To Contents

EDITION DE LA PACIFICATION

THE WORKS OF

VOLTAIRE

A CONTEMPORARY VERSION

WITH NOTES BY TOBIAS SMOLLETT, REVISED AND MODERNIZED
NEW TRANSLATIONS BY WILLIAM F. FLEMING, AND AN
INTRODUCTION BY OLIVER H. G. LEIGH

A CRITIQUE AND BIOGRAPHY
BY
THE RT. HON. JOHN MORLEY

FORTY-TWO VOLUMES

ONE HUNDRED AND SIXTY-EIGHT DESIGNS, COMPRISING REPRODUCTIONS
OF RARE OLD ENGRAVINGS, STEEL PLATES, PHOTOGRAVURES,
AND CURIOUS FAC-SIMILES

VOLUME III

Reproduced in Electronic Form 2008
Bank of Wisdom, LLC
www.bankofwisdom.com

PARIS : LONDON : NEW YORK : CHICAGO

The WORKS of VOLTAIRE

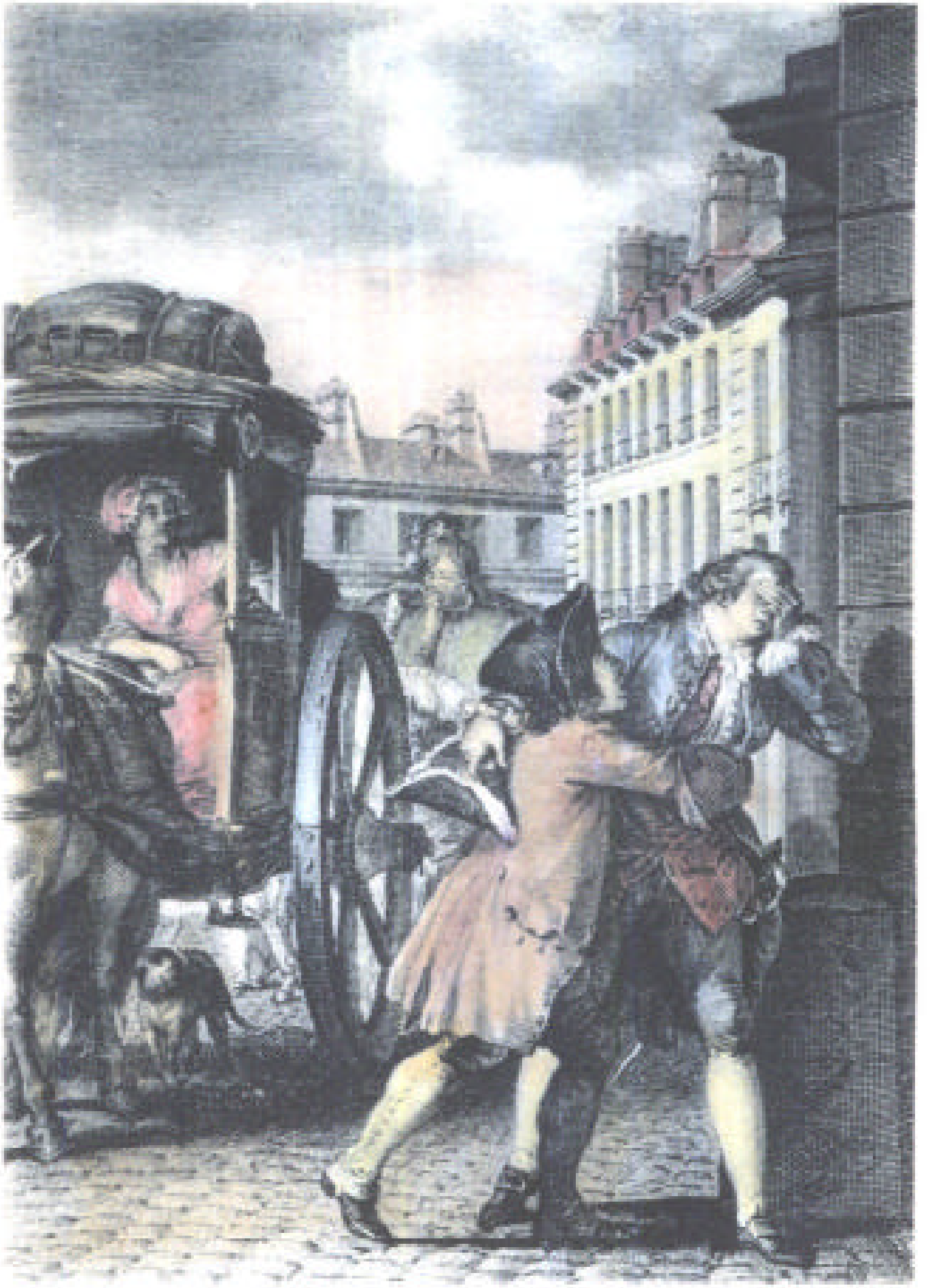
EDITION DE LA PACIFICATION

Limited to one thousand sets

for America and Great Britain.

*"Between two servants of Humanity, who appeared eighteen hundred years apart, there is a mysterious relation. * * * * Let us say it with a sentiment of profound respect: JESUS WEPT: VOLTAIRE SMILED. Of that divine tear and of that human smile is composed the sweetness of the present civilization."*

VICTOR HUGO.



"YOU HAVE ABANDONED ME," SAID COLIN; "BUT THOUGH YOU ARE A GREAT MAN I WILL LOVE YOU FOREVER"

Reproduced in Electronic Form 2008
Bank of Wisdom, LLC
www.bankofwisdom.com

The purpose of the Bank of Wisdom is to again make the United States of America the Free Marketplace of Ideas that the American Founding Fathers originally meant this Nation to be.

Emmett F. Fields
Bank of Wisdom,

VOLTAIRE

ROMANCES

IN THREE VOLUMES

VOL. II.

CONTENTS

LIST OF PLATES

Vol. III

JEANNOT AND COLIN.

Many persons, worthy of credit, have seen Jeannot and Colin at school in the town of Issoire, in Auvergne, France—a town famous all over the world for its college and its caldrons.

Jeannot was the son of a dealer in mules, of great reputation, and Colin owed his birth to a good substantial farmer in the neighborhood, who cultivated the land with four mules, and who, after he had paid all taxes and duties at the rate of a sol per pound, was not very rich at the year's end.

Jeannot and Colin were very handsome, considering they were natives of Auvergne. They dearly loved each other. They had many enjoyments in common, and certain little adventures of such a nature as men always recollect with pleasure when they afterwards meet in the world.

Their studies were nearly finished, when a tailor brought Jeannot a velvet suit of three colors, with a waistcoat from Lyons, which was extremely well fancied. With these came a letter addressed to Monsieur de la Jeannotière.

Colin admired the coat, and was not at all jealous; but Jeannot assumed an air of superiority

which gave Colin some uneasiness. From that moment Jeannot abandoned his studies; he contemplated himself in a glass, and despised all mankind.

Soon after a valet de chambre arrived posthaste, and brought a second letter to the Marquis de la Jeannotière. It was an order from his father, who desired the young marquis to repair immediately to Paris. Jeannot got into his chaise, giving his hand to Colin with a smile, which denoted the superiority of a patron. Colin felt his littleness, and wept. Jeannot departed in all the pomp of his glory.

Such readers as take a pleasure in being instructed should be informed that Monsieur Jeannot, the father, had, with great rapidity, acquired an immense fortune by business. You will ask how such great fortunes are made. My answer is, by luck. Monsieur Jeannot had a good person, so had his wife; and she had still some freshness remaining. They went to Paris on account of a lawsuit, which ruined them; when fortune, which raises and depresses men at her pleasure, presented them to the wife of an undertaker belonging to one of the hospitals for the army. This undertaker, a man of great talents, might make it his boast that he had buried more soldiers in a year than cannons destroy in ten. Jeannot pleased the wife; the wife of Jeannot interested the undertaker. Jeannot was employed in the undertaker's business; this intro-

duced him to other business. When our boat runs with wind and stream we have nothing to do but let it sail on. We then make an immense fortune with ease. The poor creatures who from the shore see you pursue your voyage with full sail, stare with astonishment; they cannot conceive to what you owe your success; they envy you instinctively, and write pamphlets against you which you never read.

That is just what happened to Jeannot, the father, who soon became Monsieur de la Jeannotière; and who, having purchased a marquisate in six months' time, took the young marquis, his son, from school in order to introduce him to the polite world at Paris.

Colin, whose heart was replete with tenderness, wrote a letter of compliments to his old companion, and congratulated him on his good fortune. The little marquis did not reply. Colin was so much affected at this neglect that he was taken ill.

The father and mother immediately consigned the young marquis to the care of a governor. This governor, who was a man of fashion, and who knew nothing, was not able to teach his pupil anything.

The marquis would have had his son learn Latin. This his lady opposed. They then referred the matter to the judgment of an author, who had at that time acquired great reputation by his entertaining writings. This author was invited to dinner. The master of the house immediately addressed him thus;

"Sir, as you understand Latin, and are a man acquainted with the court—"

"I understand Latin! I don't know one word of it," answered the wit, "and I think myself the better for being unacquainted with it. It is very evident that a man speaks his own language in greater perfection when he does not divide his application between it and foreign languages. Only consider our ladies; they have a much more agreeable turn of wit than the men; their letters are written with a hundred times the grace of ours. This superiority they owe to nothing else but their not understanding Latin."

"Well, was I not in the right?" said the lady. "I would have my son prove a notable man, I would have him succeed in the world; and you see that if he were to understand Latin he would be ruined. Pray, are plays and operas performed in Latin? Do lawyers plead in Latin? Do men court a mistress in Latin?"

The marquis, dazzled by these reasons, gave up the point, and it was resolved that the young marquis should not misspend his time in endeavoring to become acquainted with Cicero, Horace, and Virgil.

"Then," said the father, "what shall he learn? For he must know something. Might not one teach him a little geography?"

"Of what use will that be?" answered the governor. When the marquis goes to his estate won't the postilion know the roads? They certainly will not carry him out of his way. There is no occasion for a

quadrant to travel there; and one can go very commodiously from Paris to Auvergne without knowing what latitude one is in."

"You are in the right," replied the father; "but I have heard of a science called astronomy, if I am not mistaken."

"Bless me!" said the governor, "do people regulate their conduct by the influence of the stars in this world? And must the young gentleman perplex himself with the calculation of an eclipse when he finds it ready calculated to his hand in an almanac which, at the same time, shows him the movable feasts, the age of the moon, and also that of all the princesses in Europe?"

The lady agreed perfectly with the governor; the little marquis was transported with joy; the father remained undetermined. "What then is my son to learn?" said he.

"To become amiable," answered the friend who was consulted, "and if he knows how to please he will know all that need be known. This art he will learn in the company of his mother without either he or she being at any trouble."

The lady upon hearing this embraced the ignorant flatterer and said: "It is easy to see, sir, that you are the wisest man in the world. My son will be entirely indebted to you for his education. I think, however, it would not be amiss if he were to know something of history."

"Alas! madam, what is that good for?" answered

he; "there certainly is no useful or entertaining history but the history of the day; all ancient histories, as one of our wits has observed, are only fables that men have agreed to admit as true. With regard to modern history it is a mere chaos, a confusion of which it is impossible to make anything. Of what consequence is it to the young marquis, your son, to know that Charlemagne instituted the twelve peers of France and that his successor stammered?"

"Admirably said," cried the governor; "the genius of young persons is smothered under a heap of useless knowledge; but of all sciences, the most absurd, and that which, in my opinion, is most calculated to stifle genius of every kind, is geometry. The objects about which this ridiculous science is conversant are surfaces, lines, and points that have no existence in nature. By the force of imagination the geometrician makes a hundred thousand curved lines pass between a circle and a right line that touches it, when, in reality, there is not room for a straw to pass there. Geometry, if we consider it in its true light, is a mere jest, and nothing more."

The marquis and his lady did not well understand the governor's meaning, yet they were entirely of his opinion.

"A man of quality, like the young marquis," continued he, "should not rack his brains with useless sciences. If he should ever have occasion for a plan of the lands of his estate he may have them correctly surveyed without studying geometry. If he has a

mind to trace the antiquity of his noble family, which leads the inquirer back to the most remote ages, he will send for a Benedictine. It will be the same thing with regard to all other wants. A young man of quality endowed with a happy genius is neither a painter, a musician, an architect, nor a graver; but he makes all these arts flourish by generously encouraging them. It is, doubtless, better to patronize than to practise them. It is enough for the young marquis to have a taste; it is the business of artists to exert themselves for him; and it is in this sense that it is said very justly of people of quality (I mean those who are very rich), that they know all things without having learned anything; for they, in fact, come at last to know how to judge concerning whatever they order or pay for."

The ignorant man of fashion then spoke to this purpose:

"You have very justly observed, madam, that the grand end which a man should have in view is to succeed in the world. Can it possibly be said that this success is to be obtained by cultivating the sciences? Did anybody ever so much as think of talking of geometry in good company? Does any one ever inquire of a man of the world what star rises with the sun? Who inquires at supper whether the long-haired Clodion passed the Rhine?"

"No, doubtless," cried the marchioness, whom her charms had in some measure initiated into the customs of the polite world; "and my son should not

extinguish his genius by the study of all this stuff. But what is he, after all, to learn? for it is proper that a young person of quality should know how to shine upon an occasion, as my husband observes. I remember to have heard an abbé say that the most delightful of all sciences is something that begins with a *B*."

"With a B, madam? Is it not botany you mean?"

"No, it was not botany he spoke of; the name of the science he mentioned began with a *B*, and ended with *on*."

"Oh, I comprehend you, madam," said the man of fashion; "it is *Blason* you mean. It is, indeed, a profound science; but it is no longer in fashion since the people of quality have ceased to cause their arms to be painted upon the doors of their coaches. It was once the most useful thing in the world, in a well regulated state. Besides, this study would be endless. Nowadays there is hardly a barber that has not his coat of arms; and you know that whatever becomes common is but little esteemed."

In fine, after they had examined the excellencies and defects of all the sciences it was determined that the young marquis should learn to dance.

Nature, which does all, had given him a talent that quickly displayed itself surprisingly; it was that of singing ballads agreeably. The graces of youth, joined to this superior gift, caused him to be looked upon as a young man of the brightest hopes. He was admired by the women; and having his head full of

songs he composed some for his mistress. He stole from the song, "Bacchus and Love," in one ballad; from that of "Night and Day," in another; from that of "Charms and Alarms," in a third. But as there were always in his verses some superfluous feet, or not enough, he had them corrected for twenty louis d'or a song; and in the annals of literature he was put upon a level with the La Fares, Chaulieus, Hamiltons, Sarrazins, and Voitures.

The marchioness then looked upon herself as the mother of a wit, and gave a supper to the wits of Paris. The young man's brain was soon turned; he acquired the art of speaking without knowing his own meaning, and he became perfect in the habit of being good for nothing. When his father found that he was so eloquent he very much regretted that his son had not learned Latin; for he would have bought him a lucrative place among the gentry of the long robe. The mother, who had more elevated sentiments, undertook to procure a regiment for her son; and, in the meantime, courtship was his occupation. Love is sometimes more expensive than a regiment. He was very improvident, whilst his parents exhausted their finances still more by expensive living.

A young widow of fashion, their neighbor, who had but a moderate fortune, had an inclination to secure the great wealth of Monsieur and Madame de la Jeannotière and appropriating it to herself by a marriage with the young marquis. She allured him to visit her; she admitted his addresses; she showed

that she was not indifferent to him; she led him on by degrees; she enchanted and captivated him without much difficulty. Sometimes she lavished praises upon him, sometimes she gave him advice. She became the most intimate friend of both the father and mother.

An elderly lady, who was their neighbor, proposed the match. The parents, dazzled by the glory of such an alliance, accepted the proposal with joy. They gave their only son to their intimate friend.

The young marquis was now on the point of marrying a woman whom he adored, and by whom he was beloved; the friends of the family congratulated them; the marriage articles were just going to be drawn up, whilst wedding clothes were being made for the young couple, and their epithalamium composed.

The young marquis was one day upon his knees before his charming mistress whom love, esteem, and friendship were going to make all his own. In a tender and spirited conversation they enjoyed a foretaste of their coming happiness; they concerted measures to lead a happy life. When, all on a sudden, a valet de chambre belonging to the old marchioness, arrived in a great fright.

"Here is sad news," said he. "Officers have removed the effects of my master and mistress; the creditors have seized upon all by virtue of an execution; and I am obliged to make the best shift I can to have my wages paid."

"Let's see," said the marquis, "what is this? What can this adventure mean?"

"Go," said the widow, "go quickly, and punish those villains."

He runs, he arrives at the house; his father is already in prison; all the servants have fled in different ways, each carrying off whatever he could lay his hands upon. His mother is alone, without assistance, without comfort, drowned in tears. She has nothing left but the remembrance of her fortune, of her beauty, her faults, and her extravagant living.

After the son had wept a long time with his mother he at length said to her:

"Let us not give ourselves up to despair. This young widow loves me to excess; she is more generous than rich, I can answer for her; I will go and bring her to you."

He returns to his mistress and finds her in company with a very amiable young officer.

"What, is it you, M. de la Jeannotière," said she; "what brings you here? Is it proper to forsake your unhappy mother in such a crisis? Go to that poor, unfortunate woman and tell her that I still wish her well. I have occasion for a chambermaid and will give her the preference."

"My lad," said the officer, "you are well shaped. Enlist in my company; you may depend on good usage."

The marquis, thunderstruck, and with a heart en-

raged, went in quest of his old governor, made him acquainted with his misfortune and asked his advice. The governor proposed that he should become a tutor, like himself.

"Alas!" said the marquis, "I know nothing; you have taught me nothing, and you are the first cause of my misfortunes." He sobbed when he spoke thus.

"Write romances," said a wit who was present; "it is an admirable resource at Paris."

The young man in greater despair than ever ran to his mother's confessor. This confessor was a Theatin of great reputation who directed the consciences only of women of the first rank. As soon as he saw Jeannot he ran up to him:

"My God, Mr. Marquis," said he, "where is your coach? How is the good lady your mother?"

The poor unfortunate young man gave him an account of what had befallen his family. In proportion as he explained himself the Theatin assumed an air more grave, more indifferent, and more defiant.

"My son," said he, "it is the will of God that you should be reduced to this condition; riches serve only to corrupt the heart. God, in his great mercy, has then reduced your mother to beggary?"

"Yes, sir," answered the marquis.

"So much the better," said the confessor, "her election is the more certain."

"But father," said the marquis, "is there in the meantime no hopes of some assistance in this world?"

"Farewell, my son," said the confessor; "a court lady is waiting for me."

The marquis was almost ready to faint. He met with much the same treatment from all; and acquired more knowledge of the world in half a day than he had previously learned in all the rest of his life.

Being quite overwhelmed with despair, he saw an old-fashioned chaise advance which resembled an open wagon with leather curtains; it was followed by four enormous carts which were loaded. In the chaise there was a young man dressed in the rustic manner, whose fresh countenance was replete with sweetness and gayety. His wife, a little woman of a brown complexion and an agreeable figure, though somewhat stout, sat close by him. As the carriage did not move on like the chaise of a petit-maitre, the traveller had sufficient time to contemplate the marquis, who was motionless and immersed in sorrow.

"Good God!" cried he, "I think that is Jeannot." Upon hearing this name the marquis lifts up his eyes, the carriage stops, and Colin cries out, " 'Tis Jeannot, 'tis Jeannot himself."

The little fat bumpkin gave but one spring from the chaise and ran to embrace his old companion. Jeannot recollected his friend Colin, while his eyes were blinded with tears of shame.

"You have abandoned me," said Colin; "but though you are a great man I will love you forever."

Jeannot, confused and affected, related to him, with emotion, a great part of his history.

"Come to the inn where I lodge and tell me the rest of it," said Colin; "embrace my wife here and let us go and dine together." They then went on foot, followed by their baggage.

"What is all this train," said Jeannot; "is it yours?"

"Yes," answered Colin, "it all belongs to me and to my wife. We have just come in from the country. I am now at the head of a large manufactory of tin and copper. I have married the daughter of a merchant well provided with all things necessary for the great as well as the little. We work a great deal; God blesses us; we have not changed our condition; we are happy; we will assist our friend Jeannot. Be no longer a marquis; all the grandeur in the world is not to be compared to a good friend. You shall return with me to the country. I will teach you the trade; it is not very difficult; I will make you my partner, and we will live merrily in the remote corner where we were born."

Jeannot, quite transported, felt emotions of grief and joy, tenderness and shame; and he said within himself: "My fashionable friends have betrayed me, and Colin, whom I despised, is the only one who comes to relieve me." What instruction does not this narrative afford!

Colin's goodness of heart caused the seeds of a virtuous disposition, which the world had not quite stifled in Jeannot, to revive. He was sensible that he could not forsake his father and mother.

"We will take care of your mother," said Colin; "and as to the good man your father, who is now in jail, his creditors seeing he has nothing will compromise matters for a trifle. I know something of business and will take the whole affair upon myself."

Colin found means to procure the father's release. Jeannot returned to the country with his relatives, who resumed their former way of life. He married a sister of Colin, and she being of the same temper with her brother, made him completely happy.

Jeannot the father, Jeannotte the mother, and Jeannot the son, were thus convinced that happiness is not the result of vanity.

MICROMEGAS.

CHAPTER I.

A VOYAGE TO THE PLANET SATURN BY A NATIVE OF SIRIUS.

In one of the planets that revolve round the star known by the name of Sirius was a certain young gentleman of promising parts, whom I had the honor to be acquainted with in his last voyage to this our little ant-hill. His name was Micromegas, an appellation suited to all great men, and his stature amounted to eight leagues in height, that is, twenty-four thousand geometrical paces of five feet each.

Some of your mathematicians, a set of people always useful to the public, will perhaps instantly seize the pen and calculate that Mr. Micromegas, inhabitant of the country of Sirius, being from head to foot four and twenty thousand paces in length, making one hundred and twenty thousand royal feet, that we, denizens of this earth, being at a medium little more than five feet high, and our globe nine thousand leagues in circumference; these things being premised, they will then conclude that the periphery of the globe which produced him must be exactly one and twenty millions six hundred thousand

times greater than that of this, our tiny ball. Nothing in nature is more simple and common. The dominions of some sovereigns of Germany or Italy, which may be compassed in half an hour, when compared with the Ottoman, Russian, or Chinese empires, are no other than faint instances of the prodigious difference that nature has made in the scale of beings. The stature of his excellency being of these extraordinary dimensions, all our artists will agree that the measure around his body might amount to fifty thousand royal feet, a very agreeable and just proportion.

His nose being equal in length to one-third of his face, and his jolly countenance engrossing one-seventh part of his height, it must be owned that the nose of this same Sirian was six thousand three hundred and thirty-three royal feet, to a hair, which was to be demonstrated. With regard to his understanding, it is one of the best cultivated I have known. He is perfectly well acquainted with abundance of things, some of which are of his own invention; for, when his age did not exceed two hundred and fifty years, he studied according to the custom of the country, at the most celebrated university of the whole planet, and by the force of his genius discovered upwards of fifty propositions of Euclid, having the advantage by more than eighteen of Blaise Pascal, who (as we are told by his own sister), demonstrated two and thirty for his amusement and then

left off, choosing rather to be an indifferent philosopher than a great mathematician.

About the four hundred and fiftieth year of his age, or latter end of his childhood, he dissected a great number of small insects not more than one hundred feet in diameter, which are not perceivable by ordinary microscopes, on which he composed a very curious treatise, which involved him in some trouble. The mufti of the nation, though very old and very ignorant, made shift to discover in his book certain lemmas that were suspicious, unseemly, rash, heretic, and unsound, and prosecuted him with great animosity; for the subject of the author's inquiry was whether, in the world of Sirius, there was any difference between the substantial forms of a flea and a snail.

Micromegas defended his philosophy with such spirit as made all the female sex his proselytes; and the process lasted two hundred and twenty years; at the end of which time, in consequence of the mufti's interest, the book was condemned by judges who had never read it, and the author expelled from court for the term of eight hundred years.

Not much affected at his banishment from a court that teemed with nothing but turmoils and trifles, he made a very humorous song upon the mufti, who gave himself no trouble about the matter, and set out on his travels from planet to planet in order (as the saying is) to improve his mind and finish his education. Those who never travel but in a post-chaise or

berlin, will doubtless be astonished at the equipages used above, for we that strut upon this little mole-hill are at a loss to conceive anything that surpasses our own customs. But our traveller was a wonderful adept in the laws of gravitation, together with the whole force of attraction and repulsion, and made such seasonable use of his knowledge that sometimes by the help of a sunbeam, and sometimes by the convenience of a comet, he and his retinue glided from sphere to sphere, as the bird hops from one bough to another. He in a very little time posted through the milky way, and I am obliged to own he saw not a twinkle of those stars supposed to adorn that fair empyrean which the illustrious Dr. Derham brags to have observed through his telescope. Not that I pretend to say the doctor was mistaken. God forbid! But Micromegas was upon the spot, an exceeding good observer, and I have no mind to contradict any man. Be that as it may, after many windings and turnings, he arrived at the planet Saturn, and, accustomed as he was to the sight of novelties, he could not for his life repress a supercilious and conceited smile, which often escapes the wisest philosopher, when he perceived the smallness of that globe and the diminutive size of its inhabitants; for really Saturn is but about nine hundred times larger than this our earth, and the people of that country mere dwarfs, about a thousand fathoms high. In short, he at first derided those poor pygmies, just as an Indian fiddler laughs at the

music of Lully, at his first arrival in Paris; but as this Sirian was a person of good sense, he soon perceived that a thinking being may not be altogether ridiculous, even though he is not quite six thousand feet high; and therefore he became familiar with them, after they had ceased to wonder at his extraordinary appearance. In particular, he contracted an intimate friendship with the secretary of the Academy of Saturn, a man of good understanding, who, though in truth he had invented nothing of his own, gave a very good account of the inventions of others, and enjoyed in peace the reputation of a little poet and great calculator. And here, for the edification of the reader, I will repeat a very singular conversation that one day passed between Mr. Secretary and Micromegas.

CHAPTER II.

THE CONVERSATION BETWEEN MICROMEGAS AND THE INHABITANT OF SATURN.

His excellency having laid himself down, and the secretary approached his nose:

"It must be confessed," said Micromegas, "that nature is full of variety."

"Yes," replied the Saturnian, "nature is like a parterre, whose flowers—"

"Pshaw!" cried the other, "a truce with your parterres."

"It is," resumed the secretary, "like an assembly of fair and brown women, whose dresses—"

"What a plague have I to do with your brunettes?" said our traveller.

"Then it is like a gallery of pictures, the strokes of which—"

"Not at all," answered Micromegas, "I tell you, once for all, nature is like nature, and comparisons are odious."

"Well, to please you," said the secretary—

"I won't be pleased," replied the Sirian, "I want to be instructed; begin, therefore, without further preamble, and tell me how many senses the people of this world enjoy."

"We have seventy and two," said the academician, "but we are daily complaining of the small number, as our imagination transcends our wants, for, with the seventy-two senses, our five moons and ring, we find ourselves very much restricted; and notwithstanding our curiosity, and the no small number of those passions that result from these few senses, we have still time enough to be tired of idleness."

"I sincerely believe what you say," cried Micromegas, for, though we Sirians have near a thousand different senses, there still remains a certain vague desire, an unaccountable inquietude incessantly admonishing us of our own unimportance, and giving us to understand that there are other beings who are much our superiors in point of perfection. I

have travelled a little, and seen mortals both above and below myself in the scale of being, but I have met with none who had not more desire than necessity, and more want than gratification. Perhaps I shall one day arrive in some country where naught is wanting, but hitherto I have had no certain information of such a happy land."

The Saturnian and his guest exhausted themselves in conjectures upon this subject, and after abundance of argumentation equally ingenious and uncertain, were fain to return to matter of fact.

"To what age do you commonly live?" said the Sirian.

"Lackaday! a mere trifle," replied the little gentleman.

"It is the very same case with us," resumed the other, the shortness of life is our daily complaint, so that this must be a universal law in nature."

"Alas!" cried the Saturnian, "few, very few on this globe outlive five hundred great revolutions of the sun (these, according to our way of reckoning, amount to about fifteen thousand years). So, you see, we in a manner begin to die the very moment we are born; our existence is no more than a point, our duration an instant, and our globe an atom. Scarce do we begin to learn a little, when death intervenes before we can profit by experience. For my own part, I am deterred from laying schemes when I consider myself as a single drop in the midst of an immense ocean. I am particularly ashamed, in

your presence, of the ridiculous figure I make among my fellow-creatures."

To this declaration Micromegas replied:

"If you were not a philosopher, I should be afraid of mortifying your pride by telling you that the term of our lives is seven hundred times longer than the length of your existence; but you are very sensible that when the texture of the body is resolved, in order to reanimate nature in another form, which is the consequence of what we call death—when that moment of change arrives, there is not the least difference betwixt having lived a whole eternity or a single day. I have been in some countries where the people live a thousand times longer than with us, and yet they murmured at the shortness of their time. But one will find everywhere some few persons of good sense, who know how to make the best of their portion and thank the author of nature for his bounty. There is a profusion of variety scattered through the universe, and yet there is an admirable vein of uniformity that runs through the whole; for example, all thinking beings are different among themselves, though at bottom they resemble one another in the powers and passions of the soul. Matter, though interminable, hath different properties in every sphere. How many principal attributes do you reckon in the matter of this world?"

"If you mean those properties," said the Saturnian, "without which we believe this our globe

could not subsist, we reckon in all three hundred, such as extent, impenetrability, motion, gravitation, divisibility, et cætera."

"That small number," replied the traveller, "probably answers the views of the Creator on this your narrow sphere. I adore His wisdom in all His works. I see infinite variety, but everywhere proportion. Your globe is small, so are the inhabitants. You have few sensations, because your matter is endued with few properties. These are the works of unerring providence. Of what color does your sun appear when accurately examined?"

"Of a yellowish white," answered the Saturnian, "and in separating one of his rays we find it contains seven colors."

"Our sun," said the Sirian, "is of a reddish hue, and we have no less than thirty-nine original colors. Among all the suns I have seen there is no sort of resemblance, and in this sphere of yours there is not one face like another."

After divers questions of this nature he asked how many substances, essentially different, they counted in the world of Saturn, and understood that they numbered but thirty, such as God, space, matter, beings endowed with sense and extension, beings that have extension, sense, and reflection; thinking beings who have no extension; those that are penetrable; those that are impenetrable, and also all others. But this Saturnian philosopher was prodigiously astonished when the Sirian told him they

had no less than three hundred, and that he himself had discovered three thousand more in the course of his travels. In short, after having communicated to each other what they knew, and even what they did not know, and argued during a complete revolution of the sun, they resolved to set out together on a small philosophical tour.

CHAPTER III.

THE VOYAGE OF THESE INHABITANTS OF OTHER WORLDS.

Our two philosophers were just ready to embark for the atmosphere of Saturn, with a large provision of mathematical instruments, when the Saturnian's mistress, having got an inkling of their design, came all in tears to make her protests. She was a handsome brunette, though not above six hundred and threescore fathoms high; but her agreeable attractions made amends for the smallness of her stature.

"Ah! cruel man," cried she, "after a courtship of fifteen hundred years, when at length I surrendered and became your wife, and scarce have passed two hundred more in thy embraces, to leave me thus, before the honeymoon is over, and go a-rambling with a giant of another world! Go, go, thou art a mere virtuoso, devoid of tenderness and love! If thou wert a true Saturnian, thou wouldst be faithful

and invariable. Ah! whither art thou going? what is thy design? Our five moons are not so inconstant, nor our ring so changeable as thee! But take this along with thee, henceforth I ne'er shall love another man."

The little gentleman embraced and wept over her, notwithstanding his philosophy; and the lady, after having swooned with great decency, went to console herself with more agreeable company.

Meanwhile our two virtuosi set out, and at one jump leaped upon the ring, which they found pretty flat, according to the ingenious guess of an illustrious inhabitant of this our little earth. From thence they easily slipped from moon to moon; and a comet chancing to pass, they sprang upon it with all their servants and apparatus. Thus carried about one hundred and fifty millions of leagues, they met with the satellites of Jupiter, and arrived upon the body of the planet itself, where they continued a whole year; during which they learned some very curious secrets, which would actually be sent to the press, were it not for fear of the gentlemen inquisitors, who have found among them some corollaries very hard of digestion. Nevertheless, I have read the manuscript in the library of the illustrious archbishop of ——, who, with that generosity and goodness which should ever be commended, has granted me permission to peruse his books; wherefore I promise he shall have a long article in the next edition of Moréri, and I shall not forget

the young gentlemen, his sons, who give us such pleasing hopes of seeing perpetuated the race of their illustrious father. But to return to our travellers. When they took leave of Jupiter, they traversed a space of about one hundred millions of leagues, and coasting along the planet Mars, which is well known to be five times smaller than our little earth, they descried two moons subservient to that orb which have escaped the observation of all our astronomers. I know Father Castel will write, and that pleasantly enough, against the existence of these two moons; but I entirely refer myself to those who reason by analogy. Those worthy philosophers are very sensible that Mars, which is at such a distance from the sun, must be in a very uncomfortable situation, without the benefit of a couple of moons.* Be that as it may, our gentlemen found the planet so small that they were afraid they should not find room to take a little repose, so that they pursued their journey like two travellers who despise the paltry accommodation of a village and push forward to the next market town. But the Sirian and his companion soon repented of their delicacy, for they journeyed a long time without finding a resting-place, till at length they discerned a small speck, which was the Earth. Coming from Jupiter, they could not but be moved with compassion at the sight of this miserable spot, upon which,

*This fancy of Voltaire (for it was not a conjecture) was realized in 1877 by Prof. Asaph Hall's discovery of this planet's two small satellites.

however, they resolved to land, lest they should be a second time disappointed. They accordingly moved toward the tail of the comet, where, finding an aurora borealis ready to set sail, they embarked, and arrived on the northern coast of the Baltic on the fifth day of July, new style, in the year 1737.

CHAPTER IV.

WHAT BEFELL THEM UPON THIS OUR GLOBE.

Having taken some repose, and being desirous of reconnoitring the narrow field in which they were, they traversed it at once from north to south. Every step of the Sirian and his attendants measured about thirty thousand royal feet, whereas the dwarf of Saturn, whose stature did not exceed a thousand fathoms, followed at a distance quite out of breath; because, for every single stride of his companion, he was obliged to make twelve good steps at least. The reader may figure to himself (if we are allowed to make such comparisons) a very little rough spaniel dodging after a captain of the Prussian grenadiers.

As those strangers walked at a good pace, they compassed the globe in six and thirty hours; the sun, it is true, or rather the earth, describes the same space in the course of one day; but it must be observed that it is much easier to turn upon an axis than to walk afoot. Behold them then returned

to the spot from whence they had set out, after having discovered that almost imperceptible sea, which is called the Mediterranean, and the other narrow pond that surrounds this mole-hill, under the denomination of the great ocean, in wading through which the dwarf had never wet his mid-leg, while the other scarce moistened his heel. In going and coming through both hemispheres, they did all that lay in their power to discover whether or not the globe was inhabited. They stooped, they lay down, they groped in every corner; but their eyes and hands were not at all proportioned to the small beings that crawl upon this earth, and, therefore, they could not find the smallest reason to suspect that we and our fellow-citizens of this globe had the honor to exist.

The dwarf, who sometimes judged too hastily, concluded at once that there were no living creatures upon earth, and his chief reason was that he had seen nobody. But Micromegas, in a polite manner, made him sensible of the unjust conclusion:

"For," said he, "with your diminutive eyes you cannot see certain stars of the fiftieth magnitude, which I easily perceive; and do you take it for granted that no such stars exist?"

"But I have groped with great care," replied the dwarf.

"Then your sense of feeling must be bad," said the other.

"But this globe," said the dwarf, "is ill contrived,

and so irregular in its form as to be quite ridiculous. The whole together looks like a chaos. Do but observe these little rivulets; not one of them runs in a straight line; and these ponds which are neither round, square, nor oval, nor indeed of any regular figure; together with these little sharp pebbles (meaning the mountains) that roughen the whole surface of the globe, and have torn all the skin from my feet. Besides, pray take notice of the shape of the whole, how it flattens at the poles, and turns round the sun in an awkward oblique manner, so that the polar circles cannot possibly be cultivated. Truly, what makes me believe there is no inhabitant on this sphere is a full persuasion that no sensible being would live in such a disagreeable place."

"What then?" said Micromegas; "perhaps the beings that inhabit it come not under that denomination; but, to all appearance, it was not made for nothing. Everything here seems to you irregular, because you fetch all your comparisons from Jupiter or Saturn. Perhaps this is the very reason of the seeming confusion which you condemn; have I not told you that in the course of my travels I have always met with variety?"

The Saturnian replied to all these arguments, and perhaps the dispute would have known no end, if Micromegas, in the heat of the contest, had not luckily broken the string of his diamond necklace, so that the jewels fell to the ground; they consisted of pretty small unequal stones, the largest of which

weighed four hundred pounds, and the smallest fifty. The dwarf, in helping to pick them up, perceived, as they approached his eye, that every single diamond was cut in such a manner as to answer the purpose of an excellent microscope. He therefore took up a small one, about one hundred and sixty feet in diameter, and applied it to his eye, while Micromegas chose another of two thousand five hundred feet. Though they were of excellent powers, the observers could perceive nothing by their assistance, so they were altered and adjusted. At length, the inhabitant of Saturn discerned something almost imperceptible moving between two waves in the Baltic. This was no other than a whale, which, in a dextrous manner, he caught with his little finger, and, placing it on the nail of his thumb, showed it to the Sirian, who laughed heartily at the excessive smallness peculiar to the inhabitants of this our globe. The Saturnian, by this time convinced that our world was inhabited, began to imagine we had no other animals than whales; and being a mighty debater, he forthwith set about investigating the origin and motion of this small atom, curious to know whether or not it was furnished with ideas, judgment, and free will. Micromegas was very much perplexed upon this subject. He examined the animal with the most patient attention, and the result of his inquiry was that he could see no reason to believe a soul was lodged in such a body. The two travellers were actually inclined

to think there was no such thing as mind in this our habitation, when, by the help of their microscope, they perceived something as large as a whale floating upon the surface of the sea. It is well known that at this period a flock of philosophers were upon their return from the polar circle, where they had been making observations, for which nobody has hitherto been the wiser. The gazettes record that their vessel ran ashore on the coast of Bothnia and that they with great difficulty saved their lives; but in this world one can never dive to the bottom of things. For my own part, I will ingeniously recount the transaction just as it happened, without any addition of my own; and this is no small effort in a modern historian.

CHAPTER V.

THE TRAVELLERS CAPTURE A VESSEL.

Micromegas stretched out his hand gently toward the place where the object appeared, and advanced two fingers, which he instantly pulled back, for fear of being disappointed; then opening softly and shutting them all at once, he very dextrously seized the ship that contained those gentlemen, and placed it on his nail, avoiding too much pressure, which might have crushed the whole in pieces.

"This," said the Saturnian dwarf, "is a creature very different from the former."

Upon which the Sirian, placing the supposed animal in the hollow of his hand, the passengers and crew, who believed themselves thrown by a hurricane upon some rock, began to put themselves in motion. The sailors having hoisted out some casks of wine, jumped after them into the hand of Micromegas; the mathematicians having secured their quadrants, sectors, and Lapland servants, went overboard at a different place, and made such a bustle in their descent that the Sirian at length felt his fingers tickled by something that seemed to move. An iron bar chanced to penetrate about a foot deep into his forefinger; and from this prick he concluded that something had issued from the little animal he held in his hand; but at first he suspected nothing more, for the microscope, that scarce rendered a whale and a ship visible, had no effect upon an object so imperceptible as man.

I do not intend to shock the vanity of any person whatever; but here I am obliged to request people of importance to consider that, supposing the stature of a man to be about five feet, we mortals make just such a figure upon the earth as an animal the sixty thousandth part of a foot in height would exhibit upon a bowl ten feet in circumference. When you reflect upon a being who could hold this whole earth in the palm of his hand, and is provided with organs proportioned to those we possess, you will easily conceive that there must be a great variety of created substances—and pray, what must

such beings think of those battles by which a conqueror gains a small village, to lose it again in the sequel?

I do not at all doubt but if some captain of grenadiers should chance to read this work, he would add two large feet at least to the caps of his company; but I assure him his labor will be in vain, for, do what he will, he and his soldiers will never be other than infinitely diminutive and inconsiderable.

What wonderful address must have been inherent in our Sirian philosopher that enabled him to perceive these atoms of which we have been speaking. When Leuwenhoek and Hartsoeker observed the first rudiments of which we are formed, they did not make such an astonishing discovery. What pleasure, therefore, was the portion of Micromegas in observing the motion of those little machines, in examining all their pranks, and following them in all their operations! With what joy did he put his microscope into his companion's hand; and with what transport did they both at once exclaim:

"I see them distinctly—don't you see them carrying burdens, lying down and rising up again?"

So saying, their hands shook with eagerness to see and apprehension to lose such uncommon objects. The Saturnian, making a sudden transition from the most cautious distrust to the most excessive credulity, imagined he saw them engaged in their devotions, and cried aloud in astonishment.

Nevertheless, he was deceived by appearances; a case too common, whether we do or do not make use of microscopes.

CHAPTER VI.

WHAT HAPPENED IN THEIR INTERCOURSE WITH MEN.

Micromegas being a much better observer than the dwarf, perceived distinctly that those atoms spoke; and made the remark to his companion, who was so much ashamed of being mistaken in his first suggestion that he would not believe such a puny species could possibly communicate their ideas, for, though he had the gift of tongues, as well as his companion, he could not hear those particles speak, and, therefore, supposed they had no language.

"Besides, how should such imperceptible beings have the organs of speech? and what in the name of Jove can they say to one another? In order to speak, they must have something like thought, and if they think, they must surely have something equivalent to a soul. Now, to attribute anything like a soul to such an insect species appears a mere absurdity."

"But just now," replied the Sirian, "you believed they were engaged in devotional exercises; and do you think this could be done without thinking, without using some sort of language, or at least

some way of making themselves understood? Or do you suppose it is more difficult to advance an argument than to engage in physical exercise? For my own part, I look upon all faculties as alike mysterious."

"I will no longer venture to believe or deny," answered the dwarf, "in short, I have no opinion at all. Let us endeavor to examine these insects, and we will reason upon them afterward."

"With all my heart," said Micromegas, who, taking out a pair of scissors which he kept for paring his nails, cut off a paring from his thumb nail, of which he immediately formed a large kind of speaking trumpet, like a vast tunnel, and clapped the pipe to his ear; as the circumference of this machine included the ship and all the crew, the most feeble voice was conveyed along the circular fibres of the nail; so that, thanks to his industry, the philosopher could distinctly hear the buzzing of our insects that were below. In a few hours he distinguished articulate sounds, and at last plainly understood the French language. The dwarf heard the same, though with more difficulty.

The astonishment of our travellers increased every instant. They heard a nest of mites talk in a very sensible strain: and that *lusus naturæ* seemed to them inexplicable. You need not doubt but the Sirian and his dwarf glowed with impatience to enter into conversation with such atoms. Micromegas being afraid that his voice, like thunder,

would deafen and confound the mites, without being understood by them, saw the necessity of diminishing the sound; each, therefore, put into his mouth a sort of small toothpick, the slender end of which reached to the vessel. The Sirian setting the dwarf upon his knees, and the ship and crew upon his nail, held down his head and spoke softly. In fine, having taken these and a great many more precautions, he addressed himself to them in these words:

"O ye invisible insects, whom the hand of the Creator hath deigned to produce in the abyss of infinite littleness! I give praise to His goodness, in that He hath been pleased to disclose unto me those secrets that seemed to be impenetrable."

If ever there was such a thing as astonishment, it seized upon the people who heard this address, and who could not conceive from whence it proceeded. The chaplain of the ship repeated exorcisms, the sailors swore, and the philosophers formed a system; but, notwithstanding all their systems, they could not divine who the person was that spoke to them. Then the dwarf of Saturn, whose voice was softer than that of Micromegas, gave them briefly to understand what species of beings they had to do with. He related the particulars of their voyage from Saturn, made them acquainted with the rank and quality of Monsieur Micromegas, and, after having pitied their smallness, asked if they had always been in that miserable state so near

akin to annihilation; and what their business was upon that globe which seemed to be the property of whales. He also desired to know if they were happy in their situation? if they were inspired with souls? and put a hundred questions of the like nature.

A certain mathematician on board, braver than the rest, and shocked to hear his soul called in question, planted his quadrant, and having taken two observations of this interlocutor, said: "You believe then, Mr. what's your name, that because you measure from head to foot a thousand fathoms—"

"A thousand fathoms!" cried the dwarf, "good heavens! How should he know the height of my stature? A thousand fathoms! My very dimensions to a hair. What, measured by a mite! This atom, forsooth, is a geometrician, and knows exactly how tall I am; while I, who can scarce perceive him through a microscope, am utterly ignorant of his extent!"

"Yes, I have taken your measure," answered the philosopher, "and I will now do the same by your tall companion."

The proposal was embraced; his excellency reclined upon his side, for, had he stood upright, his head would have reached too far above the clouds. Our mathematicians planted a tall tree near him, and then, by a series of triangles joined together, they discovered that the object of their observation

was a strapping youth, exactly one hundred and twenty thousand royal feet in length. In consequence of this calculation, Micromegas uttered these words:

"I am now more than ever convinced that we ought to judge of nothing by its external magnitude. O God! who hast bestowed understanding upon such seemingly contemptible substances, Thou canst with equal ease produce that which is infinitely small, as that which is incredibly great; and if it be possible that among thy works there are beings still more diminutive than these, they may, nevertheless, be endued with understanding superior to the intelligence of those stupendous animals I have seen in heaven, a single foot of whom is larger than this whole globe on which I have alighted."

One of the philosophers assured him that there were intelligent beings much smaller than men, and recounted not only Virgil's whole fable of the bees, but also described all that Swammerdam hath discovered and Reaumur dissected. In a word, he informed him that there are animals which bear the same proportion to bees that bees bear to man, the same as the Sirian himself compared to those vast beings whom he had mentioned, and as those huge animals are to other substances, before whom they would appear like so many particles of dust. Here the conversation became very interesting, and Micromegas proceeded in these words:

"O ye intelligent atoms, in whom the Supreme Being hath been pleased to manifest his omniscience and power, without all doubt your joys on this earth must be pure and exquisite; for, being unincumbered with matter, and, to all appearance, little else than soul, you must spend your lives in the delights of pleasure and reflection, which are the true enjoyments of a perfect spirit. True happiness I have nowhere found; but certainly here it dwells."

At this harangue all the philosophers shook their heads, and one among them, more candid than his brethren, frankly owned that, excepting a very small number of inhabitants who were very little esteemed by their fellows, all the rest were a parcel of knaves, fools, and miserable wretches.

"We have matter enough," said he, "to do abundance of mischief, if mischief comes from matter; and too much understanding, if evil flows from understanding. You must know, for example, that at this very moment, while I am speaking, there are one hundred thousand animals of our own species, covered with hats, slaying an equal number of their fellow-creatures who wear turbans; at least they are either slaying or being slain; and this hath usually been the case all over the earth from time immemorial."

The Sirian, shuddering at this information, begged to know the cause of those horrible quarrels among such a puny race, and was given to under-

stand that the subject of the dispute was a pitiful mole-hill (called Palestine), no larger than his heel. Not that any one of those millions who cut one another's throats pretends to have the least claim to the smallest particle of that clod. The question is, whether it shall belong to a certain person who is known by the name of Sultan, or to another whom (for what reason I know not) they dignify with the appellation of Pope. Neither the one nor the other has seen or ever will see the pitiful corner in question; and probably none of these wretches, who so madly destroy each other, ever beheld the ruler on whose account they are so mercilessly sacrificed!

"Ah, miscreants!" cried the indignant Sirian, "such excess of desperate rage is beyond conception. I have a good mind to take two or three steps, and trample the whole nest of such ridiculous assassins under my feet."

"Don't give yourself the trouble," replied the philosopher; "they are industrious enough in procuring their own destruction. At the end of ten years the hundredth part of those wretches will not survive; for you must know that, though they should not draw a sword in the cause they have espoused, famine, fatigue, and intemperance would sweep almost all of them from the face of the earth. Besides, the punishment should not be inflicted upon them, but upon those sedentary and slothful barbarians, who, from their palaces, give orders for

murdering a million of men and then solemnly thank God for their success."

Our traveller was moved with compassion for the entire human race, in which he discovered such astonishing contrasts. "Since you are of the small number of the wise," said he, "and in all likelihood do not engage yourselves in the trade of murder for hire, be so good as to tell me your occupation."

"We anatomize flies," replied the philosopher, "we measure lines, we make calculations, we agree upon two or three points which we understand, and dispute upon two or three thousand that are beyond our comprehension."

"How far," said the Sirian, "do you reckon the distance between the great star of the constellation Gemini and that called Canicula?"

To this question all of them answered with one voice: "Thirty-two degrees and a half."

"And what is the distance from thence to the moon?"

"Sixty semi-diameters of the earth."

He then thought to puzzle them by asking the weight of the air; but they answered distinctly that common air is about nine hundred times specifically lighter than an equal column of the lightest water, and nineteen hundred times lighter than current gold. The little dwarf of Saturn, astonished at their answers, was now tempted to believe those people sorcerers who, but a quarter of an hour before, he would not allow were inspired with souls.

"Well," said Micromegas, "since you know so well what is without you, doubtless you are still more perfectly acquainted with that which is within. Tell me what is the soul, and how do your ideas originate?"

Here the philosophers spoke altogether as before; but each was of a different opinion. The eldest quoted Aristotle, another pronounced the name of Descartes, a third mentioned Malebranche, a fourth Leibnitz, and a fifth Locke. An old peripatetic, lifting up his voice, exclaimed with an air of confidence: "The soul is perfection and reason, having power to be such as it is, as Aristotle expressly declares, page 633, of the Louvre edition:

"*Εντελεχεῖά τις ἐστί, καὶ λόγος τοῦ δύναμιν ἔχοντος τοιοῦδε εἶναι.*"

"I am not very well versed in Greek," said the giant.

"Nor I, either," replied the philosophical mite.

"Why, then, do you quote that same Aristotle in Greek," resumed the Sirian.

"Because," answered the other, "it is but reasonable we should quote what we do not comprehend in a language we do not understand."

Here the Cartesian interposing: "The soul," said he, "is a pure spirit or intelligence, which hath received before birth all the metaphysical ideas; but after that event it is obliged to go to school and learn anew the knowledge which it hath lost."

"So it is necessary," replied the animal of eight

leagues, "that thy soul should be learned before birth, in order to be so ignorant when thou hast got a beard upon thy chin. But what dost thou understand by spirit?"

"I have no idea of it," said the philosopher; "indeed, it is supposed to be immaterial."

"At least, thou knowest what matter is?" resumed the Sirian.

"Perfectly well," answered the other. "For example: that stone is gray, is of a certain figure, has three dimensions, specific weight, and divisibility."

"I want to know," said the giant, "what that object is, which, according to thy observation, hath a gray color, weight and divisibility. Thou seest a few qualities, but dost thou know the nature of the thing itself?"

"Not I, truly," answered the Cartesian.

Upon which the Sirian admitted that he also was ignorant in regard to this subject. Then addressing himself to another sage, who stood upon his thumb, he asked: "What is the soul? and what are its functions?"

"Nothing at all," replied this disciple of Malebranche; "God hath made everything for my convenience. In Him I see everything, by Him I act; He is the universal agent, and I never meddle in His work."

"That is being a nonentity indeed," said the Sirian sage; and then, turning to a follower of Leib-

nitz, he exclaimed: "Hark ye, friend, what is thy opinion of the soul?"

"In my opinion," answered this metaphysician, "the soul is the hand that points at the hour, while my body does the office of the clock; or, if you please, the soul is the clock, and the body is the pointer; or again, my soul is the mirror of the universe, and my body the frame. All this is clear and uncontrovertible."

A little partisan of Locke, who chanced to be present, being asked his opinion on the same subject, said: "I do not know by what power I think; but well I know that I should never have thought without the assistance of my senses. That there are immaterial and intelligent substances I do not at all doubt; but that it is impossible for God to communicate the faculty of thinking to matter, I doubt very much. I revere the Eternal Power, to which it would ill become me to prescribe bounds. I affirm nothing, and am contented to believe that many more things are possible than are usually thought so."

The Sirian smiled at this declaration, and did not look upon the author as the least sagacious of the company; and as for the dwarf of Saturn, he would have embraced this adherent of Locke, had it not been for the extreme disproportion in their respective sizes. But unluckily there was another animalcule in a square cap, who, taking the word from all his philosophical brethren, affirmed that he knew the

whole secret, which was contained in the abridgment of St. Thomas. He surveyed the two celestial strangers from top to toe, and maintained to their faces that their persons, their fashions, their suns, and their stars were created solely for the use of man. At this wild assertion our two travellers were seized with a fit of that uncontrollable laughter, which (according to Homer) is the portion of the immortal gods; their bellies quivered, their shoulders rose and fell, and, during these convulsions, the vessel fell from the Sirian's nail into the Saturnian's pocket, where these worthy people searched for it a long time with great diligence. At length, having found the ship and set everything to rights again, the Sirian resumed the discourse with those diminutive mites, and promised to compose for them a choice book of philosophy which would demonstrate the very essence of things. Accordingly, before his departure, he made them a present of the book, which was brought to the Academy of Sciences at Paris, but when the old secretary came to open it he saw nothing but blank paper, upon which—

"Ay, ay," said he, " this is just what I suspected."

THE HISTORY OF THE TRAVELS OF SCARMENTADO.

I was born in Candia, in the year 1600. My father was governor of the city; and I remember that a poet of middling parts, and of a most unmusical ear, whose name was Iro, composed some verses in my praise, in which he made me to descend from Minos in a direct line; but my father being afterwards disgraced, he wrote some other verses, in which he derived my pedigree from no nobler an origin than the amours of Pasiphaë and her gallant. This Iro was a most mischievous rogue, and one of the most troublesome fellows in the island.

My father sent me at fifteen years of age to prosecute my studies at Rome. There I arrived in full hopes of learning all kinds of truth, for I had hitherto been taught quite the reverse, according to the custom of this lower world from China to the Alps. Monsignor Profondo, to whom I was recommended, was a man of a very singular character, and one of the most terrible scholars in the world. He was for teaching me the categories of Aristotle; and was just on the point of placing me in the category of his minions; a fate which I narrowly escaped. I saw processions, exorcisms, and some robberies.

It was commonly said, but without any foundation, that la Signora Olympia, a lady of great prudence, had deceived many lovers, she being both inconstant and mercenary. I was then of an age to relish such comical anecdotes.

A young lady of great sweetness of temper, called la Signora Fatelo, thought proper to fall in love with me. She was courted by the reverend father Piognardini and by the reverend father Aconiti,* young monks of an order now extinct; and she reconciled the two rivals by declaring her preference for me; but at the same time I ran the risk of being excommunicated and poisoned. I left Rome highly pleased with the architecture of St. Peter's.

I travelled to France. It was during the reign of Louis the Just. The first question put to me was, whether I chose to breakfast on a slice of the Marshal d'Ancre,† whose flesh the people had roasted and distributed with great liberality to such as chose to taste it.

This kingdom was continually involved in civil wars; sometimes for a place at court, sometimes for

*Alluding to the infamous practice of poisoning and assassination at that time prevalent in Rome.—*Trans.*

†This was the famous Concini, who was murdered on the drawbridge of the Louvre, by the intrigues of De Luines, not without the knowledge of the king, Louis XIII. His body, which had been secretly interred in the church of St. Germain l'Auxerrois, was next day dug up by the populace, who dragged it through the streets, then burned the flesh, and threw the bones into the river. The marshal's greatest crime was his being a foreigner.—*Tr.*

two pages of theological controversy. This fire, which at one time lay concealed under the ashes, and at another burst forth with great violence, had desolated these beautiful provinces for upwards of sixty years. The pretext was, defending the liberties of the Gallican church. "Alas!" said I, "these people are nevertheless born with a gentle disposition. What can have drawn them so far from their natural character? They joke and keep holy days.* Happy the time when they shall do nothing but joke!"

I went over to England, where the same disputes occasioned the same barbarities. Some pious Catholics had resolved, for the good of the church, to blow up into the air with gunpowder the king, the royal family, and the whole parliament, and thus to deliver England from all these heretics at once. They showed me the place where Queen Mary of blessed memory, the daughter of Henry VIII., had caused more than five hundred of her subjects to be burnt. An Irish priest assured me that it was a very good action; first, because those who were burnt were Englishmen, and secondly, because they did not make use of holy water, nor believe in St. Patrick. He was greatly surprised that Queen Mary was not yet canonized, but he hoped she would receive that honor as soon as the cardinal should be a little more at leisure.

* Referring to the massacre of Protestants, on the eve of St. Bartholomew.—*Tr.*

From thence I went to Holland, where I hoped to find more tranquillity among a people of a more cold and phlegmatic temperament. Just as I arrived at The Hague the people were cutting off the head of a venerable old man. It was the bald head of the prime minister, Barneveldt—a man who deserved better treatment from the republic. Touched with pity at this affecting scene, I asked what was his crime, and whether he had betrayed the state.

"He has done much worse," replied a preacher in a black cloak; "he believed that men may be saved by good works as well as by faith. You must perceive," adds he, "that if such opinions were to gain ground, a republic could not subsist, and that there must be severe laws to suppress such scandalous and horrid blasphemies."

A profound politician said to me with a sigh: "Alas! sir, this happy time will not last long; it is only by chance that the people are so zealous. They are naturally inclined to the abominable doctrine of toleration, and they will certainly at last grant it." This reflection set him a-groaning.

For my own part, in expectation of that fatal period when moderation and indulgence should take place, I instantly quitted a country where severity was not softened by any lenitive, and embarked for Spain.

The court was then at Seville. The galleons had just arrived, and everything breathed plenty and

gladness, in the most beautiful season of the year. I observed, at the end of an alley of orange and citron trees, a kind of large ring, surrounded with steps covered with rich and costly cloth. The king, the queen, the *infantes,* and the *infantas* were seated under a superb canopy. Opposite to the royal family was another throne, raised higher than that on which his majesty sat. I said to a fellow-traveller: "Unless this throne be reserved for God, I don't see what purpose it can serve."

This unguarded expression was overheard by a grave Spaniard, and cost me dear. Meanwhile, I imagined we were going to a carousal, or a match of bull-baiting, when the grand inquisitor appeared on that elevated throne, from whence he blessed the king and the people.

Then came an army of monks, who filed off in pairs, white, black, gray, shod, unshod, bearded, beardless, with pointed cowls, and without cowls. Next followed the hangman, and last of all were seen, in the midst of the guards and grandees, about forty persons clad in sackcloth, on which were painted the figures of flames and devils. Some of these were Jews, who could not be prevailed upon to renounce Moses entirely; others were Christians who had married women with whom they had stood sponsors to a child; who had not adored our Lady of Atocha; or who had refused to part with their ready money in favor of the Hieronymite brothers. Some pretty prayers were sung with much devotion

and then the criminals were burnt at a slow fire—a ceremony with which the royal family seemed to be greatly edified.

As I was going to bed in the evening, two members of the Inquisition came to my lodging with the Santa Hermandad. They embraced me with great tenderness, and conducted me in solemn silence to a well-aired prison, furnished with a bed of mat, and a beautiful crucifix. There I remained for six weeks, at the end of which time the reverend father, the inquisitor, sent for me. He pressed me in his arms for some time with the most paternal affection, and told me that he was sorry to hear that I had been so ill lodged; but that all the apartments of the house were full, and hoped I should be better accommodated the next time. He then asked me with great cordiality if I knew for what reason I was imprisoned.

I told the reverend father that it was evidently for my sins.

"Very well," said he, "my dear child; but for what particular sin? Speak freely."

I racked my brain with conjectures, but could not possibly guess. He then charitably dismissed me. At last I remembered my unguarded expression. I escaped with a little bodily correction, and a fine of thirty thousand reals. I was led to make my obeisance to the grand inquisitor, who was a man of great politeness. He asked me how I liked his little feast. I told him it was a most delicious one,

and then went to press my companions to quit the country, beautiful as it was.

They had, during my imprisonment, found time to inform themselves of all the great things which the Spaniards had done for the interest of religion. They had read the memoirs of the famous bishop of Chiapa, by which it appears that they had massacred, or burnt, or drowned, about ten millions of infidels in America, in order to convert them. I believe the accounts of the bishop are a little exaggerated; but suppose we reduce the number of victims to five millions, it will still be a most glorious achievement.

The impulse for travelling still possessed me. I had proposed to finish the tour of Europe with Turkey, and thither we now directed our course. I made a firm resolution not to give my opinion of any public feasts I might see in the future. "These Turks," said I to my companions, "are a set of miscreants that have not been baptized, and therefore will be more cruel than the reverend fathers, the inquisitors. Let us observe a profound silence while we are among the Mahometans." When we arrived there I was greatly surprised to see more Christian churches in Turkey than in Candia. I saw also numerous troops of monks, who were allowed to pray to the Virgin Mary with great freedom, and to curse Mahomet—some in Greek, some in Latin, and others in Armenian. "What good-natured people are these Turks," cried I.

The Greek Christians and the Latin Christians in Constantinople were mortal enemies. These sectarians persecuted each other in much the same manner as dogs fight in the streets, till their masters part them with a cudgel.

The grand vizier was at that time the protector of the Greeks. The Greek patriarch accused me of having supped with the Latin patriarch, and I was condemned in full divan to receive a hundred blows on the soles of my feet, redeemable for five hundred sequins. The next day the grand vizier was strangled. The day following his successor, who was for the Latin party, and who was not strangled till a month after, condemned me to suffer the same punishment for having supped with the Greek patriarch. Thus was I reduced to the sad necessity of absenting myself entirely from the Greek and Latin churches.

In order to console myself for this loss, I frequently visited a very handsome Circassian. She was the most entertaining lady I ever knew in a private conversation, and the most devout at the mosque. One evening she received me with tenderness and sweetly cried, "Allah, Illah, Allah!"

These are the sacramental words of the Turks. I imagined they were the expressions of love, and therefore cried in my turn, and with a very tender accent, "Allah, Illah, Allah!"

"Ah!" said she, "God be praised, thou art then a Turk?"

I told her that I was blessing God for having given me so much enjoyment, and that I thought myself extremely happy.

In the morning the imaum came to enroll me among the circumcised, and as I made some objection to the initiation, the cadi of that district—a man of great loyalty—proposed to have me empaled. I preserved my freedom by paying a thousand sequins, and then fled directly into Persia, resolved for the future never to hear Greek or Latin mass, nor to cry "Allah, Illah, Allah!" in a love encounter.

On my arrival at Ispahan the people asked me whether I was for white or black mutton? I told them that it was a matter of indifference to me, provided it was tender. It must be observed that the Persian empire was at that time split into two factions, that of the white mutton and that of the black. The two parties imagined that I had made a jest of them both, so that I found myself engaged in a very troublesome affair at the gates of the city, and it cost me a great number of sequins to get rid of the white and the black mutton.

I proceeded as far as China, in company with an interpreter, who assured me that this country was the seat of gayety and freedom. The Tartars had made themselves masters of it, after having destroyed everything with fire and sword.

The reverend fathers, the Jesuits, on the one hand, and the reverend fathers, the Dominicans,

on the other, alleged that they had gained many souls to God in that country, without any one knowing aught of the matter. Never were seen such zealous converters. They alternately persecuted one another; they transmitted to Rome whole volumes of slander, and treated each other as infidels and prevaricators for the sake of one soul. But the most violent dispute between them was with regard to the manner of making a bow. The Jesuits would have the Chinese to salute their parents after the fashion of China, and the Dominicans would have them to do it after the fashion of Rome.

I happened unluckily to be taken by the Jesuits for a Dominican. They represented me to his Tartarian majesty as a spy of the pope. The supreme council charged a prime mandarin, who ordered a sergeant, who commanded four shires of the country, to seize me and bind me with great ceremony. In this manner I was conducted before his majesty, after having made about a hundred and forty genuflections. He asked me if I was a spy of the pope's, and if it was true that that prince was to come in person to dethrone him. I told him that the pope was a priest of seventy years of age; that he lived at the distance of four thousand leagues from his sacred Tartaro-Chinese majesty; that he had about two thousand soldiers, who mounted guard with umbrellas; that he never dethroned any-

body; and that his majesty might sleep in perfect security.

Of all the adventures of my life this was the least fatal. I was sent to Macao, and there I took shipping for Europe.

My ship required to be refitted on the coast of Golconda. I embraced this opportunity to visit the court of the great Aurung-Zeb, of whom such wonderful things have been told, and which was then in Delphi. I had the pleasure to see him on the day of that pompous ceremony in which he receives the celestial present sent him by the Sherif of Mecca. This was the besom with which they had swept the holy house, the Kaaba, and the Beth Alla. It is a symbol that sweeps away all the pollutions of the soul.

Aurung-Zeb seemed to have no need of it. He was the most pious man in all Indostan. It is true, he had cut the throat of one of his brothers, and poisoned his father. Twenty rayas, and as many omras, had been put to death; but that was a trifle. Nothing was talked of but his devotion. No king was thought comparable to him, except his sacred majesty, Muley Ismael, the most serene emperor of Morocco, who always cut off some heads every Friday after prayers.

I spoke not a word. My travels had taught me wisdom. I was sensible that it did not belong to me to decide between these august sovereigns. A

young Frenchman, a fellow lodger of mine, was, however, greatly wanting in respect to both the emperor of the Indies, and to that of Morocco. He happened to say, very imprudently, that there were sovereigns in Europe who governed their dominions with great equity, and even went to church without killing their fathers or brothers, or cutting off the heads of their subjects.

This indiscreet discourse of my young friend the interpreter at once translated. Instructed by former experience, I instantly caused my camels to be saddled, and set out with my Frenchman. I was afterwards informed that the officers of the great Aurung-Zeb came that very night to seize me, but finding only the interpreter, they publicly executed him, and the courtiers all claimed, very justly, that his punishment was well deserved.

I had now only Africa to visit in order to enjoy all the pleasures of our continent, and thither I went to complete my voyage. The ship in which I embarked was taken by the negro corsairs. The master of the vessel complained loudly, and asked why they thus violated the laws of nations. The captain of the negroes thus replied:

"You have a long nose, and we have a short one. Your hair is straight, and ours is curled; your skin is ash-colored, and ours is of the color of ebon; and therefore we ought, by the sacred laws of nature, to be always at enmity. You buy us in the public markets on the coast of Guinea like beasts of

burden, to make us labor in I don't know what kind of drudgery, equally hard and ridiculous. With the whip held over our heads, you make us dig in mines for a kind of yellow earth, which in itself is good for nothing, and is not so valuable as an Egyptian onion. In like manner, wherever we meet you, and are superior to you in strength, we make you slaves, and oblige you to cultivate our fields, or in case of refusal we cut off your nose and ears."

To such a learned discourse it was impossible to make any answer. I submitted to labor in the garden of an old negress, in order to save my nose and ears. After continuing in slavery for a whole year I was at length happily ransomed.

As I had now seen all that was rare, good, or beautiful on earth, I resolved for the future to see nothing but my own home. I took a wife, and soon suspected that she deceived me; but, notwithstanding this doubt, I still found that of all conditions of life this was much the happiest.

THE HURON; OR, PUPIL OF NATURE*

CHAPTER I.

THE HURON ARRIVES IN FRANCE.

One day St. Dunstan, an Irishman by birth, and a saint by trade, left Ireland on a small mountain, which took its route toward the coast of France, and set his saintship down in the bay of St. Malo. When he had dismounted he gave his blessing to the mountain, which, after some profound bows, took its leave, and returned to its former place.

Here St. Dunstan laid the foundation of a small priory, and gave it the name of the Priory Mountain, which it still keeps, as everybody knows.

On July 15, 1689, in the evening, the Abbot Kerkabon, prior of our Lady of the Mountain, happened to take the air along the shore with Miss Kerkabon, his sister. The prior, who was becoming aged, was a very good clergyman, beloved by his neighbors. What added most to the respect that was paid him was that, among all his clerical

*"Le Huron" was dramatized, under the name of "Civilization," by Mr. John H. Wilkins, and successfully produced at the City of London Theatre, on Wednesday, Nov. 10, 1852.

neighbors, he was the only one that could walk to his bed after supper. He was tolerably read in theology, and when he was tired of reading St. Augustine he refreshed himself with Rabelais. All the world spoke well of him.

Miss Kerkabon, who had never been married, notwithstanding her hearty wishes so to be, had preserved a freshness of complexion in her forty-fifth year. Her character was that of a good and sensible woman. She was fond of pleasure, and was a devotee.

As they were walking, the prior, looking on the sea, said to his sister:

"It was here, alas! that our poor brother embarked with our dear sister-in-law, Madam Kerkabon, his wife, on board the frigate *Swallow*, in 1669, to serve the king in Canada. Had he not been killed, probably he would have written to us."

"Do you believe," said Miss Kerkabon, "that our sister-in-law has been eaten by the Cherokees, as we have been told?"

"Certain it is, had she not been killed, she would have come back. I shall weep for her all my lifetime. She was a charming woman, and our brother, who had a great deal of wit, would no doubt have made a fortune."

Thus they were going on with mutual tenderness, when they beheld a small vessel enter the bay of Rence with the tide. It was from England, and came to sell provisions. The crew leaped on shore

without looking at the prior or Miss, his sister, who were shocked at the little attention shown them.

That was not the behavior of a well-made youth, who, darting himself over the heads of his companions, suddenly stood before Miss Kerkabon. Being unaccustomed to bowing, he made her a sign with his head. His figure and his dress attracted the notice of brother and sister. His head was uncovered, and his legs bare; instead of shoes, he wore a kind of sandals. From his head his long hair flowed in tresses, while a small, close doublet displayed the beauty of his shape. He had a sweet and martial air. In one hand he held a small bottle of Barbadoes water, and in the other a bag, in which he had a goblet, and some sea biscuit. He spoke French very intelligibly. He offered some of his Barbadoes to Miss Kerkabon and her brother. He drank with them; he made them drink a second time, and all this with an air of such native simplicity that quite charmed brother and sister. They offered him their service, and asked him who he was, and whither going? The young man answered that he knew not where he should go, that he had some curiosity, that he had a desire to see the coast of France, that he had seen it, and should return.

The prior, judging by his accent that he was not an Englishman, took the liberty of asking of what country he was.

"I am a Huron," answered the youth.

Miss Kerkabon, amazed and enchanted to see a Huron who had behaved so politely to her, begged the young man's company to supper. He complied immediately, and all three went together to the priory of our Lady of the Mountain. This short and round Miss devoured him with her little eyes, and said from time to time to her brother:

"This tall lad has a complexion of lilies and roses. What a fine skin he has for a Huron!"

"Very true, sister," said the prior.

She put a hundred questions, one after another, and the traveller answered always pertinently.

The report was soon spread that there was a Huron at the priory. All the genteel company of the country came to supper. The abbot of St. Yves came with his sister, a fine, handsome, well educated girl. The bailiff, the tax-gatherer, and their wives, came all together. The foreigner was seated between Miss Kerkabon and Miss St. Yves. The company eyed him with admiration. They all questioned him together. This did not confound the Huron. He seemed to have taken Lord Bolingbroke's motto, *Nil admirari.* But at last, tired out with so much noise, he told them in a sweet but serious tone:

"Gentlemen, in my country one talks after another. How can I answer you if you will not allow me to hear you?"

Reasoning always brings people to a momentary reflection. They were all silent.

Mr. Bailiff, who always made a property of a foreigner wherever he found him, and who was the first man for asking questions in the province, opening a mouth of large size, began:

"Sir, what is your name?"

"I have always been called the *Ingénu*," answered the Huron; "and the English have confirmed that name, because I always speak as I think and act as I like."

"But, being born a Huron, how could you come to England?"

"I have been carried thither. I was made prisoner by the English after some resistance, and the English, who love brave people, because they are as brave and honest as we, proposed to me, either to return to my family, or go with them to England. I accepted the latter, having naturally a relish for travelling."

"But, sir," said the bailiff, with his usual gravity, "how could you think of abandoning father and mother?"

"Because I never knew either father or mother," said the foreigner.

This moved the company; they all repeated:

"Neither father nor mother!"

"We will be in their stead," said the mistress of the house to her brother, the prior. "How interesting this Huron gentleman is!"

The *Ingénu* thanked her with a noble and proud cordiality, and gave her to understand that he wanted the assistance of nobody.

"I perceive, Mr. Huron," said the huge bailiff, "that you talk better French than can be expected from an Indian."

"A Frenchman," answered he, "whom they had made prisoner when I was a boy, and with whom I contracted a great friendship, taught it me. I rapidly learn what I like to learn. When I came to Plymouth I met with one of your French refugees, whom you, I know not why, call Huguenots. He improved my knowledge of your language, and as soon as I could express myself intelligibly I came to see your country, because I like the French well enough, if they do not put too many questions."

Notwithstanding this candid remark, the abbé of St. Yves asked him which of the three languages pleased him best, the Huron, English, or French?

"The Huron, to be sure," answered the *Ingénu*.

"Is it possible?" cried Miss Kerkabon. "I always thought the French was the first of all languages, after that of Low Brittany."

Then all were eager to know how, in Huron, they asked for snuff? He replied:

"*Taya*."

"What signifies to eat?"

"*Essenten*."

Miss Kerkabon was impatient to know how they expressed to make love.

He informed her, *Trovander*, and insisted, not without reason, that these words were well worth their synonyms in French and English. *Trovander*, especially, seemed very pretty to all the company. The prior, who had in his library a Huron grammar, which had been given him by the Rev. Father Sagar Theodat, a Recollet and famous missionary, rose from the table to consult it. He returned quite panting with tenderness and joy. He acknowledged the foreigner for a true Huron. The company speculated a little on the multiplicity of languages, and all agreed that, had it not been for the unfortunate affair of the Tower of Babel, all the world would have spoken French.

The inquisitive bailiff, who till then had some suspicions of the foreigner, conceived the deepest respect for him. He spoke to him with more civility than before, and the Huron took no notice of it.

Miss St. Yves was very curious to know how people made love among the Hurons.

"In performing great actions to please such as resemble you."

All the company admired and applauded. Miss St. Yves blushed, and was extremely well pleased. Miss Kerkabon blushed likewise, but was not so well pleased. She was a little piqued that this gallantry was not addressed to her; but she was so good-natured that her affection for the Huron was not diminished at all. She asked him, with great complacency, how many mistresses he had at home.

"Only one," answered the foreigner; "Miss Abacaba, the good friend of my dear nurse. The reed is not straighter, nor is ermine whiter, no lamb meeker, no eagle fiercer, nor a stag swifter, than was my Abacaba. One day she pursued a hare not above fifty leagues from my habitation. A base Algonquin, who dwells an hundred leagues farther, took her hare from her. I was told of it; I ran thither, and with one stroke of my club levelled him with the ground. I brought him to the feet of my mistress, bound hand and foot. Abacaba's parents were for burning him, but I always had a dislike for such scenes. I set him at liberty, and thus made him my friend. Abacaba was so pleased with my conduct that she preferred me to all her lovers; and she would have continued to love me had she not been devoured by a bear. I slew the bear, and wore his skin a long while, but that has not comforted me."

Miss St. Yves felt a secret pleasure at hearing that Abacaba had been his only mistress, and that she was no more; yet she understood not the cause of her own pleasure. All eyes were riveted on the Huron, and he was much applauded for delivering an Algonquin from the cruelty of his countrymen.

The merciless bailiff had now grown so furious that he even asked the Huron what religion he was of; whether he had chosen the English, the French, or that of the Huguenots?

"I am of my own religion," said he, "just as you are of yours."

"Lord!" cried Miss Kerkabon, "I see already that those wretched English have not once thought of baptizing him!"

"Good heavens!" said Miss St. Yves, "how is it possible? How is it possible the Hurons should not be Roman Catholics? Have not those reverend fathers, the Jesuits, converted all the world?"

The Huron assured her that no true-American had ever changed his opinion, and that there was not in their language a word to express inconstancy.

These last words extremely pleased Miss St. Yves.

"Oh! we'll baptize him, we'll baptize him," said Miss Kerkabon to the prior. "You shall have that honor, my dear brother, and I will be his godmother. The Abbot St. Yves shall present him to the font. It will make a fine appearance; it will be talked of all over Brittany, and do us the greatest honor."

The company were all of the same mind with the mistress of the house; they all cried:

"We'll baptize him."

The Huron interrupted them by saying that in England every one was allowed to live as he pleased. He rather showed some aversion to the proposal which was made, and could not help telling them that the laws of the Hurons were to the full as good as those of Low Brittany. He finished

with saying that he should return the next day. The bottles grew empty, and the company went to bed.

After the Huron had been conducted to his room, they saw that he spread the blankets on the floor, and laid himself down upon them in the finest attitude in the world.

CHAPTER II.

THE HURON, CALLED THE INGÉNU, ACKNOWLEDGED BY HIS RELATIONS.

The *Ingénu*, according to custom, awoke with the sun, at the crowing of the cock, which is called in England and Huronia, "the trumpet of the day." He did not imitate what is styled good company, who languish in the bed of indolence till the sun has performed half its daily journey, unable to sleep, but not disposed to rise, and lose so many precious hours in that doubtful state between life and death, and who nevertheless complain that life is too short.

He had already traversed two or three leagues, and killed fifteen brace of game with his rifle, when, upon his return, he found the prior of the Lady of the Mountain, with his discreet sister, in their night-caps, walking in their little garden. He presented them with the spoils of his morning labor, and, taking from his bosom a kind of little talisman,

which he constantly wore about his neck, he entreated them to accept of it as an acknowledgment for the kind reception they had given him.

"It is," said he, "the most valuable thing I possess. I have been assured that I shall always be happy while I carry this little toy about me; and I give it to you that you may be always happy."

The prior and Miss smiled with pity at the frankness of the *Ingénu.* This present consisted of two little portraits, poorly executed, and tied together with a greasy string.

Miss Kerkabon asked him if there were any painters in Huronia?

"No," replied the *Ingénu,* "I had this curiosity from my nurse. Her husband had obtained it by conquest, in stripping some of the French of Canada, who had made war upon us. This is all I know of the matter."

The prior looked attentively upon these pictures, while he changed color; his hands trembled, and he seemed much affected.

"By our Lady of the Mountain!" he cried out, "I believe these to be the faces of my brother, the captain, and his lady."

Miss, after having consulted them with like emotion, thought the same. They were both struck with astonishment and joy, blended with grief. They both melted, they both wept, their hearts throbbed, and during their disorder the pictures

"I BELIEVE THOSE TO BE THE FACES OF
MY BROTHER, THE CAPTAIN,
AND HIS LADY"

were interchanged between them at least twenty times in a second. They seemed to devour the Huron's pictures with their eyes. They asked one after another, and even both at once, at what time, in what place, and how these miniatures fell into the hands of the nurse? They reckoned and computed the time from the captain's departure; they recollected having received notice that he had penetrated as far as the country of the Hurons; and from that time they had never heard anything more of him.

The Huron had told them that he had never known either father or mother. The prior, who was a man of sense, observed that he had a little beard, and he knew very well that the Hurons never had any. His chin was somewhat hairy; he was therefore the son of a European. His brother and sister-in-law were never seen after the expedition against the Hurons, in 1669. His nephew must then have been nursing at the breast; the Huron nurse has preserved his life, and been a mother to him. At length, after a hundred questions and answers, the prior and his sister concluded that the Huron was their own nephew. They embraced him, while tears streamed from their eyes, and the Huron laughed to think that an Indian should be nephew to a prior of Lower Brittany.

All the company went downstairs. Mr. de St. Yves, who was a great physiognomist, compared the two pictures with the Huron's countenance.

They observed, very skilfully, that he had the mother's eyes, the forehead and nose of the late Captain Kerkabon, and the cheeks common to both.

Miss St. Yves, who had never seen either father or mother, was strenuously of opinion that the young man had a perfect resemblance to them. They all admired Providence, and wondered at the strange events of this world. In a word, they were so persuaded, so convinced of the birth of the Huron, that he himself consented to be the prior's nephew, saying that he would as soon have him for his uncle as another.

The prior went to return thanks in the church of our Lady of the Mountain; while the Huron, with an air of indifference, amused himself with drinking in the house.

The English who had brought him over, and who were ready to set sail, came to tell him that it was time to depart.

"Probably," said he to them, "you have not met with any of your uncles and aunts. I shall stay here; go you back to Plymouth. I give you all my clothes, as I have no longer occasion for anything in this world, since I am the nephew of a prior."

The English set sail, without being at all concerned whether the Huron had any relations or not in Lower Brittany.

After the uncle, the aunt, and the company had sung *Te Deum;* after the bailiff had once more overwhelmed the Huron with questions; after they

had exhausted all their astonishment, joy, and tenderness, the prior of the Mountain and the abbé of St. Yves concluded that the Huron should be baptized with all possible expedition. But the case was very different with a tall, robust Indian of twenty-two, and an infant who is regenerated without his knowing anything of the matter. It was necessary to instruct him, and this appeared difficult, for the abbé of St. Yves supposed that a man who was not born in France could not be endowed with common sense.

The prior, indeed, observed to the company that, though, in fact, the ingenuous gentleman, his nephew, was not so fortunate as to be born in Lower Brittany, he was not, upon that account, in any way deficient in sense, which might be concluded from all his answers; and that, doubtless, nature had greatly favored him, as well on his father's as on his mother's side.

He then was asked if he had ever read any books? He said he had read Rabelais translated into English, and some passages in Shakespeare, which he knew by heart; that these books belonged to the captain on board of whose ship he came from America to Plymouth; and that he was very well pleased with them. The bailiff failed not to put many questions to him concerning these books.

"I acknowledge," said the Huron, "I thought, in reading them, I understood some things, but not the whole."

The abbé of St. Yves reflected upon this discourse, that it was in this manner he had always read, and that most men read no other way.

"You have," said he to the Huron, "doubtless read the Bible?"

"Never, Mr. Abbé; it was not among the captain's books. I never heard it mentioned."

"This is the way with those cursed English," said Miss Kerkabon; "they think more of a play of Shakespeare's, a plum pudding, or a bottle of rum, than they do of the Pentateuch. For this reason they have never converted any Indians in America. They are certainly cursed by God, and we shall wrest Jamaica and Virginia from them in a very short time."

Be this as it may, the most skilful tailor in all St. Malo was sent for to dress the Huron from head to foot. The company separated, and the bailiff went elsewhere to display his inquisitiveness. Miss St. Yves, in parting, returned several times to observe the young stranger, and made him lower courtesies than ever she did any one in her life.

The bailiff, before he took his leave, presented to Miss St. Yves a stupid dolt of a son, just come from college; but she scarcely looked at him, so much was she taken up with the politeness of the Huron.

CHAPTER III.

THE HURON CONVERTED.

The prior, finding that he was somewhat advanced in years, and that God had sent him a nephew for his consolation, took it into his head that he would resign his benefice in his favor, if he succeeded in baptizing him and of making him enter into orders.

The Huron had an excellent memory. A good constitution, inherited from his ancestors of Lower Brittany, strengthened by the climate of Canada, had made his head so vigorous that when he was struck upon it he scarce felt it; and when anything was graven in it, nothing could efface it. Nothing had ever escaped his memory. His conception was the more sure and lively because his infancy had not been loaded with useless fooleries, which overwhelm ours. Things entered into his head without being clouded. The prior at length resolved to make him read the New Testament. The Huron devoured it with great pleasure; but, not knowing at what time, or in what country, all the adventures related in this book had happened, he did not in the least doubt that the scene of action had been in Lower Brittany; and he swore that he would cut off Caiaphas' and Pontius Pilate's ears if ever he met those scoundrels.

His uncle, charmed with this good disposition,

soon brought him to the point. He applauded his zeal, but at the same time acquainted him that it was needless, as these people had been dead upward of 1690 years. The Huron soon got the whole book by heart. He sometimes proposed difficulties that greatly embarrassed the prior. He was often obliged to consult the Abbé St. Yves, who, not knowing what to answer, brought a Jesuit of Lower Brittany to perfect the conversion of the Huron.

Grace, at length, operated, and the Huron promised to become a Christian. He did not doubt that the first step toward it was circumcision.

"For," said he, "I do not find in the book that was put into my hands a single person who was not circumcised. It is therefore evident that I must make a sacrifice to the Hebrew custom, and the sooner the better."

He sent for the surgeon of the village, and desired him to perform the operation. The surgeon, who had never performed such an operation, acquainted the family, who screamed out. The good Miss Kerkabon trembled lest her nephew, whom she knew to be resolute and expeditious, should perform the operation unskilfully himself, and that fatal consequences might ensue.

The prior rectified the Huron's mistake, representing to him that circumcision was no longer in fashion; that baptism was much more gentle and salutary; that the law of grace was not like the law of rigor. The Huron, who had much good

sense, and was well disposed, disputed, but soon acknowledged his error, which seldom happens in Europe among disputants. In a word, he promised to let himself be baptized whenever they pleased.

But before baptism it was necessary that he should go to confession, and this was the greatest difficulty to surmount. The Huron had still in his pocket the book his uncle gave him. He did not there find that a single apostle had ever been confessed, and this made him very restive. The prior silenced him by showing him, in the epistle of St. James the Minor, these words: "Confess your sins to one another." The Huron was mute, and confessed his sins to a Recollet. When he had done, he dragged the Recollet from the confessional chair, and seizing him with a vigorous arm, placed himself in his seat, making the Recollet kneel before him.

"Come, my friend, it is said, 'we must confess our sins to one another;' I have related to you my sins, and you shall not stir till you recount yours."

While he said this, he fixed his great knee against his adversary's stomach. The Recollet roared and groaned till he made the church re-echo. The noise brought people to his assistance, who found the catechumen cuffing the monk in the name of St. James the Minor. The joy diffused at the baptizing at once a Low-Breton, a Huron, and an Englishman, surmounted all these singularities. There were even some theologians of opinion that

confession was not necessary, as baptism supplied the place of everything.

The bishop of St. Malo was chosen for the ceremony, who, flattered, as may be believed, at baptizing a Huron, arrived in a pompous equipage, followed by his clergy. Miss St. Yves put on her best gown to bless God, and sent for a hair-dresser from St. Malo, to shine at the ceremony. The inquisitive bailiff brought the whole country with him. The church was magnificently ornamented. But when the Huron was summoned to attend the baptismal font, he was not to be found.

His uncle and aunt sought for him everywhere. It was imagined that he had gone hunting, according to his usual custom. Every one present at the festival searched the neighboring woods and villages; but no intelligence could be obtained of the Huron. They began to fear he had returned to England. Some remembered that he had said he was very fond of that country. The prior and his sister were persuaded that nobody was baptized there, and were troubled for their nephew's soul. The bishop was confounded, and ready to return home. The prior and the Abbé St. Yves were in despair. The bailiff interrogated all passengers with his usual gravity. Miss Kerkabon melted into tears. Miss St. Yves did not weep, but she vented such deep sighs, as seemed to testify her sacramental disposition. They were walking in this melancholy mood, among the willows and reeds upon

the banks of the little river Rence, when they perceived, in the middle of the stream, a large figure, tolerably white, with its two arms across its breast. They screamed out, and ran away. But curiosity being stronger than any other consideration, they advanced softly amongst the reeds; and when they were pretty certain they could not be seen, they were willing to descry what it was.

CHAPTER IV.

THE HURON BAPTIZED.

The prior and the abbé having run to the riverside, they asked the Huron what he was doing?

"In faith," said he, "gentlemen, I am waiting to be baptized. I have been an hour in the water, up to my neck, and I do not think it is civil to let me be quite exhausted."

"My dear nephew," said the prior to him, tenderly, "this is not the way of being baptized in Lower Brittany. Put on your clothes, and come with us."

Miss St. Yves, listening to the discourse, said in a whisper to her companion:

"Miss, do you think he will put his clothes on in such a hurry?"

The Huron, however, replied to the prior:

"You will not make me believe now as you did before. I have studied very well since, and I am

very certain there is no other kind of baptism. The eunuch of Queen Candace was baptized in a rivulet. I defy you to show me, in the book you gave me, that people were ever baptized in any other way. I either will not be baptized at all, or the ceremony shall be performed in the river."

It was in vain to remonstrate with him that customs were altered. He always recurred to the eunuch of Queen Candace. And though Miss and his aunt, who had observed him through the willows, were authorized to tell him that he had no right to quote such a man they, nevertheless, said nothing—so great was their discretion. The bishop came himself to speak to him, which was a great thing; but he could not prevail. The Huron disputed with the bishop.

"Show me," said he "in the book my uncle gave me, one single man that was not baptized in a river, and I will do whatever you please."

His aunt, in despair, had observed that the first time her nephew bowed, he made a much lower bow to Miss St. Yves, than to any one in the company —that he had not even saluted the bishop with so much respect, blended with cordiality, as he did that agreeable young lady. She thought it advisable to apply to her in this great embarrassment. She earnestly entreated her to use her influence to engage the Huron to be baptized according to the custom of Brittany, thinking that her nephew, could

never be a Christian if he persisted in being christened in the stream.

Miss St. Yves blushed at the secret joy she felt in being appointed to execute so important a commission. She modestly approached the Huron, and squeezing his hand in quite a noble manner, she said to him:

"What, will you do nothing to please me?"

And in uttering these words, she raised her eyes from a downcast look into a graceful tenderness.

"Oh! yes, Miss, everything you require, all that you command, whether it is to be baptized in water, fire, or blood; there is nothing I can refuse you."

Miss St. Yves had the glory of effecting, in two words, what neither the importunities of the prior, the repeated interrogations of the bailiff, nor the reasoning of the bishop, could effect. She was sensible of her triumph; but she was not yet sensible of its utmost latitude.

Baptism was administered, and received with all the decency, magnificence, and propriety possible. His uncle and aunt yielded to the Abbé St. Yves and his sister the favor of supporting the Huron upon the font. Miss St. Yves' eyes sparkled with joy at being a godmother. She was ignorant how much this high title compromised her. She accepted the honor, without being acquainted with its fatal consequences.

As there never was any ceremony that was not

followed by a good dinner, the company took their seats at table after the christening. The humorists of Lower Brittany said, "they did not choose to have their wine baptized." The prior said, "that wine, according to Solomon, cherished the heart of man." The bishop added, "that the Patriarch Judah ought to have tied his ass-colt to the vine, and steeped his cloak in the blood of the grape; and that he was sorry the same could not be done in Lower Brittany, to which God had not allotted vines." Every one endeavored to say a good thing upon the Huron's christening and strokes of gallantry to the godmother. The bailiff, ever interrogating, asked the Huron if he was faithful in keeping his promises.

"How," said he, "can I fail keeping them, since I have deposited them in the hands of Miss St. Yves?"

The Huron grew warm; he had repeatedly drunk his godmother's health.

"If," said he, "I had been baptized with your hand, I feel that the water which was poured on the nape of my neck would have burned me.

The bailiff thought that this was too poetical, being ignorant that allegory is a familiar figure in Canada. But his godmother was very well pleased.

The Huron had, at his baptism, received the name of Hercules. The bishop of St. Malo frequently inquired, who was this tutelar saint, whom he had never heard mentioned before? The Jesuit,

who was very learned, told him that "he was a saint who had wrought twelve miracles." There was a thirteenth, which was well worth the other twelve, but it was not proper for a Jesuit to mention it. This was the marriage of fifty girls at one time —the daughters of King Thespius. A wag, who was present, related this miracle very feelingly. And all judged, from the appearance of the Huron, that he was a worthy representative of the saint whose name he bore.

CHAPTER V.

THE HURON IN LOVE.

It must be acknowledged, that from the time of this christening and this dinner, Miss St. Yves passionately wished that the bishop would again make her an assistant with Mr. Hercules in some other fine ceremony—that is, the marriage ceremony. However, as she was well brought up, and very modest, she did not entirely agree with herself in regard to these tender sentiments; but if a look, a word, a gesture, a thought, escaped from her, she concealed it admirably under the veil of modesty. She was tender, lively, and sagacious.

As soon as the bishop was gone, the Huron and Miss St. Yves met together, without thinking they were in search of one another. They spoke together, without premeditating what they said. The sincere

youth immediately declared that he loved her with all his heart; and that the beauteous Abacaba, with whom he had been desperately in love in his own country, was far inferior to her. Miss replied, with her usual modesty, that the prior, her uncle, and the lady, her aunt, should be spoken to immediately; and that, on her side, she would say a few words to her dear brother, the abbé of St. Yves, and that she flattered herself it would meet with no opposition.

The youth replied that the consent of any one was entirely superfluous; that it appeared to him extremely ridiculous to go and ask others what they were to do; that when two parties were agreed, there was no occasion for a third, to accomplish their union.

"I never consult any one," said he, "when I have a mind to breakfast, to hunt, or to sleep. I am sensible that in love it is not amiss to have the consent of the person whom we wish for; but as I am neither in love with my uncle nor my aunt, I have no occasion to address myself to them in this affair; and if you will believe me, you may equally dispense with the advice of the abbé of St. Yves."

It may be supposed that the young lady exerted all the delicacy of her wit to bring her Huron to the terms of good breeding. She was very angry, but soon softened. In a word, it cannot be said how this conversation would have ended, if the declining

day had not brought the abbé to conduct his sister home. The Huron left his uncle and aunt to rest, they being somewhat fatigued with the ceremony and long dinner. He passed part of the night in writing verses in the Huron language upon his well-beloved, for it should be known that there is no country where love has not rendered lovers poets.

The next day his uncle spoke to him in the following manner: "I am somewhat advanced in years. My brother has left only a little bit of ground, which is a very small matter. I have a good priory. If you will only make yourself a subdeacon, as I hope you will, I will resign my priory in your favor; and you will live quite at your ease, after having been the consolation of my old age."

The Huron replied:

"Uncle, much good may it do you; live as long as you can. I do not know what it is to be a subdeacon, or what it is to resign; but everything will be agreeable to me, provided I have Miss St. Yves at my disposal."

"Good heavens, nephew! what is it you say? Do you love that beautiful young lady so earnestly?"

"Yes, uncle."

"Alas! nephew, it is impossible you should ever marry her."

"It is very possible, uncle; for she did not only

squeeze my hand when she left me, but she promised she would ask me in marriage. I certainly shall wed her."

"It is impossible, I tell you; she is your godmother. It is a dreadful sin for a godmother to give her hand to her godson. It is contrary to all laws, human and divine."

"Why the deuce, uncle, should it be forbidden to marry one's godmother, when she is young and handsome? I did not find in the book you gave me that it was wrong to marry young women who assisted at christenings. I perceive every day that an infinite number of things are done here which are not in your book, and nothing is done that is said in it. I must acknowledge to you that this astonishes and displeases me. If I am deprived of the charming Miss St. Yves on account of my baptism, I give you notice that I will run away with her and unbaptize myself."

The prior was confounded; his sister wept.

"My dear brother," said she, "our nephew must not damn himself; our holy father, the pope, can give him a dispensation, and then he may be happy, in a Christian-like manner, with the person he likes."

The ingenuous Hercules embraced his aunt.

"For goodness sake," said he, "who is this charming man, who is so gracious as to promote the amours of girls and boys? I will go and speak to him this instant."

The dignity and character of the pope was explained to him, and the Huron was still more astonished than before.

"My dear uncle," said he, "there is not a word of all this in your book; I have travelled, and am acquainted with the sea; we are now upon the coast of the ocean, and I must leave Miss St. Yves to go and ask leave to marry her of a man who lives toward the Mediterranean, four hundred leagues hence, and whose language I do not understand! This is most incomprehensibly ridiculous! But I will go first to the Abbé St. Yves, who lives only a league hence; and I promise you I will wed my mistress before night."

While he was yet speaking, the bailiff entered, and, according to his usual custom, asked him where he was going?

"I am going to get married," replied the ingenuous Hercules, running along; and in less than a quarter of an hour he was with his charming dear mistress, who was still asleep.

"Ah, my dear brother," said Miss Kerkabon to the prior, "you will never make a subdeacon of our nephew."

The bailiff was very much displeased at this journey, for he laid claim to Miss St. Yves in favor of his son, who was a still greater and more insupportable fool than his father.

CHAPTER VI.

THE HURON FLIES TO HIS MISTRESS AND BECOMES QUITE FURIOUS.

No sooner had the ingenuous Hercules reached the house, than having asked the old servant which was his mistress' apartment, he forced open the door, which was badly fastened, and flew toward the bed. Miss St. Yves, startled out of her sleep, cried:

"Ah! what; is it you? Stop; what are you about?" He answered:

"I am going to marry."

She opposed him with all the decency of a young lady so well educated; but the Huron did not understand raillery, and found all evasions extremely disagreeable.

"Miss Abacaba, my first mistress," said he, "did not behave in this manner; you have no honesty; you promised me marriage, and you will not marry; this is being deficient in the first laws of honor."

The outcries of the lady brought the sagacious Abbé de St. Yves with his housekeeper, an old devotee servant, and the parish priest. The sight of these moderated the courage of the assailant.

"Good heavens!" cried the abbé; "my dear neighbor, what are you about?"

"My duty," replied the young man; "I am fulfilling my promises, which are sacred."

Miss St. Yves adjusted herself, not without

blushing. The lover was conducted into another apartment. The abbé remonstrated to him on the enormity of his conduct. The Huron defended himself upon the privileges of the law of nature, which he understood perfectly well. The abbé maintained that the law positive should be allowed all its advantages, and that without conventions agreed on between men the law of nature must almost constantly be nothing more than natural felony. Notaries, priests, witnesses, contracts, and dispensations are absolutely necessary.

The ingenuous Hercules made answer with the observation constantly adopted by savages:

"You are then very great rogues, since so many precautions are necessary."

This remark somewhat disconcerted the abbé.

"There are, I acknowledge, libertines and cheats among us, and there would be as many among the Hurons, if they were united in a great city; but, at the same time, we have discreet, honest, enlightened people; and these are the men who have framed the laws. The more upright we are, the more readily we should submit to them, as we thereby set an example to the vicious, who respect those bounds which virtue has given herself."

This answer struck the Huron. It has already been observed that his mind was well disposed. He was softened by flattering speeches, which promised him hopes; all the world is caught in these snares; and Miss St. Yves herself appeared, after having

been at her toilet. Everything was now conducted with the utmost good breeding.

It was with much difficulty that Hercules was sent back to his relations. It was again necessary for the charming Miss St. Yves to interfere; the more she perceived the influence she had upon him, the more she loved him. She made him depart, and was much affected at it. At length, when he was gone, the abbé, who was not only Miss St. Yves' elder brother by many years, but was also her guardian, endeavored to wean his ward from the importunities of this dreadful lover. He went to consult the bailiff, who had always intended his son for the abbé's sister, and who advised him to place the poor girl in a convent. This was a terrible stroke. Such a measure would, to a young lady unaffected with any particular passion, have been inexpressible punishment; but to a love-sick maid, equally sagacious and tender, it was despair itself.

When the ingenuous Hercules returned to the prior's, with his usual frankness, he related all that had happened. He met with some remonstrances, which had some effect upon his mind, though none upon his senses; but the next day, when he wanted to return to his mistress, in order to reason with her upon the law of nature and the law of convention, the bailiff acquainted him, with insulting joy, that she was in a convent.

"Very well," said he, "I'll go and reason with her in this convent."

"That cannot be," said the bailiff; and then entered into a long explanation of the nature of a convent, telling him that this word was derived from *conventus,* in the Latin, which signifies "an assembly"; and the Huron could not comprehend why he might not be admitted into this assembly. As soon as he was informed that this assembly was a kind of prison, in which girls were shut up, a shocking institution, unknown in Huronia and England, he became as furious as was his patron Hercules when Euritus, king of Œchalia, no less cruel than the abbé of St. Yves, refused him the beauteous Iola, his daughter, not inferior in beauty to the abbé's sister. He was upon the point of going to set fire to the convent to carry off his mistress, or be burned with her. Miss Kerkabon, terrified at such a declaration, gave up all hopes of ever seeing her nephew a subdeacon; and, sadly weeping, she exclaimed: "The devil has certainly been in him since he has been christened."

CHAPTER VII.

THE HURON REPULSES THE ENGLISH.

The ingenuous Hercules walked toward the seacoast wrapped in deep and gloomy melancholy, with his double-charged fusee upon his shoulder and his cutlass by his side, shooting now and then a bird, and often tempted to shoot himself; but he had still some

affection for life, for the sake of his dear mistress; by turns execrating his uncle and aunt, all Lower Brittany, and his christening; then blessing them, as they had introduced him to the knowledge of her he loved. He resolved upon going to burn the convent, and he stopped short for fear of burning his mistress. The waves of the channel are not more agitated by the easterly and westerly winds than was his heart by so many contrary emotions.

He was walking along very fast, without knowing whither he was going, when he heard the beat of a drum. He saw, at a great distance, a vast multitude, part of whom ran toward the coast, and the other part in the opposite direction.

A thousand shrieks re-echoed on every side. Curiosity and courage hurried him, that instant, toward the spot where the greatest clamor arose, which he attained in a few leaps. The commander of the militia, who had supped with him at the prior's, knew him immediately, and he ran to the Huron with open arms:

"Ah! it is the sincere American: he will fight for us."

Upon which the militia, who were almost dead with fear, recovered themselves, crying with one voice:

"It is the Huron, the ingenuous Huron."

"Gentlemen," said he, "what is the matter? Why are you frightened? Have they shut your mistresses up in convents?"

Instantly a thousand confused voices cried out:

"Do you not see the English, who are landing?"

"Very well," replied the Huron, "they are a brave people; they never proposed making me a subdeacon; they never carried off my mistress."

The commander made him understand that they were coming to pillage the abbé of the mountain, drink his uncle's wine, and perhaps carry off Miss St. Yves; that the little vessel which set him on shore in Brittany had come only to reconnoitre the coast; that they were committing acts of hostility, without having declared war against France; and that the province was entirely exposed to them.

"If this be the case," said he, "they violate the law of nature: let me alone; I lived a long time among them; I am acquainted with their language, and I will speak to them. I cannot think they can have so wicked a design."

During this conversation the English fleet approached; the Huron ran toward it, and having jumped into a little boat, soon rowed to the admiral's ship, and having gone on board, asked whether it was true that they were come to ravage the coast, without having honestly declared war?

The admiral and all his crew burst out into laughter, made him drink some punch, and sent him back.

The ingenuous Hercules, piqued at this reception, thought of nothing else but beating his old friends for his countrymen and the prior. The gentlemen of the neighborhood ran from all quarters, and joined

them; they had some cannon, and he discharged them one after the other. The English landed, and he flew toward them, when he killed three of them with his own hand. He even wounded the admiral, who had made a joke of him. The entire militia were animated with his prowess. The English returned to their ships, and went on board; and the whole coast re-echoed with the shouts of victory, "Live the king! live the ingenuous Hercules!"

Every one ran to embrace him; every one strove to stop the bleeding of some slight wounds he had received.

"Ah!" said he, "if Miss St. Yves were here, she would put on a plaster for me."

The bailiff, who had hid himself in his cellar during the battle, came to pay his compliments like the rest. But he was greatly surprised when he heard the ingenuous Hercules say to a dozen young men, well disposed for his service, who surrounded him:

"My friends, having delivered the abbé of the mountain is nothing; we must rescue a nymph."

The warm blood of these youths was fired at the expression. He was already followed by crowds, who repaired to the convent. If the bailiff had not immediately acquainted the commandant with their design, and he had not sent a detachment after the joyous troop, the thing would have been done. The Huron was conducted back to his uncle and aunt, who overwhelmed him with tears and tenderness.

"I see very well," said his uncle, "that you will

never be either a subdeacon or a prior; you will be an officer, and one still braver than my brother the captain, and probably as poor."

Miss Kerkabon could not stop an incessant flood of tears, while she embraced him, saying, "He will be killed, too, like my brother; it were much better he were a subdeacon."

The Huron had, during the battle, picked up a purse full of guineas, which the admiral had probably lost. He did not doubt that this purse would buy all Lower Brittany, and, above all, make Miss St. Yves a great lady. Every one persuaded him to repair to Versailles, to receive the recompense due to his services. The commandant and the principal officers furnished him with certificates in abundance. The uncle and aunt also approved of this journey. He was to be presented to the king without any difficulty. This alone would give him great weight in the province. These two good folks added to the English purse a considerable present out of their savings. The Huron said to himself, "When I see the king, I will ask Miss St. Yves of him in marriage, and certainly he will not refuse me." He set out accordingly, amidst the acclamations of the whole district, stifled with embraces, bathed in tears by his aunt, blessed by his uncle, and recommending himself to the charming Miss St. Yves.

CHAPTER VIII.

THE HURON GOES TO COURT—SUPS UPON THE ROAD WITH SOME HUGUENOTS.

The ingenuous Hercules took the Saumur road in the coach, because there was at that time no other convenience. When he came to Saumur, he was astonished to find the city almost deserted, and to see several families going away. He was told that, half a dozen years before, Saumur contained upward of fifty thousand inhabitants, and that at present there were not six thousand. He mentioned this at the inn, while at supper. Several Protestants were at table; some complained bitterly, others trembled with rage, others, weeping, said, *"Nos dulcia linquimus arva, nos patriam fugimus."* The Huron, who did not understand Latin, had these words explained to him, which signified, "We abandon our sweet fields; we fly from our country."

"And why do you fly from your country, gentlemen?"

"Because we must otherwise acknowledge the pope."

"And why not acknowledge him? You have no godmothers, then, that you want to marry, for I am told it is he that grants this permission."

"Ah! sir, this pope says that he is master of the domains of kings."

"But, gentlemen, what religion are you of?"

"Why, sir, we are for the most part drapers and manufacturers."

"If the pope, then, is not the master of your clothes and manufactures, you do very well not to acknowledge him; but as to kings, it is their business, and why do you trouble yourselves about it?"

Here a little black man took up the argument, and very learnedly set forth the grievances of the company. He talked of the revocation of the edict of Nantes with so much energy; he deplored, in so pathetic a manner, the fate of fifty thousand fugitive families, and of fifty thousand others converted by dragoons, that the ingenuous Hercules could not refrain from shedding tears.

"Whence arises it," said he, "that so great a king, whose renown expands itself even to the Hurons, should thus deprive himself of so many hearts that would have loved him, and so many arms that would have served him?"

"Because he has been imposed upon, like other great kings," replied the little orator. "He has been made to believe that as soon as he utters a word all people think as he does; and that he can make us change our religion, just as his musician Lulli, in a moment, changes the decorations of his opera. He has not only already lost five or six hundred thousand very useful subjects, but he has turned many of them into enemies; and King William, who is at this

time master of England, has formed several regiments of these identical Frenchmen, who would otherwise have fought for their monarch.

"Such a disaster is more astonishing, as the present pope, to whom Louis XIV. sacrifices a part of his people, is his declared enemy. A violent quarrel has existed between them for nearly nine years. It has been carried so far that France had hope of at length casting off the yoke by which it has been kept in subjection for so many ages to this foreigner, and, more particularly, of not giving him any more money, which is the *primum mobile* of the affairs of this world. It therefore appears evident that this great king has been imposed on, as well with respect to his interest as the extent of his power, and that even the magnanimity of his heart has beeen struck at."

The Huron, becoming more and more interested, asked:

"Who were the Frenchmen who thus deceived a monarch so dear to the Hurons?"

"They are the Jesuits," he was answered, "and, particularly, Father la Chaise, the king's confessor. It is to be hoped that God will one day punish them for it, and that they will be driven out, as they now drive us. Can any misfortune equal ours? M. de Louvois besets us on all sides with Jesuits and dragoons."

"Well gentlemen," replied the Huron, "I am going to Versailles to receive the recompense due to my

services; I will speak to M. de Louvois. I am told it is he who makes war from his closet. I shall see the king, and I will acquaint him with the truth. It is impossible not to yield to this truth, when it is felt. I shall return very soon to marry Miss St. Yves, and I beg you will be present at our nuptials."

These good people now took him for some great lord, who travelled *incognito* in the coach. Some took him for the king's fool.

There was at table a disguised Jesuit, who acted as a spy for the Reverend Father de la Chaise. He gave him an account of everything that passed, and Father de la Chaise reported it to M. de Louvois. The spy wrote. The Huron and the letter arrived almost at the same time at Versailles.

CHAPTER IX.

THE ARRIVAL OF THE HURON AT VERSAILLES—HIS RECEPTION AT COURT.

The ingenuous Hercules was set down from a public carriage, in the court of the kitchens. He asked the chairmen at what hour the king could be seen. The chairmen laughed in his face, just as the English admiral had done; and he treated them in the same manner—he beat them. They were for retaliation, and the scene had like to have proved bloody, if a soldier, who was a gentleman of Brittany, had not passed by and dispersed the mob.

"Sir," said the traveller to him, "you appear to me to be a brave man. I am nephew to the prior of our Lady of the Mountain. I have killed Englishmen, and I am come to speak to the king; I beg you will conduct me to his chamber."

The soldier, delighted to find a man of courage from his province, who did not seem acquainted with the customs of the court, told him it was necessary to be presented to M. de Louvois.

"Very well, then, conduct me to M. de Louvois, who will doubtless conduct me to the king."

"It is more difficult to speak to M. de Louvois than the king. But I will conduct you to M. Alexander, first commissioner of war, and this will be just the same as if you spoke to the minister."

They accordingly repaired to M. Alexander's, who was first clerk; but they could not be introduced, he being closely engaged in business with a lady of the court, and no person was allowed admittance.

"Well," said the soldier, "there is no harm done; let us go to M. Alexander's first clerk. This will be just the same as if you spoke to M. Alexander himself."

The Huron, quite astonished, followed him. They remained together half an hour in a little antechamber.

"What is all this?" said the ingenuous Hercules. "Is all the world invisible in this country? It is much easier to fight in Lower Brittany against Eng-

lishmen than to meet with people at Versailles with whom one has business."

He amused himself for some time with relating his amours to his countryman; but the clock striking recalled the soldier to his post, when a mutual promise was given of meeting on the morrow.

The Huron remained another half hour in the antechamber, meditating upon Miss St. Yves and the difficulty of speaking to kings and first clerks.

At length the patron appeared.

"Sir," said the ingenuous Hercules, "if I had waited to repulse the English as long as you have made me wait for my audience, they would certainly have ravaged all Lower Brittany without opposition."

These words impressed the clerk. He at length said to the inhabitant of Brittany, "What is your request?"

"A recompense," said the other; "these are my titles;" showing his certificates.

The clerk read, and told him, "that probably he might obtain leave to purchase a lieutenancy."

"Me? what, must I pay money for having repulsed the English? Must I pay a tax to be killed for you, while you are peaceably giving your audience here? You are certainly jesting. I require a company of cavalry for nothing. I require that the king shall set Miss St. Yves at liberty from the convent, and give her to me in marriage. I want to speak to the king in favor of fifty thousand families, whom I

propose restoring to him. In a word, I want to be useful. Let me be employed and advanced."

"What is your name, sir, who talk in such a high style?"

"Oh! oh!" answered the Huron; "you have not then read my certificates? This is the way they are treated. My name is Hercules de Kerkabon. I am christened, and I lodge at the 'Blue Dial.'" The clerk concluded, like the people at Saumur, that his head was turned, and did not pay him any further attention.

The same day the Reverend Father de la Chaise, confessor of Louis XIV., received his spy's letter, which accused the Breton Kerkabon of favoring in his heart the Huguenots, and condemning the conduct of the Jesuits. M. de Louvois had, on his side, received a letter from the inquisitive bailiff, which depicted the Huron as a wicked, lewd fellow, inclined to burn convents and carry off the nuns.

Hercules, after having walked in the gardens of Versailles, which had become irksome to him; after having supped like a native of Huronia and Lower Brittany, had gone to rest, in the pleasant hope of seeing the king the next day; of obtaining Miss St. Yves in marriage; of having, at least, a company of cavalry; and of setting aside the persecution against the Huguenots. He was rocking himself asleep with these flattering ideas, when the Marechaussée entered his chamber, and seized upon his double-charged fusee and his great sabre.

They took an inventory of his ready money, and then conducted him to the castle erected by King Charles V., son of John II., near the street of St. Antoine, at the gate des Tournelles.

What was the Huron's astonishment on his way thither the reader is left to imagine. He at first fancied it was all a dream; and remained for some time in a state of stupefaction. Presently, transported with rage that gave him more than common strength, he collared two of his conductors who were with him in the coach, flung them out of the door, cast himself after them, and then dragged the third, who wanted to hold him. He fell in the attempt, when they tied him, and replaced him in the carriage.

"This, then," said he, "is what one gets for driving the English out of Lower Brittany! What would you say, charming Miss St. Yves, if you could see me in this situation?"

They at length arrived at the place of their destination. He was carried without any noise into the chamber in which he was to be locked up, like a dead corpse going to the grave. This room was already occupied by an old solitary student of Port Royal, named Gordon, who had been languishing here for two years.

"See," said the chief of the Marechaussée, "here is company I bring you;" and immediately the enormous bolts of this strong door, secured with large iron bars, were fastened upon them. These two captives were thus separated from all the universe besides.

CHAPTER X.

THE HURON IS SHUT UP IN THE BASTILLE WITH A JANSENIST.

Mr. Gordon was a healthy old man, of a serene disposition, who was acquainted with two great things; the one was, to bear adversity; the other, to console the afflicted. He approached his companion with an open, sympathizing air, and said to him, while he embraced him:

"Whoever you are that is come to partake of my grave, be assured that I shall constantly forget myself to soften your torments in the infernal abyss where we are plunged. Let us adore Providence that has conducted us here. Let us suffer in peace, and trust in hope."

These words had the same effect upon the youth as cordial drops, which recall a dying person to life and show to his astonished eyes a glimpse of light.

After the first compliments were over, Gordon, without urging him to relate the cause of his misfortune, inspired him by the sweetness of his discourse and by that interest which two unfortunate persons share with each other, with a desire of opening his heart and of disburdening himself of the weight which oppressed him; but he could not guess the cause of his misfortune, and the good man Gordon was as much astonished as himself.

"God must, doubtless," said the Jansenist to the Huron, "have great designs upon you, since he conducted you from Lake Ontario to England, and thence to France; caused you to be baptized in Lower Brittany, and has now lodged you here for your salvation."

"In faith," replied Hercules, "I believe the devil alone has interfered in my destiny. My countrymen in America would never have treated me with the barbarity that I have here experienced; they have not the least idea of it. They are called savages; they are good people, but rustic; and the men of this country are refined villains. I am, indeed, greatly surprised to have come from another world, to be shut up in this, under four bolts with a priest; but I consider what an infinite number of men set out from one hemisphere to go and get killed in the other, or are cast away in the voyage, and are eaten by the fishes. I cannot discover the gracious designs of God over these people."

Their dinner was brought them through a wicket. The conversation turned upon Providence, *lettres de cachet,* and upon the art of not sinking under disgrace, to which all men in this world are exposed.

"It is now two years since I came here," said the old man, "without any other consolation than myself and books; and yet I have never been a single moment out of temper."

"Ah! Mr. Gordon," cried Hercules, "you are not

then in love with your godmother. If you were as well acquainted with Miss St. Yves as I am, you would be in a state of desperation."

At these words he could not refrain from tears, which greatly relieved him from his oppression.

"How is it, then, that tears solace us?" said the Huron; "it seems to me that they should have quite an opposite effect."

"My son," said the good old man, "everything is physical about us; all secretions are useful to the body, and all that comforts it, comforts the soul. We are the machines of Providence."

The ingenuous Huron, who, as we have already observed more than once, had a great share of understanding, entered deeply into the consideration of this idea, the seeds whereof appeared to be in himself, after which he asked his companion why his machine had for two years been confined by four bolts.

"By effectual grace," answered Gordon; "I pass for a Jansenist; I know Arnaud and Nicole; the Jesuits have persecuted us. We believe that the pope is nothing more than a bishop, like another, and therefore Father la Chaise has obtained from the king, his penitent, an order for robbing me, without any form of justice, of the most precious inheritance of man—liberty!"

"This is very strange," said the Huron; "all the unhappy people with whom I have met have been made so solely by the pope. With respect to your

effectual grace, I acknowledge I do not understand what you mean. But I consider it as a very great favor that God has let me, in my misfortune, meet with a man who pours into my heart such consolation as I thought myself incapable of receiving."

The conversation became each day more interesting and instructive. The souls of the two captives seemed to unite in one body. The old man had acquired knowledge, and the young man was willing to receive instruction. At the end of the first month he eagerly applied himself to the study of geometry. Gordon made him read "Rohault's Physics," which book was still in fashion; and he had good sense enough to find in it nothing but doubts and uncertainties.

He afterward read the first volume of the "Enquiry After Truth." This instructive work gave him new light.

"What!" said he, "do our imagination and our senses deceive us to that degree? What! are not our ideas formed by objects, and can we not acquire them by ourselves?"

When he had gone through the second volume, he was not so well satisfied; and he concluded it was much easier to destroy than to build.

His colleague, astonished that a young ignoramus should make such a remark, conceived a very high opinion of his understanding, and was more strongly attached to him.

"Your Malebranche," said he to Gordon one day,

"seems to have written half his book while he was in possession of his reason, and the other half with the assistance only of imagination and prejudice."

Some days after, Gordon asked him what he thought of the soul, and the manner in which we receive our ideas of volition, grace, and free agency.

"Nothing," replied the Huron. "If I think sometimes, it is that we are under the power of the Eternal Being, like the stars and the elements—that he operates everything in us—that we are small wheels of the immense machine, of which he is the soul—that he acts according to general laws, and not from particular views. This is all that appears to me intelligible; all the rest is to me a dark abyss."

"But this, my son, would be making God the author of sin!"

"But, father, your effectual grace would equally make him the author of sin; for certainly all those to whom this grace was refused would sin; and is not an all-powerful being who permits evil, virtually the author of evil?"

This sincerity greatly embarrassed the good man; he found that all his endeavors to extricate himself from this quagmire were ineffectual; and he heaped such quantities of words upon one another, which seemed to have meaning, but which in fact had none, that the Huron could not help pitying him. This question evidently determined the origin of good and evil; and poor Gordon was reduced to the necessity of recurring to Pandora's box—

Oromasdes' egg pierced by Arimanes—the enmity between Typhon and Osiris—and, at last, original sin; and these he huddled together in profound darkness, without their throwing the least glimmering light upon one another. However, this romance of the soul diverted their thoughts from the contemplation of their own misery; and, by a strange magic, the multitude of calamities dispersed throughout the world diminished the sensation of their own miseries. They did not dare complain when all mankind was in a state of sufferance.

But in the repose of night, the image of the charming Miss St. Yves effaced from the mind of her lover every metaphysical and moral idea. He awoke with his eyes bathed in tears; and the old Jansenist forgot his effectual grace, and the abbé of St. Cyran, and even Jansenius himself, to afford consolation to a youth whom he had judged guilty of a mortal sin.

After these lectures and their reasonings were over, their adventures furnished them with subjects of conversation; after this store was exhausted they read together, or separately. The Huron's understanding daily increased; and he would certainly have made great progress in mathematics if the thought of Miss St. Yves had not frequently distracted him.

He read histories, which made him melancholy. The world appeared to him too wicked and too miserable. In fact, history is nothing more than a

picture of crimes and misfortunes. The crowd of innocent and peaceable men is always invisible upon this vast theatre. The *dramatis personæ* is composed of ambitious, perverse men. The pleasure which history affords is derived from the same source as tragedy, which would languish and become insipid, were it not inspired with strong passions, great events, and piteous misfortunes. Clio must be armed with a poniard as well as Melpomene.

Though the history of France is not less filled with horror than those of other nations, it nevertheless appeared to him so disgusting in the beginning, so dry in the continuation, and so trifling in the end (even in the time of Henry IV.); ever destitute of grand monuments, or foreign to those fine discoveries which have illustrated other nations; that he was obliged to resolve upon not being tired in order to go through all the particulars of obscure calamities confined to a little corner of the world.

Gordon thought like him. They both laughed with pity when they read of the sovereigns of Fezensacs, Fesansaguet, and Astrac; such a study could be relished only by their heirs, if they had any. The brilliant ages of the Roman Republic made him sometimes quite indifferent as to any other part of the globe. The spectacle of victorious Rome, the lawgiver of nations, engrossed his whole soul. He glowed in contemplating a people who were governed for seven hundred years by the enthusiasm of liberty and glory.

Thus rolled days, weeks, and months; and he would have thought himself happy in the sanctuary of despair, if he had not loved.

The natural goodness of his heart was softened still more when he reflected upon the prior of our Lady of the Mountain, and the sensible Kerkabon.

"What must they think," he would often repeat, "when they can get no tidings of me? They must think me an ungrateful wretch." This idea rendered him inconsolable. He pitied those who loved him much more than he pitied himself.

CHAPTER XI.

HOW THE HURON DISCLOSES HIS GENIUS.

Reading aggrandizes the soul, and an enlightened friend affords consolation. Our captive had these two advantages in his favor which he had never expected. "I shall begin to believe in the Metamorphoses," said he, "for I have been transformed from a brute into a man."

He formed a chosen library with part of the money which he was allowed to dispose of. His friend encouraged him to commit to writing such observations as occurred to him. These are his notes upon ancient history:

"I imagine that nations were for a long time like myself; that they did not become enlightened till very late; that for many ages they were occupied with

nothing but the present moment which elapsed; that they thought very little of what was past, and never of the future. I have traversed five or six hundred leagues in Canada, and I did not meet with a single monument; no one is the least acquainted with the actions of his predecessors. Is not this the natural state of man? The human species of this continent appears to me superior to that of the other. They have extended their being for many ages by arts and knowledge. Is this because they have beards upon their chins and God has refused this ornament to the Americans? I do not believe it; for I find the Chinese have very little beard, and that they have cultivated art for upward of five thousand years. In effect, if their annals go back upward of four thousand years, the nation must necessarily have been united and in a flourishing state more than five hundred centuries.

"One thing particularly strikes me in this ancient history of China, which is, that almost everything is probable and natural. I admire it because it is not tinctured with anything of the marvellous.

"Why have all other nations adopted fabulous origins? The ancient chronicles of the history of France, which, by the by, are not very ancient, make the French descend from one Francus, the son of Hector. The Romans said they were the issue of a Phrygian, though there was not in their whole language a single word that had the least connection

with the language of Phrygia. The gods had inhabited Egypt for ten thousand years, and the devils Scythia, where they had engendered the Huns. I meet with nothing before Thucydides but romances similar to the Amadis, and far less amusing. Apparitions, oracles, prodigies, sorcery, metamorphoses are interspersed throughout with the explanation of dreams, which are the bases of the destiny of the greatest empires and the smallest states. Here are speaking beasts, there brutes that are adored, gods transformed into men, and men into gods. If we must have fables, let us, at least, have such as appear the emblem of truth. I admire the fables of philosophers, but I laugh at those of children, and hate those of impostors."

He one day hit upon a history of the Emperor Justinian. It was there related that some Appedeutes of Constantinople had delivered, in very bad Greek, an edict against the greatest captain of the age, because this hero had uttered the following words in the warmth of conversation: "Truth shines forth with its proper light, and people's minds are not illumined with flaming piles." The Appedeutes declared that this proposition was heretical, bordering upon heresy; and that the contrary action was catholic, universal, and Grecian: "The minds of the people are enlightened but with flaming piles, and truth cannot shine forth with its own light." These Linostolians thus condemned several discourses of the captain, and published an edict.

"What!" said the Huron, with much emotion, "shall such people publish edicts?"

"They are not edicts," replied Gordon; "they are contradictions, which all the world laughed at in Constantinople, and the emperor the first. He was a wise prince, who knew how to reduce the Linostolian Appedeutes to a state incapable of doing anything but good. He knew that these gentlemen, and several other Pastophores, had tired the patience of the emperors, his predecessors, with contradictions in more serious matters."

"He did quite right," said the Huron; "the Pastophores should not be supported, but constrained."

He committed several other observations to paper, which astonished old Gordon. "What," said he to himself, "have I consumed fifty years in instruction and not attained to the degree of natural good sense of this child, who is almost a savage? I tremble to think I have so arduously strengthened prejudices, and he listens to simple nature only."

The good man had some little books of criticism, some of those periodical pamphlets wherein men, incapable of producing anything themselves, blacken the productions of others; where a Vise insults a Racine, and a Faidit a Fénelon. The Huron ran over some of them. "I compare them," said he, "to certain gnats that lodge their eggs in the nostrils of the finest horses, which do not, however, retard their speed."

The two philosophers scarce deigned to cast their eyes upon these dregs of literature.

They soon after went through the elements of astronomy. The Huron sent for some globes; he was ravished at this great spectacle.

"How hard it is," said he, "that I should only begin to be acquainted with heaven, when the power of contemplating it is ravished from me! Jupiter and Saturn revolve in these immense spaces; millions of suns illumine myriads of worlds; and, in this corner of the earth on which I am cast, there are beings that deprive me of seeing and studying those worlds to which my eye might reach, and even that in which God has placed me. The light created for the whole universe is lost to me. It was not hidden from me in the northern horizon, where I passed my infancy and youth. Without you, my dear Gordon, I should be annihilated."

CHAPTER XII.

THE HURON'S SENTIMENTS UPON THEATRICAL PIECES.

The young Huron resembled one of those vigorous trees, which, languishing in an ungrateful soil, extend in a little time their roots and branches when transplanted to a more favorable spot; and it was very extraordinary that this favorable spot should be a prison.

Among the books which employed the leisure of

the two captives were some poems and also translations of Greek tragedies, and some dramatic pieces in French. Those passages that dwelt on love communicated at once pleasure and pain to the soul of the Huron. They were but so many images of his dear Miss St. Yves. The fable of the two pigeons rent his heart, for he was far estranged from his tender dove.

Molière enchanted him. He taught him the manners of Paris and of human nature.

"To which of his comedies do you give the preference?"

"Doubtless to his 'Tartuffe.'"

"I am of your opinion," said Gordon; "it was a Tartuffe that flung me into this dungeon, and perhaps they were Tartuffes who have been the cause of your misfortunes."

"What do you think of these Greek tragedies?"

"They are very good for Grecians."

But when he read the modern "Iphigenia," "Phædrus," "Andromache," and "Athalia," he was in ecstasy, he sighed, he wept—and he learned them by heart, without having any such intention.

"Read 'Rodogune,'" said Gordon; "that is said to be a capital production; the other pieces which have given you so much pleasure are trifles compared to this."

The young man had scarce got through the first page, before he said, "This is not written by the same author."

"How do you know it?"

"I know nothing yet; but these lines neither touch my ear nor my heart."

"Oh!" said Gordon, "the versification does not signify." The Huron asked, "What must I judge by, then?"

After having read the piece very attentively without any other design than being pleased, he looked steadfastly at his friend with much astonishment, not knowing what to say. At length, being urged to give his opinion with respect to what he felt, this was the answer he made: "I understood very little of the beginning; the middle disgusted me; but the last scene greatly moved me, though there appears to be but little probability in it. I have no prejudices for or against any one, but I do not remember twenty lines; I, who recollect them all when they please me."

"This piece, nevertheless, passes for the best upon our stage."

"If that be the case," said he, "it is perhaps like many people who are not worthy of the places they hold. After all, this is a matter of taste, and mine cannot yet be formed. I may be mistaken; but you know I am accustomed to say what I think, or rather what I feel. I suspect that illusion, fashion, caprice, often warp the judgments of men."

Here he repeated some lines from "Iphigenia," of which he was full; and though he declaimed but indifferently, he uttered them with such truth and

emotion that he made the old Jansenist weep. He then read "Cinna," which did not excite his tears, but his admiration.

CHAPTER XIII.

THE BEAUTIFUL MISS ST. YVES GOES TO VERSAILLES.

While the unfortunate Hercules was more enlightened than consoled; while his genius, so long stifled, unfolded itself with so much rapidity and strength; while nature, which was attaining a degree of perfection in him, avenged herself of the outrages of fortune, what became of the prior, his good sister and the beautiful recluse, Miss St. Yves? The first month they were uneasy, and the third they were immersed in sorrow. False conjectures, ill-grounded reports, alarmed them. At the end of six months it was concluded he was dead. At length Mr. and Miss Kerkabon learned, by a letter of ancient date, which one of the king's guards had written to Brittany, that a young man resembling the Huron arrived one night at Versailles, but that since that time no one had heard him spoken of.

"Alas," said Miss Kerkabon, "our nephew has done some ridiculous thing, which has brought on some terrible consequences. He is young, a Low Breton, and cannot know how to behave at court. *My dear brother, I never saw Versailles nor Paris;* here is a fine opportunity, and we shall perhaps find

our poor nephew. He is our brother's son, and it is our duty to assist him. Who knows? we may perhaps at length prevail upon him to become a subdeacon when the fire of youth is somewhat abated. He was much inclined to the sciences. Do you recollect how he reasoned upon the Old and New Testaments? We are answerable for his soul. He was baptized at our instigation. His dear mistress, Miss St. Yves, does nothing but weep incessantly. Indeed, we must go to Paris. If he is concealed in any of those infamous houses of pleasure, of which I have often heard, we will get him out."

The prior was affected at his sister's discourse. He went in search of the bishop of St. Malo, who had baptized the Huron, and requested his protection and advice. The prelate approved of the journey. He gave the prior letters of recommendation to Father la Chaise, the king's confessor, who was invested with the first dignity of the kingdom; to Harlai, the archbishop of Paris, and to Bossuet, bishop of Meaux.

At length the brother and sister set out; but when they came to Paris they found themselves bewildered in a great labyrinth without clew or end. Their fortune was but middling, and they had occasion every day for carriages to pursue their discovery, which they could not accomplish.

The prior waited upon the Reverend Father la Chaise; he was with Mademoiselle du Tron, and could not give audience to priors. He went to

the archbishop's door; the prelate was shut up with the beautiful Mademoiselle de Lesdiguieres about church matters. He flew to the country house of the bishop of Meaux; he was engaged in a close examination with Mademoiselle de Mauleon, of the mystery relating to Mademoiselle Guyon. At length, however, he gained access to these two prelates; they both declared they could not interfere with regard to his nephew, as he was not a subdeacon.

He at length saw the Jesuit, who received him with open arms, protesting he had always entertained the greatest private esteem for him, though he had never known him. He swore that his society had always been attached to the inhabitants of Lower Brittany.

"But," said he, "has not your nephew the misfortune of being a Huguenot?"

"No, certainly, reverend father."

"May he not be a Jansenist?"

"I can assure your reverence that he is scarce a Christian. It is about eleven months since he was christened."

"This is very well; we will take care of him. Is your benefice considerable?"

"No, a very trifle; and our nephew costs us a great deal."

"Are there any Jansenists in your neighborhood? Take great care, my dear prior; they are more dangerous than Huguenots, or even atheists."

"My reverend father, we have none; it is not

even known at our Lady of the Mountain what Jansenism is."

"So much the better; go, there is nothing I will not do for you."

He dismissed the prior in this affectionate manner, but thought no more about him.

Time slipped away, and the prior and his good sister were almost in despair.

In the meanwhile, the cursed bailiff urged very strenuously the marriage of his great booby son with the beautiful Miss St. Yves, who was taken purposely out of the convent. She always entertained a passion for her godson in proportion as she detested the husband who was designed for her. The insult that had been offered her, by shutting her up in a convent, increased her affection; and the mandate for wedding the bailiff's son completed her antipathy for him. Chagrin, tenderness, and terror racked her soul. Love, we know, is much more inventive and more daring in a young woman than friendship in an aged prior and an aunt upward of forty-five. Besides, she had received good instructions in her convent with the assistance of romances, which she read by stealth.

The beautiful Miss St. Yves remembered the letter that had been sent by one of the king's guards to Lower Brittany, which had been spoken of in the province. She resolved to go herself and gain information at Versailles; to throw herself at the minister's feet, if her husband should be in prison as

it was said, and obtain justice for him. I know not what secret intelligence she had gained that at court nothing is refused to a pretty woman; but she knew not the price of these boons.

Having taken this resolution, it afforded her some consolation; and she enjoyed some tranquillity without upbraiding Providence with the severity of her lot. She received her detested intended father-in-law, caressed her brother, and spread happiness throughout the house. On the day appointed for the ceremony, she secretly departed at four o'clock in the morning, with the little nuptial presents she had received, and all she could gather. Her plan was so well laid that she was about ten leagues upon her journey, when, about noon, her absence was discovered, and when every one's consternation and surprise was inexpressible. The inquisitive bailiff asked more questions that day than he had done for a week before; the intended bridegroom was more stupefied than ever. The Abbé St. Yves resolved in his rage to pursue his sister. The bailiff and his son were disposed to accompany him. Thus fate led almost the whole canton of Lower Brittany to Paris.

The beautiful Miss St. Yves was not without apprehensions that she should be pursued. She rode on horseback, and she got all the intelligence she could from the couriers, without being suspected. She asked if they had not met a fat abbé, an enormous bailiff and a young booby, galloping as fast as they could to Paris. Having learned, on the third

day, that they were not far behind, she took quite a different road, and was skilful and lucky enough to arrive at Versailles, while they were in a fruitless pursuit after her at Paris. But how was she to behave at Versailles? Young, handsome, untutored, unsupported, unknown, exposed to every danger, how could she dare go in search of one of the king's guards? She had some thoughts of applying to a Jesuit of low rank, for there were some for every station of life, as God, they say, has given different aliments to every species of animals. He had given the king his confessor, who was called, by all solicitors of benefices, the head of the Gallican Church. Then came the princes' confessors. The ministers had none, they were not such dupes. There were Jesuits for the genteel mob, and particularly those for chambermaids, by whom were known the secrets of their mistresses; and this was no small vocation. The beautiful Miss St. Yves addressed herself to one of these last, who was called Father Tout-a-tous (all to every one). She confessed to him, set forth her adventure, her situation, her danger, and conjured him to get her a lodging with some good devotee, who might shelter her from temptation.

Father Tout-a-tous introduced her to the wife of the cupbearer, one of his most trusty penitents. From the moment Miss St. Yves became her lodger, she did her utmost to obtain the confidence and friendship of this penitent. She gained intelligence of the Breton guard, and invited him to visit her.

Having learned from him that her lover had been carried off after having had a conference with one of the clerks, she flew to this clerk. The sight of a fine woman softened him, for it must be allowed God created woman only to tame mankind.

The scribe, thus mollified, acknowledged to her everything.

"Your lover has been in the Bastille almost a year, and without your intercession he would, perhaps, have ended his days there."

The tender Miss St. Yves swooned at this intelligence. When she had recovered herself her informer told her:

"I have no power to do good; all my influence extends to doing harm. Take my advice, wait upon M. de St. Pouange, who has the power of doing both good and ill; he is M. de Louvois' cousin and favorite. This minister has two souls; the one is M. de St. Pouange, and Mademoiselle de Belle is the other, but she is at present absent from Versailles; so that you have nothing to do but captivate the protector I have pointed out to you."

The beautiful Miss St. Yves, divided between some trifling joy and excessive grief, between a glimmering of hope and dreadful apprehensions—pursued by her brother, idolizing her lover, wiping her tears, which flowed in torrents; trembling and feeble, yet summoning all her courage—in this situation, she flew on the wings of love to M. de St. Pouange's.

CHAPTER XIV.

RAPID PROGRESS OF THE HURON'S INTELLECT.

The ingenuous youth was making a rapid progress in the sciences, and particularly in the science of man. The cause of this sudden disclosure of his understanding was as much owing to his savage education as to the disposition of his soul; for, having learned nothing in his infancy, he had not imbibed any prejudices. His mind, not having been warped by error, had retained all its primitive rectitude. He saw things as they were; whereas the ideas that are communicated to us in our infancy make us see them all our life in a false light.

"Your persecutors are very abominable wretches," said he to his friend Gordon. "I pity you for being oppressed, but I condemn you for being a Jansenist. All sects appear to me to be founded in error. Tell me if there be any sectaries in geometry?"

"No, my child," said the good old Gordon, heaving a deep sigh; "all men are agreed concerning truth when demonstrated, but they are too much divided about latent truths."

"If there were but one single hidden truth in your load of arguments, which have been so often sifted for such a number of ages, it would doubtless have been discovered, and the universe would certainly have been unanimous, at least, in that respect. If this truth had been as necessary as the sun is to the

earth, it would have been as brilliant as that planet. It is an absurdity, an insult to human nature—it is an attack upon the Infinite and Supreme Being to say there is a truth essential to the happiness of man which God conceals."

All that this ignorant youth, instructed only by nature, said, made a very deep impression upon the mind of the old unhappy scholiast.

"Is it really certain," he cried, "that I should have made myself truly miserable for mere chimeras? I am much more certain of my misery than of effectual grace. I have spent my time in reasoning about the liberty of God and human nature, but I have lost my own. Neither St. Augustine nor St. Prosner will extricate me from my present misfortunes."

The ingenuous Huron, who gave way to his natural instincts, at length said:

"Will you give me leave to speak to you boldly and frankly? Those who bring upon themselves persecution for such idle disputes seem to me to have very little sense; those who persecute appear to me very monsters."

The two captives entirely coincided with respect to the injustice of their captivity.

"I am a hundred times more to be pitied than you," said the Huron; "I am born free as the air; I had two lives, liberty and the object of my love; and I am deprived of both. We are both in fetters, without knowing who put them on us, or without being able to inquire. It is said that the Hurons are

barbarians, because they avenge themselves on their enemies; but they never oppress their friends. I had scarce set foot in France before I shed my blood for this country. I have, perhaps, preserved a whole province, and my recompense is imprisonment. In this country men are condemned without being heard. This is not the case in England. Alas! it was not against the English that I should have fought."

Thus his growing philosophy could not brook nature being insulted in the first of her rights, and he gave vent to his just indignation.

His companion did not contradict him. Absence ever increases ungratified love, and philosophy does not diminish it. He as frequently spoke of his dear Miss St. Yves as he did of morality or metaphysics. The more he purified his sentiments, the more he loved. He read some new romances; but he met with few that depicted to him the real state of his soul. He felt that his heart stretched beyond the bounds of his author.

"Alas!" said he, "almost all these writers have nothing but wit and art."

At length the good Jansenist priest became insensibly the confidant of his tenderness. He was already acquainted with love as a sin with which a penitent accuses himself at confession. He now learned to know it as a sentiment equally noble and tender, which can elevate the soul as well as soften it, and can at times produce virtues. In fine, for the last miracle, a Huron converted a Jansenist.

CHAPTER XV.

THE BEAUTIFUL MISS ST. YVES VISITS M. DE ST. POUANGE.

The charming Miss St. Yves, still more afflicted than her lover, waited accordingly upon M. de St. Pouange, accompanied by her friend with whom she lodged, each having their faces covered with their hoods. The first thing she saw at the door was the Abbé St. Yves, her brother, coming out. She was terrified, but her friend supported her spirits.

"For the very reason," said she, "that people have been speaking against you, speak to him for yourself. You may be assured that the accusers in this part of the world are always in the right, unless they are immediately detected. Besides, unless I am much mistaken, your presence will have greater effect than the words of your brother."

Ever so little encouragement to a passionate lover makes her intrepid. Miss St. Yves appeared at the audience. Her youth, her charms, her languishing eyes, moistened with some involuntary tears, attracted every one's attention. Every sycophant to the deputy minister forgot for an instant the idol of power to contemplate that of beauty. St. Pouange conducted her into a closet. She spoke with an affecting grace. St. Pouange felt some emotion. She trembled, but he told her not to be afraid.

"Return to-night," said he; "your business re-

quires some reflection and it must be discussed at leisure. There are too many people here at present. Audiences are rapidly despatched. I must get to the bottom of all that concerns you."

He then paid her some compliments upon her beauty and address and advised her to come at seven in the evening.

She did not fail to attend at the hour appointed, and her pious friend again accompanied her; but she remained in the hall, where she read the "Christian Pedagogue," whilst St. Pouange and the beauteous Miss St. Yves were in the back closet. He began by saying:

"Would you believe it, Miss, that your brother has been to request me to grant him a *lettre de cachet* against you; but, indeed, I would sooner grant one to send him back to Lower Brittany."

"Alas! sir," said she, "*lettres de cachet* are granted very liberally in your offices, since people come from the extremity of the kingdom to solicit them like pensions. I am very far from requesting one against my brother, yet I have much reason to complain of him. But I respect the liberty of mankind, and, therefore, supplicate for that of a man whom I want to make my husband; of a man to whom the king is indebted for the preservation of a province; who can beneficially serve him, and who is the son of an officer killed in his service. Of what is he accused? How could he be treated so cruelly without being heard?"

The deputy minister then showed her the letter of the spy Jesuit and that of the perfidious bailiff.

"What!" said she with astonishment, "are there such monsters upon earth? and would they force me to marry the stupid son of a ridiculous, wicked man? and is it upon such evidence that the fate of citizens is determined?"

She threw herself upon her knees and with a flood of tears solicited the freedom of a brave man who adored her. Her charms appeared to the greatest advantage in such a situation. She was so beautiful that St. Pouange, bereft of all shame, used words with some reserve, which brought on others less delicate, which were succeeded by those still more expressive. The revocation of the *lettre de cachet* was proposed, and he at length went so far as to state the only means of obtaining the liberty of the man whose interest she had so violently and affectionately at heart.

This uncommon conversation continued for a long time. The devotee in the anti-chamber, in reading her "Christian Pedagogue," said to herself:

"My lord St. Pouange never before gave so long an audience. Perhaps he has refused everything to this poor girl and she is still entreating him."

At length her companion came out of the closet in the greatest confusion, without being able to speak. She was lost in deep meditation upon the character of the great and the half-great, who so

slightly sacrifice the liberty of men and the honor of women.

She did not utter a word all the way back. But having returned to her friend's, she burst out and told all that had happened. Her pious friend made frequent signs of the cross.

"My dear friend," said she, "you must consult to-morrow Father Tout-a-tous, our director. He has much influence over M. de St. Pouange. He is confessor of many of the female servants of the house. He is a pious, accommodating man, who has also the direction of some women of fashion. Yield to him; this is my way, and I always found myself right. We weak women stand in need of a man to lead us: and so, my dear friend, I'll go to-morrow in search of Father Tout-a-tous."

CHAPTER XVI.

MISS ST. YVES CONSULTS A JESUIT.

No sooner was the beautiful and disconsolate Miss St. Yves with her holy confessor than she told him that "a powerful, voluptuous man had proposed to her to set at liberty the man whom she intended making her lawful husband, and that he required a great price for his service; that she held such infidelity in the highest detestation, and that if her life only had been required she would much sooner have sacrificed it than to have submitted."

"This is a most abominable sinner," said Father Tout-a-tous. "You should tell me the name of this vile man. He must certainly be some Jansenist. I will inform against him to his reverence, Father de la Chaise, who will place him in the situation of your dear beloved intended bridegroom."

The poor girl, after much hesitation and embarrassment, at length mentioned St. Pouange.

"My lord St. Pouange!" cried the Jesuit, "ah! my child, the case is quite different. He is cousin to the greatest minister we have ever had; a man of worth, a protector of the good cause, a good Christian. He could not entertain such a thought. You certainly must have misunderstood him."

"Oh! father, I did but understand him too well. I am lost on whichever side I turn. The only alternative I have to choose is misery or shame; either my lover must be buried alive, or I must make myself unworthy of living. I cannot let him perish, nor can I save him."

Father Tout-a-tous endeavored to console her with these gentle expressions:

"In the first place, my child, never use the word 'lover.' It intimates something worldly, which may offend God. Say 'my husband.' You consider him as such, and nothing can be more decent.

"Secondly: Though he be ideally your husband, and you are in hopes he will be such eventually, yet he is not so in reality; consequently you are still free and the mistress of your own conduct.

"Thirdly: Actions are not maliciously culpable when the intention is virtuous; and nothing can be more virtuous than to procure your husband his liberty.

"Fourthly: You have examples in holy antiquity that miraculously serve you for a guide. St. Augustine relates that under the proconsulate of Septimius Acyndius, in the thirty-fourth year of our salvation, a poor man could not pay unto Cæsar what belonged to Cæsar, and was justly condemned to die, notwithstanding the maxim, 'Where there is nothing the king must lose his right.' The object in question was a pound of gold. The culprit had a wife in whom God had united beauty and prudence.

"You may assure yourself, my child, that when a Jesuit quotes St. Augustine, that saint must certainly have been in the right. I advise you to nothing. You are prudent, and it is to be presumed that you will do your husband a service. My lord St. Pouange is an honest man. He will not deceive you. This is all I can say. I will pray to God for you, and I hope everything will take place for His glory."

The beautiful Miss St. Yves, who was no less terrified with the Jesuit's discourse than with the proposals of the deputy minister, returned in despair to her friend. She was tempted to deliver herself by death from the horror of her situation.

CHAPTER XVII.

THE JESUIT TRIUMPHS.

The unfortunate Miss St. Yves entreated her friend to kill her; but this lady, who was fully as indulgent as the Jesuit, spoke to her still more clearly.

"Alas!" said she, "at this agreeable, gallant and famous court, business is always thus transacted. The most considerable, as well as the most indifferent places are seldom given away without a consideration. The dignities of war are solicited by the queen of love, and, without regard to merit, a place is often given to him who has the handsomest advocate.

"You are in a situation that is extremely critical. The object is to restore your lover to liberty and to marry him. It is a sacred duty that you are to fulfil. The world will applaud you. It will be said that you only allowed yourself to be guilty of a weakness through an excess of virtue."

"Heavens!" cried Miss St. Yves, "What kind of virtue is this? What a labyrinth of distress! What a world! What men to become acquainted with! A Father de la Chaise and a ridiculous bailiff imprison my lover; I am persecuted by my family; assistance is offered me, only that I may be dishonored! A Jesuit has ruined a brave man, another Jesuit wants to ruin me. On every side snares are laid for me, and I am upon the very brink of destruction! I must

even speak to the king; I will throw myself at his feet as he goes to mass or to the theatre."

"His attendants will not let you approach," said her good friend; "and if you should be so unfortunate as to speak to him, M. de Louvois or the Reverend Father de la Chaise might bury you in a convent for the rest of your days."

While this generous friend thus increased the perplexities of Miss St. Yves's tortured soul and plunged the dagger deeper in her heart, a messenger arrived from M. de St. Pouange with a letter and two fine pendant earrings. Miss St. Yves, with tears, refused to accept of any part of the contents of the packet; but her friend took the charge of them upon herself.

As soon as the messenger had gone, the *confidante* read the letter, in which a *petit-souper* (a little supper) was proposed to the two friends for that night. Miss St. Yves protested she would not go, while her pious friend endeavored to make her try on the diamond earrings; but Miss St. Yves could not endure them and opposed it all the day long, being entirely wrapped up in the contemplation of her lover's imprisonment. At length, after a long resistence; after sighs, moans, and torrents of tears; driven by excitement almost to the verge of insanity; weakened with the conflict, overwhelmed and irresolute, the innocent victim, not knowing whither she was going, was dragged by this artful woman to the fatal supper of the "good Christian and protector of the good cause," M. de St. Pouange.

CHAPTER XVIII.

MISS ST. YVES DELIVERS HER LOVER AND A JANSENIST.

At daybreak she fled to Paris with the minister's mandate. It would be difficult to depict the agitation of her mind in this journey. Imagine a virtuous and noble soul, humbled by its own reproaches, intoxicated with tenderness, distracted with the remorse of having betrayed her lover, and elated with the pleasure of releasing the object of her adoration. Her torments and conflicts by turns engaged her reflections. She was no longer that innocent girl whose ideas were confined to a provincial education. Love and misfortunes had united to remould her. Sentiment had made as rapid a progress in her mind as reason had in that of her lover.

Her dress was dictated by the greatest simplicity. She viewed with horror the trappings with which she had appeared before her fatal benefactor. Her companion had taken the earrings without her having looked at them. Anxious and confused, idolizing the Huron and detesting herself, she at length arrived at the gate of that dreadful castle—the palace of vengeance—where crimes and innocence are alike immured.

When she was upon the point of getting out of the coach her strength failed her. Some people came to her assistance. She entered, while her heart was in the greatest palpitation, her eyes streaming, and

her whole frame bespoke the greatest consternation. She was presented to the governor. He was going to speak to her, but she had lost all power of expression: she showed her order, while with great difficulty she articulated some accents. The governor entertained a great esteem for his prisoner, and he was greatly pleased at his being released. His heart was not callous, like those of most of his brethren, who think of nothing but the fees their captives are to pay them; extort their revenues from their victims; and living by the misery of others, conceive a horrid joy at the lamentations of the unfortunate.

He sent for the prisoner to come to his apartment. The two lovers swooned at the sight of each other. The beautiful Miss St. Yves remained for a long time motionless, without any symptoms of life; the other soon recalled his fortitude.

"This lady," said the governor, "is probably your wife. You did not tell me you were married. I am informed that it is through her generous solicitude that you have obtained your liberty."

"Alas!" said the beautiful Miss St. Yves, in a faltering voice, "I am not worthy of being his wife;" and swooned again.

When she recovered her senses, she presented, with a trembling hand and averted eyes, the grant and written promise of a company.

The Huron, equally astonished and affected, awoke from one dream to fall into another.

"Why was I shut up here? How could you de-

liver me? Where are the monsters that immured me? You are a divinity sent from heaven to succor me."

The beautiful Miss St. Yves, with a dejected air, looked at her lover, blushed, and instantly turned away her streaming eyes. In a word, they told him all she knew, and all she had undergone, except what she was willing to conceal forever, but which any other than the Huron, more accustomed to the world and better acquainted with the customs of courts, would easily have guessed.

"Is it possible," said he, "that a wretch like the bailiff can have deprived me of my liberty?

"Alas! I find that men, like the vilest of animals, can all injure.

"But is it possible that a monk, a Jesuit, the king's confessor, should have contributed to my misfortunes as much as the bailiff, without my being able to imagine under what pretence this detestable knave has persecuted me? Did he make me pass for a Jansenist? In fine, how came you to remember me? I did not deserve it; I was then only a savage.

"What! could you, without advice, without assistance, undertake a journey to Versailles?

"You there appeared and my fetters were broken!

"There must then be in beauty and virtue an invincible charm that opens gates of adamant and softens hearts of steel."

At the word "virtue" a flood of tears issued from

the eyes of the beautiful Miss St. Yves. She did not know how far she had been virtuous in the crime with which she reproached herself.

Her lover thus continued:

"Thou angel, who hast broken my chains, if thou hast had sufficient influence (which I cannot yet comprehend) to obtain justice for me, obtain it likewise for an old man who first taught me to think, as thou didst to love. Misfortunes have united us; I love him as a father; I can neither live without thee nor him."

"I solicit?"

"The same man."

"Who!"

"Yes, I will be beholden to you for everything, and I will owe nothing to any one but yourself. Write to this man in power. Overwhelm me with kindness—complete what you have begun—perfect your miracle."

She was sensible she ought to do everything her lover desired. She wanted to write, but her hand refused its office. She began her letter three times, and tore it as often. At length she got to the end, and the two lovers left the prison, after having embraced the old martyr to efficacious grace.

The happy yet disconsolate Miss Yves knew where her brother lodged; thither she repaired, and her lover took an apartment at the same house.

They had scarcely reached their lodging before

her protector sent the order for releasing the good old Gordon, at the same time making an appointment with her for the next day.

She gave the order of release to her lover, and refused the appointment of a benefactor whom she could no more see without expiring with shame and grief.

Her lover would not have left her upon any other errand than to release his friend. He flew to the place of his confinement and fulfilled this duty, reflecting, meanwhile, upon the strange vicissitudes of this world, and admiring the courageous virtue of a young lady, to whom two unfortunate men owed more than life.

CHAPTER XIX.

THE HURON, THE BEAUTIFUL MISS ST. YVES, AND THEIR RELATIONS, ARE CONVENED.

The generous and respectable, but injured, girl was with her brother, the Abbé de St. Yves, the good prior of the mountain, and Lady de Kerkabon. They were equally astonished, but their situations and sentiments were very different. The Abbé de St. Yves was expiating the wrongs he had done his sister at her feet, and she pardoned him. The prior and his sympathizing sister likewise wept, but it was for joy. The filthy bailiff and his insupportable son did not trouble this affecting scene. They had set out upon the first report that their antagonist had

been released. They flew to bury in their own province their folly and fear.

The four *dramatis personæ*, variously agitated, were waiting for the return of the young man who had gone to deliver his friend. The Abbé de St. Yves did not dare to raise his eyes to meet those of his sister. The good Kerkabon said:

"I shall then see once more my dear nephew."

"You will see him again," said the charming Miss St. Yves, "but he is no longer the same man. His behavior, his manners, his ideas, his sense, have all undergone a complete mutation. He has become as respectable as he was before ignorant and strange to everything. He will be the honor and consolation of your family; would to heaven that I might also be the honor of mine!"

"What, are you not the same as you were?" said the prior. "What, then, has happened to work so great a change?"

During this conversation the Huron returned in company with the Jansenist. The scene was now changed, and became more interesting. It began by the uncle and aunt's tender embraces. The Abbé de St. Yves almost kissed the knees of the ingenuous Huron, who, by the by, was no longer ingenuous. The language of the eyes formed all the discourse of the two lovers, who, nevertheless, expressed every sentiment with which they were penetrated. Satisfaction and acknowledgment sparkled in the countenance of the one, while embarrassment was de-

picted in Miss St. Yves's melting, but half averted, eyes. Every one was astonished that she should mingle grief with so much joy.

The venerable Gordon soon endeared himself to the whole family. He had been unhappy with the young prisoner, and this was a sufficient title to their esteem. He owed his deliverance to the two lovers, and this alone reconciled him to love. The acrimony of his former sentiments was dismissed from his heart—he was converted by gratitude, as well as the Huron. Every one related his adventures before supper. The two abbés and the aunt listened like children to the relation of stories of ghosts, and both were deeply interested.

"Alas!" said Gordon, "there are perhaps upward of five hundred virtuous people in the same fetters as Miss St. Yves has broken. Their misfortunes are unheeded. Many hands are found to strike the unhappy multitude, how seldom one to succor them."

This very just reflection increased his sensibility and gratitude. Everything heightened the triumph of the beautiful Miss St. Yves. The grandeur and intrepidity of her soul were the subject of each one's admiration. This admiration was blended with that respect which we feel in spite of ourselves for a person who we think has some influence at court. But the Abbé de St. Yves inquired:

"What could my sister do to obtain this influence so soon?"

Supper being ready, every one was already seated,

when lo! the worthy *confidante* of Versailles arrived without being acquainted with anything that had passed. She was in a coach and six, and it was easily seen to whom the equipage belonged. She entered with that air of authority assumed by people in power who have a great deal of business, saluted the company with much indifference, and, pulling the beautiful Miss St. Yves on one side, said:

"Why do you make people wait so long? Follow me. There are the diamonds you forgot."

However softly she uttered these expressions, the Huron, nevertheless, overheard them. He saw the diamonds. The brother was speechless. The uncle and aunt exhibited the surprise of good people, who had never before beheld such magnificence. The young man, whose mind was now formed by an experience of twelve months, could not help making some reflections against his will, and was for a moment in anxiety. His mistress perceived it, and a mortal paleness spread over her countenance; a tremor seized her, and it was with difficulty she could support herself.

"Ah! madam," said she to her fatal friend, "you have ruined me—you have given me the mortal blow."

These words pierced the heart of the Huron; but he had already learned to possess himself. He did not dwell upon them, lest he should make his mistress uneasy before her brother, but turned pale as well as she.

Miss St. Yves, distracted with the change she perceived in her lover's countenance, pulled the woman out of the room into the passage, and threw the jewels at her feet, saying:

"Alas! these were not my seducers, as you well know; but he who gave them shall never set eyes on me again."

Her friend took them up, while Miss St. Yves added:

"He may either take them again, or give them to you. Begone, and do not make me still more odious to myself."

The ambassadress at length departed, not being able to comprehend the remorse to which she had been witness.

The beautiful Miss St. Yves, greatly oppressed and feeling a revolution in her body that almost suffocated her, was compelled to go to bed; but that she might not alarm any one she kept her pains and sufferings to herself, and under pretence of only being weary, she asked leave to take a little rest. This, however, she did not do till she had reanimated the company with consolatory and flattering expressions and cast such a kind look upon her lover as darted fire into his soul.

The supper, of which she did not partake, was in the beginning gloomy, but this gloominess was of that interesting kind which inspires reflection and useful conversation, so superior to that frivolous ex-

citement commonly exhibited, and which is usually nothing more than a troublesome noise.

Gordon, in a few words, gave the history of Jansenism and Molinism, of those persecutions with which one party hampered the other, and of the obstinacy of both. The Huron entered into a criticism thereupon, pitying those men who, not satisfied with the confusion occasioned by these opposite interests, create evils by imaginary interests and unintelligible absurdities. Gordon related—the other judged. The guests listened with emotion, and gained new lights. The duration of misfortunes and the shortness of life then became the topics. It was remarked that all professions have peculiar vices and dangers annexed to them; and that from the prince down to the lowest beggar, all seemed alike to accuse Providence. How happens it that so many men, for so little, perform the office of persecutors, sergeants, and executioners to others? With what inhuman indifference does a man in authority sign papers for the destruction of a family; and with what joy, still more barbarous, do mercenaries execute them.

"I saw in my youth," said the good old Gordon, "a relation of the Marshal de Marillic, who, being prosecuted in his own province on account of that illustrious but unfortunate man, concealed himself under a borrowed name in Paris. He was an old man nearly seventy-two years of age. His wife, who accompanied him, was nearly of the same age. They

had a libertine son, who, at fourteen years of age, absconded from his father's house, turned soldier, and deserted. He had gone through every gradation of debauchery and misery; at length, having changed his name, he was in the guards of Cardinal Richelieu (for this priest, as well as Mazarin, had guards) and had obtained an exempt's staff in their company of sergeants.

"This adventurer was appointed to arrest the old man and his wife, and acquitted himself with all the obduracy of a man who was willing to please his master. As he was conducting them, he heard these two victims deplore the long succession of miseries which had befallen them from their cradle. This aged couple reckoned as one of their greatest misfortunes the wildness and loss of their son. He recollected them, but he nevertheless led them to prison, assuring them that his reverence was to be served in preference to everybody else. His eminence rewarded his zeal.

"I have seen a spy of Father de la Chaise betray his own brother, in hope of a little benefice, which he did not obtain; and I saw him die, not of remorse, but of grief at having been cheated by the Jesuit.

"The vocation of a confessor, which I for a long while exercised, made me acquainted with the secrets of families. I have known very few who, though immersed in the greatest distress, did not externally wear the mask of felicity and every appearance of

joy; and I have always observed that great grief was the fruit of our unconstrained desires."

"For my part," said the Huron, "I imagine that a noble, grateful, sensible man may always be happy; and I hope to enjoy an uncheckered felicity with the charming, generous Miss St. Yves. For I flatter myself," added he, in addressing himself to her brother, with a friendly smile, "that you will not now refuse me as you did last year; besides, I shall pursue a more decent method."

The abbé was confounded in apologies for the past, and in protesting an eternal attachment.

Uncle Kerkabon said this would be the most glorious day of his whole life. His good Aunt Kerkabon, in ecstasies of joy, cried out:

"I have always said you would never be a subdeacon. This sacrament is preferable to the other; would to God I had been honored with it! but I will serve you for a mother."

And now all vied with each other in applauding the gentle Miss St. Yves.

Her lover's heart was too full of what she had done for him, and he loved her too much, for the affair of the jewels to make any permanent impression on him. But those words, which he too well heard, *"you have given me the mortal blow,"* still secretly terrified him, and interrupted all his joy; while the eulogiums paid his beautiful mistress still increased his love. In a word, nothing was thought

of but her, nothing was mentioned but the happiness those two lovers deserved. A plan was agitated to live altogether at Paris, and schemes of grandeur and fortune were formed. Those hopes which the smallest ray of happiness engenders were predominant. But the Huron felt, in the secret recesses of his heart, a sentiment that exploded the illusion. He read over the promises signed by St. Pouange, and the commission signed Louvois. These men were painted to him such as they were, or such as they were thought to be. Every one spoke of the ministers and administration with the freedom of convivial conversation, which is considered in France as the most precious liberty to be obtained on earth.

"If I were king of France," said the Huron, "this is the kind of minister that I would choose for the war department. I would have a man of the highest birth, as he is to give orders to the nobility. I would require that he should himself have been an officer, and have passed through the various gradations, or, at least, that he had attained the rank of lieutenant-general and was worthy of being a marshal of France. For, to be acquainted with the details of the service, is it not necessary that he himself should have served? and will not officers obey, with a hundred times more alacrity, a military man who, like themselves, has been signalized by his courage, rather than a mere man of the cabinet who, whatever natural ability he may possess, can, at most, only guess at the operations of a campaign? I should not be dis-

pleased at my minister's generosity, even though it might sometimes embarrass a little the keeper of the royal treasure. I should desire him to have a facility in business, and that he should distinguish himself by that kind of gayety of mind which is the lot of men superior to business, which is so agreeable to the nation, and which renders the performance of every duty less irksome."

This is the character he would have chosen for a minister, as he had constantly observed that such an amiable disposition is incompatible with cruelty.

M. de Louvois would not, perhaps, have been satisfied with the Huron's wishes. His merit lay in a different walk. But while they were still at table, the disorder of the unhappy Miss St. Yves took a fatal turn. Her blood was on fire; the symptoms of a malignant fever had appeared. She suffered, but did not complain, being unwilling to disturb the pleasure of the guests.

Her brother, thinking that she was not asleep, went to the foot of her bed. He was astonished at the condition he found her in. Everybody flew to her. Her lover appeared next to her brother. He was certainly the most alarmed, and the most affected of any one; but he had learned to unite discretion to all the happy gifts nature had bestowed upon him, and a quick sensibility of decorum began to prevail over him.

A neighboring physician was immediately sent for. He was one of those itinerant doctors who confound

the last disorder they were consulted upon with the present; who follow a blind practice in a science from which the most mature investigations and careful observations do not preclude uncertainty and danger. He greatly increased the disorder by prescribing a fashionable nostrum. Can fashion extend to medicine? This frenzy was then too prevalent in Paris.

The grief of Miss St. Yves contributed still more than her physician to render her disorder fatal. Her body suffered martyrdom in the torments of her mind. The crowd of thoughts which agitated her breast communicated to her veins a more dangerous poison than that of the most burning fever.

CHAPTER XX.

THE DEATH OF THE BEAUTIFUL MISS ST. YVES, AND ITS CONSEQUENCES.

Another physician was called in. But, instead of assisting nature and leaving it to act in a young person whose organs recalled the vital stream, he applied himself solely to counteract the effects of his brother's prescription. The disorder in two days became mortal. The brain, which is thought to be the seat of the mind, was as violently affected as the heart, which, we are told, is the seat of the passions. By what incomprehensible mechanism are our organs held in subjection to sentiment and thought? How is it that a single melancholy idea shall disturb the

whole course of the blood; and that the blood shall in turn communicate irregularities to the human understanding? What is that unknown fluid which certainly exists and which, quicker and more active than light, flies in less than the twinkling of an eye into all the channels of life—produces sensations, memory, joy or grief, reason or frenzy—recalls with horror what we would choose to forget, and renders a thinking animal, either a subject of admiration or an object of pity and compassion?

These were the reflections of the good old Gordon; and these observations, so natural, which men seldom make, did not prevent his feeling upon this occasion; for he was not of the number of those gloomy philosophers who pique themselves upon being insensible.

He was affected at the fate of this young woman, like a father who sees his dear child yielding to a slow death. The Abbé de St. Yves was desperate; the prior and his sister shed floods of tears; but who can describe the situation of her lover? All expression falls far short of the intensity of his affliction.

His aunt, almost lifeless, supported the head of the departing fair in her feeble arms; her brother was upon his knees at the foot of the bed; the lover squeezed her hand, which he bathed in tears; his groans rent the air, while he called her his guardian angel, his life, his hope, his better half, his mistress, his wife. At the word "wife," a sigh escaped her, while she looked upon him with inexpressible ten-

derness, and then abruptly gave a horrid scream. Presently in one of those intervals when grief, the oppression of the senses, and pain subside and leave the soul its liberty and powers, she cried out:

"I your wife? Ah, dear lover, this name, this happiness, this felicity, were not destined for me! I die, and I deserve it. O idol of my heart! O you, whom I sacrificed to infernal demons—it is done—I am punished—live and be happy!"

These tender but dreadful expressions were incomprehensible; yet they melted and terrified every heart. She had the courage to explain herself, and her auditors quaked with astonishment, grief, and pity. They with one voice detested the man in power, who repaired a shocking act of injustice only by his crimes, and who had forced the most amiable innocence to be his accomplice.

"Who? you guilty?" said her lover, "no, you are not. Guilt can only be in the heart; yours is devoted solely to virtue and to me."

This opinion he corroborated by such expressions as seemed to recall the beautiful Miss St. Yves back to life. She felt some consolation from them and was astonished at being still beloved. The aged Gordon would have condemned her at the time he was only a Jansenist; but having attained wisdom, he esteemed her, and wept.

In the midst of these lamentations and fears, while the dangerous situation of this worthy girl engrossed

every breast, and all were in the greatest consternation, a courier arrived from court.

"A courier? from whom, and upon what account?"

He was sent by the king's confessor to the prior of the mountain. It was not Father de la Chaise who wrote, but Brother Vadbled, his valet de chambre, a man of great consequence at that time, who acquainted the archbishops with the reverend father's pleasure, who gave audiences, promised benefices, and sometimes issued *lettres de cachet.*

He wrote to the abbé of the mountain "that his reverence had been informed of his nephew's exploits; that his being sent to prison was through mistake; that such little accidents frequently happened, and should therefore not be attended to; and, in fine, it behooved him, the prior, to come and present his nephew the next day; that he was to bring with him that good man Gordon; and that he, Brother Vadbled, should introduce them to his reverence and M. de Louvois, who would say a word to them in his ante-chamber."

To which he added that "the history of the Huron, and his combat against the English had been related to the king; that doubtless the king would deign to take notice of him in passing through the gallery, and perhaps he might even nod his head to him."

The letter concluded by flattering him with hopes that all the ladies of the court would show their

eagerness to recognize his nephew, and that several among them would say to him, "Good day, Mr. Huron;" and that he would certainly be talked of at the king's supper.

The letter was signed, "Your affectionate brother Jesuit, Vadbled."

The prior having read the letter aloud, his furious nephew for an instant suppressed his rage, and said nothing to the bearer, but turning toward the companion of his misfortunes, asked him what he thought of that communication? Gordon replied:

"This, then, is the way that men are treated! They are first beaten and then, like monkeys, they dance."

The Huron resuming his character, which always returned in the great emotions of his soul, tore the letter to bits, and threw them in the courier's face:

"There is my answer," said he.

His uncle was in terror, and fancied he saw thunderbolts and twenty *lettres de cachet* at once fall upon him. He immediately wrote the best excuse he could for these transports of passion in a young man, which he considered as the ebullition of a great soul.

But a solicitude of a more melancholy stamp now seized every heart. The beautiful and unfortunate Miss St. Yves was already sensible of her approaching end; she was serene, but it was that kind of shocking serenity, the result of exhausted nature being no longer able to withstand the conflict.

"Oh, my dear lover!" said she, in a faltering

voice, "death punishes me for my weakness; but I expire with the consolation of knowing you are free. I adored you while I betrayed you, and I adore you in bidding you an eternal adieu."

She did not make a parade of a ridiculous fortitude; she did not understand that miserable glory of having some of her neighbors say, "she died with courage." Who, at twenty, can be at once torn from her lover, from life, and what is called honor, without regret, without some pangs? She felt all the horror of her situation, and made it felt by those expiring looks and accents which speak with so much energy. In a word, she shed tears like other people at those intervals in which she was capable of giving vent to them.

Let others strive to celebrate the pompous deaths of those who insensibly rush into destruction. This is the lot of all animals. We die like them only when age or disorders make us resemble them by the paralysis of our organs. Whoever suffers a great loss must feel great regrets. If they are stifled, it is nothing but vanity that is pursued, even in the arms of death.

When the fatal moment came, all around her most feelingly expressed their grief by incessant tears and lamentations. The Huron was senseless. Great souls feel more violent sensations than those of less tender dispositions. The good old Gordon knew enough of his companion to dread that when he came to himself he would be guilty of suicide. All

kinds of arms were put out of his way, which the unfortunate young man perceived. He said to his relations and Gordon, without shedding any tears, without a groan, or the least emotion:

"Do you then think that any one upon earth hath the right and power to prevent my putting an end to my life?"

Gordon took care to avoid making a parade of those common-place declamations and arguments which are relied on to prove that we are not allowed to exercise our liberty in ceasing to be when we are in a wretched situation; that we should not leave the house when we can no longer remain in it; that a man is like a soldier at his post; as if it signified to the Being of beings whether the conjunction of the particles of matter were in one spot or another. Impotent reasons, to which a firm and concentrated despair disdains to listen, and to which Cato replied only with the use of a poniard!

The Huron's sullen and dreadful silence, his doleful aspect, his trembling lips, and the shivering of his whole frame, communicated to every spectator's soul that mixture of compassion and terror which fetters all our powers, precludes discourse, or compels us to speak only in faltering accents. The hostess and her family were excited. They trembled to behold the state of his desperation, yet all kept their eyes upon him, and attended to all his motions. The ice-cold corpse of the beautiful Miss St. Yves had already been carried into a lower hall out of the

sight of her lover, who seemed still in search of it, though incapable of observing any object.

In the midst of this spectacle of death, while the dead body was exposed at the door of the house; while two priests by the side of the holy-font water were repeating prayers with an air of distraction; while some passengers, through idleness, sprinkled the bier with some drops of holy water, and others went their ways quite indifferent; while her relations were drowned in tears, and every one thought the lover would not survive his loss—in this situation St. Pouange arrived with his female Versailles friend.

He alighted from his coach, and the first object that presented itself was the bier; he turned away his eyes with that simple distaste of a man bred up in pleasures, and who thinks he should avoid a spectacle which might recall him to the contemplation of human misery. He was inclined to go upstairs, while his female friend inquired through curiosity whose funeral it was. The name of Miss St. Yves was pronounced. At this name she turned, and gave a piercing shriek. St. Pouange then returned, while surprise and grief possessed his soul. The good old Gordon stood with streaming eyes. He for a moment ceased his lamentations, to acquaint the courier with all the circumstances of this melancholy catastrophe. He spoke with that authority which is the companion to sorrow and virtue. St. Pouange was not naturally wicked. The torrent of business and

amusements had hurried away his soul, which was not yet acquainted with itself. He did not border upon that gray age which usually hardens the hearts of ministers. He listened to Gordon with a downcast look, and some tears escaped him, which he was surprised to shed. In a word, he repented.

"I will," said he, "absolutely see this extraordinary man you have mentioned to me. He affects me almost as much as this innocent victim, whose death I have occasioned."

Gordon followed him as far as the chamber in which the Prior Kerkabon, the Abbé St. Yves, and some neighbors were striving to recall the young man, who had again fainted.

"I have been the cause of your misfortunes," said the deputy minister, when the Huron had regained consciousness, "and my whole life shall be employed in making reparation for my error."

The first idea that struck the Huron was to kill him and then destroy himself. But he was without arms, and closely watched. St. Pouange was not repulsed with refusals accompanied with reproach, contempt, and the insults he deserved, which were lavished upon him. Time softens everything. M. de Louvois at length succeeded in making an excellent officer of the Huron, who has appeared under another name at Paris and in the army, respected by all honest men, being at once a warrior and an intrepid philosopher.

He never mentioned this adventure without being

greatly affected, and yet his greatest consolation was to speak of it. He cherished the memory of his beloved Miss St. Yves to the last moment of his life.

The Abbé St. Yves and the prior were each provided with good livings. The good Kerkabon rather chose to see his nephew invested with military honors than in the subdeaconry. The devotee of Versailles kept the diamond earrings, and received besides a handsome present. Father Tout-a-tous had presents of chocolate, coffee and confectionery, with the "Meditations of the Reverend Father Croiset," and the "Flower of the Saints," bound in morocco. Good old Gordon lived with the Huron till his death, in the most friendly intimacy; he had also a benefice, and forgot, forever, essential grace and the concomitant concourse. He took for his motto, "Misfortunes are of some use." How many worthy people are there in the world who may justly say, "Misfortunes are good for nothing?"

THE PRINCESS OF BABYLON.

CHAPTER I.

ROYAL CONTEST FOR THE HAND OF FORMOSANTA.

The aged Belus, king of Babylon, thought himself the first man upon earth; for all his courtiers told him so, and his historians proved it. We know that his palace and his park, situated a few parasangs from Babylon, extended between the Euphrates and the Tigris, which washed those enchanted banks. His vast house, three thousand feet in front, almost reached the clouds. The platform was surrounded with a balustrade of white marble, fifty feet high, which supported colossal statues of all the kings and great men of the empire. This platform, composed of two rows of bricks, covered with a thick surface of lead from one extremity to the other, bore twelve feet of earth; and upon the earth were raised groves of olive, orange, citron, palm, cocoa, and cinnamon trees, and stock gillyflowers, which formed alleys that the rays of the sun could not penetrate.

The waters of the Euphrates running, by the assistance of pumps, in a hundred canals, formed cascades of six thousand feet in length in the park, and a hundred thousand *jets d'eau,* whose height was

scarce perceptible. They afterwards flowed into the Euphrates, whence they came. The gardens of Semiramis, which astonished Asia several ages after, were only a feeble imitation of these ancient prodigies; for in the time of Semiramis, everything began to degenerate among men and women.

But what was more admirable in Babylon, and eclipsed everything else, was the only daughter of the king, named Formosanta. It was from her pictures and statues that, in succeeding times, Praxiteles sculptured his Aphrodite, and the Venus of Medicis. Heavens! what a difference between the original and the copies! So that King Belus was prouder of his daughter than of his kingdom. She was eighteen years old. It was necessary she should have a husband worthy of her; but where was he to be found? An ancient oracle had ordained that Formosanta could not belong to any but him who could bend the bow of Nimrod.

This Nimrod, "a mighty hunter before the Lord," (Gen. x: 9) had left a bow seventeen Babylonian feet in length, made of ebony, harder than the iron of Mount Caucasus, which is wrought in the forges of Derbent; and no mortal since Nimrod could bend this astonishing bow.

It was again said "that the arm which should bend this bow would kill the most terrible and ferocious lion that should be let loose in the Circus of Babylon." This was not all. The bender of the bow and the conqueror of the lion should overthrow all his rivals;

but he was above all things to be very sagacious, the most magnificent and most virtuous of men, and possess the greatest curiosity in the whole universe.

Three kings appeared, who were bold enough to claim Formosanta—Pharaoh of Egypt, the Shah of India, and the great Khan of the Scythians. Belus appointed the day and place of combat, which was to be at the extremity of his park, in the vast expanse surrounded by the joint waters of the Euphrates and the Tigris. Round the lists a marble amphitheatre was erected, which might contain five hundred thousand spectators. Opposite the amphitheatre was placed the king's throne. He was to appear with Formosanta, accompanied by the whole court; and on the right and left between the throne and the amphitheatre, there were other thrones and seats for the three kings, and for all the other sovereigns who were desirous to be present at this august ceremony.

The king of Egypt arrived the first, mounted upon the bull Apis, and holding in his hand the cithern of Isis. He was followed by two thousand priests, clad in linen vestments whiter than snow, two thousand eunuchs, two thousand magicians, and two thousand warriors.

The king of India came soon after in a car drawn by twelve elephants. He had a train still more numerous and more brilliant than Pharaoh of Egypt.

The last who appeared was the king of the Scythians. He had none with him but chosen warriors, armed with bows and arrows. He was mounted

upon a superb tiger, which he had tamed, and which was as tall as any of the finest Persian horses. The majestic and important mien of this king effaced the appearance of his rivals; his naked arms, as nervous as they were white, seemed already to bend the bow of Nimrod.

These three lovers immediately prostrated themselves before Belus and Formosanta. The king of Egypt presented the princess with two of the finest crocodiles of the Nile, two sea horses, two zebras, two Egyptian rats, and two mummies, with the books of the great Hermes, which he judged to be the scarcest things upon earth.

The king of India offered her a hundred elephants, each bearing a wooden gilt tower, and laid at her feet the *vedam,* written by the hand of Xaca himself.

The king of the Scythians, who could neither write nor read, presented a hundred warlike horses with black fox-skin housings.

The princess appeared with a downcast look before her lovers, and reclined herself with a grace that was at once modest and noble.

Belus ordered the kings to be conducted to the thrones that were prepared for them. "Would I had three daughters," said he to them, "I should make six people this day happy!" He then made the competitors cast lots which should try Nimrod's bow first. Their names inscribed were put into a golden casque. That of the Egyptian king came out first, then the name of the king of India appeared. The king of

Scythia, viewing the bow and his rivals, did not complain at being the third.

While these brilliant trials were preparing, twenty thousand pages and twenty thousand youthful maidens distributed, without any disorder, refreshments to the spectators between the rows of seats. Every one acknowledged that the gods had instituted kings for no other cause than every day to give festivals, upon condition they should be diversified—that life is too short for any other purpose; that lawsuits, intrigues, wars, the altercations of theologists, which consume human life, are horrible and absurd; that man is born only for happiness; that he would not passionately and incessantly pursue pleasure were he not designed for it; that the essence of human nature is to enjoy ourselves, and all the rest is folly. This excellent moral was never controverted but by facts.

While preparations were being made for determining the fate of Formosanta, a young stranger, mounted upon a unicorn, accompanied by his valet, mounted on a like animal, and bearing upon his hand a large bird, appeared at the barrier. The guards were surprised to observe in this equipage a figure that had an air of divinity. He had, as has been since related, the face of Adonis upon the body of Hercules; it was majesty accompanied by the graces. His black eyebrows and flowing fair tresses, wore a mixture of beauty unknown at Babylon, and charmed all observers. The whole amphitheatre rose up, the

better to view the stranger. All the ladies of the court viewed him with looks of astonishment. Formosanta herself, who had hitherto kept her eyes fixed upon the ground, raised them and blushed. The three kings turned pale. The spectators, in comparing Formosanta with the stranger, cried out, "There is no other in the world but this young man who can be so handsome as the princess."

The ushers, struck with astonishment, asked him if he was a king? The stranger replied that he had not that honor, but that he had come from a distant country, excited by curiosity, to see if there were any king worthy of Formosanta. He was introduced into the first row of the amphitheatre, with his valet, his two unicorns, and his bird. He saluted, with great respect, Belus, his daughter, the three kings, and all the assembly. He then took his seat, not without blushing. His two unicorns lay down at his feet; his bird perched upon his shoulder; and his valet, who carried a little bag, placed himself by his side.

The trials began. The bow of Nimrod was taken out of its golden case. The first master of ceremonies, followed by fifty pages, and preceded by twenty trumpets, presented it to the king of Egypt, who made his priest bless it; and supporting it upon the head of the bull Apis, he did not question his gaining this first victory. He dismounted, and came into the middle of the circus. He tried, exerted all his strength, and made such ridiculous contortions that

the whole amphitheatre re-echoed with laughter, and Formosanta herself could not help smiling.

His high almoner approached him:

"Let your majesty give up this idle honor, which depends entirely upon the nerves and muscles. You will triumph in everything else. You will conquer the lion, as you are possessed of the favor of Osiris. The princess of Babylon is to belong to the prince who is most sagacious, and you have solved enigmas. She is to wed the most virtuous; you are such, as you have been educated by the priests of Egypt. The most generous is to marry her, and you have presented her with two of the handsomest crocodiles, and two of the finest rats in all the Delta. You are possessed of the bull Apis, and the books of Hermes, which are the scarcest things in the universe. No one can hope to dispute Formosanta with you."

"You are in the right," said the king of Egypt, and resumed his throne.

The bow was then put in the hands of the king of India. It blistered his hands for a fortnight; but he consoled himself in presuming that the Scythian king would not be more fortunate than himself.

The Scythian handled the bow in his turn. He united skill with strength. The bow seemed to have some elasticity in his hands. He bent it a little, but he could not bring it near a curve. The spectators, who had been prejudiced in his favor by his agreeable aspect, lamented his ill success, and concluded that the beautiful princess would never be married.

The unknown youth leaped into the arena and, addressing himself to the king of Scythia, said:

"Your majesty need not be surprised at not having entirely succeeded. These ebony bows are made in my country. There is a peculiar method in using them. Your merit is greater in having bent it than if I were to curve it."

He then took an arrow, and placing it upon the string, bent the bow of Nimrod, and shot the arrow beyond the gates. A million hands at once applauded the prodigy. Babylon re-echoed with acclamations; and all the ladies agreed it was fortunate for so handsome a youth to be so strong.

He took out of his pocket a small ivory tablet, wrote upon it with a golden pencil, fixed the tablet to the bow, and presented it to the princess with such a grace as charmed every spectator. He then modestly returned to his place between his bird and his valet. All Babylon was in astonishment; the three kings were confounded; while the stranger did not seem to pay the least attention to what had happened.

Formosanta was still more surprised to read upon the ivory tablet, tied to the bow, these lines, written in the best Chaldæan:

L'arc de Nemrod est celui de la guerre;
L'arc de l'amour est celui du bonheur;
Vous le portez. Par vous ce Dieu vainqueur
Est devenu le maître de la terre.
Trois Rois puissants, trois rivaux aujourd'hui,
Osent prétendre à l'honneur de vous plaire.
Je ne sais pas qui votre cœur préfère,
Mais l'univers sera jaloux de lui.

[The bow of Nimrod is that of war;
The bow of love is that of happiness—
Which you possess. Through you this conquering God
Has become master of the earth.
Three powerful kings, three rivals now,
Dare aspire to the honor of pleasing you.
I know not whom your heart may prefer,
But the universe will be jealous of him.]

This little madrigal did not displease the princess; but it was criticised by some of the lords of the ancient court, who said that, in former times, Belus would have been compared to the sun, and Formosanta to the moon; his neck to a tower, and her breast to a bushel of wheat. They said the stranger had no sort of imagination, and that he had lost sight of the rules of true poetry, but all the ladies thought the verses very gallant. They were astonished that a man who handled a bow so well should have so much wit. The lady of honor to the princess said to her:

"Madam, what great talents are here entirely lost? What benefit will this young man derive from his wit, and his skill with Nimrod's bow?"

"Being admired!" said Formosanta.

"Ah!" said the lady, "one more madrigal, and he might well be beloved."

The king of Babylon, having consulted his sages, declared that though none of these kings could bend the bow of Nimrod, yet, nevertheless, his daughter was to be married, and that she should belong to him who could conquer the great lion, which was purposely kept in training in his great menagerie.

The king of Egypt, upon whose education all the

wisdom of Egypt had been exhausted, judged it very ridiculous to expose a king to the ferocity of wild beasts in order to be married. He acknowledged that he considered the possession of Formosanta of inestimable value, but he believed that if the lion should strangle him, he could never wed this fair Babylonian. The king of India held similar views to the king of Egypt. They both concluded that the king of Babylon was laughing at them, and that they should send for armies to punish him—that they had many subjects who would think themselves highly honored to die in the service of their masters, without it costing them a single hair of their sacred heads—that they could easily dethrone the king of Babylon, and then they would draw lots for the fair Formosanta.

This agreement being made, the two kings sent each an express into his respective country, with orders to assemble three hundred thousand men to carry off Formosanta.

However, the king of Scythia descended alone into the arena, scimitar in hand. He was not distractedly enamored with Formosanta's charms. Glory till then had been his only passion, and it had led him to Babylon. He was willing to show that if the kings of India and Egypt were so prudent as not to tilt with lions, he was courageous enough not to decline the combat, and he would repair the honor of diadems. His uncommon valor would not even allow him to avail himself of the assistance of his

tiger. He advanced singly, slightly armed with a shell casque ornamented with gold, and shaded with three horses' tails as white as snow.

One of the most enormous and ferocious lions that fed upon the Antilibanian mountains was let loose upon him. His tremendous paws appeared capable of tearing the three kings to pieces at once, and his gullet to devour them. The two proud champions fled with the utmost precipitancy and in the most rapid manner to each other. The courageous Scythian plunged his sword into the lion's mouth; but the point meeting with one of those thick teeth that nothing can penetrate, was broken; and the monster of the woods, more furious from his wound, had already impressed his fearful claws into the monarch's sides.

The unknown youth, touched with the peril of so brave a prince, leaped into the arena swift as lightning, and cut off the lion's head with as much dexterity as we have lately seen, in our carousals, youthful knights knock off the heads of black images.

Then drawing out a small box, he presented it to the Scythian king, saying to him:

"Your majesty will here find the genuine dittany, which grows in my country. Your glorious wounds will be healed in a moment. Accident alone prevented your triumph over the lion. Your valor is not the less to be admired."

The Scythian king, animated more with gratitude than jealousy, thanked his benefactor, and, after hav-

THE UNKNOWN YOUTH LEAPED INTO THE ARENA, AND CUT OFF THE LION'S HEAD

ing tenderly embraced him, returned to his seat to apply the dittany to his wounds.

The stranger gave the lion's head to his valet, who, having washed it at the great fountain which was beneath the amphitheatre, and drained all the blood, took an iron instrument out of his little bag, with which having drawn the lion's forty teeth, he supplied their place with forty diamonds of equal size.

His master, with his usual modesty, returned to his place; he gave the lion's head to his bird. "Beauteous bird," said he, "carry this small homage, and lay it at the feet of Formosanta."

The bird winged its way with the dreadful triumph in one of its talons, and presented it to the princess, bending with humility his neck, and crouching before her. The sparkling diamonds dazzled the eyes of every beholder. Such magnificence was unknown even in superb Babylon. The emerald, the topaz, the sapphire, and the pyrope, were as yet considered as the most precious ornaments. Belus and the whole court were struck with admiration. The bird which presented this present surprised them still more. It was of the size of an eagle, but its eyes were as soft and tender as those of the eagle are fierce and threatening. Its bill was rose color, and seemed somewhat to resemble Formosanta's handsome mouth. Its neck represented all the colors of Iris, but was still more striking and brilliant. Gold, in a thousand shades, glittered upon its plum-

age. Its feet resembled a mixture of silver and purple. And the tails of those beautiful birds, which have since drawn Juno's car, did not equal the splendor of this incomparable bird.

The attention, curiosity, astonishment, and ecstasy of the whole court were divided between the jewels and the bird. It had perched upon the balustrade between Belus and his daughter Formosanta. She petted it, caressed it, and kissed it. It seemed to receive her attentions with a mixture of pleasure and respect. When the princess gave the bird a kiss, it returned the embrace, and then looked upon her with languishing eyes. She gave it biscuits and pistachios, which it received in its purple-silvered claw and carried to its bill with inexpressible grace.

Belus, who had attentively considered the diamonds, concluded that scarce any one of his provinces could repay so valuable a present. He ordered that more magnificent gifts should be prepared for the stranger than those destined for the three monarchs. "This young man," said he, "is doubtless son to the emperor of China; or of that part of the world called Europe, which I have heard spoken of; or of Africa, which is said to be in the vicinity of the kingdom of Egypt."

He immediately sent his first equerry to compliment the stranger, and ask him whether he was himself the sovereign, or son to the sovereign of one of those empires, and why, being possessed of such sur-

prising treasures, he had come with nothing but his valet and a little bag?

Whilst the equerry advanced toward the amphitheatre to execute his commission, another valet arrived upon a unicorn. This valet, addressing himself to the young man, said: "Ormar, your father is approaching the end of his life; I am come to acquaint you with it."

The stranger raised his eyes to heaven, whilst tears streamed from them, and answered only by saying, "Let us depart."

The equerry, after having paid Belus' compliments to the conqueror of the lion, to the giver of the forty diamonds, and to the master of the beautiful bird, asked the valet, "Of what kingdom is the father of this young hero sovereign?"

The valet replied:

"His father is an old shepherd, who is much beloved in his district."

During this conversation, the stranger had already mounted his unicorn. He said to the equerry:

"My lord, vouchsafe to prostrate me at the feet of King Belus and his daughter. I must entreat her to take particular care of the bird I leave with her, as it is a nonpareil like herself."

In uttering these last words he set off, and flew like lightning. The two valets followed him, and in an instant he was out of sight.

Formosanta could not refrain from shrieking.

The bird, turning toward the amphitheatre where his master had been seated, seemed greatly afflicted to find him gone; then viewing steadfastly the princess, and gently rubbing her beautiful hand with his bill, he seemed to devote himself to her service.

Belus, more astonished than ever, hearing that this very extraordinary young man was the son of a shepherd, could not believe it. He despatched messengers after him, but they soon returned with the information that the three unicorns upon which these men were mounted could not be overtaken, and that, according to the rate they went they must go a hundred leagues a day.

Every one reasoned upon this strange adventure, and wearied themselves with conjectures. How can the son of a shepherd make a present of forty large diamonds? How comes it that he is mounted upon a unicorn? This bewildered them, and Formosanta, whilst she caressed her bird, was sunk into a profound reverie.

CHAPTER II.

THE KING OF BABYLON CONVENES HIS COUNCIL AND CONSULTS THE ORACLE.

Princess Aldea, Formosanta's cousin-german, who was very well shaped, and almost as handsome as the king's daughter, said to her:

"Cousin, I know not whether this demi-god be the son of a shepherd, but methinks he has fulfilled all

the conditions stipulated for your marriage. He has bent Nimrod's bow; he has conquered the lion; he has a good share of sense, having written for you extempore a very pretty madrigal. After having presented you with forty large diamonds, you cannot deny that he is the most generous of men. In his bird he possessed the most curious thing upon earth. His virtue cannot be equalled, since he departed without hesitation as soon as he learned his father was ill, though he might have remained and enjoyed the pleasure of your society. The oracle is fulfilled in every particular, except that wherein he is to overcome his rivals. But he has done more; he has saved the life of the only competitor he had to fear; and when the object is to surpass the other two, I believe you cannot doubt that he will easily succeed."

"All that you say is very true," replied Formosanta, "but is it possible that the greatest of men, and perhaps the most amiable too, should be the son of a shepherd?"

The lady of honor, joining in the conversation, said that the title of shepherd was frequently given to kings; that they were called shepherds because they attended very closely to their flocks; that this was doubtless a piece of ill-timed pleasantry in his valet; that this young hero had not come so badly equipped, but to show how much his personal merit alone was above the fastidious parade of kings. The princess made no answer, but in giving her bird a thousand tender kisses.

A great festival was nevertheless prepared for the three kings, and for all the princes who had come to the feast. The king's daughter and niece were to do the honors. The king distributed presents worthy the magnificence of Babylon. Belus, during the time the repast was being served, assembled his council to discuss the marriage of the beautiful Formosanta, and this is the way he delivered himself as a great politician:

"I am old; I know not what is best to do with my daughter, or upon whom to bestow her. He who deserves her is nothing but a mean shepherd. The kings of India and Egypt are cowards. The king of the Scythians would be very agreeable to me, but he has not performed any one of the conditions imposed. I will again consult the oracle. In the meantime, deliberate among you, and we will conclude agreeably to what the oracle says; for a king should follow nothing but the dictates of the immortal gods."

He then repaired to the temple; the oracle answered in few words according to custom: "Thy daughter shall not be married until she hath traversed the globe." In astonishment, Belus returned to the council, and related this answer.

All the ministers had a profound respect for oracles. They therefore all agreed, or at least appeared to agree, that they were the foundation of religion; that reason should be mute before them; that it was by their means that kings reigned over their people;

that without oracles there would be neither virtue nor repose upon earth.

At length, after having testified the most profound veneration for them, they nearly all concluded that this oracle was impertinent, and should not be obeyed; that nothing could be more indecent for a young woman, and particularly the daughter of the great king of Babylon, than to run about, without any particular destination; that this was the most certain method to prevent her being married, or else engage her in a clandestine, shameful, and ridiculous union; that, in a word, this oracle had not common sense.

The youngest of the ministers, named Onadase, who had more sense than the rest, said that the oracle doubtless meant some pilgrimage of devotion, and offered to be the princess' guide. The council approved of his opinion, but every one was for being her equerry. The king determined that the princess might go three hundred parasangs upon the road to Arabia, to the temple whose saint had the reputation of procuring young women happy marriages, and that the dean of the council should accompany her. After this determination they went to supper.

CHAPTER III.

ROYAL FESTIVAL GIVEN IN HONOR OF THE KINGLY VISITORS—THE BIRD CONVERSES ELOQUENTLY WITH FORMOSANTA.

In the centre of the gardens, between two cascades, an oval saloon, three hundred feet in diameter, was erected, whose azure roof, intersected with golden stars, represented all the constellations and planets, each in its proper station; and this ceiling turned about, as well as the canopy, by machines as invisible as those which direct the celestial spheres. A hundred thousand flambeaux, inclosed in rich crystal cylinders, illuminated the gardens and the dining-hall. A buffet, with steps, contained twenty thousand vases and golden dishes; and opposite the buffet, upon other steps, were seated a great number of musicians. The two amphitheatres were decked out: the one with the fruits of each season, the other with crystal decanters that sparkled with the choicest wines.

The guests took their seats round a table divided into compartments that resembled flowers and fruits, all in precious stones. The beautiful Formosanta was placed between the kings of India and Egypt, the amiable Aldea next the king of Scythia. There were about thirty princes, and each was seated next one of the handsomest ladies of the court. The king of Babylon, who was in the middle, opposite his

daughter, seemed divided between the chagrin of being yet unable to effect her marriage, and the pleasure of still beholding her. Formosanta asked leave to place her bird upon the table next her; the king approved of it.

The music, which continued during the repast, furnished every prince with an opportunity of conversing with his female neighbor. The festival was as agreeable as it was magnificent. A ragout was served before Formosanta, which her father was very fond of. The princess said it should be carried to his majesty. The bird immediately took hold of it, and carried it in a miraculous manner to the king. Never was anything more astonishing witnessed. Belus caressed it as much as his daughter had done. The bird afterward took its flight to return to her. It displayed, in flying, so fine a tail, and its extended wings set forth such a variety of brilliant colors; the gold of its plumage made such a dazzling éclat, that all eyes were fixed upon it. All the musicians were struck motionless, and their instruments afforded harmony no longer. None ate, no one spoke, nothing but a buzzing of admiration was to be heard. The princess of Babylon kissed it during the whole supper, without considering whether there were any kings in the world. Those of India and Egypt felt their spite and indignation rekindle with double force and they resolved speedily to set their three hundred thousand men in motion to obtain revenge.

As for the king of Scythia, he was engaged in

entertaining the beautiful Aldea. His haughty soul despising, without malice, Formosanta's inattention, had conceived for her more indifference than resentment. "She is handsome," said he, "I acknowledge, but she appears to me one of those women who are entirely taken up with their own beauty, and who fancy that mankind are greatly obliged to them when they deign to appear in public. I should prefer an ugly complaisant woman, that exhibited some amiability, to that beautiful statue. You have, madam, as many charms as she possesses, and you, at least, condescend to converse with strangers. I acknowledge to you with the sincerity of a Scythian, that I prefer you to your cousin."

He was, however, mistaken in regard to the character of Formosanta. She was not so disdainful as she appeared. But his compliments were very well received by the princess Aldea. Their conversation became very interesting. They were well contented, and already certain of one another before they left the table. After supper the guests walked in the groves. The king of Scythia and Aldea did not fail to seek for a place of retreat. Aldea, who was sincerity itself, thus declared herself to the prince:

"I do not hate my cousin, though she be handsomer than myself, and is destined for the throne of Babylon. The honor of pleasing you may very well stand in the stead of charms. I prefer Scythia with you to the crown of Babylon without you. But this crown belongs to me by right, if there be any right in

the world; for I am of the elder branch of the Nimrod family, and Formosanta is only of the younger. Her grandfather dethroned mine, and put him to death."

"Such, then, are the rights of inheritance in the royal house of Babylon!" said the Scythian. "What was your grandfather's name?"

"He was called Aldea, like me. My father bore the same name. He was banished to the extremity of the empire with my mother; and Belus, after their death, having nothing to fear from me, was willing to bring me up with his daughter. But he has resolved that I shall never marry."

"I will avenge the cause of your grandfather, of your father, and also your own cause," said the king of Scythia. "I am responsible for your being married. I will carry you off the day after to-morrow by daybreak—for we must dine to-morrow with the king of Babylon—and I will return and support your rights with three hundred thousand men."

"I agree to it," said the beauteous Aldea; and, after having mutually pledged their words of honor, they separated.

The incomparable Formosanta, before retiring to rest, had ordered a small orange tree, in a silver case, to be placed by the side of her bed, that her bird might perch upon it. Her curtains had long been drawn, but she was not in the least disposed to sleep. Her heart was agitated, and her imagination excited. The charming stranger was ever in her thoughts. She fancied she saw him shooting an arrow with

Nimrod's bow. She contemplated him in the act of cutting off the lion's head. She repeated his madrigal. At length, she saw him retiring from the crowd upon his unicorn. Tears, sighs, and lamentations overwhelmed her at this reflection. At intervals she cried out: "Shall I then never see him more? Will he never return?"

"He will surely return," replied the bird from the top of the orange tree. "Can one have seen you once, and not desire to see you again?"

"Heavens! eternal powers! my bird speaks the purest Chaldæan." In uttering these words she drew back the curtains, put out her hand to him, and knelt upon her bed, saying:

"Art thou a god descended upon earth? Art thou the great Oromasdes concealed under this beautiful plumage? If thou art, restore me this charming young man."

"I am nothing but a winged animal," replied the bird, "but I was born at the time when all animals still spoke; when birds, serpents, asses, horses, and griffins conversed familiarly with man. I would not speak before company, lest your ladies of honor should have taken me for a sorcerer. I would not discover myself to any but you."

Formosanta was speechless, bewildered, and intoxicated with so many wonders. Desirous of putting a hundred questions to him at once, she at length asked him how old he was.

"Only twenty-seven thousand nine hundred years

and six months. I date my age from the little revolution of the equinoxes, and which is accomplished in about twenty-eight thousand of your years. There are revolutions of a much greater extent, so are there beings much older than me. It is twenty-two thousand years since I learned Chaldæan in one of my travels. I have always had a very great taste for the Chaldæan language, but my brethren, the other animals, have renounced speaking in your climate."

"And why so, my divine bird?"

"Alas! because men have accustomed themselves to eat us, instead of conversing and instructing themselves with us. Barbarians! should they not have been convinced that, having the same organs with them, the same sentiments, the same wants, the same desires, we have also what is called a soul, the same as themselves; that we are their brothers, and that none should be dressed and eaten but the wicked? We are so far your brothers that the Supreme Being, the Omnipotent and Eternal Being, having made a compact with men, expressly comprehended us in the treaty. He forbade you to nourish yourselves with our blood, and us to suck yours.

"The fables of your ancient Locman, translated into so many languages, will be an eternally existing testimony of the happy commerce you formerly carried on with us. They all begin with these words: 'In the time when beasts spoke.' It is true, there are many families among you who keep up an incessant conversation with their dogs; but the dogs have

resolved not to answer, since they have been compelled by whipping to go hunting and become accomplices in the murder of our ancient and common friends, stags, deers, hares, and partridges.

"You have still some ancient poems in which horses speak, and your coachmen daily address them in words; but in so barbarous a manner, and in uttering such infamous expressions, that horses, though formerly entertaining so great a kindness for you, now detest you.

"The country which is the residence of your charming stranger, the most perfect of men, is the only one in which your species has continued to love ours, and to converse with us; and is the only country in the world where men are just."

"And where is the country of my dear incognito? What is the name of his empire? For I will no more believe he is a shepherd than that you are a bat."

"His country is that of the Gangarids, a wise, virtuous, and invincible people, who inhabit the eastern shore of the Ganges. The name of my friend is Amazan. He is no king; and I know not whether he would so humble himself as to be one. He has too great a love for his fellow countrymen. He is a shepherd like them. But do not imagine that those shepherds resemble yours, who, covered with rags and tatters, watch their sheep, who are better clad than themselves; who groan under the burden of poverty, and who pay to an extortioner half the

miserable stipend of wages which they receive from their masters. The Gangaridian shepherds are all born equal, and own the innumerable herds which cover their vast fields and subsist on the abundant verdure. These flocks are never killed. It is a horrid crime, in that favored country, to kill and eat a fellow creature. Their wool is finer and more brilliant than the finest silk, and constitutes the greatest traffic of the East. Besides, the land of the Gangarids produces all that can flatter the desires of man. Those large diamonds that Amazan had the honor of presenting to you are from a mine that belongs to him. A unicorn, on which you saw him mounted, is the usual animal the Gangarids ride upon. It is the finest, the proudest, most terrible, and at the same time most gentle animal that ornaments the earth. A hundred Gangarids, with as many unicorns, would be sufficient to disperse innumerable armies. Two centuries ago a king of India was mad enough to attempt to conquer this nation. He appeared, followed by ten thousand elephants and a million of warriors. The unicorns pierced the elephants, just as I have seen upon your table beads pierced in golden brochets. The warriors fell under the sabres of the Gangarids like crops of rice mowed by the people of the East. The king was taken prisoner, with upward of six thousand men. He was bathed in the salutary water of the Ganges, and followed the regimen of the country, which consists only of vegetables, of which nature has there been amazingly liberal to nourish

every breathing creature. Men who are fed with carnivorous aliments, and drenched with spirituous liquors, have a sharp adust blood, which turns their brains a hundred different ways. Their chief rage is a fury to spill their brother's blood, and, laying waste fertile plains, to reign over churchyards. Six full months were taken up in curing the king of India of his disorder. When the physicians judged that his pulse had become natural, they certified this to the council of the Gangarids. The council then followed the advice of the unicorns and humanely sent back the king of India, his silly court, and impotent warriors to their own country. This lesson made them wise, and from that time the Indians respected the Gangarids, as ignorant men, willing to be instructed, revere the philosophers they cannot equal.

"Apropos, my dear bird," said the princess to him, "do the Gangarids profess any religion? have they one?"

"Yes, we meet to return thanks to God on the days of the full moon; the men in a great temple made of cedar, and the women in another, to prevent their devotion being diverted. All the birds assemble in a grove, and the quadrupeds on a fine down. We thank God for all the benefits he has bestowed upon us. We have in particular some parrots *that preach wonderfully well.*

"Such is the country of my dear Amazan; there I reside. My friendship for him is as great as the love

with which he has inspired you. If you will credit me, we will set out together, and you shall pay him a visit."

"Really, my dear bird, this is a very pretty invitation of yours," replied the princess smiling, and who flamed with desire to undertake the journey, but did not dare say so.

"I serve my friend," said the bird; "and, after the happiness of loving you, the greatest pleasure is to assist you."

Formosanta was quite fascinated. She fancied herself transported from earth. All she had seen that day, all she then saw, all she heard, and particularly what she felt in her heart, so ravished her as far to surpass what those fortunate Mussulmans now feel, who, disencumbered from their terrestrial ties, find themselves in the ninth heaven in the arms of their Houris, surrounded and penetrated with glory and celestial felicity.

CHAPTER IV.

THE BEAUTIFUL BIRD IS KILLED BY THE KING OF EGYPT —FORMOSANTA BEGINS A JOURNEY—ALDEA ELOPES WITH THE KING OF SCYTHIA.

Formosanta passed the whole night in speaking of Amazan. She no longer called him anything but her shepherd; and from this time it was that the names of shepherd and lover were indiscriminately used throughout every nation.

Sometimes she asked the bird whether Amazan had had any other mistresses. It answered, "No," and she was at the summit of felicity. Sometimes she asked how he passed his life; and she, with transport, learned that it was employed in doing good, in cultivating arts, in penetrating into the secrets of nature and improving himself. She at times wanted to know if the soul of her lover was of the same nature as that of her bird; how it happened that it had lived twenty thousand years, when her lover was not above eighteen or nineteen. She put a hundred such questions, to which the bird replied with such discretion as excited her curiosity. At length sleep closed their eyes, and yielded up Formosanta to the sweet delusion of dreams sent by the gods, which sometimes surpass reality itself, and which all the philosophy of the Chaldæans can scarce explain.

Formosanta did not awaken till very late. The day was far advanced when the king, her father, entered her chamber. The bird received his majesty with respectful politeness, went before him, fluttered his wings, stretched his neck, and then replaced himself upon his orange tree. The king seated himself upon his daughter's bed, whose dreams had made her still more beautiful. His large beard approached her lovely face, and after having embraced her, he spoke to her in these words:

"My dear daughter, you could not yesterday find a husband agreeable to my wishes; you nevertheless must marry; the prosperity of my empire requires

it. I have consulted the oracle, which you know never errs, and which directs all my conduct. His commands are that you should traverse the globe. You must therefore begin your journey."

"Ah! doubtless to the Gangarids," said the princess; and in uttering these words, which escaped her, she was sensible of her indiscretion. The king, who was utterly ignorant of geography, asked her what she meant by the Gangarids? She easily diverted the question. The king told her she must go on a pilgrimage, that he had appointed the persons who were to attend her—the dean of the counsellors of state, the high almoner, a lady of honor, a physician, an apothecary, her bird, and all necessary domestics.

Formosanta, who had never been out of her father's palace, and who, till the arrival of the three kings and Amazan, had led a very insipid life, according to the etiquette of rank and the parade of pleasure, was charmed at setting out upon a pilgrimage. "Who knows," said she, whispering to her heart, "if the gods may not inspire Amazan with the like desire of going to the same chapel, and I may have the happiness of again seeing the pilgrim?" She affectionately thanked her father, saying she had always entertained a secret devotion for the saint she was going to visit.

Belus gave an excellent dinner to his guests, who were all men. They formed a very ill-assorted company—kings, ministers, princes, pontiffs—all jealous of each other; all weighing their words and

equally embarrassed with their neighbors and themselves. The repast was very gloomy, though they drank pretty freely. The princesses remained in their apartments, each meditating upon her respective journey. They dined at their little cover. For mosanta afterward walked in the gardens with her dear bird, which, to amuse her, flew from tree to tree, displaying his superb tail and divine plumage.

The king of Egypt, who was heated with wine, not to say drunk, asked one of his pages for a bow and arrow. This prince was, in truth, the most unskilful archer in his whole kingdom. When he shot at a mark, the place of greatest safety was generally the spot he aimed at. But the beautiful bird, flying as swiftly as the arrow, seemed to court it, and fell bleeding in the arms of Formosanta. The Egyptian, bursting into a foolish laugh, retired to his place. The princess rent the skies with her moans, melted into tears, tore her hair, and beat her breast. The dying bird said to her, in a low voice: "Burn me, and fail not to carry my ashes to the east of the ancient city of Aden or Eden, and expose them to the sun upon a little pile of cloves and cinnamon." After having uttered these words it expired. Formosanta was for a long time in a swoon, and revived again only to burst into sighs and groans. Her father, partaking of her grief, and imprecating the king of Egypt, did not doubt that this accident foretold some fatal event. He immediately went to consult

the oracle, which replied: "A mixture of everything —life and death, infidelity and constancy, loss and gain, calamities and good fortune." Neither he nor his council could comprehend any meaning in this reply; but, at length, he was satisfied with having fulfilled the duties of devotion.

His daughter was bathed in tears, while he consulted the oracle. She paid the funeral obsequies to the bird, which it had directed, and resolved to carry its remains into Arabia at the risk of her life. It was burned in incombustible flax, with the orange-tree on which it used to perch. She gathered up the ashes in a little golden vase, set with rubies, and the diamonds taken from the lion's mouth. Oh! that she could, instead of fulfilling this melancholy duty, have burned alive the detestable king of Egypt! This was her sole wish. She, in spite, put to death the two crocodiles, his two sea horses, his two zebras, his two rats, and had his two mummies thrown into the Euphrates. Had she possessed his bull Apis, she would not have spared him.

The king of Egypt, enraged at this affront, set out immediately to forward his three hundred thousand men. The king of India, seeing his ally depart, set off also on the same day, with a firm intention of joining his three hundred thousand Indians to the Egyptian army. The king of Scythia decamped in the night with the Princess Aldea, fully resolved to fight for her at the head of three hundred thou-

sand Scythians, and to restore to her the inheritance of Babylon, which was her right, as she had descended from the elder branch of the Nimrod family.

As for the beautiful Formosanta, she set out at three in the morning with her caravan of pilgrims, flattering herself that she might go into Arabia, and execute the last will of her bird; and that the justice of the gods would restore her the dear Amazan, without whom life had become insupportable.

When the king of Babylon awoke, he found all the company gone.

"How mighty festivals terminate," said he; "and what a surprising vacuum they leave when the hurry is over."

But he was transported with a rage truly royal, when he found that the Princess Aldea had been carried off. He ordered all his ministers to be called up, and the council to be convened. While they were dressing, he failed not to consult the oracle; but the only answer he could obtain was in these words, so celebrated since throughout the universe: "When girls are not provided for in marriage by their relatives, they marry themselves."

Orders were immediately issued to march three hundred thousand men against the king of Scythia. Thus was the torch of a most dreadful war lighted up, which was caused by the amusements of the finest festival ever given upon earth. Asia was upon the point of being overrun by four armies of three hun-

dred thousand men each. It is plain that the war of Troy, which astonished the world some ages after, was mere child's play in comparison to this: but it should also be considered, that in the Trojans' quarrel, the object was nothing more than a very immoral old woman, who had contrived to be twice run away with; whereas, in this case, the cause was tripartite—two girls and a bird.

The king of India went to meet his army upon the large, fine road which then led straight to Babylon, at Cachemir. The king of Scythia flew with Aldea by the fine road which led to Mount Imaus. Owing to bad government, all these fine roads have disappeared in the lapse of time. The king of Egypt had marched to the west, along the coast of the little Mediterranean sea, which the ignorant Hebrews have since called the Great Sea.

As to the charming Formosanta, she pursued the road to Bassora, planted with lofty palm trees, which furnished a perpetual shade, and fruit at all seasons. The temple in which she was to perform her devotions, was in Bassora itself. The saint to whom this temple had been dedicated was somewhat in the style of him who was afterwards adored at Lampsacus, and was generally successful in procuring husbands for young ladies. Indeed, he was the holiest saint in all Asia.

Formosanta had no sort of inclination for the saint of Bassora. She only invoked her dear Gangaridian

shepherd, her charming Amazan. She proposed embarking at Bassora, and landing in Arabia Felix, to perform what her deceased bird had commanded.

At the third stage, scarce had she entered into a fine inn, where her harbingers had made all the necessary preparations for her, when she learned that the king of Egypt had arrived there also. Informed by his emissaries of the princess' route, he immediately altered his course, followed by a numerous escort. Having alighted, he placed sentinels at all the doors; then repaired to the beautiful Formosanta's apartment, when he addressed her by saying:

"Miss, you are the lady I was in quest of. You paid me very little attention when I was at Babylon. It is just to punish scornful, capricious women. You will, if you please, be kind enough to sup with me to-night; and I shall behave to you according as I am satisfied with you."

Formosanta saw very well that she was not the strongest. She judged that good sense consisted in knowing how to conform to one's situation. She resolved to get rid of the king of Egypt by an innocent stratagem. She looked at him through the corners of her eyes—which in after ages has been called ogling—and then she spoke to him, with a modesty, grace, and sweetness, a confusion, and a thousand other charms, which would have made the wisest man a fool, and deceived the most discerning:

"I acknowledge, sir, I always appeared with a downcast look, when you did the king, my father,

the honor of visiting him. I had some apprehensions for my heart. I dreaded my too great simplicity. I trembled lest my father and your rivals should observe the preference I gave you, and which you so highly deserved. I can now declare my sentiments. I swear by the bull Apis, which after you is the thing I respect the most in the world, that your proposals have enchanted me. I have already supped with you at my father's, and I will sup with you again, without his being of the party. All that I request of you is that your high almoner should drink with us. He appeared to me at Babylon to be an excellent guest. I have some Chiras wine remarkably good. I will make you both taste it. I consider you as the greatest of kings, and the most amiable of men."

This discourse turned the king of Egypt's head. He agreed to have the almoner's company.

"I have another favor to ask of you," said the princess, "which is to allow me to speak to my apothecary. Women have always some little ails that require attention, such as vapors in the head, palpitations of the heart, colics, and the like, which often require some assistance. In a word, I at present stand in need of my apothecary, and I hope you will not refuse me this slight testimony of confidence."

"Miss," replied the king of Egypt, "I know life too well to refuse you so just a demand. I will order the apothecary to attend you while supper is preparing. I imagine you must be somewhat fatigued by the journey; you will also have occasion for a

chambermaid; you may order her you like best to attend you. I will afterwards wait your commands and convenience."

He then retired, and the apothecary and the chambermaid, named Irla, entered. The princess had entire confidence in her. She ordered her to bring six bottles of Chiras wine for supper, and to make all the sentinels, who had her officers under arrest, drink the same. Then she recommended her apothecary to infuse in all the bottles certain pharmaceutic drugs, which make those who take them sleep twenty-four hours, and with which he was always provided. She was implicitly obeyed. The king returned with his high almoner in about half an hour's time. The conversation at supper was very gay. The king and the priest emptied the six bottles, and acknowledged there was not such good wine in Egypt. The chambermaid was attentive to make the servants in waiting drink. As for the princess, she took great care not to drink any herself, saying that she was ordered by her physician a particular regimen. They were all presently asleep.

The king of Egypt's almoner had one of the finest beards that a man of his rank could wear. Formosanta lopped it off very skilfully; then sewing it to a ribbon, she put it on her own chin. She then dressed herself in the priest's robes, and decked herself in all the marks of his dignity, and her waiting maid clad herself like the sacristan of the goddess Isis. At length, having furnished herself with his

urn and jewels, she set out from the inn amidst the sentinels, who were asleep like their master. Her attendant had taken care to have two horses ready at the door. The princess could not take with her any of the officers of her train. They would have been stopped by the great guard.

Formosanta and Irla passed through several ranks of soldiers, who, taking the princess for the high priest, called her, "My most Reverend Father in God," and asked his blessing. The two fugitives arrived in twenty-four hours at Bassora, before the king awoke. They then threw off their disguise, which might have created some suspicion. They fitted out with all possible expedition a ship, which carried them, by the Straits of Ormus, to the beautiful banks of Eden in Arabia Felix. This was that Eden whose gardens were so famous that they have since been the residence of the best of mankind. They were the model of the Elysian fields, the gardens of the Hesperides, and also those of the Fortunate Islands. In those warm climates men imagined there could be no greater felicity than shades and murmuring brooks. To live eternally in heaven with the Supreme Being, or to walk in the garden of paradise, was the same thing to those who incessantly spoke without understanding one another, and who could scarce have any distinct ideas or just expressions.

As soon as the princess found herself in this land, her first care was to pay her dear bird the funeral obsequies he had required of her. Her beautiful

hands prepared a small quantity of cloves and cinnamon. What was her surprise, when, having spread the ashes of the bird upon this funeral pyre, she saw it blaze of itself! All was presently consumed. In the place of the ashes there appeared nothing but a large egg, whence she saw her bird issue more brilliant than ever. This was one of the most happy moments the princess had ever experienced in her whole life. There was but another that could ever be dearer to her; it was the object of her wishes, but almost beyond her hopes.

"I plainly see," said she, to the bird, "you are the phœnix of which I have heard so much spoken. I am almost ready to expire with joy and astonishment. I did not believe in your resurrection; but it is my good fortune to be convinced of it."

"Resurrection, in fact," said the phœnix to her, "is one of the most simple things in the world. There is nothing more in being born twice than once. Everything in this world is the effect of resurrection. Caterpillars are regenerated into butterflies; a kernel put into the earth is regenerated into a tree. All animals buried in earth regenerate into vegetation, herbs, and plants, and nourish other animals, of which they speedily compose part of the substance. All particles which compose bodies are transformed into different beings. It is true, that I am the only one to whom Oromasdes has granted the favor of regenerating my own form."

Formosanta, who, from the moment she first saw

Amazan and the phœnix, had passed all her time in a round of astonishment, said to him:

"I can easily conceive that the Supreme Being may form out of your ashes a phœnix nearly resembling yourself; but that you should be precisely the same person, that you should have the same soul, is a thing, I acknowledge, I cannot very clearly comprehend. What became of your soul when I carried you in my pocket after your death?"

"Reflect one moment! Is it not as easy for the great Oromasdes to continue action upon a single atom of my being as to begin afresh this action? He had before granted me sensation, memory, and thought. He grants them to me again. Whether he united this favor to an atom of elementary fire, latent within me, or to the assemblage of my organs, is, in reality, of no consequence. Men, as well as phœnixes, are entirely ignorant how things come to pass; but the greatest favor the Supreme Being has bestowed upon me is to regenerate me for you. Oh! that I may pass the twenty-eight thousand years which I have still to live before my next resurrection, with you and my dear Amazan."

"My dear phœnix, remember what you first told me at Babylon, which I shall never forget, and which flattered me with the hope of again seeing my dear shepherd, whom I idolize; 'we must absolutely pay the Gangarids a visit together,' and I must carry Amazan back with me to Babylon."

"This is precisely my design," said the phœnix.

"There is not a moment to lose. We must go in search of Amazan by the shortest road, that is, through the air. There are in Arabia Felix two griffins, who are my particular friends, and who live only a hundred and fifty thousand leagues from here. I am going to write to them by the pigeon post, and they will be here before night. We shall have time to make you a convenient palanquin, with drawers, in which you may place your provisions. You will be quite at your ease in this vehicle, with your maid. These two griffins are the most vigorous of their kind. Each of them will support one of the poles of the canopy between their claws. But, once for all time is very precious."

He instantly went with Formosanta to order the carriage from an upholsterer of his acquaintance. It was made complete in four hours. In the drawers were placed small fine loaves, biscuits superior to those of Babylon, large lemons, pineapples, cocoa, and pistachio nuts, Eden wine, which is as superior to that of Chiras, as Chiras is to that of Surinam.

The two griffins arrived at Eden at the appointed time. The vehicle was as light as it was commodious and solid, and Formosanta and Irla placed themselves in it. The two griffins carried it off like a feather. The phœnix sometimes flew after it, and sometimes perched upon its roof. The two griffins winged their way toward the Ganges with the velocity of an arrow which rends the air. They never stopped but a moment at night for the travellers to

take some refreshment, and the carriers to take a draught of water.

They at length reached the country of the Gangarids. The princess' heart palpitated with hope, love and joy. The phœnix stopped the vehicle before Amazan's house; but Amazan had been absent from home three hours, without any one knowing whither he had gone.

There are no words, even in the Gangaridian language, that could express Formosanta's extreme despair.

"Alas! that is what I dreaded," said the phœnix: "the three hours which you passed at the inn, upon the road to Bassora, with that wretched king of Egypt, have perhaps been at the price of the happiness of your whole life. I very much fear we have lost Amazan, without the possibility of recovering him."

He then asked the servants if he could salute the mother of Amazan? They answered, that her husband had died only two days before, and she could speak to no one. The phœnix, who was not without influence in the house, introduced the princess of Babylon into a saloon, the walls of which were covered with orange-tree wood inlaid with ivory. The inferior shepherds and shepherdesses, who were dressed in long, white garments, with gold-colored trimmings, served up, in a hundred plain porcelain baskets, a hundred various delicacies, among which no disguised carcasses were to be seen. They con-

sisted of rice, sago, vermicelli, macaroni, omelets, milk, eggs, cream, cheese, pastry of every kind, vegetables, fruits, peculiarly fragrant and grateful to the taste, of which no idea can be formed in other climates; and they were accompanied with a profusion of refreshing liquors superior to the finest wine.

Whilst the princess regaled herself, seated upon a bed of roses, four peacocks, who were luckily mute, fanned her with their brilliant wings; two hundred birds, one hundred shepherds and shepherdesses, warbled a concert in two different choirs; the nightingales, thistlefinches, linnets, chaffinches, sung the higher notes with the shepherdesses, and the shepherds sung the tenor and bass. The princess acknowledged, that if there was more magnificence at Babylon, nature was infinitely more agreeable among the Gangarids; but while this consolatory and voluptuous music was playing, tears flowed from her eyes, while she said to the damsel Irla:

"These shepherds and shepherdesses, these nightingales, these linnets, are making love; and for my part I am deprived of the company of the Gangaridian hero, the worthy object of my most tender thoughts."

While she was taking this collation, her tears and admiration kept pace with each other, and the phœnix addressed himself to Amazan's mother, saying:

"Madam, you cannot avoid seeing the princess of Babylon; you know—"

"I know everything," said she, "even her adven-

ture at the inn, upon the road to Bassora. A blackbird related the whole to me this morning; and this cruel blackbird is the cause of my son's going mad, and leaving his paternal abode."

"You have not been informed, then, that the princess regenerated me?"

"No, my dear child, the blackbird told me you were dead, and this made me inconsolable. I was so afflicted at this loss, the death of my husband, and the precipitate flight of my son, that I ordered my door to be shut to everyone. But since the princess of Babylon has done me the honor of paying me a visit, I beg she may be immediately introduced. I have matters of great importance to acquaint her with, and I choose you should be present."

She then went to meet the princess in another saloon. She could not walk very well. This lady was about three hundred years old; but she had still some agreeable vestiges of beauty. It might be conjectured, that about her two hundred and fortieth, or two hundred and fiftieth year, she must have been a most charming woman. She received Formosanta with a respectful nobleness, blended with an air of interest and sorrow, which made a very lively impression upon the princess.

Formosanta immediately paid her the compliments of condolence upon her husband's death.

"Alas!" said the widow, "you have more reason to lament his death than you imagine."

"I am, doubtless, greatly afflicted," said Formo-

santa; "he was father to——." Here a flood of tears prevented her from going on. "For his sake only I undertook this journey, in which I have so narrowly escaped many dangers. For him I left my father, and the most splendid court in the universe. I was detained by a king of Egypt, whom I detest. Having escaped from this tyrant, I have traversed the air in search of the only man I love. When I arrive, he flies from me!" Here sighs and tears stopped her impassioned harangue.

His mother then said to her:

"When the king of Egypt made you his prisoner; when you supped with him at an inn upon the road to Bassora; when your beautiful hands filled him bumpers of Chiras wine, did you observe a blackbird that flew about the room?"

"Yes, really," said the princess, "I now recollect there was such a bird, though at that time I did not pay it the least attention. But in collecting my ideas, I now remember well, that at the instant when the king of Egypt rose from the table to give me a kiss, the blackbird flew out at the window giving a loud cry, and never appeared after."

"Alas! madam," resumed Amazan's mother, "this is precisely the cause of all our misfortunes; my son had despatched this blackbird to gain intelligence of your health, and all that passed at Babylon. He proposed speedily to return, throw himself at your feet, and consecrate to you the remainder of his life. You know not to what a pitch he adores you. All the

Gangarids are both loving and faithful; but my son is the most passionate and constant of them all. The blackbird found you at an inn, drinking very cheerfully with the king of Egypt and a vile priest; he afterwards saw you give this monarch who had killed the phœnix—the man my son holds in utter detestation—a fond embrace. The blackbird, at the sight of this, was seized with a just indignation. He flew away imprecating your fatal error. He returned this day, and has related everything. But, just heaven, at what a juncture! At the very time that my son was deploring with me the loss of his father and that of the wise phœnix, the very instant I had informed him that he was your cousin-german—"

"Oh heavens! my cousin, madam, is it possible? How can this be? And am I so happy as to be thus allied to him, and yet so miserable as to have offended him?"

"My son is, I tell you," said the Gangaridian lady, "your cousin, and I shall presently convince you of it; but in becoming my relation, you rob me of my son. He cannot survive the grief that the embrace you gave to the king of Egypt has occasioned him."

"Ah! my dear aunt," cried the beautiful Formosanta, "I swear by him and the all-powerful Oromasdes, that this embrace, so far from being criminal, was the strongest proof of love your son could receive from me. I disobeyed my father for his sake. For him I went from the Euphrates to the Ganges. Having fallen into the hands of the worthless

Pharaoh of Egypt, I could not escape his clutches but by artifice. I call the ashes and soul of the phœnix which were then in my pocket, to witness. He can do me justice. But how can your son, born upon the banks of the Ganges, be my cousin? I, whose family have reigned upon the banks of the Euphrates for so many centuries?"

"You know," said the venerable Gangaridian lady to her, "that your granduncle Aldea was king of Babylon, and that he was dethroned by Belus' father?"

"Yes, madam."

"You know that this Aldea had in marriage a daughter named Aldea, brought up in your court? It was this prince, who, being persecuted by your father, took refuge under another name in our happy country. He married me, and is the father of the young prince Aldea Amazan, the most beautiful, the most courageous, the strongest, and most virtuous of mortals; and at this hour the most unhappy. He went to the Babylonian festival upon the credit of your beauty; since that time he idolizes you, and now grieves because he believes that you have proved unfaithful to him. Perhaps I shall never again set eyes upon my dear son."

She then displayed to the princess all the titles of the house of Aldea. Formosanta scarce deigned to look at them.

"Ah! madam, do we examine what is the object

of our desire? My heart sufficiently believes you. But where is Aldea Amazan? Where is my kinsman, my lover, my king? Where is my life? What road has he taken? I will seek for him in every sphere the Eternal Being has framed, and of which he is the greatest ornament. I will go into the star Canope, into Sheath, into Aldebaran; I will go and tell him of my love and convince him of my innocence."

The phœnix justified the princess with regard to the crime that was imputed to her by the blackbird, of fondly embracing the king of Egypt; but it was necessary to undeceive Amazan and recall him. Birds were despatched on every side. Unicorns were sent forward in every direction. News at length arrived that Amazan had taken the road towards China.

"Well, then," said the princess, "let us set out for China. I will seek him in defiance of both difficulty and danger. The journey is not long, and I hope I shall bring you back your son in a fortnight at farthest."

At these words tears of affection streamed from his mother's eyes and also from those of the princess. They most tenderly embraced, in the great sensibility of their hearts.

The phœnix immediately ordered a coach with six unicorns. Amazan's mother furnished two thousand horsemen, and made the princess, her niece, a present of some thousands of the finest diamonds of

her country. The phœnix, afflicted at the evil occasioned by the blackbird's indiscretion, ordered all the blackbirds to quit the country; and from that time none have been met with upon the banks of the Ganges.

CHAPTER V

FORMOSANTA VISITS CHINA AND SCYTHIA IN SEARCH OF AMAZAN.

The unicorn, in less than eight days, carried Formosanta, Irla, and the phœnix, to Cambalu, the capital of China. This city was larger than Babylon, and in appearance quite different. These fresh objects, these strange manners, would have amused Formosanta could anything but Amazan have engaged her attention.

As soon as the emperor of China learned that the princess of Babylon was at the city gates, he despatched four thousand mandarins in ceremonial robes to receive her. They all prostrated themselves before her, and presented her with an address written in golden letters upon a sheet of purple silk. Formosanta told them, that if she were possessed of four thousand tongues, she would not omit replying immediately to every mandarin; but that having only one, she hoped they would be satisfied with her general thanks. They conducted her, in a respectful manner, to the emperor.

He was the wisest, most just and benevolent monarch upon earth. It was he who first tilled a small field with his own imperial hands, to make agriculture respectable to his people. Laws in all other countries were shamefully confined to the punishment of crimes: he first allotted premiums to virtue. This emperor had just banished from his dominions a gang of foreign Bonzes, who had come from the extremities of the West, with the frantic hope of compelling all China to think like themselves; and who, under pretence of teaching truths, had already acquired honors and riches. In expelling them, he delivered himself in these words, which are recorded in the annals of the empire:

> You may here do as much harm as you have elsewhere. You have come to preach dogmas of intolerance to the most tolerant nation upon earth. I send you back, that I may never be compelled to punish you. You will be honorably conducted to my frontiers. You will be furnished with everything necessary to return to the confines of the hemisphere whence you came. Depart in peace, if you can be at peace, and never return.

The princess of Babylon heard with pleasure of this speech and determination. She was the more certain of being well received at court, as she was very far from entertaining any dogmas of intolerance. The emperor of China, in dining with her tête-à-tête, had the politeness to banish all disagreeable etiquette. She presented the phœnix to him, who was gently caressed by the emperor, and who perched upon his chair. Formosanta, towards the end of the repast, ingenuously acquainted him with the cause of her

journey, and entreated him to search for the beautiful Amazan in the city of Cambalu; and meanwhile she acquainted the emperor with her adventures, without concealing the fatal passion with which her heart burned for this youthful hero.

"He did me the honor of coming to my court," said the emperor of China. "I was enchanted with this amiable Amazan. It is true that he is deeply afflicted; but his graces are thereby the more affecting. Not one of my favorites has more wit. There is not a gown mandarin who has more knowledge, not a military one who has a more martial or heroic air. His extreme youth adds an additional value to all his talents. If I were so unfortunate, so abandoned by the Tien and Changti, as to desire to be a conqueror, I would wish Amazan to put himself at the head of my armies, and I should be sure of conquering the whole universe. It is a great pity that his melancholy sometimes disconcerts him."

"Ah! sir," said Formosanta, with much agitation and grief, blended with an air of reproach, "why did you not request me to dine with him? This is a cruel stroke you have given me. Send for him immediately, I entreat you."

"He set out this very morning," replied the emperor, "without acquainting me with his destination."

Formosanta, turning towards the phœnix, said to him:

"Did you ever know so unfortunate a damsel as myself?" Then resuming the conversation, she said:

"Sir, how came he to quit in so abrupt a manner so polite a court, in which, methinks, one might pass one's life?"

"The case was as follows," said he. "One of the most amiable of the princesses of the blood, falling desperately in love with him, desired to meet him at noon. He set out at daybreak, leaving this billet for my kinswoman, whom it hath cost a deluge of tears:

Beautiful princess of the Mongolian race:—You are deserving of a heart that was never offered up at any other altar. I have sworn to the immortal gods never to love any other than Formosanta, princess of Babylon, and to teach her how to conquer one's desires in travelling. She has had the misfortune to yield to a worthless king of Egypt. I am the most unfortunate of men, having lost my father, the phœnix, and the hope of being loved by Formosanta. I left my mother in affliction, forsook my home and country, being unable to live a moment in the place where I learned that Formosanta loved another than me. I swore to traverse the earth, and be faithful. You would despise me, and the gods punish me, if I violated my oath. Choose another lover, madam, and be as faithful as I am.

"Ah! give me that miraculous letter," said the beautiful Formosanta; "it will afford me some consolation. I am happy in the midst of my misfortunes. Amazan loves me! Amazan, for me, renounces the society of the princesses of China. There is no one upon earth but himself endowed with so much fortitude. He sets me a most brilliant example. The phœnix knows I did not stand in need of it. How cruel it is to be deprived of one's lover for the most

innocent embrace given through pure fidelity. But, tell me, whither has he gone? What road has he taken? Deign to inform me, and I will immediately set out."

The emperor of China told her that, according to the reports he had received, her lover had taken the road toward Scythia. The unicorns were immediately harnessed, and the princess, after the most tender compliments, took leave of the emperor, and resumed her journey with the phœnix, her chambermaid Irla, and all her train.

As soon as she arrived in Scythia, she was more convinced than ever how much men and governments differed, and would continue to differ, until noble and enlightened minds should by degrees remove that cloud of darkness which has covered the earth for so many ages; and until there should be found in barbarous climes, heroic souls who would have strength and perseverance enough to transform brutes into men. There are no cities in Scythia, consequently no agreeable arts. Nothing was to be seen but extensive fields, and whole tribes whose sole habitations were tents and chars. Such an appearance struck her with terror. Formosanta inquired in what tent or char the king was lodged? She was informed that he had set out eight days before with three hundred thousand cavalry to attack the king of Babylon, whose niece, the beautiful Princess Aldea, he had carried off.

"What! did he run away with my cousin?" cried

Formosanta. "I could not have imagined such an incident. What! has my cousin, who was too happy in paying her court to me, become a queen, and I am not yet married?" She was immediately conducted, by her desire, to the queen's tent.

Their unexpected meeting in such distant climes; the uncommon occurrences they mutually had to impart to each other, gave such charm to this interview as made them forget they never loved one another. They saw each other with transport; and a soft illusion supplied the place of real tenderness. They embraced with tears, and there was a cordiality and frankness on each side that could not have taken place in a palace.

Aldea remembered the phœnix and the waiting maid Irla. She presented her cousin with zibeline skins, who in return gave her diamonds. The war between the two kings was spoken of. They deplored the fate of soldiers who were forced into battle, the victims of the caprice of princes, when two honest men might, perhaps, settle the dispute in less than an hour, without a single throat being cut. But the principal topic was the handsome stranger, who had conquered lions, given the largest diamonds in the universe, written madrigals, and had now become the most miserable of men from believing the statements of a blackbird.

"He is my dear brother," said Aldea. "He is my lover," cried Formosanta. "You have doubtless seen him. Is he still here? For, cousin, as he

knows he is your brother, he cannot have left you so abruptly as he did the king of China."

"Have I seen him? Good heavens! yes. He passed four whole days with me. Ah! cousin, how much my brother is to blame. A false report has absolutely turned his brain. He roams about the world, without knowing whither he is destined. Imagine to yourself his distraction of mind, which is so great that he has refused to meet the handsomest lady in all Scythia. He set out yesterday, after writing her a letter which has thrown her into despair. As for him, he has gone to visit the Cimmerians."

"God be thanked!" cried Formosanta; "another refusal in my favor. My good fortune is beyond my hopes, as my misfortunes surpass my greatest apprehensions. Procure me this charming letter that I may set out and follow him, loaded with his sacrifices. Farewell, cousin. Amazan is among the Cimmerians, and I fly to meet him."

Aldea judged that the princess, her cousin, was still more frantic than her brother Amazan. But as she had herself been sensible of the effects of this epidemic contagion, having given up the delights and magnificence of Babylon for a king of Scythia; and as the women always excuse those follies that are the effects of love, she felt for Formosanta's affliction, wished her a happy journey, and promised to be her advocate with her brother, if ever she was so fortunate as to see him again.

CHAPTER VI.

THE PRINCESS CONTINUES HER JOURNEY.

From Scythia the princess of Babylon, with her phœnix, soon arrived at the empire of the Cimmerians, now called Russia; a country indeed much less populous than Scythia, but of far greater extent.

After a few days' journey she entered a very large city, which has of late been greatly improved by the reigning sovereign. The empress, however, was not there at that time, but was making a journey through her dominions on the frontiers of Europe and Asia, in order to judge of their state and condition with her own eyes, to inquire into their grievances, and to provide the proper remedies for them.

The principal magistrate of that ancient capital, as soon as he was informed of the arrival of the Babylonian lady and the phœnix, lost no time in paying her all the honors of his country; being certain that his mistress, the most polite and generous empress in the world, would be extremely well pleased to find that he had received so illustrious a lady with all that respect which she herself, if on the spot, would have shown her.

The princess was lodged in the palace and entertained with great splendor and elegance. The Cimmerian lord, who was an excellent natural philosopher, diverted himself in conversing with the

phœnix at such times as the princess chose to retire to her own apartment. The phœnix told him that he had formerly travelled among the Cimmerians, but that he should not have known the country again.

"How comes it," said he, "that such prodigious changes have been brought about in so short a time? Formerly, when I was here, about three hundred years ago, I saw nothing but savage nature in all her horrors. At present, I perceive industry, arts, splendor, and politeness."

"This mighty revolution," replied the Cimmerian, "was begun by one man, and is now carried to perfection by one woman; a woman who is a greater legislator than the Isis of the Egyptians or the Ceres of the Greeks. Most lawgivers have been, unhappily, of a narrow genius and an arbitrary disposition, which confined their views to the countries they governed. Each of them looked upon his own race as the only people existing upon the earth, or as if they ought to be at enmity with all the rest. They formed institutions, introduced customs, and established religions exclusively for themselves. Thus the Egyptians, so famous for those heaps of stones called pyramids, have dishonored themselves with their barbarous superstitions. They despise all other nations as profane; refuse all manner of intercourse with them; and, excepting those conversant in the court, who now and then rise above the prejudices of the vulgar, there is not an Egyptian who will eat off a plate that has ever been used by a stranger. Their

priests are equally cruel and absurd. It were better to have no laws at all, and to follow those notions of right and wrong engraved on our hearts by nature, than to subject society to institutions so inhospitable.

"Our empress has adopted quite a different system. She considers her vast dominions, under which all the meridians on the globe are united, as under an obligation of correspondence with all the nations dwelling under those meridians. The first and most fundamental of her laws is a universal toleration of all religions, and an unbounded compassion for every error. Her penetrating genius perceives that though the modes of religious worship differ, yet morality is everywhere the same. By this principal she has united her people to all the nations on earth, and the Cimmerians will soon consider the Scandinavians and the Chinese as their brethren. Not satisfied with this, she has resolved to establish this invaluable toleration, the strongest link of society, among her neighbors. By these means she obtained the title of the parent of her country; and, if she persevere, will acquire that of the benefactress of mankind.

"Before her time, the men, who were unhappily possessed of power, sent out legions of murderers to ravage unknown countries, and to water with the blood of the children the inheritance of their fathers. Those assassins were called heroes, and their robberies accounted glorious achievements. But our

sovereign courts another sort of glory. She has sent forth her armies to be the messengers of peace, not only to prevent men from being the destroyers, but to oblige them to be the benefactors of one another. Her standards are the ensigns of public tranquillity."

The phœnix was quite charmed with what he heard from this nobleman. He told him that though he had lived twenty-seven thousand nine hundred years and seven months in this world he had never seen anything like it. He then inquired after his friend Amazan. The Cimmerian gave the same account of him that the princess had already heard from the Chinese and the Scythians. It was Amazan's constant practice to run away from all the courts he visited the instant any lady noticed him in particular and seemed anxious to make his acquaintance. The phœnix soon acquainted Formosanta with this fresh instance of Amazan's fidelity —a fidelity so much the more surprising since he could not imagine his princess would ever hear of it.

Amazan had set out for Scandinavia, where he was entertained with sights still more surprising. In this place he beheld monarchy and liberty existing together in a manner thought incompatible in other states; the laborers of the ground shared in the legislature with the grandees of the realm. In another place he saw what was still more extraordinary—a prince equally remarkable for his extreme youth and uprightness, who possessed a sov-

ereign authority over his country acquired by a solemn contract with his people.

Amazan beheld a philosopher on the throne of Sarmatia, who might be called a king of anarchy; for he was the chief of a hundred thousand petty kings, one of whom with his single voice could render ineffectual the resolution of all the rest. Æolus had not more difficulty to keep the warring winds within their proper bounds than this monarch had to reconcile the tumultuous discordant spirits of his subjects. He was the master of a ship surrounded with eternal storms. But the vessel did not founder, for he was an excellent pilot.

In traversing those various countries, so different from his own, Amazan persevered in rejecting all the advances made to him by the ladies, though incessantly distracted with the embrace given by Formosanta to the king of Egypt, being resolved to set Formosanta an amazing example of an unshaken and unparalleled fidelity.

The princess of Babylon was constantly close at his heels, and scarcely ever missed him but by a day or two; without the one being tired of roaming, or the other losing a moment in pursuing him.

Thus he traversed the immense continent of Germany, where he beheld with wonder the progress which reason and philosophy had made in the north. Even their princes were enlightened and had become the patrons of freedom of thought. Their education had not been trusted to men who had an

interest in deceiving them, or who were themselves deceived. They were brought up in the knowledge of universal morality, and in the contempt of superstition.

They had banished from all their estates a senseless custom which had enervated and depopulated the southern countries. This was to bury alive in immense dungeons, infinite numbers of both sexes who were eternally separated from one another, and sworn to have no communication togther. This madness had contributed more than the most cruel wars to lay waste and depopulate the earth.

In opposing these barbarous institutions so inimical to the laws of nature and the best interests of society, the princes of the north had become the benefactors of their race. They had likewise exploded other errors equally absurd and pernicious. In short, men had at last ventured to make use of their reason in those immense regions; whereas it was still believed almost everywhere else that they could not be governed but in proportion to their ignorance.

CHAPTER VII.

AMAZAN VISITS ALBION.

From Germany, Amazan arrived at Batavia, where his perpetual chagrin was in a great measure alleviated by perceiving among the inhabitants a faint resemblance to his happy countrymen, the Gan-

garids. There he saw liberty, security and equality, with toleration in religion; but the ladies were so indifferent that none made him any advances, an experience he had not met with before. It is true, however, that had he been inclined to address them they would not have been offended; though, at the same time, not one would have been the least in love; but he was far from any thoughts of making conquests.

Formosanta had nearly caught him in this insipid nation. He had set out but a moment before her arrival.

Amazan had heard so much among the Batavians in praise of a certain island called Albion that he was led by curiosity to embark with his unicorns on board a ship, which, with a favorable easterly wind, carried him in a few hours to that celebrated country, more famous than Tyre or Atlantis.

The beautiful Formosanta, who had followed him, as it were on the scent, to the banks of the Volga, the Vistula, the Elbe, and the Weser, and had never been above a day or two behind him, arrived soon after at the mouth of the Rhine, where it empties its waters into the German ocean.

Here she learned that her beloved Amazan had just set sail for Albion. She thought she saw the vessel on board of which he was, and could not help crying out for joy, at which the Batavian ladies were greatly surprised, not imagining that a young man could possibly occasion so violent a transport.

They took, indeed, but little notice of the phœnix, as they reckoned his feathers would not fetch nearly so good a price as those of their own ducks and other water-fowl. The princess of Babylon hired two vessels to carry herself and her retinue to that happy island which was soon to possess the only object of her desires, the soul of her life, and the god of her idolatry.

An unpropitious wind from the west suddenly arose, just as the faithful and unhappy Amazan landed on Albion's sea-girt shore, and detained the ships of the Babylonian princess just as they were on the point of sailing. Seized with a deep melancholy, she went to her room, determined to remain there till the wind should change; but it blew for the space of eight days with an unremitting violence. The princess, during this tedious period, employed her maid of honor, Irla, in reading romances; which were not indeed written by the Batavians; but as they are the factors of the universe they traffic in the wit as well as commodities of other nations. The princess purchased of Mark Michael Rey, the bookseller, all the novels which had been written by the Ausonians and the Welsh, the sale of which had been wisely prohibited among those nations to enrich their neighbors, the Batavians. She expected to find in those histories some adventures similar to her own, which might alleviate her grief. The maid of honor read, the phœnix made comments, and the princess,

finding nothing in the "Fortunate Country Maid," in "Tansai," or in the "Sopha," that had the least resemblance to her own affairs, interrupted the reader every moment by asking how the wind stood.

CHAPTER VIII.

AMAZAN LEAVES ALBION TO VISIT THE LAND OF SATURN.

In the meantime Amazan was on the road to the capital of Albion in his coach and six unicorns, all his thoughts employed on his dear princess. At a small distance he perceived a carriage overturned in a ditch. The servants had gone in different directions in quest of assistance, but the owner kept his seat, smoking his pipe with great tranquillity, without manifesting the smallest impatience. His name was my lord What-then, in the language from which I translate these memoirs.

Amazan made all the haste possible to help him, and without assistance set the carriage to rights, so much was his strength superior to that of other men. My lord What-then took no other notice of him than saying, "A stout fellow, by Jove!" In the meantime the neighboring people, having arrived, flew into a great passion at being called out to no purpose, and fell upon the stranger. They abused him, called him an outlandish dog, and challenged him to strip and box.

Amazan seized a brace of them in each hand and threw them twenty paces from him; the rest, seeing this, pulled off their hats, and bowing with great respect, asked his honor for something to drink. His honor gave them more money than they had ever seen in their lives before. My lord What-then now expressed great esteem for him, and asked him to dinner at his country house, about three miles off. His invitation being accepted, he went into Amazan's coach, his own being out of order from the accident.

After a quarter of an hour's silence, my lord What-then, looking upon Amazan for a moment, said: "How d'ye do?" which, by the way, is a phrase without any meaning; adding, "You have got six fine unicorns there." After which he continued smoking as usual.

The traveller told him his unicorns were at his service, and that he had brought them from the country of the Gangarids. Then he took occasion to inform him of his affair with the princess of Babylon, and the unlucky kiss she had given the king of Egypt; to which the other made no reply, being very indifferent whether there were any such people in the world as a king of Egypt or a princess of Babylon.

He remained dumb for another quarter of an hour, after which he asked his companion a second time how he did, and whether they had any good roast beef among the Gangarids.

Amazan answered with his wonted politeness

that they did not eat their brethren on the banks of the Ganges. He then explained to him that system which many ages afterward was surnamed the Pythagorean philosophy. But my lord fell asleep in the meantime, and made but one nap of it till he came to his own house.

He was married to a young and charming woman, on whom nature had bestowed a soul as lively and sensible as that of her husband was dull and stupid. A few gentlemen of Albion had that day come to dine with her, among whom there were characters of all sorts; for that country having been almost always under the government of foreigners, the families that had come over with these princes had imported their different manners. There were in this company some persons of an amiable disposition, others of superior genius, and a few of profound learning.

The mistress of the house had none of that awkward stiffness, that false modesty, with which the young ladies of Albion were then reproached. She did not conceal by a scornful look and an affected taciturnity her deficiency of ideas and the embarrassing humility of having nothing to say. Never was a woman more engaging. She received Amazan with a grace and politeness that were quite natural to her. The extreme beauty of this young stranger, and the involuntary comparison she could not help making between him and her prosaic husband, did not increase her happiness or content.

Dinner being served, she placed Amazan at her

side, and helped him to a variety of puddings, he having informed her that the Gangarids never dined upon anything which had received from the gods the celestial gift of life. The events of his early life, the manners of the Gangarids, the progress of arts, religion, and government were the subjects of a conversation equally agreeable and instructive all the time of the entertainment, which lasted till night, during which my lord What-then did nothing but push the bottle about, and call for the toast.

After dinner, while my lady was pouring out the tea, still feeding her eyes on the young stranger, he entered into a long conversation with a member of parliament; for every one knows that there was even then a parliament called "Wittenagemot," or the assembly of wise men. Amazan inquired into the constitution, laws, manners, customs, forces, and arts which made this country so respectable; and the member answered him in the following manner:

"For a long time we went stark naked, though our climate is none of the hottest. We were likewise for a long time enslaved by a people who came from the ancient country of Saturn, watered by the Tiber. But the mischief we have done one another has greatly exceeded all that we ever suffered from our first conquerors. One of our princes carried his superstition to such a pitch as to declare himself the subject of a priest, who dwells also on the banks of the Tiber, and is called the Old Man of the Seven Mountains. It has been the fate of the seven moun-

tains to domineer over the greatest part of Europe, then inhabited by brutes in human shape.

"To those times of infamy and debasement succeeded the ages of barbarity and confusion. Our country, more tempestuous than the surrounding ocean, has been ravaged and drenched in blood by our civil discords. Many of our crowned heads have perished by a violent death. Above a hundred princes of the royal blood have ended their days on the scaffold, whilst the hearts of their adherents have been torn from their breasts and thrown in their faces. In short, it is the province of the hangman to write the history of our island, seeing that this personage has finally determined all our affairs of moment.

"But to crown these horrors, it is not very long since some fellows wearing black mantles, and others who cast white shirts over their jackets, having become aggressive and intolerant, succeeded in communicating their madness to the whole nation. Our country was then divided into two parties, the murderers and the murdered, the executioners and the sufferers, plunderers and slaves; and all in the name of God, and while they were seeking the Lord.

"Who would have imagined that from this horrible abyss, this chaos of dissension, cruelty, ignorance, and fanaticism, a government should at last spring up, the most perfect, it may be said, now in the world? yet such has been the event. A prince, honored and wealthy, all-powerful to do good, but

without power to do evil, is at the head of a free, warlike, commercial and enlightened nation. The nobles on one hand and the representatives of the people on the other, share the legislature with the monarch.

"We have seen, by a singular fatality of events, disorder, civil wars, anarchy and wretchedness lay waste the country, when our kings aimed at arbitrary power: whereas tranquillity, riches, and universal happiness have only reigned among us when the prince has remained satisfied with a limited authority. All order had been subverted while we were disputing about mysteries, but was re-established the moment we grew wise enough to despise them. Our victorious fleets carry our flag on every ocean; our laws place our lives and fortunes in security; no judge can explain them in an arbitrary manner, and no decision is ever given without the reasons assigned for it. We should punish a judge as an assassin who should condemn a citizen to death without declaring the evidence which accused him, and the law upon which he was convicted.

"It is true, there are always two parties among us who are continually writing and intriguing against each other; but they constantly reunite whenever it is needful to arm in defence of liberty and our country. These two parties watch over each other, and mutually prevent the violation of the sacred *deposit* of the laws. They hate one another, but they

love the state. They are like those jealous lovers who pay court to the same mistress with a spirit of emulation.

"From the same fund of genius by which we discovered and supported the natural rights of mankind, we have carried the sciences to the highest pitch to which they can attain among men. Your Egyptians, who pass for such great mechanics; your Indians, who are believed to be such great philosophers; your Babylonians, who boast of having observed the stars for the course of four hundred and thirty thousand years; the Greeks, who have written so much, and said so little, know in reality nothing in comparison to our inferior scholars, who have studied the discoveries of our great masters. We have ravished more secrets from nature in the space of a hundred years than the human species had been able to discover in as many ages.

"This is a true account of our present state. I have concealed from you neither the good nor the bad; neither our shame nor our glory; and I have exaggerated nothing."

At this discourse Amazan felt a strong desire to be instructed in those sublime sciences his friend had spoken of; and if his passion for the princess of Babylon, his filial duty to his mother whom he had quitted, and his love for his native country, had not made strong remonstrances to his distempered heart, he would willingly have spent the remainder of his

life in Albion. But that unfortunate kiss his princess had given the king of Egypt did not leave his mind at sufficient ease to study the abstruse sciences.

"I confess," said he, "having made a solemn vow to roam about the world, and to escape from myself. I have a curiosity to see that ancient land of Saturn—that people of the Tiber and of the Seven Mountains, who have been heretofore your masters. They must undoubtedly be the first people on earth."

"I advise you by all means," answered the member, "to take that journey, if you have the smallest taste for music or painting. Even we ourselves frequently carry our spleen and melancholy to the Seven Mountains. But you will be greatly surprised when you see the descendants of our conquerors."

This was a long conversation, and Amazan had spoken in so agreeable a manner, his voice was so charming, his whole behavior so noble and engaging, that the mistress of the house could not resist the pleasure of having a little private chat with him in her turn. She accordingly sent him a little billet-doux intimating her wishes in the most agreeable language. Amazan had once more the courage to resist the fascination of female society, and according to custom, wrote the lady an answer full of respect, representing to her the sacredness of his oath and the strict obligation he was under to teach the princess of Babylon to conquer her passion by his example, after which he harnessed his unicorns and departed for Batavia, leaving all the company

in deep admiration of him, and the lady in profound astonishment. In her confusion she dropped Amazan's letter. My Lord What-then read it next morning.

"D—n it," said he, shrugging up his shoulders, "what stuff and nonsense have we got here?" and then rode out fox-hunting with some of his drunken neighbors.

Amazan was already sailing upon the sea, possessed of a geographical chart, with which he had been presented by the learned Albion he had conversed with at Lord What-then's. He was extremely astonished to find the greatest part of the earth upon a single sheet of paper.

His eyes and imagination wandered over this little space. He observed the Rhine, the Danube, the Alps of Tyrol, there specified under their different names, and all the countries through which he was to pass before he arrived at the city of the Seven Mountains. But he more particularly fixed his eyes upon the country of the Gangarids, upon Babylon, where he had seen his dear princess, and upon the country of Bassora, where she had given a fatal kiss to the king of Egypt. He sighed, and tears streamed from his eyes at the unhappy remembrance. He agreed with the Albion who had presented him with the universe in epitome, when he averred that the inhabitants of the banks of the Thames were a thousand times better instructed than those upon the banks of the Nile, the Euphrates, and the Ganges.

As he returned into Batavia, Formosanta proceeded toward Albion with her two ships at full sail. Amazan's ship and the princess' crossed one another and almost touched; the two lovers were close to each other without being conscious of the fact. Ah! had they but known it! But this great consolation tyrannic destiny would not allow.

CHAPTER IX.

AMAZAN VISITS ROME.

No sooner had Amazan landed on the flat, muddy shore of Batavia, than he immediately set out toward the city of the Seven Mountains. He was obliged to traverse the southern part of Germany. At every four miles he met with a prince and princess, maids of honor, and beggars. He was greatly astonished everywhere at the coquetries of these ladies and maids of honor, in which they indulged with German good faith. After having cleared the Alps he embarked upon the sea of Dalmatia and landed in a city that had no resemblance to anything he had heretofore seen. The sea formed the streets, and the houses were erected in the water. The few public places with which this city was ornamented were filled with men and women with double faces—that which nature had bestowed on them, and a pasteboard one, ill painted, with which they covered their

natural visage; so that this people seemed composed of spectres. Upon the arrival of strangers in this country they immediately purchase these visages in the same manner as people elsewhere furnish themselves with hats and shoes. Amazan despised a fashion so contrary to nature. He appeared just as he was.

Many ladies were introduced and interested themselves in the handsome Amazan. But he fled with the utmost precipitancy, uttering the name of the incomparable princess of Babylon and swearing by the immortal gods that she was far handsomer than the Venetian girls.

"Sublime traitoress," he cried in his transports, "I will teach you to be faithful!"

Now the yellow surges of the Tiber, pestiferous fens, a few pale, emaciated inhabitants clothed in tatters which displayed their dry, tanned hides, appeared to his sight and bespoke his arrival at the gate of the city of the Seven Mountains—that city of heroes and legislators who conquered and polished a great part of the globe.

He expected to have seen at the triumphal gate five hundred battalions commanded by heroes, and in the senate an assembly of demi-gods giving laws to the earth. But the only army he found consisted of about thirty tatterdemalions mounting guard with umbrellas for fear of the sun. Having arrived at a temple which appeared to him very fine, but not so

magnificent as that of Babylon, he was greatly astonished to hear a concert performed by men with female voices.

"This," said he, "is a mighty pleasant country, which was formerly the land of Saturn. I have been in a city where no one showed his own face; here is another where men have neither their own voices nor beards."

He was told that these eunuchs had been trained from childhood, that they might sing the more agreeably the praises of a great number of persons of merit. Amazan could not comprehend the meaning of this.

They then explained to him very pleasantly and with many gesticulations, according to the custom of their country, the point in question. Amazan was quite confounded.

"I have travelled a great way," said he, "but I never before heard such a whim."

After they had sung a good while the Old Man of the Seven Mountains went with great ceremony to the gate of the temple. He cut the air in four parts with his thumb raised, two fingers extended and two bent, in uttering these words in a language no longer spoken: *"To the city and to the universe."* Amazan could not see how two fingers could extend so far.

He presently saw the whole court of the master of the world file off. This court consisted of grave personages, some in scarlet and others in violet robes. They almost all eyed the handsome Amazan with a

tender look, and bowed to him, while commenting upon his personal appearance.

The zealots whose vocation was to show the curiosities of the city to strangers very eagerly offered to conduct him to several ruins, in which a muleteer would not choose to pass a night, but which were formerly worthy monuments of the grandeur of a royal people. He moreover saw pictures of two hundred years' standing, and statues that had remained twenty ages, which appeared to him masterpieces of their kind.

"Can you still produce such work?" said Amazan.

"No, your excellency," replied one of the zealots; "but we despise the rest of the earth because we preserve these rarities. We are a kind of old-clothes men, who derive our glory from the cast-off garbs in our warehouses."

Amazan was willing to see the prince's palace and he was accordingly conducted thither. He saw men dressed in violet-colored robes, who were reckoning the money of the revenues of the domains of lands, some situated upon the Danube, some upon the Loire, others upon the Guadalquivir, or the Vistula.

"Oh! Oh!" said Amazan, having consulted his geographical map, "your master, then, possesses all Europe, like those ancient heroes of the Seven Mountains?"

"He should possess the whole universe by divine right," replied a violet-livery man; "and there was even a time when his predecessors nearly compassed

universal monarchy, but their successors are so good as to content themselves at present with some moneys which the kings, their subjects, pay to them in the form of a tribute."

"Your master is then, in fact, the king of kings. Is that his title?" said Amazan.

"No, your excellency, his title is *the servant of servants!* He was originally a fisherman and porter, wherefore the emblems of his dignity consist of keys and nets; but he at present issues orders to every king in Christendom. It is not a long while since he sent one hundred and one mandates to a king of the Celts, and the king obeyed."

"Your fisherman must then have sent five or six hundred thousand men to put these orders in execution?"

"Not at all, your excellency. Our holy master is not rich enough to keep ten thousand soldiers on foot; but he has five or six hundred thousand divine prophets dispersed in other countries. These prophets of various colors are, as they ought to be, supported at the expense of the people where they reside. They proclaim, from heaven, that my master may, with his keys, open and shut all locks, and particularly those of strong boxes. A Norman priest, who held the post of confidant of their king's thoughts, convinced him he ought to obey, without questioning, the one hundred and one thoughts of my master; for you must know that one of the prerogatives of the Old Man of the Seven Mountains is

never to err, whether he deigns to speak or deigns to write."

"In faith," said Amazan, "this is a very singular man; I should be pleased to dine with him."

"Were your excellency even a king, you could not eat at his table. All that he could do for you would be to allow you to have one served by the side of his, but smaller and lower. But if you are inclined to have the honor of speaking to him, I will ask an audience for you on condition of the *buona mancia,* which you will be kind enough to give me."

"Very readily," said the Gangarid. The violet-livery man bowed: "I will introduce you to-morrow," said he. "You must make three very low bows, and you must kiss the feet of the Old Man of the Seven Mountains." At this information Amazan burst into so violent a fit of laughing that he was almost choked; which, however, he surmounted, holding his sides, whilst the violent emotions of the risible muscles forced the tears down his cheeks, till he reached the inn, where the fit still continued upon him.

At dinner twenty beardless men and twenty violins produced a concert. He received the compliments of the greatest lords of the city during the remainder of the day; but from their extravagant actions he was strongly tempted to throw two or three of these violet-colored gentry out of the window. He left with the greatest precipitation this city of the masters of the world, where young men were

treated so whimsically, and where he found himself necessitated to kiss an old man's toe, as if his cheek were at the end of his foot.

CHAPTER X.

AN UNFORTUNATE ADVENTURE IN GAUL.

In all the provinces through which Amazan passed he remained ever faithful to the princess of Babylon, though incessantly enraged at the king of Egypt. This model of constancy at length arrived at the new capital of the Gauls. This city, like many others, had alternately submitted to barbarity, ignorance, folly, and misery. The first name it bore was Dirt and Mire; it then took that of Isis, from the worship of Isis, which had reached even here. Its first senate consisted of a company of watermen. It had long been in bondage and submitted to the ravages of the heroes of the Seven Mountains; and some ages after some other heroic thieves who came from the farther banks of the Rhine had seized upon its little lands.

Time, which changes all things, had formed it into a city, half of which was very noble and very agreeable, the other half somewhat barbarous and ridiculous: this was the emblem of its inhabitants. There were within its walls at least a hundred thou-

sand people, who had no other employment than play and diversion. These idlers were the judges of those arts which the others cultivated. They were ignorant of all that passed at court, though they were only four short miles distant from it; but it seemed to them at least six hundred thousand miles off. Agreeableness in company, gayety and frivolity formed the important and sole considerations of their lives. They were governed like children who are extravagantly supplied with gewgaws to prevent their crying. If the horrors were discussed which two centuries before had laid waste their country, or if those dreadful periods were recalled when one-half of the nation massacred the other for sophisms, they, indeed, said "this was not well done"; then presently they fell to laughing again or singing of catches.

In proportion as the idlers were polished, agreeable and amiable, it was observed that there was a greater and more shocking contrast between them and those who were engaged in business.

Among the latter, or such as pretended so to be, there was a gang of melancholy fanatics, whose absurdity and knavery divided their characters—whose appearance alone diffused misery—and who would have overturned the world had they been able to gain a little credit. But the nation of idlers, by dancing and singing, forced them into obscurity in their caverns, as the warbling birds drive the croaking bats back to their holes and ruins.

A smaller number of those who were occupied were the preservers of ancient barbarous customs, against which nature, terrified, loudly exclaimed. They consulted nothing but their worm-eaten registers. If they there discovered a foolish or horrid custom, they considered it as a sacred law. It was from this vile practice of not daring to think for themselves, but extracting their ideas from the ruins of those times when no one thought at all, that in the metropolis of pleasure there still remained some shocking manners. Hence it was that there was no proportion between crimes and punishments. A thousand deaths were sometimes inflicted upon an innocent victim to make him acknowledge a crime he had not committed.

The extravagances of youth were punished with the same severity as murder or parricide. The idlers screamed loudly at these exhibitions, and the next day thought no more about them, but were buried in the contemplation of some new fashion.

This people saw a whole age elapse, in which the fine arts attained a degree of perfection that far surpassed the most sanguine hopes. Foreigners then repaired thither, as they did to Babylon, to admire the great monuments of architecture, the wonders of gardening, the sublime efforts of sculpture and painting. They were charmed with a species of music that reached the heart without astonishing the ears.

True poetry, that is to say, such as is natural and

harmonious, that which addresses the heart as well as the mind, was unknown to this nation before this happy period. New kinds of eloquence displayed sublime beauties. The theatres in particular re-echoed with masterpieces that no other nation ever approached. In a word, good taste prevailed in every profession to that degree that there were even good writers among the Druids.

So many laurels that had branched even to the skies soon withered in an exhausted soil. There remained but a very small number, whose leaves were of a pale dying verdure. This decay was occasioned by the facility of producing—laziness preventing good productions—and by a satiety of the brilliant and a taste for the whimsical. Vanity protected arts that brought back times of barbarity; and this same vanity, in persecuting persons of real merit, forced them to quit their country. The hornets banished the bees.

There were scarcely any real arts, there was scarcely any real genius. Talent now consisted in reasoning right or wrong upon the merit of the last age. The dauber of a sign-post criticised with an air of sagacity the works of the greatest painters, and the blotters of paper disfigured the works of the greatest writers. Ignorance and bad taste had other daubers in their pay. The same things were repeated in a hundred volumes under different titles. Every work was either a dictionary or a pamphlet. A Druid gazetteer wrote twice a week the obscure

annals of an unknown people possessed with the devil, and of celestial prodigies operated in garrets by little beggars of both sexes. Other ex-Druids, dressed in black, ready to die with rage and hunger, set forth their complaints in a hundred different writings, that they were no longer allowed to cheat mankind—this privilege being conferred on some goats clad in grey; and some arch-Druids were employed in printing defamatory libels.

Amazan was quite ignorant of all this, and even if he had been acquainted with it he would have given himself very little concern about it, having his head filled with nothing but the princess of Babylon, the king of Egypt and the inviolable vow he had made to despise all female coquetry in whatever country his despair should drive him.

The gaping, ignorant mob, whose curiosity exceeds all the bounds of nature and reason, for a long time thronged about his unicorns. The more sensible women forced open the doors of his hotel to contemplate his person.

He at first testified some desire of visiting the court; but some of the idlers, who constituted good company and casually went thither, informed him that it was quite out of fashion, that times were greatly changed, and that all amusements were confined to the city. He was invited that very night to sup with a lady whose sense and talents had reached foreign climes, and who had travelled in some countries through which Amazan had passed. This lady

gave him great pleasure, as well as the society he met at her house. Here reigned a decent liberty, gayety without tumult, silence without pedantry, and wit without asperity. He found that *good company* was not quite ideal, though the title was frequently usurped by pretenders. The next day he dined in a society far less amiable, but much more voluptuous. The more he was satisfied with the guests the more they were pleased with him. He found his soul soften and dissolve, like the aromatics of his country, which gradually melt in a moderate heat and exhale in delicious perfumes.

After dinner he was conducted to a place of public entertainment which was enchanting, but condemned, however, by the Druids, because it deprived them of their auditors, which, therefore, excited their jealousy. The representation here consisted of agreeable verses, delightful songs, dances which expressed the movements of the soul, and perspectives that charmed the eye in deceiving it. This kind of pastime, which included so many kinds, was known only under a foreign name. It was called "an Opera," which formerly signified in the language of the Seven Mountains, work, care, occupation, industry, enterprise, business. This exhibition enchanted him. A female singer, in particular, charmed him by her melodious voice and the graces that accompanied her. This child of genius, after the performance, was introduced to him by his new friends. He presented her with a handful of diamonds, for which

she was so grateful that she could not leave him all the rest of the day. He supped with her and her companions, and during the delightful repast he forgot his sobriety and became heated and oblivious with wine. . . . . What an instance of human frailty!

The beautiful princess of Babylon arrived at this juncture, with her phœnix, her chambermaid Irla and her two hundred Gangaridian cavaliers mounted on their unicorns. It was a long while before the gates were opened. She immediately asked if the handsomest, the most courageous, the most sensible and the most faithful of men was still in that city. The magistrates readily concluded that she meant Amazan. She was conducted to his hotel. How great was the palpitation of her heart!—the powerful operation of the tender passion. Her whole soul was penetrated with inexpressible joy, to see once more in her lover the model of constancy. Nothing could prevent her entering his chamber; the curtains were open, and she saw the beautiful Amazan asleep and stupefied with drink.

Formosanta expressed her grief with such screams as made the house echo. She swooned into the arms of Irla. As soon as she had recovered her senses she retired from this fatal chamber with grief blended with rage.

"Oh! just heaven; oh, powerful Oromasdes!" cried the beautiful princess of Babylon, bathed in tears. "By whom, and for whom, am I thus be-

trayed? He that could reject for my sake so many princesses, to abandon me for the company of a strolling Gaul! No! I can never survive this affront."

"This is the disposition of all young people," said Irla to her, "from one end of the world to the other. Were they enamored with a beauty descended from heaven they would at certain moments forget her entirely."

"It is done," said the princess, "I will never see him again while I live. Let us depart this instant and let the unicorns be harnessed."

The phœnix conjured her to stay at least till Amazan awoke, that he might speak with him.

"He does not deserve it," said the princess. "You would cruelly offend me. He would think that I had desired you to reproach him, and that I am willing to be reconciled to him. If you love me do not add this injury to the insult he has offered me."

The phœnix, who after all owed his life to the daughter of the king of Babylon, could not disobey her. She set out with all her attendants.

"Whither are you going?" said Irla to her.

"I do not know," replied the princess; "we will take the first road we find. Provided I fly from Amazan forever I am satisfied."

The phœnix, who was wiser than Formosanta, because he was divested of passion, consoled her upon the road. He gently insinuated to her that it was shocking to punish one's self for the faults of an-

other; that Amazan had given proofs sufficiently striking and numerous of his fidelity, so that she should forgive him for having forgotten himself for one moment in social company; that this was the only time in which he had been wanting of the grace of Oromasdes; that it would render him only the more constant in love and virtue for the future; that the desire of expiating his fault would raise him beyond himself; that it would be the means of increasing her happiness; that many great princesses before her had forgiven such slips and had had no reason to be sorry afterwards; and he was so thoroughly possessed of the art of persuasion, that Formosanta's mind grew more calm and peaceable. She was now sorry she had set out so soon. She thought her unicorns went too fast, but she did not dare return. Great was the conflict between her desire of forgiving and that of showing her rage—between her love and vanity. However, her unicorns pursued their pace, and she traversed the world according to the prediction of her father's oracle.

When Amazan awoke, he was informed of the arrival and departure of Formosanta and the phœnix. He was also told of the rage and distraction of the princess, and that she had sworn never to forgive him.

"Then," said he, "there is nothing left for me to do but follow her and kill myself at her feet."

The report of this adventure drew together his festive companions, who all remonstrated with him.

They said that he had much better stay with them; that nothing could equal the pleasant life they led in the centre of arts and refined delicate pleasures; that many strangers, and even kings, preferred such an agreeable, enchanting repose to their country and their thrones. Moreover, his vehicle was broken, and another was being made for him according to the newest fashion; that the best tailor of the whole city had already cut out for him a dozen suits in the latest style; that the most vivacious, amiable and fashionable ladies, at whose houses dramatic performances were represented, had each appointed a day to give him a regale. The girl from the opera was in the meanwhile drinking her chocolate, laughing, singing and ogling the beautiful Amazan, who by this time clearly perceived she had no more sense than a goose.

A sincerity, cordiality and frankness, as well as magnanimity and courage, constituted the character of this great prince; he related his travels and misfortunes to his friends. They knew that he was cousin-german to the princess. They were informed of the fatal kiss she had given the king of Egypt. "Such little tricks," said they, "are often forgiven between relatives, otherwise one's whole life would pass in perpetual uneasiness."

Nothing could shake his design of pursuing Formosanta; but his carriage not being ready, he was compelled to remain three days longer among the idlers, who were still feasting and merry-making.

He at length took his leave of them by embracing them and making them accept some of his diamonds that were the best mounted, and recommending to them a constant pursuit of frivolity and pleasure, since they were thereby made more agreeable and happy.

"The Germans," said he, "are the greyheads of Europe; the people of Albion are men formed; the inhabitants of Gaul are the children—and I love to play with children."

CHAPTER XI.

AMAZAN AND FORMOSANTA BECOME RECONCILED.

The guides had no difficulty in following the route the princess had taken. There was nothing else talked of but her and her large bird. All the inhabitants were still in a state of fascination. The banks of the Loire, of the Dordogne, the Garonne, and the Gironde still echoed with acclamation.

When Amazan reached the foot of the Pyrenees, the magistrates and druids of the country made him dance, whether he would or not, a *tambourin;* but as soon as he cleared the Pyrenees, nothing presented itself that was either gay or joyous. If he here and there heard a peasant sing, it was a doleful ditty. The inhabitants stalked with much gravity, having a few strung beads and a girted poniard. The nation dressed in black, and appeared to be in mourning.

If Amazan's servants asked passengers any questions, they were answered by signs; if they went into an inn the host acquainted his guests in three words that there was nothing in the house, but that the things they so pressingly wanted might be found a few miles off.

When these votaries to taciturnity were asked if they had seen the beautiful princess of Babylon pass, they answered with less brevity than usual: "We have seen her—she is not so handsome—there are no beauties that are not tawny—she displays a bosom of alabaster, which is the most disgusting thing in the world, and which is scarce known in our climate."

Amazan advanced toward the province watered by the Betis. The Tyrians discovered this country about twelve thousand years ago, about the time they discovered the great Atlantic isle, inundated so many centuries after. The Tyrians cultivated Betica, which the natives of the country had never done, being of opinion that it was not their place to meddle with anything, and that their neighbors, the Gauls, should come and reap their harvests. The Tyrians had brought with them some Palestines, or Jews, who, from that time, have wandered through every clime where money was to be gained. The Palestines, by extraordinary usury, at fifty per cent, had possessed themselves of almost all the riches of the country. This made the people of Betica imagine the Palestines were sorcerers; and all those who

were accused of witchcraft were burned, without mercy, by a company of druids, who were called the inquisitors, or the *anthropokaies.* These priests immediately put their victims in a masquerade habit, seized upon their effects, and devoutly repeated the Palestines' own prayers, while burning them by a slow fire, *por el amor de Dios.*

The princess of Babylon alighted in that city which has since been called Sevilla. Her design was to embark upon the Betis to return by Tyre to Babylon, and see again King Belus, her father; and forget, if possible, her perfidious lover—or, at least, to ask him in marriage. She sent for two Palestines, who transacted all the business of the court. They were to furnish her with three ships. The phœnix made all the necessary contracts with them, and settled the price after some little dispute.

The hostess was a great devotee, and her husband, who was no less religious, was a Familiar; that is to say, a spy of the druid inquisitors, or *anthropokaies.*

He failed not to inform them that in his house was a sorceress and two Palestines, who were entering in a compact with the devil, disguised like a large gilt bird.

The inquisitors having learned that the lady possessed a large quantity of diamonds, swore point blank that she was a sorceress. They waited till night to imprison the two hundred cavaliers and the

unicorns, which slept in very extensive stables, for the inquisitors are cowards.

Having strongly barricaded the gates, they seized the princess and Irla; but they could not catch the phœnix, who flew away with great swiftness. He did not doubt of meeting the Amazan upon the road from Gaul to Sevilla.

He met him upon the frontiers of Betica, and acquainted him with the disaster that had befallen the princess.

Amazan was struck speechless with rage. He armed himself with a steel cuirass damaskeened with gold, a lance twelve feet long, two javelins, and an edged sword called the Thunderer, which at one single stroke would rend trees, rocks and druids. He covered his beautiful head with a golden casque, shaded with heron and ostrich feathers. This was the ancient armor of Magog, which his sister Aldea gave him when upon his journey in Scythia. The few attendants he had with him all mounted their unicorns.

Amazan, in embracing his dear phœnix, uttered only these melancholy expressions: "I am guilty! Had I not dined with the child of genius from the opera, in the city of the idlers, the princess of Babylon would not have been in this alarming situation. Let us fly to the *anthropokaies.*" He presently entered Sevilla. Fifteen hundred alguazils guarded the gates of the enclosure in which the two hundred

Gangarids and their unicorns were shut up, without being allowed anything to eat. Preparations were already made for sacrificing the princess of Babylon, her chambermaid Irla, and the two rich Palestines.

The high *anthropokaie,* surrounded by his subaltern *anthropokaics,* was already seated upon his sacred tribunal. A crowd of Sevillians, wearing strung beads at their girdles, joined their two hands, without uttering a syllable, when the beautiful princess, the maid Irla, and the two Palestines were brought forth, with their hands tied behind their backs and dressed in masquerade habits.

The phœnix entered the prison by a dormer window, while the Gangarids began to break open the doors. The invincible Amazan shattered them without. They all sallied forth, armed, upon their unicorns, and Amazan put himself at their head. He had no difficulty in overthrowing the alguazils, the familiars, or the priests called *anthropokaies.* Each unicorn pierced dozens at a time. The thundering Amazan cut to pieces all he met. The people in black cloaks and dirty frieze ran away, always keeping fast hold of their blessed beads, *por el amor de Dios.*

Amazan collared the high inquisitor upon his tribunal and threw him upon the pile, which was prepared about forty paces distant; and he also cast upon it the other inquisitors, one after the other. He then prostrated himself at Formosanta's feet. "Ah! how amiable you are," said she; "and how I should

adore you if you had not forsaken me for the company of an opera singer."

While Amazan was making his peace with the princess, while his Gangarids cast upon the pile the bodies of all the *anthropokaies,* and the flames ascended to the clouds, Amazan saw an army that approached him at a distance. An aged monarch, with a crown upon his head, advanced upon a car drawn by eight mules harnessed with ropes. A hundred other cars followed. They were accompanied by grave-looking men in black coats of frieze, mounted upon very fine horses. A multitude of people, with greasy hair, followed silently on foot.

Amazan immediately drew up his Gangarids about him, and advanced with his lance couched. As soon as the king perceived him, he took off his crown, alighted from his car, and embraced Amazan's stirrup, saying to him: "Man sent by the gods, you are the avenger of human kind, the deliverer of my country. These sacred monsters, of which you have purged the earth, were my masters, in the name of the Old Man of the Seven Mountains. I was forced to submit to their criminal power. My people would have deserted me if I had only been inclined to moderate their abominable crimes. From this moment I breathe, I reign, and am indebted to you for it."

He afterwards respectfully kissed Formosanta's hand, and entreated her to get into his coach (drawn by eight mules) with Amazan, Irla, and the phœnix.

The two Palestine bankers, who still remained prostrate on the ground through fear and terror, now raised their heads. The troop of unicorns followed the king of Betica into his palace.

As the dignity of a king who reigned over a people of characteristic brevity required that his mules should go at a very slow pace, Amazan and Formosanta had time to relate to him their adventures. He also conversed with the phœnix, admiring and frequently embracing him. He easily comprehended how brutal and barbarous the people of the West should be considered, who ate animals and did not understand their language; that the Gangarids alone had preserved the nature and dignity of primitive man; but he particularly agreed that the most barbarous of mortals were the *anthropokaies,* of whom Amazan had just purged the earth. He incessantly blessed and thanked him. The beautiful Formosanta had already forgotten the affair in Gaul, and had her soul filled with nothing but the valor of the hero who had preserved her life. Amazan being made acquainted with the innocence of the embrace she had given to the king of Egypt, and being told of the resurrection of the phœnix, tasted the purest joy, and was intoxicated with the most violent love.

They dined at the palace, but had a very indifferent repast. The cooks of Betica were the worst in Europe. Amazan advised the king to send for some from Gaul. The king's musicians performed, during the repast, that celebrated air which has since been

called "The Follies of Spain." After dinner matters of business came upon the carpet.

The king inquired of the handsome Amazan, the beautiful Formosanta, and the charming phœnix, what they proposed doing. "For my part," said Amazan, "my intention is to return to Babylon, of which I am the presumptive heir, and to ask of my uncle Belus the hand of my cousin-german, the incomparable Formosanta."

"My design certainly is," said the princess, "never to separate from my cousin-german. But I imagine he will agree with me that I should return first to my father, because he only gave me leave to go upon a pilgrimage to Bassora, and I have wandered all over the world."

"For my part," said the phœnix, "I will follow everywhere these two tender, generous lovers."

"You are in the right," said the king of Betica; "but your return to Babylon is not so easy as you imagine. I receive daily intelligence from that country by Tyrian ships, and my Palestine bankers, who correspond with all the nations of the earth. The people are all in arms towards the Euphrates and the Nile. The king of Scythia claims the inheritance of his wife, at the head of three hundred thousand warriors on horseback. The kings of Egypt and India are also laying waste the banks of the Tigris and the Euphrates, each at the head of three thousand men, to revenge themselves for being laughed at. The king of Ethiopia is ravaging Egypt with three hun-

dred thousand men while the king of Egypt is absent from his country. And the king of Babylon has as yet only six hundred thousand men to defend himself.

"I acknowledge to you," continued the king, "when I hear of those prodigious armies which are disembogued from the East, and their astonishing magnificence; when I compare them to my trifling bodies of twenty or thirty thousand soldiers, which it is so difficult to clothe and feed, I am inclined to think the eastern existed long before the western hemisphere. It seems as if we sprung only yesterday from chaos and barbarity."

"Sire," said Amazan, "the last comers frequently outstrip those who first began the career. It is thought in my country that man was first created in India; but of this I am not certain."

"And," said the king of Betica to the phœnix, "what do you think?"

"Sire," replied the phœnix, "I am as yet too young to have any knowledge concerning antiquity. I have lived only about twenty-seven thousand years; but my father, who had lived five times that age, told me he had learned from his father that the eastern country had always been more populous and rich than the others. It had been transmitted to him from his ancestors that the generation of all animals had begun upon the banks of the Ganges. For my part," said he, "I have not the vanity to be of this opinion. I cannot believe that the foxes of Albion,

the marmots of the Alps and the wolves of Gaul are descended from my country. In the like manner I do not believe that the firs and oaks of your country descended from the palm and cocoa trees of India."

"But whence are we descended, then?" said the king.

"I do not know," said the phœnix; "all I want to know is, whither the beautiful princess of Babylon and my dear Amazan may repair?"

"I very much question," said the king, "whether with his two hundred unicorns he will be able to destroy so many armies of three hundred thousand men each."

"Why not?" said Amazan.

The king of Betica felt the force of this sublime question, "Why not?" but he imagined sublimity alone was not sufficient against innumerable armies.

"I advise you," said he, "to seek the king of Ethiopia. I am related to that black prince through my Palestines. I will give you letters of recommendation to him. As he is at enmity with the king of Egypt, he will be but too happy to be strengthened by your alliance. I can assist you with two thousand sober, brave men; and it will depend upon yourself to engage as many more of the people who reside, or rather skip, about the foot of the Pyrenees, and who are called Vasques or Vascons. Send one of your warriors upon a unicorn, with a few diamonds. There is not a Vascon that will not quit the castle, that is the thatched cottage of his father, to serve

you. They are indefatigable, courageous, and agreeable; and while you wait their arrival, we will give you festivals, and prepare your ships. I cannot too much acknowledge the service you have done me."

Amazan realized the happiness of having recovered Formosanta, and enjoyed in tranquillity her conversation, and all the charms of reconciled love, which are almost equal to a growing passion.

A troop of proud, joyous Vascons soon arrived, dancing a *tambourin*. The haughty and grave Betican troops were now ready. The old sunburned king tenderly embraced the two lovers. He sent great quantities of arms, beds, chests, boards, black clothes, onions, sheep, fowls, flour, and particularly garlic, on board the ships, and wished them a happy voyage, invariable love, and many victories.

Proud Carthage was not then a seaport. There were at that time only a few Numidians there, who dried fish in the sun. They coasted along Bizacenes, the Syrthes, the fertile banks where since arose Cyrene and the great Chersonese.

They at length arrived towards the first mouth of the sacred Nile. It was at the extremity of this fertile land that the ships of all commercial nations were already received in the port of Canope, without knowing whether the god Canope had founded this port, or whether the inhabitants had manufactured the god—whether the star Canope had given its name to the city, or whether the city had bestowed it upon the star. All that was known of this matter

was that the city and the star were both very ancient; and this is all that can be known of the origin of things, of whatsoever nature they may be.

It was here that the king of Ethiopia, having ravaged all Egypt, saw the invincible Amazan and the adorable Formosanta come on shore. He took one for the god of war, and the other for the goddess of beauty. Amazan presented to him the letter of recommendation from the king of Spain. The king of Ethiopia immediately entertained them with some admirable festivals, according to the indispensable custom of heroic times. They then conferred about their expedition to exterminate the three hundred thousand men of the king of Egypt, the three hundred thousand of the emperor of the Indies, and the three hundred thousand of the great khan of the Scythians, who laid siege to the immense, proud, voluptuous city of Babylon.

The two hundred Spaniards whom Amazan had brought with him said that they had nothing to do with the king of Ethiopia's succoring Babylon; that it was sufficient their king had ordered them to go and deliver it; and that they were formidable enough for this expedition.

The Vascons said they had performed many other exploits; that they would alone defeat the Egyptians, the Indians, and the Scythians; and that they would not march unless the Spaniards were placed in the rear-guard.

The two hundred Gangarids could not refrain

from laughing at the pretensions of their allies, and they maintained that with only one hundred unicorns, they could put to flight all the kings of the earth. The beautiful Formosanta appeased them by her prudence, and by enchanting discourse. Amazan introduced to the black monarch his Gangarids, his unicorns, his Spaniards, his Vascons, and his beautiful bird.

Everything was soon ready to march by Memphis, Heliopolis, Arsinoë, Petra, Artemitis, Sora, and Apamens, to attack the three kings, and to prosecute this memorable war, before which all the wars ever waged by man sink into insignificance.

Fame with her hundred tongues has proclaimed the victories Amazan gained over the three kings, with his Spaniards, his Vascons, and his unicorns. He restored the beautiful Formosanta to her father. He set at liberty all his mistress' train, whom the king of Egypt had reduced to slavery. The great khan of the Scythians declared himself his vassal; and his marriage was confirmed with Princess Aldea. The invincible and generous Amazan was acknowledged the heir to the kingdom of Babylon, and entered the city in triumph with the phœnix, in the presence of a hundred tributary kings. The festival of his marriage far surpassed that which King Belus had given. The bull Apis was served up roasted at table. The kings of Egypt and India were cupbearers to the married pair, and the nuptials were celebrated by five hundred illustrious poets of Babylon.

Oh, Muses! daughters of heaven, who are constantly invoked at the beginning of a work, I only implore you at the end. It is needless to reproach me with saying grace, without having said *benedicite.* But, Muses! you will not be less my patronesses. Inspire, I pray you, the "Ecclesiastical Gazetteer," the illustrious orator of the *"Convulsionnaires,"* to say everything possible against "The Princess of Babylon," in order that the work may be condemned by the Sorbonne, and, therefore, be universally read. And prevent, I beseech you, O chaste and noble Muses, any supplemental scribblers spoiling, by their fables, the truths I have taught mortals in this faithful narrative.

THE WORLD AS IT GOES.

Among the genii who preside over the empires of the earth, Ithuriel held one of the first ranks, and had the department of Upper Asia. He one morning descended into the abode of Babouc, the Scythian, who dwelt on the banks of the Oxus, and said to him:

"Babouc, the follies and vices of the Persians have drawn upon them our indignation. Yesterday an assembly of the genii of Upper Asia was held, to consider whether we would chastise Persepolis or destroy it entirely. Go to that city; examine everything; return and give me a faithful account; and, according to thy report, I will then determine whether to correct or extirpate the inhabitants."

"But, my lord," said Babouc with great humility, "I have never been in Persia, nor do I know a single person in that country."

"So much the better," said the angel, "thou wilt be the more impartial: thou hast received from heaven the spirit of discernment, to which I now add the power of inspiring confidence. Go, see, hear, observe, and fear nothing. Thou shalt everywhere meet with a favorable reception."

Babouc mounted his camel, and set out with his servants. After having travelled some days, he met,

near the plains of Senaar, the Persian army, which was going to attack the forces of India. He first addressed himself to a soldier, whom he found at a distance from the main army, and asked him what was the occasion of the war.

"By all the gods," said the soldier, "I know nothing of the matter. It is none of my business. My trade is to kill and to be killed, to get a livelihood. It is of no consequence to me whom I serve. Tomorrow, perhaps, I may go over to the Indian camp; for it is said that they give their soldiers nearly half a copper drachma a day more than we have in this cursed service of Persia. If thou desirest to know why we fight, speak to my captain."

Babouc, having given the soldier a small present, entered the camp. He soon became acquainted with the captain, and asked him the cause of the war.

"How canst thou imagine that I should know it?" said the captain, "or of what importance is it to me? I live about two hundred leagues from Persepolis: I hear that war is declared; I instantly leave my family, and, having nothing else to do, go, according to our custom, to make my fortune or to fall by a glorious death."

"But are not thy companions," said Babouc, "a little better informed than thee?"

"No" said the officer, "there are none but our principal satraps that know the true cause of our cutting one another's throats."

Babouc, struck with astonishment, introduced

himself to the generals, and soon became familiarly acquainted with them. At last one of them said:

"The cause of this war, which for twenty years past hath desolated Asia, sprang originally from a quarrel between a eunuch belonging to one of the concubines of the great king of Persia, and the clerk of a factory belonging to the great king of India. The dispute was about a claim which amounted nearly to the thirtieth part of a daric. Our first minister, and the representative of India, maintained the rights of their respective masters with becoming dignity. The dispute grew warm. Both parties sent into the field an army of a million of soldiers. This army must be recruited every year with upwards of four hundred thousand men. Massacres, burning of houses, ruin and devastation, are daily multiplied; the universe suffers; and their mutual animosity still continues. The first ministers of the two nations frequently protest that they have nothing in view but the happiness of mankind; and every protestation is attended with the destruction of a town, or the desolation of a province."

Next day, on a report being spread that peace was going to be concluded, the Persian and Indian generals made haste to come to an engagement. The battle was long and bloody. Babouc beheld every crime, and every abomination. He was witness to the arts and stratagems of the principal satraps, who did all that lay in their power to expose their general to the disgrace of a defeat. He saw officers killed

by their own troops, and soldiers stabbing their already expiring comrades in order to strip them of a few bloody garments torn and covered with dirt. He entered the hospitals to which they were conveying the wounded, most of whom died through the inhuman negligence of those who were well paid by the king of Persia to assist these unhappy men.

"Are these men," cried Babouc, "or are they wild beasts? Ah! I plainly see that Persepolis will be destroyed."

Full of this thought, he went over to the camp of the Indians, where, according to the prediction of the genii, he was as well received as in that of the Persians; but he saw there the same crimes which had already filled him with horror.

"Oh!" said he to himself, "if the angel Ithuriel should exterminate the Persians, the angel of India must certainly destroy the Indians."

But being afterward more particularly informed of all that passed in both armies, he heard of such acts of generosity, humanity, and greatness of soul as at once surprised and charmed him.

"Unaccountable mortals! as ye are," cried he, "how can you thus unite so much baseness and so much grandeur, so many virtues and so many vices?"

Meanwhile the peace was proclaimed, and the generals of the two armies, neither of whom had gained a complete victory, but who, for their own private interest, had shed the blood of so many of their fellow-creatures, went to solicit their courts for re-

wards. The peace was celebrated in public writings which announced the return of virtue and happiness to the earth.

"God be praised," said Babouc, "Persepolis will now be the abode of spotless innocence, and will not be destroyed, as the cruel genii intended. Let us haste without delay to this capital of Asia."

He entered that immense city by the ancient gate, which was entirely barbarous, and offended the eye by its disagreeable rusticity. All that part of the town savored of the time when it was built; for, notwithstanding the obstinacy of men in praising ancient at the expense of modern times, it must be owned that the first essays in every art are rude and unfinished.

Babouc mingled in a crowd of people composed of the most ignorant, dirty, and deformed of both sexes, who were thronging with a stupid air into a large and gloomy enclosure. By the constant hum; by the gestures of the people; by the money which some persons gave to others for the liberty of sitting down, he imagined that he was in a market where chairs were sold: but observing several women fall down on their knees with an appearance of looking directly before them, while in reality they were leering at the men by their sides, he was soon convinced that he was in a temple. Shrill, hoarse, savage, and discordant voices made the vault re-echo with ill-articulated sounds, that produced the same effect as the braying of asses, when, in the plains of Pictavia,

they answer the cornet that calls them together. He stopped his ears; but he was ready to shut his mouth and hold his nose when he saw several laborers enter into the temple with picks and spades, who removed a large stone and threw up the earth on both sides, from whence exhaled a pestilential vapor. At last some others approached, deposited a dead body in the opening, and replaced the stone upon it."

"What!" cried Babouc, "do these people bury their dead in the place where they adore the Deity? What! are their temples paved with carcasses? I am no longer surprised at those pestilential diseases that frequently depopulate Persepolis. The putrefaction of the dead, and the infected breath of such numbers of the living, assembled and crowded together in the same place, are sufficient to poison the whole terrestrial globe. Oh! what an abominable city is Persepolis! The angels probably intend to destroy it in order to build a more beautiful one in its place, and to people it with inhabitants who are more virtuous and better singers. Providence may have its reasons for so doing; to its disposal let us leave all future events."

Meanwhile the sun approached his meridian height. Babouc was to dine at the other end of the city with a lady for whom her husband, an officer in the army, had given him some letters, but he first took several turns in Persepolis, where he saw other temples, better built and more richly adorned, filled

with a polite audience, and resounding with harmonious music. He beheld public fountains, which, though ill-placed, struck the eye by their beauty; squares where the best kings that had governed Persia seemed to breathe in bronze, and others where he heard the people crying out:

"When shall we see our beloved master?"

He admired the magnificent bridges built over the river; the superb and commodious quays; the palaces raised on both sides; and an immense house, where thousands of old soldiers, covered with scars and crowned with victory, offered their daily praises to the god of armies. At last he entered the house of the lady, who, with a set of fashionable people, waited his company to dinner. The house was neat and elegant, the repast delicious, the lady young, beautiful, witty, and engaging, and the company worthy of her, and Babouc every moment said to himself:

"The angel Ithuriel has little regard for the world or he would never think of destroying such a charming city."

In the meantime he observed that the lady, who had begun by tenderly asking news about her husband, spoke more tenderly to a young magi toward the conclusion of the repast. He saw a magistrate, who, in presence of his wife, paid his court with great vivacity to a widow, while the indulgent widow held out her hand to a young citizen remarkable for his modesty and graceful appearance.

Babouc then began to fear that the genius Ithuriel had but too much reason for destroying Persepolis. The talent he possessed of gaining confidence let him that same day into all the secrets of the lady. She confessed to him her affection for the young magi, and assured him that in all the houses in Persepolis he would meet with similar examples of attachment. Babouc concluded that such a society could not possibly survive; that jealousy, discord, and vengeance must desolate every house; that tears and blood must be daily shed; and, in fine, that Ithuriel would do well to destroy immediately a city abandoned to continual disasters.

Such were the gloomy ideas that possessed his mind, when a grave man in a black gown appeared at the gate and humbly begged to speak to the young magistrate. This stripling, without rising or taking the least notice of the old gentleman, gave him some papers with a haughty and careless air, and then dismissed him. Babouc asked who this man was. The mistress of the house said to him in a low voice:

"He is one of the best advocates in the city, and hath studied the law these fifty years. The other, who is but twenty-five years of age, and has only been a satrap of the law for two days, hath ordered him to make an extract of a process he is going to determine, though he has not as yet examined it."

"This giddy youth acts wisely," said Babouc, "in asking counsel of an old man. But why is not the old man himself the judge?"

"Thou art surely in jest," said they; "those who have grown old in laborious and inferior posts are never raised to places of dignity. This young man has a great post because his father is rich and the right of dispensing justice is purchased here like a farm."

"O unhappy city!" cried Babouc, "this is surely the height of anarchy and confusion. Those who have thus purchased the right of judging will doubtless sell their judgments; nothing do I see here but an abyss of iniquity!"

While he was thus expressing his grief and surprise, a young warrior, who that very day had returned from the army, said to him:

"Why wouldst thou not have seats in the courts of justice offered for sale? I myself purchased the right of braving death at the head of two thousand men who are under my command. It has this year cost me forty darics of gold to lie on the earth thirty nights successively in a red dress, and at last to receive two wounds with an arrow, of which I still feel the smart. If I ruin myself to serve the emperor of Persia, whom I never saw, the satrap of the law may well pay something for enjoying the pleasure of giving audience to pleaders."

Babouc was filled with indignation, and could not help condemning a country where the highest posts in the army and the law were exposed for sale. He at once concluded that the inhabitants must be entirely ignorant of the art of war and the laws of

equity; and that, though Ithuriel should not destroy them, they must soon be ruined by their detestable administration.

He was still further confirmed in his bad opinion by the arrival of a fat man, who, after saluting all the company with great familiarity, went up to the young officer and said:

"I can only lend thee fifty thousand darics of gold; for indeed the taxes of the empire have this year brought me in but three hundred thousand."

Babouc inquired into the character of this man who complained of having gained so little, and was informed that in Persepolis there were forty plebeian kings who held the empire of Persia by lease, and paid a small tribute to the monarch.

After dinner he went into one of the most superb temples in the city, and seated himself amidst a crowd of men and women who had come thither to pass away the time. A magi appeared in a machine elevated above the heads of the people, and talked a long time of vice and virtue. He divided into several parts what needed no division at all; he proved methodically what was sufficiently clear, and he taught what everybody knew. He threw himself into a passion with great composure, and went away perspiring and out of breath. The assembly then awoke and imagined they had been present at a very instructive discourse. Babouc said:

"This man has done his best to tire two or three hundred of his fellow-citizens; but his intention was

good, and there is nothing in this that should occasion the destruction of Persepolis."

Upon leaving the assembly he was conducted to a public entertainment which was exhibited every day in the year. It was in a kind of great hall, at the end of which appeared a palace. The most beautiful women of Persepolis and the most considerable satraps were ranged in order, and formed so fine a spectacle that Babouc at first believed that this was all the entertainment. Two or three persons, who seemed to be kings and queens, soon appeared in the vestibule of their palace. Their language was very different from that of the people; it was measured, harmonious, and sublime. Nobody slept. The audience kept a profound silence which was only interrupted by expressions of sensibility and admiration. The duty of kings, the love of virtue, and the dangers arising from unbridled passions were all described by such lively and affecting strokes that Babouc shed tears. He doubted not but that these heroes and heroines, these kings and queens whom he had just heard, were the preachers of the empire; he even purposed to engage Ithuriel to come and hear them, being confident that such a spectacle would forever reconcile him to the city.

As soon as the entertainment was finished, he resolved to visit the principal queen, who had recommended such pure and noble morals in the palace. He desired to be introduced to her majesty, and was led up a narrow staircase to an ill-furnished

apartment in the second story, where he found a woman in a mean dress, who said to him with a noble and pathetic air:

"This employment does not afford me a sufficient maintenance. I want money, and without money there is no comfort."

Babouc gave her a hundred darics of gold, saying:

"Had there been no other evil in the city but this, Ithuriel would have been to blame for being so much offended."

From thence he went to spend the evening at the house of a tradesman who dealt in magnificent trifles. He was conducted thither by a man of sense, with whom he had contracted an acquaintance. He bought whatever pleased his fancy; and the toy man with great politeness sold him everything for more than it was worth. On his return home his friends showed him how much he had been cheated. Babouc set down the name of the tradesman in his pocket-book, in order to point him out to Ithuriel as an object of peculiar vengeance on the day when the city should be punished. As he was writing, he heard somebody knock at the door; this was the toyman himself, who came to restore him his purse, which he had left by mistake on the counter.

"How canst thou," cried Babouc, "be so generous and faithful, when thou hast had the assurance to sell me these trifles for four times their value?"

"There is not a tradesman," replied the merchant,

"of ever so little note in the city, that would not have returned thee thy purse; but whoever said that I sold thee these trifles for four times their value is greatly mistaken; I sold them for ten times their value; and this is so true, that wert thou to sell them again in a month hence, thou wouldst not get even this tenth part. But nothing is more just. It is the variable fancies of men that set a value on these baubles; it is this fancy that maintains a hundred workmen whom I employ; it is this that gives me a fine house and a handsome chariot and horses; it is this, in fine, that excites industry, encourages taste, promotes circulation, and produces abundance.

"I sell the same trifles to the neighboring nation at a much higher rate than I have sold them to thee, and by these means I am useful to the empire."

Babouc, after having reflected a moment, erased the tradesman's name from his tablets.

Babouc, not knowing as yet what to think of Persepolis, resolved to visit the magi and the men of letters; for, as the one studied wisdom and the other religion, he hoped that they in conjunction would obtain mercy for the rest of the people. Accordingly, he went next morning into a college of magi. The archimandrite confessed to him that he had a hundred thousand crowns a year for having taken the vow of poverty, and that he enjoyed a very extensive empire in virtue of his vow of humility; after which he left him with an inferior brother, who did him the honors of the place.

While the brother was showing him the magnificence of this house of penitence, a report was spread abroad that Babouc was come to reform all these houses. He immediately received petitions from each of them, the substance of which was, "Preserve us and destroy all the rest." On hearing their apologies, all these societies were absolutely necessary; on hearing their mutual accusations, they all deserved to be abolished. He was surprised to find that all the members of these societies were so extremely desirous of edifying the world that they wished to have it entirely under their dominion.

Soon after a little man appeared, who was a demimagi, and who said to him:

"I plainly see that the work is going to be accomplished, for Zerdust is returned to earth, and the little girls prophesy, pinching and whipping themselves. We therefore implore thy protection against the great lama."

"What!" said Babouc, "against the royal pontiff, who resides at Tibet?"

"Yes, against him himself."

"What! you are then making war upon him, and raising armies!"

"No, but he says that man is a free agent, and we deny it. We have written several pamphlets against him, which he never read. Hardly has he heard our name mentioned. He has only condemned us in the same manner as a man orders the trees in his garden to be cleared from caterpillars."

Babouc was incensed at the folly of these men who made profession of wisdom; and at the intrigues of those who had renounced the world; and at the ambition, pride, and avarice of such as taught humility and a disinterested spirit; from all which he concluded that Ithuriel had good reason to destroy the whole race.

On his return home, he sent for some new books to alleviate his grief, and in order to exhilarate his spirits, invited some men of letters to dine with him; when, like wasps attracted by a pot of honey, there came twice as many as he desired. These parasites were equally eager to eat and to speak; they praised two sorts of persons, the dead and themselves; but none of their contemporaries, except the master of the house. If any of them happened to drop a smart and witty expression, the rest cast down their eyes and bit their lips out of mere vexation that it had not been said by themselves. They had less dissimulation than the magi, because they had not such grand objects of ambition. Each of them behaved at once with all the meanness of a valet and all the dignity of a great man. They said to each other's face the most insulting things, which they took for strokes of wit. They had some knowledge of the design of Babouc's commission; one of them entreated him in a low voice to extirpate an author who had not praised him sufficiently about five years before; another requested the ruin of a citizen who had never laughed at his comedies; and the third demanded

the destruction of the academy because he had not been able to get admitted into it. The repast being ended, each of them departed by himself; for in the whole crowd there were not two men that could endure the company or conversation of each other, except at the houses of the rich, who invited them to their tables. Babouc thought that it would be no great loss to the public if all these vermin were destroyed in the general catastrophe.

Having now got rid of these men of letters, he began to read some new books, where he discovered the true spirit by which his guests had been actuated. He observed with particular indignation those slanderous gazettes, those archives of bad taste, dictated by envy, baseness, and hunger; those ungenerous satires, where the vulture is treated with lenity and the dove torn in pieces; and those dry and insipid romances, filled with characters of women to whom the author was an utter stranger.

All these detestable writings he committed to the flames, and went to pass the evening in walking. In this excursion he was introduced to an old man possessed of great learning, who had not come to increase the number of his parasites. This man of letters always fled from crowds; he understood human nature, availed himself of his knowledge, and imparted it to others with great discretion. Babouc told him how much he was grieved at what he had seen and read.

"Thou hast read very despicable performances,"

said the man of letters; "but in all times, in all countries, and in all kinds of literature, the bad swarm and the good are rare. Thou hast received into thy house the very dregs of pedantry. In all professions, those who are least worthy of appearing are always sure to present themselves with the greatest impudence. The truly wise live among themselves in retirement and tranquillity; and we have still some men and some books that are worthy of thy attention."

While he was thus speaking, they were joined by another man of letters; and the conversation became so entertaining and instructive, so elevated above vulgar prejudices, and so conformable to virtue, that Babouc acknowledged he had never heard the like.

"These are men," said he to himself, "whom the angel Ithuriel will not presume to touch, or he must be a merciless being indeed."

Though reconciled to men of letters, he was still enraged against the rest of the nation.

"Thou art a stranger," said the judicious person who was talking to him; "abuses present themselves to thy eyes in crowds, while the good, which lies concealed, and which is even sometimes the result of these very abuses, escapes thy observation."

He then learned that among men of letters there were some who were free from envy; and that even among the magi themselves there were some men

of virtue. In fine, he concluded that these great bodies, which by their mutual shocks seemed to threaten their common ruin, were at bottom very salutary institutions; that each society of magi was a check upon its rivals; and that though these rivals might differ in some speculative points, they all taught the same morals, instructed the people, and lived in subjection to the laws; not unlike to those preceptors who watch over the heir of a family while the master of the house watches over them. He conversed with several of these magi, and found them possessed of exalted souls. He likewise learned that even among the fools who pretended to make war on the great lama there had been some men of distinguished merit; and from all these particulars he conjectured that it might be with the manners of Persepolis as it was with the buildings; some of which moved his pity, while others filled him with admiration.

He said to the man of letters:

"I plainly see that these magi, whom I at first imagined to be so dangerous, are in reality extremely useful, especially when a wise government hinders them from rendering themselves too necessary; but thou wilt at least acknowledge that your young magistrates, who purchase the office of a judge as soon as they can mount a horse, must display in their tribunals the most ridiculous impertinence and the most iniquitous perverseness. It would doubt-

less be better to give these places gratuitously to those old civilians who have spent their lives in the study of the law."

The man of letters replied:

"Thou hast seen our army before thy arrival at Persepolis; thou knowest that our young officers fight with great bravery, though they buy their posts; perhaps thou wilt find that our young magistrates do not give wrong decisions, though they purchase the right of dispensing justice."

He led him next day to the grand tribunal, where an affair of great importance was to be decided. The cause was known to all the world. All the old advocates that spoke on the subject were wavering and unsettled in their opinions. They quoted a hundred laws, none of which were applicable to the question. They considered the matter in a hundred different lights, but never in its true point of view. The judges were more quick in their decisions than the advocates in raising doubts. They were unanimous in their sentiments. They decided justly, because they followed the light of reason. The others reasoned falsely because they only consulted their books.

Babouc concluded that the best things frequently arose from abuses. He saw the same day that the riches of the receivers of the public revenue, at which he had been so much offended, were capable of producing an excellent effect; for the emperor having occasion for money, he found in an hour by

their means what he could not have procured in six months by the ordinary methods. He saw that those great clouds, swelled with the dews of the earth, restored in plentiful showers what they had thence derived. Besides, the children of these new gentlemen, who were frequently better educated than those of the most ancient families, were sometimes more useful members of society, for he whose father hath been a good accountant may easily become a good judge, a brave warrior, and an able statesman.

Babouc was insensibly brought to excuse the avarice of the farmer of the revenues, who is reality was not more avaricious than other men, and besides was extremely necessary. He overlooked the folly of those who ruined themselves in order to obtain a post in the law or army, a folly that produces great magistrates and heroes. He forgave the envy of men of letters, among whom there were some that enlightened the world; and he was reconciled to the ambitious and intriguing magi, who were possessed of more great virtues than little vices. But he had still many causes of complaint. The gallantries of the ladies especially, and the fatal effects which these must necessarily produce, filled him with fear and terror.

As he was desirous of prying into the characters of men of every condition, he went to wait on a minister of state, but trembled all the way, lest some wife should be assassinated by her husband in his

presence. Having arrived at the statesman's, he was obliged to remain two hours in the antechamber before his name was sent in, and two hours more after that was done. In this interval he resolved to recommend to the angel Ithuriel both the minister and his insolent porters. The antechamber was filled with ladies of every rank, magi of all colors, judges, merchants, officers, and pedants, and all of them complained of the minister. The miser and the usurer said:

"Doubtless this man plunders the provinces."

The capricious reproached him with fickleness; the voluptuary said:

"He thinks of nothing but his pleasure."

The factious hoped to see him soon ruined by a cabal, and the women flattered themselves that they should soon have a younger minister.

Babouc heard their conversation, and could not help saying:

"This is surely a happy man; he hath all his enemies in his antechamber; he crushes with his power those that envy his grandeur; he beholds those who detest him grovelling at his feet."

At length he was admitted into the presence-chamber, where he saw a little old man bending under the weight of years and business, but still lively and full of spirits.

The minister was pleased with Babouc, and to Babouc he appeared a man of great merit. The conversation became interesting. The minister con-

fessed that he was very unhappy; that he passed for rich, while in reality he was poor; that he was believed to be all-powerful, and yet was constantly contradicted; that he had obliged none but a parcel of ungrateful wretches; and that, in the course of forty years' labor he had hardly enjoyed a moment's rest. Babouc was moved with his misfortunes, and thought that if this man had been guilty of some faults, and Ithuriel had a mind to banish him, he ought not to cut him off, but to leave him in possession of his place.

* * * * * * *

While Babouc was talking to the minister, the beautiful lady with whom he had dined entered hastily, her eyes and countenance showing all the symptoms of grief and indignation. She burst into reproaches against the statesman; she shed tears; she complained bitterly that her husband had been refused a place to which his birth allowed him to aspire, and which he had fully merited by his wounds and his service. She expressed herself with such force; she uttered her complaints with such a graceful air; she overthrew objections with so much address, and enforced her arguments with so much eloquence, that she did not leave the chamber till she had made her husband's fortune.

Babouc gave her his hand, and said: "Is it possible, madam, that thou canst take so much pains to serve a man whom thou dost not love, and from whom thou hast everything to fear?"

"A man whom I do not love!" cried she; "know, sir, that my husband is the best friend I have in the world, and there is nothing I would not sacrifice for him, except my own inclinations."

The lady conducted Babouc to her own house. The husband, who had at last arrived overwhelmed with grief, received his wife with transports of joy and gratitude. He embraced by turns his wife, the little magi, and Babouc. Wit, harmony, cheerfulness, and all the graces embellished the repast.

Babouc, though a Scythian, and sent by a genius, found, that should he continue much longer in Persepolis, he would forget even the angel Ithuriel. He began to grow fond of a city the inhabitants of which were polite, affable, and beneficent, though fickle, slanderous, and vain. He was much afraid that Persepolis would be condemned. He was even afraid to give in his account.

This, however, he did in the following manner. He caused a little statue, composed of different metals, of earth, and stones, the most precious and the most vile, to be cast by one of the best founders in the city, and carried it to Ithuriel.

"Wilt thou break," said he, "this pretty statue, because it is not wholly composed of gold and diamonds?"

Ithuriel immediately understood his meaning, and resolved to think no more of punishing Persepolis, but to leave "the world as it goes."

"For," said he, "if all is not well, all is passable."

Thus Persepolis was suffered to remain, nor did Babouc complain, like Jonas, who (according to the Scriptures) was highly incensed at the preservation of Nineveh.

THE BLACK AND THE WHITE.

The adventure of the youthful Rustan is generally known throughout the whole province of Candahar. He was the only son of a mirza of that country. The title of mirza there is much the same as that of marquis among us, or that of baron among the Germans. The mirza, his father, had a handsome fortune. Young Rustan was to be married to a mirzasse, or young lady of his own rank. The two families earnestly desired their union. Rustan was to become the comfort of his parents, to make his wife happy, and to live blessed in her possession.

But he had unfortunately seen the princess of Cachemir at the fair of Cabul, which is the most considerable fair in the world, and much more frequented than those of Bassora and Astracan. The occasion that brought the old prince of Cachemir to the fair with his daughter was as follows:

He had lost the two most precious curiosities of his treasury; one of them was a diamond as thick as a man's thumb, upon which the figure of his daughter was engraved by an art which was then possessed by the Indians, and has since been lost; the other was a javelin, which went of itself wherever its owner thought proper to send it. This is nothing very ex-

traordinary among us, but it was thought so at Cachemir.

A fakir belonging to his highness stole these two curiosities; he carried them to the princess.

"Keep these two curiosities with the utmost care; your destiny depends upon them," said he, and then departed.

The duke of Cachemir, in despair, resolved to visit the fair of Cabul, in order to see whether there might not, among the merchants who go thither from all quarters of the world, be some one possessed of his diamond and his weapon. The princess carried his diamond well fastened to her girdle; but the javelin, which she could not so easily hide, she had carefully locked up at Cachemir in a large chest.

Rustan and she saw each other at Cabul. They loved one another with all the sincerity of persons of their age, and all the tenderness of affection natural to those of their country. The princess gave Rustan her diamond as a pledge of her love, and he promised at his departure to go incognito to Cachemir, in order to pay her a visit.

The young mirza had two favorites, who served him as secretaries, grooms, stewards, and valets de chambre. The name of one was Topaz; he was handsome, well-shaped, fair as a Circassian beauty, as mild and ready to serve as an Armenian, and as wise as a Gueber. The name of the other was Ebene; he was a very beautiful negro, more active and industrious than Topaz, and one that thought nothing

difficult. The young mirza communicated his intention of travelling to these. Topaz endeavored to dissuade him from it, with the circumspect zeal of a servant who was unwilling to offend him. He represented to him the great danger to which he exposed himself. He asked him how he could leave two families in despair? how he could pierce the hearts of his parents? He shook the resolution of Rustan; but Ebene confirmed it anew, and obviated all his objections.

The young man was not furnished with money to defray the charge of so long a voyage. The prudent Topaz would not have lent him any; Ebene supplied him. He, with great address, stole his master's diamond, made a false one exactly like it, which he put in its place, and pledged the true one to an Armenian for several thousand rupees.

As soon as the marquis possessed these rupees, all things were in readiness for his departure. An elephant was loaded with his baggage. His attendants mounted on horseback.

Topaz said to his master: "I have taken the liberty to expostulate with you upon your enterprise, but after expostulating it is my duty to obey. I am devoted to you, I love you, I will follow you to the extremity of the earth; but let us by the way consult the oracle that is but two parasangs distant from here."

Rustan consented. The answer returned by the oracle was:

"If you go to the east you will be at the west."

Rustan could not guess the meaning of this answer. Topaz maintained that it boded no good. Ebene, always complaisant to his master, persuaded him that it was highly favorable.

There was another oracle at Cabul; they went to it. The oracle of Cabul made answer in these words:

"If you possess, you will cease to possess; if you are conqueror, you will not conquer; if you are Rustan, you will cease to be so."

This oracle seemed still more unintelligible than the former.

"Take care of yourself," said Topaz.

"Fear nothing," said Ebene; and this minister, as may well be imagined, was always thought in the right by his master, whose passions and hopes he encouraged. Having left Cabul, they passed through a vast forest. They seated themselves upon the grass in order to take a repast, and left their horses grazing. The attendants were preparing to unload the elephant which carried the dinner, the table, cloth, plates, etc., when, all on a sudden, Topaz and Ebene were perceived by the little caravan to be missing. They were called, the forest resounded with the names of Topaz and Ebene; the lackeys seek them on every side, and fill the forest with their cries; they return without having seen anything, and without having received any answer.

"We have," said they to Rustan, "found nothing

but a vulture that fought with an eagle, and stripped it of all its feathers."

The mention of this combat excited the curiosity of Rustan; he went on foot to the place; he perceived neither vulture nor eagle; but he saw his elephant, which was still loaded with baggage, attacked by a huge rhinoceros; one struck with its horn, the other with its proboscis. The rhinoceros desisted upon seeing Rustan; his elephant was brought back, but his horses were not to be found.

"Strange things happen in forests to travellers," cried Rustan.

The servants were in great consternation, and the master in despair from having at once lost his horse, his dear negro, and the wise Topaz, for whom he still entertained a friendship, though always differing from him in opinion.

The hope of being soon at the feet of the beautiful princess still consoled the mirza, who, journeying on, now met with a huge streaked ass, which a vigorous two-handed country clown beat with an oaken cudgel. The asses of this sort are extremely beautiful, very scarce, and beyond comparison swift in running. The ass resented the repeated blows of the clown by kicks which might have rooted up an oak. The young mirza, as was reasonable, took upon him the defence of the ass, which was a charming creature. The clown betook himself to flight, crying to the ass, "You shall pay for this."

The ass thanked its deliverer in its own language,

and approaching him, permitted his caresses and caressed him in her turn. After dinner, Rustan mounted it and took the road to Cachemir with his servants, who followed him, some on foot and some upon the elephant. Scarce had he mounted his ass, when that animal turned toward Cabul, instead of proceeding to Cachemir. It was to no purpose for her master to turn the bridle, to kick, to press the sides of the beast with his knees, to spur, to slacken the bridle, to pull toward him, to whip both on the right and the left. The obstinate animal persisted in running toward Cabul.

Rustan in despair fretted and raved, when he met with a dealer in camels, who said to him:

"Master, you have there a very malicious beast, that carries you where you do not choose to go. If you will give it to me, I will give you the choice of four of my camels."

Rustan thanked Providence for having thrown so good a bargain in the way.

"Topaz was very much in the wrong," said he, "to tell me that my journey would prove unprosperous."

He mounts the handsome camel, the others follow; he rejoins his caravan, and fancies himself on the road to happiness.

Scarce had he journeyed four parasangs, when he was stopped by a deep, broad, and impetuous torrent, which rolled over huge rocks white with foam. The two banks were frightful precipices which daz-

zled the sight and made the blood run cold. To pass was impracticable; to go to the right or to the left was impossible.

"I am beginning to be afraid," said Rustan, "that Topaz was in the right in blaming my journey, and that I was in the wrong in undertaking it. If he were still here he might give me good advice. If I had Ebene with me, he would comfort me and find expedients; but everything fails me." This perplexity was increased by the consternation of his attendants. The night was dark, and they passed it in lamentations. At last fatigue and dejection made the amorous traveller fall asleep. He awoke at daybreak, and saw, spanning the torrent, a beautiful marble bridge which reached from shore to shore.

Nothing was heard but exclamations, cries of astonishment and joy. Is it possible? Is this a dream? What a prodigy is this! What an enchantment! Shall we venture to pass? The whole company kneeled, rose up, went to the bridge, kissed the ground, looked up to heaven, stretched out their hands, set their feet on it with trembling, went to and fro, fell into ecstasies, and Rustan said:

"At last heaven favors me. Topaz did not know what he was saying. The oracles were favorable to me. Ebene was in the right, but why is he not here?"

Scarce had the company got beyond the torrent, when the bridge sank into the water with a prodigious noise.

"So much the better, so much the better," cried Rustan. "Praised be God, blessed be heaven; it would not have me return to my country, where I should be nothing more than a gentleman. The intention of heaven is that I should wed her I love. I shall become prince of Cachemir; thus in possessing my mistress I shall cease to possess my little marquisate at Candahar. 'I shall be Rustan, and I shall not be Rustan,' because I shall have become a great prince; thus is a great part of the oracle clearly explained in my favor. The rest will be explained in the same manner. I am very happy. But why is not Ebene with me? I regret him a thousand times more than Topaz."

He proceeded a few parasangs farther with the greatest alacrity imaginable; but, at the close of day, a chain of mountains more rugged than a counterscarp, and higher than the tower of Babel would have been had it been finished, stopped the passage of the caravan, which was again seized with dread.

All the company cried out: "It is the will of God that we perish here! He broke the bridge merely to take from us all hopes of returning; He raised the mountain for no other reason than to deprive us of all means of advancing. Oh, Rustan! oh, unhappy marquis! we shall never see Cachemir; we shall never return to the land of Candahar."

The most poignant anguish, the most insupportable dejection succeeded in the soul of Rustan to the

immoderate joy which he had felt, to the hopes with which he had intoxicated himself. He was no longer disposed to interpret the prophecies in his favor.

"Oh, heavens! oh, God of my fathers!" said he, "must I then lose my friend Topaz!"

As he pronounced these words, heaving deep sighs and shedding tears in the midst of his disconsolate followers, the base of the mountain opened, a long gallery appeared to the dazzled eyes in a vault lighted with a hundred thousand torches. Rustan immediately begins to exult, and his people to throw themselves upon their knees and to fall upon their backs in astonishment, and cry out, "A miracle! a miracle! Rustan is the favorite of Witsnow, the well-beloved of Brahma. He will become the master of mankind."

Rustan believed it; he was quite beside himself; he was raised above himself.

"Alas, Ebene," said he, "my dear Ebene, where are you? Why are you not witness of all these wonders? How did I lose you? Beauteous princess of Cachemir, when shall I again behold your charms!"

He advances with his attendants, his elephants, and his camels under the hollow of the mountain, at the end of which he enters into a meadow enamelled with flowers and encompassed with rivulets. At the extremity of the meadows are walks of trees to the end of which the eye cannot reach, and at the end of these alleys is a river, on the sides of which are a thousand pleasure houses with delicious gardens.

He everywhere hears concerts of vocal and instrumental music; he sees dances; he makes haste to go upon one of the bridges of the river; he asks the first man he meets what fine country that is?

He whom he addressed answered:

"You are in the province of Cachemir; you see the inhabitants immersed in joy and pleasure. We celebrate the marriage of our beauteous princess, who is going to be married to the lord Barbabou, to whom her father promised her. May God perpetuate their felicity!"

At these words Rustan fainted away, and the Cachemirian lord thought he was troubled with the falling sickness. He caused him to be carried to his house, where he remained a long time insensible. He sent in search of the two most able physicians in that part of the country. They felt the patient's pulse, who, having somewhat recovered his spirits, sobbed, rolled his eyes, and cried from time to time, "Topaz, Topaz, you were entirely in the right!"

One of the two physicians said to the Cachemirian lord:

"I perceive, by this young man's accent, that he is from Candahar, and that the air of this country is hurtful to him. He must be sent home. I perceive by his eyes that he has lost his senses. Intrust me with him; I will carry him back to his own country and cure him."

The other physician maintained that grief was his only disorder; and that it was proper to carry him to

the wedding of the princess, and make him dance. Whilst they were in consultation, the patient recovered his health. The two physicians were dismissed, and Rustan remained along with his host.

"My lord," said he, "I ask your pardon for having been so free as to faint in your presence. I know it to be a breach of politeness. I entreat you to accept of my elephant, as an acknowledgment of the kindness you have shown me."

He then related to him all his adventure, taking particular care to conceal from him the occasion of his journey.

"But, in the name of Witsnow and Brahma," said he to him, "tell me who is this happy Barbabou who is to marry the princess of Cachemir? Why has her father chosen him for his son-in-law, and why has the princess accepted of him for a husband?"

"Sir," answered the Cachemirian, "the princess has by no means accepted of Barbabou. She is, on the contrary, in tears, whilst the whole province joyfully celebrates her marriage. She has shut herself up in a tower of her palace. She does not choose to see any of the rejoicings made upon the occasion."

Rustan, at hearing this, perceived himself revived. The bloom of his complexion, which grief had caused to fade, appeared again upon his countenance.

"Tell me, I entreat you," continued he, "why the prince of Cachemir is obstinately bent upon giving his daughter to Lord Barbabou, whom she does not love?"

"This is the fact," answered the Cachemirian. "Do you know that our august prince lost a large diamond and a javelin which he considered as of great value?"

"Ah! I very well know that," said Rustan.

"Know then," said his host, "that our prince, being in despair at not having heard of his two precious curiosities after having caused them to be sought for all over the world, promised his daughter to whoever should bring him either the one or the other. A Lord Barbabou came who had the diamond, and he is to marry the princess to-morrow."

Rustan turned pale, stammered out a compliment, took leave of his host, and galloped upon his dromedary to the capital city, where the ceremony was to be performed. He arrives at the palace of the prince, he tells him he has something of importance to communicate to him, he demands an audience. He is told that the prince is taken up with the preparations for the wedding.

"It is for that very reason," said he, "that I am desirous of speaking to him." Such is his importunity, that he is at last admitted.

"Prince," said he, "may God crown all your days with glory and magnificence! Your son-in-law is a knave."

"What! a knave! how dare you speak in such terms? Is that a proper way of speaking to a duke of Cachemir of a son-in-law of whom he has made choice?"

"Yes, he is a knave," continued Rustan, "and to prove it to your highness, I have brought you back your diamond."

The duke, surprised at what he heard, compared the two diamonds; and, as he was no judge of precious stones, he could not determine which was the true one.

"Here are two diamonds," said he, "and I have but one daughter. I am in a strange perplexity."

He sent for Barbabou, and asked him if he had not imposed upon him. Barbabou swore he had bought his diamond from an Armenian; the other did not tell him who he had his from; but he proposed an expedient, which was that he should engage his rival in single combat.

"It is not enough for your son-in-law to give a diamond," said he; "he should also give proofs of valor. Do not you think it just that he who kills his rival should marry the princess?"

"Undoubtedly," answered the prince. "It will be a fine sight for the court. Fight directly. The conqueror shall take the arms of the conquered, according to the customs of Cachemir, and he shall marry my daughter."

The two pretenders to the hand of the princess go down into the court. Upon the stairs there was a jay and a raven. The raven cried, "Fight, fight." The jay cried, "Don't fight."

This made the prince laugh; the two rivals scarce took any notice of it. They begin the combat. All

the courtiers made a circle round them. The princess, who kept herself constantly shut up in her tower, did not choose to behold this sight. She never dreamed that her lover was at Cachemir, and she hated Barbábou to such a degree that she could not bear the sight of him. The combat had the happiest result imaginable. Barbabou was killed outright; and this greatly rejoiced the people, because he was ugly and Rustan was very handsome. The favor of the public is almost always determined by this circumstance.

The conqueror put on the coat of mail, scarf, and the casque of the conquered and came, followed by the whole court, to present himself under the windows of his mistress. The multitude cried aloud: "Beautiful princess, come and see your handsome lover, who has killed his ugly rival." These words were re-echoed by her women. The princess unluckily looked out of the window, and, seeing the armor of a man she hated, she ran like one frantic to her strong box, and took out the fatal javelin, which flew to pierce Rustan, notwithstanding his cuirass. He cried out loudly, and at this cry the princess thought she again knew the voice of her unhappy lover.

She ran downstairs, with her hair dishevelled, and death in her eyes as well as her heart. Rustan had already fallen, all bloody, into the arms of his attendants. She sees him. Oh, moment! oh, sight! oh, discovery of inexpressible grief, tenderness and

horror! She throws herself upon him, and embraces him.

"You receive," said she, "the first and last kisses of your mistress and your murderer."

She pulls the dart from the wound, plunges it in her heart, and dies upon the body of the lover whom she adores. The father, terrified, in despair, and ready to die like his daughter, tries in vain to bring her to life. She was no more. He curses the fatal dart, breaks it to pieces, throws away the two fatal diamonds; and whilst he prepared the funeral of his daughter instead of her marriage, he caused Rustan, who weltered in his blood and had still some remains of life, to be carried to his palace.

He was put into bed. The first objects he saw on each side of his deathbed were Topaz and Ebene. This surprise made him in some degree recover his strength.

"Cruel men," said he, "why did you abandon me? Perhaps the princess would still be alive if you had been with the unhappy Rustan."

"I have not forsaken you a moment," said Topaz.

"I have always been with you," said Ebene.

"Ah! what do you say? Why do you insult me in my last moments?" answered Rustan, with a languishing voice.

"You may believe me," said Topaz. "You know I never approved of this fatal journey, the dreadful consequences of which I foresaw. I was the eagle

SHE THROWS HERSELF UPON HIM AND EMBRACES HIM

that fought with the vulture and stripped it of its feathers; I was the elephant that carried away the baggage, in order to force you to return to your own country; I was the streaked ass that carried you, whether you would or no, to your father; it was I that made your horses go astray; it was I that caused the torrent that prevented your passage; it was I that raised the mountain which stopped up a road so fatal to you; I was the physician that advised you to return to your own country; I was the jay that cried to you not to fight."

"And I," said Ebene, "was the vulture that he stripped of his feathers, the rhinoceros who gave him a hundred strokes with the horn, the clown that beat the streaked ass, the merchant who made you a present of the camels to hasten you to your destruction; I dug the cavern that you crossed, I am the physician that encouraged you to walk, the raven that cried out to you to combat."

"Alas!" said Topaz, "remember the oracles: 'If you go to the east you will be at the west.'"

"Yes," said Ebene, "here the dead are buried with their faces turned to the west. The oracle was plain enough, though you did not understand it. You possessed, and you did not possess; for though you had the diamond, it was a false one, and you did not know it. You are conqueror, and you die; you are Rustan, and you cease to be so; all has been accomplished."

Whilst he spoke thus, four white wings covered the body of Topaz, and four black ones that of Ebene.

"What do I see?" cried Rustan.

Topaz and Ebene answered together: "You see your two genii."

"Good gentlemen," cried the unhappy Rustan, "how came you to meddle; and what occasion had a poor man for two genii?"

"It is a law," answered Topaz; "every man has two genii. Plato was the first man who said so, and others have repeated it after him. You see that nothing can be more true. I who now speak to you am your good genius. I was charged to watch over you to the last moment of your life. Of this task I have faithfully acquitted myself."

"But," said the dying man, "if your business was to serve me, I am of a nature much superior to yours. And then how can you have the assurance to say you are my good genius, since you have suffered me to be deceived in everything I have undertaken, and since you suffer both my mistress and me to die miserably?"

"Alas!" said Topaz, "it was your destiny."

"If destiny does all," answered the dying man, "what is a genius good for? And you, Ebene, with your four black wings, you are doubtless my evil genius."

"You have hit it," answered Ebene.

"Then I suppose you were the evil genius of my princess likewise," said Rustan.

"No," replied Ebene, "she had an evil genius of her own, and I seconded him perfectly."

"Ah! cursed Ebene," said Rustan, "if you are so malicious, you don't belong to the same master with Topaz; you have been formed by two different principles, one of which is by nature good, the other evil."

"That does not follow," said Ebene; "this is a very knotty point."

"It is not possible," answered the dying man, "that a benevolent being could create so destructive a genius."

"Possible or not possible," replied the genius, "the thing is just as I say."

"Alas!" said Topaz, "my poor unfortunate friend, don't you see that that rogue is so malicious as to encourage you to dispute, in order to inflame your blood and hasten your death?"

"Get you gone," said the melancholy Rustan, "I am not much better satisfied with you than with him. He at least acknowledges that it was his intention to hurt me; and you, who pretended to defend me, have done me no service at all."

"I am very sorry for it," said the good genius.

"And I, too," said the dying man; "there is something at the bottom of all this which I cannot comprehend."

"Nor I neither," said the good genius.

"I shall know the truth of the matter in a moment," said Rustan.

"We shall see that," said Topaz.

The whole scene then vanished. Rustan again found himself in the house of his father, which he had not quitted, and in his bed, where he had slept an hour.

He awakes in astonishment, perspiring all over, and quite wild. He rubs himself, he calls, he rings the bell. His valet de chambre, Topaz, runs in, in his nightcap, and yawning.

"Am I dead or alive?" cried out Rustan; "shall the beauteous princess of Cachemir escape?"

"Does your lordship rave?" answered Topaz, coldly.

"Ah!" cried Rustan, "what, then, is become of this barbarous Ebene, with his four black wings! It is he that makes me die by so cruel a death."

"My lord," answered Topaz, "I left him snoring upstairs. Would you have me bid him come down?"

"The villain," said Rustan, "has persecuted me for six months together. It was he who carried me to the fatal fair of Cabul; it is he that cheated me of the diamond which the princess presented me; he is the sole cause of my journey, of the death of my princess, and of the wound with the javelin, of which I die in the flower of my age."

"Take heart," said Topaz; "you were never at Cabul; there is no princess of Cachemir; her father never had any children but two boys, who are now at

college; you never had a diamond; the princess cannot be dead, because she never was born; and you are in perfect health."

"What! is it not then true that you attended me whilst dying, and in the bed of the prince of Cachemir? Did you not acknowledge to me that, in order to preserve me from so many dangers, you were an eagle, an elephant, a streaked ass, a physician, and a jay?"

"My lord, you have dreamed all this," answered Topaz; "our ideas are no more of our own creating whilst we are asleep than whilst we are awake. God has thought proper that this train of ideas should pass in your head, most probably to convey some instruction to you of which you may make a good use."

"You make a jest of me," replied Rustan; "how long have I slept?"

"My lord," said Topaz, "you have not yet slept an hour."

"Cursed reasoner," returned Rustan, "how is it possible that I could be in the space of an hour at the fair of Cabul six months ago; that I could have returned from thence, have travelled to Cachemir, and that Barbabou, the princess, and I should have died?"

"My lord," said Topaz, "nothing can be more easy and more common, and you might have travelled around the world, and have met with a great many more adventures in much less time. Is it not true that you can, in an hour's time, read the abridgment of the Persian history, written by Zoroaster? yet

this abridgment contains eight hundred thousand years. All these events pass before your eyes, one after another, in an hour's time. Now, you must acknowledge that it is as easy to Brahma to confine them to the space of an hour as to extend them to the space of eight hundred thousand years. It is exactly the same thing. Imagine to yourself that time turns upon a wheel whose diameter is infinite. Under this vast wheel is a numerous multitude of wheels one within another. That in the centre is imperceptible, and goes round an infinite number of times, whilst the great wheel performs but one revolution. It is evident that all the events which have happened from the beginning of the world to its end might have happened in much less time than the hundred thousandth part of a second; and one may even go so far as assert that the thing is so."

"I cannot comprehend all this," said Rustan.

"If you want information," said Topaz, "I have a parrot that will easily explain it to you. He was born some time before the deluge; he has been in the ark; he has seen a great deal; yet he is but a year and a half old. He will relate to you his history, which is extremely interesting."

"Go fetch your parrot," said Rustan, "it will amuse me till I again find myself disposed to sleep."

"It is with my sister, the nun," said Topaz; "I will go and fetch it. It will please you; its memory is faithful; it relates in a simple manner, without endeavoring to show wit at every turn."

"So much the better," said Rustan, "I like that manner of telling stories."

The parrot being brought to him, spoke in this manner:

N. B. Catherine Vade could never find the history of the parrot in the commonplace-book of her late cousin Anthony Vade, author of that tale. This is a great misfortune, considering what age that parrot lived in.

THE GOOD BRAHMIN.

DOES HAPPINESS RESULT FROM IGNORANCE OR FROM KNOWLEDGE?

In my travels I once happened to meet with an aged Brahmin. This man had a great share of understanding and prudence, and was very learned. He was also very rich, and his riches added greatly to his popularity, for, wanting nothing that wealth could procure, he had no desire to defraud any one. His family was admirably managed by three handsome wives, who always studied to please him, and when he was weary of their society, he had recourse to the study of philosophy.

Not far from his house, which was handsome, well furnished, and embellished with delightful gardens, dwelt an old Indian woman who was a great bigot, ignorant, and withal very poor.

"I wish," said the Brahmin to me one day, "I had never been born."

"Why so?" said I.

"Because," said he, "I have been studying these forty years, and I find it has been so much time lost. While I teach others I know nothing myself. The sense of my condition is so humiliating, it makes all things so distasteful to me, that life has become a bur-

den. I have been born, and I exist in time, without knowing what time is. I am placed, as our wise men say, in the confines between two eternities, and yet I have no idea of eternity. I am composed of matter, I think, but have never been able to satisfy myself what it is that produces thought. I even am ignorant whether my understanding is a simple faculty I possess, like that of walking and digesting, or if I think with my head in the same manner as I take hold of a thing with my hands. I am not only thus in the dark with relation to the principles of thought, but the principles of my motions are entirely unknown to me. I do not know why I exist, and yet I am applied to every day for a solution of the enigma. I must return an answer, but can say nothing satisfactory on the subject. I talk a great deal, and when I have done speaking remain confounded and ashamed of what I have said.

"I am in still greater perplexity when I am asked if Brahma was produced by Vishnu, or if they have both existed from eternity. God is my judge that I know nothing of the matter, as plainly appears by my answers. 'Reverend father,' says one, 'be pleased to inform me how evil is spread over the face of the earth.' I am as much at a loss as those who ask the question. Sometimes I tell them that everything is for the best; but those who have the gout or the stone —those who have lost their fortunes or their limbs in the wars—believe as little of this assertion as I do myself. I retire to my own house full of curiosity,

and endeavor to enlighten my ignorance by consulting the writings of our ancient sages, but they only serve to bewilder me the more. When I talk with my brethren upon this subject, some tell me we ought to make the most of life and laugh at the world. Others think they know something, and lose themselves in vain and chimerical hypotheses. Every effort I make to solve the mystery adds to the load I feel. Sometimes I am ready to fall into despair when I reflect that, after all my researches, I neither know from whence I came, what I am, whither I shall go, or what is to become of me."

The condition in which I saw this good man gave me real concern. No one could be more rational, no one more open and honest. It appeared to me that the force of his understanding and the sensibility of his heart were the causes of his misery.

The same day I had a conversation with the old woman, his neighbor. I asked her if she had ever been unhappy for not understanding how her soul was made? She did not even comprehend my question. She had not, for the briefest moment in her life, had a thought about these subjects with which the good Brahmin had so tormented himself. She believed from the bottom of her heart in the metamorphoses of her god, Vishnu, and, provided she could get some of the sacred water of the Ganges in which to make her ablutions, she thought herself the happiest of women.

Struck with the happiness of this poor creature, I returned to my philosopher, whom I thus addressed:

"Are you not ashamed to be thus miserable when, not fifty yards from you, there is an old automaton who thinks of nothing and lives contented?"

"You are right," he replied. "I have said to myself a thousand times that I should be happy if I were but as ignorant as my old neighbor, and yet it is a happiness I do not desire."

This reply of the Brahmin made a greater impression on me than anything that had passed. I consulted my own heart and found that I myself should not wish to be happy on condition of being ignorant.

I submitted this matter to some philosophers, and they were all of my opinion; and yet, said I, there is something very contradictory in this manner of thinking, for, after all, what is the question? Is it not to be happy? What signifies it then whether we have understandings or whether we are fools? Besides, there is this to be said: those who are contented with their condition are sure of that content, while those who have the faculty of reasoning are not always sure of reasoning right. It is evident then, I continued, that we ought rather to wish not to have common sense, if that common sense contributes to our being either miserable or wicked.

They were all of my opinion, and yet not one of them could be found to accept of happiness on the terms of being ignorant. From hence I concluded

that, although we may set a great value upon happiness, we set a still greater upon reason.

But after mature reflection upon this subject I still thought there was great madness in preferring reason to happiness. How is this contradiction to be explained? Like all other questions, a great deal may be said about it.