

father-brother of Othman, led thither an army of 40,000 men; and though this expedition was not entirely successful, it paved the way for future attempts; and Has-an, the Governor of Egypt, established a nominal Arabian supremacy over an immense region, more than 2300 miles in length, comprising under the general name of Barbary, the states of Morocco, Fez, Algiers, Tripoli, and Tunis.

But though the Arabs overcame the resistance of the aborigines and of the Romans who still remained in the country; and though their half-disciplined and predatory tribes roamed at pleasure through these fertile districts; it was not in the power of such an unconnected and marauding people, whose principal strength lay in their fervent but evanescent religious enthusiasm, to form any lasting projects for the subjugation of the provinces they overran. Many, indeed, settled in the country they had invaded, and in time became exposed, in their turn, to aggressions, such as those by which they had themselves profited. But the greater number, preferred the wild charms of a desert life to the sober pleasure to which alone a citizen can aspire. Princes, however, of Arabian blood,—the Zeirides,—reigned over the north-western coast till the beginning of the twelfth century; and it was under their patronage that Abdallah, the marabout,\* implanted in the bosom of his countrymen that love of Islamism, which,—if it has imparted to the resistance of their hardy descendants the ferocity of a religious war,—has also stamped it with generous self-devotedness which irresistibly challenges our admiration and our sympathy.

But, in addition to the aboriginal tribes, the remaining Roman colonists, the Vandals, and their Arabian conquerors—and we must add to our list the ubiquitous Jew—another people combined to swell the heterogeneous throng which dwelt in these regions. The Spanish Moors, driven from their native fields in Granada and Andalusia, found here a temporary refuge where they might brood over vain hopes of future revenge.

This confused mass, in course of time, subsided into separate and independent kingdoms—of which Algiers, Morocco, and Tunis, were the most considerable. The history of the two last must from this period be abandoned in order to pursue the fortunes of Algiers itself.

Exposed to all the temptations which situation, poverty, and the hereditary craving for wild and hazardous adventure conspired to afford, it is not strange that the coast of Barbary became the dread of every Mediterranean cruiser; but the maritime depredations of its occupants, however daring, did not attain any formidable degree of organisation till the commencement of the sixteenth century; when the restless ambition of two brothers, in humble station, laid the foundation of that lawless power—'friends of the sea, but enemies of all that sailed thereon'—as they exultingly proclaimed themselves, which for nearly three centuries rendered the name of Algiers at once an object of hatred and of terror.

A potter in the island of Lesbos enjoys the ambiguous celebrity of being the father of these youths. Horuc and Hayraddin have not been the only truants who have shrunk from a life of industry; but seldom has truancy been attended by such disastrous consequences to mankind. Both brothers joined the pirates of the Levant, and Horuc, the elder and more determined villain of the two, soon learned how high a premium, bravery, when united with a total want of humanity and principle, bore among those roving adventurers. With wickedness sufficient to overawe, and with daring to fascinate their comrades, the young Leshians gained rapidly in resources and influence;—but in all probability would never have aspired beyond command of a few privateers, had not a fortunate conjuncture of circumstances opened to them a field for more permanent conquest.

Spain, even before she sank to the condition of a third-class state in Europe, was never remarkable either for the justice of her arms, or the liberality of her counsels. Not content with persecuting the unhappy Moors with relentless fury, couched under a pretended zeal for the furtherance of Christianity, Ferdinand V., guided by his clever and ambitious minister to the

Cardinal Ximenes, pursued them even to their African retreats. In the year 1505 he despatched to the coast of barbary a powerful force, under Peter Count Navarre; who subdued Craha—a town which has given its name to one of three Regencies into which Algeria is at present divided, placed there a Spanish garrison and menaced the capital itself.

The Algerines in this extremity summoned to their assistance a prince of Arabian extraction. Selim Eutemi; who enjoyed great influence among the tribes of the desert. This chieftain accepted the sovereignty they offered him, and for a while enabled them to resist the efforts of the generals of Ferdinand. But, in a few years, it was again necessary to resort to foreign aid, and in an ill-advised moment Selim begged succor from Barbarossa (to whom we have already alluded under his more proper name of Horuc,) who at that time became one of the most notorious of the Mediterranean corsairs. The pirate came; and the infatuated Selim went with open arms to greet his future murderer.

Barbarossa, on his arrival, took the command of the fleet and army, and spared no pains to ingratiate himself with the Algerines. A mixture of cruelty and liberality was peculiarly attractive to a people already predisposed to piracy; and when Barbarossa caused Selim to be stabbed in his bath, and himself to be proclaimed king, he found no more serious opposition than a few subsidiary murders, and the distribution of a few bags of sequins, were sufficient to extinguish.

History has not failed to embellish this crime, in itself sufficiently treacherous, with the incidents of romance. It is said that other passions, besides that of ambition, impelled Barbarossa to shed the blood of his suppliant and his host. The innocent incendiary was Zaphira, Selim's Arabian bride, who, on the murder of her husband, repelled with a noble indignation the amorous overtures of the usurper, and—a second but a purer Cleopatra—preferred death itself to rewarding his crimes with her love.

(To be continued.)

## SCRIPTURE ILLUSTRATION.

"Implacable, unmerciful."—Rom. i. 31.

No one needs an interpreter of this, who has turned with horror and sickening disgust, from the accounts of the *amusements* in which the Roman people most delighted, and which consisted in seeing captives and others brought forth to slaughter each other in the theatre, or to engage in mortal combat with wild beasts. Indeed, such fights between couples of men, ending in bloodshed and death, were sometimes provided by the wealthy to amuse the guests at their entertainments. The learned Rosinus, in his '*Antiquitatum Romanarum*' (Amstel. 1685), has exhibited his ideas of this last part of the subject by an engraving, the details in which are corroborated by his citations. In this a party of Romans are reclining at table with garlands on their heads, while, for their amusement, the remainder of the banqueting hall is occupied by four pairs of men, engaged, simultaneously, in mortal fight, with sword and shield. One of the men is represented as being just run through the throat by the sword of his adversary, and he is falling towards the table with his blood streaming from the wound.

"FRUITS OF THE GOSPEL."—In Eastern poetry they tell of a wondrous tree, on which grew golden apples and silver bells; and every time the breeze went by, and tossed the fragrant branches, a shower of these golden apples fell, and the living bells they chimed and tinkled forth their airy ravishment. On the gospel tree there grow melodious blossoms—sweeter bells than those which mingled with the pomegranates on Aaron's vest—holy feelings, heaven-taught joys—and when the wind blowing where he listeth, the south-wind waking—when the Holy Spirit breathes upon that soul, there is the shaking down of mellow fruits, and the flow of healthy odours all around, and the gush of sweetest music, whose gentle tones and joyful echoes are wafted through all recesses of the soul. Difficult to name, and too ethereal to define, these joys are on that account but the more delightful. The sweet sense of forgiveness—the conscious exercise of all the devout affections, and grateful and adoring emotions Godward—the full of sinful passions, itself ecstatic music—an exulting sense of the security of the well-ordered covenant; the gladness of surely righteousness, and the kind Spirit of adoption encouraging you to say, "Abba, Father"—all the happy feelings which the Spirit of God increases or creates, and which are summed up in that comprehensive word, "joy in the Holy Ghost."—Rev. J. Hamilton.

\* A marabout is the Levite of the Arabs. The distinction is hereditary and is confined to a particular tribe. He is considered a saint both before and after death, and enjoys many privileges and a vast degree of influence. The word marabout is indifferently applied to the tomb or the saint after death.