

derived from their ancestors a noble breed of horses. Nay, if with many of the commentators we take the Book of Job to have been written before the time of Abraham, and that Job was an Arabian or Chanaan prince and prospect, what shall we say his description of the horse and his rider, "Hast thou given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth he back from the sword: the quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha: and he smelleth the battle afar off; the thunder of the captains and the shouting." A passage probably one of the most sublime ever written, and which could have been written by no man not well acquainted with the character of the animal, particularly when employed in war. It is a valuable passage also, because it shows that the horse was known in Arabia before it was in Egypt, and was then used by riders in war, as we have seen that the horse was not known in Egypt in the time of Abraham. Again, as to Mahomet, however badly provided with horses he may have been at the outset of his career, we find that in repeated passages of the Koran, he inculcates on his followers the utmost respect for the useful qualities of the animal. In one remarkable passage these words occur, "Thou shalt be for man a source of happiness and wealth; the back shall be a seat of honour and the belly of riches, every grain of barley given to thee shall purchase indulgence to the sinner."

Let us also remember what the Arabians were, and what they afterwards became, when to their original love of adventure and disposition for conquest was added the fierce spirit engendered by religious enthusiasm: but no mere enthusiasm could have effected the transfer of simple herdsmen into the best, the most daring cavalry of their time, or indeed of any time, have enabled them to destroy the vast mounted armies of the Persians, or encounter on equal terms, on many a field, the scientific discipline of the eastern empire, and in little more than 100 years after the prophet's death, given wings to the sword of Islam, and carried its green standard from Arabia to India in one direction, and France in another. In the year 611 Mahomet died: 366 years after, so great was the increase of his followers, that we find the horsemen of Islam numbered by the hundred thousand. When Mahmoud, the Gaznevide Sultan, the conqueror who carried away the sandalwood gates of the temple of Somnath, at Gazerat in Hindostan, and placed them at Cabool, whence they were borne back in triumph by an Anglo-Indian army, in the memory of every one; when this Mahmoud was about starting on one of his twelve expeditions, he demanded of Ismael, a tributary Seljukian chief, who dwelt in the territory of Bokhara, "How many men he could furnish for military service?" "If you send," replied Ismael, "one of these arrows into our camp, fifty thousand of your servants will mount on horseback." "And if that number," continued Mahmoud "be not sufficient?" "Send this second arrow to the horde of Balik, and you will find fifty thousand more." "But," said the Gaznevide monarch, "If I should stand in need of your kindred tribes?" "Despatch my bow," was the last reply of Ismael, "and as it is circulated around, the summons will be obeyed by two hundred thousand horsemen." Such was the overthrow of the Gaznevide dynasty by the Seljukian Turcomans, we had them, in the year 1059, attacking the Roman Empire in the East. Gibbon says, that the Empire was assaulted by an unknown race of barbarians, who united the Scythian valour with the fanaticism of new proselytes, and the arts and riches of a powerful monarchy. The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Arzeroum, and the blood of 130,000 Christians was a grateful sacrifice to the Arabian Prophet. (Only about 250 years before this, in the year 721, the Hiding nations, the

followers of the false prophet of Mecca, had assailed themselves of the whole empire, since the Mohammedans, from Palmyra to the points of Hindostan, had covered over it, and completed against the sword of the Spanish Peninsula, and advanced at the same time as far as France, when a sort of miracle was effected, and the world the cockpit of Foul, the Mohammedans were nearly routed by Charles Martel. The fog lasted for seven days, and according to numerous historians, during that period of the Mohammedan invasions, poured on the field, under the lion maws of the gigantic Foulons, brought by Mar of from beyond the Rhine to aid the Emperor Charlemagne. From the H-2-ry, almost to this day, the restless race of horsemen has troubled the Christian world, whether under the name of Arab, Moor, Turk, Tartar, or Ottoman, the last bloody repulse having been given to them by John Sobieski under the walls of Vienna in 1683. As we shall see hereafter, the history of this race is not intimately connected with that of the horse—Arabia being the country in which that animal, and very modern times, has attained the highest standard of excellence. With respect to this nation of horsemen—the Saracens and their successors, the Turks and the Ottomans—there are some most extraordinary prophecies in the Revelations of St. John, and so peculiarly borne out by the events, that it may not be out of place to notice them. The words of the prophecy are these:—And there came out of the smoke locusts upon the earth:—and unto them was given power, as the scorpions of the earth have power—and it was commanded them that they should not hurt the grass of the earth, neither any green thing:—neither any tree:—but only those men who have not the seal of God in their foreheads and to them it was given that they should not kill them, but that they should be tormented five months." A verse or two after, the sacred writer continues:—"And the shapes of the locusts were like horses prepared unto battle, and on their heads were as it were crowns like gold—and their faces were as the faces of men—and they had hair as the hair of women—and their teeth were as the teeth of lions—and they had breast-plates, as it were breast-plates of iron—and the sound of their wings was as the sound of chariots of many horses running to battle." "One voice is past, and behold there come two more were created." And then we have the further description:—"And the number of the army of the horsemen were two hundred thousand—and I heard the number of them—and thus I saw the horses in the vision, and them that sat on them—having breast-plates of fire, and of pincith and brimstone—and the heads of the horses were as the heads of lions, and out of their mouths issued fire and smoke and brimstone—by these three was the third part of men killed by the sword, and by the smoke, and by the brimstone which issued out of their mouths."

The locusts spoken of in the introductory verse, altho' without doubt, to the clouds of Saracen horsemen, which, like those insects in number and in the ravages which they made, overspread the whole boundary of the Roman Empire in the East for upwards of 150 years.—The prophecy with respect to the green grass, the green things and trees, that no one should do them any injury, was most remarkably verified, for the Caliph Hassan Abubekker, the successor of Mahomet, when his army was about to start on the Persian campaign, issued an order to his army in these words:—"Destroy no palm trees, nor burn any fields of corn, cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat." The order concludes:—"You will find another sort of people that belong to the synagogue of Satan, who have shaven crowns, be sure you create their skulls." The headless followers of the prophets especially detected monks. The five months during which this torment was to last, may be explained in two different ways—five prophetic months are exactly 151 years, or it may mean the five months of each summer, during which the supply of forage in the field enabled large armies of cavalry to be kept in motion. The crowns like gold, may refer to the superb jewelled turbans, invariably worn by the Saracen warriors, their faces are described as being like the faces

of men—that is, hairy and bearded, while their eyes and nostrils were like fire, and their hair like the hair of women. Their breast plates were like breast-plates of iron—an evident allusion to the shirts of bright steel mail universally worn by the Saracen and Turkish cavalry, to be seen to this day on the person of the Circassian and other Eastern horsemen. The sound of their wings as the sound of many chariots, is a most poetic and graphic description of the noise which accompanied the rapid advance of a large body of cavalry. The vast numbers of the Saracen and Turkish hordes is expressed by the indefinite expression "two hundred thousand and thousand." Scarlet, blue and yellow, fire, pincith and brimstone, have ever been the favourite colors of the sons of Islam. The fire, smoke, and brimstone which issued out of their mouths, by which the third part of men were slain, may, and doubtless does, allude to the brimstone, then coming into general use, and which the Ottoman Turks constructed of unusual size.

(To be Continued.)

Paris—The Allied Armies—and the Bourbons, in 1814.

From Lamartine's History of the Restoration.

THE Emperor Alexander was astonished and softened by his victory. To dictate laws at the gates of Paris to the people who had burnt his own capital,—to hold in his hand the crown or the abdication of the conqueror, whose friend, and almost whose flatterer he had been, was sufficient in itself to intoxicate an ordinary soul. But that of Alexander was a great one. Like other great souls he placed his glory not in vengeance but in generosity. Repulsions on a vanquished people, or a conquered man, appeared to him what they really are—an abuse of success. This prince, although he had the pliability of the Greek race, and the fanaticism of the races of the North, had likewise, above all, the grand dramatic magnanimity of the heroic races of the East. He wished to imitate antiquity, not by devastation but by virtue. He aspired to civilization,—he respected humanity,—he profoundly adored Divine Providence, whose instrument he believed himself to be, for the purpose of liberating the world from the despotism which Napoleon had imposed, for the last fifteen years, on the independence of nations, and on the freedom of the human mind. Young, handsome, beloved by all, bearing only upon his features the melancholy reflection of past reminiscences, he stood with majestic simplicity before public opinion. He was not so much flattered at conquering the French as in pleasing them. He seemed as if soliciting their pardon for his triumphs. He was desirous that France should see in him not a barbarian but an admirer,—not a conqueror but a liberator and a friend. To this gentleness of character—to this grace which seems to crave indulgence for its superiority—the Emperor Alexander joined an exalted adoration of Divine Providence. His impassioned and chivalrous soul had been still further moulded to gentleness and sorrow, by the love of some admirable women. That satiety of pleasures, which restrained early the desires of his senses, had been replaced by a species of pious Platonism,—that never fading love, which suffers no exhaustion. A woman, still handsome, a species of Christian sylbi, Madame de Krudener, was in correspondence with him. She prophetically promised him the glory of Constantinian in converting a new Christianity. The fanaticism of Greek orthodoxy,—the doctrines of the Catholic philosopher, Le Maître, who had long resided at his court,—the lights of the French rationalist philosophy,—and finally, the illuminated pietism of Madame Krudener, were commingled in the religious soul of Alexander. It was a great eclectic system, of which the worship was vague, but whose deity was enthroned in his heart. Every noble part must have a noble inspiration, and in finding the former expand, Alexander had proportionately increased the latter. His thoughts ascended to the Supreme: he thanked him for having given him the triumph; and he ardently sought to sanctify it in his soul, before the Supreme Being, by benefiting humanity.