

parts of the building, on the walls, columns, and floor. The crosses carved in the marble have been only roughly obliterated. Round the interior and lower part of the dome was the figure of the Father, now entirely covered by a green coating of paint on which are extracts from the koran. On the four lower corners are four angels with outstretched wings, perhaps copies of the symbolic figures in Ezekiel's prophecy. The heads have been obliterated and gilded pieces of wood in the form of a star put in their places. Thus the monstrosity is formed, of a golden star with extended wings. At the entrance of the mosque is a square pillar covered with brass, through which there is a small opening, into which the ignorant people afflicted with various diseases thrust their handkerchiefs. This marble column is supposed to possess some miraculous power of healing. In one corner of this massive and splendid edifice a man and a lad were repeating the Koran, swaying their bodies backward and forward. Only a few are seen in the mosque, except on special occasions. It is of more value to the Sultan and the ecclesiastical authorities as a source of revenue from travellers, than a place of devotion for pious Mahomedans. The streets of Constantinople are narrow and winding. They have a gloomy appearance, from the absence of windows facing the street. The quietness that pervades the city during the day is intensified after sundown. The stillness of the night is broken only by the watchmen, who go over their beats, carrying a staff, shod with iron. This they strike on the stone pavement at regular intervals, and the hollow sound is heard for a considerable distance in the narrow, quiet streets. What the philosophy of this hard beating is, I could not discover. Its object may have been threefold, to warn robbers to keep quiet until the faithful guardians of the city passed by, or to give them warning in time that they might escape, or to keep strangers awake and make them sympathize with the