

# IONAL ECONOMIC COMMITTEE CONGRESS OF THE UNITED STATES SEVENTY SIX

For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses: 16. The Fox and the Crow cl.Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townsfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.' 104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii. When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave." .? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl ccxxxvii. The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, "This is where we left him." Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?'. When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.' .? ? ? ? Life with our loves was grown serene, estrangement was at end: Our dear ones all delight of love vouchsafed to us elate..? ? ? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..? ? ? ? a. The Mouse and the Flea cli. The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." .Abou Sabir, Story of, i. 90.. Then said she to him, "O elder, I would fain drink." So he arose and brought her a gugglet of water; but she said to him, "Who bade thee fetch that?" Quoth he, "Saidst thou not to me, 'I would fain drink?'" And she answered, "I want not this; nay, I want wine, the delight of the soul, so haply, O elder, I may solace myself therewith." "God forbid," exclaimed the

old man, "that wine should be drunk in my house, and I a stranger in the land and a Muezzin and an imam, (32) who prayeth with the true-believers, and a servant of the house of the Lord of the Worlds! "Quoth she, "Why wilt thou forbid me to drink thereof in thy house?" "Because," answered he, "it is unlawful." "O elder," rejoined she, "God hath forbidden [the eating of] blood and carrion and hog's flesh. Tell me, are grapes and honey lawful or unlawful?" Quoth he, "They are lawful;" and she said, "This is the juice of grapes and the water of honey." But he answered, "Leave this thy talk, for thou shall never drink wine in my house." "O Sheikh," rejoined she, "folk eat and drink and enjoy themselves and we are of the number of the folk and God is very forgiving, clement." (33) Quoth he, "This is a thing that may not be." And she said, "Hast thou not heard what the poet saith ... ?" And she recited the following verses: Still do I yearn, whilst passion's fire flames in my liver are, iii.

111.SHEHRZAD AND SHEHRIYAR. (145).I clipped her in mine arms and straight grew drunken with the scent, iii. 125..Prisoner and how God gave him Relief, Story of the, i. 174..? ? ? ? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.'.As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile..The Twenty-First Night of the Month..? ? ? ? But deemed yourself secure from every changing chance Nor recked the ebb and flow of Fortune's treacherous tide..? ? ? ? Thy presence honoureth us and we Confess thy magnanimity;.As for the man, he committed his affair to God the Most High, relying upon Him for deliverance, and said in himself, 'What is this affair?' Then he did away the leaves from himself and rising, saw great plenty of men's bones there, of those whom the lion had devoured. He looked again and saw a heap of gold lying alongside a girdle; (140) whereat he marvelled and gathering up the gold in his skirts, went forth of the thicket and fled in affright at hazard, turning neither to the right nor to the left, in his fear of the lion; till he came to a village and cast himself down, as he were dead. He lay there till the day appeared and he was rested from his fatigue, when he arose and burying the gold, entered the village. Thus God gave him relief and he came by the gold."? ? ? ? ? ? ? ? How many an one, with loss of wealth, hath turned mine enemy!.Then Mesroul carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodliness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses: When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..? ? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..? ? ? ? ? So eat what I offer in surety and be The Lord of all things with thanks- giving repaid!.Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou

badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'.<sup>37</sup> The Imam Abou Yousuf with Er Reshid and Jaafer dlv. "Forget him," quoth my censurers, "forget him; what is he?" iii. 42..O friends, the tears flow ever, in mockery of my pain, iii. 116..The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodliness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses:..? ? ? ? ? So I stretch out my root neath the flood And my branches turn back to it there..Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..? ? ? ? ? Camphor itself to me doth testify And in my presence owns me white as snow..? ? ? ? ? w. The Fox and the Folk (235) M.As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale..<sup>77</sup> The Draper and the Thief (234) dclxi.? ? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..? ? ? ? ? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..? ? ? ? ? a. The Man of Khorassan, his Son and his Governor dccclxxxvi.? ? ? ? ? "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!".Husband, The Credulous, i. 270..Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Hearkening and obedience,' answered she and improvised and sang the following verses:..Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203)..? ? ? ? ? a. Story of the Eunuch Sewab (228) cccxxiv.? ? ? ? ? For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..Algates ye are our prey become; this many a day and night, iii. 6..? ? ? ? ? The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware!..After that I tarried till three days had elapsed, when I went to the bath and changing my clothes, betook myself to her house, but found the door locked and covered with dust. So I questioned the neighbours of her and they said, "This house hath been empty these many days; but three days ago there came a woman with an ass, and yesternight, at eventide, she took her gear and went away." So I turned back, confounded in my wit, and every day [after this, for many a day,] I inquired of the inhabitants [of the street] concerning her, but could light on no tidings of her. And indeed I marvelled at the eloquence of her tongue and [the readiness of] her speech; and this is the most extraordinary of that which hath betided me.'..THE TWELFTH OFFICER'S STORY..Tither, The Unjust King and the, i. 273..There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and

accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, ['So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this..? ? ? ? Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..? ? ? ? "How many a cup with bitterness o'erflowing have I quaffed! I make my moan of woes, whereat it boots not to repine."

[Institutionelle Diskriminierung Von Kindern Und Jugendlichen Mit Migrationshintergrund Im Deutschen Schulsystem](#)

[A Pep Talk on Excellence](#)

[Soziale Probleme Und Sozialpädagogisches Handeln Entstehung Und Ursachen Von Gewalt Bei Jugendlichen](#)

[How Can Journalists Better Contribute to the Fight Against HIV?](#)

[Darstellung Unterschiedlicher Computertypen Und Serversysteme](#)

[Gender-Neutral Language Reform Necessary Process or Mere Demand of Hypersensitive Feminists?](#)

[Is It Better to Burn Garbage or to Turn It Into Unhealthy Products? Incineration Versus Chemical Recycling](#)

[Allegorien in Cervantes Roman -Los Trabajos de Persiles y Sigismunda-](#)

[Hussiten Am Historischen Horizont Deutsche Forschungs- Und Deutungsansätze in Ost Und West \(1949-1989\)](#)

[To Break the Heart of the Sun](#)

[Between Headhunters and Crocodiles](#)

[AloneBut Never Lonely Katherine](#)

[Zimrah Dream Singer](#)

[Adelheids Betrothed and Other Poems](#)

[How Hackleburg Became a 13-Pie Church](#)

[Leading by My Ponytail Why Cant I Wear Pink and Be President?](#)

[Organic Television](#)

[Backlash of Mono Fulfillment Fish Tales with the Captain](#)

[Cogling](#)

[Daddy-Oh](#)

[Girl Get Your Date Life Right! A Tell-All Guide for the 35 and Over Single Woman](#)

[Together Through Korea and Alzheimers](#)

[Anders Hannover Krimi](#)

[A Little Bit of SunshineNspiring Poetic Xpressions](#)

[Unlikely Allies](#)

[Hallowed Ground](#)

[15 Days of Hell](#)

[Friends List](#)

[Found A Story of One Life Transformation](#)

[The History of the Topper Dinghy and its Class Association](#)

[Quando Sorride Il Cielo](#)

[Invisble Wounds History of Post-Traumatic Stress Disorder and Its Effects](#)

[Never Gone](#)

[Dear Young Teen](#)

[Asmaras Summer](#)

[Alive! Crocodile Skin - Violet Duotone - Photo Art Notebooks \(6 X 9 Series\)](#)

[Laid in India](#)

[Successful Learning Simplified A Visual Guide](#)

[The Poetics 3 and a Quarter](#)

[Failures Of Imagination](#)

[Livre dOr Fite Du Centenaire de la Fondation icoles Nationales dArts Et Mitiers 8 Aoit 1880](#)

[Maurice Ou Le Travail Livre de Lecture Courante i lUsage Des icoles Primaires](#)

[Two for the Lions](#)

[Mama Joes Boutique](#)

[Ghost on the Ledge](#)

[Trial by Fire The Tragic Tale of the Uphaar Fire Tragedy](#)

[Thise Pour Le Doctorat Des Actions Possessoires En Droit Romain Et En Droit Franiais](#)

[New Zealand Cricket Almanack 2015](#)

[Dancing Alone](#)

[Barbed Wire and Bullets](#)

[Ciencia y Tecnologia En America Latina Analisis Comparativo de Los Sistemas Nacionales de Ciencia Tecnologia E Innovacion En Chile](#)

[Colombia Uruguay y Venezuela](#)

[Inside My Dream](#)

[Sonnenwolken](#)

[Wer Hat Geknallt?](#)

[Dick Fades the Albino](#)

[The Journey of Three](#)

[Thijs Jeroen The Gang of Car Thieves](#)

[The Witches Brew Vol 4 Issue 1](#)

[Carpe Nocturne Magazine Winter 2016 Volume XI Winter 2016](#)

[Beginner Series Bass Method - Level II](#)

[Hamets Awakening The Gift of Sun Book 1](#)

[Tidbits for Pops Volume I](#)

[American Female A True Tale of Adventure](#)

[Commentary for the New Pastor Now That You Are There Whats Next?](#)

[Feenkinder](#)

[Entzauberung Des Bewusstseins Die](#)

[On Virtue](#)

[The Michigan Divorce and Child Custody Handbook A Practical Introduction](#)

[Oracle SQL A Beginners Tutorial Second Edition](#)

[Shoblainx](#)

[Successful Change In a Universe That Is Change](#)

[Meine Erste Geburt](#)

[Original Six Trivia Book](#)

[Middle School Teacher Guide \(Ot1\)](#)

[Marketing to Serve The Entrepreneurs Guide to Marketing to Your Ideal Client and Making Money with Heart and Authenticity](#)

[Master Comments of Four Great Classical Novels--Romance of Three Kingdoms\(Volume II\)](#)

[Patte Bleue Et Autres Histoires de Quartier](#)

[The Biblical Case Against Infant Baptism](#)

[Most Wanted Sheep](#)

[So about the Money A Holly Price Mystery](#)

[Liad and the Crows A Story of a Crow and a Boy](#)

[Amuck Tales from a Hobby Farm](#)

[Upper Elementary Teacher Guide \(Ot1\)](#)

[Upper Elementary Teacher Guide \(Nt5\)](#)

[Early Childhood Teacher Guide \(Nt5\)](#)

[Poesia de Combate Buscando Aliados](#)

[In the Shadow of the Hollywood Sign](#)

[Land of Mercy A Tale of the Three Jewels of Tibet](#)

[Master Comments of Four Great Classical Novels--Romance of Three Kingdoms\(Volume I\)](#)

[Der Mensch Und Seine Heilung Das G](#)

[False Prophet](#)

[A Bible Diary Journaling Through the Bible in 365 Days](#)

[Frank Trumbauers Saxophone Studies Including Method of Improvising and Technical Secrets](#)

[La Logique Des Poissons](#)

[Raincoast Chronicles 11 Forgotten Villages of the BC Coast](#)

[Beginner Series Bass Method - Level I](#)

[Mentoring Mandate](#)

[The Return of Tachlanad](#)

[Autobiography of Samuel S Hildebrand the Renowned Missouri Bushwacker and Unconquerable Rob Roy of America \(Illustrated Edition\)](#)

[Fair Margaret \(Illustrated Edition\)](#)

---