

is selfishness; can she ever sacrifice her own interest and pleasure to the will of another? Yet, submission, a dignified, affectionate, submission on her part, will alone insure domestic comfort. Pride lifts herself in opposition to this doctrine, crying out "equal rights." But down with the rebellious spirit; her suggestions amount to this:

"Better to reign in Hell, than serve in Heaven."

Woman, too must be man's intellectual companion. Without this domestic life becomes so dull, so insipid, that to a man of refined taste and cultivated understanding it is intolerable.

The weak idolatry of a fool is valueless and disgusting to a man of sense; but the affection of a high-minded, virtuous woman, is a discriminating intelligent, deep affection, which it is an honor to gain, and pleasure to cherish

MISCELLANEOUS.

EXTRACT FROM THE MAHOMETAN STORY

*Of the Moon's dividing itself into two.*

Concluded.

His Majesty having finished his speech Abu al quickly stood up, and taking hold of the end of Januwamalik, he placed it on his head, and said, "O crown of all the Arabs, I am exceedingly delighted to hear his majesty speak thus; your words go to my heart. How can it be that the moon should hear the call of 'Muhammed?' Muhammed then replied to his majesty, saying, "I have no power to call the moon; that power belongs to none but God: he only is able to display his omnipotence on behalf of his servants." Now in the evening Muhammed went to make his ablutions before prayer, having performed his evening devotions, & gone thro' the stated forms of prayer, and offered up private requests to God, he conversed with king Januwamalik, and the great and rich men. While he was thus engaged, the whole family Hashim assembled in order to ascend the hill Ibalis. The prophet then prayed again, performing all the gestures of two prostrations; and, having done this he addressed king Januwamalik and all the Arabs, saying, "See now all of the greatness of God, and how he displays his mighty power on behalf of his servants!" Muhammed then fixed his eyes upon the moon, and called out aloud, saying, "O Moon, come out by the power of God, according to the desire of his servant, and by the favour of my God, so is great and powerful." He having said the moon came and went round the Kabah seven times; after which it came in a direct course to the side of the prophet, where it stopped, and with a loud voice pronounced the confession of faith, while all those who did not believe on the prophet, were so terrified at hearing the moon pronounce the confession of faith, that they fell down and fainted. After this the moon entered the left sleeve of Muhammed's garment, and came out at the right sleeve. It

\* The Kabah is the temple at Mekkah, which the Mohammedans say was built by Abraham. Every pilgrim who goes to Mekkah, must circumambulate this place seven times.

† The Mohammedan confession of faith which the moon is here said to have pronounced, runs thus. "I only believe with my heart, that there is no god but God; and I firmly believe with my heart, that Muhammed is the apostle of God."

then divided itself into two parts, one part being towards the east and the other towards the west. And finally, it ascended into the sky, and united again just as before, without the least defect. Muhammed now descended from the hill Kebulis, attended by king Januwamalik, and Abbas, and Abutalib, and Ali, and Zubir, while all the great and rich men also followed the prophet to the plain of Abutalib. His majesty then addressed them all, saying, "O gentlemen who have you now to say to Muhammed. As to myself, I firmly believe that he is the prophet of the last times, and the consummation of all the prophets, and the crown of all the prophets, and the patron of all the prophets." Abujahal hearing his majesty speak thus, said, "Do you now believe on this sorcerer, and that the moon has obeyed his call?" His Majesty replied, "O Abujahal, do not thou be unbelieving; the deeds of Muhammed are by no means common. If you do not believe, do yourself what Muhammed has done." When Abujahal heard his Majesty say this, he ran from the plain with all his relations, through fear of his majesty. King Januwamalik then prostrated himself at the feet of Muhammed: also all the great and rich men came and embraced the feet of the prophet, with the greatest respect, professing themselves sincere converts to the religion of the faithful with joy of heart, while Muhammed taught them to pronounce the confession of faith.

This business being finished, Muhammed returned home, attended by all his relations and friends, and by king Januwamalik, with his military officers and ministers of state, together with all his subjects. These all followed the prophet, on his return to the village of Hatijah. As soon as they had arrived, Muhammed desired king Januwamalik, and all the great men, to be seated; and when all were seated, king Januwamalik said, "O my patron, I have now another proposal to make to you." Muhammed said: "What proposal have you to make to me?" His majesty replied, "My wife has been delivered of a child that is not of the proper shape; it has neither head feet nor hands. Now if you are the prophet of the last times, make him complete in all his limbs." Muhammed said to his majesty, I am not able to do this;—God is he who is able to perfect that which is defective." In an instant after Jibrail came with an order to the prophet to this effect, "O my beloved, go thou to the house of Januwamalik, and cover the child with a mantle. Afterwards pray, performing the gestures of two prostrations, and then, having pronounced the name of Muhammed, the prophet of the last times, deliver the child to its father." Muhammed being thus empowered to go, said to king Januwamalik, "Come let us all go to the house of king Januwamalik." The prophet then arose, and proceeded to his Majesty's house, attended by all his friends. They having arrived, his majesty said to the prophet, "Be seated sir," upon which Muhammed, and all his friends, seated themselves on chairs. As soon as all were seated, his majesty brought his child to the prophet, and the prophet took the child and covered it up; after which he pronounced the prescribed form of prayer over the child, and made his request to God. This done, he uncovered the child, and, by the help which God granted to his servant, the child was made complete in all his limbs, with most beautiful features, and

with a face as bright as the full moon. Muhammed then said to king Januwamalik, "O king, take thy child, and take great care of him." His majesty then prostrated himself before the prophet and said, "Of a truth you art the prophet of the last times, the crown of all the prophets, and the patron of all the prophets, and the consummation of all the prophets." When his majesty had arisen from his prostration, he ordered one of his servants to be called, to whom he gave directions to bring out gold, and silver, and beautiful garments, with ten men slaves, and as many female slaves, all of which the king presented to the prophet. After this, he feasted the prophet and all his friends and relatives, together with all the great and rich men. They all eat and drank very merrily, & when the entertainment was over, the prophet took leave of his majesty, and returned to the village of Hatijah.

FILIAL VIRTUE ILLUSTRATED.

This touching story, says the New York Atlas, is told in an Edinburgh paper, and deserves, as the relater expresses himself, to be handed down to the latest generations. It will, we think, engage the feelings and improve the heart of any ingenious reader.

Some travellers from Glasgow were obliged to stop at the small burgh of Lanark, and having nothing better to engage our attention," said one of them, "we amused ourselves by looking at the passengers from the window of our inn, which was opposite the prison. While we were thus occupied, a gentleman came up on horseback, very plainly dressed, attended by a servant. He had scarcely passed our window, when he alighted, left his horse, and advanced toward an old man who was engaged in paving the street. After having saluted him, he took hold of the maiden, (the hammer,) struck some blows on the pavement, at the same time addressing the old man, who stood amazed at this adventure. 'This work seems to be very painful for a person of your age; have you no sons who could share in your labours, and comfort your old age?' 'Forgive me, Sir, I have three sons, who inspired me with the brightest hopes: but the poor fellows are not within reach to assist their father.—' 'Where are they then?'—'The oldest has obtained the rank of captain in India, in the service of the honorable East India company. The second has likewise enlisted, in the hope of rivaling his brother.' The old man paused, and a momentary tear bedimmed his eye. 'And pray, what has become of the third?'—'Alas! he became security for me; the poor boy engaged to pay my debts, and being unable to fulfil the undertaking, he is—in prison.' At this recital the gentleman stepped aside a few paces, and covered his face with his hands. After thus giving vent to his feelings, he resumed his discourse. 'And has the oldest—this degenerate son—this captain—never sent you any thing to extricate you from your miseries?' 'Ah, call him not degenerate, my son is virtuous; he both loves and respects his father; he has oftener than once sent me money, even more than was sufficient for my wants; but I had the misfortune to lose it by becoming security for a very worthy man, my landlord, who was burthened with a very large family. Unfortunately, finding himself unable to pay, he has caused my ruin. They have taken my all, and nothing now remains for me.' At this moment, a young man passing his