

it advanced, there was an amalgamation, a union. The old forms of the one were vivified by the new spirit of the other, and that paganization to which reference has already been made was the result.

But, in Arabia, Mohammed overthrew and absolutely annihilated the old idolatry. No trace of it is found in the doctrines preached by him and his successors. The black stone that had fallen from heaven—the meteorite of the Caaba—and its encircling idols, passed totally out of view. The essential dogma of the new faith—"There is but one God"—spread without any adulteration. Military successes had, in a worldly sense, made the religion of the Koran profitable; and, no matter what dogmas may be, when that is the case, there will be plenty of converts.

As to the popular doctrines of Mohammedanism, I shall here have nothing to say. The reader who is interested in that matter will find an account of them in a review of the Koran in the eleventh chapter of my "History of the Intellectual Development of Europe." It is enough now to remark that their heaven was arranged in seven stories, and was only a palace of Oriental carnal delight. It was filled with black-eyed concubines and servants. The form of God was, perhaps, more awful than that of paganized Christianity. Anthropomorphism will, however, never be obliterated from the ideas of the unintellectual. Their God, at the best, will never be any thing more than the gigantic shadow of a man—a vast phantom of humanity—like one of those Alpine spectres seen in the midst of the clouds by him who turns his back on the sun.

Abubeker had scarcely seated himself in the khalifate, when he put forth the following proclamation:

"In the name of the most merciful God! Abubeker

to the rest of the true believers, health and happiness. The mercy and blessing of God be upon you. I praise the most high God. I pray for his prophet Mohammed.

"This is to inform you that I intend to send the true believers into Syria, to take it out of the hands of the infidels. And I would have you know that the fighting for religion is an act of obedience to God."

On the first encounter, Khaled, the Saracen general, hard pressed, lifted up his hands in the midst of his army and said: "O God! these vile wretches pray with idolatrous expressions and take to themselves another God besides thee, but we acknowledge thy unity and affirm that there is no other God but thee alone. Help us, we beseech thee, for the sake of thy prophet Mohammed, against these idolaters." On the part of the Saracens the conquest of Syria was conducted with ferocious piety. The belief of the Syrian Christians aroused in their antagonists sentiments of horror and indignation. "I will cleave the skull of any blaspheming idolater who says that the Most Holy God, the Almighty and Eternal, has begotten a son." The Khalif Omar, who took Jerusalem, commences a letter to Heraclius, the Roman emperor: "In the name of the most merciful God! Praise be to God, the Lord of this and of the other world, who has neither female consort nor son." The Saracens nicknamed the Christians "Associators," because they joined Mary and Jesus as partners with the Almighty and Most Holy God.

It was not the intention of the khalif to command his army; that duty was devolved on Abou Obeidah nominally, on Khaled in reality. In a parting review the khalif enjoined on his troops justice, mercy, and the observance of fidelity in their engagements; he com-

manded them to abstain from all frivolous conversation and from wine, and rigorously to observe the hours of prayer; to be kind to the common people among whom they passed, but to show no mercy to their priests.

Eastward of the river Jordan is Bozrah, a strong town where Mohammed had first met his Nestorian Christian instructors. It was one of the Roman forts with which the country was dotted over. Before this place the Saracen army encamped. The garrison was strong, the ramparts were covered with holy crosses and consecrated banners. It might have made a long defense. But its governor, Romanus, betrayed his trust, and stealthily opened its gates to the besiegers. His conduct shows to what a deplorable condition the population of Syria had come. After the surrender, in a speech he made to the people he had betrayed, he said: "I renounce your society, both in this world and that to come. And I deny him that was crucified, and whosoever worships him. And I choose God for my Lord, Islam for my faith, Mecca for my temple, the Moslems for my brethren, Mohammed for my prophet, who was sent to lead us in the right way, and to exalt the true religion in spite of those who join partners with God." Since the Persian invasion, Asia Minor, Syria, and even Palestine, were full of traitors and apostates, ready to join the Saracens. Romanus was but one of many thousands who had fallen into disbelief through the victories of the Persians.

From Bozrah it was only seventy miles northward to Damascus, the capital of Syria. Thither, without delay, the Saracen army marched. The city was at once summoned to take its option—conversion, tribute, or the sword. In his palace at Antioch, barely one hundred and fifty miles still farther north, the Emperor Heraclius

received tidings of the alarming advance of his assailants. He at once dispatched an army of seventy thousand men. The Saracens were compelled to raise the siege. A battle took place in the plains of Aiznadin, the Roman army was overthrown and dispersed. Khalid reappeared before Damascus with his standard of the black eagle, and after a renewed investment of seventy days Damascus surrendered.

From the Arabian historians of these events we may gather that thus far the Saracen armies were little better than a fanatic mob. Many of the men fought naked. It was not unusual for a warrior to stand forth in front and challenge an antagonist to mortal duel. Nay, more, even the women engaged in the combats. Picturesque narratives have been handed down to us relating the gallant manner in which they acquitted themselves.

From Damascus the Saracen army advanced northward, guided by the snow-clad peaks of Libanus and the beautiful river Orontes. It captured on its way Baalbec, the capital of the Syrian valley, and Emesa, the chief city of the eastern plain. To resist its further progress, Heraclius collected an army of one hundred and forty thousand men. A battle took place at Yermuck; the right wing of the Saracens was broken, but the soldiers were driven back to the field by the fanatic expostulations of their women. The conflict ended in the complete overthrow of the Roman army. Forty thousand were taken prisoners, and a vast number killed. The whole country now lay open to the victors. The advance of their army had been east of the Jordan. It was clear that, before Asia Minor could be touched, the strong and important cities of Palestine, which was now in their rear, must be secured. There was a difference of opinion among the generals in the field as

to whether Cæsarea or Jerusalem should be assailed first. The matter was referred to the khalif, who, rightly preferring the moral advantages of the capture of Jerusalem to the military advantages of the capture of Cæsarea, ordered the Holy City to be taken, and that at any cost. Close siege was therefore laid to it. The inhabitants, remembering the atrocities inflicted by the Persians, and the indignities that had been offered to the Savior's sepulchre, prepared now for a vigorous defense. But, after an investment of four months, the Patriarch Sophronius appeared on the wall, asking terms of capitulation. There had been misunderstandings among the generals at the capture of Damascus, followed by a massacre of the fleeing inhabitants. Sophronius, therefore, stipulated that the surrender of Jerusalem should take place in presence of the khalif himself. Accordingly, Omar, the khalif, came from Medina for that purpose. He journeyed on a red camel, carrying a bag of corn and one of dates, a wooden dish, and a leathern water-bottle. The Arab conqueror entered the Holy City riding by the side of the Christian patriarch, and the transference of the capital of Christianity to the representative of Mohammedanism was effected without tumult or outrage. Having ordered that a mosque should be built on the site of the temple of Solomon, the khalif returned to the tomb of the Prophet at Medina.

Heraclius saw plainly that the disasters which were fast settling on Christianity were due to the dissensions of its conflicting sects; and hence, while he endeavored to defend the empire with his armies, he sedulously tried to compose those differences. With this view he pressed for acceptance the Monothelite doctrine of the nature of Christ. But it was now too late. Aleppo and

Antioch were taken. Nothing could prevent the Saracens from overrunning Asia Minor. Heraclius himself had to seek safety in flight. Syria, which had been added by Pompey the Great, the rival of Cæsar, to the provinces of Rome, seven hundred years previously—Syria, the birthplace of Christianity, the scene of its most sacred and precious souvenirs, the land from which Heraclius himself had once expelled the Persian intruder—was irretrievably lost. Apostates and traitors had wrought this calamity. We are told that, as the ship which bore him to Constantinople parted from the shore, Heraclius gazed intently on the receding hills, and in the bitterness of anguish exclaimed, "Farewell, Syria, forever farewell!"

It is needless to dwell on the remaining details of the Saracen conquest: how Tripoli and Tyre were betrayed; how Cæsarea was captured; how with the trees of Libanus and the sailors of Phœnicia a Saracen fleet was equipped, which drove the Roman navy into the Hellespont; how Cyprus, Rhodes, and the Cyclades, were ravaged, and the Colossus, which was counted as one of the wonders of the world, sold to a Jew, who loaded nine hundred camels with its brass; how the armies of the khalif advanced to the Black Sea, and even lay in front of Constantinople—all this was as nothing after the fall of Jerusalem.

The fall of Jerusalem! the loss of the metropolis of Christianity! In the ideas of that age the two antagonistic forms of faith had submitted themselves to the ordeal of the judgment of God. Victory had awarded the prize of battle, Jerusalem, to the Mohammedan; and, notwithstanding the temporary successes of the Crusaders, after much more than a thousand years in his hands it remains to this day. The Byzantine historians

are not without excuse for the course they are condemned for taking: "They have wholly neglected the great topic of the ruin of the Eastern Church." And as for the Western Church, even the debased popes of the middle ages—the ages of the Crusades—could not see without indignation that they were compelled to rest the claims of Rome as the metropolis of Christendom on a false legendary story of a visit of St. Peter to that city; while the true metropolis, the grand, the sacred place of the birth, the life, the death of Christ himself, was in the hands of the infidels! It has not been the Byzantine historians alone who have tried to conceal this great catastrophe. The Christian writers of Europe on all manner of subjects, whether of history, religion, or science, have followed a similar course against their conquering antagonists. It has been their constant practice to hide what they could not depreciate, and depreciate what they could not hide.

I have not space, nor indeed does it comport with the intention of this work, to relate, in such detail as I have given to the fall of Jerusalem, other conquests of the Saracens—conquests which eventually established a Mohammedan empire far exceeding in geographical extent that of Alexander, and even that of Rome. But, devoting a few words to this subject, it may be said that Magianism received a worse blow than that which had been inflicted on Christianity. The fate of Persia was settled at the battle of Cadesia. At the sack of Ctesiphon, the treasury, the royal arms, and an unlimited spoil, fell into the hands of the Saracens. Not without reason do they call the battle of Nehavend "the victory of victories." In one direction they advanced to the Caspian, in the other southward along the Tigris to Persepolis. The Persian king fled for his

life over the great Salt Desert, from the columns and statues of that city which had lain in ruins since the night of the riotous banquet of Alexander. One division of the Arabian army forced the Persian monarch over the Oxus. He was assassinated by the Turks. His son was driven into China, and became a captain in the Chinese emperor's guards. The country beyond the Oxus was reduced. It paid a tribute of two million pieces of gold. While the emperor at Peking was demanding the friendship of the khalif at Medina, the standard of the Prophet was displayed on the banks of the Indus.

Among the generals who had greatly distinguished themselves in the Syrian wars was Amrou, destined to be the conqueror of Egypt; for the khalifs, not content with their victories on the North and East, now turned their eyes to the West, and prepared for the annexation of Africa. As in the former cases, so in this, sectarian treason assisted them. The Saracen army was hailed as the deliverer of the Jacobite Church; the Monophysite Christians of Egypt, that is, they who, in the language of the Athanasian Creed, confounded the substance of the Son, proclaimed, through their leader, Mokaukas, that they desired no communion with the Greeks, either in this world or the next, that they abjured forever the Byzantine tyrant and his synod of Chalcedon. They hastened to pay tribute to the khalif, to repair the roads and bridges, and to supply provisions and intelligence to the invading army.

Memphis, one of the old Pharaonic capitals, soon fell, and Alexandria was invested. The open sea behind gave opportunity to Heraclius to reënforce the garrison continually. On his part, Omar, who was now khalif, sent to the succor of the besieging army the veteran

troops of Syria. There were many assaults and many sallies. In one Amrou himself was taken prisoner by the besieged, but, through the dexterity of a slave, made his escape. After a siege of fourteen months, and a loss of twenty-three thousand men, the Saracens captured the city. In his dispatch to the khalif, Amrou enumerated the splendors of the great city of the West, "its four thousand palaces, four thousand baths, four hundred theatres, twelve thousand shops for the sale of vegetable food, and forty thousand tributary Jews."

So fell the second great city of Christendom—the fate of Jerusalem had fallen on Alexandria, the city of Athanasius, and Arius, and Cyril; the city that had imposed Trinitarian ideas and Mariolatry on the Church. In his palace at Constantinople Heraclius received the fatal tidings. He was overwhelmed with grief. It seemed as if his reign was to be disgraced by the downfall of Christianity. He lived scarcely a month after the loss of the town.

But if Alexandria had been essential to Constantinople in the supply of orthodox faith, she was also essential in the supply of daily food. Egypt was the granary of the Byzantines. For this reason two attempts were made by powerful fleets and armies for the recovery of the place, and twice had Amrou to renew his conquest. He saw with what facility these attacks could be made, the place being open to the sea; he saw that there was but one and that a fatal remedy. "By the living God, if this thing be repeated a third time, I will make Alexandria as open to anybody as is the house of a prostitute!" He was better than his word, for he forthwith dismantled its fortifications, and made it an untenable place.

It was not the intention of the khalifs to limit their

conquest to Egypt. Othman contemplated the annexation of the entire North-African coast. His general, Abdallah, set out from Memphis with forty thousand men, passed through the desert of Barca, and besieged Tripoli. But, the plague breaking out in his army, he was compelled to retreat to Egypt.

All attempts were now suspended for more than twenty years. Then Akbah forced his way from the Nile to the Atlantic Ocean. In front of the Canary Islands he rode his horse into the sea, exclaiming: "Great God! if my course were not stopped by this sea, I would still go on to the unknown kingdoms of the West, preaching the unity of thy holy name, and putting to the sword the rebellious nations who worship any other gods than thee."

These Saracen expeditions had been through the interior of the country, for the Byzantine emperors, controlling for the time the Mediterranean, had retained possession of the cities on the coast. The Khalif Abdalmalek at length resolved on the reduction of Carthage, the most important of those cities, and indeed the capital of North Africa. His general, Hassan, carried it by escalade; but reënforcements from Constantinople, aided by some Sicilian and Gothic troops, compelled him to retreat. The relief was, however, only temporary. Hassan, in the course of a few months, renewed his attack. It proved successful, and he delivered Carthage to the flames.

Jerusalem, Alexandria, Carthage, three out of the five great Christian capitals, were lost. The fall of Constantinople was only a question of time. After its fall, Rome alone remained.

In the development of Christianity, Carthage had played no insignificant part. It had given to Europe

its Latin form of faith, and some of its greatest theologians. It was the home of St. Augustine.

Never in the history of the world had there been so rapid and extensive a propagation of any religion as Mohammedanism. It was now dominating from the Altai Mountains to the Atlantic Ocean, from the centre of Asia to the western verge of Africa.

The Khalif Alwalid next authorized the invasion of Europe, the conquest of Andalusia, or the Region of the Evening. Musa, his general, found, as had so often been the case elsewhere, two effective allies, sectarianism and treason—the Archbishop of Toledo and Count Julian the Gothic general. Under their lead, in the very crisis of the battle of Xeres, a large portion of the army went over to the invaders; the Spanish king was compelled to flee from the field, and in the pursuit he was drowned in the waters of the Guadalquivir.

With great rapidity Tarik, the lieutenant of Musa, pushed forward from the battle-field to Toledo, and thence northward. On the arrival of Musa the reduction of the Spanish peninsula was completed, and the wreck of the Gothic army driven beyond the Pyrenees into France. Considering the conquest of Spain as only the first step in his victories, he announced his intention of forcing his way into Italy, and preaching the unity of God in the Vatican. Thence he would march to Constantinople, and, having put an end to the Roman Empire and Christianity, would pass into Asia and lay his victorious sword on the footstool of the khalif at Damascus.

But this was not to be. Musa, envious of his lieutenant, Tarik, had treated him with great indignity. The friends of Tarik at the court of the khalif found means of retaliation. An envoy from Damascus ar-

rested Musa in his camp; he was carried before his sovereign, disgraced by a public whipping, and died of a broken heart.

Under other leaders, however, the Saracen conquest of France was attempted. In a preliminary campaign the country from the mouth of the Garonne to that of the Loire was secured. Then Abderahman, the Saracen commander, dividing his forces into two columns, with one on the east passed the Rhone, and laid siege to Arles. A Christian army, attempting the relief of the place, was defeated with heavy loss. His western column, equally successful, passed the Dordogne, defeated another Christian army, inflicting on it such dreadful loss that, according to its own fugitives, "God alone could number the slain." All Central France was now overrun; the banks of the Loire were reached; the churches and monasteries were despoiled of their treasures; and the tutelar saints, who had worked so many miracles when there was no necessity, were found to want the requisite power when it was so greatly needed.

The progress of the invaders was at length stopped by Charles Martel (A. D. 732). Between Tours and Poitiers, a great battle, which lasted seven days, was fought. Abderahman was killed, the Saracens retreated, and soon afterward were compelled to recross the Pyrenees.

The banks of the Loire, therefore, mark the boundary of the Mohammedan advance in Western Europe. Gibbon, in his narrative of these great events, makes this remark: "A victorious line of march had been prolonged above a thousand miles from the rock of Gibraltar to the banks of the Loire—a repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland."