

ENGINEERING VOL 32 A PRACTICAL JOURNAL OF MOTIVE POWER ROLLING STOCK

Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is wried..? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii.? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..The draper answered with "Hearkening and obedience" and going forth from the deputy's presence, betook himself to his shop and brought out thence [the casket and] somewhat considerable, which he removed to his house. At break of day he arose and going to his shop, broke the lock and cried out and shrieked and called [on God for help,] till the folk assembled about him and all who were in the city were present, whereupon he cried out to them, saying even as the prefect had bidden him; and this was bruited abroad. Then he made for the prefecture and presenting himself before the chief of the police, cried out and complained and made a show of distraction..? ? ? ? I make a vow to God, if ever day or night. There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress.'.When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight..? ? ? ? k. The Blind Man and the Cripple dccccx.? ? ? ? u. The Debauchee and the Three-year-old Child dccccxviii.One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..? ? ? ? Of patience, thy whilom endearments again, That I never to any divulged, nor deny.When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses:.Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..Then he girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightful life and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant..Officer's Story, The Fourteenth, ii. 183..One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with

him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter.] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'.His love he'd have hid, but his tears denounced him to the spy, iii. 42.To his beloved one the lover's heart's inclined, iii. 22..'There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!".? ? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might,.? ? ? ? ? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..I clipped her in mine arms and straight grew drunken with the scent, iii. 125..? ? ? ? ? Whens the burdens all were bounden on and shrill The camel-leader's call rang out across the air,.? ? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour?".? ? ? ? ? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign,.? ? ? ? ? No exhorter am I to abstain from the fair, Nor to love Mecca's vale for my profit I care..Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one,' said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news.".Meanwhile, the Sheikh Aboultawaif Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shall become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shall never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was silent.The kings and all those who were present rejoiced in this with an exceeding delight and the accursed Iblis came up to Tuhfeh and kissing her hand, said to her, 'There abideth but little of the night; so do thou tarry with us till the morrow, when we will apply ourselves to the wedding (203) and the circumcision.' Then all the Jinn went away, whereupon Tuhfeh rose to her feet and Iblis said, 'Go ye up with Tuhfeh to the garden for the rest of the night.' So Kemeriyeh took her and carried her into the garden. Now this garden contained all manner birds, nightingale and mocking-bird and ringdove and curlew (204) and other than these of all the kinds, and therein were all kinds of fruits. Its channels (205) were of gold and silver and the water thereof, as it broke forth of its conduits, was like unto fleeing serpents' bellies, and indeed it was as it were the Garden of Eden. (206).Then she wept till her voice rose high and her lamentation was discovered [to those without]; after which she again began to drink and plying the old man with wine, sang the following verses:.? ? ? ? ? By Allah, what sorrows and woes to my

soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost..A certain king sat one day on the roof of his palace, diverting himself with looking about him, and presently, chancing to look aside, he espied, on [the roof of] a house over against his palace, a woman, never saw his eyes her like. So he turned to those who were present and said to them, "To whom belongeth yonder house?" "To thy servant Firouz," answered they, "and that is his wife." So he went down, (and indeed love had made him drunken and he was passionately enamoured of her), and calling Firouz, said to him, "Take this letter and go with it to such a city and bring me the answer." Firouz took the letter and going to his house, laid it under his head and passed that night. When the morning morrowed, he took leave of his wife and set out for the city in question, unknowing what the king purposed against him..So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..When the troops entered Baghdad, each of them alighted in his pavilion, whilst El Abbas encamped apart in a place near the Tigris and commanded to slaughter for the troops, each day, that which should suffice them of oxen and sheep and bake them bread and spread the tables. So the folk ceased not to come to him and eat of his banquet. Moreover, all the people of the country came to him with presents and rarities and he requited them many times the like of their gifts, so that the lands were filled with his tidings and the report of him was bruited abroad among the folk of the deserts and the cities..91. The Loves of Abou Isa and Curret el Ain dclxxviii.????y. The Debauchee and the Three-year-old Child dcv.When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.'?THE SEVENTH OFFICER'S STORY..Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.'When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?"???? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en.???? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay???? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,.On this wise I abode a while of time, every day shooting an elephant, whereupon my master came and carried it away, till, one day, as I sat hidden in the tree, there came up elephants without number, roaring and trumpeting, so that meseemed the earth trembled for the din. They all made for the tree whereon I was and the girth whereof was fifty cubits, and compassed it about. Then a huge elephant came up to the tree and winding his trunk about it, tugged at it, till he plucked it up by the roots and cast it to the ground. I fell among the elephants, and the great elephant, coming up to me, as I lay aswoon for affright, wound his trunk about me

and tossing me on to his back, made off with me, accompanied by the others; nor did he leave faring on with me, and I absent from the world, till he brought me to a certain place and casting me down from off his back, went away, followed by the rest. I lay there awhile, till my trouble subsided and my senses returned to me, when I sat up, deeming myself in a dream, and found myself on a great hill, stretching far and wide and all of elephants' bones. So I knew that this was their burial-place and that they had brought me thither on account of the bones..Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave- girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution..?STORY OF THE IDIOT AND THE SHARPER..When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffleth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him."..When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that.?? ?? ? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reck not if it be..As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.'..Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, ' I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter]'.Woman (The Old) and the Draper's Wife, ii. 55..So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth;" but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Nouredin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him."..48. The Thief and the Money-Changer ccxlv.167. Kemerezzeman and the Jeweller's Wife dccccxliii.?? ?? ? w. The Fox and the Folk (235) M.The young man marvelled at his story and lay the night with him; and when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife and children and God restored them unto him and requited him with a kingdom more magnificent than that which he had lost and goodlier and rarer and greater of wealth and elevation."..1. The Merchant and the Genie i.?? ?? ? My favours I deny not all the year; Though cessation be desired, I nothing heed..? ?? ? g. The King's Son and the Ogress dlxxxii.?? ?? ? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy

troth-plight's ending nor the last of our delight!.Unto me the whole world's gladness is thy nearness and thy sight, iii. 15..?OF THE SPEEDY RELIEF OF GOD..? ? ? ? ? c. The King who knew the Quintessence of Things dcccxc. ? ? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix. When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee].".How long shall I thus question my heart that's drowned in woe? iii. 42..? ? ? ? ? c. The Jewish Physician's Story cxxix. Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way..The Eight Night of the Month. The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike..The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..64. Haroun er Reshid and the Three Girls dcli. Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not..King Bihkerd, Story of, i. 121..113. The Angel of Death with the Proud King and the Devout Man ccclxii. Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She

answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn..? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..? ? ? ? p. The Sixteenth Officer's Story dccccxl.Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not.".The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif,'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of continence, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches..On this wise they abode months and years and the queen-mother ceased not to do thus till the cook's brother came to the town in his ship, and with him Selim. So he landed with the youth and showed him to the queen, [that she might buy him]. When she saw him, she augured well of him; so she bought him from the cook's brother and was kind to him and entreated him with honour. Then she fell to proving him in his parts and making assay of him in his affairs and found in him all that is in kings' sons of understanding and breeding and goodly manners and qualities..Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses:..IBN ES SEMMAK AND ER RESHID. (161).62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl cclxxxiii.? ? ? ? Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy..63. Haroun er Reshid and the Two Girls dcli.Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..Then he called Sitt el Milah and said to her, "The house [wherein thou lodgest] and that which is therein Is a guerdon [from me] to thy lord. So do thou take him and depart with him in the safeguard of God the Most High; but absent not yourselves from our presence." [So she went forth with Nouredin and] when she came to the house, she found that the Commander of the Faithful had sent them gifts galore and abundance of good things. As for Nouredin, he sent for his father and mother and appointed him agents and factors in the city of Damascus, to take the rent of the houses and gardens and khans and baths; and they occupied themselves with collecting that which accrued to him and sending it to him every year. Meanwhile, his father and mother came to him, with that which they had of monies and treasures and merchandise, and foregathering with their son, saw that he was become of the chief officers of the Commander of the Faithful and of the number of his session-mates and entertainers, wherefore they rejoiced in reunion with him and he also rejoiced in them..? ? ? ? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?.INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC".Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter?'.Sindbad the Sailor and Hindbad the Porter.? ? ? ? How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail!..? ? ? ? Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..87. El Mamoun and the Pyramids of Egypt cccxcviii.? ? ? ? s. The Journeyman and the Girl dccccix.King Dadbin and his Viziers, Story of, i. 104..Some days after this, as I stood at the door of my house,

there came up to me a young man, with a chain about his neck and with him a trooper, and he said to me, "O my lord, charity for the love of God!" Quoth I, "God open!" (147) and he looked at me a long while and said, "That which thou shouldst give me would not come to the value of thy turban or thy waistcloth or what not else of thy raiment, to say nothing of the gold and the silver that was about thee." "How so?" asked I, and he said, "On such a night, when thou fellest into peril and the thieves would have stripped thee, I was with them and said to them, 'Yonder man is my lord and my master who reared me.' So was I the cause of thy deliverance and thus I saved thee from them." When I heard this, I said to him, "Stop;" and entering my house, brought him that which God the Most High made easy [to me]. (148) So he went his way. And this is my story.' Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he). On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me." A Damsel made for love and decked with subtle grace, iii. 192.. Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.' Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehnd and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87).? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud." 93. El Feth ben Khacan and El Mutawekkil dclxxxiii. STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..? ? ? ? y. The foul-favoured Man and his Fair Wife dccccviii. The folk took compassion on him and gave him to eat and drink and he abode with them awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' whereat they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.' Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses:.48. Haroun Er Reshid with the Damsel and Abou Nuwas dc. STORY OF THE SINGER AND THE DRUGGIST..? ? ? ? And hope thou not for aught from me, who reck not with a folk To mix, who may with abjectness infect my royal line..? ? ? ? 1. The Wife's Device to Cheat her Husband dccccxxxix.? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.93. The Ignorant Man who set up for a Schoolmaster ccccciii. The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses: Officer's Story, The Sixteenth, ii. 193.. OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED..25. Maan ben Zaideh and the Bedouin cclxxi. Quoth Shefikeh, "My mistress hath occasion for thee; so

come thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart..Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said, 'Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addlepatet pimp of a husband went round about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her and full her yarn, (198) and I came but to thank thee for thy dealing with me.'?THE KING'S SON WHO FELL IN LOVE WITH THE PICTURE..? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen."Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..? ? ? ? ? Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore.

[A Short and Easy Method of Reducing the Exorbitant Pride and Arrogance of the City of Dublin in a Letter to That Worthy Patriot the Honorable Mr Justice Yorke from Ant Constitution Late of Bobs-Inn Esq](#)

[An Authentic and Interesting Narrative of the Late Expedition to Botany Bay as Performed by Commodore Phillips and Safe Arrival on the Coast of New Holland With Particular Descriptions of Jacksons Bay Lord Howes Island](#)

[A New Treatise Upon the Disorders of Potatoes And More Particularly Shewing the Causes of the Crispd Curld Leaves of Potatoes With Other Disorders the Way to Prevent These Disorders Laid Down by a Planter](#)

[Serious Considerations on the Election of a President Addressed to the Citizens of the United States](#)

[A Short Narrative of Our Dear and Worthy Friend Isaac Sharples Late of Hitchin Written by Himself Sometime Before His Decease to Which Are Added Some of His Solid and Weighty Expressions a Little Before His End the Second Edition](#)

[Two Funeral Sermons Preached by Henry Phillipps](#)

[Plan of Education by the Author of Cyruss Travels for the Use of --- c c c](#)

[Golwg AR Gynheddfau Gwasanaeth AC Anrhydedd Gwasanaethwyr Crist Mewn Pregeth Gan Edward Evans](#)

[Observations on the Last Session of P--RI--M--Nt in a Letter from a Member to a Nobleman of Distinction](#)

[Every Man His Own Law-Maker Or the Englishmans Complete Guide to a Parliamentary Reform Wherein the Road to National Confusion Is](#)

[Made Plain and Easy to the Meanest Capacities](#)

[Strictures on the Late Political Conduct of Bailie Smith In Which He Is Vindicated from the Imputation of Entertaining Views Hostile to the Interest of MR Dundas And Other Motives Are Assigned for His Conduct](#)

[Proposals for Printing Hermatheni Or One Hundred and Twenty Moral Emblems and Ethnick Tales with Notes by Fra Tolson](#)

[Nixons Cheshire Prophecy at Large Printed from the Lady Cowpers Original in the Reign of Queen Anne with Historical and Political Remarks](#)

[Also His Life by John Oldmixon Esq the Twenty-First Edition](#)

[Dissertatio Physica Inauguralis de Ascensu Vaporum Spontaneo Quam Pro Gradu Doctoris Eruditorum Examini Subjicit Samuel Black](#)

[A Narrative of the Proceedings of the Black People During the Late Awful Calamity in Philadelphia in the Year 1793 And a Refutation of Some Censures Thrown Upon Them in Some Late Publications by AJ and Ra](#)

[Pride A Poem Inscribed to John Wilkes Esquire by an Englishman](#)

[French Fraternity and French Protection as Promised to Ireland and as Experienced by Other Nations Addressed to All Ranks and Descriptions in This Kingdom by a Friend to the People](#)

[The Nature and Necessity of Catechising By a Divine of the Church of England with Some Remarks Thereon and Proposals for the More Effectual Carrying It Into Execution By Another Hand](#)

[de Thermis Or of Natural and Artificial Baths by J Quinton MD](#)

[Methodus Insectorum Seu Insecta in Methodum Aliqualem Digesta A Joanne Raio](#)

[A Conciliatory Essay Addressed to the Methodists in General](#)

[A Sermon Preached at St Marys Church in Oxford on Thursday July 2 1778 on Occasion of the Anniversary Meeting of the Governors of the Radcliffe Infirmary By John Lord Bishop of Oxford](#)

[A Letter from the Reverend Mr Charles Leslie Concerning the New Separation the Third Edition](#)

[A Sermon Preached at the Primary Visitation of the Honourable and Right Reverend Shute Lord Bishop of Durham Held by Commission at Morpeth on Tuesday August 7th 1792 by Nath Ellison](#)

[A Sermon Preached at the Parish Church of Wolsingham on the 6th of February 1756 Being the Day Appointed by His Majesty for a General Fast on Account of the Dreadful Earthquake at Lisbon Nov 11 1755 by William Nowell](#)

[A Discourse Concerning the Governing Providence of God by Henry Stebbing DD](#)

[A Letter to the Reverend Dr Edward Tenison Concerning Some Citations Made from the Arch-Bishop of Canterburys Preliminary Discourse to the Apostolical Fathers in a Paper Lately Published](#)

[The Duties of the Poor Particularly in the Education of Their Children In an Address from a Minister to His Parishioners by F T Travell](#)

[The Great Sacrifice Being the Substance of a Discourse Delivered in Bath in the Year 1753 by John Cennick](#)

[A Discourse Upon the Self-Existence of Jesus Christ by William Romaine](#)

[A Conference Between Christ and a Doubtful Christian to Which Is Added the Good Mans Comfortable Companion Also a Collection of Excellent Prayers by Archbishop Laud the Fifth Edition](#)

[A Sermon Preached at the Parish Churches of Burgh Thurlton Thorpe in the County of Norfolk on the General Fast February 25th 1795 and Distributed Among the Parishioners by the Officiating Minister](#)

[A Second Deliverance from Popery and Slavery as It Was Set Forth in a Sermon in the Parish Church of Sutton in Surrey Sept 19 1714 by W Stephens](#)

[A Defence of a True Narrative of the Origin and Progress of the Difference Between Dr Coke Mr Moore Mr Rogers and Dr Whitehead c in Answer to the Gross Misrepresentations of Remarks on the Said Narrative by John Whitehead](#)

[A Sermon Preached at the Anniversary Meeting of the Governours of the Leicester Infirmary and Lunatic Asylum in the Parish Church of St Martin in Leicester on Friday September the 21st 1798 by the Rev Spencer Madan](#)

[The Nature and Mischiefs of Hypocrisy a Sermon Preachd at the Assizes Before Mr Justice Blencowe and Mr Justice Gould at St Marys Church in Oxford by John Willett MA Fellow of Wadham-College](#)

[The Gospel Spiritually Discerned Occasioned by the Gospel Its Own Evidence by Andrew Fuller in Which Some Expressions in That Book Are Particularly Considered in a Letter to a Friend by the Rev John Bradford](#)

[A Dissertation Addressed to a Friend on the Propriety of Admitting the Roman Catholics of Ireland to a Share in the Elective Franchise](#)

[The Difference and Respective Use of the Moral Civil and Ceremonial Law a Sermon Preachd at the Assizes Held at Norwich on Wednesday August 15 1753 by Gloucester Ridley](#)

[A Sermon Preachd at Palgrave in Suffolk on Thursday March 29 1711 at the First Meeting of the Gentlemen and Clergy for Encouraging the Charity-School Lately Set Up There by J Bryars](#)

[The Parents Consolation on the Death of Their Children a Sermon Preached at the Parish Church of Tynemouth on Sunday the Sixth Day of](#)

[October 1793 by William Haswell](#)

[A Sermon Preached at Saint Edmunds Bury for the Support of the Sunday-Schools in That Town on Sunday December 23 1787 by Thomas Knowles](#)

[A Sermon Preached in Gloucester Cathedral on Sunday March 8 1789 Being the Day Appointed for Returning Thanks for the Recovery of His Majestys Health by the Rev Edward Wilson](#)

[A Sermon Preached Before the Synod of Lothian and Tweeddale at Edinburgh the 5th Day of May 1702 by Mr William Wishart](#)

[A Sermon Composed for the Late General Fast Observed on the Eighth of March 1797 by Thomas Horne](#)

[A Letter to the Bishop of Bangor Occasiond by His Lordships Sermon Preachd Before the King at S Jamess March 31st 1717 by Andrew Snape the Third Edition](#)

[The Metamorphoses a Comic Opera in Two Acts as It Is Performed at the Theatre-Royal in the Hay-Market the Music by Mr Dibdin](#)

[A Dissuasive from the Sin of Drunkenness by Josiah Woodward a New Edition Corrected](#)

[A Sermon Occasioned by the Death of the Rev Nathaniel Trotman by Joseph Barber at the Close Is Annexed a Letter from Mr Trotman to His Church to Which Is Added an Address at the Interment by Thomas Towle](#)

[An Examination of the Remarks Made by a Curate of the Diocese of Canterbury on the Account of a Controversy Between the Author of the Trial of Mr Whitefields Spirit and Benjamin Mills by Benjamin Mills](#)

[The Divine Authority and Commission of Gods Ministers to Preach the Doctrines Which Christ and His Apostles Have Deliverd in a Sermon Preachd at an Ordination in the Cathedral-Church of Wells June the 4th 1710 by Matthew Hole](#)

[The Works of God Declard in a Sermon Preachd at Turners-Hall the 12th of the 9th Month 1702 Being the Day of Thanksgiving for the Success of the Queens Forces by Joseph Jacob](#)

[A Sermon Preachd in the Parish Church of St Mary Magdalen Old Fish-Street on Wednesday the Twenty Sixth of May 1703 Being the Fast-Day by John Harris](#)

[The Life and Death of the English Rogue Or His Last Legacy to the World to Which Is Added an Alphabetical Canting Dictionary](#)

[A Chemico-Medical Essay to Explain the Operation of Oxigene or the Base of Vital Air on the Human Body by Benjamin de Witt MPMS Citizen of the State of New-York \[eight Lines from Darwin\]](#)

[A Sermon Alluding to the Present Times by the Rev Alexander Benjamin Greaves](#)

[The Intrigues of a Morning in Two Acts as Performed at Covent Garden by Mrs Parsons](#)

[A Sermon Preachd Before the Queen at White-Hall April the 9th 1693 Concerning the Sacrifice and Satisfaction of Christ by John Lord Archbishop of Canterbury](#)

[An Address to the Natives of Scotland Residing in America Being an Appendix to a Sermon Preached at Princeton on a General Fast by John Witherspoon](#)

[The Fair Assembly a Poem](#)

[A Collection of Resolutions Queries c Wrote on Occasion of the Present Dispute in the City of Limerick](#)

[An Epistle \(with a Petition in It\) to Sir John Blunt Bart One of the Directors of the South-Sea Company by N Amhurst the Second Edition](#)

[A Sermon Preachd on the 25th of December Being the Nativity of Our Saviour by the Author of the Life of God in the Soul of Man](#)

[The Reasonableness and Necessity of Human Laws and Penalties a Sermon Preached at the Assizes Held at Reading Tuesday March the 6th 1738-9 by F Allen](#)

[A Sermon Preachd to the People by an Able Divine at the Mercat-Cross of Edinburgh on the Subject of the Union](#)

[A Discourse of the Divine Power with Respect to the Origin and Government of the Universe by George Ollyffe](#)

[A Poetical Serious and Possibly Impertinent Epistle to the Pope Also a Pair of Odes to His Holiness on His Keeping a Disorderly House With a Pretty Little Ode to Innocence by Peter Pindar Esq a New Edition](#)

[A Sermon Preached Before the Governors of the Misericordia Hospital at St Andrews Church Holborn on Wednesday the 16th of November 1774 by the Rev Herbert Jones](#)

[The Mischief of Separation a Sermon Preached at Guild-Hall Chapel by E Stillingfleet](#)

[A Sermon Preached Before the Society for the Propagation of the Gospel in Foreign Parts at the Parish-Church of St Lawrence Jewry February 15 1705 6 by John Lord Bishop of Chichester](#)

[A Letter to the Society of Protestant Dissenters at the Old Meeting Yarmouth from Thomas Martin on His Resignation of the Office of Minister Among Them](#)

[The Religious Improvement of Awful Events a Sermon Preached at Blackley Sept 21 1777 on Occasion of a Shock of an Earthquake to Which Is Prefixed the Theory of Earthquakes by John Pope](#)

[A Short Essay Upon Free-Thinking by J Addenbrooke MD](#)

[The Poets Manual a Satire by John Robinson](#)

[The Sure Performance of Prophecy a Sermon Preached to the Society Which Support the Wednesdays Evening Lecture in Great East-Cheap January 1st 1755 by John Gill DD](#)

[The Old English Constitution in Relation to the Hereditary Succession of the Crown Antecedent to the Revolution in 1688](#)

[The Bromsgrove Elegy in Blank Verse on the Death of the Reverend George Whitefield AM by John Fellows](#)

[A Serious Address to the People of Great Britain in Which the Certain Consequences of the Present Rebellion Are Fully Demonstrated the Third Edition Corrected with Additions](#)

[The Promise and Advantages of Christs Presence with His Church a Sermon Preachd Before the Reverend Archdeacon Clergy of the County of Bedford at the Visitation Held on the 27th of April 1710 by Pawlet St John the Second Edition](#)

[The Origin and Essence of a General Excise a Sermon Preached on a Very Extraordinary Occasion at a Noted Chapel in Westminster on Wednesday the 14th of March 1732 by Robert Winer DD Rector of the Said Chapel](#)

[A Letter to the Bishop of Bangor Occasiond by His Lordships Sermon Preachd Before the King at S James March 31st 1717 by Andrew Snape the Fifteenth Edition](#)

[The Author A Comedy of Two Acts as Performd at the Theatre Royal in Drury-Lane by Mr Foote](#)

[A Letter to the Patentee Concerning the Medical Properties of the Fleecy Hosiery by William Buchan the Fourth Edition with Additional Notes and Observations by the Editor](#)

[A Token of Respect to the Memory of the Late Rev James Rouquet Being the Substance of a Sermon Preached in the Parish Church of St Werburgh in the City of Bristol on Sunday November 24 1776 by Rowland Hill](#)

[The Discoveries of John Poulter Alias Baxter Who Was Apprehended for Robbing Dr Hancock of Salisbury Written Wholly by Himself the Seventh Edition with Additions](#)

[A Sermon on Faith and Election Preached Before the University of Cambridge December 5 1790 by Thomas Hayter](#)

[A Scheme Designed to Raise a Sum Not Exceeding Ten Thousand Pounds for the Benefit of the Foundling-Hospital Drawn Up in Three Letters](#)

[The Nature of the Kingdom or Church of Christ a Sermon Preachd Before the King at the Royal Chapel at St James on Sunday March 31 1717 by the Right Reverend Benjamin Lord Bishop of Bangor the Tenth Edition](#)

[A Sermon Preached Before His Excellency John T Gilman Esq Governor the Honourable the Council President of the Senate Senate and House of Representatives of the State of New-Hampshire 1794](#)

[A Sermon Preachd at the Assizes Held at Brentwood in Essex August 7 1728 by Arthur Ashley Sykes DD](#)

[The Prevalency of Prayer Set Forth in a Rustic But Faithful Narrative of the Deplorable Case of the Children of John Baldwin of Sarret in the County of Hertford](#)

[A Vindication of Pious Christians from the Scandalous Aspersions Cast Upon Them by One Who Calls Himself a Clergy-Man in the Country](#)

[A Sermon on St Matthew Chap IX Ver 12 13 Preachd at the Parish Church of St Laurence Near Guild- Hall 1759 Before the President Vice-Presidents Treasurer and Governors of the Magdalen House the Third Edition](#)

[The True Greatness and Real Excellency of the Ministerial Character Illustrated in a Sermon Preached on Occasion of the Death of the Late Hon and Rev Wm Bromley Cadogan AM Preached at St Lukes Chelsea February 5 1797](#)

[A Letter to Mr William Timms One of the Common-Councilmen of Cripplegate-Within London Containing an Answer to the Report of a Committee of Aldermen in Affirmance of the Right to Put a Negative to Bills](#)

[A Sermon on Submission to Divine Chastisements by Samuel Savage](#)

[The Consequence of the Character of the Individual And the Influence of Education in the Forming of It a Sermon Preached in the Parish Church of St Peters in Carmarthen 1790 for the Benefit of a Sunday School](#)

[A Sermon Delivered on the Day of Annual Thanksgiving November 20 1794 by John Eliot AM Pastor of the New-North Church in Boston](#)

[A Short Catechism with the A B C the Ten Commandments the Lords Prayer and the Belief Together with Many Useful and Profitable Scriptures](#)

[The Christians Memorial for the Exercise of Charity Deliverd in a Discourse January the 1st 1726 for the Benefit of the Charity-School in Gravel-Lane Southwark by Samuel Price](#)