

THE DEATH OF EMIN PASHA.

BY THE UNITED STATES AGENT IN THE CONGO FREE STATE.



WHEN Emin Pasha, after his return to the coast with Stanley, again left Zanzibar, he headed for the Victoria Nyanza, with the intention of going back to the Equatorial Provinces; but as he turned to the Unyoro country, which lies to the west of the Victoria, and near the source of the Aruwimi, he had evidently changed his mind on arriving at the Victoria Lake. At that point his force included some forty soldiers and a caravan of porters, probably numbering 150 people. It is supposed that this was an expedition under the authority of the German Imperial government, and that it had more than a scientific motive.

Upon arriving in the Unyoro, he came upon an Arab camp under the command of Said ben Abedi, whose father was old Tanganyika, formerly an important chief on the lake of that name. Emin Pasha expressed his intention of making his way through the Uregga country to Kibonge, on the right bank of the Congo, seventy-five or eighty miles south of Stanley Falls. Said told him that if he would wait a few weeks, he would accompany him to Kibonge. This was about the month of July, 1892. The distance from Unyoro to Kibonge was said to be three months' journey through a continuation of the same forest which gave Stanley so much trouble in his search for Emin. Shortly afterward Emin continued his march, accompanied by Said, who was taking slaves and ivory to the Congo.

From Emin's journals it was learned that in following the course of the Aruwimi for a few days after starting with Said, he lost, through the capsizing of a boat in the rapids of that river, the greater part of his natural-history specimens, collected on his way from the east coast. On turning from the river toward Kibonge, his course lay southwest through a dense forest difficult to traverse; there was a scarcity of food, and the natives were inclined to attack the camps every night, especially the Pygmy race. Emin and Said lost many men in this forest. Emin's journals indicate that he kept his health in a remarkable degree, and he ascribed his freedom from fevers to the fact that he had an enlarged spleen.

On October 5, 1892, they arrived at the

small village of Kinena, which lies 150 miles to the northeast of Kibonge. Here Said suggested that Emin should wait and allow his men some rest, while he would proceed to Kibonge, and inform the chief of that name that the white man was coming. Emin assented, and two days afterward Said left, promising to send fresh porters to Emin. Then Emin installed himself in the house of the chief, Kinena, knowing that he would have to wait at least twenty days before an answer could come from Said. He busied himself, meanwhile, in arranging the collection which he had made in a country never before gone over by a naturalist; and judging from his journals, it must have been a very valuable one, as he claims to have found many new specimens of animal life—insects, birds, etc.

In his journal of October 26 he wrote in German, *Mohara will krieg* ("Mohara will fight"); and this is the only indication which we have been able to find in his note-books that he knew anything of the Arab war then about to break forth. The next day's entry was short, merely stating that the weather was cloudy and that it threatened rain. This is the last entry in the journals, and it is supposed that he was killed on the following morning, October 28, 1892.

In order to explain the motive of the murder, we must consider events of the previous year which led up to the war with the Arabs.

The Congo Free State, in the beginning of 1891, fitted out an expedition under the command of Captain Van Kerckhoven, who had orders to proceed to the Nile by way of the Oulle and Bomokandi rivers. The object of this expedition was not clearly understood, and excited much comment in Europe. It met on those two rivers many Arab camps which belonged to the followers of Tippoo Tib and Munie-Mohara. In every case these camps were attacked, the Arabs killed, the slaves liberated, and the ivory seized as contraband of war. This expedition up to the present time is still working toward the Nile, and I have no doubt that the country which has been taken will be retained by the Congo Free State. The killing of so many Arabs by the expedition undoubtedly engendered a hatred in the minds of the Arab chiefs at their headquarters, Nyangwe and Kassongo (three or four hundred

miles south of Kibonge), toward all the whites in Central Africa; and this undoubtedly was the reason why the expedition under Hodister was massacred in May, 1892. This expedition was sent from Brussels under the name of the *Syndicat du Katanga*. They had orders to establish trading-houses on both banks of the Congo south of Stanley Falls, and on the Lomami River, which runs parallel to the Congo. All the arrangements for the establishment of these factories had been made with Tippoo Tib and Munie-Mohara; and Hodister thought he had only to go to the different points and establish himself. But on the road from the Lomami to a small town called Riba-Riba, situated on the left bank of the Congo River half-way from Kibonge to Kassongo, he, with six white men, was murdered by order of Munie-Mohara. The reason given by the latter for having killed them was revenge for the many Arabs killed by Van Kerckhoven in the Oulle. Emin's death five months later, at the instigation of Kibonge, was undoubtedly prompted by the same feeling of hatred toward the whites.

Five months after Emin's death (March, 1893), while I was at Stanley Falls preparing to enter the Lomami, it was rumored among the native chiefs that a white man, whom they called Ameen, and who had come from the East, had been murdered to the east of Kibonge's place; but all these rumors were very vague, and we could get no definite information from any one, the Arabs saying it was not true—that the only white men who had been killed were of Hodister's party.

Since the month of July, 1892, a large expedition under Baron Dhanis had been fighting its way from the Sankuru, an affluent of a south branch of the Congo, eastward to the headquarters of the Arabs at Kassongo, a town of 40,000 inhabitants, governed by Sefu, the eldest son of Tippoo Tib, and his representative in Central Africa. After a two months' siege the towns of Kassongo and Nyangwe (Munie-Mohara's town) surrendered; and the soldiers, in ransacking the houses, found in one of them articles belonging to Emin. This caused great surprise to Baron Dhanis, as he had no idea that Emin had even started for Stanley Falls. On questioning Arabs taken prisoners in this fight, no doubt remained of Emin's death; so word was sent to Europe without fear of contradiction.

The Arab war was finished on January 14, 1894; and in the following April, while I was in Kassongo, my sergeant, Omari, a Zanzibari who had formerly been with Stanley's Emin Pasha Relief Expedition as first sergeant, informed me that he had heard in the town that morning that a caravan would arrive the next day, and in this caravan there were two men

who had killed Emin Pasha. Steps were immediately taken for their arrest, and the next morning, when the caravan appeared on the hill near Kassongo, soldiers were sent, and the two men, Ismailia and Mamba (Arab slaves), were arrested, and placed in the guard-house. I was immediately sent for, to take their confessions.

The guard-house was in the thatched, sundried brick building which formed our headquarters at Kassongo, and was large, having at least fifteen rooms, with a court in the middle not unlike the patio of a Spanish house. This court was entirely surrounded by large fluted pillars, and the architectural effect was fine. The windows gave one the idea that it was a Moorish house. The doors were made of mahogany, as were also the ceilings. On the posts and lintels of the doorways were inscriptions from the Koran carved out of the solid wood. The doors were very heavy, and studded with large iron nails, and looked not unlike some of the old cathedral doors of Europe. On arriving at Kassongo, Dhanis had taken this large house for his headquarters. It was the property of an Arab named Moussonghela, who was the architect of all the work done in Kassongo and Nyangwe. Near by were the ruins of the house of Tippoo Tib, occupied during the last few years by his son Sefu. This had been an even larger house,—probably 120 feet square, and of two stories,—and of finer workmanship. This house also had a large court in the interior, upon which faced the rooms of the seraglio. Other rooms were used as storehouses for cloth, etc., and others for the deposit of ivory that was awaiting transport. When Dhanis entered the town with his soldiers and probably 20,000 auxiliaries in the shape of natives from the country west of the Congo, these natives immediately began to burn and pillage, and Tippoo Tib's house was destroyed with many others. It was not possible to stop these depredations, although many of the natives were tried and shot for arson and murder. In Nyangwe, about thirty-five miles northwest of Kassongo, on the right bank of the Congo, at the time of the capture there were at least 3000 houses and a population of between 40,000 and 45,000 souls. The Arabs gave notice to Dhanis that they would surrender their arms. In a few hours the town was occupied by a mass of 15,000 or 20,000 men. For every arm turned over to Dhanis it is supposed that ten guns were hidden in the different houses. One or two of the Zanzibari informed the commandant that it looked as if the Arabs meant to attack him at night; but Dhanis did not believe it possible, as he thought all the arms had been turned in. But an attack was begun at seven o'clock in the evening, and fortunately too early, as the soldiers were on



FROM A PHOTOGRAPH.

MR. MOHUN AND HIS COLOR-BEARERS.

FLAG OF THE CONGO FREE STATE. OMARI, SERGEANT AND INTERPRETER.

the lookout for them. A free fight in the streets resulted, and in the space of four hours it was estimated that 3000 were killed and the rest put to flight; but during this time most of the houses were set on fire and burned to the ground. In this way Nyangwe was destroyed, and to-day the only house left is occupied by the officer commanding the State post of 125 soldiers which has been left there as a guard. Kassongo, which was only partly destroyed at the time of the capture, was three hours' march east of the Congo; it was situated on four hills, and commanded a view of the whole country for a circumference of about twenty-five miles. This evidently was the reason why Tippoo Tib selected it as the site for his capital; but owing to the scarcity of water, there being only three springs and two small streams, Dhanis decided from a sanitary point of view to remove the State camp to the river-bank, in order to allow the soldiers to have plenty of water for washing purposes. The country is very fertile, but nearly treeless; and one of the great difficulties we experienced was to procure fire-wood. In order to complete the new houses erected beside the river, it was necessary to bring the material seven or eight days' march.

On being summoned to take the confessions of the prisoners, I went immediately to the guard-house, which was a square room having iron bars to the windows and a heavy lock on the door. I took with me my sergeant and interpreter, Omari bo Hamise, who, as I have said, had been Stanley's chief sergeant on the expedition to Wadelai to relieve Emin Pasha, and consequently took a deep interest in extracting a confession from the wretches who had murdered a man for whom he had suffered so much.

When we entered the guard-room we found the two men, in chains, lying on the floor. Ismailia was dressed in an Arab white shirt reaching to the ground, and was about thirty-two years of age. His companion, Mamba, was nearly of the same age. These two men had been slaves of Said ben Abedi for many years, Ismailia having held the position of chief of many expeditions which had been sent out to capture slaves. During Emin's march through the forest, Ismailia had been given charge of Emin's porters by Said ben Abedi; and the two men had accompanied Said ben Abedi to Kibonge, when he left Emin to get permission to pass through to Stanley Falls.

As I entered the room they rose and said:

"Good morning, master."

I replied, asking them why they were in chains and under guard. They said that they did not know; that they had done nothing. I told them to be seated on their mats, sent

Omari for my chair, and lighted my pipe. After a few moments I began to question them through Omari.

"Did you not accompany Emin Pasha from the Unyoro to Kinena?" I asked.

"Yes, we did."

"Was he not killed at Kinena by order of Kibonge and by the people of Kibonge? What were the names of these persons who killed Emin?"

"That we do not know."

"Did you not see Emin Pasha killed?"

"We did not."

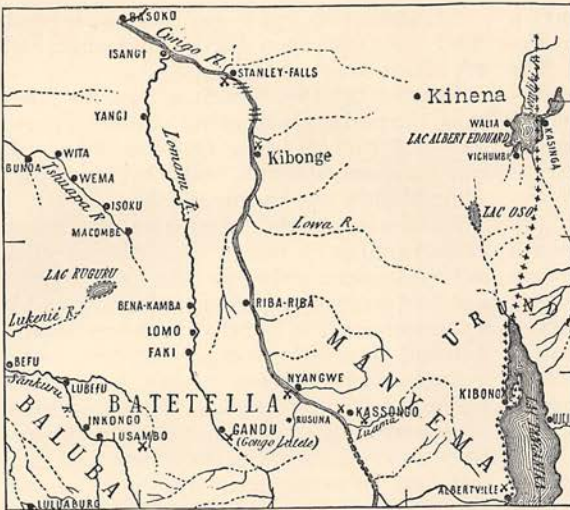
I said, "You lie! We have two men here at Kassongo who say that you and Mamba were two of the murderers."

They swore it was not so. I then called the guard, and had Mamba placed in a separate room, and sent Omari to talk to him. He was so far away that the conversation could not be heard by Ismailia. I followed Omari, and told him to come to me in half an hour and say that Mamba had confessed that he and Ismailia had had a hand in the killing. I then returned to Ismailia, and questioned him again, but with no result, as he denied all knowledge of the tragedy. I then said, "Of course, if you are not guilty, in a few days you will be released."

In a short time Omari reappeared, and spoke to me in Kisuahili, which was perfectly understood by Ismailia, stating that Mamba had made a full confession that he and Ismailia had killed Emin Pasha. The change in the appearance and manner of Ismailia was startling. He jumped to his feet, then fell on his knees, and asked for mercy, declaring that it was true they had killed Emin Pasha, but that as he was only a slave and had received orders from a big chief, under pain of death if the orders were not carried out, the only thing left for him to do was to comply. He then said:

"If you had received orders from your chief to kill some one, would you not do it?"

I said that under certain circumstances I should obey such an order, but that there was no reason why Emin should have been killed, as he had never done the Arabs any harm. As he was also a Mohammedan, it struck me as strange that they should want to destroy him. He said he knew nothing about that. He had received his orders, and had obeyed them; and if he was to be killed for it—why, he would have to be killed. He could not help himself, for he was now in the power of the white man. He had voluntarily surrendered himself, thinking that the affair had blown over; and he thought that his life ought to be spared. I answered that his fate was a matter over which I had no authority, and that it rested with Fimbo-Mingi (the native name of Dhanis). He then asked



MAP OF THE REGION OF THE OPERATIONS OF COMMANDANT DHANIS.
FROM "LE CONGO ILLUSTRE."

Kinena, where Emin Pasha was killed, has been added to the original map, its site being approximately fixed.

me when he was going to be executed, and I told him that I did not know whether he was going to be executed at all; but that he would certainly be sent down the river to Kibonge's place, where Commandant Dhanis had established his headquarters.

I then told Omari to fetch in Mamba, and we would hear what he had to say.

Mamba was very much surprised when, on entering, he heard Ismailia beginning to relate the history of Emin's murder. He asked Ismailia what he meant by lying. Ismailia was rather nonplussed at this, as he believed that Mamba had already betrayed him; and when he realized that he had been drawn out by a ruse, he was indignant.

They were both seated opposite to me on their mats, with Omari between us; and darkness having come on, I built a fire in one corner of the room, the flames lighting up their black faces, in which gleamed the whites of their eyes.

Ismailia began by stating that he had been in the service of Emin Pasha, having been loaned to him by Said to take charge of his caravan on the march from the Unyoro. I asked him if he had been well treated on the road, and if he had any cause of complaint to make against Emin Pasha. He answered that he had none; that he had always been treated with the greatest kindness, and that the pasha had frequently given him pieces of cloth for himself and for his three women; that he liked the pasha very much, and had no feeling of hatred against him. Mamba broke in, saying that he also liked the pasha, and that he was very sorry he had died. Continuing, Ismailia said:

"I went with Said ben Abedi and Mamba to Chief Kibonge, and after having been there two days, Mamba was sent with a letter to Emin, saying he could come through to Kibonge. I was told that I was to remain with Said; but during the night Kibonge sent for me, and, giving me a letter, told me to go and place it in the hands of Kinena, and to travel as rapidly as possible, so that the pasha would not be able to start before I arrived. I did not know the contents of this letter; but after twelve days' hard journey alone through the forest, I arrived at Kinena's in the morning, ten minutes after the arrival of Mamba with the letter to Emin. The chief read the letter, and told me that it was an order from Kibonge to kill Emin, and that I was to give any assistance I could in carrying out these instructions. A few minutes after I

arrived, I met Mamba, and he said, 'Well, we are all ready to start to-morrow morning for Kibonge, and we are getting our food ready to leave. I suppose you will go back with us; but you must be very tired after your long walk through the woods.' I said, 'Yes, I am going back to Kibonge's to-morrow morning; but the white man is not going.' 'Why?' said Mamba. 'Because orders have been received to kill him, and you and I are to help.'

Mamba then turned to me and said: "I did not want to help to kill the pasha; but I knew that Kibonge was a much bigger chief than my master Said, and that if I did not obey he would probably kill me; so I told Ismailia that I would do as I was ordered."

Ismailia, continuing, said: "I then went back to Kinena's, and on the veranda of the chief's house Emin Pasha was seated, surrounded by a few of his soldiers. He was writing at his table, and many birds and bugs were scattered around. These he had caught coming from the Aruwimi. The first letter, which Mamba had brought, was in front of him; and he was laughing, and seemed in cheerful spirits at the thought of leaving next morning for Kibonge. Kinena came up with a few men who were carrying guns. Kinena had in his hand the letter which I had given him. He stopped near the pasha, and began reading to himself. When he had finished he said: 'Pasha, as you are going to leave to-morrow morning for a twelve days' march, don't you think you had better send your men into the plantations, and get bananas, manioc, and peanuts for the long march which you have before you? Tell your men to get all they wish; and I hope that you won't think of paying me for them, as it is my

present to you, and is in return for the many little things which you have given me and my women since you have been my guest.' The pasha looked up, and thanked Kinena very much. He then told one of his orderlies to have the bugler call the men, which was done.

"When they arrived, Kinena said: 'Tell the men to leave their arms on the side of the veranda, because if they go into the plantations carrying guns, the women working there will become frightened, and run away.' Thereupon Emin's men, numbering thirty or forty, placed their guns on the veranda, and departed. The plantations were an hour's walk from the house. During the time it took the men to go to the plantations Kinena talked to Emin, expressing his regret at his departure. Mamba and I were standing next to the pasha, and at a sign from the chief we seized him by the arms as he was sitting in his chair. He turned, and asked what we meant. Kinena looked at him, and said, 'Pasha, you have got to die!' Emin turned, and exclaimed rather angrily: 'What do you mean? Is this a joke? What do you mean by seizing me in this manner? What are you talking about my dying for? Who are you that you can give orders for a man to die?' Kinena replied: 'I do not give the orders. I receive them from Kibonge, who is my chief; and when Kibonge gives an order to me I obey it.'

"Three of Kinena's men came and assisted us in holding Emin, who was struggling to free himself and to get at his revolver lying on the table; but his efforts were fruitless, and we forced him back into his chair. Then Emin told Kinena that it was all a mistake, as he had just received a letter from Kibonge that morning saying that he should have safe-conduct to his village, and that the letter was on his table in front of him. Kinena replied, 'Pasha, you read Arabic, don't you?'

"'Yes.'

"'Then read this,' holding the second letter close to Emin's eyes, as the pasha was nearly blind.

"Emin read the letter, and saw that it was true. Drawing a long breath, he turned and said: 'Well, you may kill me, but don't think that I am the only white man in this country. There are many others who will be willing to avenge my death; and let me tell you that in less than two years from now there won't be an Arab left in the entire country now held by your people.'

I asked Ismailia if Emin showed any signs of fear, and he said that he showed none; but when he spoke of having care taken of his daughter, two years of age, he trembled slightly.

"What did he say about his child, Ismailia?" I asked.

"He said: 'My child is not bad; she is good. Send her to Said ben Abedi at Kibonge, and ask him to look out for her.'"

Ismailia continued: "At a sign from Kinena, the pasha was lifted out of his chair, and thrown flat on his back. One man held each leg, one man each arm, and I held his head, while Mamba cut his throat."

Mamba here put in a vigorous protest, saying he had not cut his throat. But Ismailia stuck to his statement, and swore that it was Mamba who had acted as executioner. Mamba said it was another slave, but that he stood by and watched the murder being committed; and a wrangle ensued between the two, Ismailia accusing and Mamba denying. I let this continue a few moments; but as no information of importance resulted, I stopped them both, and then told Ismailia to continue, for I should assume that Mamba had used the knife. Mamba looked rather discouraged at this declaration, but said nothing; and I firmly believe that it was he who beheaded Emin.

Ismailia then said: "Emin made no effort at resistance. His head was drawn back until the skin across his throat was tight, and with one movement of the knife Mamba cut the head half off. The blood spurted over us, and the pasha was dead. We held it for a few moments; then we arose, and left the body where it was. Afterward Mamba severed the head from the body, and Kinena had it packed in a small box and sent on to Kibonge, to show that his orders had been obeyed.

Mamba again denied having had anything to do with the killing, saying that he had brought the good letter to Emin Pasha, and that he had simply stood by and looked at the execution. He said, "It was not I, but one of Kinena's slaves, who killed Emin."

"What was his name?" I asked.

"I don't know."

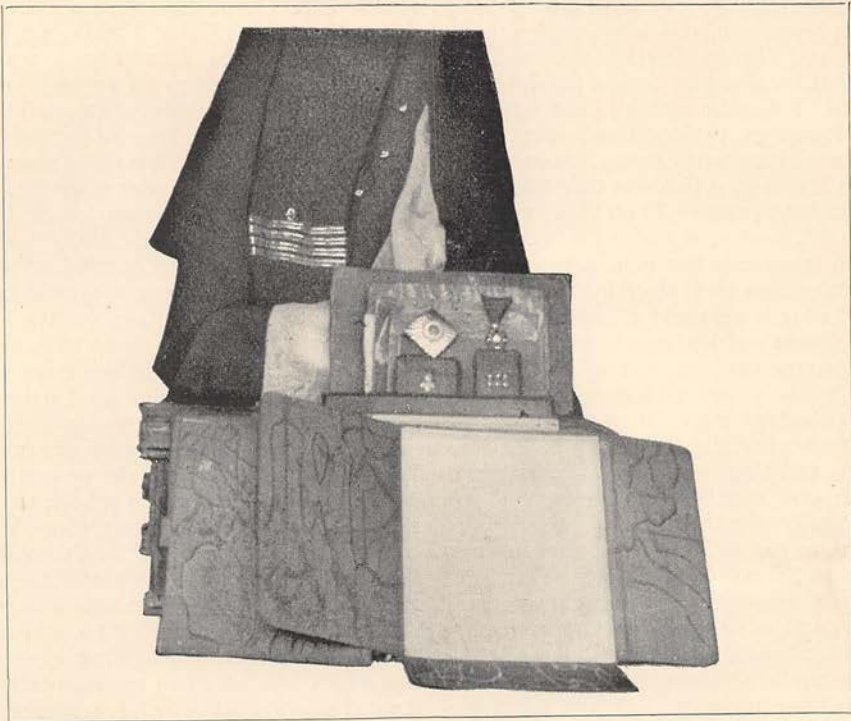
"Where is he now?"

"I have never seen him since that day."

I said, "Mamba, if you committed the deed, the best thing is for you to confess. I think it is very probable that both of you will be executed, and it will be just as well if you confess."

Mamba made no reply. I then asked Ismailia what had become of Emin's head after its arrival at Kibonge, and he answered that he believed it had been sent to Munie-Mohara at Nyangwe.

The reason, it appears to me, for Kibonge's having sent the head to Nyangwe was that he desired to show Munie-Mohara, who had almost as much influence as Tippoo Tib, that he (Kibonge) was as big a chief in his own country, and could kill a white man as well as Munie-Mohara, who had ordered the destruction of Hodister's expedition.



EFFECTS OF EMIN PASHA, FOUND AT KASSONGO.

One end of the sheet-iron trunk may be seen behind the open writing-portfolio lined with watered silk. On the trunk are shown the diaries and two decorations.

"Ismailia," I asked, "what became of Emin's body?"

"Oh, it was thrown into the bush."

"With the clothes on?"

"They were stolen by the natives, I suppose. His trunks and boxes were sent to Kibonge; his cloth was distributed among Kinena's people. The soldiers who were in the plantation were made prisoners, and all of them are slaves now, and are with Kibonge, who at the present time is fifteen days' march southeast of Kinena's village."

It being late, I told Ismailia I would return in the morning and continue the conversation with him. He said, "Master, I am very hungry; I have had nothing to eat all day, and nothing to drink. Can you not have food sent to me?" I ordered Omari to see that proper care was taken of the prisoners.

The next morning I returned, and found the two men in a much better humor than on the day before. They thanked me for having sent them food, and Ismailia said that anything more I should like to know he would be very glad to tell me. Their manner indicated the belief that if they told everything frankly, there would be some chance of their receiving mercy. I asked them many questions in regard to their journey from Unyoro to Kinena, and they told me many little incidents throwing light on Emin's

peculiarities. They said that he was often lost in the bush for two days at a time. He would suddenly leave the caravan to chase a bird or butterfly, and, failing to return, they would have to send search-parties to look him up and bring him back. In this way they lost many days' march.

I asked if Emin had many specimens before the accident in the rapids of the Aruwimi on their way down to Nepoko, and Ismailia replied, "Boxes of them." I asked what they were principally, and he said "Small birds, butterflies, beetles, and a great many smaller insects." Emin could hardly see, yet always carried a small bird-gun with him, and seemed very successful in shooting, as he often returned loaded down with specimens. When Commandant Dhanis found the boxes at Kassongo, only two or three specimens remained, and these have been forwarded with the rest of Emin's belongings to the German government.

The next morning we left for Nyangwe, taking Ismailia and Mamba down under a guard of twenty-five men. On the way down Ismailia informed me that another of the murderers of Emin was at the rapids just below Nyangwe, in command of a post belonging to the Congo Free State. On arriving at Nyangwe, I informed the chief of the post that this man was there, and he immediately sent down and

had him brought up. The third prisoner, Fer-rani, was brought in, and, when confronted by Ismailia and Mamba, broke down, and confessed that he also had been a participant in the crime. Before he arrived, I had left to return to Kassongo, having turned over the two prisoners to Lieutenant Lemery, who sent them down to Kibonge, which was then the Congo Free State headquarters. There they were hung, after a trial, in company with the Arab chiefs who had massacred the Hodister expedition. These executions took place in the latter part of May, 1894, a year and a half after Emin's death. Kinena and Kibonge have not yet been caught, having run away to the bush after the capture of the village of Kibonge. They are now twenty days' march from there, and the natives report that they have no powder, caps, or cloth, and that soon they must return to the river and surrender themselves. It will not be possible for them to make their escape eastward, as the natives on the road to Tanganyika would not allow a party of Arabs to pass unless they were able to fight their way through; and as Kibonge has no powder, this is out of the question. Nearly all of his people have returned, and, having reëstablished themselves in their houses at Kibonge, are beginning to cultivate their plantations. It is thought that Kibonge has not more than 300 people with him.

Among the effects of Emin Pasha were found the following articles: two sheet-iron traveling-trunks which contain some of his journals, his list of specimens, some thermometers, a parallel ruler, a uniform coat, a large writing-portfolio, several letters from Mackay of Uganda,

several letters from the Imperial British East Africa Company offering him the position of governor, and two decorations—one of a chevalier of the Order of Francis Joseph, the other of the Royal Crown of Prussia. The journals were beautifully kept, and written in ink. The handwriting was so fine that a magnifying-glass had to be used in order to read it. Some of the entries were in German, others in English, others in Italian, French, Arabic, and Turkish, showing what a versatile mind he had, and proving his reputation as a wonderful linguist.

A copper-colored native woman of the Equatorial Provinces, who had been his companion ever since he left the east coast, and his two-year-old daughter, who is of yellow complexion, are now at Kibonge, and are being cared for by the officer in command of the post. When the child arrives at the proper age she will be placed in a mission school, at the expense of the Congo Free State, where her education will be assured. It is well known that the woman who was with him at Wadelai died, and that her daughter Ferida is now in Germany, where she is receiving her education.

Not the slightest suspicion attaches to Said ben Abedi of having had any connection with Emin Pasha's death, which is regarded by the Arabs with whom I have talked as a stupid error on the part of Kibonge, who committed the crime simply to place himself on the same level as Munie-Mohara, who had killed Hodister. I do not believe, either, that Tippoo Tib had any hand in the crime, which must have been as great a surprise to him and to his son Sefu and his nephew Rachid, who was the governor of Stanley Falls, as it was to us.

R. Dorsey Mohun.

ACCIDENTS.

AVISION seen by Plato the divine:
 Two shuddering souls come forward, waiting doom
 From Rhadamanthus in the nether gloom.
 One is a slave — hunger has made him pine;
 One is a king — his arms and jewels shine,
 Making strange splendor in the dismal room.
 "Hence!" cries the judge, "and strip them! Let them come
 With nought to show if they be coarse or fine."
 Of garb and body they are swift bereft:
 Such is hell's law — nothing but soul is left.
 The slave, in virtue glorious, is held fit
 For those blest isles of peace where just kings go.
 The king, by vice deformed, is sent below
 To herd with base slaves in the wailing pit.

John Hay.