

some by his or his underling's order. What state the Jews were in may be imagined; but they were relieved a little by the glimmering hope that their innocence would soon appear. A day or two before the disappearance of Father Tomaso and his servant, they had a violent dispute with a certain Shiekh-El-Mukari, leader of the muleteers, of the name of Ibn Ivah, in a much frequented place, the Khan Assad Basha, where, while the robust servant seized the man by the throat, and held him till the blood came, his master, Father Tomaso cursed him in his faith, which was Mahomedanism, which caused great sensation among the bystanding Mahomedans, and peculiarly called forth some violent language from a respectable Mahomedan merchant, of the name of Abu-Yekhyeh El Kaphar, while the muleteer swore that Padre Tomaso should not die by his hands; and now it happened, as the report got about of the disappearance of the monk and his servant, the last-mentioned merchant also disappeared. At first they threw the suspicion of the murder of this merchant also on the Jews; but the eye of the public being arrested by the shop of the merchant remaining closed, and the door being forced, the man was found dead, hanging in his shop, the door being carefully secured from within. The Jews, as other reasonable men, then thought that an investigation would take place, and that it might then appear that the merchant, in consequence of the above dispute, was the murderer, either by himself, or together with the ill-used, enraged muleteer, or others, and that he destroyed himself in order to escape torture and disgrace. But, alas! no investigation took place; the muleteer was not even examined, on whom the suspicion, even independent of the merchant, rests so heavily. Amongst the Jews only, investigations, searches and imprisonments were incessantly carried on. They also disinterred several dead persons on the Jewish burial-ground, lately buried, to see whether the missing persons might not be amongst them, or if the dead had any marks of violence about them, which they might have received in the attempt of murdering the monk or his servant; for the monk himself, although sixty years old, was yet in full vigour, of a tall stature, and a hot temper, while his servant was notoriously robust, and more than of ordinary strength. The poor Jews were, however, at last fixed upon as their murderers, who had no marks of violence at all about them. Sunday, February 9, Salum, the barber, was also arrested like others, but upon the entreat-

ies of his wife, was the same day set at liberty again. This barber, a Jew, is about twenty years old, and supported himself partly by his trade and partly by the alms occasionally given him by the more affluent Jews. He is very ignorant, and of rather low character: the same mentioned before, to whose shop door Padre Tomaso had fixed the notice of auction on the day of his disappearance.

Certain persons came forward and raised doubts whether the paper, which was yet up at his shop door, was the same which the monk had put up: and they soon got witnesses to testify, that the wafers with which it was now stuck up, were not of the same colour as on the first day. Monday, February 10, the unhappy barber is arrested the second time, and confined for three days in the house of the French consulate, the notorious Mohammed Telli having free access to him. The same Monday, Schereef Pasha sends for the chief Rabbi, Yacoub Anthabi, and two other subordinate Rabbis, Khalkhams Sh'lomoh Arari, and Khalphou Atia, and declares to them, that if they do not discover the murderers within twenty-four hours, they should all three be beheaded, and sends them home again. They immediately repair to the synagogue, assemble together men, women and children, and in the most solemn manner, blowing the horn, &c., pronounce the severest excommunication against every Jew who should know any thing of the murder of the monk or his servant, no matter by whom committed, and not come forward to give evidence. Upon this a young man, a Jew, Yitskhach Yavoh, comes to the rabbies, and declares, that on the 5th of February, he saw Padre Tomaso and his servant at a certain spot, about half an hour's walk from the Jewish quarter, on the road to Palakhia, about half an hour before sunset, and that he there had the following words with the servant of the monk. He said to him, "You have not bought any tumbaco of me for some time; buy some now." But the servant answered him, "I need none now, for I bought some to-day." This evidence is in perfect accordance with that of the first mentioned Parach Katash, who is now in prison. Yitskhach Yavoh is now sent to the French consul, where he repeats what he deposed before the rabbies; and the French consul sends him for trial to His Excellency Schereef Pasha. His Excellency becomes angry, and asks the unhappy man, "who dares to give evidence in favour of the Jews,—who bribed you to give this false evidence?" The man vows that he says nothing