

but the truth, and, therefore, is laid down and flogged; and insisting on the truth of his declaration, the flogging continues, till he got upwards of five thousand lashes in succession. He is carried away lifeless, recovers for a while in the prison to which he was supported, but soon after dies. The Jews had great difficulty in the ordinary purification of the dead, which they undertook with him, previous to his burial, as the flesh fell entirely off from his bones!

In the meanwhile, the barber is going through various examinations and cross examinations, but continues steadfast in one declaration—that he did not at all see the monk put up the paper on his door, but stepping out of his shop, and seeing it up, asked some bystanders what paper it was, and who fixed it there? They answered him, it was a notice of an auction, put up just now by Padre Tomaso, who went farther on. In the course of these examinations, the barber named six poor Jews, who had been in his shop during the day of the disappearance of the monk. Four of these being in town, were immediately arrested, and imprisoned in the seraglio, and some of them subsequently tortured. The remaining two were in the surrounding villages, hawking about their humble stock of ware. After a day or two they return to Damascus, and are arrested and brought before the French consul, who threatens them with immediate death if they did not confess. They as well, however, as the four, persist in their simple tale of innocence, and are some time after liberated. They are yet in Damascus to tell their story. Those poor men, as well as the barber himself, and several others of the poor Jews, who are now at liberty again, were continually pressed and persuaded, by Mohammed Telli, to implicate others, especially the great, as the safest means of escaping those tortures with which he threatened them. He was heard to hold like language even in open court, to poor Jews, during the occasional short intervals of their severest tortures.—The barber also declares, that on the ominous Wednesday, he saw Aslan Farchi, with his brother, Meyer Farchi, two young men, sons of the most respectable Raphael Farchi, pass his shop, and stop before it to read the paper on his door. The French consul immediately ordered the two brothers to be arrested and brought before him. Aslan, in Hebrew called Yehudah, who is some time after accused as one of the murderers of the monk's servant, is a man of about twenty years old, married, but

still living with his father. He is weak and sickly in constitution, and the jest and joke of the Jews on account of his notorious childish timidity. The French consul first examines him by himself, and in the course of a long cross-examination, the following detailed account of his occupation is obtained. In the morning of the direful Wednesday, he, with his brother, accompanied their father to the court of justice called the "Makhkemay," of which Raphael Farchi was a member. They stayed there with their father till the afternoon. They then, leaving their father in the court, went home. In doing so, they had to pass the barber's, and there they noticed the paper on the shop door, and stopped to read it, and went on. Coming home, Aslan had some angry words with his mother, upon which he left her room, and went into the room of a sister of his, living in the same house, who is a married woman, her husband, however, being then in Bagdad. This sister asked him: to write some letters for her to her husband, which he did. By the time he finished them his father came home, now being very near evening; and, hearing that he had some words with his mother, made him come in and ask his mother's pardon, &c. Signor Isaac di Picciotto, a respectable Jew, son of the late Austrian Consul General of Aleppo, and himself thus an Austrian subject, now a merchant resident in Damascus, then came in, asking for his wife, who he had heard was there; but not finding her there, and having promised to join in a little evening party in the house of a christian merchant, Georgius Packsood, he soon left again. The family then sat down to their meal, which lasted some little while, having after this talked over some common-place matter, the father, Raphael Farchi, as was his regular habit, himself locked the doors of the house, and they all soon went to bed,—their prayers are here left unnoticed.—The French consul then removes Aslan, and orders before him his younger brother, Meyer Farchi, who is examined, and confirms his brother's declarations.

The French consul, then, sure that so detailed an account must be contradicted by some one or other, if it were not true, orders the whole family of Raphael Farchi, or nearly so, to be brought before him. He examines every member of the same separately, and as no shadow of contradiction is detected, Aslan Farchi, as well as the whole family, is let go. This was Tuesday, February 11. The day after, February 12, one of the four persons imprison-