

to eat out every word of the instrument—except the name of God. Of this accident Mohammed, doubtless, had some private information.

His uncle at once made known to the Korish what the prophet had told him, and offered, if it proved false on examination, to deliver up Mohammed to their will. But on the other hand, that if it proved true, he insisted that the league should be declared null and void. They agreed to this proposal; and on examination it was found, as the prophet had announced, and the league was annulled.

A short time after this his great friend and patron Abutaleb died. One adversity never comes alone—for three days after his noble uncle's death he lost his other most faithful and devoted friend, namely: his wife Cadiga. To commemorate these events, he called this period the year of mourning. Notwithstanding these bereavements he continued to preach in public to the pilgrims that came from a distance to the holy Shrine, and made some converts. The principal of these were some men from the city of Yathrel—afterwards called Medina. These men, when they returned home, told the story of the prophet and the new faith to their kinsmen, and recommended its adoption. They applied to Mohammed for a teacher to instruct them in the new doctrine, which request was at once granted. This proved afterwards to be the dawning of the prophet's day of success.

We have now reached the twelfth year of his mission. In this year he made some converts among the principal men of Mecca; and still further, to advance his cause he fabricated his famous night journey to heaven—which is both too absurd and tedious to relate here. Suffice to say that the evident absurdity of it, but for the strong asseverations of Abubekir, would have ruined his cause altogether.

On the thirteenth and last year of his mission his cause prospered at Medina exceedingly. In this year he made a convert of one of his powerful uncles, and administered the oath of allegiance to seventy-three proselytes of Medina, who engaged to protect and defend him, as they would their wives and children. In answer to their question "If we be slain in thy cause, what shall be our re-

ward?" He replied, Paradise! So they took the oath.

The success of the prophet's new religion at Medina alarmed the infidels at Mecca to a very great pitch. So, to settle the matter for ever, the tribes of the Korish resolved to send each a man, to assassinate Mahommed in his own house; each of them was to have a blow at him with his sword, so that all might be equally guilty of his death, and thus prevent, by intimidation, the Hashimites from seeking bloody revenge, as they would not be able to fight them all.

It appears that at this critical juncture the Prophet was on the alert for his own safety. He had early intelligence of this conspiracy, and prevented its fulfilment by a timely flight at night, accompanied by the powerful Abubekir, whose daughter he had now espoused. To baffle pursuit, they fled to an unfrequented, and all but unknown cave in the mountains, some distance from Mecca. At the time that Mahommed made his escape to gain time and deceive the conspirators, he left Ali, his cousin, wrapped in his green cloak, and lying upon his bed. The conspirators watched around his house during the night, and looking in, saw as they supposed the prophet, wrapped in his mantle, resting unconscious of danger. They waited, expecting him to rise and come forth in the morning, when they would at once execute their bloody commission. To their great disappointment they found they were deceived; and as they had no commission to kill Ali, they let him go unmolested. The search now commenced in earnest for the fugitive Prophet; and, at one time a party of his enemies reached the mouth of the cave where he was secreted; but a pigeon's nest, which they found there, so deceived them that they did not explore it. Mahommed and Abubekir lay hid in the cave for three days; on the fourth, when they supposed the pursuit would have stopped, they took a bye-road along the coast of the Red Sea to Medina. But they were pursued and overtaken by a select body of horsemen, led by a young Arab named Soraka, the prophet's greatest enemy.

When Abubekir saw the enemy he exclaimed—O Prophet of God, behold