

and after a battle in which the Soldan's people get worsted, he, still invisible except to the possessor of the ring, acts as guide to the capital Muntabur, seated upon a horse and holding a banner.

The army, when they see the horse and banner advancing apparently of themselves, cross themselves, but Otnit tells them that an angel is their guide, and the troops thus encouraged follow their invisible guide to the walls of Muntabur. Elberich enters the city, and when the Soldan again refuses, he plucks out some of his Majesty's beard while his guards in vain thrust at the viewless tormentor. Meanwhile a furious battle rages, and the queen and the princess resort to prayers to their gods. The princess is thus described :

Her mouth flamed like a rose, and like the ruby stone,
And equal to the full moon her lovely eyes they shone.

With roses she bedecked had well her head,
And with pearls precious—, no one comforted the
maid:

She was of exact stature, slender in the waist,
And turned like a taper was her body chaste.

Her hands and her arms you naught in them could
blame,

Her nails they so clear were, people saw themselves in
them;

And her hair ribbons were of silk costly,
Which she left down hanging, the maiden fair and
free.

Elberich tries to get her to become a Christian and to marry Otnit; and to convince her of the impotence of her gods, he throws their images into the ditch. She at last is overcome by his representations, and permits the dwarf to lead her out of the city to Otnit, who returns with her to Messina. She asks Otnit about his God,—the God of the Christians—and says that He came to bring her to him. Otnit, however, tells her that she is mistaken, that the envoy was only Elberich.

She then desires to see him, and at Otnit's request the dwarf reveals himself.

Then Elberich, the little, a harp laid hold upon;
Full rapidly he touched the strings every one
In so sweet a measure that the hall did resound;
All that him beheld then, they felt a joy profound.

After bestowing upon Otnit riches, and bidding him remunerate those who had lost relatives in his expedition, Elberich takes his leave of the King, and vanishes.

Leaving now the German Elberich, let us look at the French Oberon of the Romance of Sir Huon de Bordeaux. Huon encounters in Syria an old follower of his family, who in reply to his question regarding the way to Babylon informs him that there are two roads—one long and safe, the other short and dangerous, leading through a wood, where dwells a king, Oberon the Fay, only three feet in height but with an angelic face. He wishes to speak with all who enter the wood, but those who speak to him are lost for evermore, while with those who will not speak to him he is passing wroth,

and will cause it to blow and to hail, with thunder and lightning, as if the world were coming to an end. "Then you will think that you see a great flowing river before you, wondrously black and deep; but know, sire, that right easily will you be able to go through it without wetting the feet of your horse, for it is nothing but a phantom and enchantments that the dwarf will make for you, because he wishes to have you with him: and if it so be that you keep firm to your resolve, not to speak to him, you will be surely able to escape."

Huon for a time followed the advice given, but at last he determined to await the dwarf. "The Dwarf Fay came riding through the wood, and was clad in a robe so exceeding fine and rich that it would be a marvel to relate it for the great and marvellous riches that were upon it; for so much was there of precious stones that the great lustre that they cast was like unto the sun when he shineth full clear. And there withal he bore a right fair bow in his fist, so rich that no one could value it, so fine it was; and the arrow that he bore was of such sort and manner, that there was no beast in the world that he wished to have, that it did not stop at that arrow. He had at his neck a rich horn which was hung with two rich strings of fine gold."

Oberon informs Huon that he is the son of Julius Cæsar and the lady of the Hidden Island. At his birth were many a noble prince and fairy, but one fairy unhappily was not invited, and her gift was that he should not grow after his third year. Afterwards she repented, and made him the most beautiful of Nature's works. Other fairies gave him various gifts: of penetrating the thoughts of others; of transporting himself from place to place; of raising and removing castles, palaces, gardens and banquets. Oberon also informed Huon that he was lord of Mommur, and that when he should leave this world his seat was prepared for him in Paradise.

When after some time Oberon comes to Huon at Bordeaux and effects a reconciliation between him and Charlemagne, he informs Huon that soon he will leave this world, "*en faerie ne yeux plus demeurer*," and bids him appear at Mommur within four years, and he will crown him as his successor.

Thus we have glanced at the amiable character of the prototype of Shakespeare's Oberon, and have no space left for the discussion of Puck, who must therefore be reserved for some other occasion.

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THE UNIVERSITY OF VIRGINIA.

The University of Virginia, while not taking so high a rank as Yale and Harvard, has played and still plays no inconsiderable part in the education of the neighboring Republic. Its survival of and its growth since the War are sufficient proofs of its vitality; and the names that figure in its list of Graduates are faithful witnesses of its efficiency. Its existence—due principally to Thomas Jefferson, whose name is inseparably connected with the Declaration of Independence—dates