

## **SOLDIERS AND SCHOLARS MILITARY EDUCATION AND NATIONAL POLICY**

When she had made an end of her song, all who were present were moved to delight and El Abbas rejoiced in this. Then he bade the second damsel sing somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses;:?? ?? ? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare?.Then came up El Abbas to the door of the tent, and therein were four-and-twenty golden doves; so he took them, after he had beaten them down with the end of his lance. Then he called out, saying, "Harkye, Zuheir! Doth it not suffice thee that thou hast quelled El Akil's repute, but thou art minded to quell that of those who sojourn round about him? Knowest thou not that he is of the lieutenants of Kundeh ben [Hisham of the Benou] Sheiban, a man renowned for prowess? Indeed, covetise of him hath entered into thee and jealousy of him hath gotten possession of thee. Doth it not suffice thee that thou hast orphaned his children (94) and slain his men? By the virtue of the Chosen Prophet, I will make thee drink the cup of death!" So saying, he drew his sword and smiting Zuheir on his shoulder, caused the steel issue, gleaming, from the tendons of his throat. Then he smote the vizier and clove his head in sunder..The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:.Second Officer's Story, The, ii. 134..Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen..As for Mesrou, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrou running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrou the sword- bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.?? ?? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..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..Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses:..? ? ? ? f. The Sixth Voyage of Sindbad the Sailor.When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, ' With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..? ? ? ? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..? ? ? ? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?".? ? ? ? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..167.

Kemerezzeman and the Jeweller's Wife dcccclxiii.?? ?? ? d. The Lover's Trick against the Chaste Wife dlxxx.There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and throve after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim

and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]. Wife, The Old Woman and the Draper's, ii. 55..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 delightsome 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..?STORY OF THE SHARPER AND THE MERCHANTS..Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.'19. The Sparrow and the Peacock clii.148. The Lovers of Medina dcxcvi.????????? Behold, my loved ones all are ta'en from me away..21. Kemerezzeman and Budour clxx.?? ? ? ? e. The Barber's Story xxxi.Still do I yearn, whilst passion's fire flames in my liver are, iii. 111.????? b. The Falcon and the Birds clii.So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I."61. Musab ben ez Zubeir and Aaisheh his Wife dcxlix.When the damsel (215) saw me in this plight, she said to me, "O man, tell me thy story, for, by Allah, an I may avail to thy deliverance, I will assuredly further thee thereto." I gave ear to her speech and put faith in her loyalty and told her the story of the damsel whom I had seen [at the lattice] and how I had fallen in love with her; whereupon quoth she, "If the girl belong to me, that which I possess is thine, and if she belong to my father, I will demand her of him and deliver her to thee." Then she fell to calling slave-girl after slave-girl and showing them to me, till I saw the damsel whom I loved and said, "This is she." Quoth my wife, "Let not thy heart be troubled, for this is my slave-girl. My father gave her to me and I give her to thee. So comfort thyself and be of good heart and cheerful eye."32. The Mock Khalif cclxxxvi.????? Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear..????? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master..Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous?.He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off

her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him..Then the king took counsel with himself to build his son a bath and adorn it with various paintings, so he might show it to him and divert him with the sight thereof, to the intent that his body might be solaced thereby and that the obsession of travel might cease from him and he be turned from [his purpose of] removal from his parents. So he addressed himself to the building of the bath and assembling architects and builders and artisans from all the towns and citadels and islands [of his dominions], assigned them a site and marked out its boundaries. Then the workmen occupied themselves with the making of the bath and the setting out and adornment of its cabinets and roofs. They used paints and precious stones of all kinds, according to the variousness of their hues, red and green and blue and yellow and what not else of all manner colours; and each artisan wrought at his handicraft and each painter at his art, whilst the rest of the folk busied themselves with transporting thither varicoloured stones..? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..[One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea..? ? ? ? c. The Third Calender's Story liii.Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me."Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him..? ? ? ? r. Prince Behram of Persia and the Princess Ed Detma dccccxiv.? ? ? ? Sore, sore doth rigour me beset, its onslaughts bring me near Unto the straitness of the grave, ere in the shroud I'm dight.

[Joel Lane Pioneer and Patriot a Biographical Sketch Including Notes about the Lane Family and the Colonial and Revolutionary History of Wake County North Carolina](#)

[A Comprehensive Anthology of American Poetry](#)

[The Anatomy of Drama](#)

[A Guide to the Summer Resorts of Minnesota A Full Description of the Summer Resorts of Minnesota with Routes of Travel Principal Hotels and Other Useful Information](#)

[The Arabs in Central Africa and at Lake Nyassa With Correspondence with HM Secretary of State for Foreign Affairs on the Attitude of Portugal](#)

[Volume Talbot Collection of British Pamphlets](#)  
[Ancient Laws and Institutes of Ireland Volume 2](#)  
[A Commentary on the Apocalypse Volume 2](#)  
[Indian Stories as Related by the Story-Teller of the Seneca Indians](#)  
[Benedict Arnolds Regimental Memorandum Book](#)  
[Character and Social Structure The Psychology of Social Institutions](#)  
[Apology de Spectaculis with an English Translation by TR Glover Minucius Felix With an English Translation by Gerald H Rendall Based on the Unfinished Version by WCA Kerr](#)  
[Spiritualist Philosophy The Spirits Book Containing the Principles of Spiritist Doctrine](#)  
[The Insurrection of the Paxton Boys](#)  
[The Early History of Long Island Sound and Its Approaches](#)  
[Discoveries in Egypt Ethiopia and the Peninsula of Sinai in the Years 1842-45 During the Mission Sent Out by His Majesty Fredrick William IV of Prussia](#)  
[Elements of Mnemotechnia Or Science of Memory -](#)  
[The Brain from Ape to Man A Contribution to the Study of the Evolution and Development of the Human Brain Volume 1](#)  
[Boanerges](#)  
[Canyon Country the Romance of a Drop of Water and a Grain of Sand](#)  
[The Beginnings of Buddhist Art](#)  
[A Reply to Mr Samuel Harden Churchs Pamphlet on the American Verdict on the War](#)  
[Sheridan A Biography Volume 2](#)  
[St Martins Eve](#)  
[Brest Litovsk the Forgotten Peace March 1918](#)  
[A Record of the First Parish in Watertown Massachusetts](#)  
[Frederick Engels His Life His Work and His Writings](#)  
[Lexicon Arabico-Latinum Praesertim Ex Djeuharii Firizabadiique Et Aliorum Arabum Operibus Adhibitis Goli Quoque Et Aliorum Libris Confectum Accedit Index Vocum Latinorum Locu Pletissimus](#)  
[The Rights and Wrongs of Disestablishment and Disendowment by a Priest in the Diocese of Bangor](#)  
[A Handbook of Greek Sculpture Volumes 1-2](#)  
[Guide to the Trees and Shrubs of Minnesota](#)  
[The Home Economist a Manual for the People](#)  
[Report of Evidence Taken Before a Joint Special Committee of Both Houses of the Confederate Congress to Investigate the Affairs of the Navy Department](#)  
[Random Rhymes Being a Collection of Dialect and Other Pieces](#)  
[History of India From the Reign of Akbar the Great to the Fall of the Moghul Empire By Stanley Lane-Poole](#)  
[Translation of the Law of Railroads for the Island of Puerto Rico Granted to the Island by Royal Decree of December 9 1887 and Promulgated in Puerto Rico on January 10 1888](#)  
[Yerba Mate The Tea of South America](#)  
[Catalogue of One Hundred and Seventeen Indian Portraits Representing Eighteen Different Tribes Accompanied by a Few Brief Remarks on the Character c of Most of Them](#)  
[Seventy Years of Americas Greatest Railroad the Pennsylvania 1846-1916](#)  
[The Early History of Canadian Banking Canadian Currency and Exchange Under French Rule Volume 2](#)  
[The Legend of the Christ Child A Story for Christmas Eve Adapted from the German Volume Yr1893](#)  
[The Discovery of the Mississippi A Bibliographical Account with a Fac-Simile of the Map of Louis Joliet 1674](#)  
[Notes on the Crab Fishery of Crisfield MD](#)  
[The Theatre of the Soul A Monodrama in One Act Translated by Marie Potapenko and Christopher St John](#)  
[The Path of Knowledge \(Jnana Marga\) by Philosophy Symbology Mythology Mystical Science and Art](#)  
[Lectures on Education](#)  
[Three Addresses on the Relations Subsisting Between the White and Colored People](#)  
[The Downfall of Parliamentarianism](#)  
[History of Hudson County and of the Old Village of Bergen](#)

[The History of the Town of Putney](#)  
[Babylon of Egypt a Study in the History of Old Cairo](#)  
[The Sentiment of Rationality](#)  
[Facts on Cigars for Up to Date Smokers](#)  
[Dreams of the Rarebit Fiend](#)  
[Autobiography of Rev AB Wright Of Holston Conference ME Church](#)  
[Paul the Preacher Or a Popular and Practical Exposition of the Sources and Speeches as Recorded in the Acts of the Apostles By John Eadie](#)  
[A History of the Sikhs](#)  
[History of Grundy County Illinois Containing a History from the Earliest Settlement to the Present Time Biographical Sketches Portraits of Some of the Early Settlers Prominent Men Etc](#)  
[Life of Stephen A Douglas With His Most Important Speeches and Reports](#)  
[Thus Spake Zarathustra A Book for All and None](#)  
[On the Face of the Waters A Tale of the Mutiny](#)  
[A Text-Book of North-Semitic Inscriptions Moabite Hebrew Phoenician Aramaic Nabataean Palmyrene Jewish](#)  
[Turkey and the Crimean War A Narrative of Historical Events](#)  
[The Commentaries of Proclus on the Timaeus of Plato in Five Books Containing a Treasury of Pythagoric and Platonic Physiology Translated from the Greek by Thomas Taylor Volume 1](#)  
[History of Oakland County Michigan Volume 1](#)  
[The Science of Living Or the Art of Keeping Well](#)  
[A Journey in Other Worlds a Romance of the Future](#)  
[Mozarts Operas](#)  
[Mining and Ore-Dressing Machinery A Comprehensive Treatise Dealing with the Modern Practice of Winning Both Metalliferous and Non-Metalliferous Minerals Including All the Operations Incidental Thereto and Preparing the Product for the Market](#)  
[On the Tea Cultivation in Western Ssuchuan And the Tea Trade with Tibet VI Tachienlu](#)  
[Chronograms Collected More Than 4000 in Number Since the Publication of the Two Preceding Volumes in 1882 and 1885](#)  
[Edmund Campion a Biography](#)  
[The Choir-Boys Manual A Guide Containing Daily Exercises in Breathing and Vocalizing With Theoretical Exercises in Notation Time and Expression](#)  
[The Adventures of Hajj Baba of Ispahan](#)  
[Indian Music Lecture The Zuni Indians and Their Music An Address Designed for Reading at Musical Gatherings Describing the Lives Customs Religions Occult Practices and the Surprising Musical Development of the Cliff Dwellers of the South West](#)  
[Richard Hakluyt His Life and Work](#)  
[The Survey of Western Palestine Memoirs of the Topography Orography Hydrography and Archaeology Volume 3](#)  
[A History of the Councils of the Church From the Original Documents Volume 5](#)  
[Statistics and Causes of Asiatic Cholera as It Prevailed in Providence in the Summer of 1854 Being a Letter Addressed to the Mayor of Providence](#)  
[Dreamers of the Ghetto](#)  
[Works of the Right Rev Bishop Hay of Edinburgh](#)  
[The Tabernacle the Priesthood and the Offerings](#)  
[An Index to a Guide to the Study of Book-Plates \(ex-Libris\)](#)  
[Works of Martin Luther with Introductions and Notes Volume 2](#)  
[The Ancient Coinage of Southern Arabia](#)  
[Spode and His Successors](#)  
[Dynamo Motors Alternators and Rotary Converters](#)  
[Rulewater and Its People An Account of the Valley of the Rule and Its Inhabitants](#)  
[The Truth about the Treaty](#)  
[The Diary of Henry Machyn Citizen and Merchant-Taylor of London from A D 1550 to A D 1563](#)  
[Zoning](#)  
[The Late Lord Henry Bentinck on Foxhounds Goodalls Practice](#)  
[The Repository of Arts Literature Commerce Manufactures Fashions and Politics Volume Ser2 V4\(1817\)](#)  
[Methods of Obtaining Confessions and Information from Persons Accused of Crime Presented at the Fifty-First Congress of the American Prison](#)

[Association Jacksonville Florida 1921](#)

[A List Based on the Registers of the Stationers Company of 837 London Publishers \(Who Were by Trade Printers Engravers Booksellers Bookbinders c c\) Between 1553 and 1640 A D Being a Master Key to English Bibliography During a Period in Which](#)

[Up from the Hills](#)

[Stone Walls and Men](#)

[The Works of the Late Rev Robert Murray McCheyne Volume 2](#)

[A Grammar of the Classical Arabic Language Tr and Compiled from the Works of the Most Approved Native or Naturalized Authorities with an Introduction](#)

[The Animal-Lore of Shakspeares Time Including Quadrupeds Birds Reptiles Fish and Insects](#)

[An Introduction to the Korean Spoken Language](#)

---