

a division of the kingdom of Grenada, and created the factions of Alnamar and Farady. The Christians, with good policy, kept alive those dissensions, and after numerous conflicts besieged Algeciras and Grenada in 1312, —at which place, it may be here proper to mention, the Mussulmen defended themselves with cannon, being the first time those important engines were ever used. Pier Messu, the historian, in speaking of this siege, says:—"The Moors used a kind of mortar of iron, which produced a noise like thunder."

Spain for some years was disgraced by savage Kings, who in neither honor, good faith, nor humanity, were to be compared to the Mussulmen. Peter the Cruel, the Nero of Castile; Peter 4th, the Tiberias of Arragon; Peter 1st of Portugal, the lover of the celebrated Ines de Castro; James, King of Majorca, and others equally barbarous, stained the annals of those times by their murders. The Moors defeated in various battles, cut up in detail, finally surrendered Grenada to Ferdinand and Isabella, in 1492, and thus ended forever their power in Spain, after possessing that country for 782 years.

Philip the 3d expelled them entirely in 1609. Grenada was to them a second Cordova—even at this day you see a few aged Moors telling their beads beneath the lofty portals of the Alhambra. I have seen them plaintively bewailing their hard fate.

One of their historians, Abi-abdallah Abescani, who wrote in Arabic in 1378, describes the ladies of Grenada in the following manner:

"They are all beautiful; but that beauty which strikes us at once, receives afterwards its principal charm from their graceful and gentle deportment. Their stature is under the middle size, their long black hair descends to their heels, their teeth white as alabaster, embellish their vermilion lips, which always smile with a caressing air. The great use which they make of perfumes of the most exquisite odor, gives a coolness and a brilliancy to their skin. Their gait, their dance, and all their movements have a graceful softness and an elegant negligence, which adorn all their attractions. Their conversation is lively and keen, their genius refined and penetrating. they express themselves constantly in sallies of wit, or in words full of meaning."

If the gallant historian has not coloured this picture too highly 500 years ago, it is certain that there are few soe smiles to be found at present among the Moorish women.

The expulsion of the Moors from Spain has

been ascribed to various causes. The first, doubt, was the errors of their faith. It was religion of the sword: men were to be conquered and converted, not by the mild influence of persuasion or the force of conviction, but by the sharp edge of the scimitar. Nothing was left for reason, for reflection, for philosophy or common sense—believe, or you die. The result was, that every one believed or affected to believe; and when one war was ended, another crusade commenced, not from ambition, as was avowed, but to make new converts and to produce fresh proselytes to the standard of the Prophet. This bigoted religion of the sword led, of course, to great intolerance, injustice, and persecution; but fortunately for the ultimate triumph of Christianity, the early professors of that faith were just as intolerant and persecuting as the Mussulman—rather more so—for they cut off heads and burnt infidels at the stake, with a little remorse as the Mahometans impaled and punished the Christians with the bow-string. It was a fierce fight for religious supremacy, both brave, obstinate, and vindictive; the Christians better instructed, less disheartened, and more enterprising, followed up their victories until they entirely vanquished the enemy in that country.

A peculiar characteristic of the Mussulman is the indifference with which they sacrifice human life, an indifference which leads to savage and wanton cruelty, substituting death in many cases where humanity would point to milder and more lenient punishment; and, indeed, considering it the easiest, as it is the most effectual way of punishing real or imaginary offences. In early periods the Caliph set the example by destroying whole families which stood in the way of their advancement, and in modern times when Mussulmen have greatly degenerated, cutting off whole armies of obnoxious or suspicious persons is a common event. With them to be in "doubt is to be resolved." Witness the destruction of the entire force of the Janisaries by the Sultan of Turkey. All viziers, commanders at the sea and land, kyahs and governors, have the power to condemn to death, and in most of the large ships of war, they have a block near the captain for decapitation, and an expert headsman always ready. The result of this prodigal destruction of life creates feelings, callous, brutal, hardened and insensible to the sentiments of humanity, generosity or liberality.

Another evil resulting from the incessant use of the scimitar and how string is a broad