



HOURS AT HOME:

Popular Monthly,

OF

INSTRUCTION AND RECREATION.

EDITED BY

J. M. SHERWOOD.

UNIV. OF
CALIFORNIA

VOLUME VIII.

November, 1868, to April, 1869.

New-York:

CHARLES SCRIBNER & CO.,

654 Broadway.



AP2
H8
V. 8
★ ★

TO YOU
ABSOLUTELY

THE NEW YORK PRINTING COMPANY,
81, 83, and 85 Centre St.,
NEW YORK.

INDEX.

POETRY.

	PAGE
The Duration of Bliss,	12
Autumn Days,	42
Listening to the Sea,	66
The Rivulet,	108
Christ in Glory,	124
Evening at Cape May,	146
My Tenants,	238
The Sleeping Earth,	270
The Morning Star,	279
Ruth and Naomi,	309
I Shall be Satisfied,	328
The Sea. By One on Shore,	515
Sad Memories,	446
My Angels,	464
Christmas-Night in St. Peter's,	505
Memory Bells,	547
The Untrodden Path,	564

AUTHORS.

Alexander, H. C. The Sea, by One on Shore, ..	415
Austin, Mrs. Jane G. Sackcloth under Velvet, ..	238

B.

Bacon, George B. Our Chinese Neighbors, 4 ; Some Chinese Pictures, 271.	
Benjamin, S. G. W. A South American States- man,	119
Brown, Mrs. Helen E. Sad Memories,	446
Brown, Helen. The Morning Star,	279
Bulkley, C. H. A. Autumn Days,	42
Bushnell, Horace. Progress,	197

C.

Claude Iris. Memory Bells,	547
Curtis, A. J. The Story of the Fountain of Happy Water,	23

D.

De Vere, M. S. A Grain of Sand, 126 ; Tally- Ho ! (A Portrait.) 423.	
---	--

E.

Evans, E. P. Bab and Babism, 210 ; Bismarck, 465.	
--	--

F.

Fisher, George P. Glimpses of Old Authors : Lord Bacon and the Novum Organum, 322 ; The New Life of Raleigh, 452.	
---	--

G.

Glyndon, Howard. Ruth and Naomi,	309
Greenwood, James. Author of "Lambeth Cas- ual." The London Money Market,	147

H.

	PAGE
Headley, J. T. Planchette at the Confessional, ..	346
Hinsdale, Mrs. Grace Webster. Listening to the Sea, 63 ; The Sleeping Earth, 270 ; The Untrodden Path, 564.	
Hooper, William R. The Post-Office,	54
Hunt, Mrs. H. The Speaking Bird, The Sing- ing Tree, and The Yellow Water, 50 ; My Tenants, 238 ; Christmas Night in St. Peter's, 505.	

J.

Johnson, Francis. Translations. My Acquaint- ance with Bulwer, 53 ; An Interview with the Emperor of Russia, 155 ; A Chat with Berryer, 248 ; The Reformer of Education : Pestalozzi, 548.	
Johnson, Hannah More. The Duration of Bliss, ..	12
Johnson, J. A., U. S. Consul-General of Syria. No. I. The Fountains of Syria, 30 ; No. II. From Beirut to Sidon, etc., 506.	

M.

Manning, Miss, Author of "Mary Powell." Motherless Girls : A Story of the Last Cen- tury,	13, 109, 254, 311, 430, 514
---	-----------------------------

P.

Pollard, Josephine. The Rivulet, 108 ; My Angels, 464.	
Porter, Noah. Books and Reading ; or, What Books Shall I Read and How Shall I Read Them? No. I. Introductory, 101 ; No. II. What is a Book and What is it to Read? 293 ; No. III. How to Read with Interest and Effect, 398 ; No. IV. Their Influence on the Opinions and Principles, 497.	
Porter, Thomas C. Translation of Christ in Glory,	124
Prichard, Sarah J. Christopher Kroy : A Story of New York Life,	64, 161, 336, 456, 554

R.

Roosa, Dr. D. B. St. John. The Human Eyes Again,	264
---	-----

S.

Schnyler, Eugene. Translation of Count Tolstoi. Before Sevastopol,	328, 416, 526
Seelye, J. H. Punishment : its Meaning and Ground	565
Sherwood, John D. Lost in the Desert,	408
Spear, Samuel T. The Unfinished Scene, 43 ; Spiritual Problems, 531.	
Spencer, Carl. I Shall be Satisfied,	328

T.		J.	
	PAGE		PAGE
Talmadge, T. De Witt. Hobbies,	131	Juvenile Delinquents,	480
Tarbox, I. N. Evening at Cape May,	146		
Tolstoi, Count Leo. Before Sevastopol in May, 1855,	328, 416, 536	K.	
Towle, G. M. French Marriages, 33; A Day among the Vineyards, 442.		Katrina Illustrated,	289
W.		L.	
Webb, Charles H. Children and their Sayings, ..	167	Lange's Commentary,	95
Wells, William. Emile de Girardin,	389	Leisure Moments,	88, 185, 280, 379, 467, 576
Wines, E. C. Present State of the Prison Question in the United States,	539	Literature of the Day,	96, 191, 237, 385, 476, 583
Wilson, J. Grant. Two Veterans,	465	London Money Market, The,	147
		Lost in the Desert,	408
Y.		M.	
Youngs, Miss, Author of "The Heir of Redclyffe." The Chaplet of Pearls, 73, 175, 222, 336	336	Marriages, French,	23
		Memory Bells,	547
		Motherless Girls. Chaps. I.-IV., 13; Chaps. V.-VIII., 109; Chaps. IX.-XI., 254; Chaps. XII.-XIV., 311; Chaps. XV.-XVII., 430; Chaps. XVIII.-XX., 514.	
		McClintock's Cyclopædia of Biblical Literature, ..	289
SUBJECTS.		P.	
Abbott's Life and Teachings of Christ,	479	Pestalozzi, The Reformer of Education,	548
A Grain of Sand,	126	Pictorial Periodical Literature, Our,	387
		Planchette at the Confessional,	346
		Post-Office, The,	56
		Present State of the Prison Question in the United States,	539
		Progress,	197
		Punishment: its Meaning and Ground,	565
B.		R.	
Bab and Babism,	210	Raleigh, The New Life of,	452
Bacon, Lord, and the Novum Organum,	323	Revelation of Law in Scripture, The,	479
Berryer, M. A Chat with,	248	Russia, Emperor of, An Interview with the, ...	125
Bismarck,	485		
Books and Authors Abroad, 92, 188, 284, 381, 473, 580			
Books and Reading, No. I. Introductory, 101; No. II., What is a Book and What is it to Read? 393; No. III., How to Read with Interest and Effect, 393; No. IV., Their Influence on the Opinions and Principles, 497.			
Bowler, My Acquaintance with,	56		
C.		S.	
Chinese Pictures, Some,	271	Sackcloth under Velvet,	238
Chinese, Our Neighbors, The,	5	Schleiermacher, Reminiscences of,	447
Christmas Night in St. Peter's,	505	Sevastopol in May, 1855,	328, 416, 536
Christopher Kroy. Chaps. I.-II., 64; Chaps. III.-IV., 161; Chaps. V.-VII., 336; Chaps. VIII.-X., 456; Chaps. XI.-XII., 554.		Smith's Dictionary of the Bible,	97
Children and their Sayings,	167	Spiritual Problems,	531
Christ in Song,	291, 477	Statesman, A South American,	119
College Minstrels, Our,	141	Squier's Being of God, etc.,	481
		Syria, The Fountains of,	301
		Syrian Rambles No. I., 301; No. II., 506.	
D.		T.	
De Pressensé on Christ,	287	Tally-Ho! (A Portrait),	423
		The Chaplet of Pearls. Chaps. XXXIII.-XXXV., 78; Chaps. XXXVI.-XXXVIII., 175; Chaps. XXXIX.-XL., 222; Chaps. XLI.-XLIV., Concluded, 336.	
		The Gates Ajar,	385
		The Reformer of Education: Henry Pestalozzi, ..	548
		The Speaking Bird, The Singing Tree, and The Yellow Water,	50
		The Story of the Fountain of Happy Water, ...	28
		The Unfinished Scene,	43
		Two Veterans,	465
E.		V.	
Emile de Girardin,	289	Vineyards, A Day Among the,	442
Eyes, Human, Again,	264		
G.		W.	
Glimpses of Old Authors,	322	What Answer,	99
H.			
Halleck's Life and Poems,	478		
Hobbies,	131		
Hopkins's Law of Love,	476		
I.			
Illustrated Library of Wonders,	480		
Invasion of the Crimea,	98		

mere mill-force of nature brings it blindly on, but it comes by its own right and is moving surely forward, by the Imminent Counsel and Supreme Sway of God.

BAB AND BABISM.

It is a singular fact, that during the last quarter of century there should have sprung up in Central Asia a new religion which already numbers its adherents by millions, making proselytes not merely from the poor and ignorant populace but chiefly from the highest and most intelligent classes of society, priests, philosophers, nobles, men of wealth and education; and that, nevertheless, Christendom should have remained almost as ignorant of this great event as if it had taken place in the moon or among the inhabitants of another planet. No "Encyclopedia of Religious Knowledge" knows anything of it, no "Theological Index" points to it, no "Missionary Herald" announces this most remarkable phenomenon of modern times. Indeed, we believe there is not a book in the English language that gives any account whatever of it. The only sources of information which we have been able to find are the three following French works whose titles we translate: "The Religious and Philosophical Systems of Central Asia," by Count de Gobineau; "Bab and the Babists, or the Religious and Political Insurrection in Persia, from 1845 to 1853," by Mirza Kazem Beg, a series of five articles published in *Le Journal Asiatique* for 1866; and "Babism," by Michel Nicolas, a number of papers that appeared recently in *Le Temps* at Paris.* The new religion has already a long list of martyrs who have died with heroism in vindication of what they regarded as the truth, and with firm but simple faith in the ultimate triumph of their opinions. It has organized itself into communities, and even into armies, which

have fought bloody battles in defence of freedom of conscience and of worship, and repeatedly held in check or put to rout the strongest military forces that the Persian government could send against it. Babism, in fact, has passed through all the phases of the other great historic religions, and is entitled henceforth to a place by the side of them. We purpose in the present paper to give a personal sketch of its founder, and to present some of the peculiar tenets and most salient points of doctrine promulgated by himself and now held by his followers.

In 1843, a young man about twenty years of age, named Mirza-Ali-Mohammed, and claiming to be a descendant of the prophet, was pursuing his studies at Kerbela, under one of the most famous teachers of the mystic and cabalistic lore of Persia. His father was a silk-merchant of Shiraz, and had intended that the son should devote himself to the same commercial business. But the young man had no taste for the life of the bazars, grew hypochondriacal, sought solitude, became ascetic in his habits and attached himself to several religious sects of the East distinguished for the austerity of their discipline. With a bold, sincere and open mind he welcomed the light of truth, no matter from what source it might come. During this time, he read the gospels in the translations of the Protestant missionaries and also portions of the Old Testament, which he obtained from the Jews of his native city, familiarized himself with the teachings of the Guebres, and the writings of the Persian free-thinkers, in whose mouths the name of Voltaire, metamorphosed into Valater, is quite common. The philosopher of Ferney was introduced to the Persians by the Russians, but the oriental imagination has so transformed him as to render the Frenchman of the 18th century scarcely recognizable. The pilgrims who came to Kerbela listened with reverence

* The titles of these works in the original are as follows: *Les Religions et les Philosophies dans l'Asie Centrale*, par M. le Comte de Gobineau, Ministre de France à Athènes. Paris: Didier et Cie. 1866. *Bab et les Babis, ou le Soulèvement Politique et Religieux en Perse de 1845 à 1853*, par Mirza Kazem-Beg: *Le Journal Asiatique* de 1866. *Le Babysme*, par Michel Nicolas: *Le Temps* de 1868.

to the young student whom they regarded as inspired, and on returning to their homes spoke of him with such enthusiasm that his fame soon filled the whole land. He was called "the elect of God," and was supposed to have the gift of working miracles. When, therefore, Mirza-Ali-Mohammed came back to Shiraz, his native city, he was welcomed as a reformer and a prophet. His extreme youth, the wonderful charm of his countenance, the sweetness of his disposition, the simplicity and purity of his life, his exemplary piety and the fervor and eloquence of his discourse, produced the profoundest impression upon all who approached him. About this time he made a pilgrimage to Mecca, but the holy city and the sight of the sacred Kaaba served only to alienate him still more from Mussulmanic orthodoxy. Soon after his return, he began in earnest the work of his mission. He never openly assailed the fundamental principles of Islam, but directed his public discourses against the vices and corruptions of the clergy and their perversions of the primitive truth, as announced by the prophet. He discomfited his adversaries, and condemned them with the Koran in his hand; he took especial delight in showing to the people how far the conduct, precepts and dogmas of the priests were in flagrant violation of the very Book of which they claimed to be the consecrated guardians and only authorized interpreters. The pungency of his wit and the audacity of his sarcasm made such an impression that the orthodox Mohametans who listened to his preaching still retain an ineffaceable recollection of it, and after the lapse of a quarter of a century cannot speak of his discourses except with a shiver of terror. It is the unanimous confession that the eloquence of Ali-Mohammed was of a kind which no words can describe, and which can be fully appreciated only by those who heard it. Whenever he appeared in the mosques, in the colleges, or on the streets, he was surrounded by throngs of enthusiastic disciples. In an upper room of his house he gathered together a few of his most ardent and intelligent followers, and organized a little church, bold,

zealous, fanatical in the noblest sense of the word, i. e. each member willing to sacrifice all his property, and even to give his body to be burned for the sake of the truth. It was here that the new teacher assumed his religious or prophetic title by proclaiming himself as the *Bab* or the *Door* by which alone one can attain to divine knowledge. This name, by which he has ever afterward been known, even among his enemies, was probably suggested by the words that Jesus applies to himself in the gospel of John x. 7, 9. At a later period the word Bab was used by the Babists as a generic term signifying prophet, and the original Bab was called *Hezret-e-Ala*, or Sublime Highness, to distinguish him from the multitude of inferior Babs.

The Moullas or orthodox, unable to cope with the young theologian in argument, invoked the strong arm of secular authority against their antagonist, and endeavored to silence him by exciting the fears and prejudices of the government. Society and religion, the state and the church, they said, are in the greatest peril by reason of this irreverent innovator, who pours contempt upon the most sacred things. Bab, informed of the machinations of his enemies, wrote to the Court, and his letter reached Teheran simultaneously with the accusations of the Moullas. In this important document he reviewed the whole case, setting forth the universal corruption of the priesthood, and the aim and scope of his own mission as a reformer, and finally begged permission to visit the capital with his principal disciples, and to dispute in the presence of the sovereign against all the Moullas of the Empire, whom he promised to cover with shame and to reduce to silence. In case he should be vanquished in the conflict, he promised to submit without a murmur to whatever the king should decree, even to the loss of his own head and that of each of his partisans.

The government was exceedingly embarrassed to know what to do. The prime minister, Hadji Mirza Aghassi, a man of considerable ability, but of rather eccentric habits of mind, and moreover extremely fond of theological disputations,

and not wholly above suspicion as to his orthodoxy, seemed disposed to accede to Bab's request. But the cooler head of an old juristconsult named Abdoul-Houssein dissuaded him from this dangerous step on the ground that it would only exasperate the clergy and might easily enkindle a religious war. Bab was therefore not only forbidden to visit Teheran, but was also commanded to cease preaching in public, and not to go out of his house till further orders.

Still he continued his teachings to those who sought him out in his house, and the number of his adherents increased daily. Although the master was condemned to comparative inactivity, the disciples, who were under no such legal restraint, redoubled their energies. Moulla-Houssein, a converted priest of Khorassan, and a man of great vigor and practical sagacity, was appointed his vicar; apostles were sent out and missions established at Ispahan, Kashan, Teheran, and in all the chief cities of Persia. Ispahan, although no longer the political capital of the empire, is still its literary and intellectual centre, or what might be called the "Hub" of the realm. Its universities have lost nothing of their ancient reputation, and are frequented by crowds of students, and its clergy are pre-eminent in the Persian priesthood for their scholarship and eloquence.

The work of planting and propagating Babism in a place of such importance was committed to Moulla-Houssein who preached boldly in the pulpits, which he was generously permitted to occupy, and converted at the outset one of the most distinguished lawyers of the city, and made a favorable impression upon the old governor, a Georgian eunuch, renowned and feared as much for his great abilities as for the extreme severity of his character. He publicly announced Bab as the twelfth Iman Mehdi, and thus sought to win the attention and sympathies of his auditors, as St. Paul began his discourse to the Athenians by referring to the altar which they had erected to the unknown God, although, in fact, there was no real analogy in either case.

Bab was no more the realization of the Mussulmanic conception of the divine emanation Mehdi, than the God of the Christians resembled the mysterious being whom the superstitious Greeks "ignorantly worshipped" on the Areopagus. Encouraged by his unexpected success at Ispahan, Moulla-Houssein proceeded to Kashan, where he established a church and obtained many adherents among the common people, and also among the literary and commercial classes. Finally he went to Teheran, but did not venture to preach there openly. Nevertheless he was visited in private by persons of the highest rank, and even had an interview with the king Mohammed-Shah, and the minister of state, Hadji-Mirza-Aghassi, to whom he expounded the principles of Babism, and presented the two books which at that time constituted the sum total of the theological literature of the sect, viz., the journal of Bab's pilgrimage to Mecca, and his commentary on the Sourat of Joseph.

Meanwhile other missionaries were traversing different portions of the empire, and among them a woman named *Zerryn-Tadj*, or "Golden Crown," but better known as *Gourret-oul-Ayn*, or "Consolation of the Eyes," an appellation which was bestowed upon her as a tribute to her rare beauty. She was also called *Hezret-e-Tahereh*, "Her Highness the Pure." She was a native of Kazwyn, and belonged to a sacerdotal family, her father being distinguished also for his legal knowledge. At a very early age she was wedded to her cousin Moulla Mohammed, a man of fine intelligence, and the son of one of the most eminent moudjtaheds and traditionists of Persia. Brilliant as was her physical beauty, her wit was still more brilliant; her knowledge of Arabic was equaled only by few of the most celebrated scholars of her day; in the critical study of the Koran, and in the discussion of nice questions of interpretation and hermeneutics she showed an acuteness and force of intellect which eclipsed all competitors. It was in her own family that she first heard of Bab and the doctrines which he preached. She en-

tered into correspondence with him, and soon embraced his ideas and made a public confession of her faith, denouncing polygamy, rejecting the use of the veil, and appearing on the streets and market-places with uncovered face, to the great horror and scandal of all honest Mussulmans, but with the approbation and applause of the ever-increasing circle of sympathizers who shared her enthusiasm. Her father, her uncle and her husband, tried every means to render her at least more reserved in her conduct, and more moderate in the expression of her opinions. Finally, weary of their importunities, and disgusted with what seemed to her to be their cowardly, time-serving expediency, Consolation of the Eyes quit her home and gave all her time and energies to the apostleship, of which Bab had conferred upon her the rights and duties. Her theological reputation became immense, and her words were treasured as oracles.

She chose as the field of her mission the province of Mazenderan, a wild jungle of a country, covered with impenetrable forests and luxuriant vegetation, like those of Brazil, interspersed with morasses and intersected by vast sluggish rivers. To the inhabitants of this region she preached, with a simple but fervid eloquence that touched the hearts of her rude hearers and filled their eyes with tears. Under her magnetic influence these Beotians of Persia, proverbial for their rustic stolidity, became the most ardent and zealous of Babists, and even the most brave and chivalric of warriors. Till 1847 moral suasion was the only means of propagandism employed, and notwithstanding the excitement of public feeling no appeal to arms had been made by either party. During this year, Khorassan being in a state of insurrection, the Babists of that province deemed it expedient to arm themselves in self-defence.

On the 5th of September, 1848, the king died. In the East the decease of the sovereign, who is the incarnation and representative of law, produces a condition of anarchy more or less violent, until a successor takes the throne. If there chance to be several pretenders to the crown, the

interregnum is prolonged and may give rise to civil war. Moulla Houssein, who found himself at the head of a large armed force, resolved to take advantage of this crisis in the government and by one bold stroke to conquer official recognition and freedom of speech and of worship for the Babists. For this purpose, he formed a junction with another Babist, Ali-Housseinabady, who had gathered around a band of neophytes, and thus reinforced proceeded to Mazenderan, where the ground had been already prepared by Consolation of the Eyes, in whom he found a partisan and coadjutress not less prompt and powerful than himself. This province he made the basis of his military operations. Here the chief apostles assembled and held what is now spoken of as the first general council of the sect, and arranged the plan of the campaign. The three armies rendezvoused upon a plain near the village of Bedesht, where Consolation of the Eyes preached a sermon in order to revive the zeal of the faithful. A sort of wooden throne was constructed and covered with carpets and tapestries, on which the prophetess sat in Persian style, (i. e. with legs folded under her,) and without a veil; around her were the soldiers seated in the same fashion on the ground. Apart from the accidents of sky, landscape, costume, attitude and manners of the worshippers, one might easily imagine the assembly to have been a conventicle of Presbyterians in the days of the Stuarts, met for a three hours' sermon in a peat-moss of Scotland, in order to fortify themselves by spiritual exercises for an approaching conflict with the "enemies of the Lord." The preacher began by informing her auditors that the time had now come when the truth as revealed by Bab was to cover the whole earth, and that God was henceforth to be adored in a pure spirit well pleasing to him. A new light, she said, has arisen; a new law has been promulgated; a new book is to be substituted for the old one. Such great things cannot be accomplished without infinite sorrows and sacrifices on the part of the generation which is commissioned to effect them. This is the universal law

and the inevitable condition of every reform. Women also must no longer seek to escape it, but should share the toils and the perils of their brothers and their husbands. The hour is past when they can hide themselves in the seclusion of a harem and passively await what men may do for them. Setting aside common rules of conduct, the modesty befitting tranquil times, ordinary duties, the weakness or rather the timid shrinking and sensitiveness native to their souls, they ought to show themselves, in the most absolute sense, the companions of men, by following them and falling with them if need be on the field of martyrdom. She then set forth, with an eloquence simple, fervid, but remarkably free from the usual Oriental floridness, the great principles at issue. Scarcely had she ended her exordium when the whole multitude, with truly Asiatic impressibility, began to wave to and fro as they sat cross-legged on the ground, sobbing, moaning and exclaiming: "Ey djan!" (Oh my soul!), "Ey matteh!" (Oh the pure one!), whilst they beat their breasts, held their heads in their hands and shook from head to foot in spasms of emotion. Many peasants and other people of the neighborhood, attracted by the fame of the speaker, came into the camp, listened to her speech and began to weep with the soldiers. "From that moment," says the orthodox Mussulman annalist, "they were infidels, carried over to the enemy by the power of a woman's words."

During the night, the three chiefs held a council and resolved to maintain for the present a strictly defensive attitude, and to establish themselves firmly in Mazenderan in order to make this province a solid *point d'appui* for future aggressions.

In a few weeks, the success of the propaganda became more and more manifest, not only in the country and among the common people, but also in all the principal cities and among men of science, wealth and high social position, who became Babists, and grew loud and bitter in their denunciations of the vices, the ignorance, the hypocrisy and the simony of

the clergy. Such an intense state of feeling could not last long without coming to an open rupture. The exasperated *moullas* began to threaten vengeance, and their indignation reached its height on seeing Mohammed-Ali ride into the city of Balfouroush with a baton in his hand, a sabre at his girdle, and three hundred well-armed followers at his back, all yelling like demons and ready for any desperate adventure. The clergy judged that it was now high time to prepare for the conflict, and armed the beggars, who lived on the eleemosynary soup of the mosques, organized them into *toufenkdjys* or fusiliers and sent this Falstaffian soldiery, consisting of several hundred "tattered prodigals," in pursuit of the Babist forces. They also wrote to Khanler-Mirza, governor of the province, and to Abbas-Kouli-Khan, a nomadic chief of Laredjan, informing them to what sad straits true religion was reduced and invoking their immediate aid. The former was too absorbed in political affairs to give heed to the entreaties of the *moullas*; but the Abbas-Kouli-Khan sent three hundred men at arms under his lieutenant Mohammed-Beg to Balfouroush. For several days Mohammed-Beg and Mohammed-Ali, each at the head of his three hundred soldiers, paraded the streets of the city, the peaceful inhabitants meanwhile shutting themselves up in their houses. In the mosques, the orthodox preachers fulminated against the new heresy; on the public squares the heterodox preachers fulminated with equal violence against Islam. From words, however, the parties soon came to blows. A sharp fusillade left about a dozen Babists and about fifteen orthodox Mussulmans dead on the market-place. A hand to hand conflict ensued, in which Mohammed-Beg was worsted and forced to retreat and intrench himself in a neighboring caravan-sary.

At this juncture both sides reinforced, the one by Moulla-Houssein, the other by Abbas-Kouli-Khan. The former seeing little prospect of such success as would give him decided and definite supremacy in the city, sent a flag of truce

to the latter, stating that His Sublime Highness, the Bab, and his disciples were men of peace and desired only to preach the truth, but not to employ physical force in the conversion of those who were really attached to the ancient faith, and ended by requesting permission to retire undisturbed with his partisans. Abbas-Kouli-Khan welcomed this solution of the difficulty, lauded the spirit of conciliation shown by his adversary and heartily acceded to the proposal. Moulla-Houssein withdrew into the mountains of Mazenderan and built there a strong fortress of immense stones and enormous trunks of trees, with wells, magazines, subterranean passages, loopholes, in fact with everything essential to a vigorous and prolonged defence, in case of attack or siege.

As soon as this castle (almost impregnable in a country where there were few cannons and those of very feeble calibre) was finished, the Babists resumed their missionary labors with new energy. Hitherto they had discoursed chiefly of truth, duty, God, the soul, religion; now from the top of their castle walls they began to preach politics, almost exclusively. They announced that all those who wished to live happily in this world, while waiting for the joys of the world to come, had only a short time in which to decide. Before the lapse of another year, Bab, the messenger of God, was to take possession of the entire universe. Flight would be impossible, resistance puerile. The adherents of the new religion would be lords of the earth, all others would be slaves. The effect produced by these utterances was immense. From all sides, multitudes of people, agitated by alternating hopes and fears, hastened to the castle and encamped around its walls; a tent, a hut of reeds, a cabin made of branches, or a piece of cotton cloth spread upon the ground, served as the home of a family.

The most ardent enthusiasm and the sincerest faith prevailed among these vast throngs of people, to whom Moulla-Houssein and his colleague, Mohammed-Ali, were objects of boundless veneration.

Every true believer was fully convinced that if he fell on the field of battle, he would come to life again in forty days as prince or governor of some country. Therefore to be killed was the highest aspiration of the ambitious and the surest means of promotion. Every man had some realm in his mind which he expected to rule after his resurrection. Some fixed their thoughts on China, others preferred Turkey, others still cast their longing eyes toward England, France, Germany or Russia; there is no evidence, however, that any one of them expressed a desire to rise from the grave as President of the United States. These notions had no warrant in any sayings or writings of Bab himself, but were encouraged by some of his apostles for the purpose of inspiring the rabble with fanatical courage and contempt of death.

Meanwhile the festivities of the royal coronation in the capital were ended. The new king Nasreddin-Shah, had, after considerable opposition, taken full possession of the government and appointed as his grand vizier or emir, Mirza Taghi-Khan, a man of great ability and indomitable energy, but violent in passion and cruel in revenge. His favorite method of executing state criminals was to wall them up as far as the neck in the solid masonry of the mosques and then have their heads pulled off by ropes, to which wild horses were attached. This man, after pacifying the capital by several public exhibitions of the kind just described, turned his attention to the province of Mazenderan and resolved to take such measures as would effectually suppress the new religious sedition, which he regarded as a permanent source of disquiet and danger to the empire. When therefore the grandees of that province came to do homage to the monarch, the vizier enjoined upon them to show their allegiance by the extirpation of heresy.

In accordance with these instructions, they collected their tribes and laid siege to the stronghold of the Babists, who withdrew into the interior of the fort as

the enemy approached and scarcely responded to the lively but harmless fire of musketry which was kept up against the thick walls. But shortly before day-break when the Mussulman camp was in profound repose, Moulla-Houssein opened the posterns of the castle and made a sudden sortie, slaying Aga-Abdollah, the orthodox commander-in-chief, routing his troops, and pursuing them as they fled in all directions. A village in which the fugitives took refuge was sacked by the impetuous victors, and all the inhabitants, who did not escape to the mountains, men, women and children, were put to the sword. Terror fell upon the whole country. The vizier, on hearing the results of the campaign, was transported with rage, and sent out another army composed principally of Turks, Afghans and Kurds, under the command of Prince Medhi-Kouli-Mirza.

The expedition, leaving the sunny plains where the citron and the pomegranate flourish, soon reached the cold region; for Mazenderan is a country of rapid transitions; its mountains are belted with the climate of every zone, and a journey of a few hours carries the traveler from orange-groves through dark forests up to the eternal ice and snow. Scarcely had they entered the defiles of the mountains when a blinding storm of snow and sleet overtook them, and in the midst of the confusion occasioned by this circumstance, Moulla-Houssein, with three hundred men, surprised and cut them to pieces. The prince himself, who was comfortably in bed at the time of the attack, barely escaped with a few of his followers. But not daring to encounter the anger of the terrible vizier, he resolved to recruit his almost annihilated forces and to renew the war.

While these preparations were being made, Abbas-Kouli, Khan of Laredjan, had put himself at the head of his tribe, and again invested the Babist castle. The more cautious of his colleagues advised him to erect counter-fortifications, behind which they might be safe against those *coups de main* in which the enemy

had shown so much tact and vigor. But the haughty Khan replied in the spirit of a mediæval chevalier: "Never shall it be said that the men of my tribe concealed themselves behind a heap of stones when in the face of the foe. Our only intrenchments are our own bodies." The Babists, on the contrary, counterfeited extreme terror. They were not anywhere to be seen, neither on the walls nor at the loop-holes, but finally sent a flag of truce and humbly begged for pardon. Abbas-Kouli, delighted with this state of things, promised to let them off with hanging. Thereupon other negotiations followed, but the Khan, supposing himself master of the situation, refused to abate one jot of his severity. Thus several days passed in parleyings, the beleaguers growing more and more lax in discipline and vigilance. One night about two o'clock, Moulla-Houssein, at the head of four hundred picked fusileers, issued from the castle in deepest silence, fell upon the sleeping army of the besiegers, set fire to their tents, and began to butcher them like a flock of sheep. Notwithstanding all the appeals of the Khan and his officers, the panic-stricken soldiers fled in the utmost confusion, only a few here and there offering resistance. The victory was complete, but unfortunately Moulla-Houssein, whose green turban made him conspicuous in the fight, received severe wounds in the breast and side. Feeling his life ebbing away, he ordered a retreat and fell faint from his horse just at the castle-gate. From his death-bed he exhorted his companions to remain firm in the faith, forbade them to believe that he could really die, averring that his decease was only apparent and that in fourteen days he should rise again. He then directed his most confidential friends to inter his body secretly, so that no one might know the place of his burial, and expired.

Thus the new religion received its first great martyr and lost, at the same time, a man whose strength of character and versatility of genius would have rendered it incalculable services, if his life had been prolonged.

While these events were taking place, Mehdi-Kouli-Mirza was advancing with what troops he could enlist, in order to make a final effort to reduce the Babists' castle. He began the siege by building around the fortress a high wall with towers, from which he could pour a destructive fire into the heart of the rebels' citadel. With the help of two pieces of cannon and two mortars, brought from Teheran, and an explosive, inextinguishable substance, invented by a man of Herat, he soon succeeded in setting on fire and reducing to ashes all the interior wood-work of the fort and dismantling some of the upper parapets and outer defences. The Babists fought with the bravery of desperation among the smoking ruins and subterranean passages of their castle, and inflicted severe loss upon the enemy by vigorous sorties. But their valor did not decide but only prolonged the contest. Provisions began to fail, so that they were reduced to eat their horses and grind the bones of their dead comrades into flour with which to make bread. An attempt to cut their way through the foe and escape to the forest also failed. It is a singular fact that the Mussulmans regarded the principal rebel champions as invulnerable to lead and steel, and fired golden bullets at them. The same superstition prevailed formerly among the old Scotch Covenanters, who molded silver balls to be used against those of their persecutors whom they believed enchanted. Finally, after a siege of four months the Babists surrendered on condition that their lives should be spared. But no sooner did the Mussulmans get the captives into their power than they treacherously butchered them, men, women and children, two hundred and forty in all. The common soldiers were stretched upon the ground and disemboweled alive. It was remarked, as an evidence of the extremity to which they had been reduced, that their stomachs contained only raw herbs and grass. The chiefs were executed on the public square of Balfouroush.

But while these scenes of mingled heroism and brutality were taking place in Mazenderan, the new doctrine was being

disseminated through all Persia. Other provinces had risen in insurrection. Serious disturbances had broken out in several cities and especially in Zendjan, the capital of Khamseh, where Mohammed-Ali, a turbulent, intolerant and irascible man, but learned in law and in dogmatic theology, had embraced the teachings of Bab, and intrenched himself with 15,000 enthusiasts under his command. The series of struggles which followed did not differ essentially from those already described. The same treason and massacre of prisoners followed the capitulation. The chiefs of the revolt were blown into shreds and tatters at the cannon's mouth. This method of punishing rebels is of Asiatic invention, but was subsequently adopted by the English in India, and practised with that superiority which European science and intelligence always confer even upon borrowed ideas. It was in the improved application of the principle, owing chiefly to the better quality and larger calibre of the guns, that the Anglo-Saxon genius asserted its supremacy in this case. *Sum cuique.*

But notwithstanding the military reverses of the Babists, their doctrines continued to spread with astonishing rapidity. Only the extreme branches had been lopped off, and the tree seemed to grow more vigorously and to bear more abundant fruit on account of the pruning: the Persian government resolved, therefore, to cut it up by the root. Bab, who had during this time remained half-concealed in his house at Shiraz, surrounded by an ever-increasing circle of disciples, was now arrested and confined about two years in the fortress of Tjehrig, situated in the Caspian province of Ghylan. Here he devoted his time to prayer and the writing of theological treatises. There was no evidence that he had instigated, directed or even approved of the insurrections, nor is it probable that he could have prevented them if he had desired to do so. The Emir, Mirza-Taghi-Khan, did not intend at first to put him to death, but rather to destroy him morally and rob him of his halo of supernatural

sanctity by parading him, chained and degraded, before the people as a vulgar charlatan, without the mind to conceive or the courage to execute, or even to take part in the audacious enterprises undertaken by his apostles in his name. But this project was found to be full of peril. Under all the gentleness of Bab's character there was a substructure of unmistakable force. "Sweetness and light" blended in his soul with strength and firmness. So winning was his speech, and so affecting his simple presence, that the soldiers who were set to guard him became converts to his heresies. Such being the case, would not a public exhibition of him through the length and breadth of Persia be the surest means of propagating his errors? The risk was too great; it was determined, therefore, to murder him.

From Tjehrig he was removed to the citadel of Tebriz, and, after a sham trial, condemned to be executed, together with several of his most confidential friends and followers; M. Gobineau says only two, but other authorities enumerate four. On their way to the place of execution they were led through all the streets and bazars of Teheran, and mocked and scourged at every step, the multitude crying out, "If you are sent of God and have miraculous power save yourself." When they arrived at the fatal spot and saw the instruments of death, one of the Babists lost his courage and recanted, denied his master and even spit in his face, for the sake of saving his life. It is said that he afterwards repented of his treachery and proved the sincerity of his contrition by dying under the most frightful tortures. Every means were employed to induce another disciple, Mohammed-Ali, to purchase his freedom by recantation; his young and beautiful wife was brought before him with her little children, but their prayers and tears did not move him. Pointing to Bab, he said, "This is the Door of truth, the prophet of Islam." The victims were then suspended by cords from a high wall with their feet a short distance from the ground, and a company

of soldiers stationed a few yards in front of them. These soldiers were Christians; the government distrusted the Mussulman regiments, not knowing how far the religious infection had spread among them. It is melancholy but true, that the nominal Christians of Persia are the most degraded and abject portion of the population; they have long since ceased to be capable of erring in matters of faith. "My master, are you not satisfied with me?" were the last words of Mohammed-Ali. A volley of musketry drowned the echo of his voice and he died without a groan. Bab, however, was not touched; the bullets only cut the cords by which he was suspended and restored him to liberty. Had he taken refuge among the populace, the apparent miracle of his deliverance would have decided the fickle and superstitious rabble in his favor; no soldier, whether Christian or Mussulman, would have dared to fire upon him after such an evident Divine intervention in his behalf, and the result might have been the overthrow of the Kadjare dynasty, and the recognition of Babism as the religion of the state. But unfortunately Bab, bewildered by his sufferings and not comprehending the advantages that might be drawn from the wonderful manner in which he had regained his freedom, but obeying the mechanical instinct which impelled him to seek shelter somewhere, ran into the guard-house. There was a moment of breathless anxiety and terror among the Mussulmans, who at first believed in the miracle themselves, but an intrepid captain of infantry put an end to their fear and credulity by following Bab into his covert and cutting him down with his sabre. The soldiers seeing the prophet bathed in blood, placed the muzzles of their guns against his body and riddled him with balls. The corpse was dragged for several days through the streets of the capital and then cast without the city-walls to be devoured by jackals. Thus perished Mirza-Ali-Mohammed, surnamed the Bab, on the 19th of July, 1849, in the twenty-fifth year of his age.

For two years after the death of their chief, the partisans of the new religion made no open attempt at revolution, and contented themselves with the quiet dissemination of their ideas. A new Bab was chosen, named Mirza-Yahya, a youth of sixteen, and of illustrious lineage, but who had been orphaned in his birth and charitably nurtured and educated by a Babist woman. This juvenile pontiff, on whom was conferred the title of Eternal Highness, went from city to city calming the passions and fortifying the courage and constancy of the believers, and expressly forbidding them to attempt insurrection under any pretext whatever, but enjoining upon them religious study and meditation, and the strict performance of moral duties. He then established himself at Bagdad, where he had the two-fold advantage of enjoying perfect personal security and of being in constant communication with the vast number of Persian pilgrims who pass through that city to worship at the shrines of Kerbela and Nedjef. The wisdom of this policy soon manifested itself in the many conversions to Babism effected every year among these devotees.

In the spring of 1852, a strange rumor began to circulate in the bazars of Teheran, namely, that during the month Shavval (August), the king would die a violent death. This prophecy, little heeded at first, was repeated so persistently that it finally grew into a general belief; and the Babists, who doubtless originated the report, undertook to make it good by assassinating the monarch. Three of them attacked him as he was riding near his country-palace at Niaveran, about four leagues from Teheran. They seized the bridle of his horse, discharged their pistols at him, and endeavored to pull him from the saddle. But the royal body-guard hastened to the rescue, killed one of the assassins on the spot, and carried the others as prisoners to the capital, where they were put to the most cruel tortures, but without eliciting any information as to the origin and extent of the plot. In the midst of the intensest sufferings they kept

silent, or averred with inflexible firmness that they had no accomplices. The well-organized police of Teheran (and in Asiatic cities the police, a legacy of the Sassanids, is the only institution that is well-organized and efficient,) took the matter in hand, and soon discovered that the Babists were holding clandestine reunions in the house of one of the wealthiest and most influential men of the city. Arrests were quietly made, until about forty persons were taken, and among them Consolation of the Eyes, whom the Kalenter or prefect, in consideration of her rank and reputation, confided to the keeping of his own wife; the others were cast into prison.

The Kalenter, filled with respect and admiration for the charms of beauty and of eloquence by which Consolation of the Eyes fascinated all who approached her, did everything in his power to mitigate the rigors of her captivity. One day he returned from the royal camp and saluting her with reverence said, "I have good news; to-morrow you will be conducted to Niaveran, and be asked whether you are a Babist. You will reply 'No.' It will be understood that you are; but no further inquisition will be made, and you will be set free." "Do not hope," she replied, "that I shall deny my faith, even in appearance, or for a moment." The next morning Consolation of the Eyes was brought before the princes and the august functionaries of state at Niaveran, but refused to save her life by the least concession, and was sentenced to be burned in one of the apartments of the citadel, and her ashes scattered to the winds. The other prisoners, men, women and children, were marshaled in a long procession through the streets, their bodies horribly lacerated, and flaming torches inserted in the gashes. The low populace showed their loyalty by beating them with whips and clubs, as they marched along, and chanted a hymn with this refrain, "Verily, we come from God and to Him we return." Among the victims was Seid-Houssein, the man who had formerly saved his life by spitting in the face of Bab. Nothing could now

shake his fortitude, and he welcomed this opportunity of proving how sincerely he repented of that moment of weakness. On arriving at the place of execution every effort was made to induce them to recant. A father was told that if he did not renounce his errors, his two sons should be butchered on his breast. The father then threw himself on the ground and declared that he was ready to become an altar of sacrifice, and the eldest son, (fourteen years old,) appealing to the right of primogeniture, claimed the privilege of being slain first. Before sunset all was ended; nothing remained but a mass of mangled and charred flesh,

"And the lean dogs beneath the wall
Held o'er the dead their carnival."

But that day of persecution was more efficient than weeks of preaching in winning secret partisans to Babism. The heroic stoicism of the martyrs left a deep and lasting impression upon the public mind, and although no open demonstration of religious zeal on the part of the sect have been made since 1852, there is no doubt that "the little heaven" of heresy is working in every class of society and slowly but surely "leavening the whole lump."

About four years ago a Persian who had lived in Europe introduced into his native country the institution of Free Masonry, under the name of "Feramoush-Khaneh," or the "House of Forgetfulness." The Babists have got possession of this machinery, and find it a safe and subtle means of religious propagandism. In 1866, the Bab residing at Bagdad was urged by several Persian exiles to permit his adherents to take advantage of the present feeble and disorganized condition of the government and attempt a *coup d'état*. He replied that the time had not yet come.

The literature of the Babists is already quite voluminous, although not easy of access, because the owning or reading of their books is a crime liable to be punished with death. The enigmatical style in which they are written also renders them hard to be understood. The famous German mystic, Jacob Boehme, shoemaker

and philosopher, was once summoned before a court on the charge of atheism, and his works were produced as evidence. But the judges, after a long and brain-racking investigation, were obliged to dismiss the case on the ground that the writings of the accused were so utterly unintelligible as to make it impossible to decide whether they were atheistic or not. The same plea might be urged with still greater force in defence of the Babists. They embody their thoughts in combinations of cabalistic words and numbers, to which only the initiated possess the key. In this system the number 19 is central and sacred and stands for God, "the Sole Giver of Life." These obscure theosophic speculations are contained in an Arabic book entitled "Biyyan" or "The Exposition," which is in fact a codification of all the rules and regulations prescribed by the First Bab. It was published in 1848. A still more mystical "Biyyan" was afterward issued in the Persian language. The favorite religious treatise of the Babists is a large folio called "The Book of Light"; to the occidental mind, however, it is more ardent than luminous. Among the apostolic writings of Babism, the works of a woman still living hold an important place. Consolation of the Eyes does not seem to have left any record of her genius in literature.

The fundamental doctrine of Babism is the unity, immutability and eternity of God. "He has no companion," is the formula by which the conception of his oneness and his grandeur is expressed. The Mussulmans use the same phrase, and intend to assert by it, the strict, complete and absolute unity of the Godhead; whereas the Babists wish thereby to emphasize the impossibility of two Divine potencies existing alien to each other, but do not deny the reality of Divine emanations and incarnations. Indeed, according to their teachings, nothing can exist unless as an emanation from God, who is represented as saying, "Verily, O my creature, thou art one with me." In the day of judgment all things will be annihilated, except the Divine Nature;

i. e. all defects resulting from the fact of emanation and temporary separation from the pure source of being will disappear, and God will reabsorb all that belongs to him. Evidently the God of the Babists is the God of Chaldean philosophy, of Alexandrianism, of Gnosticism, and of all the oriental theosophies; it is not the Elohim of the primitive Hebrews nor the Jehovah of Mosaism, but resembles more closely the God of the later rabbins, of the Talmud and the Gemara. Bab never encouraged his disciples to speculate about the mysteries of the Divine nature; to love and obey God and to aspire to be like him in perfections, he declared to be of greater value than to try to fathom the secrets of his being. Notwithstanding his strong proclivity to mysticism, and even to ecstasy, he always kept before his followers some practical end of duty, and enjoined upon them to avoid all asceticism in diet, dress and manners. He also attached great significance to marriage, interdicted polygamy and concubinage, (although tolerating bigamy) forbade or greatly restricted divorce, and abolished the use of the veil. The whole aim of his legislation in reference to the relation of the sexes was the elevation of woman. In the East the three most fruitful causes of her moral degradation have always been polygamy, the extreme facility with which men can put away their wives on the most frivolous pretexts, (there are few women in Persia of twenty-two years of age who have not had two or three husbands) and the almost universal use of the veil, which experience has proved to be the safest covert of social and domestic disorders. Bab wished that women should lead a freer and less constrained life, and be permitted to enter the society and share the privileges of their brothers and husbands. With sound wisdom and common sense he sought to renovate the world by first reforming the family.

Very touching, too, is his tenderness toward children, and especially toward young girls. The development of this feature in Babism was the particular mission of Consolation of the Eyes. In the

Book of Precepts he says, "Love your daughters, for they are more highly esteemed before God than your sons; let there be no veil between husband and wife, even were it smaller than a leaf and finer than gossamer, in order that there may be no cause of affliction to the woman." These words show a delicacy of feeling very rare among the Orientals. As regards general kindness and humanity he says, "It is forbidden to have recourse to blows even when you are struck on the shoulder." Charity to the poor is earnestly inculcated, and gentleness of teachers towards their pupils is strictly enjoined and enforced by penalties. The Babists are also recommended to use chairs instead of sitting on the ground, and what is a still more startling innovation, to *shave*. These prescriptions, (the latter of which is extremely radical and revolutionary, and was never before suggested by any Oriental prophet or lawgiver) were obviously designed to break up the routine of Eastern life by engrafting upon it European manners. Nevertheless, that Bab feared to open the gate too wide to foreign influences is seen in his strict prohibition of all books not in sympathy with his sect, and in his disapproval of traveling in countries outside of Persia. He did not, however, regard his own revelations as final, nor look upon his writings as finished, and ultimate, but foretold other prophets who would unfold still higher truths.

Babism is thus a progressive religion. It is now in the first stage of its ideal history, namely the period of the "Manifestation," (adopting the terminology of the sect) the next stage will be that of the "Explosion," the precise character of which the future alone can determine. The free-thinkers in the East are not religious sceptics but religious sentimentalists. Deviation from the paths of orthodoxy usually takes the direction, not of infidelity, but of superstition. The Babists have great faith in magic and the virtue of talismans. Rings of turquoise and red cornelian engraved with texts from the Koran, or pentagonal sheets of paper with the same phrase written on

them sixty-four times are esteemed peculiarly potent. The Book of Precepts gives directions for preparing such amulets. The number 19 being sacred has been made the standard of weights, measures, judicial penalties, and indeed for all the transactions of life. The year is divided into 19 months, the month into 19 days, the day into 19 hours, etc. As regards civil government, the Babists aim to restrain arbitrary power, to check the luxury and extravagance of the court and courtiers, to annihilate the oppressive despotism of ministers and provincial governors, and, in general, to effect a more equitable administration of justice. Bab desired to restore Islam in the same spiritual sense in which Christ restored Judaism. As the laws of Moses were types and shadows of what was fully revealed in the Gospels, so the Koran and the traditions of Islam were emblems of the truths of Babism. These analogies are not accidental but evidently indicate an intimate knowledge of both the Old and the New Testaments. Bab was the herald of a new dispensation in which he says "men are to live not according to the letter but

in obedience to the spirit of the law." He declared that all the ablutions prescribed in the Koran have not in themselves the least value, and cause God neither pleasure nor pain; he rejected the distinction observed by Mussulmans between clean and unclean meats, and commanded that all things should be enjoyed with temperance.

Such is Babism in its origin, and in some of its most salient characteristics. What destiny the future may have in store for it, no one can tell. It began in the mystic transports of a solitary religious soul, assumed the phase of a moral reform, and finally that of a political revolt, and may at any time pass into the already prophesied stage of the "Explosion," and revolutionize the entire realm of Persia. There can be no doubt that its development is due in some measure to the influence of European thought on the Eastern mind, a fresh breeze from the West breaking the Dead Sea of Oriental quietism into billows. It is certainly an interesting problem presenting itself for solution, an important factor that must be henceforth taken into account in the work of civilizing and Christianizing Asia.

THE CHAPLET OF PEARLS;
OR, THE WHITE AND BLACK RIBAUMONT.

BY THE AUTHOR OF "THE HEIR OF REDCLYFFE."

(Continued.)

CHAPTER XXXVIII.

THE ENEMY IN PRESENCE.

"Then came and looked him in the face
An angel beautiful and bright,
And then he knew it was a fiend,
That miserable knight."

COLERIDGE.

"FATHER, dear father, what is it? What makes you look so ill, so haggard!" cried Diane de Selinville, when summoned the next morning to meet her father in the parlor of the convent.

"Ah, child! see here. Your brother will have us make an end of it. He has found her."

"Eustacie! Ah, and where?"

"That he will not say, but see here. This is all his billet tells me: 'The hare who has doubled so long is traced to her form. My dogs are on her, and in a week's

time she will be ours. I request you, sir, to send me a good purse of crowns to reward my huntsmen; and in the meantime—one way or the other—that pet of my sister's must be disposed of. Kept too long, these beasts always become savage. Either let him be presented to the royal menagerie, or there is still a surer way.'"

"And that is all he says!" exclaimed Diane.

"All! He was always cautious. He mentions no names. And now, child, what is to be done? To give him up to the King is, at the best, life-long imprisonment, yet, if he were still here when my son returns—Alas! alas! child, I have been ruined body and soul between you! How could you make me send after and imprison him? It was a mere assassina-