

or for fires hardly less hot than those of the Inquisition to be kindled at Jerusalem did outer conditions permit. The descendants of those who cried "Crucify Him! Crucify Him!" do not appear so very hostile to the followers of Christ. On the contrary, their hospitality is often very impressive. Yet there came to my knowledge more than one probable case of a Jew being quietly "put out of the way" by those of his own race because he was resolved to follow Christ. The Moslem, whether on the street, or in his mosque, or bowing in prayer upon his house-top, seems to be at peace with you and with all the world. Yet I met a gentleman in Jerusalem, whose experience is well known to many and by no means exceptional, who was arrested, imprisoned, threatened with death, sent with the army into Arabia for five years, and later into Crete for two years, while secret instruction was given to his guard to see to it that he should not return alive; and all because he had turned from Islam to serve Christ according to his own conscience. The fanaticism of Jesuitical and other so-called "Catholic" sects in Jerusalem is subtle and varied.

The misdirected zeal of these different religionists and their bitter hostility to each other is all the more interesting from the fact that they hold so much in common. Jews, Christians, and Mohammedans call Jerusalem "holy," and the representatives, or mis-representatives, of each have built here costly altars and shrines. All bow to worship before the same God—the God of Abraham, of Isaac, and of Jacob.

The Mohammedans are, nominally at least, the party in power. Their great Mosque stands on the site of the ancient temple. Until a comparatively recent date it was closed against all except the followers of the prophet. Now, for the consideration of a "bakhshesh," the defiled Christians and other unbelievers may don a pair of dirty Moslem slippers and enter the sacred precincts.

In the center of the Mosque is a large

rock, on which tradition says that Abraham was about to offer Isaac. This rock became very fond of Mohammed on the occasions of his famous night visits to Jerusalem, and would have followed him to heaven had not Gabriel put forth his hand and restrained it. The imprint of the angel's hand is still shown in the side of the ledge. In the ceiling of the lofty cavern beneath is shown another deep indenture in the rock where Mohammed put his head as he arose from prayer. Under the floor of the cave is a prison in which the demons are confined, and from which they are allowed to come forth only on Fridays, while the faithful are at prayer. All these traditions and a hundred others like them seem to be implicitly believed.

Jerusalem, next to Mecca, is the place counted most holy by the Moslem world. Hither come yearly many thousands of the devout. From this point pilgrimages are made to Mecca and to other shrines. I witnessed the departure of one of these processions to Neby Mûsa, west of the Jordan, where the Mohammedans believe Moses to have been buried. Fifteen thousand Moslems were gathered together on the hillside and in the valley near St. Stephen's Gate. Several thousand devotees were in line, with flags and drums, some marching with somber countenance and measured step, others (the Dervishes), swaying and whirling and shouting "*La ilâha ill' Allah.*" This demonstration occurs annually in honor of Moses, the great lawgiver of the Jews, and the prophet honored next to Christ by the Christian world; yet probably no Christian or Jew, even if so disposed, could have entered the Mosque that day and come out alive.

The Moslem is, politically, in possession of the Holy City, and has been for six hundred and fifty years. Turkish soldiers hold the citadel to-day, as Roman soldiers held it in the time of Christ. Yet the Moslem awaits a Christian conqueror. Centuries ago he walled up the "Golden Gate" in the