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THE LANCASTER INTELLIGENCER.

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THE CHRISTIAN'S PEAN.

Softly blew the gentle zephyrus
On that a stage by the will;
Touching now the lady's shoulder,
Now ascending yonder hill.
Oft it echoed with the laughter
Of the merry, lightsome heart,
Their circles so beloved
Ne'er had grieved that they must part.
And the sun, the god of daylight,
Ne'er forgot to come that way,
And scarce alone on his bright way
Nor set down his cheering ray.
Not a place on earth more cherished,
Not a home so dear to those
Who were united in the love,
Nor of thought of human woes.
Thought of suffering, 'neath the chastening
Of his health's most bitter rod,
Still they're hoping, hark! ye
Aught can ever nature's cord.
But of earth how little certain
How its dearest joys will last,
When we're living, then we're dying,
Travelling to eternity.
Ours day was a loving sister,
In that hand of her dear hand,
On which sickness preyed so greedily,
Seeking now the dread career.
Angel like, she watched its progress,
Fearing not the hour of death,
Then, foretelling, then rejoicing,
That in Christ she had a home.
When for earth so fitly yearning,
Caused the not her love of love,
But, as ever spoke so cheering,
Like a seraph from above.
When the hectic flush was deepening
And her voice grew faint and low,
Then, requesting, then entreating,
That she might be left to go.
And when friends were gathered round her,
To receive her last farewell,
Breaks she forth with such a Pean
As the angels doubt to die.
"I have gained the glorious victory,
I have trusted Christ the while,
Now I only wait to welcome
On my face his shining smile."
Saying this she breathed her prayer
That the Lord would bless her friends;
Then with smiling spirit blest
Breaks she forth, "I have no more."
"KATIE'S SECRET."

The sunlight is beautiful, mother,
And sweetly the flowers bloom to-day;
Are careworn eyes so weary,
And down by the rock in the meadow
The hill ripples with wild flowers,
And, mother, I too have been singing
The sweetest all the day long.
Last night I was weeping, dear mother,
Last night I was weeping alone,
The world was so dark and so dreary,
My heart it grew heavy as stone.
I thought of the many who were
All lonely and loveless as I,
Lest I should find my way to heaven,
But, oh, I was wiser than I.
Last night I was weeping, dear mother,
But Willie came down by the gate,
And whispered, "Come out in the moonlight,
I've something to say to you, Kate."
Then all the while we were
He told me out in the moonlight,
He called me his darling, his bride!
So now I will gather me roses
To twine in my hair and my hair,
And Willie will come in the evening,
And smile when he sees me so fair,
And down by the rock in the meadow
Oh! mother, I wonder if I
Were ever so happy as I.

THE ARABS IN SPAIN.

For five hundred years, dating from the opening of the Eighth Century, Spain was ruled by Mohammedan masters. At the period of the invasion, the people of Europe generally were simply barbarians—unclean in person, inhabiting huts in which it was a sign of wealth if there were bulrushes on the floor and mats on the wall; miserably fed on beans, vegetables, roots, and even the bark of trees; clad in garments of untanned skin, or at the best in leather; in a state in which the pomp of royalty was sufficiently and satisfactorily manifested in the equipage of the sovereign, an ox-cart, drawn by not less than two yokes of cattle, quickened in their movements by the gods of pediculi, and whose legs were wrapped in wisps of straw, and were devoted in all the wild fictions of servile miracles and preposterous relics. These were the circumstances at the time of the Arab conquest of Spain; and however repulsive to the Christian intellect may be the idea of Indian domination, we cannot shut our eyes to the fact that, in the case of Spanish invasion, the benefits and advantages were decidedly conferred on the conquerors. Traces of Moorish origin down to this day are clearly discernible in some of the proudest families of Spain, who display rather than disguise the fact.

An act of licentiousness was, it appears, the origin of the threatened conquest of a material portion of Europe, and of the actual subjugation of Spain by the devout but fiery followers of the Crescent. The relation is eloquently and graphically given in a "History of the Intellectual Development of Europe," by Prof. John W. Draper, M. D., LL. D., of the University of New York, from which we make the following condensation:

It was the custom of the Goths to send their children to Toledo to be educated; among whom was a young girl of extraordinary beauty, the daughter of Count Jovian, Governor of Ceuta, in Africa. King Roderick, of Spain, fell passionately in love with her, and, being unable to overcome her virtuous resolution by persuasion, gratified himself by violence. The girl found means to inform her father of what had occurred. "By the living God," exclaimed the Count, in a paroxysm of rage, "I will be revenged!" But, dissembling his wrath, he crossed over into Spain, had an understanding with Oppas, the Archbishop of Toledo, and other disaffected ecclesiastics, and, under specious pretences, lulled the suspicions of Roderick, and brought his daughter away. And now he opened communications with the Emir Musa, prevailing on him to attempt the conquest of the country, and offering that he himself would lead the way. The conditions were soon settled between them, and the onset of the Calif to the expedition obtained. Tarik, a lieutenant of Emir, was put at the head of the army, and landed on the rock of Gibraltar on April, 711. In the battle that ensued, a portion of the Spanish troops went over to the Arabs, the rest became panic-stricken, and Roderick himself was drowned in attempting to cross the Gades strait.

Tarik now proceeded northward, and was soon joined by his superior, the Emir Musa. As the Arab historians say, the Almighty delivered the idolaters into their hands, and gave them one victory after

another. The Moorish forces, in their conquering march, passed the French frontiers, and halted on the banks of the Rhine. It was the intention of Musa to cross the European continent to Constantinople, subjugating the Frank, German and Italian barbarians by the way. But a quarrel had arisen between himself and Tarik, who had been imprisoned and even scourged. "But the friends of the latter did not fall in at the Court of Damascus, and Musa was ordered by the Calif to return to Syria to answer the charges against him. Musa disregarding the order, the angry Calif despatched a second messenger, who, in the face of the Moslems and Christians, audaciously arrested him at the head of his troops, seizing the bridle of his horse. The conqueror of Spain was compelled to return, was cast into prison, fined 200,000 pieces of gold, publicly whipped, and his life with difficulty spared. Musa was afterwards driven as a beggar to solicit charity, and the Saracen conqueror of Spain ended his days in grief and absolute want.

These dissensions among the Arabs, rather than the sword of the enemy, prevented the Mohammedanization of France. Their historians admit the great check received at the battle of Tours; they call that field the Place of Martyrs; but their accounts by no means correspond to the relations of the Christian authors, who affirm that 375,000 Mohammedans fell, but only 1,500 Christians. The defeat was not so disastrous but that in a few months they were able to resume their advance, which was arrested only by renewed dissensions among themselves. On the overthrow of the Omniad house, Abderrahman, one of that family escaped to Spain, which acknowledged him as its sovereign. He subsequently strengthened his power by an alliance with Charlemagne.

Securely had the Arabs become firmly settled in Spain before they commenced a brilliant career. The Calif of Cordova distinguished themselves as patrons of learning, and set an example of refinement strongly contrasting with the condition of the native European princes. Cordova, under their administration, as its highest point of prosperity, boasted of more than 200,000 houses, and more than 1,000,000 inhabitants. After sunset a man might walk through it in the straight line for ten miles by the light of the public lamps. Seven hundred years after this time there was not so much as one public lamp in London. Its streets were solidly paved. In Paris, centuries afterwards, whoever stepped over his threshold on a rainy day, stepped over his ankles in mud. Other cities in Spain considered themselves rivals of Cordova. The palaces of the Calif were decorated with inconceivable luxury. Those sovereigns might well look down with supercilious contempt on the dwellings of the rulers of Germany, France and England, which were scarce better than stables—chimneyless, windowless, and with a hole in the roof for the smoke to escape, like the wigwags of certain Indians. The Spanish Mohammedans had brought with them all the luxuries and all the prodigalities of Asia. Their residences were decorated with the most costly and were entombed in woods; they had richly furnished balconies overhanging orange gardens, courts with cascades of water, shadowy retreats provocative of slumber in the heat of the day, retiring rooms vaulted with stained glass, speckled with gold, over which streams of water were made to gush; floors and walls were of exquisite mosaic; here, a fountain of quicksilver shot up in a glittering spray, the glittering garden falling with a clear tinkling sound, like fairy bells; there, apartments in which cool air was drawn from flower-gardens in summer, by means of ventilating towers, and in the winter through earthen pipes, or caleducts, imbedded in the walls; the hypocast in the vaults below breathing forth volumes of warm and perfumed air through these hidden passages. The walls were not covered with paintings, but the clear arabesques and paintings of agricultural scenes and views of Paradise. From the ceilings, corniced with fretted gold, vast chandeliers depended; it is said that one so large that it contained 1,084 lamps. Clusters of frail marble columns surprised the beholder with the vast weights they bore. In the boudoirs of the sultanas they were sometimes of verd antique, and incrustated with lapis lazuli. The furniture was of sandal-wood, ivory, inlaid with gold, pearl, ivory, silver, or relieved with gold and precious malachite. In orderly confusion were arranged vases of rock crystal, Chinese, porcelains, and tables of exquisite mosaic. The apartments were hung with rich tapestry; the floors were covered with embroidered Persian carpets. Pillows and couches, of elegant forms, were scattered about the rooms, which were adorned with fragrant incense.

Splendid flowers and rare exotic ornaments decorated the courts, and even the inner chambers. Great care was taken to make due provision for the cleanliness, occupation, and amusement of the inmates.—Through pipes of metal, water, both warm and cold, to suit the seasons of the year, was delivered into baths of marble; in niches, where the current of air could be artificially directed, hung dripping alcazars. There were whispering galleries for the amusement of the women; labyrinthine and marble play-courts for the children; for the master himself great libraries; The Calif Alhakam's was so large that the catalogue itself filled forty volumes.

Such were the palace and gardens of Zehra, in which Abderrahman III., honored with the titles of Caliph, Arabian, Spanish and African marble; its hall of audience was incrustated with gold and pearls. Through the long corridors of its seraglio black eunuchs silently glided. The ladies of the harem, both wives and concubines, were of inconceivable beauty. To that establishment alone 6,300 persons were attached. The body-guard of the sovereign was composed of 12,000 horsemen, whose scimitars and belts were studded with gold.

No nation has ever excelled the Spanish Arabs in the beauty and costliness of their pleasure gardens. To them, also, we owe the introduction of very many of our most valuable cultivated fruits, such as the peach. Retaining the love of their ancestors for the cooling effect of water in a hot climate, they spared no pains in the superfluity of fountains, hydraulic works and artificial lakes, in which fish were raised for the table. There were also menageries of foreign animals; aviaries of

rare birds; manufactories in which skilled workmen, obtained from foreign countries, displayed their art in textures of silk, cotton, linen, and in all the miracles of the loom; in jewelry and filigree work, with which they ministered to the female pride of the sultanas and concubines. Under the shade of cypresses cascades disappeared; among flowering shrubs there were winding walks, bowers of seats out of the rock, and crypt-like grottoes, hewn in the living stone. Nowhere was ornamental gardening better understood, for not only did the artist strive to please the eye as it wandered over the pleasant gradation of the vegetable color and form; he also boasted his success in the gratification of the sense of smell by the studied succession of perfumes from beds of flowers.

To these Saracens we are indebted for many of our personal comforts. Religiously cleanly, it was not possible for them to droop according to the fashion of the natives of Europe, in garment unchanging, till it clothed the pieces of itself, a loathsome mass of vermin, stench and rags.—No Arab, who had been a minister of state, or the associate or antagonist of a sovereign, would have offered such a spectacle as the corpse of Thomas a Becket when his hair-cloth shirt was removed. They taught us the use of the often changed and often washed under-garment of linen or cotton, which still passes among ladies under the old Arabic name. But to cleanse it, they were not unwilling to add ornament, especially among women of the higher classes was the love of finery a passion. Their outer garments were often of silk, embroidered and decorated with gems and woven gold. So fond were the Moorish women of gay colors, and the lustre of chrysolites, hyacinths, emeralds and sapphires, that it was quaintly said that the natives of any public building, in which they were permitted to appear, looked like a flower-meadow in the spring besprinkled with rain.

In the midst of all this luxury, the Moorish Calif, emulating the example of their Asiatic competitors, and in this strongly contrasting with the Popes of Rome, were not only the patrons but the personal cultivators of all the branches of human learning. One of them was himself the author of a work on polite literature, not less than fifty volumes; another wrote a treatise on Algiers. When Zaryab, the musician, came from the East to Spain, the Calif Abderrahman rode forth to meet him in honor. The college of music in Cordova was sustained by ample government patronage, and is said to have produced many illustrious professors.

The Calif of Spain carried out the precepts of Ah, the fourth successor of Mohammed, in the patronage of literature. They established libraries in all their chief towns. It is said that no less than seventy were in existence. To every mosque was attached a public school, in which the children of the poor were taught to read and write, and instructed in the precepts of the Koran. For those in easier circumstances there were academies, usually arranged in twenty or thirty apartments, each calculated for accommodating four students; the academy being presided over by a rhetorician in Cordova, Granada, and other great cities, there were universities, frequently under the superintendance of Jews;—the Mohammedan maxim being that the real learning of a man is of vastly more public importance than any particular religious opinions he may entertain. In this they followed the example of the Asiatic Calif, Haroun Alraschid, who actually conferred the degree of doctor on a perfect grammarian, and the patronage of literature. In the midst of the tenth century, when Europe was in about the same condition that Caffria is now, enlightened Arabs, like Abel Cassen, were writing treatises on the principles of trade and commerce. As on so many other occasions, on these affairs they have left their traces.—The smallest weight they used in trade was the grain of barley, four of which were equal to one sweet pea, called in Arabic the *genu*, and the grain at our markets. We still use the same word, *genu*, of weight, and still speak of gold as being so many carats fine.

Such were the Calif of the West—such their splendor, their luxury, their knowledge—such some of the obligations we are under to them—obligations which Christian Europe, with singular incoherency, has ever been vain to hide. The cry against the unbeliever had long out-lived the crusades. Considering the charming variety of which they ruled, it was not without reason that they caused to be engraven on the public seal, "The Servant of the Merciful rests contented in the Decrees of God."

The General and the Teamster.

The soldiers in Kentucky are famous for practical jokes, and are constantly on the lookout for subjects. One was recently procured in the person of a new teamster, who had the charge of six large, shaggy mules. He was the proprietor of a mill, and of old Bourbon—a contraband and camp—which a wag discovered and determined to possess. Being aware that the driver's presence was an impediment to the theft, he hit upon the following plan to get rid of him:

Approaching the driver who was busy currying his mules, he accosted him with: "I say, old fellow, what are you doing there?"

"Can't you see?" replied John.

"Certainly," responded the wag. "But that is not your business. It is after tattoo, and there is a fellow hired here by the General, who carries all the mules and horses brought in after tattoo."

The mule driver bit at once, and wanted to know where to find the hair-dresser. Whereupon he was directed to General Nelson's tent, with assurance that there was where the fellow hung out.

"You can't make the man," said the wag; "he is a large fellow, and puts on a thundering sight of airs, for a man in his business. He will probably refuse to do it, and tell you to go to the devil, but don't mind that; he has been drinking to-day. Make him come out."

John started off, and entering the tent where our Napoleon of the fourth division sat in deep reverie, probably considering the most expeditious method of expelling the rebel Buckner from his native State, slapped him on the back with a force sufficient to annihilate a man of ordinary size.

Springing to his feet, the General accosted his unwitting guest with: "Well, sir, who are you, and what the devil do you want?"

"Old hoss, I've got a job for you, now; six mules to be curried, and right off, too,

the wearisome and ignorant Fathers of the Church. Of fiction was prized among the Spanish Arabs, history was held in not less esteem. Every Calif had his own historian. Many of their learned men were travellers and voyagers, constantly moving about for the acquisition or diffusion of knowledge, their acquirements being a passport wherever they went, and a sufficient introduction to any of the African or Asiatic Courts. The scope of their literary labors offers a subject well worthy of meditation; it contrasts with the contemporary ignorance of Europe. Some wrote Chronology; some on Numismatics; some, now that military eloquence had become objectless, wrote on Pulpit Oratory; some on Agriculture and allied branches, as the Art of Irrigation. Not one of the purely mathematical, or mixed, or practical sciences was omitted.

Our obligations to the Spanish Moors in the arts of life are even more marked than in the higher branches of science. They set an example of skilful agriculture, the practice of which was regulated by a code of laws. Not only did they attend to the cultivation of plants—introducing very many new ones—but they paid great attention to the breeding of cattle, especially sheep and the horse. To them we owe the introduction of the great products, rice, sugar, cotton, and also, as we have previously observed, nearly all the fine garden and orchard fruits, together with many less important plants, as spinach, chilies, &c. Then Spain was the culture of silks. They gave to Xeres and Malaga their celebrity for making wine. They introduced the Egyptian system of irrigation by flood-gates, wheels and pumps. They also improved the manufacture of textile fabrics, earthenware, iron, steel; the Toledo sword-blades were everywhere prized for their temper. The Arabs, on their expulsion from Spain, carried the manufacture of leather, in which they were acknowledged to excel, to Morocco, from which city the leather itself has now taken its name.—They also introduced inventions of a more ominous kind—gunpowder and artillery. The cannon they used appeared to be made of wrought iron. But perhaps they more than compensated for those evil contrivances by the introduction of the mariner's compass.

The mention of the mariner's compass might lead us correctly to infer that the Spanish Arabs were interested in commercial pursuits—a conclusion to which we should also come when we consider the revenue of some of their Calif. That of Abderrahman III. is stated at 25,500,000 sterling—a vast sum if considered by its modern equivalent, and far more than could possibly be raised by taxes on the produce of the soil. It probably exceeded the entire revenue of all the sovereigns of Christendom taken together. From Barcelona and other ports an immense trade with the Levant was maintained, but it was mainly in the hands of the Jews, who, from the first invasion of Spain by Musa, had ever been the firm allies and collaborators of the Arabs. Against such Jews as remained after the expulsion of the Arabs, the hideous persecutions of the Inquisition were mercilessly directed. But in the days of their prosperity they maintained a merchant marine of more than a thousand ships. They had factories and consuls on the coast of India and China, and extended along the coast as far as Madagascar. Even in these commercial affairs, the Arabs were not less great than in the arts of peace. In the midst of the tenth century, when Europe was in about the same condition that Caffria is now, enlightened Arabs, like Abel Cassen, were writing treatises on the principles of trade and commerce. As on so many other occasions, on these affairs they have left their traces.—The smallest weight they used in trade was the grain of barley, four of which were equal to one sweet pea, called in Arabic the *genu*, and the grain at our markets. We still use the same word, *genu*, of weight, and still speak of gold as being so many carats fine.

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to understand our wants and dangers—so mortally brave as to venture to tell us—unwelcome truth—so perfectly disinterested as to assure us that no selfishness prompts her advice—and so perseveringly as repeatedly to urge that which is for our benefit. A wife is such a friend, and a wise man will often seek her counsel.

And there is something in the ready, instinctive suggestions of an intelligent wife which no sane husband should ever despise. She does not pause to collect facts, weigh arguments, and draw inferences. Her impressive nature, which renders her indispensible to reason, is furnished with instinctive perception of the right which is better than logic.

It is wonderful how often, in nicely balanced cases, when we appeal to the judgment of a wife, she instantly decides the case for us, and how generally she is right. Pilate was embarrassed in the struggle between his sense of justice and his desire of popularity; but his wife said at once, "I have nothing to do with that judgment." Had he heeded her counsel, Pilate's hands would not have been stained with the blood of the Son of God.

In the matter of economy, too, in the watchful guardianship of his income and estate, the husband can well trust the good wife. It is true there are some wives who cannot thus be trusted. Actuated by a foolish vanity for dress, furniture, and equipage, and reckless of her husband's anxieties, and pecuniary embarrassments, they will sustain a certain style in the present, even if they have to trample on a husband's broken heart and ruined reputation in the process. These are the wives that drive husbands to wild speculation, to frauds and embezzlement, to debts never to be paid, to lottery gambling, to desperation, and a premature grave.

But we are happy to believe that such cases are few. As a whole, the principle of justice, economy, and thrift is strong in the heart of a woman. Her home destiny qualifies her for a minute regard to the details of domestic economy, and her love for her husband and regard for the welfare of her children disposes her to use wisely and well the earnings entrusted to her control. She is the one that obeys Christ, in gathering up the fragments, that nothing be lost. The husband lays his hand on the plow, and she follows him; she is strong in the heart of a woman. Her home destiny qualifies her for a minute regard to the details of domestic economy, and her love for her husband and regard for the welfare of her children disposes her to use wisely and well the earnings entrusted to her control. She is the one that obeys Christ, in gathering up the fragments, that nothing be lost. The husband lays his hand on the plow, and she follows him; she is strong in the heart of a woman. 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