

was once Christian. Indeed it early embraced Christianity; and in the third and fourth centuries there were several hundred bishoprics, of which the archbishop of Carthage was primate, and the celebrated St. Cyprian, Tertullian, St. Austin, and many others celebrated in ecclesiastical history, adorned this church.

#### SECT. XXXIV.

*Of the Revolutions of Barbary in general, concluding with Reflections on those pyrratical States.*

WE shall conclude this account of Barbary with a concise history of the states on the coast, and some reflections on their pyrratical trade, extracted from the Modern Universal History.

The coast of Barbary was probably first planted by the Egyptians. The Phenicians afterwards sent colonies thither, and built Utica and Carthage. The Carthaginians soon became powerful and wealthy by trade, and dividing the country divided into a great many little kingdoms and states, either subdued or made the princes on that coast their tributaries, who being weary of their yoke, were glad of the opportunity of assisting the Romans in subduing Carthage. The Romans remained sovereigns of the coast of Barbary, till the Vandals, in the fifth century, reduced it under their dominion.

The Roman, or rather the Grecian emperors, having some time after recovered the coast of Barbary from the Vandals, it remained under their dominion till the Saracen caliphs, the successors of Mahomet, made an entire conquest of all the north of Africa in the seventh century, and divided the country among their chiefs, of whom the sovereign of Morocco was the most considerable, possessing the north-west part of that country, which in the Roman division obtained the name of Mauritania Tingitana, from Tingis or Tangir, the capital, and is now stiled the empire of Morocco, comprehending the kingdoms or provinces of Fez and Morocco. The emperors of these territories are almost always at war with the Spaniards and Portuguese. In the eighth century their ancestors made a conquest of the greatest part of Spain; but after the loss of Granada, which happened about the year 1492, they were dispossessed of this country; and Ferdinand and Isabella, who were then upon the throne of Spain, obliged them to renounce their religion, or transport themselves to the coast of Africa. Those who made choice of the alternative of going into exile, to revenge themselves on the Spaniards, and supply their necessities, confederated with the Mahometan princes on the coast of Barbary, and having fitted out little fleets of cruising vessels, took all the Spanish merchant ships they met with at sea, and being well acquainted with the country, landed in Spain, and brought away multitudes of Spaniards, and made slaves of them. The Spaniards hereupon assembled a fleet of men of war, invaded Barbary, and having taken Oran, and many other places on the coast of Algiers, were in a fair way of making an intire conquest of that country. In this distress the African princes applied to that famous Turkish rover, Barbarossa, desiring his assistance against the Christians. He very readily complied with their request, but had no sooner repulsed their enemies, than he usurped the government of Algiers, and treated the people who called him in as slaves; as his brother Heyradin Barbarossa afterwards did the people of Tunis; and a third obtained the government of Tripoli by the like means. In these usurpations they were supported by the Grand Seignior, who claimed the sovereignty of the whole coast, and for some time they were esteemed the subjects of Turkey, and governed by Turkish bashas, or viceroys; but each of these states, or rather the military men, at length took upon them to elect a sovereign out of their own body, and render themselves independent of the Turkish empire. The Grand Seignior has not now so much as a basha or officer at Algiers; but the dey acts as an absolute prince, and is only liable to be deposed by the soldiery that advanced him. At Tunis and Tripoli he has still bashas, who are some check upon the deys, and have

a small tribute paid them. All of them, however, in case of emergency, claim the protection of the Ottoman court, and they still continue to prey upon the Spaniards, having never been at peace with them since the loss of Granada. They make prize also of all other Christian ships that have Spanish goods or passengers on board, and indeed of all others that are not at peace with them. The Turks of Algiers, Tunis, and Tripoli, are an abandoned race, consisting of pyrates, banditti, and the very refuse of Turkey, who have been forced to leave their several countries, to avoid the punishment of their crimes.

The Mahometans, wherever they are established, especially those of them who partake of the genius and disposition of the Turks, have very little inclination to the arts of industry. This evidently appears in the inhabitants of those parts we have been now describing on the African sea-coast. Being a rapacious and tyrannical people, disdainful all industry and labour, neglecting all culture and improvement, it made them thieves and robbers, as naturally as idleness makes beggars; and, being trained to rapine and spoil, when they were no longer able to plunder and destroy the fruitful plains of Valencia, Granada, and Andalusia, they fell to roving upon the sea. They built ships, or rather seized them from others, and ravaged the neighbouring coasts, landing in the night, surprising, and carrying away the poor country people out of their beds into slavery. This was their first occupation, and this naturally made pyrates of them: for, not being content with mere landing and plundering the sea coasts of Spain, by degrees, being grown powerful and rich, and made bold and audacious by their success, they armed their ships, and began to attack, first the Spaniards upon the high seas, and then all the Christian nations in Europe, wherever they could find them. Thus this detestable practice of roving and robbing began. What magnitude they are since arrived to, what mischief they have brought upon the trading part of the world, how powerful they are grown, and how they are erected into states and governments, nay, into kingdoms, and, as they would be called, empires; for the kings of Fez and Morocco call themselves emperors, and how they are, to the disgrace of all Christian powers, treated with as such, is well known from the histories of those nations who have been at any time embroiled with them.

The first Christian prince, who, resenting the insolence of these barbarians, and disdaining to make peace with them, resolved their destruction, was the emperor Charles V. he was moved with a generous compassion for the many thousands of miserable Christians who were, at that time, kept among them in slavery; and, from a benevolent principle of setting the Christian world free from the terror of such barbarians, he undertook singly, and without the assistance of any other nation, to fall upon them with all his power. In this war, had he been joined by the French and English, and the Hans-towns, (as for the Dutch they were not then a nation) he might have cleared the country; at least, he might have cleared the sea-coasts of the whole race, and have planted colonies of Christians in all the ports, for the encouragement of commerce, and for the safety of all the European nations. But Francis I. king of France, his mortal and constant enemy, envied him the glory of the greatest and best enterprise that was ever projected in Europe; an enterprise a thousand times beyond all the crusades and expeditions to the Holy-Land, which, during a hundred and twenty years, cost Europe, and to no purpose, a million of lives and immense treasure. Though the emperor was assisted by no one prince in Christendom, the pope excepted, (and his artillery would not go far in battering down stone-walls) yet he took the fortresses of Goletta, and afterwards the city, and the whole kingdom of Tunis; and, had he kept possession, it might have proved a happy fore-runner of farther conquests; but, miscarrying in his attempt against Algiers, and a terrible storm falling upon his fleet, the farther attempt was laid aside, and the kingdom of Tunis returned to its former possessors, by which means their pyracies are still continued.

There seems, therefore, to be a necessity, that all the powers of Europe, especially the maritime, should endeavour