

was no blood to be seen about among the grass, on the stones, or on the face of the rock; in short I could see no difference in the place from what it was when I had seen it before, except the presence of the three ghastly heaps.

I took up his bayonet and drew it. It was quite clear and bright, and had plainly not been used by him in defence, or if it had, it had been cleaned and polished since. The clothes were carefully folded, but we remarked they were not folded the right way—that is, with the sleeves of the jacket, for instance, done first, and then the body over them; but sleeves, body and back were folded at once in squares, as one would do who had not been in the habit of using such clothing.

You may guess we were all pretty much struck. I could not imagine what to do for some time, I was so overcome; and I fervently thanked providence in my own mind that I had not been allowed to go with him that evening in search of his devil guarded treasure.

At length, leaving two on guard over the remains, we went down to the little hamlet near the bridge, where we had a rude coffin constructed in a few hours by Hindoo workmen. Into this we put them, and carried them to quarters. Next morning he received a soldier's funeral.

Now you would expect that there would be a precious row kicked up about such an affair as this—and so there was, but nothing came of it, only it was easy to see that the people in the neighborhood, who were all poor ignorant country-folks, knew nothing about it. It was never explained, and after a time it ceased to be talked about in the regiment, for poor Nick was too clever to be liked by more than one or two, and few subsequently missed him.

### Justice of Sultan Abdul Medjid.

(From Christmas's Sultan of Turkey.)

"Not far from Bebek, a pretty village on the Bosphorus, there lived, no longer ago than the spring of 1850, an Armenian merchant, a man of wealth, and of considerable influence in his community. The articles in which he dealt were principally such as can be deposited in a small space—jewellery, otto of roses, perfumes, costly drugs, embroidery, Cashmere shawls, and the like. Of these he had his house full at the period I speak of. He had been induced to hear the preaching by the American missionaries at Bebek, and the result had been that he left the communion of the Armenian Church, and declared himself a Protestant! The priests of his former persuasion did all they could in the way of argument; they stormed, they threatened, they cajoled, they entreated, but all in vain. The merchant had bought the truth, and was resolved "to sell it not." The patriarch was applied to. It must be remembered, that there is an Armenian as well as a Greek patriarch; and his holiness tried all the same means over again, and with no better result; till, worn out with his fruitless labours, he gave commission to excommunicate the unfortunate merchant, and to denounce him as an excommunicated person from the altar. A few days after this, an unruly mob of Greeks and Armenians, but principally the latter, assembled in front of the culprit's house, armed with every species of destructive instruments, dispersed the family, who for the most ran away in terror before the crowd had reached the building, and then deliberately pulled down the house, and made a bonfire of the goods."

The convert goes to the Grand Vizier.

"I do not see," said the vizier, "what I can do. If I interfere, it will be an extrajudicial proceeding, and will not fail to be made a handle of by those who dislike what they call innovations. The old Turks call me Disoul Pasha, as it is; what will they say if I set up to be a judge among Christians?" Meantime, it seemed as though the proceeding of the Armenian had opened a channel of thought in the mind of the vizier. "Come to me again to-morrow; and though I cannot help you, I will bring you one that can."

A caïque was ready, and, to the merchant's awe, he soon found that he was to be introduced into the "Sublime Presence." The after part of the preceding day had been spent in careful investigation, and the minister had laid a statement of the case before the Sultan, who, with a true Haroun-al-Raschid feeling, had determined on taking the matter into his own hands. As soon as the Armenian had paid the customary respects, expressed his delight at beholding the proprietor of the sun and moon, and stated that henceforth his face, and the faces of all his descendants would be whitened, the Sultan plunged at once in medias res.

"I am told," said his highness, "that the Armenians at Bebek and its neighbourhood have pulled down your house and burned your goods; this is wrong; but now tell me, what have you done? for no man pulls down another's house for nothing. What crime had you committed?"

"May it please your Highness, I committed no crime at all. I forsook what they call the faith."

"It is a bad thing," said the Sultan, "to forsake the faith; but what faith did you forsake?"

"I forsook the faith which commanded me to bow down and worship the Panagia (the Virgin Mary) and the saints."

"What! those yellow-painted things that I have been told Christians worship?"

"Yes, your Highness; but Christians do not worship them. Since I have been a Christian, I have not bowed down to the Panagia."

"Well, you are very much in the right; you have no right to worship their nasty piece of painted wood; there is no God but God, and Mohammed is his prophet!"

The merchant bowed down reverently as the Sultan spoke, but doubtless made a little mental reserve, as no one ventures to contradict the Commander of the Faithful. Abdul Medjid now began to inquire into the particulars of the transaction, and finding that the account given by the Armenian tallied exactly with that which he had received from the vizier, who, it will be remembered, had made special inquiries into the truth of the matter, the merchant was dismissed, and an order sent to the patriarch of the Armenian Church to be at Beshek-tasche the next day about the same hour. In fear and trembling the primate made his appearance. The Sultan was evidently out of temper; scarcely could he wait till the ceremonial prostrations were over, when he began—

"How is it that your people burn the goods and pull down the houses of my subjects? Am not I Sultan addeen? Am I to eat dirt?"

The patriarch was greatly alarmed. He attempted to explain.

"No!" said the Sultan, "I know all about it, and have made up my mind."

"May it please your Highness—"

"It does not please me, and that is why I have sent for you. Now hear what I have to say. I persecute no one for his religion,

and I will not allow you to do it. God is great; what pigs you are to do such a thing! This man puts his trust in God, and, sits down under our shadow; he shall not be robbed. Now listen, continued Abdul Medjid, from whose countenance all traces of anger had passed away; this merchant must be reimbursed for his losses. (The patriarch began to look pale.) As he has been injured by my subjects, my treasury must make good the damage. No man may pray for vengeance against us for oppression."

His Holiness began to breathe again.

"Your Highness is the source of comfort and the rose of justice."

"Yes, doubtless I am. This being the case, I must see to the redress of all mischief committed against those who look to the green banner for protection. Now, if I do no more than this, all true believers will have a right to complain, for will it not be taxing them to make up for the crimes of dogs and infidels? therefore as I pay the merchant, you must pay me!"

All trace of colour had departed from the patriarchal countenance. He opened his mouth but the words would not come. It was not necessary; the Sultan made him a sign that for the present he might be silent.

"By this time next week the Armenian will have his wrongs redressed; on the corresponding day in the week following, you will restore the amount to our treasury; and then, as soon as you like, you will have our imperial license and permission to make the evil doers, set on, O father of bad advice! by your persuasions, indemnify you in your turn. Now I have to state the amount necessary: the merchant says he has lost eight hundred thousand piastres" (about £8,000); "but as he is in the hurry and confusion of such an event, he has doubtless lost the recollection of many valuable things which he possessed, we will add one-half more, and we will say twelve hundred thousand piastres; and this will repay him in some way for the sufferings he has gone through. Our treasurer will pay him these 1,200,000 piastres next week, and you will repay it to us the week after." Once more his Holiness attempted to speak, but the Sultan clapped his hands. "It is spoken!"

### The Abduction Trial.

Mr. Carden has been acquitted of the abduction of Miss Eleanor Arbuthnot, and convicted of the attempt. Had he been found guilty of the completion of the offence, the penalties would have been those of felony. The heaviest sentence that can be passed for the attempt is imprisonment for two years, and a fine. The distinction between the attempt and perpetration of a crime is wise, because—not to mention other good reasons—there are cases (Mr. Carden's is clearly not of the class), in which compunction at the last moment may have turned the purpose of the offender, and it is politic enough to keep open this *locus penitentia*; but the distinction is not always observed. Mr. Carden has, of course, the full benefit of the distinction. Yet his counsel complains of the vindictive spirit of the prosecution for felony, and while he does so, has the inconsistency to point out the different course of proceedings which might have been taken under the 10th George IV. for a transportable misdemeanour, or under a recent statute which awards four years' penal servitude for the offence. But the Attorney General must have known full well, when he preferred the prosecution for the felony, that a conviction could not be had; and that the result would be a verdict for the minor offence, with the inadequate punishment