the boat into the water, and diving wide of the galley, sometimes rising for breath, and at other times continuing to strike forward under the water, he in a short time reached the shore, and landed between Sera Burni and the gate of Topcapu, through which his beloved was hurried by the slaves of the seraglio.

Sadak, knowing that his time might not be wasted, (as the Janissaries, finding no one in the boat, would soon return to the shore,) immediately pulled out the iron with five hooks, and the silken cord, and, fastening them together, he threw the hook over the wall; which catching on the top, by means of the silken cord Sadak raised himself up on the wall; then, again fixing the hook on the inner side, in such a manner as he might loosen it from the wall, by shaking it backward and forward, he quickly descended into the gardens of the seraglio, and, unhitching the iron from the wall, with a few shakes of the cord, he took out his trowel, and buried them in the earth; then, hastening towards a thicket of small trees and shrubs, he hid himself therein.

Here Sadak had time to recollect his thoughts; but he was hardly covered by the bushes, before he heard the galley on the opposite side of the wall strike against the shore, and could distinguish the voices of the Janissaries descending from its sides.

By their conversation, he learned, that they were alarmed at finding a boat without any one in it; and as they hastened toward the gate Topcapu, he doubted not but they would shortly raise the guards of the seraglio.

In the midst of these thoughts, Sadak heard the fall of feet approaching toward him; and presently one drew near the bushes, and was entering into the very place where Sadak was concealed.

Although the frame of Sadak was more disturbed at the approach of the stranger than it had ever been in the field of blood; yet he neglected not to draw his poniard; and as the stranger entered among the bushes, he seized him, and was about to strike the steel into his heart; when Doubor cried out, 'O Sadak, destroy not thy friend!' The spirits of Sadak having been hurried by the noise of the Janissaries, made him forget the appointment of Doubor to meet him in the garden: but when he perceived it was the grateful eunuch, he dropped the poniard on the earth, and said: 'O friend of my bosom! forgive the fears and the distraction of the miserable Sadak, who in mad fury had nearly sacrificed his comforter, and driven the poniard of suspicion into the breast of the tender-hearted Doubor!'

'Noble Sadak!' answered the chief of the eunuchs, 'I wonder not at your suspicions; it is a hard task for the brave to dissemble, or for the generous warrior to descend to the dark deeds of a midnight robber. But let us hasten toward the seraglio: yet, before we issue forth out of this thicket, let me help you to dress yourself in the habit of a mute; the garments are hidden in the thicket behind; and I was coming to see whether they were safe against your arrival, when you seized me by the arm.'

Sadak was pleased at the proposal of the chief of the eunuchs; and, stripping himself, he left his own garments concealed in the thicket, and, putting on the mute's habit, followed Doubor toward the female seraglio.

Doubor, advancing toward the seraglio, made a sign for the eunuchs, which were placed at the gates, to retire; and entering, he bade his mute follow him to the apartments of Kalasrade.

The joy of Sadak, at the thoughts of again viewing his beloved, and his fears, lest any unfortunate

disaster should discover him, raised alternate storms in his breast: but the mighty warrior concealed from his countenance the strong passions which beset his heart.

After passing through several galleries, the chief of the eunuchs arrived at the apartment of the beauteous Kalasrade, and was about to enter, when he perceived the royal sandals at the door.

Doubor started back at the sight.—'O Mahomet!' said he in a whisper, 'Amurath is risen in the dead of night, and entered into Kalasrade's apartment.'

The words of Doubor were as deadly poison to the heart of Sadak; the cold hand of death chilled his astonished blood, and his weak nature could scarcely sustain the mighty shock.

'Oh, Doubor! Doubor!' said the wretched son of Elar, 'support my conflicting frame! O Doubor, I am unable to bear this tenfold death!—Ah tyrant! ah, my friend! if I strike, thou must perish: if I withhold my arm—O wretched Sadak, wander not into that hell of thought! O Mahomet! O Alla! have I deserved this torture? If I have, strike with thy merciful thunder this rebellious heart; if not, strengthen and support the wretch whom thou art pleased to load with ills past human thought! O that I were a worm, to be trodden under a giant's foot! O that I were a toad, and my food corruption! that I were a camel in the desert, or an ass in the mill! that I were aught but Sadak, the accursed of his Prophet!'

As the miserable Sadak thus poured forth his griefs in the bosom of his friend, the affrighted Doubor pressed his head, and covered it with the folds of his garment, that the voice of the wretched Sadak might not pierce the walls of the apartment, and raise the suspicion of Amurath:—but his utmost precaution could not prevent the sighs of Sadak, whose wounded and afflicted soul was as the wearied boar of the forest, when pierced with the darts and javelins of a thousand hunters.

In the midst of his sighs, the door of the apart-

ment opened; Amurath came forth; and Sadak, leaving the bosom of Doubor, fell with his face toward the earth.

'Doubor,' said the Sultan, 'where hast thou been? and where are thy guards? Who is that mute whom thou didst cherish in thy bosom? and why art thou here in the dark hour of night?'

'Lord of princes,' answered Doubor, 'when my master retired to his sofa, I went to examine the guard of eunuchs, and to see that thy slaves were faithful to thy trust; and at my return, perceiving that my lord was arisen, I called this mute to me, as I was unwilling to disturb my Sultan with the feet of his guards; and followed thee to the apartment of the ever-blooming Kalasrade. But as I tarried here, waiting lest my lord should have any command for his slave to execute, the poor mute fell sick, and in pity I took him to my bosom; as I have learned from the kindness which my lord shows his slaves, to copy, as far as my poor and weak capacity will permit, the bright virtues of the favourite of Alla.'

'Doubor,' said Amurath, 'I commend your care: but since the slave is ill, let him be sent to Kalasrade to nurse; the haughty fair one despises my condescending love, and the embraces of the son of Othman are grievous to the slave of Sadak: wherefore, Doubor, see you place this slave on the sofa of Kalasrade; and let her fancy him her lover, till she fling her proud arms around him, and call him Sadak and her lord.'

The heart of Doubor rejoiced at the words of Amurath; but he concealed his joy, and said:—

'Will the glory of the Othman race first suffer me to attend him to the apartments of my Sultan?'

'Doubor,' saith Amurath, sternly, 'have I said, and shall I recall my words? Slave, obey me instantly, and force this wretch into Kalasrade's arms.'

The chief of the eunuchs, laying his hand upon his breast, bowed down, and said, 'The will of Amurath is the law of his slave.'

No sooner was Amurath gone, than the chief of the eunuchs raised up Sadak, and said:—

'Son of Elar, friend of my bosom, first in my esteem, arise and perform the commands of Amurath.'

'Yes, faithful, generous Doubor, thou balsam of peace to my wounded soul! thou ray of Heaven on the spirits of the afflicted! I will arise, and bless the Great Fountain of Happiness, for the merciful change he has wrought in my favour. Now, Doubor, I am more than Amurath! I am about to enjoy a paradise, from which, O Alla, grant the blood of Othman be for ever barred! While the emperor of the world retires to a discontented sofa, Sadak shall revel in the rich pastures of unsatiated pleasure. But why do I delay to seek Kalasrade? if life is short, how fleeting are the joys of life!'

At these words, Doubor interposed.—'Permit me, O fortunate Sadak,' said he, 'to go first unto Kalasrade, and prepare her delicate frame for your reception, lest the strong tide of returning happiness overpower her nature, and faintness, or death, again snatch her from the embrace of her beloved.'

The tender Sadak, acquiesced in the reasons of the chief of the eunuchs, and Doubor hastened to impart to Kalasrade the arrival of her beloved.

After a few minutes, Doubor returned, and entered with Sadak into the female apartments.

As the happy Kalasrade beheld the features of her lord under the disguise of a mute, she sprang forward, her eyes enlivened by the transports of her heart, and, with a fond surprise, half fearful, half overjoyed, she pressed him in her arms.

'Ah, lovely Sadak,' said she, 'joy of my soul, master of my thoughts, life of my heart, and guardian of my honour, how have I panted for this blessed embrace! O, how has thy Kalasrade sighed and despaired at thy absence! I have been, my Sadak, like the shriek-owl in the wilderness; I have been, my Sadak, like the widowed dove; but now am I as the deer which bounds on the sunny plain; as the bird which sips the dew of the morning among the blossoms of the orange-grove.'

'O fond and constant Kalasrade,' answered Sadak, 'how has my heart sought thee in solitude, and found thee not! I have been, my Kalasrade, as the coward in the day of battle; as the warrior disarmed by the treachery of his foe; as the lion in the toils of the hunters; as the leopard surrounded by the flood: but now am I like the man of valour who bestrides his foe; like the conqueror in the day of triumph: but now am I as the tiger springing on his prey; as the lusty eagle on the clouds of heaven. Ah! what have I said in the fulness of my heart? Amurath is now the master of Kalasrade, and perhaps I am enfolded in those arms which are yet stained with the embrace of thy Sultan! Kalasrade is no more the wife of Sadak, but the sultana of the Othman race!'

'Unjust and cruel Sadak,' replied the fond Kalasrade, 'how has thine heart invented the accusations of falsehood! Can I, O Sadak, be false to my lord? Had Kalasrade ever a wish, in which her Sadak held not the chief account?'

'But how, O Kalasrade,' said the suspicious Sadak, 'how has female weakness been capable of withstanding the glittering tyranny of the son of Othman? who, if he failed to draw thee to his purpose by the costly parade of his seraglio, could yet compel thee to receive his embraces.'

'Lovely master of my thoughts,' answered Kalasrade, 'our Prophet hath heard my prayer, and the bird of Adiram hath poured the balsam of comfort into my afflicted soul. Nay more, the generous and grateful Doubor also hath whispered in my ears the words of consolation; and by the advice of him whom Elar thy father preserved from destruction, hath Kalasrade triumphed over the wiles of Amurath.'

As the beauteous Kalasrade uttered these words, the countenance of Doubor, the chief of the eunuchs, fell; but Kalasrade was so intent on contemplating the features of her long-lost lord, that she perceived not the anxious face of the generous Doubor.

'And by what stratagem,' said Sadak, eagerly, 'hath Kalasrade rescued herself from the power of Amurath?'

'Monarch of my affections,' answered Kalasrade, 'I challenge not the honour of the device, it is to Doubor's prudence that I owe my safety: he opened to me the cause of his friendship for the son of Elar, and advised me, when Amurath should again return to me, that I should use him deceitfully, and engage him, by a vow, not to come near me till he should procure for me the Waters of Oblivion.'

'And what concession,' said the stern Sadak, 'has Kalasrade made the Sultan Amurath, to obtain from him this mighty and important vow?'

'Alas! noble Sadak,' said Doubor interposing, 'the wary Sultan hath turned our toils upon ourselves, and we are caught in the snare which was laid for the foot of Amurath.'

'What, Doubor,' replied the astonished Kalasrade, 'what doth thy ominous tongue, and the stern front of my offended lord portend? Ah! said you not that Amurath hath entangled us? Hath he then, faithful Doubor, made a false use of my soothing words? Hath he defiled my honour by loose hints? Now, on my soul, brave Sadak, the tyrant lies; never, never, in word or thought, hath Kalasrade injured her lord: and I call the great Alla, and the spirits of the just, to witness, that Amurath, the vile Amurath, hath never approached the arms of Sadak's wife!'

'Peace, gentle and much-injured fair one,' said Doubor; 'and dissipate, brave Sadak, the cloud on thy brow. Kalasrade never has, nor can yield to Amurath's desires; nor hath the prince pretended to boast of joys he never knew. No, constant pair, Amurath, though furious in his revenge, is just and perfect in his speech, and would as quickly throw off the state of his empire, as falsify his oath.—But briefly thus it is, sweet mistress of brave Sadak's heart: The Sultan, nettled at your request, when he found it would prevent him for a

long season from using force to compel you, cast about how he might make your imagined security as irksome to yourself as it was forbidding to him; and therefore he has engaged thy unsuspecting lord, by a firm oath, to seek for him the Waters of Oblivion, and never to return to the Othman empire, till he bring with him the produce of that inaccessible fountain.'

'What,' said the affrighted Kalasrade, 'what are the words which have escaped the lips of the generous Doubor!—Look on me, O Sadak, thou much-injured lord! look on her, who, by a mean device, hath heaped eternal afflictions on thy heart! O! curse on this tongue, on this heart, on this head, which have all been the wretched instruments of Sadak's banishment! Ah, bird of Adiram! ah, sweet-spoken Doubor! see you not the poison that lurks under the tongue of the adder? see you not the flames which lie beneath the verdant surface of the burning Santorini?—O Sadak, Sadak, rather let me run to Amurath, and satisfy his brutal appetite, than Sadak shall wander amidst ten thousand deaths! The treacherous sands, my love, will sink with thee; evil Genii will hurl thee from the summit of their rocks; thy wretched carcass shall be cast upon an unknown shore; the vultures of the air, and the monsters of the deep, shall feast on my beloved; and the wild ungoverned Amurath, fearless of thy arm, ravage the poor remains of thy Kalasrade's beauty!'

'Rather,' said Sadak, 'shall this arm hurl instant vengeance on the tyrant's head, and all the blood of Othman perish, than ever Kalasrade shall be stained with Amurath's unhallowed touch.'

'Ah! furious Sadak,' answered the chief of the eunuchs, 'what mean the black resolves of thy rebellious heart? But think not Doubor intends to stand a tame spectator of thy malice; faithful to my lord in every just command, through *me* must the base Sadak reach the heart of Amurath. But moderate your rage, bold man, and know, though Doubor loves not every deed of Amurath, yet will

he never prove a traitor to his life.—While Sadak means no more than to recover his Kalasrade, I am bound by gratitude and justice to espouse his cause: but if his murderous, traitorous heart aim at his prince's life, both gratitude and justice call me then to Amurath's defence.'

'Generous Doubor,' answered Sadak, 'I justly stand rebuked: I were indeed a wretch, when holy Othman's race is nearly extinct, to rob our faith of its last royal leader. No, faithful eunuch, the man who, out of private malice, gives confusion to his country, and subverts its peace, deserves not pity nor relief.'

'Are these, then,' replied Kalasrade, in tears, 'the virtuous resolutions of a patriot, to give up private happiness to public tyranny? For what were Othman's race decreed to rule, but for the safety of the faithful? And if a tyrant violate, unchecked, each social duty, it is he first robs his subjects of their peace.—But thou, O Sadak, art a noble patriot; thou canst unconcerned behold thy palace flaming, and thy wife torn from thy arms to sate a tyrant's palate; thou canst with meanness crouch before a puny lord, in aught but pomp inferior to thyself; and call his vile unhallowed lust, the unalterable law which Alla sanctifies, and Mahomet approves.—Such then be Sadak's love, and such his vowed protection of Kalasrade's honour: but hear me, Prophet of the Just, and thou, pure, heavenly Being, spotless and holy God! Thou who canst protect the weakest with thy mighty arm; O, give me strength to save that chastity which cruel Sadak dares not justify; and make thy trembling votary the instrument of vengeance on the tyrant's head!'

'O beauteous and much-injured Kalasrade!' answered Sadak, 'rather pray that Mahomet would fortify thy Sadak's heart, and teach him, in this doubtful path, his duty to Kalasrade, and to his prince.'

'Alas!' interrupted Doubor, the chief of the eunuchs, 'I hoped this interview would have administered comfort to the hearts of Sadak and Kalasrade;

but passion, alas! has consumed the short moments that belonged to love; for now in the east are hung the banners of approaching day, and the faint purple light, reflected from the distant clouds, warns our retreat. Come, noble Sadak, let us leave the beauteous fair, in full assurance that Alla will prevent the worst ill you dread, and save Kalasrade spotless till her lord's return.'

'Leave her, O Doubor!' answered Sadak, looking with wild ecstasy on his beloved wife; 'whom am I to leave?'

'Brave and resolved chief,' interrupted Kalasrade, 'thy master wants thy wife, and thou must yield her to his furious will! Retire then, noble Sadak; for Amurath approacheth with the wild eye of lust, and passion heats his blood to fold Kalasrade with his warm embrace! Retire, my Sadak, to some convenient spot, where, safely hidden from the flashes of thy Sultan's amorous rage, thou mayest be a duteous and submissive witness of thy master's pleasure!—Yes,' continued the distracted Kalasrade, 'thou shalt view my tender frame convulsed, and see these arms, which oft have folded Sadak, stretched beneath the imperial rack of *righteous* Othman's power!'

'O Sadak,' interrupted Doubor, 'one moment more, and all is lost! O Kalasrade, if Sadak e'er deserved thy love, dismiss him hence, and save thyself, thy lord, and me, from instant ruin.'

'What!' replied the wild Kalasrade, folding her noble Sadak in her arms, 'wilt thou bereave me of this polished shaft on whom I twine, and after crush me with the ponderous mass of Amurath? No, base eunuch, it is here alone Kalasrade lives; and, Sadak lost, my own weak female arm will set me free from Amurath's embrace.'

'To leave thee now,' replied Sadak, 'were to give thee up a prey to tyranny and lust: no, Kalasrade; let the tyrant come; we will disappoint his malice, and both at once seek peace beyond the gates of death!'

It was in vain that Doubor attempted to inter-

rupt the vehemence of Sadak and Kalasrade; forgetful of themselves or of the hazard of their friendly eunuch, they folded each other in mutual embraces, and seemed resolved that nothing more should part them.

The distressed eunuch, finding every remonstrance vain, departed from the apartments of Kalasrade, and hastened to the chambers of the Sultan.

Sadak and Kalasrade, without perceiving the chief of the eunuchs had left them, continued entranced in each other's arms, and calling Alla and Mahomet to witness their mutual constancy and truth.

In the midst of these passionate expressions, the bird of Adiram entered the windows of the palace, and, perching on the shoulder of Sadak, thus delivered the message of his mistress to the astonished pair:—

'To comfort the afflicted is the delight of our race; and the inhabitants of heaven stoop with pleasure to the children of earth, when mercy calls them down: for this cause came the voice of consolation to Kalasrade, when the evils of tyranny beset her; Adiram, also, the servant of Mahomet, watched over the afflicted fair one, and gave to Doubor the feelings of compassion. By his counsels, was Amurath engaged in an inviolable oath to abstain from his base purpose, till the Waters of Oblivion were obtained, and Sadak, by his assistance, was again blessed with the sight of his Kalasrade. How have ye, wretched pair, perverted these kind purposes of Adiram! And where is that fortitude which first recommended you to the tutelage of our immortal race! By an ill-judged perseverance, ye have changed a virtuous constancy into a vicious passion; and, neglecting both the bonds of friendship, and the commands of Mahomet, ye have nearly sacrificed Doubor to your folly, and yourselves to the idle dreams of uncurbed love. Love is an heavenly appetite, planted in the human species, to beget in them social harmonies; it melts and subdues the savage heart, as the stubborn ore

is softened in the refiner's vessel; and, when regulated by religion, it is ever protected by Alla and his Prophet: but blessings in the cup of the unrighteous are as the dregs of Heaven's wrath; and appetite, when it overcomes reason and religion, is as the vassal of sin: though Alla hath taught you to submit, and bear with patience the evils of life, ye have listened to the fantasies of love, and, in the bravery of your hearts, resolved to pass together to the gates of death. What then are ye, foolish pair, that ye should have dominion over that life which Alla breathed into the clay-formed tabernacles of your unanimated flesh? or where is the fortitude of flying like cowards from the face of danger, to the silent grave?—Yet know, while Alla reigns, no evil shall befall the sons of infirmity, but such as, patiently endured, may work their future good: and therefore to the Just One alone it appertaineth to dismiss from the service of life, or to continue his children in the trials of affliction.—Thus saith Adiram, the Genius of Sadak and Kalasrade, who is now compelled, by the law of fate, to leave her pupils to the miseries they have entailed upon themselves.'

The bird of Adiram uttered no more, but flew on the elastic surface of the air into the gardens of the palace; while the tender Kalasrade sunk in tears on the bosom of her astonished Sadak.

The bird was no sooner gone forth, than Sadak heard the feet of a multitude in the gallery; and the doors of the apartment immediately bursting open, the guard of the seraglio entered and seized on the unhappy pair.

Sadak, unmindful of himself, endeavoured to defend his beloved; and though oppressed by numbers, yet he fell upon the eunuch who held his Kalasrade, and tore him to the ground.

But the resistance of Sadak was vain; the guards parted him from Kalasrade, and loaded him with chains.

As soon as Sadak was secured by the guards, the

chief of the eunuchs appeared at the door of the apartment.

'Slaves,' said he aloud, 'is the vile miscreant Sadak, who hath entered the sacred walls of Amurath's seraglio, seized?'

'He is, great Doubor,' answered the guards; 'the chain of death is on him, and we wait but for your commands to send his soul among those who rebel against their prince.'

'Hold, slave,' replied Doubor, 'and secure him unhurt, till the mighty Amurath approach.'

Sadak was confounded at the appearance and behaviour of Doubor; and Kalasrade wished to load him with reproach: but she feared she might incur the censures of Adiram, as she knew not as yet by what means her lord was discovered.

Ere long, the music of the seraglio sounded; and Doubor, the chief of the eunuchs, perceiving that Amurath was near, hasted to receive him.

'Prince of my life,' said the chief of the eunuchs, as the royal Amurath came forward with the deadly frown on his brow, 'thy slaves have secured the enemy of thy peace.'

'Faithful Doubor,' replied Amurath, 'I commend thy zeal: but where is this vile miscreant who presumes to invade the recesses of Amurath's seraglio?'

'Here, tyrant!' said the stern Sadak, 'if the oppressor dare look upon his injured—'

The guards who had secured Sadak, perceiving by his speech that he meant to insult their Sultan, stopped with their hands all farther utterance, and gagged him with a bit of iron.

The wretched Kalasrade, seeing her lord in such distress, broke from the guards (who held her but slightly, fearing the same fate which befell the black slave, should Amurath relent), and clasping the much-injured Sadak in her arms:—

'Vile slaves,' said she, 'unhand my lord!' Then, bursting into tears,—'O Sadak, noble Sadak!' continued she; 'joy of my soul, and fountain of my

life! how have these wretches dared deform thy noble image with their bonds of iron? Why didst thou not frown, my love, and fix them motionless with awe and fear? What is this puny Amurath, and all his guards, against the noble effort of thy uplifted arm? Alas! alas! my Sadak, they have bound you while you slept with ignominious chains; and now the tyrant laughs at your distress!'

As the wild Kalasrade uttered these incoherent words, the guards and Doubor stood in fixed amazement, fearing to interpose, or use the fair one roughly, and yet alarmed at her bold speech.

Nor was the Sultan less confounded than his guards; each word she uttered stung him to the soul; and yet her glowing beauties, enlivened by her distress, and the tumultuous workings of her lovely frame, so strongly affected Amurath, that his lips refused to give forth the commands of his heart.

But, seeing the beauteous Kalasrade endeavouring to embrace her lord, his fury returned, and he cried aloud:—

'Base eunuch, secure the mad female from polluting herself with that wretch she dare prefer to Amurath!—And, slaves,' continued the enraged Sultan, 'your lives shall answer for your base neglect, in not destroying the rebellious Sadak.'

The chief of the eunuchs, having secured the distressed Kalasrade, gave her into the custody of the eunuchs; and then he commanded the guards to put the bow-string upon Sadak.

The wild miserable Kalasrade, at the sight of the bow-string, screamed aloud, and fell into the arms of the eunuchs; her fixed eyes were dilated with madness, and her teeth shook with the agonies of death.

Amurath saw the affecting change with wild emotion, and, fearful lest the soul of Kalasrade should escape, ordered the slaves to release Sadak from the bow-string.

'Slothful Doubor,' said Amurath, 'hasten to

my Kalasrade's assistance; for, by the Othman faith I swear, ye all shall follow if my fair one perish.'

The attempts of Doubor and his attendants were vain; Kalasrade continued entranced, and Amurath, in despair, ordered Sadak to be released, that he might endeavour to recover his Kalasrade from her alarming trance.

As soon as the guards had unbound Sadak, and released his mouth, they signified to him the Sultan's orders, and led him toward the motionless Kalasrade.

'Happy Kalasrade,' said the brave Sadak, 'I trust ere this, the Prophet of the faithful hath delivered thee from the tyrant's power: if not, Sadak will not disturb thy fleeting spirit: proceed, thou divine spirit of innocence and virtue, toward thy eternal mansion, and let not the rude breath of Sadak's voice divert thee from thy righteous course!'

'Ah, blessed Alla!' said the faint Kalasrade, reviving at her Sadak's well-known voice, 'where am I? in what blissful seat hast thou placed me, where the sweet music of my Sadak's voice sings comfort to my soul? Ah! surely the trance of death is passed, and I am far removed from Amurath and all his curses!'

'Unfortunate Kalasrade!' said Sadak, starting, 'art thou again returned from the sweet sleep of death, to new-invented scenes of misery? Then bind me, slaves, again, and fix the bow-string to my neck: once more, thou virtuous partner of my heart, I call thy faithful soul away.—Tyrant! release me from the world; for now I know Kalasrade will not stay behind.'

'No, proud rebel,' said Amurath, 'when Kalasrade's life is at stake, thy being is of trivial moment; at present live, that *she* may live, for whom only life is sweet. But I demean my royalty in holding speech with such a slave.—Doubor, separate these stubborn spirits, and, for Kalasrade's sake, let Sadak, though confined, want not life's comfort. But, eunuch, watch with steady eye my beauteous Sultana; supply

her wants unbidden; yet, on your life, take care her frantic wildness is not suffered to prey upon herself: and, Doubor, when these things are executed according to the will of thy lord, let me see thee in the palace of pictures.'

At these words, the Sultan Amurath retired; and Doubor, having executed his commission, hastened to meet his lord.

'Faithful eunuch,' said Amurath, as he entered, 'I am pleased at thy contrivance: it had been dangerous, as thou well observest, to have seized on Sadak, the favourite of the Janissaries, in the public face of day; but now, by thy artifice, his life is forfeit, and the silent bow-string will, unheard, release me from this enemy of my love. Wherefore I mean, that, ere to-morrow's sun surprise the wide-extended Othman empire, my faithful Doubor, with a few attendants, seize on his forfeit life.'

'Lord of the Othman empire,' answered Doubor, 'I shall obey the law of thy mouth.'

'But, Doubor,' said Amurath, 'one circumstance still hangs upon my doubtful mind. You say, this Sadak entered the seraglio by your advice: yet, Doubor, what need was there to bring him in the silent hour of midnight to Kalasrade's apartment? to have detected him in our royal gardens were sufficient: Doubor, the thought breeds anguish in my soul; besides, traitor, thou leddest him as a mute into Kalasrade's arms! Slave, slave, thou liest; and Amurath is betrayed!'

'Most enlightened of Mussulmen,' answered Doubor, 'the slave that dared attempt to deceive my lord, might justly tremble, as nothing can escape thy penetrating eye. Alas! had ignorant Doubor the judgment of the father of the faithful, I had assuredly done as thou hast said; but, foolishly hoping to do more, I have nearly forfeited the esteem of my Sultan!'

'What more didst thou mean, vain man, to execute?' said Amurath, somewhat softened.

'Mighty Amurath!' answered the chief of the eunuchs, 'when first I brought the disguised Sadak

from the gardens of the seraglio, I asked the deceitful slave, whether he would yield Kalasrade to thy arms, if Amurath would vest him with a vizier's honours? To which he yielded a pretended assent, and assured me he would engage Kalasrade to receive thy embrace, the moment she was convinced of his exaltation.—Allured by this promise, I led him to the fair one's apartment; and, as I hoped the consequence would be grateful to my Sultan, I neglected to inform thee of Sadak's presence till I had heard the issue of his conference with Kalasrade. But when I had brought the deceitful slave before her, unmindful of his promise, he attempted to pour forth a love-tale at her feet; upon which, I hastened to inform thee of his presence; and the guards of the seraglio soon secured the deceitful wretch.'

'Since, then, he values love beyond the honours of the Othman state,' said Amurath, 'let him fall a sacrifice to love. Doubor, despatch him instantly; each moment that he lives increases my disquiet: but remember his breath, in secret pass, that not a sigh contaminate the air to wound Kalasrade's peace.'

No sooner was Doubor gone, than the wavering Amurath began to repent that he had sent him.

'How am I divided,' said he, 'by love and honour! Unless the Waters of Oblivion are obtained, my sacred oath prevents all intercourse with Kalasrade; and if Sadak dies, who shall be able to surmount the dangers that environ the fountains of Oblivion?—Guards,' said the anxious Sultan, 'call back the slave Doubor; stop his officious haste, and bring him here before your prince.'

The chief of the eunuchs returned.—'Peace,' said he, 'be to the mighty Amurath; and may all his foes perish from before him!'

'What! wretched eunuch,' said Amurath hastily, 'is Sadak numbered with the dead?'

'The word of my lord,' replied Doubor, 'was pressing, and thy slave hasted to obey thy command: but, being recalled so suddenly by thy guards,

I stopped the slaves who drew the bow-string; and Sadak on his knees expects his doubtful fate.'

'Then all is well,' replied Amurath: 'for I mean not, Doubor, to destroy the doting wretch, through whom alone (such has been thy master's folly) must Amurath hope to reach Kalasrade's beauties.'

'Alas!' replied Doubor, the chief of the eunuchs, 'thy slave doth oft reflect upon the oath which robs my Sultan of the haughty fair one!'

'Yet, Doubor, think not,' continued Amurath, 'that, Christian-like, I mean to break my faith, where interest or occasion tempt; no, I have bound this happy and luxurious Sadak to draw his own destruction from the fountains of Oblivion: and now, if he fail to execute the vow, his life is justly forfeit, and Kalasrade at our own disposal. Wherefore, Doubor, let a ship be prepared to convey him to that distant island where the Waters of Oblivion are concealed.'

'Lord of the Othman race,' answered Doubor, 'I shall haste to obey thy will: nevertheless, if the weakness of Doubor's understanding might be permitted to unfold itself in the sight of my prince, I would wish my lord appointed some one on whom he might depend, as master of the ship in which the rebel sails. For well thou knowest, mighty father of Mussulmen, that Sadak is beloved in the army, and the admirals of the fleet look on him with partial eyes. Was it not, O light of the world, in the insurrection of the Janissaries, in the month Muharrem, that Sadak only was sufficient to appease the tumult? He then was faithful to his lord: but, now he leaves Kalasrade in thy possession, I fear his fierce unconquerable soul may easily be led aside from his obedience.'

'Then, Doubor,' answered Amurath, 'let him perish; for I will bear no rival in my power, or in my love: yet surely, Doubor, the soul of Sadak will not break through those bonds his faith has formed: ere to-morrow's sun new gilds the Hellespont, his vow must urge him to depart.'

'True, O prince of the faithful,' answered Doubor; 'nor need you fear a rival in this Sadak, whose pale glimmering glories are enlivened only by the favour of Amurath.'

'Well then,' replied the Sultan, 'since his courage is necessary for our repose, to your care, faithful eunuch, I commit him: and let him haste away; for Amurath's love ill brooks the tortures of suspense.'

The chief of the eunuchs hasted to obey the command of Amurath; and, returning to the dungeon where Sadak expected the end of his fate, he ordered the mutes to release him.—Sadak, amazed at the order of Doubor, arose; and the mutes, having released him, retired.

'Sadak,' said Doubor, as the mutes retired, 'behold the messenger of thy Sultan's mercy, who spares thy forfeit life, because thy vow has dedicated it to thy master's service!'

'If by thy master's gift alone, O treacherous eunuch, I am to possess my life,' said Sadak sternly, 'he sends his mercy to a thankless slave.—Mercy! dare the tyrant thus miscall the malice of his heart? Is it mercy, then, to defile my better life, and send the poor remainder an outcast vagabond upon a pander's errand? Go, obsequious eunuch, return to thy proud pampered master, and tell him, Sadak wants not his life upon such slavish terms.'

'Alas! unfortunate Sadak,' answered the chief of the eunuchs, 'what will the big word avail thee? When Amurath perceives that you mean not to execute the vow you have made, he will hold himself no longer bound by that oath the duteous Kalasrade has extorted from him.'

'Slave,' returned Sadak, 'I understand thee not: there is a show of friendship in thy speech, and yet methinks, I have more to fear when the wily serpent glides beside me, than when his angry hiss timely proclaims a generous defiance.'

'The friendship of humanity,' said Doubor coolly, 'I owe to all; nor is my heart sufficiently revengeful even to crush the ungrateful adder that stings

me while I cherish him.—But, Sadak, I mean not to gall thee with reproach, but as a friend advise thee to submit, where submission only can yield thee hopes of comfort.'

'Friendly Doubor,' answered Sadak, pausing, 'I submit: but the time prescribed is nearly elapsed.—'

'Fear not,' answered Doubor; 'already orders are given to equip you; and ere night, you shall be conveyed to one of the Othman ships, with an able commander to steer you to the destined spot. But I can say no more; Amurath expects your answer, and I haste to proclaim your obedience.'

Sadak now began to relent, and he accused his heart, in suspecting the integrity of the chief of the eunuchs.—But Doubor was fled, and Sadak left alone in the dungeon of the seraglio.

'O Alla!' said the wretched Sadak, 'to thy all-just protection I commit my faithful Kalasrade; thou, who overrulest the princes of the world, canst secure her in the fiery trial: relying on thy arm, she shall stand as the water-fowl on the rock, and see the tempestuous billows of the ocean spend their vain force beneath her, unable to wash with their rude waves the surface of her dwelling-place.'

The chief of the eunuchs, having declared to Amurath the obedience of Sadak, waited till the evening; when, entering the dungeon with the guards of the seraglio, they conveyed Sadak through the water-gate to the ship which was prepared to sail in quest of the Waters of Oblivion: neither had the noble Sadak, by reason of the attendant guards, any opportunity of expressing his gratitude to Doubor, the chief of the eunuchs.

As soon as Sadak was embarked, the ship set sail; and the noble son of Elar found that the captain of the ship was a Christian renegado: for Doubor had in vain sought after one of his own nation who was sufficiently skilled in navigation to perform the voyage.

For several days, the ship ran swiftly before the

wind, and hurried the unfortunate Sadak from the place of his beloved, as the vulture bears in his talons the panting lamb from its mother's teats.

But these winds were, after a short time, succeeded by a calm; in which, being detained from their purpose, and a small gale afterwards arising, the captain of the vessel put into the island of Serfu, and there continued for two months, neither suffering his men to land, nor permitting the natives to enter his ship.

Sadak, though astonished at the behaviour of Gehari the captain, yet attempted not to leave the ship, but spent his time chiefly in solitude and contemplation.

A small vessel arriving from Constantinople, at length brought the captain the orders he expected; and, the wind being favourable, he hoisted his sails and steered for the Atlantic Ocean.

And now they were passing the island of Kirigou, when a storm arose, and, after many days buffeting against the wind, obliged them to sail into the bay which embosoms the city of Koron.

It was in vain the citizens made signs for the ship to steer away from their port; the swelling ocean, and the fierce winds united, drove them precipitately on the beach; and, every one being terrified with the storm, they hastened on shore, leaving the ship at anchor near the beach.

'Unhappy mariners!' said an aged citizen to them, as they walked up the beach, 'you have escaped the womb of the sea, to be buried in this contagious city.'

The mariners hung down their heads at this dreadful declaration: and Sadak perceived that the plague was raging in the city of Koron.

The captain, whose Mahometan name was Gehari, ordered the crew to seize on Sadak; at the same time sending notice to the governor of the city, that he bore the commission of Amurath, and had a state-prisoner under his care.

Sadak was amazed at the captain's behaviour; for he knew not before that he was looked upon

as a prisoner, or that Gehari had any command over him.

'My lord,' said Gehari, 'be not alarmed; I have no commission to treat you ill; and if I had, your noble behaviour would prevent the execution of it: only I was commanded, if possible, not to land in the Othman empire, and, if necessity drove me on shore, I was to look upon you as my prisoner.'

'Gehari,' said Sadak, 'use me as you please; you have the commission of my prince, before whose lawful will I shall ever prostrate my obedient spirit.'

It was happy for Gehari that this prisoner was of a noble temper: for such was the confusion of the city, that the governor had neither guard nor authority among his miserable subjects.

'Alas!' said Gehari to Sadak, as they entered the city, 'to boast a power over you here, were to carry human vanity even beyond the grave. Death and destruction are the rulers of Koron, and desolation tyrannizes over the children of Alla.'

'Not so, noble Gehari,' answered Sadak; 'thou hast yet but a Christian's faith, or thou wouldest learn to acknowledge Alla the father of his children, even in the grave of death. His hand, O Gehari, is on the famine and the plague: where he suffers, they spread the dark wings of fate; and where he stops, the mighty conquerors fall appeased. But let us boldly enter these gates of sickness, and, while we have strength, administer to those over whom the dark fiend hath thrown the purple mantle of contagion.'

The mariners, animated by the words and the example of Sadak, boldly entered the city of Koron; and while the ghastly inhabitants sat trembling and inactive in their houses, Sadak and his companions exercised the compassionate offices of humanity on the miserable objects that surrounded them.

But his laborious and dangerous employment soon overwhelmed the noble Sadak, and he found the plague had seized his distempered blood.

Listless, and unable to serve others, or to help

himself, the wretched son of Elar fell between two carcasses, to preserve whom his utmost endeavours had proved abortive.

The miseries that succeeded nature kindly hid from his remembrance; the disorder pressed his brain, and he lay entranced on the ground in the streets of Koron.

After two days, he arose from the ground, his knees tottering with the weight of his emaciated body; he cast his hollow eyes around him, and on every side saw the dismal marks of the all-destructive plague.

But what engaged his chief attention were two youths, who were kneeling on the ground beside an aged body, who was just sending forth his last pestiferous breath, as a deadly legacy between his children. Their pious tears and their duteous attention to the expiring sage, mixed with a submissive resignation to the will of Alla, struck the soul of Sadak, long before he perceived they were the sons of his strength, who were performing the last sad offices to Mepiki, the father of Kalasrade.

'My children, my duteous children,' said the enervated Sadak, crawling, with trembling limbs, to their assistance, 'may Alla bless your pious care! ye are indeed the sons of Sadak, and the offspring of Kalasrade; and your father is better pleased to see you thus active in this vale of death, than crowned with the conquest of unnumbered foes.'

The astonishment of Codan and Ahud at the sight of their father, did not prevent their attendance on the dying Mepiki: they closed the eyes of their departed friend with pious tears, and embraced with reverence the dead body of their honoured ancestor.

The soul of Sadak was overcome by the piety of his children; and he, whom embattled armies could not move from his post, became the tender victim of paternal affection.

Codan and Ahud, perceiving their father fainting, ran to his assistance; new cares succeeded to increase their affliction; and the dying groans of Me-

piki were scarcely remembered, while Sadak continued to faint in the arms of his children.

'Thanks, gentle Codan; thanks, tender Ahud,' said Sadak to his children, as he arose from the bondage of weakness: 'though nature is exhausted, my soul is revived by the behaviour of my sons; and Sadak rejoices to see the tenderness of Kalasrade triumphant over thy father's fierceness.'

'Fountain of our life, and leader of our thoughts,' answered Codan, 'thy children lift up their hearts to Alla, and bless him for the comforts he has given us in this scene of terrors.'

'Ah, my son!' said Sadak; 'why should I complain of bodily weakness, when the weakness of my mind is superior? Unsatisfied with the presence of my children, I burn to know what strange fatality has brought you to the city of Korom.'

'Author of our being,' answered Ahud, 'thy children have not been exempt from the misfortunes of their parents.—Soon after our father left us under the protection of the affectionate Mepiki, a slave hastened toward the hut whither thy offspring had retired from the rage of the flame.

''Aged Mepiki,' said the slave, 'retire with the children of Sadak: for behold, the royal Janissaries are advancing, and Amurath hath commanded the progeny of Sadak to be brought before him.'

'Our aged parent wrung his hands at the relation of the slave: the Janissaries were in sight, and Codan and myself only with thy father Mepiki.

''Alas!' said the parent of our honoured mother Kalasrade, 'five of my daughter's children are with the eunuchs at the extremity of the garden; and to *us* there are little hopes of flight;—to *them* is the certainty of condemnation!'

''Venerable sire,' answered the slave, 'it will be vain to attempt the rescue of those who are absent from my lord: but if you and the children of Sadak will follow me into the forest that overshadows the village, I will engage to lead you in safety from the malice of your pursuers.'

''Lead me then,' replied our sire Mepiki; 'lead

me, faithful slave, from the tyranny of Amurath! For myself, indeed, it little matters whether I perish by age, or by the sword; but these may live to revenge the blood of their ancestors.'

'Thus saying, Mepiki leaned on the slave; and, Codan and myself drawing our scimitars, we issued forth, and covered ourselves from the sight of the Janissaries among the cedars of the forest.

'Here we continued till night; when the faithful slave besought us to follow him through the forest, to a town about four leagues from the habitation of Mepiki.

'Thinking ourselves too near the arm of Amurath, we departed thence the following night to Barebo; and there continued, till a vessel which was trading to Ismir took us on board, and carried us to that pride of Asia.

'We continued in Ismir but a few days; the plague broke out in the suburbs, and raged with such violence, that Mepiki resolved to embark in the first vessel that left the city of Ismir. This happened to be a merchant's sloop bound for Koron, in which we came with favourable gales, and landed, not long since, in this miserable city.

'The mariners who came with us escaped not the pestilence, although they had left the city of Ismir; they were seized with the contagion as soon as they landed; and the disorder raged with such violence, that, ere half the moon was elapsed, the whole city groaned under its wretched influence.

'The aged Mepiki for some time shut himself and us up in an inner apartment, hoping to escape the contagion: but when he found the deadly disorder had seized him, he commanded us to carry him forth into the open air; which, in obedience to his will, we performed this morning.'

'And have ye, my children,' said Sadak hastily, 'overcome the contagion, or hath it yet delayed to seize on your youthful frames?'

'We have hitherto,' answered Codan, 'experienced a doubtful life; but, seeing our parent hath

escaped from the danger of the plague, we shall no longer accuse our stars of leading us to the horrors of this place.'

'Son,' answered Sadak, 'to accuse fate, is to rebel against Alla: and no circumstances can justify our imprecations, while our faith must assure us, that He is the merciful Governor of all our fortunes.'

Codan, abashed at the reproof of Sadak, covered his breast with his declining head.

As Sadak held this converse in the desolate streets of Koron, he perceived the captain of the ship drawing near him: but the fire of his countenance was extinguished, and the lamp of life glimmered but palely in the checks of Gehari.

'Noble Gehari,' said Sadak turning toward him, 'I perceive that equal misfortunes have oppressed us: yet, in this victory of the grave, how much are we indebted to Alla for our wonderful escape!'

'That I should bless Alla,' answered Gehari, 'is not wonderful; for my enjoyments will probably be restored with my life: but surely, to the much-injured Sadak, death had been a welcome guest!'

'Gehari,' answered Sadak, 'it is by the gracious Alla's appointment that I bear the standard of affliction; in which post if I fall, blessed be his will! but while I live, I mean not cowardly to lament my situation.'

'Well,' replied Gehari, 'dost thou unite the determinations of the brave with the submissions of the pious: nor are your virtues useless; for Amurath means to try their utmost strength, and I am come an unwilling slave, to urge your departure from the city of Koron.'

'If Gehari will point out the means of my departure,' answered Sadak, 'I am prepared: but suffer me to take these my children as companions in my toils.'

'Ah!' replied Gehari, starting, 'are these the sons of Sadak, on whose lives the Sultan sets so

high a price? Now, Sadak, teach me the duty that I owe my prince, consistent with my friendship to thy noble nature! On pain of Amurath's displeasure, is every one who owns the Othman's sway bound to discover their knowledge of thy children: and yet, sooner shall Gehari perish, than bring such exquisite distress on Sadak's generous spirit.'

'Gehari,' answered Sadak, 'obey thy prince, and let not friendship breed rebellion.'

'What, my father!' interrupted Codan, 'will you tamely yield your sons a prey to tyranny? If so, Mepiki's life is spent in vain; we better had fallen with our brethren, beneath the scimitars of the Janissaries, than met at Koron with our father's friend.'

'Codan,' answered Sadak, sternly, 'it ill becomes the sucker to vie with its parent stock: as a father, in tenderness, I should forget your wants of filial duty; but rebellion, son, shall meet with Sadak's curse, though his uplifted dagger pierce his Codan's heart: and yet, my son, I would this mighty Amurath, for whom the slaves of Othman live, did weigh in equal balance his own impetuous pleasures and his people's comfort. Surely, Alla, thou gavest us not our lives to be the tyrant's sport, but didst intend the ruler of the faithful should be his subjects' joy! If thou shalt judge hereafter the princes of the earth, for every life in wantonness destroyed, there is not a prince but gladly would exchange his nature with a peasant!'

'Generous Sadak,' said Gehari, 'dispel the gloom that overwhelms thee; for Gehari means not to betray thy sons: the spirited Codan, and his more submissive brother, shall, if it pleaseth thee, partake of their father's fortune. Of all our mariners, but seven have escaped the plague; Codan, therefore, and Ahud, shall supply the place of two of my officers; and the rest we must seek for in some neighbouring port.'

'Friendly Gehari,' answered Sadak, 'how shall I repay thy generous services! Permit us only

to hide the corpse of our dear parent in the earth, and we will attend thy will.'

At these words, Gehari left Sadak and his children, and, calling together his scattered mariners, returned to the ship.

Sadak, in the mean time, assisted his sons in their melancholy office; and, having covered up the body of Mepiki, he led them to the vessel which Gehari commanded.

The wind blowing from the land, soon wafted them from the city of Koron; and Gehari, unwilling to return toward Constantinople, sailed to Medan, and there recruited the number of his mariners.

From Medan, after a tedious passage, they reached the island of Gomerou; where refreshing themselves a short space, they steered to the south, through the wide Atlantic, and, approaching toward the sun, they encountered the sultry heats of the torrid zone.

Sadak, though unacquainted with the sea, was not indolent; the day was spent in instructing his sons; and in the night he strove with manly courage to surmount the oppressions of his mind, which were aggravated by the thoughts of Kalasrade's distress.

Having passed the warmer climates, they drew near to the cold regions of the South, and Gehari, perceiving land, steered his vessel towards the shore, and anchored at a small distance from a beautiful island.

Here they found the blessings of plenty; and the mariners, quickly recovering from the disorders of the sea, were enabled to pursue the directions of the bold Gehari, who stayed no longer than was necessary to refit his vessel and renew his stores.

From this island they sailed toward the Straits which divide the Atlantic from the Pacific Ocean. But as they approached the land the wind arose, and the sea beat in tempestuous billows against the vessel of Gehari.

The mariners in vain pointed their vessel to the West; her sides shook, as fearful of the storm, and

the ship started from the face of the tempest, as the war-horse trembles in the day of battle.

Sadak beheld the conflicting elements with patience and calmness: but Codan was terrified at the black mountainous ocean, which rose in broken precipices above the masts of the ship. As the vessel sunk embosomed in the hollow sounding billows, so sunk the heart of Codan, and Sadak in vain attempted to give to his son a courageous mind.

'Is this Codan?' said his father, as he saw him dissolved in tears, and trembling at his fate; 'is this the descendant of Elar, who so nobly supported the dying Mepiki? Where, wretched son! is that undaunted mind which formerly endeared thee to thy parents?'

'Pardon, O Sadak,' answered Codan, 'the misgivings of my soul; it is not for myself, O parent of my life, but for thee my heart pants, and my strength flies from me: was it not sufficient that Amurath bereaved thee of Kalasrade, without sending thee hither amidst conflicting elements?'

'Codan,' answered Sadak, 'thy fears for me discover a noble soul, and Sadak thanks thee for them: but dismiss them quickly, Codan.'

As Sadak was uttering these words, a tremendous swell broke over the ship, and the wave overwhelmed both Sadak and his son.

The father instantly secured himself by embracing a part of the ship, which saved him from the efforts of the wave: but Codan became a sacrifice to its violence, and was driven over the sides of the vessel into the tumultuous ocean.

It was some time before Sadak recovered from the confusion around, as the sea had nearly stunned him in its passage: but when he found his son was torn from him by the swell, and saw him tossed on the billows, the undaunted Sadak leaped forward, and was about to follow, had not Ahud caught his father in his arms, and prevented his intentions.

'Wretched Ahud!' said Sadak sternly, 'art thou

jealous of Codan's better spirit, that thou hast dared prevent thy father in rescuing his first-born from the womb of the sea?'

'Protector of thy children!' answered Ahud, 'forgive my presumption, and let Sadak be reserved for the arms of his Kalasrade: Ahud will either deliver his brother, or perish beside him.'

'No,' replied Sadak, preventing the intentions of Ahud, as his son struggled to fling himself into the tempestuous ocean, 'I now am satisfied; and Sadak, thy father, shall restore thy Codan to his brother's arms.'

In this tender struggle between Sadak and his son, Gehari advanced; and, taking each by the hand,—

'Alas, noble friend,' said he, 'will you increase the misfortunes of Gehari? The good Codan is already the prey of our boisterous enemy; and will you likewise desert me in this perilous storm?'

'We mean,' answered Sadak, struggling, 'to rescue Codan, the beloved of our heart.'

'Though I admire your affection,' replied Gehari, (still preventing the purpose of Sadak), 'yet I must not suffer it to overpower your reason: to sacrifice our lives in madness to the memory of our friend, is neither prudent nor courageous; and greater fortitude is exercised in forbearance, than in the vehement sallies of distempered passion.'

'The words of Gehari,' answered Sadak, 'are as oil to the wounded on the plain: and we must learn, Ahud, to submit, where Alla hath denied us the conquest of aught but ourselves.—Yes, Gehari, to see my breathless son extended on the wave, and yet stand motionless beside him, is far more difficult than to seek his embrace among the roarings of the ocean: but Alla, O Codan, is present with thee, and Mahomet hath taken charge of thy duteous body: it is we are afflicted by the storm, while thou art wafted from this scene of misery to the mansions of the faithful.'

The gentle Ahud yielded to the wise dictates of his father; and Gehari prevailed on his friends to

desist from their frantic purpose, as the sea was so fierce, that the ship could scarcely bear the billows that broke around her.

After some time, the storm abated, and Gehari prepared to run through the Straits into the Pacific Ocean.

The rest of the voyage passed uninterrupted by the wind or the sea: but the serenity of the weather did but ill compensate to Sadak the loss of his first-born.

After fifty days' sailing, Gehari discovered a great smoke, and in the night could distinguish at a distance flames of fire. These increased every hour, and so greatly terrified the mariners, that Gehari was fearful they would rise up against him, and refuse to proceed on their voyage.

Nor were the fears of Gehari groundless: for, at their nearer approach, the curling foam of the waves each night appeared as liquid fire, and the ocean glowed like the melting-pot of the refiner. The mariners aghast, viewed with despair the horrid scene, and the fears which were expressed in their countenances seemed to gather strength from the pale deadly light which flashed on the broken surface of the sea beneath them.

Overpowered by the gloomy terror, they fell with their faces on the deck, and their captain in vain addressed them with alternate promises and threats.

Sadak, perceiving the distress of Gehari, and that their purpose would prove abortive, if they were suffered to persist in their fears, obtained from Gehari permission to arouse them; and with his drawn sabre, walking into the midst of the prostrate mariners, he thus addressed their coward spirits:—

'Sons of Mahomet, and brethren of the truth! why fall ye thus as the leaves of autumn on the sandy plain? What conquering enemy cometh against you, whose terrifying aspect you dare not behold? Or what dangers are these which have subdued the soldiers of our Prophet? Come the infidels of Europe against us? or is the all-bartering Christian arisen

up in arms to oppose our passage? If these were in sight, my friends would doubtless arise, and vindicate the faith of Mussulmen; they would start from the slumbers of fear, and put on the manly countenance of war. Shall then the harmless wave affright you, when in sportive gambols it imitates the brisk flashes of a livelier element? Or shall you, who have undaunted seen the ocean's hollow womb, and all its watery caves, now shrink in terror back, when the heavy sea casts its languid smiles upon you? These, my friends, are omens of our safety, and assure us of success. But rise and see me pour this harmless lightning on my hands, and thank our Prophet, that, in the starless night, he makes old Ocean light us on our destined course.'

Thus saying, the bold Sadak drew from the surrounding waves a bowl of water, which sparkled as it rose, and poured on his hands: the trembling mariners raised up their fearful heads, and viewed with wonder the innocent effect of Sadak's trial, till, satisfied by the experiment, they again ventured to arise, each blushing at his causeless fear.

But a few days' sailing again recalled their fears. The island was now discovered, and in the middle of it a huge mountain, whose summit reached far above the fleeting clouds, where an uncommon volcano vomited forth a wide deluge of liquid fire, which broke forth from the mountain with terrible roarings, and a mighty sound, as of winds bursting from the deep caverns of the earth. The glowing deluge descended down the mountain in a sheet of fire, and, rushing violently into the sea, drove back the affrighted waves in dreadful hisses from its surface; and for a long time preserved its fiery course beneath the waters that foamed above it.

The countenance of Gehari was now fixed with astonishment and dread; and he confessed to Sadak, that he dared not trust his ship any nearer the island.

'Give me then,' answered the undaunted warrior, 'a boat, and a small portion of your provision, and Sadak will alone risk the dangers that surround the fountains of Oblivion.'

'No, my father,' answered the duteous Ahud, 'there is yet one left that is ready to share with thee the dangers of this horrid place.'

'My son Ahud,' replied Sadak, 'Codan is no more, and the javelins of Amurath have doubtless, ere this, pierced the hearts of thy brethren: if Sadak perish, yet shall his name live in Ahud; and Kalasrade shall yet have one to revenge her wrongs!'

'It is not revenge alone, answered Ahud, 'that thy Kalasrade will require from her Ahud; she will ask me also for thee, O Sadak: and when she hears that I refused to share in my father's toils, she will pour on me the imprecations of a heart-broken parent.'

'O Sadak,' interrupted Gehari, 'yield to the duteous voice of Ahud, whose presence with thee may haply be the means of both your future safety.'

Sadak, at length overcome by Ahud and Gehari, consented: and the unhappy father and his son descended from the side of the ship into the boat which Gehari had prepared for their reception; while the captain and his mariners poured after them the unavailing tears of friendship and compassion. The boat was about three leagues distant from the shore when it parted from the ship; and, the wind blowing fair, Sadak steered briskly for the island of the Waters of Oblivion.

The nearer they approached, the more tremendous looked the rocks which surrounded the island, against which the sea beat and roared, as if it strove in vain for a place whereon it might rest.

Being arrived within half a league, the boat struck on a quicksand; and Sadak could neither move it, nor would the treacherous sand bear his weight, when he attempted to wade forward on its surface.

After many fruitless endeavours, he took several small boards, which formed the bottom floor of the boat, and, tying them together, made two rafts, which he laid on the sand, and, moving one forward, while he stood on the other, he thus made some small progress toward the island. But this was an imperfect attempt, as the raft would bear

but one at a time; and Ahud was left a helpless spectator in the boat. To conquer this difficulty, Sadak returned again to the boat, and, by the help of the oars and rudder, he made a third raft: so that Ahud, by following his father's steps, and giving the raft which he stept from to Sadak, who went before him, they with difficulty moved forward to the rocks that surrounded the Waters of Oblivion.

The tide had been several hours falling from the rocks, when Sadak arrived under their prominent horrors; and had left a narrow beach, on which he and Ahud rested, after their perilous journey. Here Sadak and his wretched son recruited their wearied bodies with such refreshment as they had brought in their garments from the boat, which, though scarcely sufficient for the next day's support, was the only means of living they could see before them; unless they should be able to scale the overhanging precipices, whose head seemed wrapped in the dark clouds that were gathered around their rugged summits.

Sadak and Ahud, having refreshed their limbs, arose and went about under the rocks in search of some opening which might afford them an entrance into the island: but ere they could discover any passage, they came in sight of the burning torrent, and were obliged to retire from its destructive influence. To add to this distress, the tide returned with violence around them, and the swelling ocean arose on the beach; so that Sadak and his son were half-covered by the sea.

Thus wretched, they waded backward and forward on the beach, till Ahud discovered a small cavern in the rock, whose bottom the tide had not reached when Sadak and his son ascended into it.

In this gloomy cavern, which dripped with the salt tears of the ocean, they obtained a few moments relief: but the ascending swell followed them ere long into the cavern, and, dashing its rude waves against them, drove them on the rugged face of the rock. The tide, however, rose not above them;

but, after a long persecution, retired, and left them nearly exhausted by its rude buffetings; and the wretched father, and his duteous son, overcome with unnatural toils, slumbered on the sea-weed, which the water had left them for their miserable bed.

Yet short were the slumbers of these afflicted Mussulmen; the rocks and the mountains around them were heaved in the night with dreadful earthquakes, and the island trembled with the adventurous Sadak and his son, as the wounded elephant shakes the tottering turret in the armies of the vanquished. The sea, agitated by contending winds, rose in wild fragments to the clouds; and meteors gleaming through the troubled air, cast a horrid light upon the watery profound, where monsters, rising on the scattered waves, stirred up a new commotion, and waged bloody war among themselves, increasing still the terror of the night with their discordant roarings, which the concave echoing rocks again repeated; and, over all, the thunders from above joined in the general discord.

'Ahud,' said Sadak, starting from his sleep (as he beheld the horrid scene before him), 'such would all nature be, were evil spirits masters of our fate: but fear not, Ahud; these gloomy rocks hide not this disordered prospect from our Prophet's sight: He, through the tumult, looks on us, and watches, lest our faithless spirits sink from their just dependence upon Alla's power.'

'True,' answered the duteous Ahud, 'O noble parent! and the man whose righteous heart obeys the dictates of his God, may calmly view these desolated scenes.'

'In us,' replied Sadak, 'whose slight frames were formed to tremble at every shock, these visions must awaken fear and horror: but the tumults of the whole ocean, and the crush of the wide earth itself, would be less disgustful to the blessed Alla, than the rebellious workings of a wicked heart, though hidden beneath the gay trappings of a voluptuous infidel. A wicked soul, O

Ahud, is more dark and tumultuous than these horrors that surround us: yet often doth the coward run with terror from the lightning s flash, or even from an insect's presence, when he dare cherish in his bosom the most dreadful of monsters, a disobedient and rebellious spirit!'

But, in the midst of his religious expressions, the afflicted Sadak could not prevent some fears that arose in his mind, when he reflected on the exposed situation of his beloved Kalasrade; who, since her lord's departure from the seraglio, had suffered far greater terrors from oppression and lust than Sadak had experienced from contending elements.

For several days she was permitted, without molestation, to mourn the fate of her Sadak, who she feared would be secretly destroyed by the malice of Amurath.

But the vile Amurath could ill brook his absence from Kalasrade; every day he sent for Doubor, to inquire how she bore the loss of Sadak; and, but for the prudent interposition of the chief of the eunuchs, he would have teased the fair one every hour with his offensive solicitations.

Doubor, who knew that persecution would rather inflame than assuage the sorrows of the virtuous Kalasrade, framed daily some new excuse to prevent the applications of Amurath; and at last, when the monarch would be no longer withholden, he went before, and assured Kalasrade that Sadak was safe, and on his search after the Waters of Oblivion.

The presence of Amurath renewed the sorrows of Kalasrade; she looked upon him as the murderer of her beloved; and all his softness and eloquence met with reproof and severity from the eyes and the heart of the much-injured Kalasrade.

The proud Amurath, vexed at his ill success, cursed the faithful Sadak: and although his oath prevented him from executing the desires of his heart, yet he resolved to attack the fair one, through those who were dearer to her than her own existence.

Full of these resolutions, he left the fair Kalasrade in wrathful haste, and flew from her presence

as the enraged tiger springs from the pursuit of the valorous huntsman.

Immediate orders were given to the Janissaries to seize on the children of Sadak, who were with their grandsire Mepiki on the opposite shores of Asia. But ere the Janissaries could reach the village, the two elder were flown away with the aged Mepiki.

Amurath in wrath cursed the Janissaries for their neglect, and ordered Doubor to dispose of the five that were taken in the prisons of the seraglio.

The next morning, the malicious monarch appeared before Kalasrade, and commanded her to yield to his desires. The affrighted Kalasrade, trusting to the monarch's oath, refused to comply: and Amurath, enraged, found one female in the seraglio, who thought herself not honoured by his lascivious offers.

Pride and fury possessed his soul, and he commanded Doubor to bring the eldest of Kalasrade's children before him.

The little innocent was dragged out of the dungeon, and came, with trembling limbs, into the presence of Amurath.

'Doubor,' said the Sultan, 'unsheath thy scimitar, and sacrifice that accursed pledge of Sadak's love before mine eyes'

The heart-wounded Kalasrade, who had long been torn from her children, rejoiced at the sight of Rachal, the eldest of her daughters; and the little Rachal, when she perceived her tender mother, forgot the terrors of the dungeon, and the frowns of Amurath, and ran from the chief of the eunuchs, and hid herself in the folds of Kalasrade's garments.

The bold affections of a mother at that instant animated the tender Kalasrade, and, folding her daughter in her arms, she passionately embraced the beauteous Rachal, and bedewed her little cheeks with maternal tears.

The mighty Amurath could not behold the scene unmoved:-but the thoughts that Sadak was the father of Rachal, soon changed his breast from

pity to malice; and the enraged monarch again commanded Doubor to lead forth the little Rachal to instant execution.

At the voice of Amurath, the eyes of Kalasrade glistened with rage, and she viewed the Sultan as the lioness darts forth indignant flashes from her eyes, when disturbed in the lonely caverns of the rocks by the adventurous hind.

'Tyrant!' said she, 'death only shall divide my best-beloved Rachal from these widowed arms: though Sadak might have civil duties to struggle with against his love, a mother knows no superior tie to withhold her from succouring those who were the offspring of her womb, and the children of her breast.'

'Doubor!' said the wavering Amurath, 'what means this foolish heart of mine, that dares not encounter with a woman's will? But, slave, thou well mayest read thy master's mind: yet four are left in thy possession; sacrifice those to my neglected love, and teach this stubborn beauty what she owes to Amurath and her prince.'

'Ah! what saidst thou, tyrant?' interrupted the distracted Kalasrade; 'shall Camir, the lovely image of his father's strength; shall Elphan, ever submissive to his mother's will; or the fair Ophu, pretty mimic of my playful actions; or the lovely Isadi, sweetly smiling, when Kalasrade smiles;—shall these dear precious innocents bleed beneath the murdering knife of a slave's hand? O righteous Alla, who gavest these pledges of my Sadak's love, in painful labours, to my arms, remember what I suffered for their lives; and let not a vile wretch at once destroy, what thou, with many a groan, didst bring to light and life!'

'Art thou too turned to stone, by this wild woman's talk,' said Amurath to Doubor, 'that, like a stricken hart, thou pantest for thy breath? Slave, instantly retire, and bring the heads of these early rebels to my sight, who ape so soon the treacherous features of their father's crimes!'

Doubor, with slow reluctance, obeying his Sultan,

left the apartment, and went, with downcast looks, to seek the children of Kalasrade in the dungeon of the seraglio.

As soon as the little Camir and Elphan saw the venerable eunuch approach, they ran with sparkling eyes; and, seizing on his trembling hands, they lifted up their smiling countenances, and told him they were glad to see him, for the black ill-natured men who had watched them had given them no provision for the day.

Doubor, who had before secretly cherished the little offspring of Kalasrade, wondered not at the innocent freedom of Camir or Elphan: but the good eunuch's eyes ran down with floods of tears, when he beheld the smiling countenances of those whose blood he was soon condemned to spill!

Conquered by their artless love and freedom, the tender Doubor took them to his arms, and kissed them with a father's fondness; then, partly drawing forth his shining scimitar, the little family of Kalasrade, affrighted at its glittering sight, fled swiftly to the extremity of the dungeon; and Doubor, overcome with friendly tenderness and zeal, thrust the cruel blade back again into its scabbard, and fell to the earth, unable to perform the cruel purposes of his master's will.

While Doubor was thus employed in the murky dungeon, Amurath was not less irresolute in the gilded apartments of Kalasrade: now fully bent to execute his rage on the sweet smiling Rachal, he drew his crooked falchion, and made up to the wife of Sadak; when, awed by her maternal tenderness, the weapon fell from his hand, and he dared not strike where every blow would proye a wound to his Kalasrade's peace. At length, mad with his ineffectual toil, the monarch, with a frown boding severity and wrath, broke suddenly from the apartment of Kalasrade, and, beckoning to some mutes who stood at the entrance;—

'Slaves,' said he, 'take that little urchin from her frantic mother, and with your griping hands

cast over her infant face the rigid countenance of death.'

The mutes, obedient to their royal master's orders, hastened into the apartments of the much-trembling Kalasrade, and, regardless of her entreaties, tore from her struggling arms her daughter Rachal.

The distracted Kalasrade in vain cast her snowy arms around her beauteous daughter: in vain called on Alla, on Sadak, nay, even on Amurath, to relieve her: the unmoved wretches in silent steadiness pursued their cruel orders, and, with their barbarous gripe, left Rachal in the agonies of death at the feet of her frantic mother.

Kalasrade being released from the mutes who had held her fast, while the rest executed the horrid commands of Amurath, sprang toward the expiring infant, and, kneeling on the ground, she took the struggling Rachal in her arms, and pressed her to her panting breast; then, lifting up her languishing eyes, wearied with many a fruitless tear,—'O Prophet, holy Prophet,' said the distracted fair one, 'look down on a mother's anxious love, and spare my Rachal! spare her, Prophet of the just!' After which, wildly folding her in her arms, the miserable mother poured on her livid face the copious streams of sorrow, and with a sigh that might have pierced even the heart of Amurath, she cried, 'Ah Rachal! Rachal! Heaven spare thee!'

Buried in tears, and sobbing over her child, Doubor, with a pale face and bloody hands, entered before her: and while the faithful eunuch strove to utter his melancholy tale, he saw the afflicted mourner hanging over her expiring child.

At such a woful sight, pity touched his aged breast, and the venerable eunuch hasted to her assistance with all a father's soft affection.

'Wretched, miserable, and afflicted fair one!' said the trembling eunuch, 'what fatal grief has seized thy heart? Ah!' said he, looking on the distorted features of the innocent Rachal, 'what rude

murdering fiend hath spoiled this lovely image of Kalasrade's beauties?'

Kalasrade, whose eyes were dim with grief, saw not the eunuch till he came up to her, and poured his lamentations over her wretched infant: but as the fair one eyed his bloody hands about to take her Rachal from her arms,—'Bloody and relentless villain!' said she, 'avaunt! thou shalt not feast upon my Rachal's flesh!' Then, recollecting herself, —'God of the faithful,' said she, 'it is the murderous eunuch, stained with my children's blood! Steel-hearted executioner! hast thou eaten the hearts of Camir and his brethren? But thou shalt not bereave me of my Rachal's heart!'

'My much-honoured Kalasrade!' said the affrighted eunuch, 'I have no orders to bereave thee of thy beauteous Rachal; I came here, seeking Amurath, my lord: but whatever misfortune has befallen thy child, Doubor will gladly remedy the evil.'

'What! officious eunuch,' said the hasty Kalasrade, 'hast thou destroyed, and canst thou also mock my griefs? Full well thou knowest the bloody orders of thy master's heart: four of my babes, thy murderous hands have stolen for ever from my sight; their bodies are now perhaps cast forth, the portion of some ravenous animal, not half so fell in heart as thou and Amurath!—O my children! is the dear flesh I have so often printed with a fond mother's kiss, now torn between the fangs of a merciless beast, or trodden under the feet of black unfeeling slaves?—O Prophet, save me from the pangs of such heart-riven thoughts!'

'The righteous Alla knoweth,' answered the chief of the eunuchs, 'how Doubor's heart was racked at Amurath's command: but here, Kalasrade, I have no command to hurt or to distress; and unless my art deceive me much, I can with ease recall this tender infant into life again.'

'Just reeking from the bloody scene, art thou become an instrument of life, deceitful eunuch?—

Ah! forgive me, Doubor! excellent Doubor!' said she, recollecting herself, 'didst thou not say thou wouldest recall my dear Rachal into life again? I will forgive thee.—No,' continued she, pausing, 'I never can forgive thy murderous arms. — Alla,' said she, again recollecting herself, 'distracted with ten thousand ills, I know not what I utter: but thou, O Alla, knowest all! and not to this base eunuch, but to thee, I lift my expiring Rachal:— Thou, Alla, canst call a blessing from his bloody hands, and raise my child to life through him who has already scattered fourfold death among my Sadak's lovely offspring!'

The patient Doubor heard, with deep anguish of heart, the wild and awful ejaculations of the miserable Kalasrade; yet, unwilling to lose a moment, he answered not, but, pulling out a phial from the folds of his garment, he poured some of its contents into the mouth of the gasping Rachal. The powerful medicine wrought a quick change in little Rachal's frame; the strong convulsion ceased; and the reviving female opened her blue eyes, which sparkled with returning life, like the morning star.

As the eyes of Rachal brightened, so flashed with new life and spirit the watery eyelids of the fond Kalasrade; and much her full heart meant to say, when a mute abruptly entered, and commanded Doubor instantly to attend his lord.

Doubor, leaving the apartments, found the seraglio in confusion. The rebel Janissaries proclaimed aloud in the courts the tyranny of Amurath, and their leaders demanded the brave Sadak at the hands of their monarch.

Amurath, fearful of their rage, sent for his faithful Doubor to appease their clamour: and when he saw the eunuch enter before him with bloody hands, his conscience darkened every hope of safety, as the black orb of night, when she spreads her envious mantle o'er the face of the sun.

'Wash, Doubor, in the sea,' said Amurath, 'those murderous hands; and rather stain the whole Propontis with thy crime, than but one drop

of blood appear to rob thy master of his tottering throne. O Doubor! Doubor! what seas of wealth would I not pour forth, to gather up the innocent blood thou hast this day spilled! Go forth, good eunuch, and appease these clamorous spirits; but with thy guilty hand, hide thy far guiltier heart, and over all throw the thick specious covering of deceit: and, Doubor, if success attend thy friendly cause, Sadak shall be restored to all his honours and his children.—His children, Doubor, we will forget. This day, O Prophet, save me from destruction, and all my future life be thine!'

Doubor, in obedience to Amurath, endeavoured to go forth among the tumultuous Janissaries; but, in their rage, they would suffer none to speak, unless the brave Sadak was delivered to them.

Doubor returned with pale looks to Amurath's apartments.

'My lord,' said the affrighted eunuch, 'it is vain to stem the torrent. Your enemies increase each moment; and, unless Sadak is delivered to them, they vow revenge on thee and all thy slaves.'

'Then, Doubor,' said Amurath, falling, 'I am lost indeed; and life, dear precious life, like a departing friend, will take a short farewell of me.'

'Glory of the Othman race!' answered Doubor, 'suffer not your fears to interrupt your safety; but send some slave among the Janissaries, and promise, in a few hours, to give them Sadak: in the mean time, I will remove thy best effects through the water-gates; and we may fly to some neighbouring city, where thy loyal subjects shall still defend their Sultan against these bold, undaunted rebels.

'Friendly Doubor,' said Amurath, 'thy words recall my sinking spirits: and, Doubor, neglect not among my mutes and slaves to carry fair Kalasrade with thee.'

The honest eunuch sighed at his master's words: but, in such perilous circumstances, he thought obedience was a double virtue.

With the fair Kalasrade, wondering at her fate, Doubor conveyed the reviving Rachal to the shores

of Asia; whom Amurath soon followed, disguised like a mute, among the slaves of the seraglio.

The faithful Doubor led the royal family to Iznimid, and there proclaimed the arrival of Amurath, and the rebellion of the Janissaries.

'Abdulraham, the governor of Iznimid, immediately assembled the troops of the province; and, the royal standard being displayed, the army of Amurath increased daily.

During these preparations, Kalasrade was confined in the women's apartments of Abdulraham's palace, and the little Rachal was suffered to attend on her wretched mother.

The Janissaries of Constantinople having chosen the brave Boluri for their general, after they were apprised of the departure of Amurath, resolved to march to Iznimid to attack the royal troops, before they were sufficiently strengthened by the neighbouring provinces.

The governor, Abdulraham, went out to meet the forces of Boluri: but the battle soon proved favourable to the rebels, and messengers arrived from the defeated Abdulraham, advising Amurath to leave Iznimid and fly to some other city.

Boluri, elated by his success, the next day marched to Iznimid: but the royal tyrant was fled to a neighbouring castle, with a number of friends, who came too late to join the forces of Abdulraham. Here, in a place defended by nature, the Sultan and his family remained several months; during which time, the rebels were unable to force the defenders of Amurath from their impregnable castle.

A long and fatiguing siege succeeding, many of the Janissaries grew tired of a war where there were no hopes of plunder; and Boluri, fearful that Amurath might recover all, if suffered to depart from the castle, would not listen to the advice of his soldiers, who wished him to rove over the provinces of Asia, and plunder those who would not acknowledge his authority.

This misunderstanding produced discontent in the rebel army; and many of the officers, seeing

there was little prospect of plunder under Boluri, secretly offered to give him up, if Amurath would pardon his Janissaries.

Amurath with great joy accepted the unexpected terms; Boluri was privately strangled in his tent: and the Janissaries laid down their arms at the feet of Amurath.

The royal monarch, being thus reinstated, forgot his obligations to those who had betrayed Boluri; and he commanded the ringleaders of the rebel army to be destroyed.

Thus secure from a second insurrection, he marched back at the head of his army to Constantinople; and, soon reducing the rebellion there, he, in a short time, found himself reinstated in the seraglio of his ancestors.

But, now forgetful of his former dangers, his heart beat with new passion for Kalasrade; and, fixed again on his throne, he wondered that a weak oath should so long have withholden him from the rapturous possession.

Doubor, apprised of his master's thoughts, laboured in vain to prevent the breach of his oath; and Amurath found that, while his faithful slave stood beside him, he should ever meet with an opposition that he could not brook.

To remove this obstacle, the vicious Sultan ordered Doubor to repair on a trifling message to Iznimid, resolving to force Kalasrade to his will during the absence of his officious eunuch.

Continuation of the Tale of Sadak and Kalasrade.

While these dark clouds were gathering over the miserable Kalasrade, Sadak and his son were the victims of the storm beneath the rocks of the island of Oblivion: and on the same night that Doubor departed from Iznimid, Ahud and his father were buffeted by the tempest and the storm.

But the piety of Sadak, and the submission of Ahud, alleviated, in some measure, the dreadful hours of that night of horrors, till day arose, and

chased from their eyes the gloomy visions of the night: but, with the friendly day, returned again the unfriendly tide, buffeting their bruised limbs, and smothering them with its waves, as the insect which preys upon the plantain leaf is washed by solstitialshowers.

After waiting with patience the reflux of the tide from their cavern, Sadak, unwilling to lose the benefits of the day, led Ahud out on the narrow beach, while as yet they were forced to wade through the sea; and, directing their steps towards the left, they endeavoured to surround that part of the island which was opposite to the burning torrent.

This toilsome journey, though executed with the utmost difficulty and hazard, was yet as hopeless as the former: the black rocks, which had been hollowed by the waves, hung in rude arch-work over their heads each step they took, and formed a continued barrier, without any interruption, except where the sea broke inward in deep eddies, and formed, in the fissures of the rock, the giddy whirlpool.

Wearied with this fruitless search, the wretched Sadak led his duteous son back to the cavern, before the swelling ocean rose again to exercise its severity on them; and after having encountered its fury, they gladly sunk into a repose, which lasted till the returning tide obliged them to rise.

But now, their provision being exhausted, or spoiled by the water, still severer distresses encompassed them; and the miserable Sadak beheld his son wasted with fatigue, and overcome with hunger and thirst.

One drop of wine yet remained in a little vessel, which he had fastened to his sash: this, the tender parent offered to pour on the parched tongue of his afflicted Ahud; and this, the duteous son refused, and with uplifted hands pressed the vessel toward his parent's mouth. An affectionate struggle ensued, and the duties which arose from nature prevailed over nature; till Ahud, receiving strength from the dictates of duty, started up, and, before

his father was aware, suddenly forced the liquor into his mouth; then, falling on his knees at his feet,—'Ever-honoured parent,' said the trembling youth, 'forgive the first disobedience I have practised against you; let these tottering limbs bear witness what terrors possess my soul, in that I have dared to exert my strength against the author of my being! Pardon,' said he, 'O father! rather strike me to the earth for my presumption; and cast from thy sight these rebel arms, which have prevailed against thy reverend image.'

'O Ahud, my son! my son!' said Sadak, stooping, 'Alla shall doubtless bless thy filial prowess: thou hast indeed prevailed, most noble youth; but thou hast prevailed in duty, and art thy father's superior in the triumphs of affection: yet how dear, O my son, shall thy victory prove, if, to add a few short moments to thy father's age, thou hast suffered the fair blossoms of thine own life to wither and decay!'

The words of Sadak gave comfort to the duteous soul of Ahud, and the cravings of hunger were suspended while he heard the sweet rewards of his duteous labours:—but short were the pleasures of Ahud; excessive thirst parched up his lips, and his supplicating eyes looking upwards on Heaven and Sadak, expressed the silent anguish of his heart.

'To see thee thus, O my son,' said the distracted Sadak, falling upon him, 'is worse than the death thou hast for a moment driven from me. Oh, cruel Ahud! I will recall my forgiveness; for thou hast robbed me of a life far dearer than mine own.'

As Sadak spake these words, the wretched Ahud, overcome by his hunger, fastened on his own flesh, and greedily sucked the issues of his life: which unnatural relief for a short time subdued his thirst, and he waited with patience till the tide permitted them again to go in search of some escape from their distresses.

As Sadak passed along the narrow beach, he observed the water pouring from a small fissure in the rocks.

'Ahud,' said the miserable Sadak, his eyes sparkling with the distant hope, 'let us watch till the tide turn, and observe whether the water return through this fissure of the rocks.'

Ahud rejoiced in his father's hopes; and the two descendants of Elar sat waiting in silence on the fragments of the rocks.

The conjectures of Sadak were very right; at the return of the tide, the waters formed a whirlpool, and were drawn inwards through the fissure of the rocks.

'Whatever be our fate,' said Sadak, 'this passage only seems to promise us the means of life; for on this beach, ere two suns are passed, we must perish by famine; wherefore, Ahud,' continued his father Sadak, 'let us plunge together through this dark eddy, and either meet an end to our toils, or a reward to our labours.'

'Father,' said Ahud, faintly, 'let us not attempt together the dangers of this whirlpool: but, as I have less means of life remaining in me than yourself, I will first explore the secrets of this watery cave.'

Thus spake the duteous Ahud; not that he expected any relief from the uncertain undertaking, but hoping thereby to prolong the life of his honoured parent.

Sadak, hoping his son might succeed, yielded to his entreaties: and Ahud having promised, if possible, to return with the ebbing tide, plunged into the foaming whirlpool, and disappeared from the sight of his anxious father.

For a few moments, the heart of Sadak was buoyed up with pleasing expectations, and he doubted not but Ahud was already in the land of plenty: but as the wretched parent looked on the foaming whirlpool, and saw its tumultuous eddies rolling ungulfed beneath the rocky bed whereon he stood, his weakened spirits sunk within him, and he cried out in the agonies of despair, 'Oh, Ahud, my son! my son! Oh, treacherous ocean! thou hast robbed me of both my sons!'

The tide rising, obliged the emaciated Sadak to return to his cavern, where he sat wringing his hands, weeping for his children, and bemoaning the fate of his miserable Kalasrade.

The calls of hunger also increased with his distress; and he cut the sandals from his feet, and gnawed from them a poor lifeless sustenance, till the waters prevailing, obliged him to combat their resistless fury.

The next tide, the worn-out Sadak returned to the fissure in the rocks; and although the waters passed out, yet Ahud appeared not on their surface.

Sadak now waited impatiently the return of the tide, and with the first wave that entered, in leaped the adventurous hero into the jaws of the whirlpool.

For several moments he was hurried through the rocks, and bruised and wounded on all sides by their rugged points, till light appeared through the waters, and he found himself in a deep cave, surrounded with rocks, and open at the top.

The rocks growing wider and wider, formed an irregular ascent; and with some difficulty the wounded Sadak crawled upwards, till he had attained to the summit of the rocks. Here he found an extended country, irregularly planted with fruits and herbs, and plentifully watered with little rivulets gushing out of many parts of the earth.

As Sadak looked around on this delightful prospect, he fell with his face to the earth and said,—

'O Alla, thy creature poureth forth his praises towards thee; and the wretch whom thou hast blessed adoreth thee for thy bounty!'

As Sadak spake these words, the pleasant vision faded from his sight, and he found himself cast forth by the waters on the beach whence he had leaped in the morning. The heart of the unfortunate warrior fell at the sight; and the spirits of Sadak were nearly overwhelmed at the unexpected change.

'But hold,' said the submissive Sadak, 'if this change cometh through my devotions to Alla, blessed be that change; for Sadak had rather acknowledge

his God on the barren rocks, than forget him in the mansions of festivity.'

As Sadak spake these words, he perceived the eddies of the whirlpool to rise with an unusual swell; and a female in vestments of gold came forth from its surface.

'Righteous Sadak,' said the Genius Adiram, 'I rejoice in thy fortitude, and am happy in being the messenger of thy comfort: but ere I unfold to thee the wonders thou hast seen, permit me to lead thee in security to that place whence so lately thou wast torn, as a sleeper from his dream.'

So saying, the waters ceased from the fissure; and the Genius and Sadak, descending into the cave, shortly after attained to the summit of the rocks, where Sadak had before seen the plains of plenty.

As Sadak arrived on the plain;—'Now,' said the Genius Adiram to him, 'arise, and satisfy thy exhausted nature; and then I will instruct thee in the lessons of our race.'

'But first,' answered Sadak, 'O Genius, since such is human weakness, that even seeming good may be real mischief intended, let me address myself to that God in whom no one shall be deceived; for, if I partake of these viands, He first whom I serve shall be blessed for his bounties.'

As Sadak spake thus, he fell on the earth, and said:—

'O Alla! thy creature poureth forth his praises toward thee: and the wretch whom thou hast blessed adoreth thee for thy bounty.'

'This noble instance of thy gratitude, and dependence on Alla,' said the Genius Adiram, 'is even beyond my hopes of thee, O Sadak, thou highly beloved! To be brave and duteous when misfortune cometh, is the lot of many: but few have fortitude to withstand temptations of pleasure and the delusions of security: as joy approacheth, the knowledge of Alla vanisheth from the minds of mortals: and when the prize is attained, the elated conqueror looketh not on him that bestoweth it. The delusions of self-sufficiency arise out of ease; and man looketh

on the undeserved gift, and calleth it a reward, and the price of his merit: but happy is he who receiveth with thankfulness, and forgetteth not that to Alla belongeth the praise and the glory.'

'O bountiful Genius,' answered Sadak, 'though much I am fortified by thy religious dictates; yet doth my heart pant after Ahud, whom I have lost, and after Kalasrade, whom I left in a tyrant's power.'

'As to Ahud,' answered the Genius Adiram, 'his fate cannot yet be unrolled to thy sight: and Kalasrade still suffers for her contempt of that life, which Alla had commanded her to preserve. Ah, poor Kalasrade! the bird of Adiram can no longer comfort thee; and the oath of a lawless tyrant is as a flaxen band around the flaming pile!—But haste and pursue the Waters of Oblivion; for many dangers yet surround thee: yet thou hast well learned, to be most aware when perils are unseen. Thy way is onward to the flaming mountain, in which the waters are hidden.'

The Genius Adiram then departed from the sight of Sadak: and after the laborious warrior had finished his repast, he walked onward toward the burning mountain.

The plain whereon he walked led him into a deep valley, overgrown with bushes and trees, through which he broke with the utmost difficulty; and, when unsupported by the branches of the trees, he fell into watery bogs, where he had perished, but for the broken fragments and boughs which he had gathered to prevent his sinking.

Having passed this morass, he arrived at a river which ran among the rocks, whose source sprang from a wild cataract, which came foaming with a terrible noise in two divided torrents down the rocks.

Here the astonished Sadak stood looking on the frightful waterfall in wild amaze; and, stunned with the rapid dashing of the torrent, for some time paused, unable to pursue his course, or retreat from the dizzy scene.

No way appeared to pursue his journey, unless he dared venture up the craggy precipice which broke the two cataracts, and divided the roaring currents from each other by its bed of stone.

Toward this middle rock the brave warrior crept, his nature trembling at the bold determinations of his heart: and although his eyes swam, and his imagination tottered, yet the steady Sadak seized on the rock, and arose by degrees on its prominent fragments.

The foam and the surf of the neighbouring torrents washed him as he arose, and the noise of the impetuous currents overpowered him, so that he heard not the fall of several rocky fragments, which came tumbling on every side.

After his fatigue, and scrambling upward, he reached a broad, flat, prominent rock; whereon he laid his wearied body, and looked downward on the waves below. Ten thousand colours played in his eyes; and the rock whereon he lay extended seemed, in his fancy, to break, and, falling with him, to tumble headlong through the foaming waves.

Fear seized his body, though fortitude possessed his soul; and nature, tired of the struggle, kindly stole him from himself, and consigned him to oblivion: for a few minutes he lay entranced; and as he awaked, forgetful of his situation, he rolled over to the brink of the rock, and was falling downward, when he clasped the rock, and secured himself with his hands. Having gained his former situation by long struggle and labour, he ventured not to look down from the precipice he had escaped; but, turning his eyes upward, he perceived he had yet a third part of the rock to climb, ere he could reach the top.

His perseverance in a short time prevailed, and Sadak stood on the utmost summit of the rock, whence he looked over an extended lake to the burning mountain, whose smoke and eruptions darkened the air, and filled it with sulphureous stench.

To pass this lake, Sadak determined to plunge

into it, and swim across; but he saw, that, unless he could steer between the two currents, he should be hurled headlong down the perpendicular torrent.

Unabashed by the danger, Sadak boldly leaped into the flood, and, striking forth his limbs with the utmost dexterity, in a short time gained the opposite shore of the lake.

Here the hot cinders blown from the mountain fell in black showers upon him, and scorched his raiment and his flesh; till Sadak, gathering a large bundle of wet flags which grew on the watery banks, tied them with his sash, and placed them over his head, for his security against the burning coals. In this manner he marched onward, the hot soil scorching his feet, and the sulphureous stenches blasting his lungs, till he perceived a huge cave, through which ran a rivulet of black water.

Sadak, doubting not but this was the Water of Oblivion, ran eagerly into the cave, and saw at the extremity of it a fair virgin, sitting in a musing posture.

At the sight of Sadak, the virgin arose, and welcomed his arrival.

'Noble stranger,' said she, 'it is now two hundred hegiras since any one has been able to reach this scene of horrors: but to you it is given to taste the Waters of Oblivion, and to enjoy the blessings of our immortal race.'

As the virgin uttered these words with a pleasing aspect, she drew of the fountain in a goblet of gold, and presented the dark waters to Sadak, who, turning the goblet from him with an easy motion, thus replied to the solicitations of the blooming virgin:—

'Fair keeper of these enchanting fountains, excuse my refusal; it is not for myself that I seek the fountain of Oblivion: bound by a fatal oath, I come a miserable exile from the Othman throne, to seek a death more cruel by succeeding, than others have found who failed of success.'

'Then drink of this refreshing stream,' answered the virgin, 'and forget the curses which Amurath hath heaped upon thy head: here drown thy former

anxious thoughts, and rise, refreshed in the lethargic stream, to untried scenes of pleasure and amusement: thy sins, thy follies, and thy pains forgot, here take a blessed renewal of thy life; the past be blotted from thy care-worn breast, the future all in prospect, all untried: then shall the golden dream of hope spring forth afresh, and the gay vision of unbounded joy again dance on thy sprightly fancy; wealth, power, and beauty, rich in possessions, eminent in fame, in ecstasy dissolved, shall all by turns solicit thy divided mind, while not a thought of what thou once hast felt shall e'er again molest thy troubled brain.'

'Such pleasures,' answered Sadak sternly, 'may captivate the wretch whose conscience wishes all the past one universal blot: but Sadak has not lived to wish the thread of life unravelled and destroyed. No, virgin; though great are the ills I feel, yet this, in every ill, supports my mind,—I have not sought, nor yet deserved, the ills that I suffer.'

'For the weak child of man to boast,' replied the virgin, 'argues neither sense nor merit: conceited, vain, and ignorant, their path of life is stained with error, and perplexed with doubt; purblind they grope along in the bright meridian day, and every action past they wish undone.'

'It is not presuming on a well-spent life, that I refuse your boon,' replied Sadak to the virgin of the cave; 'but conscious of no studied ill, I thank my Prophet for his mercies past, and value the great Alla's former gifts too largely, to desire oblivion may prevent my future thanks: whatever afflictions are endured, were meant as blessings, to increase my faith; these surely to forget, were base ingratitude. Whatever are the blessings that Sadak has received, these yet reflect new comforts on my soul; and these to lose, were little to deserve the future mercies of my God. No, virgin; one moment's recollection of Kalasrade's truth is more delightful far to me than years of pleasure with a second flame. Though dead, shall I forget thee, Codan! whose pious cares so lately honoured good Mepiki's grave? Though lost to me,

yet never from my mind shall Ahud's righteous image pass. Ahud, duteous name! who doubtless now, beyond life's tyranny, quaffs the pure milky streams of paradise above, richly repaid by his kind Prophet for those few drops of life he nobly gave the fountain whence he sprang! Hail, righteous, suffering family of Elar! And thou, great parent of my life, look down, and curse this ungrateful head, when Sadak wishes to forget thy truth! Perhaps, partaking of this stream, I might turn Christian, and sell my God for some base bargain; or, like the evil Genii, lift up my rebellious arm, and brandish my weak weapons against the Almighty Power.'

'Noble Sadak,' answered the virgin, 'thou alone art worthy to succeed, who hast learned rightly to value the gift thou hast obtained: take then this goblet, and carry to thy prince these Waters of Oblivion; and fear not the toils of returning, for, as soon as thou art in possession of the goblet, thou shalt stand at the gates of the seraglio of Amurath.'

'But, gentle virgin,' replied Sadak, 'ere I receive from thine hands this inestimable gift, inform me, I beseech thee, where is the duteous Ahud, the glory of my years?'

'Ahud,' answered the virgin, 'is hidden from my knowledge: but let this content thee, that thou alone hast prevailed, and been able to bear hence the Waters of Oblivion.'

Thus speaking, the virgin gave into Sadak's hand the golden goblet; and as he received it, the cave and fountain rolled off in a dark cloud from before him, and Sadak found himself at the gates of Amurath's palace.

The Janissaries, who recollected the features of their long-lost general, shouted for joy; and the populace in tumults proclaimed the arrival of Sadak.

The slaves of Amurath hasted to inform him of Sadak's arrival, and the eunuchs of the seraglio brought him without delay before the impatient Sultan.

As Sadak entered the royal apartment with the

goblet in his hand, he perceived Amurath sitting with a disturbed visage on the embroidered sofa.

Sadak thrice prostrated himself before him; and Amurath, with a frown, commanded his slaves and attendants to retire.

'What, slave,' said the royal tyrant, as Sadak arose, 'hast thou succeeded in thy employment? or dost thou bring thy forfeit head a tribute to thy prince?'

'Lord of the Othman race,' answered Sadak, 'the great Alla whom I serve hath blessed the cause of thy slave; and Sadak is returned with honour and success to the Othman court.'

'Curse on thy honours, vain slave!' replied Amurath hastily; 'and cursed be the pride of thy heart: thinkest thou that thou shalt triumph over thy prince? or that Alla hath reserved for thee joys superior to those which Amurath possesses?'

'The blessings of Alla,' answered Sadak, 'have refreshed my heart; and the bounteous smile of my all-gracious Maker hath enlightened my soul in every horror I have passed.'

'Blasphemous slave,' said Amurath, rising in haste, 'thou liest! Alla meant not to bless thee beyond thy lord, but has buoyed up thy heart with treacherous hope, to make thy disappointment greater. Yes, slave, thy master has resumed himself, destroyed thy children, and blessed Kalasrade with these outstretched arms, that thou mightest curse thy God and die!'

'Hast thou prevailed, thou tyrant?' said Sadak, trembling; 'then welcome the black contents of this infernal bowl; for now, oblivion is all I ask.'

'Slaves,' said Amurath, clapping his hands, 'seize from the frantic slave that precious bowl! it were luxury too great for him to taste and to forget.'

As Amurath uttered these words, the slaves of the seraglio entered, and wrested the goblet from the struggling Sadak.

'Give me, or this or death,' said Sadak to the slaves around him.

'No, pious wretch,' answered Amurath, 'it is I alone have blessings for thy heart: chained to a damp dungeon's side, each day I will visit, and provoke thy memory with all the joys I lately tasted in thy Kalasrade's arms; when, with amorous struggles, the half-reluctant female gave denial to my fondness, and increased my flame; when heaving on love's tumultuous ocean, her breath my gale, her tears my sea, I seemed like the proud Venetian on his holy festival.'

'Thy faith, thy oath, thy honour lost; call not, base Amurath,' said Sadak, 'on Alla more: e'en yet, since death and oblivion are denied me, I'll triumph over thee: for, in all the curses that afflict poor Sadak's heart, none can overwhelm his conscience with such shame as thine.'

'Slave,' replied Amurath, 'thy speech is free; I love to hear thy pious resignation; but death o'ertakes thee, if again thy words reflect dishonour on thy prince: for think not, wretch, so meanly of me, that I approve of broken vows; none are so hardened, but must tremble, though they cannot relent: yes, slave, the joys I felt with my fond mistress leave an irksome sting behind them; and, while I triumph over thee, I curse myself: but these dull thoughts shall be driven from my anxious breast. The Waters of Oblivion are designed for mine and for Kalasrade's peace; wherefore bring me, slaves, the refreshing goblet, for my gloomy soul pants for oblivion, and I long to sin and think it virtue. Slaves, give me the goblet. Now welcome, peace; and, conscience, thou base intruder, a long farewell to all thy wretched admonitions! But, slaves, remember, ere I drink this, Sadak dies.'

As Amurath spake thus, he received the golden goblet from the hands of the slaves who had rescued it from Sadak; and, looking with a ferocious smile on the wretched husband of Kalasrade,—'See, Sadak,' said he, 'how greatly Amurath doth honour to his slave: I drink this bowl to be like thee; and fair Kalasrade, having tasted its sweet contents, shall look on Amurath, and think him Sadak.'

The greedy monarch then raised the goblet to his lips, and drank off the dark liquor it contained; which quickly spread its fatal influence through his veins;—and the disappointed Amurath too late perceived, that with oblivion death goes hand in hand. Sadak, surprised, started at the unexpected effects of the deadly goblet; and the slaves of Amurath, who ran to his assistance as he fell, finding their endeavours to recover him ineffectual, now fell trembling at the feet of Sadak, whom they imagined the Janissaries would doubtless place on the Othman throne.

'Lord of our lives,' said the minions of the seraglio, 'Alla hath justly punished the wretched Amurath for his broken vows; and thy slaves wait thy commands, to cast his wretched carcass forth a prey to the fowls of the air.'

'Wretches!' said Sadak sternly to them, 'I seek not the power you are so ready to bestow: let the faithful Doubor be called, that the subjects of the Othman throne may be acquainted with their loss.'

'Heir to the Othman glory,' answered the slaves, 'Doubor, by Amurath's command, is gone to Izmid on affairs of state.'

'Then,' said Sadak, 'carry forth the body of our departed Sultan, and show his pale limbs to the brave soldiers of the court, to whom (since no successor by inheritance or will is left) the choice of a new monarch falls. As to myself, tell them, I seek no honour. Curst in all I hold most dear, to me honour were a grievous burden. Kalasrade, the virtuous Kalasrade, is defiled; and Sadak shall retire for ever from the world!'

The report of Sadak's arrival, and the death of Amurath, was now spread through every part of the seraglio; and while part of the officers hastened to acknowledge Sadak for their Sultan, others found out the melancholy Kalasrade, and declared every circumstance of the joyful news to the mourning fair one.

'Is he returned?' said the transported Kalasrade; 'is Sadak, my lord, unnumbered with the dead?

then are my past sorrows like the vision of the night; and I again shall rise to a joyful day of constancy and love: but lead me, instantly,' continued she, 'to his beloved presence, that I may bless his conquering arms with love, and clasp him once again within these fond encircling arms.'

So saying, she hastened with the slaves to the apartment where Sadak stood, with his surrounding guards; and, flying in transports, she fell at his feet, and bathed his sandals with her overflowing tears.

Sadak saw her approach with a mixed countenance of love and terror; and his soul, divided by affection and resentment, knew not how to supply his tongue with a proper utterance; but, perceiving her at his feet, the tender wretched husband stooped to the earth, and bowed himself before her.

'What! noble partner of my thoughts,' said Kalasrade, in amaze, 'art thou dumb with joy? O foolish wretch,' continued she, 'why came I so suddenly into the presence of my beloved! My loved, my honoured Sadak, behold thy tender wife, and bless me with one look of love.—Alas! guards,' said she, turning to the eunuchs, as she perceived Sadak still immoveable, with his face to the earth, 'surely the death of Amurath hath not seized on Sadak; my beloved hath not drunk of the pernicious goblet!'

'Oh, that I had drunk thereof!' said Sadak, groaning, 'when I stood before the virgin of the fountain of Oblivion!'

'Speakest thou, my beloved?' said the affrighted Kalasrade; 'speakest thou, my beloved! and not to me? Oh! oh! am I changed, my beloved! or art thou *not* Sadak?'

The tender Kalasrade shrieked at these words, and fell into the arms of her attendants.

At the shriek of Kalasrade, Sadak arose in wild haste, and clasped her in his arms.

'Partner of my soul,' said he, wildly, 'look on thy much-injured lord; look up, Kalasrade; it is Sadak calls thee.'

'Dost thou call?' said Kalasrade, faintly; 'dost

thou, O Sadak, on whom my soul hangeth, call thy Kalasrade back to life? O Alla, spare me yet, for I am Sadak's!'

'Oh, that thou wast!' said Sadak, relapsing at the dreadful thought; 'O that thou wast thy Sadak's only; that I could again press thee to my heart, and call thee only mine!'

'I am, my Sadak, I am only thine,' replied the faint Kalasrade; 'thine only could I be. Not Amurath, and all his lawless power, could ever tempt a thought from Sadak's love.'

'Wretched Kalasrade,' said Sadak, sternly, 'Alla knows, my heart bleeds at thy distress: yet seek not meanly to disguise the dark sins of tyranny and lust; thou canst not surely be so base to wish thy Sadak in polluted arms!'

'O Alla,' replied Kalasrade, 'what means my lord? By all our righteous constancy and truth, I swear thou never hast been injured in Kalasrade's love!'

'Vain woman,' replied Sadak hastily, 'strive not to deceive me: the lawless tyrant boasted of his crime, and cursed my ears with the description of his injurious lust.'

At these words, Kalasrade looked in wild amaze at her offended lord; and her eyes, unwilling to express resentment, melted into tenderness and love.

The constant Sadak saw the sufferings of his beloved, and his conscience checked him for increasing the distresses of his injured wife.—'Forgive,' said he, running to her, 'forgive, O virtuous Kalasrade, the cruelties of thy Sadak: thou camest, seeking ease and consolation from thy lord, and I have doubled the curses of Amurath upon thy much-suffering heart.'

'One word, though but one echo, of my Sadak's love,' answered the afflicted fair, 'blots all resentment from Kalasrade's heart.'

'Whatever is past, though grating to my soul, thine were the keenest pangs,' said Sadak in return; 'but to hold converse on a public stage, where love, or where misfortune is the theme, but

ill befits the tender sufferers: wherefore, retire, my best Kalasrade; and when the royal Janissaries have heard my tale, I will come, and weep with thee in mutual wretchedness.'

The fair Kalasrade bowed at her lord's commands, and left Sadak with the surrounding nobles.

Sadak, having given audience to the officers of the army, the viziers, and the bashaws of the Othman court, declined their proffered honours: but the voice of the multitude prevailed, and he was constrained to bear the weight of empire on his brow.

The shouts of the faithful rent the air with notes of triumph, when Sadak yielded to his people's supplication.

In the midst of their clamour, a messenger arrived in the seraglio, and declared the approach of Doubor from Iznimid.

A gleam of comfort shot through Sadak's soul, as he heard the name of Doubor pronounced; and he sent his viziers to welcome his arrival, and bring him into the presence of his friend.

The faithful Doubor soon arrived; and, having learnt from his friends the wondrous change, fell prostrate at the feet of Sadak.

'Since he whom Doubor long revered, is dead,' said the faithful eunuch, 'Doubor rejoices at the public choice of Sadak's virtue to succeed him: yet forgive me, royal master, if Doubor play the courtier but awkwardly before thee: born for his service, I lived in the smiles of Amurath my lord; and let these tears bear witness for me, I cannot ever forget so great a master.'

'Doubor,' said Sadak, sternly, 'thou art not the only afflicted soul that Amurath hath left behind him; deep are his curses stricken on Kalasrade's heart, and woes unutterable are Sadak's portion.'

'Surely, my lord,' returned Doubor, the chief of the eunuchs, 'the mighty Amurath did never presume to break his oath?'

'Yes, he broke it, slave; nay, more, and triumphed in his sin,' said Sadak, fiercely; 'and thou, I fear, hast borne a part in all his vengeful

malice. All other evil I with patience bore; but this extremest cruelty loads my distracted thought past human sufferance.'

'My lord,' answered Doubor, 'permit me to lead thee to fair Kalasrade's apartment: I yet must hope some mystery unravelled hurts your peace.'

'To soothe with words ambiguous, when misfortunes past can never be redeemed, is a slave's province,' said Sadak: 'but Sadak has a soul not to be lulled by women's tales: for know, tame wretch, I have already seen Kalasrade, and viewed the graceful ruins of my once-loved wife.—O Prophet! Prophet! where was thine all-seeing eye, when to unhallowed lust thou gavest up the purest of her sex?'

'Noble and royal Sadak,' answered Doubor, prostrate on the earth, 'I beseech you to consider what mighty ills you heap on fair Kalasrade, if, unheard, you cast her from your presence, and accuse our Prophet, whose boundless mercy, like the mountains' shades, preserves and comforts every faithful mind.'

'Doubor,' replied Sadak, 'thou ever wast to God and man an acceptable slave, and duly temperest submission to thy prince with faithfulness to Alla. I yield, good Doubor; lead the way to dear Kalasrade's apartments; and Alla grant success attend our search!'

The chief of the eunuchs, preceding the trembling Sadak, led him to those apartments of the seraglio where he had been formerly seized by the guards of Amurath; and, commanding the doors to be flung open, Sadak discovered Kalasrade sitting on the sofa, with her surrounding attendants.

At sight of Sadak, the beauteous sultana arose with wild distracted looks; and turning to her slaves,—'Who is this,' said she, 'that basely apes the majesty of Othman's prince? Whoe'er thou art, bold slave,' continued she, 'depart; or, by my beauties, the god-like Amurath shall sacrifice thee to our mutual loves!'

'O Prophet of the just!' said Sadak, hastening

to her, 'what means this wondrous change?—'Tis Sadak, my beloved; Sadak, who comes to be convinced thou never hast submitted to base Amurath's love.'

'Submitted, wretch!' said Kalasrade, with an haughty frown; 'dost thou then call the royal presence of the love-bringing Amurath an evil? On my soul, to me no joy was ever equal to his fierce embrace, when, with reluctant struggles, I increased his love; but thou, rude slave, forbear; nor, with unhallowed touch, defile that form which e'er has served to bless thy royal master's heart!'

'Just, righteous God!' said Sadak, falling back, 'what are these sounds that rack my jealous ears? Have I then lived to hear Kalasrade prize a tyrant, and despise her lord?—No; it cannot be. I see, wild passion rolls her eye, and madness has possessed her brain; borne down by former evils, and depressed by anxious cares, the unexpected change seized too quickly on her soul, and the transported fair one ran to meet me, ere that her mind was calmed by reason or religion. In such a state thou camest, sweet Kalasrade, to thy Sadak's arms: and when thy fluttering heart, with hasty impulse, demanded comfort, I gave thee base suspicion, and with rude hand repelled thy tender love; as, not contented with thy sufferings past, in my first royal act I played the tyrant on my wife, and cursed thee more than Amurath had done.—But, righteous Prophet, thou hast well repaid my base ingratitude! Blind as the dark mole, I dared accuse thy wondrous sight, and in the puny balance which my ignorant will held out, presumptuous weighed the mercies of my God!'

The pious words of Sadak were attended with unusual omens: from the left, the vivid lightning flashed, the palace shook, and a thick cloud filled the apartment where Sadak stood; out of the midst of which came forward the stately Adiram, and thus addressed the consort of Kalasrade:—

'Noble Sadak, the trials of your fortitude are now finished; and Adiram is the joyous messenger

of your future peace. The beauteous female who stands before you is not the real Kalasrade, as you will perceive when she shall restore to Doubor the enchanted ring.

'After your departure from the seraglio, in search of the Waters of Oblivion, I perceived that the obligations of an oath could not bind the man that was influenced by revenge, and unmoved by the tender calls of humanity; I therefore sent, by my little winged messenger, an enchanted ring to Doubor, declaring its virtues, and bidding him use it when Kalasrade's distress should most require its assistance. The friendly Doubor had in vain employed both artifice and persuasion to prevent his master from yielding to his passions; every contrivance proved abortive, and Amurath was determined to force Kalasrade to his will.

'In this distress, I sent the enchanted ring to Doubor; commanding him to put it on the finger of one of the ladies of the seraglio, who should thereby be enabled to personate Kalasrade, and deceive the Sultan. Doubor, overjoyed, carried it to the fair and haughty Zurac, who had long pined unnoticed in the walls of the seraglio. Zurac tenderly loved Amurath; but her lord had never returned her affections.

''Zurac,' said Doubor to the fair princess, 'you are well acquainted with Amurath's passion; every beauty of the seraglio is neglected, and Kalasrade alone possesses the heart of Amurath. Say then, fair one, should Dubor give to Zurac the powers of pleasing the mighty Amurath;—if Doubor should make him neglect Kalasrade, and seek only thee;—what reward would the chief of the eunuchs meet at thy hands?'

''He should be,' answered Zurac, 'as the clear fountain to the desert, or as pardon to the wretch condemned.'

''Take, therefore,' answered Doubor, 'this ring; and while you wear it, your speech and person shall be as the speech and the person of the favourite Kalasrade: but beware, lest your tongue

betray the deception; and be cautious, and seemingly reluctant, that the change of behaviour awaken not in Amurath any suspicions concerning you.'

'Zurac readily yielded to the proposals of Doubor; and the eunuch secretly removed Kalasrade from these apartments, and brought Zurac in her stead: but the monarch, fearful that Doubor would seek to prevent his desires, sent the faithful eunuch to Iznimid; and the next day commanded the false Kalasrade to yield to his desires.

'Zurac, happy that Amurath should so soon seek after her, made a faint resistance; and the passionate monarch took possession of her charms the day before you arrived from the fountain of Oblivion.

'Though born to indulge his passions without control from any human power; yet was Amurath shocked at the wild effects of his lust, and he repented of his folly when you arrived: but the submissive resignation of Sadak, and his superior virtue, stung the soul of the faithless monarch; and yielding to revenge, he poured his malice on your heart; for which, the vengeance of Alla was levelled at his head, and he was suffered to drink down the deadly potions of Oblivion.

'As soon as Amurath was dead, I appeared to Doubor, who was travelling toward Constantinople; and I commanded him not to take the ring from Zurac, or to reveal the secret to any one, till he should see me again.

'And now, Doubor,' continued the Genius, 'be you the messenger of these happy tidings to Kalasrade, and prepare her heart to receive her lord; and acquaint her also with the safety of her children, whom Amurath commanded thee to destroy, but whom thou secretly hast preserved, having stained thy innocent hands with the blood of a kid. And, that no consideration may damp your joys, know that Ahud is living, whose failure on the burning island was the consequence of his filial piety. Having passed the whirlpool, and ascended the rocks, he came to the fruitful plain; and, overjoyed at the sight of the fruits that grew thereon, the duteous

youth plucked several, and, folding them in his garments, he descended down the rocks, resolving not to taste them till he had carried them to Sadak, his father: but as, through his haste to relieve the fainting Sadak, he neglected to thank Alla for the gift, the evil Genii claimed a power over him; and the cause was debated between our race and the impious Genii, before the footstool of Mahomet. Long were the contests of each, and every argument was used, which either mercy or malice could suggest; till at length Mahomet determined that the youth should neither succeed nor be condemned, but that he should be conveyed to the ship of Gehari, which was sailing toward the Othman empire. He therefore shall, if Alla permit, return within the space of a year to his parents' arms; and in compassion to the race of the faithful, he shall not ascend to the enjoyments of his brother Codan, till, after thy death, he hath swayed, with fame and glory, the Othman sceptre.'

Thus spake the Genius Adiram; and, retiring into the dark cloud, she left the brave Sadak in the royal seraglio; who, after he had assured the fair Zurac that she should enjoy the honours of Amurath's sultana, hasted to meet his beloved.

Doubor, who, in obedience to Adiram, had imparted the glad message to Kalasrade, was presenting her five children to the happy fair one when Sadak entered the apartment. The sight of his long-lost children filled the happy father with the liveliest transports; and the honour of his Kalasrade so happily restored to him, gave new graces to his beauteous consort. They met with tears of joy, running like fountains from their pious eyes: and while in silent rapture they hung entwined in each other's arms, their beauteous children kneeled around, and bathed their robes with streams of tears.

Conscious that passion had formerly transported them beyond the bounds of reason, they both in secret prayed for Alla's grace to moderate their joy; and, having borne the trials of adversity,

they now strove to obey the sober dictates of calmness and humility.

And first, kneeling in the midst of their duteous family, with hearts and eyes uplifted to the throne of Heaven, they poured forth their pious praises for their Maker's mercies; then, in modest tenderness, indulged in mutual converse, by turns embracing all their children, and blessing their long-lost offspring: and with their tears of joy fell some few piteous drops for righteous Codan's loss, and duteous Ahud's absence.

These happy duties finished, the royal Sadak arose and went toward Doubor, the faithful eunuch.

'Friend of my bosom, and great instrument of all my joy,' said Sadak, embracing him, 'not all the monarch of the Othman throne can do for thee, can e'er repay thy generous services! happy am I, to think that Alla will reward thee with the heartfelt pleasures of an approving conscience; that, Doubor, shall be thy chief reward: for worldly pleasures, command thy Sadak's fortune; the wealth of all my empire is at thy disposal.'

The beauteous Kalasrade and her children followed the example of Sadak, and all with joy acknowledged Doubor's generous kindness.

The good old man, overcome by the affecting scene, in silence lifted up his watery eyes to Heaven, then fell at Sadak's feet, and would have kissed his sandals: but the grateful Sadak raised him up, and seated him beside his amiable Kalasrade.

Serenity and mildness succeeded in the affectionate interview, where all were happy in each other, and where all acknowledged the source of their happiness in the bounties of Alla.

The Genius Adiram thus finished her tale; and Iracagem and the surrounding Genii bowed from their thrones; the children of earth were filled with firm resolutions of fortitude, and the noble image of Sadak fired their youthful imaginations.

'While the sons of the faithful,' said Iracagem, 'have received the impressions of fortitude from

the lips of our sister Adiram, the daughters of our Prophet have been well instructed in constancy and truth, by the glorious example of the firm Kalasrade: and doubt not, ye beauteous offspring, but virtue and fidelity shall be as greatly distinguished, and as fully rewarded in the female sex, as ye see it honoured and approved among the sons of men. Born for each other, and alike endowed with an ever-living soul, the great Alla impartially regards the sufferings and the virtues of all his children: and where weakness most prevails, there most his gracious strength supports and comforts in the unequal conflict.

'Nor weakly think, ye daughters of affliction, your sex is loaded with superior ills: though man in strength surpass you, yet seldom, against the virtuous and self-resolved breast, prevails his brutal force: guardians of your sex, our watchful race attendant view your toils, and turn, unseen, the base designs of man back on himself; or make your sufferings, when sustained with truth, appear far brighter ornaments than the gem which vainly strives to cast a lustre on your charms.

'Fair daughters, persevere, and let no foul intruder sully the beauteous image of a female soul: from your approving smiles the sons of Adam take their first impressions; and, were every woman virtuous, man soon would blush at vice, and copy you.'

Thus said the smiling Genius to his tender charge, nor added more; then, turning toward the illustrious Nadan;—

'Nadan,' said the sage Iracagem, 'we next expect to hear the mild doctrines of thy persuasive tongue.'

'Chief of our immortal race,' answered the venerable Nadan, 'I obey.'

TALE VIII.

Mirglip, the Persian; or, Phesoj Ecneps, the Dervise of the Groves.

IN the first ages of the Mohammedan faith, the kingdom of Persia was governed by Adhim the Magnificent; who removed the royal palace from Ispahan to Raglai, and enlarged the glories of his habitation beyond the example of all his predecessors.

The palace itself was built on the mountain Orez; standing on an extensive plain, which was surrounded by four walls, two hundred feet in height, and covered with a platform of marble, whereon nine chariots might drive a-breast. The northern wall, which looked toward the Caspian Sea, was three leagues in length, and supported by six-and-thirty towers, whose turrets reached one hundred and eighty-two feet above the platform of the wall.

The wall to the south, which looked toward Ormus, the great city, was also three leagues in length, and was supported by six-and-thirty towers of equal height with the former.

The western wall looked towards Assyria, and its towers were in number thirty-and-six, and its length from the first tower southward, to that which looked toward the north, was three leagues.

The eastern wall, which completed the fortification, looked toward the kingdoms of India; and its towers, and its platform, and its extent, were equal to the rest of the walls, which Adhim had caused to be built around the plain of Orez, the place of his habitation.

Within these walls, Adhim caused the plain to be divided into gardens; and, because there was no river near, he employed three hundred thousand

men to bring the great river Abutour from beyond Casomabat to the eastern side of the plain, where it entered through the wall under an arch, whose centre reached even to the platform which Adhim had caused to be laid on the surface of the wall which he had built.

In these gardens, Adhim built a thousand palaces for his nobles and warriors; and in the midst, on a rocky mountain, whose summit was eight hundred feet from the river Abutour, which was made to run round the mountain, stood the palace of the king. And, because the soil of the plain Orez was rocky and barren, Adhim employed fifteen thousand carriages to bring the fat soil of the valleys within the walls of his habitation; and he removed the forest of cedars, which grew on the mountains of Esdral, and planted them in the plain of Orez, which he had fortified with walls, and with an hundred and forty turrets.

And now Adhim looked from his palace on the mountain Orez, and his heart leaped within him to behold the works which he had made; and he said to his counsellors:—'Who is equal to Adhim, whose buildings are as wide extended as the Caspian Sea, and whose works no man can count because of their number?'

And his counsellors answered Adhim and said,—'None is equal to Adhim, the viceroy of Alla.'

And Lemack, his vizier, replied:—'None is equal to Adhim, our lord, whose buildings are like the cities of the eastern princes, and whose palace is as a desirable kingdom.'

Adhim, pleased with the flattery of his princes, retired to rest; and the next morning summoned them again to behold the glories of his reign.

The courtiers seemed to admire the magnificence of Adhim; and they said,—'None is equal to Adhim, the viceroy of Alla.'

And Lemack, his vizier, replied: 'None is equal to Adhim, our lord, whose buildings are like the cities of the eastern princes, and whose palace is as a desirable kingdom.'

The enraged Adhim, disgusted by a repetition of the same flattery, which had pleased him so much the day before, commanded his courtiers and his vizier to retire; and then went up alone to the highest battlements of the palace, to survey at once the mighty works which he had lived to complete.

For a few minutes, the extended idea filled his soul; he endeavoured to reckon the flocks and the herds which had been driven into the pastures bordering on the river Abutour; but they might not be told for number: and he was pleased to find that it was vain to attempt to count the inhabitants of the palaces on the plain of Orez.

'But what,' said the discontented monarch, 'shall these glories avail me, if the minds of my courtiers are not dilated with their master's magnificence? Here are objects sufficient to diversify the ideas of my viziers for a thousand years; and yet the words which they uttered yesterday, are to-day in the mouths of my flattering court.'

Displeased at viewing unnoticed the glories of his palace, Adhim descended toward the women's apartment, and conducted several of his sultanas to the terrace which overlooked the buildings he had erected.

'Yasdi,' said the Sultan to the female who stood at his right hand, 'observe the glories which surround Adhim, thy lord: canst thou reckon, O Yasdi, the glittering palaces which I have built? or canst thou number the multitudes whom thy Sultan hath blessed?'

'Glory of the earth,' answered the princess Yasdi, 'great are the perfections of Adhim, my lord: but O, if Yasdi, thy slave, might speak; if she might answer her lord, who is but as the handmaid of his pleasures; Yasdi would kneel before thee in behalf of her relations; and thou shouldest give to the children of my father an habitation in thy palace of the plain!'

'Yasdi,' answered Adhim, 'thy request shall be granted. But what saith Tema to the palaces which I have built?'

'O,' said Tema, 'let my lord not be displeased, and I will speak. Tema, whose soul is love, and whose spirit is fondness for thee, my lord, wishes to enjoy the smiles of Adhim in the grove, and to see none other than the face of her beloved.'

'Gentle Tema,' replied the Sultan, sighing, 'I thank thy love; but I perceive the cottager has charms sufficient to provoke the affections of Tema.'

'And what thinks Ahiaza?' said the fond Adhim, smiling on his favourite sultana.

'O my lord,' answered Ahiaza, 'you have brought me to an hideous height; and my head swims, and my fancy totters at the dismal prospect.'

Adhim could no longer conceal his resentment: he turned hastily from the princesses, and descended from the terrace into the apartments of his palace.

'Let Lemack, my vizier,' said the monarch, 'be brought before me.'

Lemack hurried into the presence of Adhim, and fell at the feet of his Sultan.

'Since those who have chiefly experienced the bounties of their lord,' said Adhim, 'are most ignorant of his glories, I mean, Lemack, to go disguised, and hear my praises among my less favoured subjects: wherefore prepare the mean clothing of two artisans; and we will together issue forth out of the palace, and join the conversation of my subjects, whose buildings are without the walls which surround the plain of Orez.'

The vizier Lemack endeavoured to soothe the pride of his prince with a profusion of compliments: but Adhim stopped his career with a frown, and bade him not, by a stale artifice, increase the guilt of his former indifference.

Lemack obeyed; and, ere the bat had spread its leathern wing amidst the sable clouds of night, the Sultan and his vizier issued forth in disguise into the suburbs which surrounded the palace of Orez.

After wandering some time through the streets, they were met by two merchants, who had just been paying the Sultan's tax at the receipt of custom.

'Ah,' said the first merchant, 'these are the cursed artisans, who are employed by the Sultan, to work up that wealth which is squeezed out of our honest employment!'

'True,' replied the second merchant; 'but, would Adhim be as easily satisfied as one we are well acquainted with, how happy should the merchants of Raglat live!'

'My lord,' said Lemack to Adhim, 'let us return; your subjects, I fear, are but little disposed to commend the glories of your palace.'

'Nevertheless,' answered Adhim, 'we will proceed: a prince should be able to hear with indifference both the good and the bad; all my subjects, Lemack, are not merchants.'

As they walked onward, they met several young Persians, intoxicated with the forbidden juice of the vines of Deran.

'These,' said Adhim, 'though rebels to government, will yet speak as they think; neither prejudice nor private interest hangs on the tongue of him who is drunken with wine.'

'Tell me not,' said the first, 'of the river Abutour; was I sultan of Persia, it should run wine, and the walls of my vineyard should surround a province.'

'It is indeed a pretty place,' answered the second; 'and I believe there are better wines drunk without the wall than within it.'

'It is only fit,' said the third, 'for the habitation of our sober friend the *water-drinker*.'

'Peace,' replied the fourth, 'his fame can never be blown upon by the breath of drunkenness; and with all my gaiety, I had rather be that sober water-drinker, than the *brick-maker* Adhim.'

The Sultan hardly could conceal his rage at the opprobrious epithet which the last young man had bestowed upon him; but, being determined to prosecute his search, he left the riotous young men without endeavouring to confute them.

Lemack, the vizier, again attempted to divert the intentions of his Sultan; but, in the midst of

his entreaties, they were overtaken by an old man and his son.

'Gentlemen,' said the old man, 'be judges between me and my son: the young rogue broke loose from me this morning, and to-night he is returned hungry and cold; and though I set before him such food as his mother and myself have used from our infancy, yet he talks of nothing but the delicacies of those who eat in the palaces of the plains of Orez.'

'And my father,' answered the son pertly, 'would persuade me, that our neighbour lives better than Adhim the Magnificent; and that he who eats little, is happier than the prince of his people.'

'Lemack,' said Adhim, 'let these, and the young men, and the merchants, be brought before me to-morrow, that we may know what they mean, by preferring their neighbour to their prince.'

Lemack promised to obey, and Adhim still pursued his walk.

And now they met a little family, following the heels of a man and woman in mean attire, who filled the streets with their piteous lamentations.

'Pity, good Mussulmen,' said the man, 'have pity on a poor family, who are oppressed by the hand of power, and who are ruined, that their ruin may add a needless splendour to those who are capable of sporting with the miseries of mankind!'

'Of whom do you complain?' said Adhim, kindly walking up to them.

'Alas!' answered the man, 'so wretched are we, that we dare not mention the name of our oppressor; and but for the bounty of one who this day relieved us, we had perished in the streets.'

'Lemack,' said Adhim, whispering his vizier, 'relieve them to-night; and to-morrow let them be brought with the merchants, and those whom we have already met.'

'Commander of the faithful,' replied Lemack, 'thy slave will obey the voice of his lord: but the unwholesome dew falleth from the heavens, and my lord will be wet by the sickly steam.'

'Lemack,' said Adhim, 'we will inquire what means that crowd before us, and then return to the royal palace.'

'Alas! alas!' cried a frantic female, who preceded the crowd, 'Queshad, the faithful Queshad, who supported my tender infants with the sweat of his brow, is no more! Thy limbs, O Queshad, are broken, yet not by toil! Thy life is wasted, while as yet thou hast strength to go forth to the labours of the day!'

'Unfortunate wife of Queshad,' said one, who endeavoured to alleviate her afflictions, 'mitigate thy grief: and know, that Alla hath, for wise purposes, made this trial of thy faith. Queshad, O mourner, was indeed a tender husband to thee; but Queshad was not thy God. There are yet left those, who can pity thy misfortunes, and relieve thy distress: and doubtless the righteous Adhim, when he hears thy husband lost his life in finishing the mighty buildings he hath erected, will pour the bounties of a monarch into thy widowed arms.'

'Oh mighty Alla,' said Adhim, sighing in secret to his vizier; 'are these the glories I proposed, when I employed all my subjects in such works of magnificence! O Lemack, Lemack, I fear I am wrong! However, bring this widow, and her friend who has so justly answered for his Sultan, before me to-morrow.'

Lemack employed the greatest part of the night in finding out those who were the next morning to appear before his prince, while Adhim lay extended and restless on the downy sofa.

In the morning, the divan was crowded, and the people were in tumults to know for what cause so many prisoners were brought before the throne of Adhim.

No sooner was the Sultan seated, than Lemack presented the two merchants before him.

'Merchants,' said Adhim, 'what I heard not as a prince, I shall not punish as a prince; only be cautious for the future not to load your governors with undeserved calumnies: and tell me truly, whom

you dared wish on the throne of Adhim your Sultan?'

The merchants were confounded at the speech of Adhim; but, perceiving he had overheard them the night before, they fell at his feet, and besought his pardon: And the second merchant said:—

'Alla forbid thy slave should see any other than Adhim, my lord, on the throne of his forefathers: notwithstanding, I confess, I meant to praise the temperate virtues of Mirglip the Persian.'

'Lemack,' said Adhim, 'bring forward the young men who despised the law of Mahomet; and, vizier, remember, that when all these are dismissed, seek out this Mirglip, and bring him before me.'

The young men, ashamed of their debauch, fell with their faces before the throne; and Adhim, gently chiding them for their excess, inquired of them whom they meant to praise for his temperate behaviour?

The young men returned their thanks to the Sultan for his clemency; and the third said, 'Next to our Sultan, Mirglip the Persian is beloved in the streets of Raglai.'

Lemack frowned at these words, and he cursed the speaker in his heart; but the vizier dissembled his rancour, and brought the old man and his son before the throne of Adhim.

'Whence, O young man,' said the Sultan, 'hast thou learned to despise thy parents, and to disregard the authority of those who are set over thee?'

'Prince of thy people,' answered the young man, trembling, 'forgive the follies of an inexperienced youth; and I will ever hereafter frame my conduct from the example of the temperate Mirglip.'

'What!' said the king, astonished, 'is Mirglip the neighbour of all my subjects?'

'He was indeed,' answered the old father, 'that bright pattern of temperance which I last night proposed as an example to my son.'

The old man and his son retiring, Lemack, the

vizier, brought the poor man and his family before the Sultan.

'Of whom didst thou complain last night,' said the Sultan to him, 'when thy dark words did seem to cast a shadow on thy prince?'

'Forgive me, glory of Persia,' answered the poor man, 'if a heart, overloaded with sorrows, poured forth a part of its distress in the ear of its prince: indeed, Commander of the faithful, the miseries which my little ones have suffered, since my cottage in the valley was destroyed, to make room for the mighty engines which drew down thy cedars from the mountains, forced me to complain in the bitter anguish of my woes.'

'Slave,' answered the Sultan, 'thou mayest well ask forgiveness for thy presumption: but I have resolved not to punish: and even thy slander shall not make void the purpose of my heart: but who was this stranger that relieved thee, of whom thou speakest in such terms of praise?'

'Master of my life,' answered the poor man, 'to the good Mirglip do I owe my own and my children's existence.'

'These slaves,' said Lemack, 'are confederates in their tale; and some enemy of thy peace, O royal Adhim, means to set up this hypocrite above his lord.'

'Thy surmise, O Lemack,' said the Sultan, 'is just: but let us hear these last whom we met yester-night, ere we proceed to pass on this upstart Mirglip such judgment as his insolence deserves.'

The poor man and his family being dismissed; he who had comforted the wife of Queshad came forward, with the sorrowful widow on his right hand, whose distresses he endeavoured to alleviate, by representing to her the amiable generosity of Adhim, before whom she was about to appear.

The disconsolate widow fell trembling at the feet of Adhim; and her words, which strove for utterance, were stopped by heaving sighs, and a heart swelled with affliction. The stranger who attended the widow, viewed with compassionate eyes the

sorrows of her soul, and with silent respect seemed to wait the commands of Adhim, to speak in her behalf.

'Stranger,' said the Sultan Adhim to him, 'I applaud your compassion: and as you have been the support, be also the voice of your female friend.'

'Guardian of our faith,' answered the stranger, 'this widow is indeed my friend; for she is a Persian, and also a follower of our holy Prophet; and although I never beheld her till yesterday, yet have her necessities knit us together in the bond of friendship.'

'Stranger,' said the Sultan, smiling, 'I understand you: you are charmed with the beauteous sorrows of this amiable widow, and you are ready to renew the vows which Queshad doth now remember no more.'

'Prince of thy people,' replied the stranger, 'thy slave would never wish to countenance ingratitude to those whom we have lost: grief is the natural tribute of a fond heart to the memory of the beloved: and though I have besought the widow of Queshad to moderate her affliction, yet shall I grieve to see her change her pious tears for wanton dimples. No, prince; moved only by humanity, I met, and as my poor endeavours could, I succoured the distressed; and now, by royal Adhim's kind permission, I kneel before my prince's throne, an humble supplicant for a helpless widow.'

'Lemack,' said the Sultan, turning hastily toward his vizier, 'thinkest thou the new favourite, Mirglip, has half the virtues of this man before me? Haste, vizier, and bring him here; and I will engage our stranger shall in every grace exceed this upstart Mirglip.'

As the Sultan Adhim spake thus, the stranger fell with his face before the throne and said, 'If Mirglip hath offended his prince, let thy guards, O Sultan, here strike, and sacrifice him to thy just resentment.'

'What!' said Adhim, starting, 'art thou too Mirglip? Officious slave! was it not sufficient to

send this flattering crew before me, but must thou also act thy base hypocrisy in person here?'

'Merciful Adhim,' said the vizier Lemack, 'let this trusty scimitar lay bare the traitor's bosom, and relieve my prince from such daring rebellion.'

'Hold, Lemack,' said the Sultan sternly, 'and defile not my reign with so mean a sacrifice: no, let him live; and if indeed he be the man fame speaks him, he well were worthy of a monarch's favour.'

The subjects of Adhim, hearing the noble sentence of their prince, made the vaulted divan echo with their praises, and every eye but Lemack's sparkled with a joyous tear. However, the cautious vizier, perceiving the purpose of his master Adhim, and the satisfaction of the populace, veiled his malice with a courtier's smile, and, descending from his seat, he gave his hand to Mirglip, and raised the prostrate Persian from the earth.

'O royal Adhim,' said Mirglip, ere he arose, 'if, with a view to worldly honour only, I had done my duty, or to court the soft air of gentle-breathing flattery, then might my prince with indignation view the rebel Mirglip: but surely, prince, to follow the holy precepts of our law, in honour of my Prophet, is not a deed deserving royal Adhim's hatred!'

'Mirglip,' said Adhim, 'rise; thy prince applauds thy holy zeal, and thou shalt live within my spacious walls, that daily I may hear thy virtuous converse.'

'Bountiful Sultan,' answered Mirglip; 'in humble meanness bred a native of the forest, the honours of my lord would sit unhandsomely upon thy slave, and I should act the courtier with an awkward grace: rather, if it please my prince, let Mirglip still among the meanest wander, sufficiently rewarded for his labours, that Adhim once hath deigned to bless his life with an approving smile.'

'What!' said the Sultan, astonished, 'canst thou resist the offers of thy prince? Are not the tribes of Xemi the mightiest of my subjects? Are not the cap-

tains of the host of Feriz in the long toils of war renowned? Are not these all anxiously soliciting to be admitted into the palaces of the plains of Orez; and shall Mirglip, a base peasant, dare refuse the bounties of his lord? Yes, peasant as thou art,' continued the Sultan, 'thy folly be thy punishment: go, live inglorious, in the cottages of the forest, and every hour lament the lost affections of thy prince.'

Thus said the Sultan, nor suffered a reply, but hastily withdrew with Lemack from the divan; while the populace with tears departed, all wondering at the abstinence of their favourite Mirglip.

The pride of Adhim was severely rebuked by the indifference of Mirglip; and he looked on his palaces with contempt, since they were unable to raise his fame among his subjects, or to tempt the admiration of a rude peasant.

Lemack with pleasure saw the emotion of his master; the peace of Adhim was indifferent to the vizier so long as no upstart favourite was likely to destroy his interest with his prince.

'The well-instructed and the ingenuous mind alone,' said the vizier to Adhim, 'can admire the extensive works of Adhim, my lord: to Mirglip, and his tribe of peasants, these beauteous piles look like the steep mountains, which the labouring hind toils over, without reflecting on its mighty founder; as the bird, with outstretched wing, poised on the buoyant air, obliquely skims upon a palace or a cottage, and, in its native ignorance, knows not the Sultan of Persia from the peasant of the mountain.'

'Thy words,' replied Adhim, 'though meant to soothe my gloom, do truly add a poignant sting thereto. I have seen, O Lemack, the busy thrush, with impotent anxiety, framing its little nest; and I have smiled to view the insignificant beams of its dwelling place: yet, Lemack, that thrush, perhaps, is now regardless of my palaces, with a few airy circlets circumscribing thy Adhim's magnificence; and, should I venture forth, might chirrup out a careless note above, and mute upon thy prince, whom

all the armies of the Persian empire might vainly follow to revenge his pastime.'

'My prince,' answered Lemack, 'is merry with his slave.'

'Thy prince,' answered Adhim, 'is dissatisfied with his own magnificence, when he sees that a peasant may be more esteemed for his private virtues than the Sultan of Persia for his stately palaces: nay, Lemack, I myself esteem this Mirglip; and thou shalt haste and pay that widow, whom he so charitably supported, an hundred sequins.'

'Alas! glory of the East,' answered the vizier, 'shall Adhim then, the Sultan of Persia, stoop beneath a peasant? Shouldest thou heap half the wealth of thy kingdom on this woman; not thine, but Mirglip's, would be the praise, and the hypocritical peasant should seem to make thee but the treasurer of his coffers.'

'Sooner let the widow waste like the live ember,' said the Sultan, 'than such reflections glance on Adhim.'

'But why, O prince,' said Lemack, 'should a peasant's follies haunt thy fancy? hath not my lord ten thousand slaves that wait upon his pleasures? For thee, the undaunted huntsman rouses with his well-poised spear the tawny monarch of the forest, or with dexterous eye marks where the panther hides its callow offspring; or, drawing with keen aim the feathered arrow, buries its bearded point within the spotted tiger's back: for thee, the clarion sounds, and the brisk trumpet blows its lively note to mark thy footsteps: for thee, returning from his watery bed, the sun lights up the gray morn, and kindles for thy pleasure the genial face of day: for thee, the blooming virgins of the East dissolve in amorous sighs; while every eye, attendant on thy will, beams not, unless thy favour light it up, and give it life.'

'And where is the joy,' said Adhim, 'that, tyrant of the wood, I spread destruction? that, cursed by me, the lordly lion dies? or that the tender progeny, which Heaven gives the panther, I destroy?

What praise, Lemack, shall Adhim challenge, that the tiger writhes his bloody back, and groans out beastly sighs to give me pleasure? that my fame hangs upon the filthy blast of some swoln trumpeter? Or shall I think the sun awaits my call, who, long before my realms receive a distant ray, is listening to the whistle of some Eastern husbandman? Yet, worse than all these, thou settest my honour on a woman's smile; and wouldest persuade thy Adhim, that the greedy eye glistens at *me*, which glistens at my *gold*.

'No, Lemack, without a self-approving conscience, and a virtuous mind, base are the pleasures of a human soul: and Mirglip, by one righteous deed, shall gain more solid comfort, than royal Adhim on the Persian throne. Lemack,' continued the Sultan, 'this Mirglip shall be our friend; and thou, ere morning dawns, shalt court him to thy prince.'

'The will of Adhim,' replied Lemack, 'be his vizier's law.'

Thus said the jealous vizier, and retired from the palace of Adhim, unwilling to execute the commands of his master, and yet fearful of disobeying his orders.

'This villanous slave,' said Lemack, as he went from the presence of Adhim, 'has, by his stale virtues, corrupted the magnificent heart of Adhim, my lord. While Adhim led his rivers through the rocks, I led Adhim through the blind valleys of deceit: and when ambition stirred, I set my royal builder to rise from stone to stone, and scale the clouds: long with such fruitless toil he pleased his infant mind, and, big with mighty plans of moving barren mountains, he left the lower offices of government to me: then luxurious plunder filled my chests; and as I passed, the children cried, the widows shrieked, and the astonished populace hid their heads, and cried,—'Hush! prostrate fall, the vizier Lemack comes!'—Then, every step I took, great Lemack trod upon some abject neck, and the deluded Persian thought death by my hand was a safe passport into paradise: if with hot eye I

caught a female glance, the husband trembling came, and offered his wife, proud that from Lemack's loins should rise his future progeny; or, if the cold senseless matron sighed out a denial, her house erased, her children slaughtered, and her husband pierced with the bloody stake, were the first tokens of my least displeasure. Such Lemack was, while Adhim was a builder: but now, his plan complete, his tower erected, and his plain enclosed, his busy mind unsatisfied, seeks new diversion, and, for want of vice, virtue has made a faint attempt upon his heart. But I will stir the infernal race, and raise up phantoms to elude his search; and chiefly, that no starch example may lead him forward, this Mirglip shall find a ready way to that Heaven which he so longs for; that every pious fool may know, how dangerous it is to ape a saint, where Lemack reigns.'

Such were the thoughts of Lemack, the vizier of Adhim, as he passed from the presence of his Sultan to his own palace on the plains of Orez: and, in the rancorous malice of his heart, he resolved to send forth a midnight executioner to destroy the virtuous peasant Mirglip, whose actions had made such an impression on the mind of Adhim.

But the crafty vizier soon considered that the blast of opposition would increase the reviving flame of Adhim's virtue; and that to destroy one vigorous plant, would be to raise a thousand shoots around the expiring stock: he therefore resolved to work in secret craftiness, and that very night to go in search of the sorcerer Falri, under whose tuition he had been bred in the dark caves of Goruou.

For this purpose, the vizier Lemack exchanged his gorgeous robes of state for the religious weeds of a poor devotee: but, that his sanctified appearance might not have too much of the reality of religion, he hid under his outward rags a meal of royal delicacies, and a flaggon of the delicious produce of the vintage of Tihi.

Thus equipped, he walked forth toward the caves of Goruou, which were in a secret part of the forest, about three leagues from the royal buildings; and,

fearful of a discovery, the disguised vizier avoided every Persian in his walk, lest they should know him, and revenge themselves on the public author of all their wrongs

The cave of Falri was surrounded with unhallowed swine, who grunted on the dark and filthy leaves of corn, which the sorcerer had prepared for their sustenance and their bed: an ill-savoured steam rose from their hides, and the neighbouring woods were filled with the loud snarling of the guards of Falri.

As Lemack, pressing the beastly muck with his wet sandals, passed the hot-smelling swine, they all, with erected bristles, endeavoured to oppose his passage, till, scenting the delicacies which were hidden beneath his rags, they ran upon him, and, unless he had suddenly entered into the presence of Falri, they had destroyed the vizier.

The cave of Falri smelt not more delicately than the swine before it; on every side appeared the disgorged marks of drunkenness and gluttony, and the sour steam which issued from the covered pavement, assured Lemack, that he came too late to partake of the debauch of Falri.

At the upper end of the cave the sorcerer lay extended, pressing his aching forehead with a hand besmeared with grease, and with the lees of wine; his little red ferret eyes were half squeezed by anguish from their bleared sockets; and his cheeks, scalded with the fiery rheum, and bloated by excess, shone discoloured with a thousand hues. Blotches, carbuncles, and warts, adorned his glowing nose; and in his filthy beard the different sauces of a week's extravagance were closely matted: his lips, chapped and divided by the burning steam of his overloaded stomach, discovered his foul teeth, clogged by corrupted food, and black with rottenness; and on his furred and fever-parched tongue hung not a drop of moisture. Over his unwieldy paunch, and lifeless limbs, were thrown a few disordered garments, but in contrary fashion to their real use; the turban, unfolded, covered his feet, and the vest was wrapped round his head, while his

unseemly parts were left exposed, and emblems of his beastlihood. Beside him stood his tube, burning with the fœtid herb tobacco, filling the cave with its poisonous odour; and on his right hand was placed a calabash of the spirituous juice of rice.

As the vizier Lemack entered, the sorcerer Falri filled the cave with curses and execrations: but when he perceived it was his pupil in disguise, the wretch arose, with many a stagger, on his tottering legs, and ran with outstretched arms to hold him in his nauseous gripe.

'What bringeth Lemack,' said the ferret-eyed sorcerer, 'from the feasts of Raglai to the caves of Falri? Are all the oxen of the plains of Orez devoured? or are the royal flaggons of Adhim exhausted?'

'Thy son,' answered Lemack, sighing, 'was once the pride of Orez, and the voice of his mouth was a law in Persia, Adhim was magnificent, and Lemack was absolute; my days were crowned with festivals, and my nights with debauch: but soon these joyous carousals shall be no more; Adhim awakes to virtue, and an abstemious peasant will shortly be his guide, unless the power of Falri shake from his security the abstemious Mirglip.'

'What, Lemack,' answered Falri, 'art thou a vizier in Persia, and comest thou to me to destroy a peasant for thee? Let thy guards this night dismember the abstemious Mirglip, and to-morrow rise, and fear not to meet thine enemy in thy paths.'

'The nature of Adhim, my Sultan,' replied Lemack, 'will not be deceived: when Mirglip shall be missing, his whole pursuit shall be after the murderer, and Lemack at length be sacrificed.'

'Then,' answered Falri, 'leave him to thy friend; return in peace to thy palace; and to-morrow, when thou goest into the presence of thy prince, boldly declare that Mirglip could not appear before him, because he was drunken with wine.'

'Alas!' replied Lemack, 'the Sultan, jealous of my tale, will haste to summon Mirglip before him,

and I, detected in my falsehood, shall fall for ever from before my prince.'

'If such suspicions,' answered Falri, 'rise, do you engage, by the succeeding night, to show your Sultan Mirglip drinks the forbidden wine, and leave the rest to me.'

'To Falri's artifice,' replied the vizier, 'I will leave it all, and haste again to Raglai and the plains of Orez.'

Thus said Lemack, and departed; not forgetful of the viands, which he kept concealed in his garments, but willing to feast alone in the wood, after he had left the sorcerer: for, his purpose gained, the vizier, who was exhausted by his journey, wished for no partaker in his gluttony.

In the morning, when Lemack appeared before Adhim, the Sultan inquired after Mirglip the Persian.

'Glory of the earth,' said the vizier, bowing, 'who is he that is like Adhim in the greatness of his mind? over whom custom hath no chain, and who knows not the sceptered power of appetite and passion! Mirglip, O Sultan, hath won the hearts of all the people; he riseth and scattereth abroad the gifts of benevolence; he healeth the breaches of neighbours; he comforteth the afflicted: but, fatigued with the severe duties of the day, his wasted strength requireth recruit; and at night, after all his toils, he is renewed with the precious tears which fall from the luscious grape.'

'Hah! Lemack,' said Adhim, starting, 'is Mirglip, the wise, the temperate Mirglip, the slave of wine? No, Lemack, it cannot be!'

'O thou,' answered the vizier, 'before whom hypocrisy flieth dismayed, and in whose presence falsehood dare not stand; forgive the tongue of thy slave, which wished not to utter the failings of its brother! To me, O Adhim, Mirglip is allied by the ties of virtue and religion; and not without my own distress, do I discover the little spot which sullies the glory of Persia: but my prince requireth truth from his slave.—Know then, O Sultan, that,

in obedience to thy command, I this morning entered the cottage of Mirglip: where I saw, O piteous sight! his outstretched corpse unwashed on the ground, and the empty flaggon, which stood beside him. Struck dumb with the sight, I hastened away before Mirglip awoke, to relate to my prince the disagreeable tale; and having heard from his neighbour, that this is the only failing of Mirglip, which he repeats every night, my prince may himself to-night discover the truth of my assertion.'

'That,' answered Adhim, 'I mean to do, in the same disguise which we lately assumed. Wherefore, Lemack, leave me now, and prepare to convince me this night of what you have said.'

Lemack obeyed; and night being come, Adhim and his vizier departed silently from Orez, to the cottage of Mirglip.

In the mean time, Falri, disguised in the habit of a merchant, entered the city of Raglai, and knocked, in the dusk of the evening, at the cottage of Mirglip; who invited him into his house, and, understanding he came from a far country, set before him such plain provision as he had used himself.

The pretended merchant, having eaten his fill, sighed; and, telling Mirglip that he was greatly fatigued with his journey, he desired him to bestow one cup of wine upon him.

Mirglip started at the request of the pretended merchant.

'What!' said he, 'have I received under my roof one who despiseth the precepts of Mahomet, and the command of Alla?'

'Alas!' answered the pretended merchant, 'Mahomet knows what a force I put upon my conscience, when I besought thee to favour me with the cordial of the vintage: but surely, when my nerves quiver, and my strength fails, Mahomet will approve of your righteous deed.'

As the false sorcerer spake thus, he tumbled from the sofa whereon he was placed, and he sighed aloud,—'O Prophet, save my exhausted frame!'

Mirglip perceiving the distress of the sham mer-

chant, and supposing it real, ran to those who dealt in sherbet, and bought a pitcher of wine, which he carried home and set on the ground before the sorcerer.

It happened, that, as Mirglip was entering his cottage, Adhim and Lemack passed him in disguise: and the Sultan saw plainly, that Mirglip was carrying into his cottage a pitcher of wine.

The enraged Sultan at first resolved to sacrifice the hypocrite, as he supposed him, to his just resentment, which Lemack the vizier advised. But a few moments reflection made the Sultan rather choose to condemn him publicly, than to gain the hatred of his people by a precipitate execution.

Adhim, disgusted, returned to his palace; ordering Mirglip to be brought before him in the morning; and Lemack retired to a joyous banquet, of which he partook with a new relish, as he doubted not but the fate of Mirglip was determined.

Early in the morning, the guards of the Sultan surrounded the cottage of Mirglip: and the vizier Lemack commanded a few chosen guards to enter, and seize on the hypocritical peasant.

Mirglip, though surprised at the tumult, yet showed no marks of fear; conscience spread no alarm within; and he was satisfied that the sword, which might deprive him of his existence, could not destroy the inward peace of his soul.

The guards, who were accustomed to strike terror into their captives, supposed they had been mistaken; and that the man who kneeled not for mercy, nor trembled through fear, could not be Mirglip, whom they were commanded to seize. Being assured from his own lips, that he was Mirglip the Persian, they brought him before Lemack, whose eyes were swoln with intemperance, and whose brow was laden with malice.

'What calm hypocrite,' said Lemack, roughly, 'have we here, who has so soon forgot the revels of the night, and the fumes of wine? But Adhim, the royal Adhim, shall judge thee, thou vile sycophant! 'Guards,' continued the vizier, 'were there no

partakers with this Mirglip? Was no one with him in the cottage, where ye found him extended on the floor with drunkenness?'

'Just judge of Persia,' answered the false sorcerer, who then came forward, 'let my pardon be sealed by the lips of the righteous Lemack, and I will speak.'

'If thou declarest truly before our Sultan what passed between thee and Mirglip last night,' answered Lemack, 'thou shalt be forgiven: but till then, guards, seize on him, and let us bring them both before our Sultan.'

The crowd gathered as Mirglip and the vizier passed; and when they entered before Adhim the divan was crowded with anxious spectators. The Sultan sat on his throne, when Lemack brought Mirglip in fetters before him.

'This, O royal Adhim,' said Lemack, bowing, 'is the man whom Persia loveth more than her prince; who in his midnight haunts pours out the spacious goblet; who cheats the deluded populace by sanctified expressions in the day, and at the decline of the sun curseth Alla and his Prophet, in the cups of his drunkenness.'

The populace shuddered at the malicious expressions of Lemack; and they doubted not but the vizier would prevail and destroy their favourite.

'Vizier,' replied the Sultan, 'we sit here to judge from real facts, and not from the warm expressions of zeal.—Who is it that accuseth Mirglip?'

'This merchant,' answered Lemack, 'whom he entertained last night, shocked at Mirglip's hypocrisy, and penitent for his own accidental share in it; he, without compulsion, offered to disclose the truth, if Adhim would forgive the partaker in the crimes of Mirglip.'

The vizier then brought the sham merchant forward before the throne.

'Son of Persia, and guide of the faithful,' said the sorcerer, prostrate before Adhim, 'let my lord forgive, and I will speak.'

'Speak, then,' answered Adhim, 'the truth; and justice shall for this once forget to strike.'

'As I entered this city last night,' said the sham merchant, 'yon Persian accosted me, and willed me to partake with him of the plain food of his cottage: thankful for his offer, I followed him, and he set before me some roots and some boiled rice. After which, —'Merchant,' said he, 'can you be secret? You are fatigued with your journey, and a cup of wine will enliven you.' It was in vain that, in answer, I urged the commandment of our Prophet, and the law of Adhim; Mirglip would be obeyed; and he gave me a small cup, but in his own hand he held one large enough to contain a measure of rice. By frequent pledges we soon emptied our first pitcher of wine; and Mirglip, not content, went forth to those who sell sherbet, and purchased a second.

'The more we drank, the more lively we grew, and Mirglip waxed communicative.—'Merchant,' said he, 'I invite only strangers; and after the first night, I see them no more: you will, perhaps, be surprised to think that I, but a mean cottager, can every night support such an expense: but your wonder will cease, when you shall hear that I am bountifully supplied by the rich merchants and widows of Ragla with money to distribute among the poor: half of their supplies I regularly distribute every day, and the populace have made a saint of me for my labour; the other half exactly supplies me with an entertainment and wine each night for myself and a stranger.'

'And how cometh it to pass,' answered I, 'that none of these strangers discover you?'

'That,' answered Mirglip, 'is a secret which you never must know.'

'This, O Sultan, made me suspect that Mirglip at last gave some potion to his guests, to take from them all memory of his feast; and therefore I resolved to taste nothing more in his house.

'What I suspected was true: when I was about to depart, he brought out a small stone bottle:— 'This,' said he, 'O stranger, is a wine of the most

exquisite flavour; I can afford you but little of it; to every guest I give a cup and no more.'

'Mirglip then poured forth a cup full; and I pretended to drink thereof, but in truth I turned aside, and poured it secretly into my bosom; by which means I preserved my memory, and have been enabled to detect the hypocrisies of Mirglip.'

As the sham merchant uttered these words, a deep groan was heard through every part of the divan, and the populace incensed, cried out, that Mirglip, the deceitful Mirglip, might be delivered to their fury.

'The words of the merchant,' said the Sultan, 'are too true; a part of his tale I myself did witness, when, going through the city in disguise, I met this Mirglip with a pitcher of wine in his hand.'

No more proof seemed wanting, nor would the Sultan suffer Mirglip to answer for himself.

'Thy tongue,' said he, 'is used to deceit; and I will not hear the hypocrisies thou art prepared to utter.'

Lemack, rejoicing, seized instantly on Mirglip, and commanded the guards to gag him, that he might not, in the malice of his heart, utter any blasphemy against Alla, or rebellion against his prince.

The unfortunate Mirglip, overpowered by force and tumult, was led away, Lemack hoped, to instant execution; but the Sultan, in the midst of his anger, felt his heart yearn toward him, and he commanded, that, till his sentence should be pronounced, he should be cast into a deep dungeon, at the foot of the rock on which stood the palace of the king.

Mirglip peaceably submitted to his fate; and, seeing no present hope of answering for himself, meekly followed the guards of Adhim to the dungeons of the mountain.

The vizier Lemack, having thus blasted the reputation of Mirglip, resolved to divert the thoughts of Adhim by some sudden scheme, that he might the easier destroy the unhappy peasant in secret to

For this purpose, he commanded his emissaries.

procure some of the most beauteous slaves; that, if possible, the king might be moved from his present thoughts on temperance and virtue, to the looser phantasies of dalliance and love.

The orders of Lemack were always executed with precipitation; the vizier, impatient in his purposes, would brook no delay; so that neither rank nor condition was considered, but every beauteous female within the Persian empire was suddenly dragged to the royal seraglio.

Out of these, the artful Lemack chose thirty, who surpassed the rest in proportion, beauty, elegance, and grace; and led them, adorned with the sumptuous luxury of the East, to the painted dome, where the royal Adhim constantly refreshed himself as soon as he arose from his mid-day slumbers.

The Sultan, who, though he had banished Mirglip from his presence, could not banish him from his thoughts, was displeased at the officious zeal of his vizier, and ordered Lemack to retire with his females.

Lemack, seeing the determined countenance of his Sultan, was obliged to obey, and he made the signal for the virgins of Persia to retire from the painted dome.

The Sultan, though indifferent, could not help observing the joy which one of the females expressed at the signal of Lemack the vizier. During the time of their standing in the painted dome, her eyes were cast on the ground, and her arms were folded in despair: but when she heard the voice of Lemack commanding them to retire, she alone lift up her sparkling eyes in transport to Heaven, while every other female was disgusted at their Sultan's neglect.

'Vizier,' said Adhim, 'who is she among the virgins of Persia, that rejoiceth to be driven from the presence of her Sultan?'

The fair Nourenhi (for that was the name of the virgin) started at the voice of Adhim; she perceived that the Sultan had noticed her transports; and the pale mantle of fear overspread her cheeks,

But the fear of Nourenhi could not deprive her beauteous frame of its delicate symmetry, nor her lovely black eyes of their radiant lustre.

'O Alla!' said Adhim, as he beheld her, 'who art thou, O virgin of Persia, whose limbs are like the polished pillars of the temple? whose breasts heave like the roe panting for the thicket? and the arch of whose forehead is glorious as the enlightened hemisphere?'

'Lord of thy slaves, and terror of the earth,' answered Nourenhi, 'thou seest at thy feet the daughter of a poor countryman, whose age and infirmities are now without support: since ten days, was my dear sister Kaphira stolen from his embrace, and now is thy handmaid dragged from his trembling arms.'

'The man who, but in thought, hath injured him who gave thee life, O daughter of Heaven,' said Adhim, stooping to raise her, 'shall meet the fierce resentment of this arm.'

'Lemack,' continued Adhim hastily, 'whence came this fragrant flower? Has she been plucked by force, O vizier, from her parent flock; or, by her beauties awed, led ye her hither as the queen of Persia?'

'Author of mercy,' answered the vizier, 'this flower by chance we found; and who her parents are thy Lemack knows not.'

'To thee then must I kneel,' said the fond Adhim, 'thou master-piece of nature, to know from what deep mine thy artless lustres sprang; that in the plains of Orez I may plant the whole family of my beloved, and heap such honours on them as Persia's throne may give, and thy fair beauties merit.'

'To frugal virtue long inured,' answered the fair weeping Nourenhi, 'my aged sire would curse his daughter, should you transplant him here. Curse! said I? alas! I wrong my gentle sire! No, Sultan, sweet endearing smiles hang ever on his cheek; and what he thinks amiss, in such soft accent is pro-

nounced, that even guilt is pleased to hear itself condemned.'

'By the great Founder of our faith,' said Adhim, 'described by such fair lips, and such soft words as thine, thy peasant-father seems a saint to me! O, what power is in those lips, to make whomever you please as amiable as you are! But name him, beauteous virgin, that Lemack, with a sumptuous embassy, may court him to our presence.'

'Forgive me, mighty Sultan,' said the fair Nourenhi, 'but I dare not: for when the panders of thy royal court came to the happy grove which late in vain concealed thy slave;—"Nourenhi," said my sire, "let no man know this safe retreat which long hath hid thy father from the eyes of power."'

'If such were his commands, thou shalt obey him, fair Nourenhi,' said the Sultan; 'and hereafter, when the imperial diadem of Persia glitters on thy brow, thou shalt surprise him with thy presence, and tell his aged unbelieving heart, that Adhim is his son-in-law.'

'Alla forbid,' replied Nourenhi firmly, 'that ever his daughter should so soon forget the temperate lessons of her tender sire! No, royal Adhim, Nourenhi long hath learned to value the chaste Mirglip's virtues more than all the splendours of the Persian throne.'

'So!' said Adhim, pausing, 'vizier, this is well; unsatisfied with his drunken lusts, this hypocrite hath also gained the Persian females to his interest.'

'Bred from our infant years together,' said Nourenhi, 'we long have loved with an holy love, and Alla and his Prophet oft have heard our plighted faith.'

'No more!' said Adhim. 'Slaves, remove this daring female from my sight.—And, vizier,' continued the Sultan, 'let the axe this moment fall, and free the realms of Persia from the hypocrisies of Mirglip.'

The mutes and the vizier both hasted to obey the Sultan. Nourenhi, with folded hands and streaming

eyes, in vain besought his pity; the mutes hurried her from the presence of Adhim, and the Sultan was left alone in the painted dome.

Adhim enraged, seated himself on his sofa, and impatiently desired the return of the vizier with the head of Mirglip; but, hearing a noise in the court beneath, he looked forth through the lattice-work of the dome, expecting that Lemack, to please him, had ordered the execution of Mirglip within sight of the dome. But the corpulent sides of the vizier had so far retarded the speed of his malice, that he hardly had reached the middle of the court, when Adhim looked forth through the lattice-work of the dome, where he saw Lemack stopped in his course by two reverend imans, who kneeled before him.

'Vicegerent of Persia,' said the first to Lemack, 'we come to inform our Sultan of one who has dared to abuse the sacred ears of justice with the tales of falsehood.'

'Vile, doting priests,' said the vizier Lemack, panting for breath, 'avaunt! Our Sultan is too wise to listen to the dreams of priests: and mark me, reverend grey-beards, if again, with steps officious, ye enter the palace of our royal master, I will send your heads aloft above the gates, to preach without your bodies.'

'Vizier,' said Adhim, opening the lattice of the dome, 'I will not have the servants of my God disgraced without a cause; if, contrary to their faith, they have offended against our laws, I bid thee, vizier, be severe; as they who teach should practise first the duties they enforce: but if, led alone by honest truth, they come to warn me of some secret falsehood, they, vizier, act as duteous servants to their prince, and I will honour them.—Venerable imans,' continued the Sultan, 'ye, who have free access to Alla, shall never want access to me: yet take heed, and use these sacred freedoms as becomes the ministers of truth; a flattering priest, who bids us look to heaven, that he may ransack the earth, shall meet with Alla's curse, and man's abhorrence.'

The vizier Lemack, finding he was overlooked, endeavoured to retract from his severity.

'Glory of the earth,' said he to Adhim, 'I have indeed injured these children of our Prophet; warm with indignation, that Mirglip should so often offend my prince, not even the messengers of Heaven could stop my fury; and those whom, in my cooler hours, I love to honour, the favourites of Mahomet, these holy imans of our faith, have I with hasty word abused.'

'It is enough, O Lemack,' said Adhim, from the window, 'I know thy temper is jealous of thy prince's honour: but bring these holy men before me; and, till their audience be passed, let Mirglip live.'

Lemack obeyed with a dissembled alacrity; and, taking each iman by the hand, he led them upwards toward the painted dome, blessing Alla aloud, who had placed him in the midst of two such holy supporters.

The imans, entering the dome, fell prostrate before Adhim, who commanded them to declare the cause of their coming.

'O thou prince,' said the elder, 'to whom Alla hath committed the government of thy people, forgive the boldness of thy slaves, who come to declare to thee the innocence of thy servant Mirglip.'

'Good old men,' said the Sultan to them, 'look well that you do not utter falsehood before me; the villanies of Mirglip are too glaring to be covered by a specious tale.'

'Lord of Persia,' answered the first iman, 'it is now six days since the vizier and his guards came into our district to seize on Mirglip; and we knew not till yesterday that he was accused of drunkenness, by a merchant who lodged at his house, or we might long ere this have refuted the calumnies of the merchant.

'Mirglip, O prince, the night before his imprisonment, came to us, and, with distressed looks, informed us, that a stranger was taken ill under his roof, who was so overpowered with fatigue, that he

besought him to give him a cup of wine, lest he should die.—'Wherefore, good imans,' said the charitable Mirglip, 'let me beseech you to haste to his assistance, that, ere the veil of death be drawn over him, his soul may be comforted by your religious prayers.'

'The words of Mirglip were so urgent, that we both hasted to gird ourselves, to follow him to the house; where we found a merchant on the ground, who assured us that he had but a few moments to live.

'Mirglip joined in our devotions, and we spent the greater part of the night in prayers to our Prophet; till the base merchant, pretending to be relieved by our prayers, arose from the ground, and begged leave to repose himself on the sofa.

'Mirglip yielded to his entreaties, and we departed from our friend's house; but not till he had poured forth into the yard the remainder of the wine which the merchant had left, lest his slaves should taste of it, and break the law of their Prophet.'

'Vizier,' said Adhim, as the first iman had finished his relation, 'let these good men be detained in the palace, till the criers of the city have given the merchant notice to appear before my throne; and, in the mean time, defer the execution of Mirglip, till the truth of this tale be made manifest.'

Lemack went forth to obey the Sultan with a heavy heart; for he supposed that his friend the sorcerer was returned to his cave; and he knew there was no opportunity of seeing him till night had closed the eyes of the inhabitants of Raglaï.

The criers, having in vain summoned the fictitious merchant, returned to the palace, and assured the Sultan, that no one could discover to them the merchant who had accused Mirglip.

'There is yet,' said Adhim, 'one circumstance that may declare the truth: for, as none have had access to Mirglip, whom in our hasty zeal we would not hear, he cannot know these imans' tale, if out of kindness they have forged it to release their friend.'

The Sultan Adhim then commanded the prisoner Mirglip to be brought before him:—'But,' said he to Lemack, 'vizier, attend him to our presence, that no officious look or speech betray the purpose of our calling him.—And, imans,' said he, 'do ye retire into that apartment; where, unseen, ye may be witness of your friend's defence.'

As Lemack entered the dungeon of Mirglip, the unfortunate youth doubted not but that he was the messenger of his death: for Lemack seldom visited the royal prisons, except he came on some malicious errand.

But the visier, who began to fear lest he should have appeared too officious in condemning Mirglip, and doubting not but that the love of Nourenhi would soon work his destruction, resolved to put on the appearance of friendship; that, should every engine fail, the promotion of Mirglip might not be the means of his own discredit. Wherefore Lemack endeavoured to divest himself of that surly frown which usually hung upon his bloated face, and with awkward flattery, he addressed the unfortunate prisoner:—

'They that are all goodness need not fear the malice of their enemies; for Mahomet will guard them from hurt, and make the worst of men their friends. As to my part, Mirglip, I am astonished at your goodness, and have severely chid all the officers of state, that they did not tell me of your virtues, that, while my royal master Adhim had been employed in the glories of the creation, I might have had the satisfaction of preferring the most religious of mankind.'

'To whatever is my Sultan's pleasure,' said Mirglip, bowing, 'I submit.'

'My Sultan,' said Lemack, somewhat offended, 'hath, at my request, resolved to hear thy defence: therefore haste with me to the royal presence; and, as you well are able, tell some well-coined tale before him, till his soft heart relent, and pardon follow.'

'If truth deserve no pardon,' said Mirglip, firmly, 'falsehood ever must deserve it less.'

The vizier replied not, but led Mirglip through the dungeon into the painted dome; for he perceived the young Persian suspected his sincerity; and pride and resentment prevailed over his hypocrisy.

Adhim, having examined Mirglip, found by his answers that the imans had declared the truth, and that the strange merchant had belied the innocent Persian.

Lemack, who feared the truth would prevail, was confounded at the noble simplicity of Mirglip; yet was he the first, at the permission of Adhim, to release the two imans, and to congratulate them on the success of their information.

Adhim was also confounded at the patience and submission of Mirglip, who neither betrayed any fear in his condemnation, nor seemed elated by the gracious acquittal of his prince. But, in the midst of his admiration, the beauties of Nourenhi took possession of his soul; and the sacrifice which he dared not make to his pride, the Sultan resolved to offer to his love.

'Lemack,' said the Sultan, 'dismiss these venerable imans with costly presents; that my subjects may know, that Adhim will honour those who will boldly endeavour to relieve the oppressed.'

The imans being dismissed;—'Vizier,' said the Sultan, 'bring the fair Nourenhi into my presence, that I may know by what arts this base man hath practised on her innocence.'

At the mention of Nourenhi's name, the pale Mirglip sighed, and all his precaution could not prevent the visible marks of fear which possessed his countenance.

'Ah! base peasant,' said Adhim, 'thy guilty conscience has taken the alarm; well mayest thou sigh to think thy iniquitous purpose is revealed, and that thy prince is witness of thy [illegible].'

'If to love the fairest of her sex,' said Mirglip; 'if to engage in vows of constancy with those whom Alla gave as social blessings to mankind;—if, in obedience to the laws of nature, to follow those affec-

tions which religion sanctifies;—if these be crimes,' said Mirglip, 'then hath Mirglip greatly erred.'

'I did suppose,' said Adhim, 'that a man possessed like Mirglip with a temperate soul, had no occasion for the dreams of love: though to the world you seem austere, yet to Nourenhi you can relent, young man; and while you preach of virtue, teach her dalliance.'

'Virtue, I have heard, O Sultan,' said Mirglip, 'reaches not the rigid, nor the soft extremes: she never dissolves into wanton luxury, nor plants her foot, without occasion, on the prickly thorn: with the fair Nourenhi I first imbibed the lessons of our Prophet; and while we hung attentive on the honeyed lip of her dear father Phesoj Ecneps, we both resolved to aid each other through life's rugged trial. The good old Dervise saw our rising love, and checked it not:—'But, children,' said he, 'restrain its bounds, and let prudence and religion lead it onward to your mutual peace.' From that hour, O Sultan, we gave our plighted faith; and, had not these unforeseen misfortunes hindered us, to-morrow's sun was destined to behold our marriage rites.'

'False slave,' said Adhim, 'amuse me not with such a senseless tale:—But here comes our faithful vizier, with his beauteous charge.'

Lemack then entered the painted dome, leading the fair Nourenhi, supported by a female slave.

The stately Nourenhi entered with downcast eyes; and beheld not her beloved Mirglip, till the Sultan commanded her to look up, and cast her eyes upon her prince.

Nourenhi shrieked at the sight of Mirglip, and Lemack rejoiced to see the agitation of his Sultan, when he perceived the love-sick eyes of the beauteous virgin.

'Virgin,' said Adhim, 'take thy Sultan to thine arms, or see thy vizier make an instant sacrifice of Mirglip.'

The eyes of Lemack sparkled at the speech of his Sultan, and he stretched forth his hand to seize on his scimitar.

'If my perpetual absence from this loved image will please thee, Sultan,' said Nourenhi, 'I consent; but never can my heart desert its vow.'

'Then, Mirglip,' said the Sultan, 'yield her to me, and I will place thee next myself upon the throne of Persia.'

At these words, the heart of the vizier Lemack failed; for he doubted not but Mirglip would have consented.

'Prince of thy people,' answered Mirglip, 'how shall I answer the proposals of my Sultan, who wishes Mirglip to falsify his oath?'

'It is enough,' said Adhim; 'I perceive both are fixed: Lemack, invent some punishment that may reach their crimes.'

'For Mirglip,' said the vizier, drawing forth his scimitar, 'this shining blade shall soon suffice; but Lemack leaves the beauteous female to her master's mercy; who yet may see, when this base peasant is destroyed, new beams of sprightliness awake within her.'

'Hold, vizier,' said the Sultan; 'for Adhim likes not the meanness of thy poor revenge; no, Lemack, thy Sultan only can devise a punishment adequate to their crimes.'

'Mirglip,' continued the Sultan, 'and you, proud haughty fair, draw near.'

Mirglip and Nourenhi slowly obeyed the commands of Adhim, falling prostrate before him; and both seemed more to fear for each other than for themselves.

'Love, vassals,' said Adhim, drawing forth his scimitar, 'was your crime, be love your punishment; rise, and enjoy each other; and so far shall Adhim be from separating your constant hearts, that I now draw this shining scimitar against your enemies; and he who loves not Mirglip and Nourenhi, is a traitor to his prince. Nor think it, constant pair, a small conquest I have made: for even yet, while reason and while justice persuade me to bless you, intemperance and passion urge to your destruction; therefore withdraw, lest some fond

sigh from fair Nourenhi's breast kindle anew the fever of my blood.'

Lemack, who was thunderstruck at the unexpected change, had time, in some measure, to recover while Adhim spoke; and, courtier-like, he employed it in framing a compliment; which, though true, yet came but awkwardly from the mouth of the fat speaker.—'Thou hast, indeed, most noble Sultan, blessed this happy pair: now let not Mirglip's temperance be more remembered; for thou, O Adhim, by this single deed, hast shown more mastery of thy passions, than this Persian has achieved in all his life.'

'True, noble vizier,' answered the thankful Mirglip, 'to obey the dictates of temperance and virtue, where obedience is our greatest pleasure, and our best reward, argues but little merit; to boast in such a cause, were to call natural appetite a virtue: but to give up desire, possession, and a hundred fancied charms, to follow rigid virtue; this, indeed, ennobles man, and makes the prince his people's parent, and his subjects' joy.'

'Nor think, O virtuous Sultan,' said the fair Nourenhi, falling at his feet, 'that thy slave's beauties are too great to gaze on, though glowing with a sense of royal Adhim's generous kindness: shall not these watery eyes, which thou hast blest, O Sultan, reflect more pleasure on thy soul, than all the brutal joys which force could give thee? Yes, noble Adhim,' continued she, clasping his knees, 'thou art our father and our prince; and from thy bounties, as from the lofty mountains, flow the streams of goodness on thy lowly slaves.'

The generous Adhim, overcome by the gratitude of his slaves, dropped his arms on them, as they kneeled at his feet, and wept over them; and said to his vizier, with a sigh;—'Lemack, I feel more joy in this one action, than all my labours past have ever given me: but I long to see the reverend father of this beauteous virgin, from whom such virtues are derived.'

'Joy of thy slaves, and sovereign of hearts,' an-

swered Mirglip, 'we are bound by every tie to do as thou commandest, and the good Phesoj Ecneps, when he hears how greatly Adhim has condescended to bless his slave, will doubtless haste to fall prostrate before thy footstool.'

'There is no need of that,' answered Adhim; 'your father, doubtless, wishes not again to enter the busy scene of life, and mix with anxious courtiers: and much instruction shall thy Sultan lose, if Phesoj Ecneps regard me as the Prince of Persia; for, though the sovereign of a kingdom, I am not yet above the wise directions of a temperate sage, whose heart, uncankered with the rust of gold, sends forth the purest streams of piety and truth: yes, Mirglip, I am resolved, in secret guise, to tread those paths where thou hast learned the first great wisdom,—to be good; that I may kindle at the glorious presence of your animating sage, and treasure up such knowledge as shall bless my people.'

The astonished Lemack heard the resolutions of Adhim with surprise, and feared lest his Sultan should require his presence at the mortifying lectures of the good Dervise of the groves: but his grim countenance shone with joy, when Adhim, taking him aside, declared his intention of leaving the reins of government in his hands till his return.

The subtle vizier, hearing his resolutions, fell at his Sultan's feet, and besought him not to think of hazarding his life alone among strangers; and that, if he was resolved to persist, at least he hoped that he would take him to the Dervise, that he might enjoy both the company of his prince, and the lessons of the sage.

The unsuspicious Sultan assured his vizier, that he should take all necessary precautions, but that Lemack must submit to hold the reins of government till his return: and in the mean time, he commanded his vizier to send for a cadi, and to make all preparations in the palace for the nuptials of Mirglip and Nourenhi.

The city of Raglal, and the inhabitants of the

plain of Orez, were surprised at the sudden alteration in Mirglip's favour, which was soon published bout the palaces and cities: and every wish was, hat Adhim would resume the power of administering justice to his people, and not leave his slaves in he hands of the vizier Lemack.

Adhim caused the nuptials of Mirglip and Nourenhi to be celebrated with all magnificence; and Mirglip, who had received so much from the hands of his prince, easily submitted to the pageantry of he court.

Two moons after the marriage of Mirglip, Adhim ent for his favourite, and reminded him of his promise; and told him, that he intended to pass for he son of a nobleman, who was desirous of enjoying the instructions of his father-in-law.

Mirglip and Nourenhi were rejoiced to hear that Adhim intended to put his former resolution in execution; for they were both anxious to see the good Dervise of the groves, and to acquaint him with he unexpected liberality of their prince: and the constraint of a court was disagreeable to both, as Nourenhi had too much virtue to give encouragement to every fop that endeavoured to entertain her, and Mirglip was too temperate to join in the pleasure or the scandal of the emirs around him.

The time of their departure shortly arrived; and the Sultan and his two companions, Mirglip and Nourenhi, passed through the eastern gate of the citadel in palanquins, as part of the family of the old emir Holam, whom the Sultan had intrusted with the secret of his departure.

For three days they travelled eastward; and on the fourth they entered a plain, on the right of which stood a noble grove of cedars and palms.

'It is now time,' said Mirglip (who was their guide), 'for us to send away these slaves back to Raglai, that none may know the recess which hides our father Phesoj Eneps from the eye of power.'

The slaves being dismissed, Mirglip and his Sultan, and the beauteous Nourenhi, walked forward into the grove; and the young Persian, by secret

marks, led them about two miles into the centre of the grove.

The walk under the cedars and palms, though irregular, was pleasant and easy; and the surface of the earth was covered either with moss or sand, which, as no sun could penetrate, was cool and refreshing to the feet of the travellers.

Having reached the centre of the grove, they beheld a small irregular lawn, through which ran a narrow clear stream; over this they passed, by the assistance of a rough bridge, made of unhewn timber, which brought them toward a plantation of laurels, plantains, youthful cedars, and small flowering shrubs. Through this delightful recess they trod in many paths, till they beheld a second lawn, smaller than the former, at the end of which appeared a neat and plain cottage, yet light and airy.

'Yonder,' said Mirglip, 'O Sultan, is the retreat of the happy Phesoj Ecneps: and now permit me for a time to forget the honour due unto my prince, and to look upon Adhim the Magnificent as the pupil of the poor Dervise of the groves.'

'The pupil of virtue, O Mirglip,' said the enraptured Adhim, 'is more glorious than the monarch of vice: and the soul of Adhim has more ardent longings in this little spot, than it has ever experienced on the towers of Orex.'

To this the good Mirglip could make no reply; for he perceived the Dervise coming forth from his cottage: and he ran and embraced the knees of his friend and his father.

'My good Mirglip,' said Phesoj Ecneps, with a joyous smile, 'you have made the heart of a poor dervise flutter within him; a pleasing distress hangs on me, and the bright beams of goodness on thine eyes revive my sinking soul.'

'Thou art indeed all goodness,' said Mirglip, washing his trembling hands with tears; 'and so full of virtue and wisdom, that you seem to behold your own perfections in the meanest of your friends: if Mirglip has a thought that rises towards Heaven,

thou, with thy pious breath, hast blown it thither; from thee flows all the comfort I enjoy; to thee be all my praise.'

'Mirglip,' said the Dervise gently, 'you have a courtly phrase, and would soothe my ears with prayers instead of praises: indeed, my good friend, I am neither Alla, nor his Prophet, but a weak old man, who cannot, by his taste, distinguish sweet from sour; and therefore you do play upon my weakness, as though I had forgotten that God were alone the giver of every blessing.

Mirglip blushed at the gentle reproof of the good-natured Dervise, and was ashamed of that part of his salute, which love, rather than reason, had dictated.

'It is enough,' said Phesoj Ecneph: 'forgive me, Mirglip; you know I seldom chide, unless my God be slighted; in his cause, though weakness be our strength, yet must we ever arm, not to support his power, but to declare our own obedience; for all the host of Persia could not create a grain of sand to swell his seas, or in his fleeting clouds suspend one falling drop.'

'Lost in attention, I could ever hang upon the honey of those lips: but thy fair daughter, the beauteous Nourenhi, said Mirglip, 'is at hand, and waits with a young Persian nobleman, who pants to hear thy sweet instructive tongue.'

'My daughter! saidst thou, kind Persian, my lost Nourenhi! is she with thee on the plain? O, bring her to my arms, and thou shalt see me weaker still than ever thou hast known me!'

Mirglip was strongly affected at the passionate expressions of the tender Dervise, and he feared he had been too precipitate in disclosing to him the return of his daughter: but the fears of Mirglip were unjust; for the tenderness of the father, when Mirglip led his daughter to the Dervise, did but increase his piety to Alla.

'O righteous Alla!' said the affectionate parent, as he embraced his daughter in his arms, 'blessed

be thy name, for thy comforts have refreshed my soul! Nevertheless, teach me, O Father of Life, to love thee above all things!'

Adhim was not an idle spectator in this tender interview; for the piety of the Dervise enlarged his soul, and he looked upward towards the heavens, and contemplated his own meanness, and the glories of Alla.

'I see! I see!' said the enraptured Sultan, 'that neither riches, nor honour, nor power, nor might, nor beauty, nor dominion, can ennoble the soul of man; which then only is most glorious, when it is most humble in itself, and most grateful to Alla!'

The Dervise, whose joy and pious sentiments at the recovery of his daughter had for a few minutes taken his thoughts from the stranger, was startled at his exclamation, and excusing himself to him, he said:—'Pardon me, noble stranger, in that I have neglected to thank you for the honour you do this poor cottage by your presence: but the calls of nature are strong, and she will strive to be obeyed; in our weakness is her strength; and happy are they who do not always blindly follow her undistinguishing impulse. Attempered by reason, and awed by religion, her lively sallies are the great springs of human actions; and, had we no passion, we should need no instruction.

'Alas!' continued the sage, 'I forget that your natures, my children, (for so, O stranger, I esteem all who enter under this roof), are harassed and exhausted by the fatigues of your journey: rest, I pray you, on these mossy seats, and I will set a few roots, and a bowl of water, drawn fresh from the stream, before you; the poor Dervise of the groves has nothing more to offer you: but even these, perhaps,' said he, setting them before his guests, 'may become grateful to you, when you reflect, that they are all the bounties and blessings of Alla; and that there is more wisdom discovered in the growth of a root, than is displayed in the most sumptuous entertainments of the Sultan of Persia.'

Adhim was pleased at the easy conversation of

he good Dervise, who on every subject found an greeable method of mixing his instructions with is hospitality and good humour.

After their frugal repast was finished, Mirglip old the Dervise by what means he came possessed f his daughter; and that the Sultan of Persia had rdered the nuptials to he celebrated in his own alace at Orez: and the good Persian was happy n the opportunity of displaying his generous senti- nents before Adhim, who was unable to suppress he relation.

Phesoj Eeneps was so much enraptured with the escription of Adhim, that he told the disguised nonarch, he was sure the Sultan must be like him; hich so confounded Adhim, that he had discovered imself to one whose eyes had not been dimmed by tudy and age.

The fair Nourenhi then began her tale, from her eparation from the good Dervise her father, to her neeting with Mirglip in the palace of Adhim.

'You may remember, sir,' said she, 'we were alking at the extremity of the grove of palms and edars, and sighing at the loss of my dear sister aphira, when the minions of the vizier Lemack rrived at the entrance of the wood, and, seeing a emale, pursued me through the groves: it was in ain that you called upon me to stop; I feared hat even the eloquence of my father would be dis- egarded by the merciless brutes who were sent by he proud vizier to ransack the provinces of Persia: nd therefore I fled; and with reluctance returned hen two of them had overtaken me in the wood. fter we reached your presence, the distress of my ather hung more heavily on my imagination than he evils I was likely to suffer; and even Mirglip as forgotten, when I saw the trickling tears steal oftly down the cheeks and the silver beard of my onoured parent.

'The officers of the vizier showing their orders o seize on every female they thought capable of leasing their master, my father found it in vain to esist, and therefore only begged leave to speak a

few words in private to me, which Nourenhi never can forget.

'"My child," said he, "we are the creatures of Alla; and whatever the hand of power or oppression worketh, is by his permission: therefore bear with calmness and moderation the afflictions of life; and in whatever station it shall please the Just One to place thee, let this retirement of thy father be never revealed."'

'This was all I was suffered to hear; the officers surrounded me, and carried me shrieking and crying across the plain, toward the city of Raglaï.

'In a few days we reached the vizier's palace, and I found several hundred other virgins in the same situation with myself: but they rejoiced at their fortune; and what threw me into the greatest distress, was to them the highest enjoyment.

'The vizier Lemack selected but a few of our number; among which, I unhappily, as I then thought, was placed in a foremost rank: but the gracious Alla, whose ways are unsearchable, made me happy by denying me what I wished for; and, by sending me into the palace of the Sultan, gave the virtuous Mirglip to my constant arms.'

'And I,' said the good Phesoj Ecneps, embracing his daughter, and the virtuous Mirglip, who arose to kneel before him, 'I will constantly beseech the Father of all men to sanctify and bless you; nor shall ye, my good children, despise the blessings of your father, which Alla hath ever honoured with peculiar efficacy.'

The good old man then entered warmly into the praises of the generous Adhim; and the disguised Sultan was obliged to bear a disagreeable part in his own praises, till evening warned the happy family to retire to their respective couches.

Two slaves were all that Phesoj Ecneps employed in his household: one had formerly preserved his master's life beside a dangerous precipice; and he, the good Dervise would say, claimed a constant return of tenderness, while that life remained which he had preserved: the other, animated by the bright

ttern of his master's virtues, preferred the enjoy-
ent of the good Dervise's presence to the liberty he
d frequently offered him. These attended the
sguised Sultan and the happy Mirglip to their
parate apartments, where nothing luxurious or
convenient appeared.

Early in the dawn of morn, when the birds of the
ove began their natural hymns of praise for the
turning bounties of the day, the Dervise arose;
id, dressed in neat and artless simplicity, he en-
red a small mosque, which was built at one ex-
emity of his cottage, and where Mirglip, knowing
ie custom of his father-in-law, had before brought
dhim and Nourenhi.

The Dervise first saluted his guests with a pleasing
ieerfulness; and then, putting on the robes of re-
gion, he began the morning devotions of the
ithful; mixing a lively sense of the mercies of
lla with an humble dependence on his will, and
iffusing the heart-felt joy which possessed his soul
ito the minds of his attentive family.

As he had finished his devotions, the much affect-
d Adhim went toward him, and embracing him in
is arms;—'O holy Dervise,' said he, 'forgive my
motions! but I must thank thy good religious heart,
or carrying me so near the heavens of my God!
Could every Persian hear thee pray, the mosque
would be the seat of pleasure, and Adhim our Sul-
an would leave the palace of Orez, to live with
hee in the temples of Alla.'

'My good and noble pupil,' said Phesoj Ecneps,
gently squeezing his hand, 'I am pleased to find
rou animated by the holy truths of religion: but
rour transports incline me to believe, you have not
ieretofore thought so frequently on the subject: the
roice of religion, my good friend, is still and calm, is
gentle and serene; nor elevated by passion, nor de-
pressed by despair, but constant and uniform, the
result of *reason*, and the daughter of *truth*; born
or the world, and living for each other: religion
aims not to hide us from mankind, but to teach us
.he amiable lessons of social harmony, as well as

the humble expressions of religious hope. Each morn we rise, our duty first to God we owe, and next to man: and to enter not the mosque with prayer and thanksgiving, is an unpardonable neglect; but to hide ourselves always in it, from the useful duties of life, would be to bury those talents which Alla hath given us to improve.

'I see you smile,' continued the Dervise, 'and I guess your thoughts: sequestered in this pleasant valley from mankind, you look on Phesoj Eceps as a rebel to his own instructions: but different stations best become the different stages of our life. Once like yourselves, youth strung my nerves, and health gave vigour to my arm; my voice was heard among the people, and I read continually the law of our Prophet in the mosques of Ispahan: till some of our reverend fathers sent me forth with certain of the sons of the emirs of the Persian court, to travel over the kingdoms of the earth, and guide their opening minds to useful knowledge; that, like the industrious bee, gathering the honey of each various clime, they might return laden with the best riches of a nation,—sound policy and experienced wisdom: nor blush I to declare, O noble guest, that Adhim owes the wisest of his emirs to my fostering care, though little be the praise to Phesoj Eceps due, who but in gentle whispers guided those streams of virtue, which appeared in the minds of the young nobles committed to his charge. These offices discharged, a private duty led me to this blissful seat, the gift of one who fondly glories in the name of pupil. Here an aged parent, depressed by years, though cheerful and resigned, called for the fond duties of a tender son; and here my long-lost Marinak blessed my arms with two fair beauteous daughters, whose minds, like opening buds of fairest blossoms, I have watched; and as each beauteous tint displayed its charms, I with soft hand gave every leaf its place and order; —till my dear loved Kaphira strayed, I know not how, from her fond parent's hut; and since, no traces of her footsteps can we find.'—

Here the good Dervise paused; the dear remem-

rance of his happy family drew pious tears adown his reverend cheeks; but, turning quickly toward his royal guest;—'Stranger,' said he, 'these are not the tears of weakness, but of love; and these I glory in: the heart which cannot feel the tender ties of social harmony, is more or less than human: to be above the calls of nature, I boast not; to be beneath them, I scorn: as Heaven gave me appetites and passions; these shall I wish to wear, and guide aright, nor aim at that vain philosophy, which would give to feeling man the unfeeling attributes of stone.'

'But, reverend sage,' said Mirglip, 'thou hast taught thy guest but half thy virtues: for know, O noble stranger, there is not a family within ten leagues of this plain cottage, but feels the good effect of Phesoj Ecneps' presence; the youth of either sex he places under proper tutors and directors, and makes the rising progeny of Persia both loyal to their prince, and duteous to their God. These streams, indeed, in secret flow: and as the moon by night, which, though she but reflects the vigorous rays of the overshadowed sun, seems not to borrow, but to give her light; so are the minds of all this sage's neighbours cultivated, while few can see the light which kindles up their virtues.'

'Fie, Mirglip,' said the good Dervise, 'to destroy the little merit of thy friend by blazing it abroad. What we give in secret, we give as Alla's stewards; and, unknown ourselves, on Alla, where alone it is due, the honour is reflected: but when our charities go forth, confessed as our own meritorious service, we bid mankind give praise to us for what is not our own.'

'Nay, but,' said Mirglip, 'to speak before our friend, is not to give our voice to public fame, though Phesoj Ecneps' virtues well deserve its loudest blast: but shall not this generous stranger hear how much the Dervise of these groves exemplifies the virtues which he teaches; when, with a fond generous affection, he made the life of his dear honoured mother smile in age, and happy in afflic-

tion; when the chief glories of his youthful soul were to please her that gave him birth; when, like the stork, he made the nest of comfort for his parent, and bore her into light and life on his industrious wings; then alone pleased with all mankind, when they were pleased with her? Or view him, in his friendship unreserved, and blessing all around him, the virtuous smile lighted up whereever he stepped, and peace and joy attending at his side? Or see him condescending to the meanest of mankind, diffusing comfort and enlightening ignorance; pleased at each reflected ray of knowledge which he shed, and healing what the rage of poverty or vice had maimed? Or view him in a stronger and a pious light, his soul in transports rising to the throne of grace, his body humble, prostrate, and submissive; no thought of his own merit intervening, to damp religion with the cloak of sin?'

'O my friend,' said Phesoj Ecneps, interrupting Mirglip, 'it is rude indeed to break upon thy speech, and I have suffered while my pupil praised me, because this noble stranger will believe, O Mirglip, that, amidst the lessons of the grove, the voice of flattery has not been shunned. Adulation is intemperate love, or base hypocrisy; the last can never be Mirglip's vice, the first is his misfortune: generous in his soul, he over-rates the little favours which his friend has shown him, and, seeking to make him great, he makes him mean.'

'Indeed,' answered Mirglip, 'it grieves me, pious Dervise, in aught to differ from thine amiable sentiments: to nothing but his own perfections is Phesoj Ecneps blind; and rather had his modesty conceal the brightest pattern of humanity, than that the world in whispers should declare whence they caught the virtues of their heart.'

'The world,' said Phesoj Ecneps, 'gentle Mirglip, is unconfined by language or by seas; and Persia, to this earth, appears but as a spot: yet even in Persia, the Dervise of the groves at present is unknown: how weak then for the idle pigmy to stretch his slender neck the distance of a grain of

rice, and fancy all men must admire him!—But I stop; for much I fear, my words are but an exercise for farther flattery: let us walk, my friends, around the little spot, which I, with nature jointly, cultivate.'

The friendly company obeyed the voice of the Dervise; and the good Phesoj Ecneps, crossing the lawn, led them into the rising plantation before his cottage.

Here, in the irregular walks, they beheld several seats, on which the Dervise looked with a pleasing complacency, and seemed at sight of each to smother in his mind some private thought.

'Royal Adhim,' said Mirglip, whispering the Sultan, 'we shall lose a great part of our pleasure, in this short excursion, if you do not notice the silent transports of our friend.'

Adhim, obeying the impulse of Mirglip, went towards the Dervise, and said:—'Forgive me, generous Dervise, if I a moment interrupt your pleasing meditations: but I see your countenance glow with peculiar pleasure at each seat we visit; sure, some fond remembrance strikes you; and if it were just in us to ask it, that which gives such joy to Phesoj Ecneps' virtuous soul, cannot but enliven the hearts of his obedient and attentive pupils.'

'These seats,' said the good Dervise of the groves, 'which first I raised to rest my wearied limbs, reflection dedicated to the memory of my virtuous friends, whose loved images alternately strike my fancy as I walk.—Perhaps to hear their different trials, and their constant victories over life's uncertain passions, may be no unpleasing entertainment; at least indulge my friendly zeal, which loves to show deserved honours on religious actions.'

Thus spake the Dervise, and seated his company beside him.

'The first memorial of friendship,' said he, 'we have already passed; and, though dedicated to my chief affections, I shall not affront my second friend, whose idea here, by constant practice, fills my mind, to sound another's praises in his little temple. This

seat, O Ellor, was raised to thee. Sweet Ellor! gentle companion of my former years! with thee I trained my early mind to piety and virtue; and, polished by thy inviting converse, life lost her rough ungrateful sting, and every change brought comfort to my mind.

'This next sequestered seat,' said the good Dervise, walking onward, 'revives the memory of peaceful Yehab; a name sacred to every social virtue; whose heart, untroubled by ambition, yields only to the tender calls of nature and humanity; nor, though secreted from the world, as is this bench from the sun's fiery heat by the overspreading cedar, is Yehab therefore lost to public duties: the orphan claims, without a fee, his just assistance; nor claims in vain: and the poor do bless him daily for benevolence unsought.'

The Dervise then passed out of the rising plantation with his company, and led them beside the small stream, till they arrived opposite two little islands, which were planted with the overspreading larix; between which islands, a rock, covered with shells, lifted up its irregular head.

'These islands once,' said the good Dervise, 'were barren and uncovered; but with assiduous care I raised these waving heads upon them, and gave their naked surface the honours of the forest.'

'Why, Dervise,' interrupted Adhim, 'it would require the mightiest engines to move these trees.'

'*Nou*,' replied Phesoj Ecneps, 'it might: but thy servant was content to raise their infant shoots from the bursting seed: and every year hath blessed me with a new appearance; improving hourly on my admiring fancy. I force not nature, gentle pupil; but I court her, and see her wide-extended arms return my love.'

The Sultan stood some time admiring the magnificent appearance of each island of larix; and it damped his pride, to reflect that the plantations of the Dervise were gaining new vigour from every returning sun, while his exhausted cedars were drooping their majestic heads in the plains of Orez.

They had now reached a third seat, which looked on the rock and the islands.

'Lively Symac!' cried the Dervise, somewhat elevated, 'here do we recollect thy bright and humorous converse, where sprightliness took hand with virtue, and laughter only pointed its keen raillery at impudence and vice: nor laughter bred intemperance, but was employed to elevate the soul, and not misguide the passions: knowing that our wise all seeing Master gave us smiles to sweeten life, thou dost make goodness cheerful, and restore to slighted virtue the joys which sin hath long in vain usurped: nor, loaded with the grievous pains of sickness or affliction, sinks thy generous mind; but while torture wrecks thy face, thine eye still sparkles, and, like the smothered flame, breaks forth, and conquers every weight above it.

'When life's amusing scenes are past; when anguish cometh, and the dark long day is lengthened out by bitterness of woe; even then my Symac can enjoy in fancy what is past, and in patience wait the future mercies of the bounteous Alla.

'And here,' continued the good Dervise, 'beside him is the seat of Eloe, calm and affable; a constant worshipper of Alla and his Prophet; one, whose mild instructions sink deep, whose reason pleases, and whose speech informs; unsuspicious, easy, and resigned, he views the stormy world with steady eye, nor studies to avoid, by flight ungenerous, the casual ills of life, nor fears to meet them.'

The good Dervise then led his pupils forward toward the grove; where, mixed with opening spots and sheltered walks, he brought them onward to another seat.

'Friend of my bosom, here Serahi holds my heart; our mutual esteem from holy confidence arose, and happy I beheld him the favourite of fortune, till a sudden blast overset his prosperous bark, and every former hope was lost. Then most I loved him, rising from the furnace of affliction with a noble mind, and leaving every tie of nature and of friendship, to seek alone his means of living in a distant

clime; where now, obedient to his Prophet's precepts, he teaches those around him not to trust the flattering dreams of present life.'

Mirglip, perceiving the sage had finished his encomiums on Serahi, proceeded to the seat of Norloc, which was artfully hidden beneath the surrounding branches which rose above it.

'Concealed by studious labours from the world,' said Phesoj Ecneps, 'yet never from my mind shall Norloc's righteous image stray, whose opening mind surmounted all the obstructions penury could cast upon it, and with eager and industrious toil fathomed the depths of learning and of science. But what, alas! avail thy learned stores? Those whom thou hast taught shall rise above thee, and thou find no reward on earth, that the just Alla may reward thy patience more hereafter!'

'But if the seat of Norloc,' said Mirglip, 'is concealed; yonder bench, however, is sufficiently exalted, which looks upon half the provinces of Persia, from the eminence of that steep and lofty rock.'

'We will ascend the mountain,' said the good Dervise, 'and examine the prospects which lie before it; and when our minds are filled with the wide-extended scenes in view, we will still increase our astonishment, by considering the extent of his learning, to whom the summit of that rock is justly dedicated.'

A spiral path, winding easily round the mountain, soon brought the good Dervise and his company to the seat of Stebi; whence appeared, on the left hand, the Caspian Sea, and before them, and on the right, lay extended the wide dominions of Adhim the Magnificent.

'The view of this territory,' said the disguised Sultan, 'would fill me with surprise, did I not recollect the promise of the Dervise, to lay open before me the wonderful acquisitions of his friends.'

'The realms you see before you,' said Phesoj Ecneps, 'contain a people, among whom the Persian language alone is used: but Stebi, the friend

of my bosom, is master of every various speech which Asia knows; nay more, doth understand the different languages, both of ancient and of modern Europe. But to him, language is only the handmaid of knowledge; fraught with all the science of each various clime, with all the wondrous truth philosophy can teach, he climbs the heavens, and explores the sparkling stars; from orbs eccentric drawing useful learning, and reading, in the wide expanse, the mighty work of Him whose wisdom planned the harmonious system of unnumbered worlds.'

'He, then,' said Adhim, 'is worthy of a monarch's notice, and fit to take his station on the towers of Orez, where Adhim hath invited the learned sages of his empire to improve that useful study of the heavenly bodies.'

'Alas!' said the good Dervise, 'what is merit, when unassisted by a courtier's smile?'

'True,' answered Adhim (who well understood the artifices of courts), 'the officers of state esteem each place their perquisite; and monarchy itself must yield to them, and give his courtiers' friends those honours, which more justly, in his private mind, he would confer on modest merit.'

Mirglip smiled at the observation of the disguised Sultan; but he, willing to wave the discourse, descended from the mountain, and looking forward, said to the good Dervise of the groves, 'To whom is that seat dedicated, which I perceive is formed of rugged roots, and seems to offer but little comfort to those who will venture to seat themselves upon it?'

'This place,' said Phesoj Ecneps, walking up to it, 'myself did raise, in fond remembrance of Smadac's zealous friendship and unhappy fate, that I might not enjoy an ungenerous ease, while my anxious thoughts did wander over his cruel fortunes. But why do I call them cruel, since the abstemious youth has but increased his virtues by forbearance? The trials and the conflicts of life are no misfortunes, when victory succeeds; and

Smadac's fame shall ever be remembered, who dared, with filial piety, encounter love.'

'And love so chaste and temperate,' said Mirglip, interrupting the good Dervise, 'that might do honour to the breast of purity itself; and which (nor vain my augury) our holy Prophet shall ere long reward.'

'It must, then,' answered the Dervise, 'first meet with parental blessings; for Heaven seldom smiles when parents frown. Sometimes, indeed, by fortune blinded, or by age misled, forgetful of his offspring's real happiness, the parent urges his authority beyond the laws of God or man; commanding breach of oaths, or forced unnatural union; then Alla must be first obeyed; for parents, who derive their power from him, can plead no power to break his holy laws: but oftener far, thoughtless affection springing from fancy or from chance, the present good unfelt, the world untried, and dreams of happiness which never shall be found, stir up the children to engage in miserable alliance; these to prevent with tender care by mildness and affection, doth well become a parent's thought, whose riper judgment hath already tried the various scenes of life; whose expectations, checked by the cold hopeless whispers of experience, lead not to the air-built fancies of a love-sick brain.

'Yet far from me be speech which aims dishonour on the nuptial vow, by soundest policy approved, by every wise man honoured, and by Alla sanctified; the lawless voice of wild disorder shall cast its scoffs in vain against connubial truth, where friendship holds its purest empire over the soul; where love triumphant reigns; and from whose fruitful progeny spring all the sweet endearing blessings of society, the harmonies of nature.

'But let us quit,' said the good Dervise, 'this melancholy scene, and rest a while in yonder comfortable bower with easy smiling Rezaliph; who, were he here, would join his ready voice to deck our matrimonial triumphs.'

ever smiling on his friend; nor the noble spirit of Eirruc, indefatigable in his generous attachments: these each doth Phesoj acknowledge as his friends, and holds their kindness as Alla's choicest blessing; who gave us social virtue, that in some degree we might experience Heaven's holiest attribute,—unbounded love.'

'The next seat,' said Mirglip, passing onward, 'is unworthy of our good Dervise's notice.'

'What!' replied Phesoj Eeneps, smiling, 'shall I forget my son in-law, whom I have placed under this shady and elegant tulip-tree? No. Kind stranger, this tree is dedicated to the memory of my dear Mirglip: and see how I have suited the temple to the inhabitant; how open and expanded are the leaves of this tree, like the generous actions of him they are designed to represent! how noble and erect, and yet how pleasing! the stem, like the resolute virtues of the affable Mirglip: and see, to mark him more, how exactly are the leaves of this tree indented!'

Adhim smiled at the cheerful sallies of the good Dervise; and, walking forward toward an acacia,—'To whom,' said the disguised Sultan, 'is this airy tree dedicated? whom are we to recollect under its shade?'

'One,' said Phesoj, 'who is like that tree, both pleasing and agreeable while the sunshine of life is upon him; but when the clouds arise, and the winds prevail, the acacia is not more torn and broken with the blast, than Maroh is by the violence of his passion: yet, who is free from weakness, or released from error? who can, through every scene of life, with action just and manner blameless, support the perfect character of faultless man? If such there be,' continued the good Dervise, going up to the wide-spreading cedar, and bowing before the seat, 'here, O stranger, shall we find the picture: yes, friend of my bosom, bright example whom I wish to copy, holy Dervise of Sumatra! thou art he whom Genius with her choicest stores hath not honoured more, than Virtue hath adorned with every godlike quality of mind: to thee I look, as to the spring and fountain

of all the knowledge I enjoy; but chiefly hast thou taught my wondering soul the mighty depths of Alla's law; raised and instructed my darkened sight, and over my wandering thoughts cast all the amiable light of heavenly love. But who can paint the various virtues of thy soul, or give thy full idea to the admiring world, as parent, husband, friend; as citizen of earth; as worshipper of Alla, or teacher of mankind? Though fraught with all the useful knowledge of the world, yet easy, gracious, and mild, you seem to learn from those, whom you with sweet complacency instruct.—Nor, though by every good man loved, admired, and reverenced, can pride overwhelm thy modesty of thought!'

'What!' said Adhim, starting, 'who is this of whom you speak in such fond raptures? By Mirglip's fame I was first roused to love of virtue, and looked on him as the great pattern of superior excellence: but he still onward led me, and described the temperate lessons of his father Phesoj Eneps, as the seed whence his virtue sprang. And now, that I attentive watch thy much-instructive speech, thou again dost raise my fancy upward to the pious Dervise of Sumatra's rocks.'

'And he,' said the good Dervise Phesoj Eneps, 'were he here, would raise thy admiring passions higher still, and fix them on that God, whose worship he best knows, and best can teach mankind.'

Mirglip was alike struck with the astonishment of Adhim, and the friendship of the good Dervise; and he every moment expected, that, in the midst of his emotions, the disguised Sultan would discover his quality to Phesoj Eneps.

The sun had now nearly attained the summit of his course, when the Dervise led his company from the cedar to his homely cottage; where, after a frugal meal, they retired to their repose.

The evening was spent, like the morning, in viewing the delightful prospects around the cottage of the Dervise, and sometimes resting on the seats which he had placed in the different parts of the country for the reception of his guests.

But each seat supplied the good Dervise with an opportunity of inculcating some moral or religious truth, or holding to the view of his pupils some eminent example of virtue or friendship; sometimes firing their emulous souls with a description of public patriots; and then, at others, recommending the amiable patterns of private and domestic virtue: among the latter, none were more engaging than the character of the mild and blameless Stevar, to whose memory the good Dervise had erected a seat among his departed friends.

'Stevar,' said Phesoj Ecneps, 'though bred where virtue more is blasted by the rude attack of sin, than countenanced or cherished, yet, amidst the boisterous elements of wind and seas, preserved an heart untainted with his comrades' vices; nor clime, nor custom, could pervert his honest soul; nor specious argument, nor certain prospect of unbounded wealth, could shake his firm unalterable virtue.'

The remembrance of the tender Stevar drew tears of friendship from the Dervise and his son-in-law; while Adhim, who never in his court had experienced the amiable effects of that social passion, gave thanks to Alla, who had kindly introduced him to those who were thus capable of elevating his nature, and giving him a higher relish of life than the pompous luxuries of the court of Persia could teach him.

Continuation of the Tale of Mirglip.

Several weeks passed thus agreeably; and the Sultan was every day so much enamoured with the delightful recess of the good Dervise, that he had little desire to return to his palace at Orez: however, the more he admired the lessons of virtue, the more he saw the necessity of putting her maxims in practice, where Providence had placed him as a light to others: and he was about to disclose himself to the good Dervise, and require his farther counsel in the arduous affairs of public justice, when a hasty messenger arrived in the grove where the family of Phesoj Ecneps was retired. This messenger was no other than Bereddan, the son of the emir Holam;

who, in the garb of a poor peasant, had wandered from Raglaï in search of his master.

'Ah!' said the Sultan, starting, 'who art thou, O young man? why art thou clothed in these mean garments? and why doth thy face betray so much anxiety of heart?'

'Alas!' answered Bereddan, 'once lord of all thy slaves, but now a traitor deemed in his own realms! flight only can preserve my royal master from the fury of the usurper Lemack, who hath bribed the tribes of Xeri, and the captains of thine host, to call him Sultan of Persia. The cities of Raglai groan under the tyrannies of thy vizier, while a chosen set of villains, the creatures of Lemack, were, four days past, commanded to seek thee in these groves, and bring thy head a tribute to their proud usurper. One of their number, repenting of his intended crime, came hastily to me, and told me, ere an hour was passed, the troops to which he belonged were ordered to surround my father's dwelling; and, having made him their guide to you, my lord, they were to strike off his head, with the head of my Sultan, and bring them both to Lemack's court at Orez.—Astonished at the vile command, I called a peasant into my father's palace, and changing garments with him, while Holam escaped in a different disguise, I bade him make what use he pleased of my more dangerous trappings; and, mounted on an Arabian courser, I rode both day and night to save my royal master's life. The fleet and noble beast bore me with what speed he could, till I arrived within two leagues of this habitation, where, fainting through loss of strength, I was constrained to leave him, and have happily explored this deep recess; which, with all its secrecy, can never long hide my prince from Lemack's malice.'

The astonishment of Adhim the Sultan was not greater at the recital of Bereddan's tale, than was the wonder of the good Dervise when he perceived that he had been entertaining the Sultan of Persia in his humble cottage: he fell immediately at the feet of Adhim, and besought his pardon for the

boldness of his speech; but the generous Sultan, seeing him on the earth, stooped to raise him up; and assured him he should ever hold him chief in his esteem.

A hollow noise, like the feet of horses hasting through the wood, increased the consternation of Adhim and his friends; and they all advised him to strike through the most unfrequented paths, and conceal himself in some remote part of the forest, till the rebel troops should be withdrawn from the groves and country which surrounded the good Dervise Phesoj Ecneps.

'The love of life,' said Adhim, 'is small inducement to my flight; which were I unprepared to lose, when fate shall take it, I were indeed unworthy of a crown, and most unfit to stand upon the tottering verge of power: but to desert my station, or yield to evil when virtue bids me draw the avenging steel of justice; this were baser flight than to avoid prevailing multitudes, and hide me for a time from superior malice: wherefore, friends, adieu! and Heaven grant my present flight bring future victory and peace to Persia!'

Thus spake the monarch, and hasted from the presence of his friends, while Bereddan and Mirglip were disputing which ought to follow their lord, and which remain with the good Dervise of the groves. At length, Bereddan prevailed on Mirglip to remain with Phesoj Ecneps, and his wife Nourenhi; and the son of the emir endeavoured to follow the footsteps of his wandering lord.

Adhim flew swiftly through the walks of Phesoj Ecneps to the neighbouring woods, where, penetrating into the thickest part of the forest, he wandered onward, but not without frequent alarms from the wild beasts that surrounded him. At the close of the evening, he entered a deep valley, sheltered on all sides with noble and majestic cedars; and on the foot of a mountain found a small opening, which led him under its side.

Dubious of his course, he knew not whether he might safely enter the cavern or not, as it was pro-

bable some beast of the forest did use it as his den. In the midst of his doubt, he heard a voice calling unto him:—'Adhim! thou lord of Persia, fear not!'

The voice from the cavern did rather increase the dread of Adhim than encourage him to enter; and he essayed to run from its mouth, when a small figure appeared at its entrance.

'Adhim,' said Nadan, 'fear not; I am Nadan, the guardian of this forest, and the friend of virtue.'

'Whate'er thou art,' said Adhim, 'if thy heart is warmed by virtue's sacred flame, thou canst not deal inhospitably by a stranger, though, by thy speech, the wretched Adhim is no stranger to thee.'

'Adhim, indeed,' said Nadan, 'is wretched, and, though deserving of compassion, yet not free from error: born for thy people's happiness, thy noble heart did much mistake its pleasures, when it sought renown and comfort in the deep-dug quarry, or the mouldering turret: these can no more ennoble man, than may the barren towery rock boast more utility than the fertile vale. Be useful, and be great: hence alone can justice raise thy fame, and millions bless thy fostering care: hence alone can spring the heart-felt pleasures of a noble mind; which never, unless in blessing others, can be blest itself. Survey the wide-extended earth, its steep-formed rocks and mountains raised beyond the clouds; yet these, tremendous to a human eye, are, to the globe, no more than insects on the rind of yonder majestic cedar: what, then, are all the labours of thy puny race, unless some future good to man do sanctify the builder's toil? what, but the weak effect of blind, erroneous pride, mistaking both the means and end of what it aims to compass? Pride, indeed, directed to its proper object, is noble; or rather, to form my speech in fitter terms, I should call it emulation, and the brave spirit of a godlike soul, which stirs your race to every exercise of virtue; which marks the life of him who wears it with distinguished honour; and gives mankind that best of characters,—a virtuous patriot. For, think not,

Sultan, that in the sequestered vale alone dwells virtue, and her sweet companion, with extensive eye, mild, affable benevolence: no; the first great gift we can bestow on others is a good example: and he, who in his private life doth combat every duty, and lives at variance with domestic virtue, shall vainly ape the generous figure of his country's patriot; for what are the blessings of society, but those which in a lesser scale we meet at home,—peace, honour, faith, and love? Will he, then, O prince, who gives up these within his house, cherish and extend their influence abroad? or can the man, who rives a parent's heart, and curses those whom he is bound to bless, be ever deemed a friend sincere by those he knows not? Sooner shall the stork, leaving its nest, regardless of the calls its little offspring vainly utter to demand its care, roam to some distant rock, and nurse, officiously, the eagle's brood; sooner shall man stab man, to feed the hungry lion's mouth; and call his murder charity! —Then learn, the first advance to real fame is private virtue; which, though rooted in domestic love, must yet extend its branches till it reach the farthest boundaries of nature. Hence springs temperance in yourself, to others justice; hence, the sweet calm of an approving conscience, more valuable than the loud applause of tumult or of multitudes. —Nor yet, O prince, despise the voice of fame; which, though overbearing in its first career, grows calm as it extends, and mellows into truth: it is noble to deserve applause; and he who scorns the censure of mankind is more the slave of sullen pride, than conscious of desert: the best may pity, when deluded men affront the virtue which deserves their praise; but fools alone deride the public clamours of misguided subjects, whom it were better far by mildness to convince, than by neglect enrage.'

'Noble stranger,' answered Adhim, 'I admire thy gentle and deserved reproofs, and doubt not but some superior being animates thy frame.'

'I am, indeed,' said Nadan, 'of that celestial race, which watches over the actions of mankind;

who may advise, but cannot force the human will. But, prince, awhile forget the base pursuit of Lemack and his ruffians: to-night, within the cavern rest your wearied limbs, secure from danger or surprise; for this retreat is impervious to all but those who are the friends of virtue.'

Thus saying, the Genius Nadan led the Sultan Adhim into his cavern; which, though narrow in its entrance, was within both beautiful and spacious. Elegant spars and stones, polished by nature, formed the inside of the cavern, which was enlightened by a magnificent diamond that hung in the middle, and which reflected its bright lustre on the stones around it.

Nadan set before his guest the fruits of the forest, and entertained him with his conversation; so that the Sultan seemed still to be in the company of the good Dervise of the groves.

'My Sultan,' said Nadan, 'has been misled by his courtiers. Alla, O Adhim, gave thee the command of his faithful people, the inhabitants of Persia; and thou hast given thine inheritance to another; to one who was unworthy of the seat beneath thee, yet hast thou exalted him above thyself: he who seeth only through a favourite's eye, shall soon have no other sight to guide his ignorant uninstructed will; the counsel of the wise and good is a prince's best security; yet even the best counsellor shall not always advise what is right, but in the multitude of sages is the truth. It is not the sun, though glorious in his course; it is not the air, though sweet and salubrious; it is not the earth, though the great womb of nature; it is not the water, though refreshing and cooling: it is neither *of these alone which giveth life and health to the* corn; but all, in their several degrees, combine to form the blade, and fill the bursting seed.—But,' continued the Genius, 'those limbs, unused to toil, require repose: and see, Adhim, at the extremity of my cavern, are the sofas of rest.'

The Sultan obeyed the Genius, although his mind was desirous of still farther converse, and extended his weary limbs upon the sofas of Nadan.

The sun, which, at the first approach of day, cast its bright beams into the cavern of Nadan, awakened the Sultan; and he sprang upward, revived by the wholesome entertainment of the Genius, and searched for him in the cavern, that he might thank his benefactor. But Adhim, having in vain sought for the friendly Genius, issued out of the cavern, and began his course towards the city of Raglal, directing his steps by the sun.

The Sultan travelled all day, and at night he ascended a broad-spreading palm, and rested on its boughs.

Adhim continued his journey two days more, subsisting on wild fruits; and at noon he rested under the shade of the trees of the forest, and at night slept upon the wide-extended branches.

On the fourth day, as he finished his repast, and was about to compose himself on a bed of leaves, he heard a rustling among the trees; and, starting up, he perceived a female walking in the solitary paths of the wood. The sight of the female stirred up the passions of Adhim: but his heart beat with double violence, when he perceived the form of the beauteous fair-one was as the form of Nourenhi, the wife of Mirglip.

'Ah!' said the panting Sultan, 'dost thou wander, O elegant Nourenhi, among these secret paths? Dost thou seek me in the forest? Dost thou force me to thy irresistible charms? Then justice sleep, and passion lead the way; nature is frail, and thou with a new blaze of beauty dost call me forth to love. Yet hold, O trembling Adhim, stop thy forward limbs while virtue yet commands them, nor yield thy body up a prey to violence and base ingratitude: thy pleasure will be fleeting like the passing clouds, and mixed with passion, cruelty, and horror; then shame, with all her stings, and dark remorse, succeeds; thy friend distressed, thyself abandoned, and life's fair blossom nipped by cankered thoughts, and conscience's keen remonstrance: but how to move from such a scene of beauty! these sluggard limbs rebel, and every passion urges to possession. Ah! Adhim, thou art but

half converted by the Dervise's good example, or Nadan's firmer speech: to thee, the base usurper Lemack is a saint, and thou dost seek to turn thy Mirglip's only subject from her loyalty.'

As passion and honour thus took alternate possession of the breast of Adhim, he observed the fair-one marked his advance, but seemed not fearful of his approach. This rekindled the fires of his heart, and he ran and fell at the feet of the lovely female.

'O Nourenhi,' said the admiring Adhim, 'fly from the base Adhim, who, forgetful of himself, of Mirglip, and the good Dervise, doth wish his nobleness of heart had never given thee from his longing arms! Ah! did I call it nobleness, to yield to the slave Mirglip such grace and elegance of form, as nature made to bless a sovereign's love! No; by my soul, it was basely done, to sacrifice thy beauties to the cold, dull dictates of that phantom justice, which, when rigidly exerted, doth rather turn to injury than blessing!—Ah,' continued the Sultan, pausing; 'see, Nadan, Phesoj Eneps, calls! see, Mirglip bares his bleeding breast, and warns me to desist! And, oh, methinks the gracious Alla, too, looks down upon me, and, armed with terrors and with vengeful thunder, writes his perfect law, in vivid flashes, on the clouds. I yield, I yield, O holy spirits of my friends! and thou, far holier God, I yield! O, frame not such tremendous vengeance for a worm; but spare, and I obey!'

The beauteous female was astonished at the prostrate Sultan, who, having caught the hem of her garment, held it while he spake.

'Whate'er thou art,' said she, 'O stranger, (whom, by thy speech and nobleness of soul, I judge no despicable parent claims), fly swiftly from this dangerous place, where dark invisible spells surround thee, and where Fairi holds his uncontrolled reign. 'But if I judge aright, you called yourself the royal Adhim, or fancy did beguile my credulous ear. Alas, sir! here, too, doth vicious Lemack oft resort; and such sad scenes of horror have

these eyes beholden, as make me tremble at your fate, should Falri or his friend discover where you wander.'

'Who, then,' said Adhim, in amaze, 'art thou, O daughter of the earliest light? for, as I gaze, new beauties break upon me, and you seem most fair, to make your friend most miserable? Art thou not Nourenhi, the wife of Mirglip, the daughter of the Dervise of the groves?'

'I am,' replied the fair one, 'daughter of the Dervise of the groves, the sister of Nourenhi, the friend of Mirglip, the wretched, lost, unfortunate Kaphira!'

'Then,' answered Adhim, 'O holy Prophet, I do thank thee: my friend is satisfied and I am blessed.—Yes, fair Kaphira,' continued he, 'I am Adhim, once lord of Persia, but now thy humblest slave: and rather had I live with thee in this dark gloomy forest, than again ascend my throne, and leave thee to another.'

'Alas, sir!' answered the lovely Kaphira, 'my deep concern lest Falri should approach, does make me hear you with an aching heart.'

'Sure, lovely maid,' answered the Sultan, 'if thou canst escape his rage, Adhim has but little to fear from this vile sorcerer.'

'Noble sir,' replied Kaphira, 'my tale might seem too tedious to gain the attention of a monarch's ear; and at present we are unsafe, as much I fear some secret spies do watch your footsteps; for on every tree hang some foul imps of Falri's, ready to execute his horrid purpose.'

As the fair Kaphira spoke, Adhim looked around, and saw the bloated Falri approach, surrounded by satyrs and monsters of the forest; the sight of whom created both horror and disgust.

'If,' said the resolute Sultan, drawing his sabre, 'I cannot conquer, yet to yield were base: wherefore, fear not, adorable Kaphira; for while this arm retains its wonted strength, nor Falri, nor his vile associates, shall approach to hurt thee.'

'I would to Heaven, O kind sir,' answered Ka-

phira, 'you were as well secured as I am. But see, the monsters stop, as if they saw you not, and seem to wind toward the left, and seek the cave of their beastly master.'

'By my honour,' said the Sultan, 'their base neglect bears harder on my pride than would their utmost malice, had they dared my fury. What can this mean? Is every feature then of royalty destroyed, that the fell ruffians knew not whom they sought? or feared the cowards to meet an angry and offended prince?'

'Majestic Adhim,' answered Kaphira, sweetly, 'thy form, alas! would instantly betray its noble master, did not some secret power defend thee.'

'Perhaps,' said the Sultan, recollecting himself, 'I derive my safety from this curious ring, which, on the morning when I awaked on the sofa of the Genius Nadan, I found upon my finger.'

'Kind Genius Nadan,' answered Kaphira, 'hast thou too given thy just protection to this noble prince? Yes, royal sir,' continued the fair one, showing him a ring like that he wore, 'these both, I am assured, are Nadan's presents: and we are safe alike from Falri and his charms.'

'If such securit attends us,' answered the Sultan Adhim, 'permit me to ask by what strange misfortune were you brought into these confines of the cave of Falri?'

'Prince,' answered the fair Kaphira, 'as I was walking in the grove of my good father, the Dervise Phesoj Eneps, I observed a small golden ball before me in the path: pleased with the shining novelty, I endeavoured to take it up; but as I stooped, it rolled forward before me; and I, eager to obtain it, followed it beyond the limits of my father's grove.

'No sooner had I set my foot upon the plain which is the boundary of the grove, than I perceived the ball to swell: startled at the sight, I endeavoured to run back into the grove; but either fear or magic deprived me of motion, and I was constrained to stand, and view the farther wonders before me.

'The ball continued to swell for several minutes, till it hid the distant hills from my sight; when, bursting with a violent noise, it flew into ten thousand pieces, and discovered a bloated, ferret-eyed wretch, mounted upon a bristly boar.

'"The wild intemperate love of novelty," said the wretch to me, "has ever been the ruin of your sex: at first, allured by shining trifles, they pursue in wantonness, and inattentive follow beyond the prudent limits of paternal care. While Kaphira was contented with her father's grove, Falri in vain attempted to molest her; but now, fate has resigned thee to my arms, and thou shalt bless my nuptial bed with many a monster like myself."

'I shrieked aloud at the voice of Falri; but in vain; the monster, descending from his beast, seized me round the waist, and, putting me upon the bristly boar, he seated himself behind me, and we were borne away with such swiftness, that I knew not how we went.

'In a few hours we entered this forest, and through winding paths were brought in view of Falri's filthy cave. New horrors seized me at the sight of such variety of filthiness; which were still increased, when Falri bade me welcome to his native palace; and told me, the marriage-rites were needless, as he doubted not his love would last, at least, as long as mine.

'As we entered the cave of Falri, I was surprised to see a little personage standing at the upper end; and, supposing it was some relation of the sorcerer's, I cast my eyes on the ground, and would not look upon him.

'"Fair slave," said Falri, as we entered, to me, ("for I allow no higher character to your sex, than that of ministering to our pleasures,) here you are secure, as, by my magic power, I do forbid your regress from this forest, unless Falri approve your flight."

'Thunderstruck at the words of Falri, and at his countenance, which shone with beastly lust, I

ighed, and returned no answer to his imperious ommands.

' ' Fair Kaphira,' said the little personage, ' fear ot; I am the Genius Nadan, and no relation of 'alri, as you suppose. I am here invisible to that easily sorcerer; neither can he hear the words of ny mouth. I cannot, indeed, release you, because your intemperate curiosity has misled you; but, since you erred in innocence, I can baffle the design of Falri.—Here,' continued he, extending his hand, ' put on this ring; and you shall be invisible to Falri and his accursed friends, so long as you remain in this forest of the enchanter.'

' I instantly took the ring from the gentle Nadan with thankful eyes; and, fixing it on my finger, I perceived the countenance of Falri to change.

' ' Ah!' said he, ' art thou fled, proud child of Phesoj Ecneps? then are my enchantments vain, and the power which I worship is accursed.'

' ' No,' answered the Genius Nadan, ' thou accursed slave, Kaphira is held in the forest of Falri by the sorceries of thy art; but she shall, if she please, be ever invisible to thee and thy friends, so long as thou dost detain her in this forest.'

' The sorcerer, enraged, felt about the cavern, hoping to secure me: but I easily eluded his search, and walked out into the forest; where I have supported myself till this time on the wild fruits of the place, and have too frequently been witness of the debaucheries and immorality of its profane and wicked inhabitants.'

' Beauteous Kaphira,' said the Sultan Adhim, ' I pity your misfortunes, nor am I able at present to relieve them; you, doubtless, have heard my unhappy fate from Falri and his crew; who, as Nadan informed me, has ever been the friend of Lemack, my deceitful vizier? and if it suit you to rest under this ancient palm, you shall be acquainted with such particulars concerning Nourenhi, Mirglip, and Phesoj Ecneps your honoured father, as will doubtless be pleasing to one so nearly interested in their fortunes.'

The Sultan Adhim then informed his beauteous friend of Mirglip's fame, of Nourenhi's captivity, of the fortunate issue of her love, and of his secret expedition to the groves of the good Dervise; and having finished his relation, and asked the fair Kaphira's permission to love her with undissembled affection, he set forward to the city of Raglaf and the towers of Orez. But, the night advancing, he was obliged to rest again in the forest; which gave him an opportunity of recollecting that his ring might possibly be of no farther service to protect him, when he was past the confines of the forest of Falri.

This reflection made him resolve to stain his face with some berries, to cut his beard like a Calendar, and to procure, in the suburbs of the city, a garment suitable to the profession which he had assumed.

As the disguised Sultan entered the city, he perceived a crowd, and, mixing with the multitude, he saw at a distance the public crier.

'Friend,' said he to a bystander, 'what doth this crier offer to the public?'

'Ten thousand sequins,' answered the man, 'to him who will bring the head of the traitor Adhim to our lord the Sultan Lemack.'

'Alas!' answered the Sultan, 'when I last visited your city, Adhim was Sultan; how then is he become a traitor?'

'It is well,' replied the man, 'that a friend of Adhim hears you talk thus: half what you have said, would have cost you your life, had any of the emissaries of Lemack heard you.'

'How then dare you confess,' answered the Sultan, 'that you are the friend of Adhim?'

'I dare not,' answered the man, 'hold farther conversation with you here: but if you will follow me, and submit to the terms which I shall require, you shall hear more than you imagine.'

The disguised Sultan rejoiced at the fortunate event, which brought him acquainted with one who seemed so ready to serve him, though unknown, and hasted after the stranger through several streets and

lanes. At length the stranger stopped at a baker's shop.

'Here,' whispered he, 'friend of Adhim, thou shalt have security and ease. Enter fearless, and partake of such poor entertainment as I have; while I unravel to you some mysteries, which will surprise and rejoice you.'

The Sultan entered with pleasure the house of the baker, who set before him some cakes and sherbet, and begged of him to eat freely; for his company was a sufficient recompense for what he should consume.

Adhim, supposing he should shortly be able to reward the baker very amply for his services, ate heartily of what was set before him.

'Our good old Sultan Adhim,' said the baker, as they sat together, 'had won the hearts of all his subjects; and the whole city laments the tyrannies of Lemack.'

'Was Adhim, then,' answered the disguised Sultan, 'so much beloved?'

'You know but little of Adhim the Magnificent,' answered the other, 'to ask such a question.'

'Yes,' replied the Sultan, 'I think I know him now; though I confess I knew him but lately.'

'And where then,' replied the baker, elated, 'where is our beloved Sultan concealed?

'I perceive,' continued he, 'I am deceived in you, sir; I thought to have communicated somewhat to you, but you are better able to inform me. Now, by my faith, sir, you must bring me to our royal master, that I may honour him as I ought; and, doubtless, many will be found in the city, who will be happy to fall prostrate before him.'

'Perhaps,' said the disguised Sultan, 'ere long we may be able to show him to his injured subjects: but, at present, I do long to know what numbers espouse his cause, and wish him again on the Persian throne.'

'It is enough,' replied the baker; 'I will go and bring several with me, who are as much the friends

of Adhim as myself. In the mean time, kind stranger, solace yourself here in my house; and, believe me, I am truly happy in meeting with one of your way of thinking.'

The baker then hasted out of his house, and left the Sultan, surprised at his free and voluntary offer, to support the cause of a prince whom, perhaps, he had never seen.

'I was wrong,' said the Sultan to himself, 'that I did not at once discover myself to this baker; he frankly and openly assured me he was my friend; why then is the spirited Adhim more close and mean than an illiterate and narrow-bred peasant? But I will, however, let the good man enjoy the first discovery; I will take him apart from the friends he shall bring with him; and he shall have the honour of introducing his sovereign to his faithful subjects; and if ever I again ascend the Persian throne, not Mirglip nor Phesoj Ecneps shall enjoy a seat above this honest baker.'

It was almost night before the baker returned to his shop: the Sultan saw him coming with a crowd at his heels; and he blamed him in his heart, that he had thus imprudently subjected his friends to the suspicious eyes of the vassals of Lemack.

The baker entering his house, inquired for his friend, the stranger, whom he had brought with him in the morning: and Adhim hasted to meet him at the threshold.

'There, my friends,' said the baker, 'this is the man who was born to make a holiday at Raglaï; seize him,' continued he, 'O ye guards of Lemack, and carry him before our Sultan, as one who dares prefer the slothful Adhim to Lemack the lord of Persia.'

Adhim was thunderstruck at the perfidy of the baker; and the guards instantly seized on him, and, having fettered him with heavy irons, dragged him toward the towers of Orez.

The crowd gathered as he passed along.—'Whom have we here?' said they.—'A friend,' answered

he guards, 'of rebels and traitors, whom to-morrow's sun will, at its first appearance, behold on the public scaffold of execution.'

The guards, having conducted Adhim to the palace, inquired for their Sultan: but Lemack, who was solacing himself in his seraglio, ordered the prisoner to be cast that night into the dungeon at the foot of the rock, and the next morning to be brought before him.

The captive Sultan entered the gloomy dungeon with firmness and intrepidity; and the guards, having chained him to the wall, barred up the prison-doors, and retired.

'Monarch of Asia! Light of mankind! Terror of the earth! Glory of the East!' said Adhim to himself, 'awake! Put on thy frowns, and make the nations shake; open thy mouth, and be thy speech a law; nod, and let the inhabitants of Persia fall prostrate at thy feet. Yet hush, thou man of might, Sultan of Persia, beware, lest some base peasant come, and with a feigned tale delude thy ready ears, and snatch the glories of thy kingdom from thee!—O Prophet!' said the enraged Sultan, starting, 'aught but this I could have borne! after having heard the wise dictates of Phesoj Ecneps; after enjoying the instruction of Nadan, the tutelary Genius of my kingdom; after the reception of a magic ring which preserved me from the brutal force of the sorcerer Falri, and having escaped the guards of Lemack; after all this, to be cheated of every purpose by the low cunning of a base-born peasant! O Prophet, either take from me the pride of nature, and humble my conceits, or let me perish by some glorious feat, worthy the station to which thou once hadst raised me!—Yes,' said he, pausing, 'I will be cool; weak are these joints to work deliverance, and these limbs to gain my native freedom! Here immured, within these walls I once possessed, confined by dungeons which I raised myself, and straitened by a chain I made for others, I'll learn the weakness and the pride of man, and bear with equal temperance the evils and the smiles of life.

For me, the sun did rise, said Lemack; but forgot to say, *for me the dungeon gaped:* the fool of fortune once, like the green leaf growing on the topmost branch, I now am cast by stormy winds beneath the traveller's foot:—once lord of Persia, now an iron-fettered slave; yet even now possessed of greater liberty, than all the ancient Sultans of the East, whose mouldering dust would little more than fill the hollow turban. Peace then, thou lively spirit, which dost guide the trifling atoms of this mortal being; the little that I am, is Alla's gift; be he then lord and chief disposer of my paths.'

With such thoughts did Adhim calm his hot, impetuous temper, waiting with coolness the return of the morning, which was to bring life to others, but death to him.

But ere the moon, which glimmered through the bars on the damp walls of the mould-fretted dungeon, was fallen from its midnight watch, the Sultan heard the doors of the dungeon grate, and presently he beheld the reflection of a light on the winding passage, and could distinguish the sound of feet treading softly on the pavement. Fear for a moment possessed his breast, as he expected death was hasting to him before its appointed time; and his firm mind was scarcely recovered from the boding shock, when he saw a female enter the place where he lay, with a lamp burning in her hand.

The gloomy cavern, and the cold midnight air, had chilled the blood and terrified the mind of the affrighted damsel, and she stood shivering before the Sultan, unable to utter the motives of her visit. The Sultan, not less alarmed, though less fearful than before, asked her on what errand she came through the horrors of the night?

'First,' said the damsel, kneeling,—'let me, O stranger, loose you from these ignominious chains.'

Upon which she took from her bosom the keys which unlocked the fetters, and released the Sultan from his confinement.

'Gentle damsel,' said Adhim, 'what means this unexpected kindness?'

'I am,' answered she, 'the only daughter of olac, the keeper of these dungeons, and am called ufan, because of the blackness of my eyes: but ere my eyes like jet, and more brilliant than the iamond, yet never can they be fixed on a more lovely bject, than on him who now stands before me.'

'What,' said Adhim, 'O wretched Kufan! has one of thy father's friends demanded thee, that hou comest at midnight among these damp walls o find thy paramour, and one, or I am much mistaken, whom thou hast never yet seen?'

'O foolish young man,' said she, 'it is enough or you to know that Kufan loves, and you are appy; happy, indeed, when love is the price of iberty!'

'Disgrace to your soft sex!' said Adhim, starting from her, 'avaunt! for rather had I bear my chains, than meet a monster who belies her nature!'

'Yet hear me, fool,' said she, 'ere day break in upon us, and cut off all future hope:—I have the keys of every barred door which shuts you from mankind; and freedom waits without to lead you into safety, if my love be first preferred.'

'I would not wish to live,' said Adhim, 'on such mean terms: no, Kufan, base minds alone can love for profit, but thou hast cast thy sex's decent virtues far away, as I have heard in Europe's colder clime, where some bold females walk abroad usurping manly vice, and cast their nauseous wild embrace on every passer by.'

'Then,' said Kufan, her eyes flashing with indignant malice, 'die, cold senseless wretch, and cheap thy sacrifice of life, which is already more than half extinct.'

As Kufan uttered these words, the arched passages of the dungeon echoed with an uncommon noise.

The Sultan Adhim, conscious of his situation, was vexed in his heart that he had suffered Kufan to unlock his fetters; and he doubted not but those who were entering would suppose that he had consented to the damsel, who was thus manifestly aiding his escape.

In the midst of his anxiety and discontent, the vile Lemack entered the dungeon, supported by Colac the keeper, holding a bloody scimitar in his hand.

'Slave!' said he to Colac, 'where is this rebel, whom justice wakes to punish at this silent hour of night? Other Sultans leave the execution of their orders to the meanest of mankind; but they who hope to have them well performed, should act the executioner themselves.—Yet, ah!' continued Lemack, starting, 'whom have we here? Damned Colac, dost thou solace thus thy prison-guests, and make a seraglio of my dungeon?'

Colac, no less surprised at seeing his daughter with his prisoner, than Lemack, was about to answer him, when the tyrant struck his scimitar into his heart, and fell with the murdered Colac on the ground.

Kufan screamed at the sight; for Kufan loved her dear parent with a noble fondness; and, though vicious in her mind, was yet tender and grateful to the father of her life.

Lemack struggled on the pavement to recover his feet; but the fumes of wine overpowered him, and in broken accents he stammered forth execrations on the author of his misfortune.

Adhlm, perceiving no one came to the assistance of Lemack, seized the scimitar which the tyrant had plunged into the breathless body of Colac, and was about to strike it into the heart of Lemack; but, seeing him breathless and extended, the Sultan forbore:—'No,' said he, 'thou art not fit to die; nor would it well become a noble spirit to finish that little of thee which vice hath spared.'—Then, seizing on Kufan, as she knelt before her expiring parent:—

'Damsel,' said he, 'I admire your filial piety and tenderness; but the time is big with strange events, and will not yield her precedence even to nature; wherefore rise, and help me to drag this unwieldy corpse to yonder chains: and hear me, damsel! be obedient, and I will pardon and reward

thee: for know, O Kufan, it is Adhim that directs thy arm.'

Kufan, astonished at the words of Adhim, fell at his feet, and was about to reply; but he obliged her to rise, and by degrees they pulled along the stupified body of Lemack, and secured him with fetters and chains; then, taking off his royal vestments, Adhim put them on himself, and commanding the virgin to continue in the dungeon, without making any alarm, he passed through the arched passages, locking and barring the doors, and ascended into the court of the palace with the bloody scimitar in his hand.

What Adhim expected, came to pass; none dared meet him, as they supposed it was the drunken, blood-thirsty tyrant: and he arrived at the seraglio unmolested, where he beheld several females weltering in their blood.

'These,' said he to himself, 'are the victims of Lemack's rage: but I must yet dissemble.'

The Sultan then ascended the royal couch; and, having covered himself, he stamped on the ground, to call the eunuchs before him.

It was some time before any durst venture into the chamber, such dread had they of Lemack's drunken madness: but, after a time, supposing him fallen asleep, the chief of the eunuchs entered the chamber.

'Abelidah,' said Adhim to him, counterfeiting the voice of Lemack, 'call Holam, Pherizar, Humlack, Eupordi, and Melan, before me.'

Abelidah, the chief of the eunuchs, was astonished at the commands of the sham Lemack; especially as three of those emirs whom he had mentioned, had fled as soon as Lemack was proclaimed Sultan. However, the prudent eunuch supposed remonstrances would be vain: wherefore he sent for Pherizar and Eupordi, and acquainted them with the Sultan's order.

Pherizar and Eupordi were thunderstruck at the command; and they doubted not but the prisoner who was betrayed by the baker had discovered

their secret attachment to their lawful prince. Wherefore the good old emirs came trembling into the chamber, and fell prostrate before the royal couch.

'Abelidah,' said Adhim, still counterfeiting the voice of Lemack, 'withdraw with thy fawning mutes and eunuchs.'

Abelidah obeyed, and left Pherizar and Eupordi alone with the Sultan. Adhim then rose from his couch, and discovered to his wondering friends their long-lost Sultan.

For some moments, the emirs gazed in silent transports, and knew not how to give credit to their eyes; but, recovering from their astonishment, they did obeisance to their royal Sultan.

'Pherizar,' said the Sultan Adhim, 'it is not now a time to unfold to you the miracle which brought me here: we must be instant in seizing the captains of the army, who first supported Lemack, and the viziers of the court, who have basely deserted me, to fawn upon a vile usurper. Give me then, faithful emir, the names of these rebels, that we may,' still counterfeiting Lemack, 'send for them into the palace, and secure them with those chains they meant to fix on us.'

Pherizar, in obedience to his Sultan, gave in a list of the ringleaders of the rebellion; and Abelidah was called in, and sent to bring them singly before the counterfeit Lemack.

The viziers and captains, each expecting some farther preferment, obeyed with great alacrity the royal summons; and as they entered, the emirs seized on them, and led each of them through a back way, into a separate place of security.

The first movers of the sedition being confined, Adhim discovered himself to Abelidah and his eunuchs, and commanded the trumpets to sound, and the criers to go forth, and proclaim the arrival of Adhim, the lawful Sultan of Persia.

This was done so suddenly, that the soldiers, who had lost their captains, knew not which way to move; but, throwing down their arms, many ran

out of the city, while others repaired, with great submission, to the outer gates of the palace. Pherizar and Eupordi went out to meet the penitents, and, putting themselves at their head, they seized on all the strong places of the city, and sent around to the friends of Adhim, to repair under their standards.

The citizens in general rejoiced at the happy exchange; and those who were as wickedly inclined as the tyrant Lemack, were obliged to join the general voice, and cry, 'Long live Adhim the Magnificent, our lawful Sultan!'

The imans, who had been driven out of their mosques by the tyrannies of Lemack, entered them again with joy, and gave praise to Alla for the return of their Sultan.

Pherizar was now sent to the good Dervise of the groves, requesting his attendance, with the excellent Mirglip.

When the faithful emir reached the grove, he found the mild Phesoj Ecneps weak and infirm; and with difficulty brought him forward in a palanquin towards the towers of Orez: so that the emir feared they should not reach Raglaï by the tenth day, which was appointed for the trial of Lemack.

As soon as Pherizar was gone forth, couriers were dispatched also, with all haste, to the different provinces, to order their respective governors to repair to court, and men well affected to Adhim were sent in their stead; and this was done so quickly, that the Sultan had placed proper men all round his empire, before the news of his return was known.

These things being well executed, Adhim committed the keys of the dungeon to Eupordi, and informed him of Lemack's situation, and the assistance he had received from Kufan; commanding him to leave Lemack fettered, and bring Kufan before him.

The damsel, who had received no nourishment during her confinement, which lasted till the evening of the day following her midnight adventure, was weak and faint with hunger and terror; and

the presence of Eupordi added to her fright, so that she fell motionless at his feet.

Eupordi, seeing Kufan fall, ordered his attendant guards to raise and support her; then, going forward toward the usurper Lemack, who lay snoring on the ground, he caused double chains to be fastened on him.

Lemack awaked not till the chains were hung around him; when, shaking his huge corpse, and grunting forth a groan, he essayed to rise, but found himself pinioned to the earth.

'In what cursed region am I wandering?' said he, rubbing his eyes; 'and who are these imps before me, who seem to personate the spirits of the damned? Surely death is passed, and hell awake! Ah! I shall eat no more, nor taste again the luscious grape! I must exchange the soft carpet, for this damp slippery cave; and for the lively female, these cold adamantine chains! O Alla, never did I pray before; but give me life and luxury again, and I will worship thee! Gods!' continued he, looking on the emir, 'is not that Eupordi; whom I meant, had life, dear precious life, been given me but a day, to have sacrificed for his cursed rebellion! Art thou too here,' said he, 'cold canting emir, loyal slave? and could not Adhim and his virtues save thee? Then virtue was a farce, as I ever thought it; and he the wisest, that made his paradise on earth. Come, friend of priests, religious, good Eupordi, come, learn to curse of me, and laugh at holy cheats, who have deprived thee of life's blessing, and now leave thee here, a prey to this dark grave.'

'Blasphemous slave,' answered Eupordi, 'thou art yet alive, if that be called life which thou possessest; which is indeed but life's slavery, a fearful vassalage to disordered appetite, and craving passions: to live like thee, the drudge of luxury, were a curse, and not a blessing; a grievous burthen, and no gift to be desired: but haply life with thee is short, for now our royal master reigns again, and thou art Adhim's prisoner.'

'Prisoner!' said Lemack confounded, his coun-

tenance falling, and his limbs convulsed with fear; 'righteous Eupordi! is then my royal master living, and returned to his long-expecting subjects? O! let me haste to kiss that garment which enrobes him, and to lick the dust which bears the pride of Persia on its surface: happy for me, my lord again vouchsafes to rule his wide domain. Poor weak old man! the cares of state depressed my unpenetrating mind; and every day convinced me, none but our royal master could sway with just impartial balance the royal sceptre of the Persian throne.'

'I now retort that canting phrase thou gavest me,' said Eupordi, 'and, from thy example, judge the vicious tyrant, when deposed, becomes a slave most abject.'

'Good Eupordi, replied Lemack in tears, 'hast thou no compassion on a fallen brother? Did I then suffer thee to live for this? O! fly, kind emir, and at Adhim's feet beg mercy for thy friend!'

'Whatever our royal master shall command, Eupordi must obey,' said the emir: 'but think not that he means in secret silence to deprive thee of thy life; no, Lemack; just and noble in his soul, he has called the solemn divan, and means to judge thee for thy crimes. Ten days are yet appointed to assemble the viziers and emirs to the divan.'

'Then I am lost indeed, poor wretched man!' said Lemack, 'to meet the frowns of our offended nobles, who will rejoice to spurn the man they saw with envy the favourite of our Sultan.'

'Speak not thus hastily, Lemack,' said the emir, 'of our Persian nobles; above the low conceits of envy or of malice, they will judge thee as their brother; and where doubt hesitates, there mercy shall prevail.'

Thus said Eupordi, and retired; commanding the guards, who had in vain endeavoured to recover Kufan, to lay her body beside her father Colac.

Adhim, having heard the dismal tale of Kufan, ordered all funeral honours to be paid her and Colac, and continued to their family the post which

the father had enjoyed; commanding his treasurer, moreover, to pay the widow a thousand sequins.

In the mean time Falri, surrounded by sorceries, had rendered the forest of Goruou impervious to the troops of Adhim; who, in the midst of his cares, had not forgotten the beauteous Kaphira: baffled by his enchantments, the monarch wished himself to seek her in the forest; but he considered that his life was his people's, and that public utility must be preferred to private happiness.

Falri, knowing by his art the overthrow of Lemack, cursed the foolish drunkard in his mind; and he had left him to himself, to perish by the hand of Adhim, had not the success of the Sultan been a canker to his own breast. Wherefore he resolved, by some secret contrivance, to ruin the happiness of Adhim: and as Nadan protected the Sultan from enchantment, Falri hoped to make his new-fangled virtues, as he called them, the sources of his misery.

The following night, he stood before Lemack in the dungeon; but the dispirited wretch could scarcely speak to his adviser Falri; and when he found the enchanter was not able to release him, he wept like an infant.

'Wretched Lemack,' said Falri, 'craft shall prevail where force may not; did I not sacrifice Mirglip to calumny? then fear not but Adhim shall be snared by the deceits of Falri.'

Thus said the sorcerer, and disclosed to Lemack the foul purposes of his heart: but Lemack, to whom revenge was of little value, when his life was forfeited, answered the sorcerer only with his groans.

On the tenth day arrived the faithful emir Pherizar, with Phesoj Ecneps, the Dervise of the groves, and the temperate Mirglip: but the good Dervise, fatigued with his journey, was unable to attend his royal master; and when Mirglip came into the presence of Adhim, the Sultan, having welcomed him to Ores, ordered him to watch over his father's health, and excused every kind of attendance on himself.

The Sultan then entered the divan, and, being

seated on his throne, with his surrounding viziers and emirs, he commanded the rebel Lemack to be led forth from the dungeon.

The unwieldy Lemack moved slowly through the ranks of guards, who were placed on each side to secure him; and his chains rattled on his limbs, as he heaved his distempered sides with heavy sighs. A horrid gloom overcast his brow, and fear and dismay trembled on his eyelids; foul tears ran trickling down his furrowed cheeks, and his jaw, falling from its worn-out socket, rested on his protuberant paunch.

As he came into the presence of Adhim, he fell at the foot of the throne, and groaned for mercy; vowing everlasting fidelity to his lord, and penitence for the crimes he had committed against Adhim and his subjects.

The royal Adhim, though enraged at his hypocrisies, was nevertheless moved at his abject vizier; and, in the nobleness of his heart, he would have forgiven his crimes, had he not called the solemn divan to judgment.

The rebellion of Lemack was too glaring to admit of any palliation; and Adhim found that none of the viziers chose to speak in his behalf.

'My subjects and my safeguard,' said the royal Adhim, 'fear not to speak in behalf of this poor prisoner; for I swear on my sceptre, the man who pleads best for Lemack shall have thanks from me.'

The divan still continued silent.

'Then,' said Adhim, 'I will speak, and ask ye, nobles, whether this Lemack be guilty of death, who usurped not our authority, since it was delegated to him? and if he abused it, mine was the fault, not his.'

'Just and generous sovereign,' answered Phorizar, 'more lovely to the guilty than to those who have never offended; you have called me here to speak the just sentiments of my heart, and therefore, I conceive Lemack had been acquitted by your

voice, had he not publicly offered a reward for the life of his prince.'

The divan rang with applause at the words of Pherizar; for Lemack was so abhorred by the people, who knew more of his wretchedness than the generous Adhim, that the mildest of them thought his death was absolutely necessary to the general peace.

Adhim, overcome by the reasonings of his counsellors, yielded up Lemack to their will; and the wretched vizier sunk to the ground, while he heard on every side the sentence of his death pronounced.

The royal Adhim, having determined the fate of Lemack, commanded him to be detained in the divan, during the trial of several innocent persons, who, in the usurpation of the vizier, had met with no redress.

The nobles in the divan were amazed to see with what candour and perspicuity the Sultan decided; divesting himself of every prejudice, and not permitting royalty on the one hand, nor popularity on the other, to bias his judgment or influence his decrees. Lemack beheld these transactions with a different eye: the justice of Adhim struck the sharpest stings in his conscience; he saw with contempt, virtue triumph, and vice abased; he saw private advantage yielding to public justice, and the law triumphant over partiality and affection.

And now the different parties were retreating, every one satisfied with the equity of their Sultan; and the public crier gave notice, that the causes were all determined; when a young man, from the extremity of the divan, called out and desired to be heard.

The assembly were so much charmed with the address of their Sultan, who seldom before had attended the divan, but left the management of justice to Lemack (except where humour or caprice led him to be particular), that they were pleased to find there was yet another cause to be tried: wherefore, making room for the young man, they let him pass toward the foot of the throne.

The young man led in his hand a veiled virgin,

and, falling prostrate at the footstool of Adhim,—'Pattern of every human excellence, just lawgiver of Persia,' said the young man, 'I beseech thy patience to hear me a few words. I am, O Sultan of Persia, the son of a noble emir of thy court, and, being smitten with the beauties of this fair damsel, I asked her consent to marry me, provided I could prevail with her father to receive me for a son-in-law. The damsel consented to the terms I proposed, and I went in search of her father, who yielded to my entreaties: and now, O Sultan, that I have done all that was required of me, the damsel refuses to go before the cadi, and take me for her husband.'

'Damsel,' said the Sultan to the virgin, who stood veiled before him, 'has this young man spoken the truth, or has he deceived thee into a promise?'

The damsel held down her head, her hands fixed on each other, and answered nothing.

'If,' continued the Sultan, 'you make no answer, virgin, I must conceive you guilty, and enforce the promise which you seem now so unwilling to fulfil.'

The damsel still continued silent; yet her breast heaved with sighs, and her knees shook with fear.

'The modest distress of the virgin,' said Adhim, 'will not suffer her to speak, and her fear arises from female delicacy.—Lead her forth, young man,' continued the Sultan, 'and let the cadi ratify your vows.'

As the Sultan spake these words, the beauteous virgin fainted in the arms of the young man; and the attendants of Adhim hastening to unveil her, and give her air, discovered to the astonished Sultan the features of the long-lost Kaphira. Adhim hasted from his throne, and was about to assist in recovering her, when, checking himself, and stopping,—'Hold,' said he aloud to himself, 'Sultan of Persia, forbear: for by Phesoj Ecneps' consent, by Kaphira's silence, and by thy own decree, she is the wife of another.'

The Sultan Adhim spake this with a firmness and

resolution which astonished every hearer, though they were ignorant of the cause: and as he left off speaking, he ascended the throne, commanding the eunuchs to spare no pains in succouring the beauteous Kaphira. In the mean time he despatched Abelidah, the chief of the eunuchs, to request the presence of Mirglip in the divan: and as the good young man entered,—'Mirglip,' said he, 'behold thy sister Kaphira.'

Mirglip, elated at the words of the Sultan, ran towards his sister, who was then reviving from her faintness; and, taking her from the arms of the young man, he embraced his sister Kaphira.

Kaphira beheld him with a look of tenderness, and with a deep sigh said,—'Whence comest thou, O Mirglip, my brother?'

After a tender interview between Mirglip and Kaphira, the Sultan asked Mirglip whether he knew the young man who attended his sister.

'Author of all my joys,' answered Mirglip, 'I remember well the face of this noble youth, and am surprised that my Sultan recollects not the features of Bereddan, the son of Holam, who came to inform you, at the Dervise's, of the rebellion of Lemack.'

'Just Alla!' said Adhim, starting, 'I am indeed blind, not to acknowledge the friendly offices of Bereddan, to whose faithful services I owe my crown and life.—Bereddan,' continued the Sultan, 'lead away the beauteous Kaphira; I ask no more: doubtless, you have the permission of Phesoj Ecneps; and to suspect your faith, were cruelty and injustice.'

'Indeed, replied Mirglip, 'he has: ten days since, the young nobleman returned to us in the groves of my father, and told us he had in vain followed the steps of Adhim his Sultan; but that, journeying through the forest of Goruou, he had espied the fair Kaphira, a prisoner to enchantment; and engaged, if my father would reward his love, to release her from the tyrannies of Falri. The good old Dervise willingly consented, and Bereddan

flew from the groves in search of Kaphira: his success we know not, but seeing him here with Kaphira, we doubt not but he hath well deserved the love of our sister.'

The fair Kaphira looked in amaze on Mirglip as he spoke, and clasping her hands, and lifting them to heaven,—'O Alla,' said she, 'defend me!'

The Sultan, who would not trust his eyes toward her, fearing their well-known influence, was, however, somewhat confounded at the preference which Kaphira had paid to Bereddan, after the sweet converse he had enjoyed with her in the forest: but he concluded that gratitude, and her father's promise, had bound her to Bereddan, and he resolved to sustain the mighty shock with firmness and intrepidity. But his resolutions were vain; love, mighty love, possessed his frame; and, though his mind resolved to suffer, yet his body sunk a prey to his contending passions.

The emirs, seeing their Sultan fall, crowded eagerly to assist him; and Kaphira shrieked aloud at his fate, and, had Bereddan suffered her, she would have ran the first to support her lord.

By degrees the Sultan recovered, and, turning toward Bereddan,—'Cruel emir,' said he, 'forbear; far hence lead thy rich prize:—and thou, O Prophet, learn me to forget myself and her!'

The sorcerer Falri, who had personated Bereddan, to deceive the good Dervise, and destroy the peace of Adhim, exulted in his success, and led away the unwilling fair one through the divan, blessing Adhim aloud for his disinterested justice.

The crowd saw, with rage, the sham young emir hasting away; and, had not the noble virtue of Adhim awed their minds, they had sacrificed the false Bereddan to their resentment.

As Bereddan passed along, the abject Lemack rose from the earth, whither he had cast himself after his condemnation, and turning to Adhim,—'Disposer of my being, and just Judge of Persia,' said he, 'swear to forgive thy slave his iniquities, and I will unravel to thee such a scene of sorcery,

as shall release Kaphira from him who now bears her away.'

'Speak, then, vizier,' said Adhim hastily, 'and relieve my doubts; and I swear to reward thee with thy life.'

'Seize on the sham Bereddan instantly,' replied Lemack.

The words of Lemack were needless, for the crowd in the divan had seized him the moment Lemack began to speak.

The sorcerer Falri, perceiving that his false friend Lemack was about to betray him, began to mutter his enchantments: but he found a superior power withheld him, and the spirits who had served him remained deaf to his secret incantations.

Instantly the Genius Nadan appeared in the divan, and turning to Adhim,—'Prince,' said he, 'fear not; for Lemack having given up Falri, his sorceries will no longer protect him.'

'Speak, then, O Lemack,' said the Sultan to him, 'and discover to thy prince, by what artifice has Falri prevailed on the beauteous Kaphira to listen to him.'

'First,' answered Lemack, 'let these bonds be taken from me, which ill become the friend of Adhim, and the man who alone could restore Kaphira to his arms.'

The spectators were enraged at the insolent change, and saw again with fear the deadly spark of malice issue from his eye, and his brows knit with surly importance.

'Release him, guards,' continued Adhim; 'but watch well his malicious cunning, lest some of my subjects curse the hour of his freedom.—But hear me, wretched Lemack,' said the Sultan, 'take heed that truth, a long-neglected guest, come from thy lips.'

'On truth,' said Lemack, 'hangs my just reward; then hear me, Sultan: by thy arts overthrown, and bound in yonder dungeon, this Falri, by his enchantment, contrived to see me, and told me by what artifice he meant to ruin Adhim's peace.

'First, like thyself, arrayed with Adhim's visage and with Adhim's form, he wandered round his own domains, seeking Kaphira, whom, by her ring concealed, he sought in vain, till the artless virgin, supposing he was Adhim, discovered herself to him. By easy, smooth, and flattering discourse, he soon prevailed upon her to yield herself to him, and brought her in disguise beyond the power of Nadan. Then, personating Bereddan, whom he had caught wandering in search of his royal master, and confined in his beastly cave, he went to Phesoj Eeneps' happy groves, and, with a well-told tale, allured the unsuspecting Dervise to promise him his daughter.

'His plan thus happily succeeding, he entered the cottage, where before he had left Kaphira; and now, no longer Adhim, but the sham Bereddan, he claims her vow of marriage: she, affrighted, declares her innocence; and Falri, under a pretence of justice, brings her to the solemn divan, hoping to blast the pleasures of my Sultan, and to make his just resolves the occasion of his future torment: a feat indeed well worthy of his malice, but of little comfort to poor Lemack's heart; who, bound by ignominious chains, was left to perish like a cast-off garment. Indeed, he promised fair, bade me not doubt, and preached up faith to one who never yet would credit Heaven; told me I should again enjoy the Persian empire; and fed me with an empty tale, thinking I would not help myself when fit occasion served.

'Yes, false deceiver,' continued Lemack, shaking his hand at **Falri**, 'with all thy cunning, hast thou yet to learn, a wise and cautious man will never suffer, to oblige his friend. Born for myself alone, I move not at another's beck, unless I see my own advantage move where I do.'

'Base, wretched Lemack,' said Adhim sternly, 'blast not the face of justice with thy odious speech, nor triumph in the life which ingratitude has obtained thee. From self alone, and not from public virtue, rises the informer's tale; a curse to those who trust him, and the scorn even of those whom his

meanness benefits: go then, vile wretch, detested by thy friends, despised by all mankind; with lasting infamy be branded, till, sick of life, and weary of your vileness, you curse the ungenerous means which lengthened out your shame.'

As Adhim spake, Lemack looked pale with rage, and, struck with just confusion, answered not; but limping forth, he left the divan, knowing not where to turn, or hide his head from the just fury of the multitude, who followed at his heels with hisses and imprecations.

In the mean time, the Sultan proceeded to pass judgment on the sorcerer Falri: but here the Genius Nadan interposed.

'Falri, O Sultan,' said Nadan, 'though now confined by my charms, is nevertheless not subject to a mortal's power; for he must ever live, while foul excess and bloated luxury control mankind: however, prince, thus far thy sentence shall extend, to drive him from thy kingdom and the Persian empire.'

'If such my doom,' said Falri, 'release me, Genius, and I will fly far hence away, to some European clime, where art and science shall live but for me, and commerce raise her swelling sails, to bring varieties to feast my dainty palate.'

Thus spake the sorcerer, and, changed into his natural form, he spread his foul black pinions to the air; then, waving them aloft,—'Persia,' said he, 'farewell; high pampered by fair Albion's luxuries, I'll soon forget thy simple uninviting diet!'

'And now,' said the Genius Nadan, leading Kaphira toward Adhim, 'receive, O prince, the just reward of all thy toils, and haste to bless the lingering sight of the good Dervise with his daughter; and remember, that every joy you feel with fair Kaphira, was honest Mirglip's gift.'

Nadan, having finished his tale, bowed before the throne of the sage Iracagem; and that faithful instructor arose, and returned his salute.

'Bounteous Nadan,' said the sage Iracagem, 'we are indebted to thee for much instruction, who hast blended the doctrines of temperance with the exercise of justice; and taught our listening pupils the love of virtuous friendship, and the sweet rewards which rise from generous and from noble actions. Nor have we more to teach, nor they more to hear. Hark, friendly Genii, the charm is broken! Our mansion totters on its mouldering base! The fleeting scene rolls far away, and all the visionary dream dissolves!'

Kind reader! the Genii are no more; and Horam, but the phantom of my mind, speaks not again! fiction himself, and fiction all he seemed to write: nor useless shall his life be deemed by those who blush at worse than pagan vices in enlightened climes.

In friendly guise these sheets were written, to lead thee unto virtue: and the proud, gaudy trappings of the East, with all its wild romantic monsters, have risen far beyond their usual sphere, to serve the cause of moral truth. But then, perchance, you will ask, what shall that truth avail, now all the beauteous wildness is no more, which was the spring and mover of this pagan virtue? The Genii are all fled, who watched attendant the virtuous mind, and crowned it with success; and, the reward ceasing, the incentive to noble actions ceases with it.

If, then, you will yet spare a few moments, and listen to me, I trust you shall not long lament the loss of Horam, and his friendly Genii; for, were the foundations of morality laid only in phantom and imagination, persuasion would be so fruitless, that every moral writer, dissatisfied with his ill-success, might justly cast his works into the flames.

Prepare, then, for a scene more worthy of your sight than human fancy could conceive; a scene

tremendous! wonderful! and great! full of mercy and of truth! where Heaven itself inclines to earth! and God becomes an offering for mankind!

Behold the moral veil rent in twain, and, from thick clouds of darkness, the Sun of Righteousness arise! Behold Death nailed on the cross, and Mercy springing from the grave! Redemption brought to man by an Heavenly Being, far superior to angels, or ministering spirits; and the voice of God declared to us by his Son, whom He hath appointed Heir of all things; by whom also He made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when He had by himself purged our sins on the cross, sat down on the right-hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.

We then may make a happy exchange from Pagan blindness to Christian verities, and look upon ourselves as creatures dignified with Heaven's peculiar grace. For us cometh the Wonderful Counsellor, the Mighty God, the Prince of Peace; travelling from Edom in the greatness of his strength, mighty to save; the Lord our Father, our Redeemer; whose name is from everlasting, whose arm brought salvation unto his people, and his righteousness it sustained him; who put on righteousness as a breastplate, and an helmet of salvation upon his head; the garments of vengeance for clothing, and was clad with zeal as a cloak; who preached good tidings unto the meek; who came to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound: our sun shall no more go down, neither shall our moon withdraw itself, for the Lord is our everlasting light, and God our glory.

Fear not then, worm Jacob, and ye men of Israel; fear not ye who are come to the brightness of his rising; fear not ye who are the ends of the

world, for your hearts shall be enlarged, and ye shall see the Salvation of the Lord; for ye have an Advocate with the Father, who is above all, even Jesus Christ, the righteous Son of God.

To have God for our friend, is more noble and satisfactory than the mediation of departed souls or ministering spirits: to have Heaven for our comforter, and the Holy Spirit for our guide and director, is far superior to the assistance of Genii, or any intermediate being.

The meanest Christian is far above the most exalted heathen; though clothed in poverty, He who sanctifieth, upholds him; and He who justifieth, hath been sacrificed for him. He is greater than kings, and mightier than the princes of the earth; for he is the temple of God, and the Spirit of the Lord dwelleth within him.

How greatly then are we beloved of God, and the children of Mercy, through the light of that bounteous religion, which is the gift of an all-powerful Father, of an all-merciful Mediator, and of an all-sanctifying Spirit! What new worlds of bliss do these sacred truths open to our dim, faded sight! what scenes of endless glory do they unfold before the faithful eyes of those who seek the Christian law of truth! Thrones, not tottering, but triumphant and everlasting! Powers, principalities, and dominions, not gained by conquest and the sword, but the sweet reward of duteous faith and love! Myriads of angels singing their heart-felt hosannas of praise and thanksgiving, and conquering armies of martyrs, who have subdued the world by patience, long-suffering, and faith unshaken! All these, and glories unspeakable and inconceivable, blessings unbounded and everlasting, shall be the portion of the pious and faithful Christian, when even the earth itself shall pass away as a scroll before the wind, and moulder into atoms like a moth-fretted garment!

In that awful moment, how glorious shall the faithful appear, when the omnipotent Saviour,

clothed with a vesture dipped in his own meritorious blood, and having on his thigh a name written, KING OF KINGS, AND LORD OF LORDS! shall say unto them, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: enter into the eternal joy of your Lord, and become the sons and daughters of the Lord Almighty!

THE END.

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