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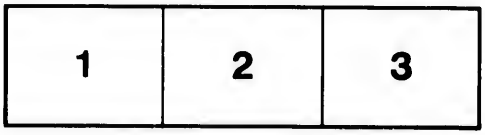

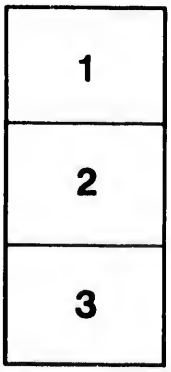

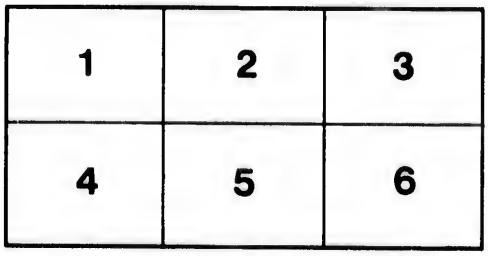

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HISTORY OF TURKEY
AND
THE WAR IN THE EAST.

CONSTANTINOPLE - THE GOLDEN HORN AND GALATA OPPOSITE. (See page 313.)

CONSTANTINOPLE - THE GOLDEN HORN AND GALATA OPPOSITE. (See Page 383.)

THE HISTORY OF TURKEY

—AND—

THE WAR IN EGYPT,

—COMPRISING—

A GRAPHIC DESCRIPTION OF THE COUNTRY, INCLUDING PALESTINE, EGYPT AND OTHER PROVINCES OF TURKEY; THE HABITS AND CUSTOMS OF THE TURKS AND ARABS; THEIR RELIGIOUS RITES AND CEREMONIES; THE LIFE OF MAHOMET; INTERVIEWS WITH THE SULTAN, VIZIERS AND PASHAS; AND UNFOLDING THE MYSTERIES OF HAREMS, MOSQUES, TEMPLES AND THE SERAGLIO.

With a Full Account of

THE REBELLION AND BUTCHERY IN ALEXANDRIA

—AND—

THE ORIGIN, PROGRESS AND RESULTS OF THE ANGLO-EGYPTIAN WAR; WITH BIOGRAPHICAL SKETCHES OF LEADING ENGLISH OFFICERS, THEIR VALOROUS DEEDS, ETC.,

BY R. A. HAMMOND,

Author of "Travels in the Holy Land," "Egypt and the Egyptians," "Life of Charles Dickens, Etc., Etc.

Profusely Illustrated

With seventy-five Portraits and Engravings, and a Colored Map of the whole country.

TORONTO, ONT.:

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1883.

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THE WAR IN ASIA.

INTRODUCTION.

WE have given in the accompanying work a brief history of the Ottoman Empire, from the earliest incursion of a horde of marauding Tartars into Asia Minor down to the present time; avoiding dry details, yet sufficiently ample to afford the general reader a knowledge of the origin and growth of a power at one time second to none in the Eastern Hemisphere; of the influence which it has exercised upon the politics of Europe; of its retrogression from a position of haughty prominence to one of comparative insignificance; and of the causes which have led to its decline.

Having furnished the reader with a summary of the history of the Turks as a nation, we then proceed to describe more diffusely, as being the more entertaining portion of our theme, the fertile and extensive country embraced within the boundaries of the Turkish Empire, which is undoubtedly, both historically and geographically, one of the most important and interesting portions of the earth's surface. Beautifully situated as it is upon the shores of the Mediterranean, upon the highway to the East, the coveted prize of many of the nations of Europe, embracing within its area portions of three continents, and including under its sway the whole of that country known as the "Holy Land," and endeared to all Christians as the location of the wanderings, the battles, the hopes, the fears and trials recorded in Holy Writ, and more especially as the scene of the labors and suf-

ferings of our Savior; with all these attractions, there is no wonder that this locality has drawn to itself an amount of attention which few of the nations of the earth are able to command.

The Turks are a peculiar people; and the description which we have given of their habits and customs, from data obtained by personal contact and intercourse with all classes of the population, from the Sultan in the seraglio down to the Bulgarian peasant in his hut and the roving Koord in the mountain fastnesses, cannot but prove interesting and instructive both to the student of history and the general reader.

While this Empire and locality demands from its position and surroundings more than the ordinary share of study and attention, there is probably no other portion of the earth's surface, actually peopled by a civilized or semi-civilized population, and constituting a recognized member of the family of nations, about which so little is known by the masses of the English speaking peoples, as this land of the Ottomans. Only within a very recent time has travel through the interior been a possibility; and even now it is attended with a considerable amount of personal danger. The lack of railroads, and even of passable carriage roads, renders locomotion slow and tedious; while the unsettled condition of the country, the suspicious character of the people, and the nomadic and predatory bands of Koords and outlaws, suffice to keep the luckless traveler in a constant state of doubt and watchfulness; and are anything but incentives to careful study and observation either of the country and its products, or of the population by which he is surrounded. A thousand travelers might be summarily disposed of in this unfortunate land without anyone being the wiser of it or any inquiries being instituted.

Under such circumstances only the coolest judgment and steadiest nerves will carry the explorer safely through. There is no occasion for wonder therefore, however much there may be for regret, that this country is buried in so much darkness. It is fervently to be prayed that, as the result of her last struggle with Russia and the demand of other European powers, an improvement in her institutions may be effected, and that this benighted land may behold the dawn of light. It is our earnest hope that this volume may shed some light on a hitherto dark subject, and that the reader may find instruction and entertainment in studying, in the safety of his own fireside in a Christian land, the ways and customs of this strange and fanatical people.

The rapid progress and still more rapid decline of the Ottoman power, are amongst the most interesting phenomena in the history of Europe. Under Solyman I., surnamed the Magnificent, the most accomplished of all the Ottoman princes, when the Turkish Empire was in the height of its glory and power, it ranked among the foremost nations of the earth, and perhaps had its turn as *the* most powerful empire in the world. Only a few years later it commenced to decline, and so rapidly did this waning process take place that it seemed like a star plucked from its place in heaven and cast headlong into the abyss below.

The Turks have undoubtedly degenerated both in their civil and military institutions; but their present weakness is to be ascribed more to a lack of ability or endeavor to keep pace with the advancing progress of the world than to a positive decline. Haughty and illiterate, they have experienced all the fatal consequences of ignorance without suspecting its cause.

Other causes have had their influence in effecting

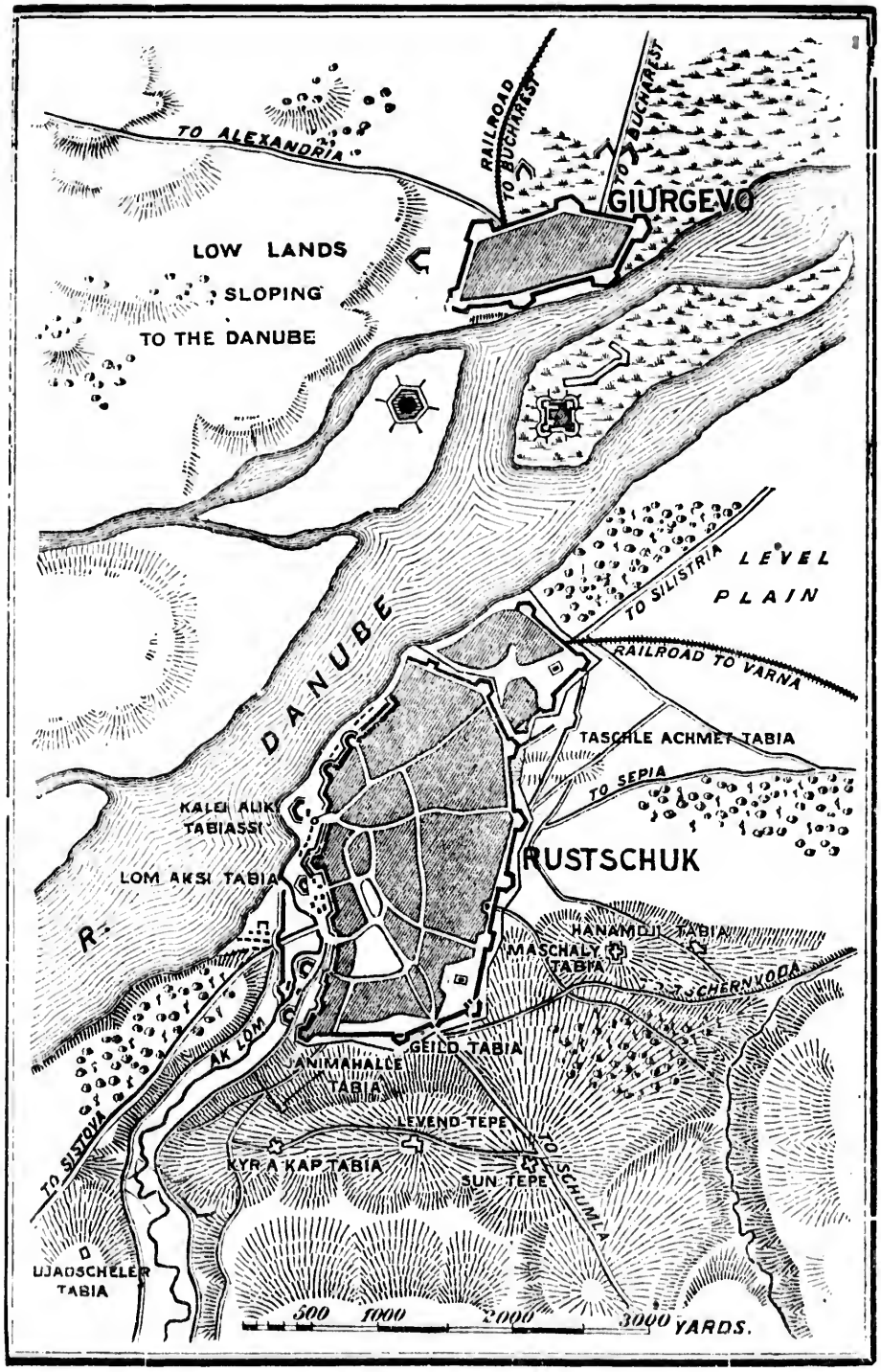
the downfall of Turkish supremacy. The deposition of the rulers; the rapacious greed, the extortion and cruelty of the tax gatherers; the growing effeminacy of the sultans, who, from the warlike vigor and devotion of the ancient leaders, have sunk into a slothful luxury; the licentiousness and impatience of discipline of the soldiery; the jealousies and wranglings of different orders of officials; all these have had a potent influence for evil in Turkish affairs. The very growth of the empire, the vast extension of the domain, multiplying as it did the enemies, not the upholders, of the state, was also an element of destruction. Lastly, but not leastly, the Mahometan religion, upon whose principles and dogmas the Turkish Government is founded, and which constitute its unalterable law, contains within itself no principle of improvement, and seems incapable of being accommodated to any practical system of reform. It prevents, by its inflexible precepts, any attempt at reorganization or improvement in discipline.

The reformer encounters at the very outset a multitude of deep-rooted religious prejudices, and is greeted by the great body of the people with an almost inexplicable hatred, as one who is endeavoring with impious hands to subvert principles established by the Koran and hallowed by ancient usage. Nothing short of a complete revolution, which shall suffice to remove the whole constitution, and perhaps also the very religion of the empire, will ever raise this unfortunate land to the level of other European powers, and regenerate it to a new and more enlightened and prosperous existence. If the Turks prove eventually to be incapable of rising to this height and grandeur of intelligence and civilization, then nothing remains to look to or hope for but foreign intervention, and the utter crushing out by mili-

tary force, at once and forever, of the Turkish name and the Turkish power from amongst the nations of Europe.

It now seems as if the final hour of her trial has arrived. In recent events the world has not only seen the Ottoman Empire suffer severely from internal convulsions, but beheld her once again involved in a gigantic struggle with a great and mighty opponent. Again it has witnessed vast armies on either side marshalled for the fray, and contending with each other in deadly strife. The events of the Crimean War have been in a measure re-enacted, and all Europe is watching for results with strained eyes and trembling uncertainty. An accident, a single mismove, may involve the entire Continent in a promiscuous and desolating war. The importance of the issue, the magnitude of the interests involved, the strategical and historical renown which attaches to the country which has become the theatre of war, the vastness of the contending forces, all these combine to render the question one of surpassing interest; and we cannot doubt that a work giving authentic information on the subject, and a truthful description of the countries and people involved, will be heartily welcomed and gratefully received by the reading and thinking public.

THE AUTHOR.



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THE OTTOMAN EMPIRE.

CHAPTER I.

ORIGIN OF THE TURKS.

The vanity of nations, like that of families, inclines them to lay claim to a high antiquity. From this weakness of the human mind the Turkish people and their historians cannot claim to be entirely free. They endeavor to trace their nationality back to chiefs and conquerors reputed to have existed a thousand years before the birth of Christ, and to warlike tribes who occupied the central country of Asia and battled with and stemmed the western march of the hordes of China. Of this period of their existence, however, if existence they then had as a distinct people, there exists no authentic record. It is long anterior to the time when reliable history commences of that portion of the globe. There is, to be sure, no reasonable doubt that, at that stage of the world's existence, the plateaus of Central Asia were occupied by savage and warlike tribes, nomadic in habits, quarrelsome in disposition, and predatory in their manner of life. But that these tribes were settled and populous enough, or sufficiently homogeneous to constitute a nation from which to trace a genealogy is exceedingly improbable. The more reasonable supposition is that, at that early date, the region referred to was but very scantily peopled, the tribes at constant enmity with each other and migrating from place to place at the mercy of the varying fortunes of war; and that anything approaching to settlement or civilization was the result of a later experience and commenced at a much later date in the world's chronology.

The earliest authentic history of the Turks does not date back further than the seventh century of the Christian

era. At about this period, having become somewhat numerous, they began to direct their course westward, and gradually spread over the plains of Turkestan and the territory between the Black and Caspian Seas, and came into contact with the then powerful Arabs or Saracens with whom they soon entered into alliance and friendly relations. Being found superior in all the soldierly qualities to the Arabs, the armies of the Saracen caliphs came gradually to be composed almost entirely of them. At this date also they were largely employed by the emperor Heraclius to recruit his armies, and it was by their instrumentality that he undertook and successfully carried out the conquest of Persia, then at the very height of its power, and whose hitherto victorious arms had extended the Persian boundaries to their widest extent (A.D. 628). By this disaster the defeated nation lost all its conquests and its power, and became a prey to the wrangling of petty chiefs and to the repeated conquests of the Turk and the Arab, a condition from which it has never recovered.

While the superior military qualities of the Turks enabled them gradually to wrest the political power from the Arabs, the latter were able, by their greater devotion to religion, to exercise a no less potent influence (though of a different nature) over the Turks. The Saracens at this date had thoroughly and devotedly espoused the Mahometan religion, which had been divulged by their prophet and leader, Mahomet or Mohammed. This celebrated chieftain was born at Mecca, in Arabia, in the year A.D. 569. He belonged to an Arabian tribe called Koraish, and his family possessed the hereditary right to the custody of the Caaba, or one of the places of worship, under their previous idolatrous system, at Mecca. They had, however, fallen into reduced circumstances; and Mahomet was trained for a life of traffic and merchandise. Marrying a rich widow, whose confidence and affections he had won by the faithful discharge of his duties as her factor, he greatly improved his condition. His education, however, was scanty, which proved a considerable impediment to his ambition. But

he had great natural capacities of mind, great genius, wonderful eloquence, unquestioned bravery, and an indomitable will. He was personally present at nine battles and sieges, and in twelve years undertook with his army upwards of fifty successful enterprises. His claims as a prophet and ruler were at first rejected at Mecca, and he himself was forced to fly to Medina for safety; and it is from this flight, called the Hegira, that all Mahometans date their annals. He afterwards captured Mecca and the greater part of the strongholds of Arabia, and in the prime of his life was able to boast that all Arabia had submitted to his government and espoused his religion. He raised the power of his nation to a high pitch, and was universally recognized by his countrymen as a prophet and a prince. He died in the sixty-third year of his age, retaining his mental and bodily vigor to the last (A.D. 632). Full of the fire and zeal of a new religion, the Arabians, under the successors of Mahomet, undertook campaigns against all the neighboring nations, in which they were largely assisted by the Turks. They conquered Persia and Greece. Antioch, Damascus, and Syria succumbed to their prowess. They penetrated into Palestine and captured Jerusalem. They routed the Medes and Africans, and also annexed Egypt, Cyprus, Rhodes, Candia, Sicily, Malta, and other islands. Such was the prowess of the Arabian zealots and their Turkish allies. We pause here to give some account of the religion of Mahomet, as embodied in the Koran.

The state of the world at that time was highly favorable to the introduction of a new religion: it had been the will of Heaven to permit the purity and simplicity of the doctrines of Christ to be contaminated and perverted by the artful wiles of priest-craft, which caused the grossest impositions to be practiced upon the ignorant laity; pomp, splendor, an unintelligible worship, were substituted for the devotion of the heart, whilst the prayers offered up to imaginary and fictitious saints had effaced all just notions of the attributes of the Deity. Mahomet had made two journeys into Syria, where

he had informed himself of the principles of Judaism, and the jargon which bore the name of Christianity: it is probable, indeed, that his mind was naturally prone to religious enthusiasm, and that he was a devotee before he became an impostor. His first design seems to have extended no farther than to bring the wild, intractable, and ardent Arabs to acknowledge one God and one king; and it is probable that for a considerable time his ambition extended no farther than to become the spiritual and temporal sovereign of Arabia. He began his eventful project by accusing both Jews and Christians of corrupting the revelations which had been made to them from heaven, and maintained that both Moses and Jesus Christ had prophetically foretold the coming of a prophet from God, which was accomplished in himself, the last and greatest of the prophets; thus initiated he proceeded to deliver detached sentences, as he pretended to receive them from the Almighty, by the hand of the angel Gabriel. These pretensions to a divine mission drew on him a requisition from the inhabitants of Mecca that he would convince them by working a miracle; but he replied, "God refuses those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity." The unity of God was the grand and leading article in the creed he taught, to which was closely joined his own divine mission; *Allah il allah, Muhamed resoul Allah,* is their preface to every act of devotion, and the sentence continually in their mouths: which is, "there is but one God, and Mahomet is his prophet."

The Arabian tribes, who occupied the country from Mecca to the Euphrates, were at that time known by the name of Saracens; their religion was chiefly gross idolatry, Sabianism having spread almost over the whole nation, though there were likewise great numbers of Christians, Jews and Magians interspersed in those parts. The essence of their worship principally consisted in adoring the planets and fixed stars: angels and images they honored as inferior deities, whose intercessions with the almighty in their favor they implored:

they believed in one God; in the future punishment of the wicked for a long series of years, though not for ever; and constantly prayed three times a day; namely, at sunrise, at its declination, and at sunset; they fasted three times a year, during thirty days, nine days and seven days; they offered many sacrifices, but ate no part of them, the whole being burnt; they likewise turned their faces, when praying, to a particular part of the horizon; they performed pilgrimages to the city of Harran in Mesopotamia, and had a great respect for the temple of Mecca and the pyramids of Egypt, imagining the latter to be the sepulchres of Seth, also of Enos and Sabi, his two sons, whom they considered as the founders of their religion. Besides the book of Psalms, they had other books, which they esteemed equally sacred, particularly one, in the Chaldee tongue, which they called "the book of Seth." They have been called "Christians of St. John the Baptist," whose disciples also they pretend to be, using a kind of baptism, which is the greatest mark they bear of Christianity: circumcision was practised by the Arabs, although Sale is silent on that practice, when describing the religion of the Sabians; they likewise abstained from swine's flesh. So that in this sect we may trace the essential articles of the creed of Mussulmans.

Mahomet was in the fortieth year of his age when he assumed the character of a prophet. He had been accustomed for several years, during the month of Ramadan, to withdraw from the world, and to secrete himself in a cave three miles distant from Mecca. "Conversation," says Mr. Gibbon, "enriches the understanding, but solitude is the school of genius." During the first three years he made only fourteen proselytes, among which were his wife Khadijah; his servant, or rather slave, Zeid Ali, who afterwards married the prophet's favorite daughter, Fatima, and was surnamed "the lion of God;" Abubeker, a man distinguished for his merit and his wealth; the rest consisted of respectable citizens of Mecca. The Koreishites, although the tribe to which he belonged, were the most violent

opposers of the new religion. In the tenth year of his prophetic office, his wife died; and the next year his enemies formed a design to cut him off. Being seasonably apprised, he fled by night to Medina, on the 16th of July, 622, from which event the Hegira commenced; he was accompanied only by two or three followers, but he made a public entry into that city, and soon gained many proselytes, on which he assumed the regal and sacerdotal characters. As he increased in power, that moderation and humility, which had before distinguished his conduct, were gradually erased, and he became fierce and sanguinary; he began to avow a design of propagating his religion by the sword, to destroy the monuments of idolatry, and, without regarding the sanctity of days or months, to pursue the unbelieving nations of the earth. The Koran inculcates, in the most absolute sense, the tenets of faith and predestination. The first companions of Mahomet advanced to battle with a fearless confidence, their leader having fully possessed their minds with the assurance that paradise awaited those who died fighting for the cause of their prophet, the gratifications of which were held out to be such as best suited the amorous complexions of the Arabians: black-eyed Houries, resplendent in beauty, blooming youth, and virgin purity; every moment of pleasure was there to be prolonged to a thousand years, and the powers of the man were to be increased a hundredfold to render him capable of such felicity; to those who survived, rich spoils and the possession of their female captives were to crown their conquests.

Of the chapters of the Koran, which are one hundred and fourteen in number, ninety-four were received at Mecca and twenty at Medina. The order in which they stand does not point out the time when they were written, for the seventy-fourth chapter is supposed to have been the first revealed, and the sixty-eighth to have immediately followed it.

The most marked feature of this religion is its strict assertion of the Unity of God. A general resurrection of the dead is another article of belief reiterated in the

Koran. The pilgrimage to Mecca, praying toward that place, and the ablutions which are enjoined on the most ordinary acts and occasions, together with the adoption of that religious sophism predestination, in its most extravagant extent, seem to comprehend the superstitious parts of this religion ; but it has other characteristics which betray its spurious origin, and prove its destructive tendency.

Besides the Koran, which is the written law to the Mahometans, alike as to the belief and practice of religion and the administration of public justice, there is the Sunnah, or oral law, which was selected, two hundred years after the death of Mahomet, from a vast number of precepts and injunctions which had been handed down from age to age, as bearing the stamp of his authority. In this work the rite of circumcision is enjoined, concerning which the Koran was silent ; nor was it necessary to be there commanded, as the Arabians adhered to it before the establishment of Mahometanism.

Their children are not circumcised, like those of the Jews, at eight days old, but at eleven or twelve, and sometimes at fourteen and fifteen years of age, when they are able to make a profession of their faith. When any renegade Christian is circumcised, two basins are usually carried after him, to gather the alms which the spectators freely give. Those who are uncircumcised, whether Turkish children or Christians, are not allowed to be present at their public prayers ; and if they are taken in their mosques they are liable to be impaled or burnt.

The fast of Ramedan and the feasts of the Great and the Little Bairam are strictly observed by the Turks as by other Mahometans ; but a full account of these will be given when describing the habits and customs of the people.

They regularly pray three times a day, and are obliged to wash before their prayers, as well as before they presume to touch the Koran. As they make great use of their fingers in eating, they are required to wash

after every meal, and the more cleanly among them do it before meals. After every kind of defilement, in fact, ablution is enjoined.

WASHING HANDS.

By the Mahometan law a man may divorce his wife twice, and if he afterwards repents, he may lawfully take her again; but Mahomet, to prevent his followers from divorcing their wives upon every slight occasion, or merely from an inconstant humor, ordained that if any man divorces his wife a third time, it is not lawful for him to take her again until she has been married and bedded by another, and divorced from that husband. The Koran allows no man to have more than four wives and concubines, but the prophet and his successors are laid under no restriction.

Church government, by the institutions of Mahomet, appears to have centred in the mufti, and the order of moulahs, from which the mufti must be chosen. The moulahs have been looked upon as ecclesiastics, and the mufti as their head; but the Turks consider the first rather as expounders of the law, and the latter as the great law officer. Those who really act as divines are the imaums, or parish priests, who officiate in, and are set aside for, the service of the mosques. No church revenues are appropriated to the particular use of the mou-

lahs; the imaums are the ecclesiastics in immediate pay. Their scheiks are the chiefs of their dervises or monks, and form religious communities, or orders, established on solemn vows; they consecrate themselves merely to religious office, domestic devotion, and public prayers and preaching; there are four of these orders, the Bektoshi, Mevelevi, Kadri, and Seyah, who are very numerous throughout the empire.

The monks of the first of those orders are allowed to marry, but are obliged to travel through the empire. The Mevelevi, in their acts of devotion, turn round with velocity for two or three hours incessantly. The Kadri express their devotion by lacerating their bodies; they walk the streets almost naked, with distracted and wild looks. The Seyahs, like the Indian fakirs, are little better than mere vagabonds.

The Turks appropriate to themselves the name of Moslemim, which has been corrupted into Mussulman, signifying persons professing the doctrine of Mahomet. They also term themselves Sonnites, or observers of the oral traditions of Mahomet and his three successors; and likewise call themselves true believers, in opposition to the Persians and others, the adherents of Ali, whom they call a wicked and abominable sect. Their rule of faith and practice is the Koran. Some externals of their religion, besides the prescribed ablutions, are prayers, which are to be said five times every twenty-four hours, with the face turned towards Mecca; and alms, which are both enjoined and voluntary: the former consists of paying two and a half per cent. to charitable uses out of their whole incomes. Their feasts will hereafter be spoken of. Every Mahometan must, at least once in his lifetime, go in pilgrimage, either personally or by proxy, to the Caaba, or house of God at Mecca.

This religion was gradually espoused by the Turks and has been adhered to by them through all their vicissitudes with intolerent pertinacity. There can be no doubt also that the intimate contact with their Arabian allies exercised in some degree an enlightening and civilizing influence upon the Turks who now

became less nomadic in their habits and less quarrelsome amongst themselves. They settled in Persia and became powerful under the caliphs of Bagdad, gradually acquiring the temporal supremacy. Salur, one of the first converted chiefs, called his tribe Turk-imams, or Turks of the faith, to denote their devotion to Islamism. They soon took possession of Khorasan, one of the provinces of Persia, and made Nishapore its capital, a place still in existence, though unimportant. Vigorous and able rulers succeeded, and by gradual reinforcement of other tribes from Tartary, were enabled to make conquests of neighboring territories. Genghis-Khan, an able chieftain, about the beginning of the 13th century, made himself master of nearly all Persia and the country around the Caspian Sea; Shah Soliman, Prince of Nera, pushed westward as far as Syria and made conquests in Asia Minor. Othman, his grandson, marched still further west and wrested territory from Greece; and in the year A.D. 1300, he first assumed the title of Emperor of the Othmans, or as it is corrupted, Ottomans; and is recognized as the first of their emperors.

It is a tradition universally believed by the Turks that Othman had a dream of future greatness under the guise of a tree which seemed to spring from his own person and spread until it covered the three continents of Asia, Europe and Africa. The crescent seemed to be everywhere in the ascendant, and a glittering sabre pointed to Constantinople. His ambition was boundless and the opportunity was favorable. The Greek Empire was tottering to its fall to the westward, while from the east he could draw reinforcements from countless hordes. He pushed forward in Asia Minor and captured Prusa, now Bursa, which he made his capital, routing the Kings of Bithynia. In this city, one of the early strongholds of Christianity, he introduced Mahometanism. His reign lasted for 26 years and gave an immense impetus to Turkish power and progress; for while only a few of the tribes acknowledged his sway, yet his valor and conquests tended greatly to

unite the scattered bands into one nation and to lay the foundations of the Turkish Empire.

He was succeeded at his death by his son, Orchan, in 1326. This ruler has the honor of being the first to set foot upon European soil. He crossed the Hellespont and established himself in Callipolis, an important post and key of the Hellespont, and also in Tyrilos in 1354. He divided the domain into provinces, and appointed a Governor for each under the title of Pasha, which literally means foot of the Shah. The distinctive official symbol of the Pashas was a horse's tail; the number of tails denoting their relative importance. The army also, in his reign, was reorganized and formed into companies and corps with regular officers; a task of no mean dimensions when the equality of their previous pastoral life and their intractable disposition is considered. The army was further recruited by captives taken in war and by the children of Christian subjects. A corps of janissaries or body-guard troops was established, into which the children of the soldiers themselves were admitted, and thus it became a sort of military caste; and this body of troops is the first example in modern history of a regular standing army. Despotic rule now took the place of the former patriarchal form, but the well trained and disciplined forces of the Turks now become almost irresistible in their march westward. Against them were pitted the forces of Europe, composed for the most part of the worst and weakest material for an army, the serfs and the nobles.

Orchan died in 1359 and was succeeded by Amaruth I., who continued the conquests of his father and captured Adrianople and Philippopolis, took possession of Servia and invaded Macedonia and Albania. Adrianople, founded by the Roman Emperor Hadrian, became their first European capital and remained such for a century, and even afterwards divided the honor with Constantinople. It now contains some of the largest of their mosques. Amaruth continued to push westward and northward in Europe, which caused such alarm to the Hungarians, the Servians, the Bosnians

and Wallachians, that they banded to resist his onward march; but their forces were completely routed in a pitched battle with the Turks at the Balkan Mountains, and Servia was added to the dominions of the conquerors.

Amaruth I. was stabbed by one of the captive chiefs and was succeeded by his son, Bajazet I., in 1389, who first took the title of Sultan. This ruler saw the importance of the control of the Hellespont and strongly fortified Adrianople and formed a large fleet of galleys. He thus cut off all supplies for Constantinople. His reign was a brief one of thirteen years, but was a constant march of triumphs. He defeated Sigismund of Hungary, and his German and French allies, on the Danube, with terrible slaughter. Ten thousand prisoners were put to death. The Turks had pushed out to the borders of Germany. But the incursion of a powerful horde of Mongols into Asia Minor called Amarauth in that direction and he suffered a great defeat at the hands of Timour or Tamerlane, their leader, and lost his life.

Mohammed I. succeeded to the throne in 1413, but his reign accomplished nothing of special note. Amaruth II. followed in 1421 and captured Saloniki from the Venetians and converted the churches into mosques. He renewed the war against the Hungarians and defeated Huniades, the self-styled champion of Christianity. The Greek rulers became alarmed for Constantinople. A strong alliance was formed between the Greek and Roman Churches and Hungary against the Turk. They united their armies to resist the common enemy, but were signally defeated at Varna in 1444. Again the Hungarians rallied in 1448 and again they were routed at Kassova by the furious enemy. From this time the Christian power succumbed to the South of the Danube and the Mohammedans were supreme.

Amaruth II. died in 1451, and was succeeded by Mahomet II. This youth inherited the ambition of his father, and his craftiness also. He caused his younger

brothers to be murdered to make himself supreme. He then directed his attention to the overthrow of the Grecian Empire, and was successful, and finally captured Constantinople, May 29th, 1453, with one hundred thousand troops; employing both ancient and modern artillery in the siege, which lasted some fifty days. The captive Greeks were made slaves, and the property was seized by the victors. But later a proclamation of amnesty to the Greeks was made, and they continued to reside in the city with the captors; and, indeed, filled high offices in the service of the Sultan. They have ever since been, next to the Turks, the most numerous portion of the population. Mahomet, with large armies, added Epirus and Albania to the Turkish dominions. He subdued the Crimea and captured Negropont, and also Trebizond, the last vestige of the Greek Empire; and Servia became a province. In 1456 he laid siege to Belgrade, but with only partial success; and the same may be said of his seige of Rhodes, which he did not, however, conduct in person. He crossed the Adriatic and captured Otranto, throwing all Italy into dismay. The Pope in vain called upon the nations to ally themselves against the victorious Turks. His victories were ended by his death, in 1481. The form of government of the Turkish Empire was elaborated in his reign; viziers, or ministers of state, were appointed, four in number, of whom the chief was called the grand vizier; kadiaskers, or generals of the army, became cabinet ministers; as also defterdars, or finance ministers, and nishandshis, or secretaries of state. These constituted, with the Sultan, the Court. He also instituted the body of the Ulema, or learned, including ministers of law and religion, professors and jurists; whose duty it was to teach the law out of the Koran, which governed both religion and jurisprudence; and these officers were paid by the state. The chief of these is the Mufti, who represents the Sultan in a spiritual capacity. But none of them can effect any change in the organic law, which is unalterably determined by the Koran. This body, as is the case too often with religious bodies having

political power, has generally proved obstructive, and retarded and opposed all progress or reform.

Bajazet II. succeeded to the throne in 1481. He was less warlike than his father, and merely maintained the territories which his predecessors had annexed. He was much troubled by internal dissensions and by his brother's rebellion. Constantinople was, in this reign, extensively damaged by earthquakes, which laid in ruins a considerable portion of the city. Russia, in 1492, sent her first ambassador to the Ottoman Court. In 1512, Selim I., by the aid of the Janissaries, compelled his father to abdicate, and it is said murdered him, and succeeded to the sway of empire. He was of a more warlike nature than his father, and again exciting the martial spirit of his people, he drove the Persians back to the Euphrates and Tigris. He defeated the Marmelukes, and conquered, in 1517, Egypt, Syria and Palestine, and annexed these countries to his domain. The Persians, though equally venerating the Koran, were of a different sect and often bitterly hostile to the Turkish Mahometans. The Persian campaign was, therefore, partly for territory and partly fanatical. The Persians were thoroughly routed, the more readily as they were unacquainted with artillery. The slaughter of enemies and captives in these wars was terrible. Selim was now the supreme head of Islam, or the church, and commander of the faithful. He enlarged the navy, and built store arsenals for its use. Several hundred thousand Jews, expelled from Spain fled to Turkey in this reign, and received its protection.

At Bajazet's death, in 1520, Soliman I., the lawgiver, succeeded him, and in his long reign of forty-six years, the empire reached the height of its glory and power and the greatest expansion of its territory. Turkish superstition marked this ruler as a powerful and successful monarch, and the expectation seemed to be fulfilled. He selected Belgrade and Rhodes, the only two points which had succeeded in foiling Turkish ambition, as the object of his attack. The former, though one of the strongest fortresses in Europe, suc-

cumbed, and the garrison was slaughtered. Rhodes, the stronghold of the western nations in the Mediterranean and the key to the Dardanelles, Asia Minor, Syria, and Egypt, soon after surrendered. It added greatly to Turkish power and prestige. The mastery of the Bosphorous placed all commerce on the Black Sea in the hands of the Turks. It gave them, also, the control of the traffic with China and the Indies, which then came to the Caspian and Black Seas. Soliman restricted all commerce on these seas to Turkish subjects; but a new route had by this time been found by way of Cape Horn. He appointed Barbarossa, a pirate, high admiral; and under his command the navy ravaged the shores of Italy, Spain, and other countries, and captured Algiers, Tunis, and Tripoli, but failed at Malta.

In 1525 the first French Ambassador was received at the Ottoman Court. He was despatched to secure the assistance of Turkey against Austria. An alliance was formed and Soliman marched his forces across the Danube. His march was one continued triumph. Hungary was completely defeated and impoverished, and Austria became the object of attack. The huge Turkish army, burning and destroying all before it, reached Vienna on the 27th September, 1529. They had 400 pieces of artillery with them. They invested the city and made many breaches in the walls. But lack of provisions compelled them to fall back. The result of this campaign was the annexation of the greater part of Hungary to the Turkish dominions. A treaty of peace was concluded with Austria. Another Persian campaign was planned and successfully carried out, all the leading places falling into the hands of the invaders. Treaties of commerce were for the first time entered into with foreign nations by the Sultan Soliman. In 1566 he once more led a force, larger than ever before, across the Danube, and captured Szigeth, a fortified city. But sudden death put an end to the campaigns and ambitious projects of one of the ablest of Turkish rulers. Soliman, in the midst of all his campaigns,

found time to beautify his capital, and many extensive buildings were erected in his reign. Education also was fostered, and his age is accounted one of the most brilliant in Turkish literature. He fortified the Dardanelles, rebuilt the walls of Jerusalem and erected several beautiful mosques.

Selim II. succeeded him in 1566. A treaty of peace was now made with Austria, which left the greater part of Hungary in Turkish possession, and by which Austria paid tribute for the remainder. In 1570 conquests were made in Arabia, and Cyprus was wrested from the Venetians. A large Turkish fleet was destroyed by the combined Spanish and Venetian navies, in 1572, at Lepanto. But the loss was rapidly repaired, and two years later Tunis was captured from Spain.

The Turkish Empire was now at the very height of its glory and power; a terror to all the nations of Europe and the undisputed master of the east. A succession of valiant and able Sultans had built up a nation second to none of that age, all powerful by land, and masters of the Mediterranean, Black, and Caspian Seas. Their dominions included all Asia Minor, Armenia, Georgia, Mesopotamia, Syria, Cyprus, Daghistan, Kurdistan, and most of Arabia, in Asia; in Africa, Egypt, Tunis, Algiers and Tripoli; and in Europe, Turkey, as at present bounded, Greece, and most of Hungary; also the Crimea, Wallachia, Transylvania, Moldavia, and Ragusa, as dependencies. They occupied a favorable location, with unsurpassed climate, and a capital commanding access to three continents and controlling three seas.

But from this time their power commenced to wane. Feeble rulers succeeded; domestic dissensions weakened their power for foreign aggression; selfish, rapacious, and conspiring subordinates curtailed the hitherto supreme power of the Sultans; and an insubordinate army thwarted their plans and often held them in actual subjection. The people sank into effeminacy, ignorance and slavery; and while other portions of Europe were making rapid strides in the arts of peace and war, the

Ottoman government remained stationary and inactive. Pride and conceit characterized all their dealings with foreign-nations. Revolts of janissaries and pachas became numerous and dangerous. Murders and assassinations were frequent, and this means was habitually resorted to for removing a hated sultan or governor.

Amaruth III., a weak ruler, succeeded to the throne in 1574. During twenty-one years of his sway the only event of note was a purposeless war with Persia. From 1595 to 1603, Mahomet III. ruled without the occurrence of any remarkable event. The reign of Achmet I., from 1603 to 1617 was marked with reverses. The Persians, always anxious to recuperate their fallen fortunes, with a reorganized army and the assistance of artillery, defeated the Turkish army in 1605, and recovered many of their provinces. The Turks were also unsuccessful in Hungary; Austria ceased to pay tribute, and the ruler of that country was for the first time recognized as an equal by the Turkish sultan.

Mustapha I. reigned but one year, and was followed, in 1618, by Othman II., who, however, was soon deposed and assassinated by the janissaries. In 1622 Amaruth IV. succeeded in his minority. Disasters followed thick and fast. Bagdad was taken by the Persians; the Black sea towns were pillaged by Cossacks, and the Crimea revolted. The Turks, aware that an effort must be made to stay these disasters, marched into Persia, and after great atrocities recovered Bagdad, and put the garrison to the sword. Amaruth died in 1640, and was succeeded by Ibrihim I., who was assassinated in 1648, and followed by Mahomet IV., a child, under his grandmother's guardianship. Great confusion followed. Bands of outlaws plundered the villages, and pirates scoured the seas. Grand viziers succeeded each other and were in turn deposed in rapid succession, until Ahmed Kiuprili, more vigorous than the rest, restored partial tranquility. Trouble breaking out in Candia, he subdued the island, and also the city, after a siege of nearly three years, in 1669. A war with Poland followed, in which the Turks were defeated by the famous John Sobieski.

Kiuprili was an able statesman and patron of literature, and held the grand viziership for seventeen years. Under him the office of dragoman was instituted for the purpose of translating foreign state papers; the Turks being forbidden by Mahometan law from learning any infidel language, the office was generally filled by Greeks, and subsequently came to be held in high estimation as a cabinet office.

In the year 1682 war again broke out with Austria and the second siege of Vienna occurred in July 1683. The besieging army was immense, while the garrison numbered only 20,000 men, and suffered from the scanty supply of provisions. Fierce attacks were made by the Turks in their determination to carry the place by storm at any loss of life, and the walls were breached and blown up by mines in many places. Still the garrison held out awaiting the arrival of promised reinforcements. The attacks were incessant and the loss of life on both sides was great. The Turks were famous for conducting sieges, and used artillery, hot shot, and all the improved appliances. Their cavalry, meanwhile, scoured the surrounding country and scattered desolation in their train. So fierce was the attack that Turkish standards were actually planted on the ramparts and the garrison was about to surrender. At this moment the Polish army, allied to the Austrians, arrived upon the field under the command of Sobieski, and immediately made a furious assault. The Turks were routed and fled, abandoning artillery, baggage and wounded. This battle revealed the weakness of the Turks when opposed by brave and disciplined troops. It relieved western Europe of a load of anxiety, and was the last occasion on which the Turks appeared formidable in Central Europe. They suffered several defeats while retreating, and as a result of this disastrous campaign, lost most of Hungary and the Morea.

The Sultan, Mohammed IV., was deposed in 1687, and succeeded in turn by Soliman II., who only reigned the brief term of four years; Achmet II., four years; and Mustapha II., eight years. These reigns were

remarkable for nothing but loss of territory and gradual decline of power and importance. Russia was now rising into prominence as a military nation under Peter I., who much improved the discipline of his forces, and established a flotilla upon the rivers and seas. In 1695 he declared war with Turkey, and captured Azoff, a strong position at the mouth of the Don. In a war with Austria, the Turks were defeated by Eugene, at Zenta, and lost Transylvania and more of Hungary, and were compelled to sue for peace.

Achmet III. ascended the throne in 1703, and obtained partial successes over the Russians, who had advanced too far from their base and supplies. But in a war with the German forces the Turks were again worsted and lost the remainder of Hungary, which was annexed to Austria. Further reverses in a campaign against Persia led to the deposition of Achmet, who was held as a state prisoner by the janissaries. This reign is remarkable for the fact that the printing press, which had long been in use in Western Europe, but of which the introduction into Turkey had been bitterly opposed, was permitted to be used in Constantinople upon all books except the Koran and religious works; yet so indolent and apathetic were the people that for fifty years only about forty separate works were issued. The gradual decline of Turkey was largely owing to the feebleness and growing effeminacy of her rulers, and to domestic discord and dissensions. The conduct of the armies was now entrusted to court favorites, the Sultans remaining quietly at home, intent upon nothing but pleasure and self-gratification. A degenerate stock had succeeded the early warlike rulers, who always commanded in person and were ever found in the thickest of the fight.

Under these weak Sultans the governors of provinces became more and more independent, and less devoted to the interests of the empire. They used their positions for self-enrichment, and public offices were openly sold to the highest bidders. The administration of domestic affairs became corrupt and extortionary, and the dealings

with foreign powers grew timid and vacillating. General ignorance, slavishness, and bigotry characterized the masses of the people.

Mahmoud I. reigned from 1730 to 1754, and during this time desultory conflicts took place with Russia and Austria without important results to any party, though the Russians won several victories. From 1754 to 1757 Othman III. held a brief term of power. In 1757 Mustapha III succeeded him. The Turks allied themselves with Poland in her war against Russia in 1768, and in the engagements which followed the successes of Russia, under Romanzow, were complete and decisive. They conquered all the country between the Dnieper and the Danube. They also took possession of the Crimea, by which name was then known, not merely the Peninsula proper, but an indefinite extent of country behind it, and which had long been a dependency of Turkey and a faithful ally in war. A Russian fleet sailed from the Baltic to the Mediterranean, and in a fierce engagement nearly annihilated the Turkish fleet of over thirty vessels, and remained master of the waters adjacent to Turkey. The situation of the latter country had now become desperate. Numerous Pachas in Asia declared their independence of the Porte; and to add to the general discomfiture, an extensive plague raged throughout the empire.

Mustapha III died in 1774 and was succeeded by Abdul Hamet I., his brother. The war with Russia still continued, and the Turkish army being badly defeated by the Russians, under Kamenski, the Porte was forced to agree to an ignominious treaty of peace, by which they surrendered to Russia all the territory north of the river Borg, which now became the Turkish boundary. The fortresses in the Crimea were also given up, and to Russia was conceded the right to navigate the Dardanelles and all the adjacent seas. The Porte pledged itself to protect its Christian population and to Russia was given considerable control in matters relating to the Greek Church. The independence of the Crimea was recognized for the first time, which dissolved a con-

nection of three hundred years and greatly weakened the Turkish power. Nine years later the whole Crimea was annexed to Russia.

In 1787 Turkey again declared war against Russia, and a conflict, chiefly maritime, followed, in which victory uniformly favored the Russians. In 1789 Abdul Hamid died, and left the throne to Selim III., with a ruinous war as a legacy. The Russians, under Suwarrow, crossed the Danube, captured Ismail, and occupied the surrounding country. Driven by repeated disasters, the Turks again sued for peace, and ceded to the Russians all the territory as far as the Dniester River, including many fortified towns and citadels. Urged by defeats and internal disorganization, the Sultan feebly attempted some measures of reform in the army, the administration, and the condition of the people. These long-delayed improvements were much needed, but were fought at every step by this bigoted and indolent people. He attempted to remodel the army, so as to conform it to the armies of other European countries. He attempted also to improve the condition of the people, and of their cities and towns. But Selim was too weak-minded for the troublous times which were about to follow. Napoleon had invaded Egypt, and was carrying all before him; and, instigated by Russia, Great Britain, and other nations, Turkey declared war against France, on the 1st of September, 1798, and joined the allies. The singular spectacle was now witnessed of the joint action of the fleets of Russia and Turkey, which had so lately been pitted against each other in mortal strife. This alliance, however, was too unnatural to last; and when peace was made with France in 1801, two conflicting parties appeared in Turkey, the one favorable to France, and the other to Russia. Napoleon compelled Turkey to be friendly by threats of invasion; and when Russia became aggressive and occupied Moldavia and Wallachia, the old hostility broke out anew, and war was declared with that power in September, 1806. The weakness of the Ottoman Empire was now apparent. Russia made rapid advances

and the English fleet forced the passage of the Dardanelles. The janissaries, rendered furious by the army reforms, which lessened their power and importance, rose in open rebellion, and after considerable civil strife and the capture of many strongholds, dethroned and afterwards assassinated Selim. This act was sanctioned by the Mufti, or high religious dignitary, who declared that by his attempted reforms, contrary to the teachings of the Koran, that ruler had forfeited all right to reign. The disasters which had followed the army rendered the populace impatient and eager for a change. Insurrection had broken out in Arabia also, where the Wahebites, so called from Waheb, their leader, though Mahometans, differed essentially in doctrine from the Turks, and had declared their independence. They captured nearly all the fortified places, and finally Mecca also surrendered in 1803, after a long seige. In the following year Medina also fell into the hands of the revolutionists, and Arabia was for a time lost to the Turkish crown.

In this dark hour of his country's history, Mustapha IV. came to the throne in 1807. Nominated by the janissaries, he was completely their tool, and immediately repealed all the reforms of his predecessor. The new army was disbanded and its leaders slain. But the misfortunes continued. The Turkish fleet was entirely destroyed by the Russians at Lemnos, and after this disaster the Pasha Bairaktar, a bold and resolute man, though illiterate, determined to seize the capitol and effect a thorough reform in the military system of the empire. He therefore attacked and defeated the troops of the capitol with his Albanian forces, and captured the city. The slaughter in Constantinople during the civil struggle was fearful to contemplate. Each man's hand was raised against his neighbor. Mustapha, to prevent his own deposition, caused the former Sultan, Selim, to be murdered, and endeavored to assassinate also his brother Mahmoud, that he might be the sole surviving descendant of Othman. This purpose, however, was foiled by a slave, who secreted the doomed man in the palace. Mustapha was then deposed in 1808,

after only one year's reign, and Mahmoud II. was placed upon the throne. Bairaktar, now grand vizier, endeavored to restore the new army system and organization, but the janissaries, the bitterest foes of progress, and opposed to any change which lessened their privileges and importance, rebelled, and the vizier paid the penalty of his temerity with his life. Mahmoud, now left alone, made peace with England in 1809, but continued with vigor the war with Russia, which power had advanced its army to the passes of the Balkan, and now again put forward the claim to be the protector of all the subjects of the Porte professing the Greek religion. This claim being resisted by Turkey, the Czar proceeded to occupy the Danubian principalities. The outlook was now extremely dark for the Turks. An alliance was formed between France and Russia, by which, amongst other things, the spoliation of Turkey was agreed upon. But this agreement was of short duration, as Napoleon could brook no hampering alliances. But so urgent became the necessity of quelling domestic insurrection, that Mahmoud concluded a treaty of peace with Russia at Bucharest, ceding all those portions of Moldavia and Bessarabia lying beyond the Pruth; together with the fortresses on the Dniester and at the months of the Danube. Servia, Greece and Egypt were all in rebellion. A treaty with the first named dependency in 1815, conceded to the people of that province the administration of their local government, with a prince of their own choosing, but acknowledging the supremacy of Turkey. In Greece the insurrectionists, under the Pasha Ali, a vigorous but brutal man, defied the armies of Turkey for upwards of two years, when they were finally subdued. But the Turks and Greeks could never amalgamate into one nation: the relation of conquerors and conquered could never be forgotten; and in 1821 the Greek revolution broke out with all its horrors. The most vindictive measures, accompanied by the most violent excesses, were instituted against the Greeks in Constantinople and other Turkish cities. Men, women and children were murdered or sold into slavery.

The wildest fanaticism raged. The Greek bishops were assassinated in cold blood. The inhabitants of every town captured by the Turks were slaughtered, and the whole war was a succession of atrocities. Plunder, devastation and murder were the rule of the campaign, and the plan of extermination was adopted. On the 27th of January, 1822, Greece declared her complete independence of the Porte, and slavery was abolished. It was in this campaign that Marco Bozzaris and Ypsilanti signalised themselves in the struggle for liberty; and Byron sacrificed his life in behalf of the Greeks in 1824. For six years the unequal contest continued, yet the Turks were unable to subdue the determined revolutionists. At last the contest became so destructive and cruel that foreign nations felt compelled to interfere, and a treaty was formed in July, 1827, between France, Great Britain and Russia for the express purpose of putting an end to this desultory struggle. As Turkey, with characteristic arrogance, refused to accede to any terms, or listen to any foreign intervention, the joint fleets of the three powers sailed for the Mediterranean, and attacked and destroyed, on the 21st of October, the combined Turkish and Egyptian fleets, under Ibrihim Pasha, at Navarino, after an engagement lasting four hours. In retaliation, the Ottoman power seized all foreign ships in their waters, and enforced a general conscription to fill up the depleted ranks of their army. They firmly refused to acknowledge the independence of Greece, and demanded an indemnity for the destruction of their fleet and the insult to their flag. As it now became necessary for the allies to employ force, a French army was thrown into the Morea, and the Turks were compelled to evacuate the peninsula, and to recognize by treaty the independence of Greece. By this unfortunate campaign not only was Greece lost to Turkey, but also the adjacent islands, which had largely supplied their fleet with sailors. Their fleet itself was annihilated, and their naval power and control of the neighboring seas were destroyed. This was considered by the Turks to be the severest loss they had as yet

sustained, and the most humiliating disaster of their whole history.

So far as France and England were concerned this virtually ended the contest. But Russia still continued hostilities. Never was nation more poorly prepared for a struggle with a gigantic foe than Turkey at this hour. Her navy was destroyed, her troops consisted for the most part of raw levies, and she was weakened by internal dissensions and difficulties. Russia controlled the Black Sea with a powerful fleet, and was pouring down an immense army upon her. Still the Sultan mustered in new recruits from every quarter, and entered upon the campaign. Its result was disastrous. Varna was taken by the Russians; the Balkan was crossed by their troops, and the capitol threatened. Turkey was forced to sue for peace, and to surrender large territories near the Caucasus and several fortresses on the Black Sea; and, further, to pay a money indemnity for the war expenses. Several important strongholds in Asia were also ceded to Russia, and further guarantees given for the semi-independence of Servia, Wallachia and Moldavia. This treaty was executed in 1827.

Meanwhile the constant wish of Mahmoud had been to carry out the reforms inaugurated by his former grand vizier Bairaktar, and which had been the means of bringing himself to the throne. The janissaries were the principal obstacles in the way, and he determined to crush them. In the capital they were all powerful, being thoroughly armed and organized. Mahmoud resolved to appeal to the patriotism of the people. He unfurled the sacred standard of the empire, which was popularly supposed to have been the banner carried by the prophet himself, and which was only displayed upon occasions of great emergency, and had not been seen by the populace for a generation. The people rallied to his support around the sacred flag. A force was formed from these recruits, artillery was obtained, and the attack upon the janissaries in the city commenced. A day of terrible civil conflict with immense slaughter ended in their entire destruction, and the

corps was entirely abolished. The principal and most dangerous opponents of reform being now removed, Mahmoud proceeded to reorganize the army on the European basis. Pants and frock-coats were substituted for the loose flowing robes and bloomer costumes of former times, and a red cap took the place of the turban. In training also the troops were compelled to conform to modern usage. Stern measures were resorted to, and disaffection and treason were vindictively repressed. Even the haughty order of the Ulema were compelled to adopt a more modern habit. These and other measures of internal reform were vigorously enforced. The new levies were mostly youths devoid of military experience, but had three important elements of military material, implicit obedience, enthusiasm, and temperance.

Hardly was the war with Russia closed when a new difficulty from an unexpected quarter menaced the unfortunate Mahmoud. Mehemet Ali, an able and ambitious soldier, who had distinguished himself in the campaigns against Napoleon and had risen from the ranks, was made pasha of Egypt by the sultan, and employed in suppressing the insurrection of the Wahebites in Persia, of which we have already made mention. In this service he had been uniformly successful. He recovered Medina in 1812, and Mecca in the following year; and in the final battle of the campaign he offered five dollars for each head of his Persian foes which was brought before him, and it is said that over six thousand of these ghastly trophies were piled up near his tent. The Wahebite insurrection was completely suppressed in 1816, and the authority of the Porte re-established. Mehemet Ali had now established his reputation as a brave leader, and was made viceroy of all Egypt. During the long continued insurrection of Greece, moreover, he had lent effective aid, both with his army and fleet, to the Ottoman Government. But he was no less ambitious than brave and resolute, and immediately began to use his newly acquired power for the furtherance of his own designs. For this purpose he

availed himself of force, reform, and intrigue. As an example of his craftiness and unscrupulousness it may be mentioned that it became necessary for the furtherance of his purpose to extirpate the Mamelukes, who were devoted to the Sultan. The chiefs of these, with their retinues, were accordingly invited to a grand festival, where they were seized and beheaded and their forces destroyed.. Free from many Turkish prejudices, his troops were armed, equipped, and drilled after European fashions. He designed to convert Egypt into a distinct and independent kingdom, and found a dynasty of his own. In 1832, without consulting the Sultan, he sent a powerful army, commanded by his son, into Syria, assisted by a large fleet. The object of this attack was to subject that country that he might possess himself of its troops, as well as its stores of coal and iron. He soon took possession of all the strong places. Mahmoud, in vain, issued orders commanding him to retire. Mehemet was well aware that after the disastrous Russian and Grecian campaigns the Turkish government was in no position to enforce its decrees. Emboldened by success he determined to march his forces against Constantinople, the capital of the empire. He defeated the Grand Vizier on the 21st December, 1832, on the plain of Koniah, which left the way open, with no force before him capable of opposing his march. His army reached Bursa, only three days march from the Bosphorus.

The position of Mahmoud was critical in the extreme. He was unable to oppose the Egyptian army, and many adherents of the old system still existed who bitterly opposed his reforms and welcomed the Egyptian leader as the opponent of those who had inaugurated these heretical innovations. In this crisis he called for the assistance of the most inveterate foe Turkey had ever known, Russia. The fleet of that power was thrown into the Bosphorus and an army was placed on the Asiatic shore, and as a compensation certain concessions were made to the Russians in relation to the navigation of the Dardanelles. Mehemet remained in pos-

session of the vice royalty of Egypt with Syria added to his domains.

A short interval of peace succeeded; of such peace, that is, as the Ottoman government is able to boast. Hordes of outlaws constantly interrupted the peaceful pursuits of agriculture and commerce; and marauding gangs infested the country and rendered life insecure. Against these lawless bodies Mahmoud's government directed its efforts, and established a police system for the capital and larger towns. They attempted to establish some law and order and to reform the sanguinary habits of the populace. The power of the pashas was abridged and governors of provinces appointed to adjudicate in civil cases. Some roads were built and a newspaper established, and architecture was somewhat improved; but the arts and manufactures generally were at a very low ebb. The Sultan ventured so far as to circulate portraits of himself, and to establish military bands, although any representation of the human form and the use of music are distinctly forbidden by the Koran. Further reforms on the part of this aggressive ruler were cut off by his death, which happened July 2nd, 1839.

Abdul Medjid succeeded his father on the throne, at seventeen years of age. Wholly inexperienced in the affairs of government, the prospect was poor of him effecting any improvement in the decaying fortunes of the empire. He had scarcely been inaugurated when intelligence came that Egypt, temporarily pacified, was again in insurrection, and shortly after the Turkish army was totally defeated by the forces of Mehemet Ali at Nissib, near the Euphrates. To this disaster was added the defection of the Turkish admiral, who went over with his fleet to the Egyptian side. The complete overthrow of the Ottoman empire seemed now to be imminent from its own inherent rottenness. But the jealousy of the various European powers, each one fearful that some other would get undue advantage by the division of Turkey, caused them to interfere to prop up the tottering fabric. By

a treaty signed at London on the 15th July, 1839, by all the principal powers of Europe, except France, the vexed question was staved off for a few years. Mehemet Ali was given by this treaty the hereditary government of Egypt, and in addition the pashalic of Acre. That ambitious and determined potentate refused the offered terms; in consequence of which the allied fleets bombarded his fortified towns along the coast of Syria, including Beyrout, Saide, and St. Jean d'Acre. These places having fallen, the Egyptians abandoned Syria. Terms of peace were then agreed upon by which the vice-royalty of Egypt was confirmed to Mehemet Ali and his lineal descendents as rulers; they to pay an annual tribute to the Ottoman government and to maintain the laws of the empire.

A reform, forced upon the Turkish despotism by the united representives of foreign powers, was now decreed, by which all foreigners of whatever creed were to be allowed freedom of worship equally with Mahometans. This step was bitterly opposed by the more fanatical of the Turks, and many cases of insult and attack upon Christians followed. But although the decree was issued the government was powerless to carry it into effect except in Constantinople; and in other places it remained a dead letter upon the statute books. Another decree was issued by which all taxes were to be paid by the different pashalics to persons delegated to receive them direct from the central government. The result of this edict has been the iniquitous system of farming out the taxes and selling privileges to collect them in the different districts to the highest bidders; just as toll gates are sold out but with this distinction, that the tolls at the gates are uniformly fixed, while in the Turkish empire the tolls are fixed by the avarice and cupidity of the tax-gatherer, and the per centage is often from one quarter to one half of the whole fruits of labor.

In 1841, all the great powers of Europe joined in agreeing to the rule which closed the Dardanelles to the ships of war of all the powers. The boundaries between Turkey and Persia, long in dispute, were

adjusted in this reign, to the satisfaction of each. The Ottoman empire took no part in the struggle of Hungary against Austria, in 1848, although generally sympathizing with the Hungarians. In 1850 a further attempt was made to enforce the laws allowing free religious worship, and the position of foreign Christians and Jews was somewhat improved. Nominally all religions are free and on a par, but the bitter and ungovernable bigotry of the ignorant populace interferes in a great measure with free religious worship and renders the edicts of the government nugatory. Portions of the empire continued to be much troubled by the violent, lawless and predatory tribes of Arabs. So scattered is the Turkish realm, and so little within the control of law and order are the savage tribes which constitute a large portion of its population, that anything approaching to a reign of peace, progress, or prosperity within the confines of that unfortunate country is an impossibility.

In the year 1853, it became evident that the general peace of Europe, which had remained undisturbed since 1815, would be again disturbed. The trouble which led to the conflict known as the Crimean War arose from so slight a question as the possession of the keys of certain resorts of pilgrims, the churches, sepulchres and holy places in Palestine, by the rival claimants of the Greek and Latin Churches. It was a question of precedence and privilege. Russia, as the head of the Greek Church, supported that body, while France, as the professed protector of Catholic interests in the East, supported the Latin priests. At the same time Russia again put forward the claim, by virtue of the treaty of Kainardji in 1774, to exercise a protectorate over the Greek or orthodox Christians within the realms of the Sultan. The Turks were placed in a position of great perplexity. France moved a fleet from Toulon to Greek waters and stationed a war ship in the Dardanelles in defiance of the treaty, to influence the Turks. Russia, on the other hand, sent Menschikoff as a special ambassador to Constantinople with a threatening ultimatum in case the Russian demands

were not complied with. An unpleasant dilemma was presented to Turkey. It was evident that she was being used as a mere cat's paw to gratify the ambitious projects, the jealousies and fears of three or four powerful nations. So weak had she become and so low reduced in the European system, that her views of any question at issue were considered of no weight and wholly ignored. It became simply a question of the stand which other nations were prepared to take upon any question which might arise. The immediate dismemberment of the Turkish empire, then and there, would have followed but for the jealousies of rival nations.

Finally the Turkish government, urged by France, decided to refuse the Russian demands. The immediate result of this action of the Turkish cabinet was the crossing of the Pruth by two divisions of the Russian army, and the occupation of the Danubian principalities of Wallachea and Moldavia, as a guarantee for the concession of the Russian demands. It was construed as an act of hostility by the Turkish government, and caused great excitement. Turkey, however, was ill-prepared for war and preferred to treat with Russia. But it suited the purposes of France and England, who had already placed their fleets in Besika bay near the straits of the Dardanelles, that the Turks should not yield to the Russian demands; although their representatives at the Vienna conference which followed, were forced to acknowledge that Russia had good grounds of complaint, and that the condition of the Christian population of Turkey was becoming intolerable. They warned the Ottoman government that a continuation of such atrocious treatment would goad the Christians to revolt, numbering as they did, eight to one of the Musselman population in Europe.

Turkey rejected all demands, and as Russia refused to withdraw them, or to recall her troops, Turkey declared war on the 5th October, 1853, which gage of battle was promptly accepted by Russia. On the 14th of the same month the allied fleets of France, England, Sardinia, and Turkey, entered the Dardanelles. To-

wards the end of the same month the Turkish army crossed the Danube at several points, under the leadership of Omar Pacha, a Christian renegade, whose real name was Lattas. Several conflicts between small bodies of troops followed without decisive results. At this juncture the Russian Admiral, on the Black Sea, learned that an Ottoman fleet of a dozen sail had entered the Turkish harbor of Sinope; he immediately sailed thither with nine vessels and destroyed the entire fleet, together with 4,000 troops. France now (1854), dispatched a land force to Turkey, under command of Marshal St. Arnud, the two divisions of their forces being commanded respectively by generals Canrobert and Bosquet. The English forces were under the command of Lord Raglan. These troops landed first at Gallipoli, at the entrance to the Sea of the Marmora. They first devoted their attention to fortifying the Peninsula to prevent a Russian attack upon Constantinople; after which they were moved to the Bosphorus, the British forces being encamped on the eastern side, and the French near Constantinople. Subsequently they were moved to the town of Varna, on the Black Sea. Here the allied French and English forces, numbering 50,000 men, were being rapidly thinned by disease; the climate was very severe upon the troops. Cholera broke out amongst them, and, to add to their trial, the town was nearly destroyed by fire, which left them shelterless. An ineffectual cavalry expedition, under Lord Cardigan, had been the only movement thus far, and the troops were despondent; in consequence of all these discouragements, it was determined to move them at once to the Black Sea. They were therefore embarked on the 8th of September, 1854, and on the 13th 40,000 were landed near Eupatoria, north of Sebastopol, on Russian soil. On the 19th they began their march to Sebastopol. But the mismanagement was frightful; all the English tents were found to be stowed away on shipboard, and the troops were forced to sleep without shelter; the consequent depletion of the ranks from sickness was fearful.

Meanwhile the Russian and Turkish forces were engaged in struggles on the Danube. The Russians crossed the river and occupied several Turkish forts and laid siege to Silistria. Subsequently the Danubian territory was occupied by the neutral forces of Austria, with their head-quarters at Bucharest, by agreement with the allies. The campaign of the summer of 1854, on Turkish territory, ended in the utter discomfiture of the Turks. In July the Russians advanced towards Kars and attacked the Ottoman forces, numbering 50,000 men, but very badly officered; the result of the engagement being the defeat of the Turks with heavy loss. A few days after they were again routed and fled behind the walls of Kars. During the summer of 1854 the allied fleets of France and England sailed for the Baltic Sea for the purpose of reducing Cronstadt, an immense Russian fortress, which practically gave them the control of the waters of that sea. A successful attack was, however, found to be impracticable and the idea abandoned. Another ineffectual attack was made on Solovetski, on the White Sea; but some small coast villages were destroyed. An attack on the fortifications of Sweaborg in the following year was also unsuccessful. The naval campaign of the allies in the north was, upon the whole, a failure.

On the 20th September, 1854, the fleets of Great Britain and France took up their position off the mouth of the Alma. The slope bristled in every direction with Russian artillery. Under cover of the guns of the fleets the allied troops attacked the position and succeeded in carrying it, but with the heavy loss of 4,000 men. On the 23rd the forces pushed on towards the northern face of Sebastopol, intending to make an attack on that side. But so furious was the Russian fire upon both troops and ships that they were compelled to retire, and the proposed attack in that direction was reluctantly abandoned, leaving, as it did, the road clear to the Russians to renew their supplies. Marshal St. Arnaud, at this time, resigned the command of the French forces to Marshal Canrobert, and

died on his way back to Constantinople. On the 27th of September the allied forces took up their position in the valley to the north of Balaklava, the new point of attack. For three weeks both sides were engaged in getting batteries in position, in building earthworks and mounting guns. Within the walls of Sebastopol the activity could be seen by the allies; even the women and children assisting, so weak was the force. On the 17th October a furious bombardment began on both sides: the allied fleets participating. Those ships which were of light enough draft to approach close under the batteries escaped serious injury; many of the others were badly damaged by the Russian fire. The fire of the fleet did little damage to the forts. The Russians planned an attack on the field, designing thus to place the allied forces between two fires. This was carried out on the 25th October, and on the same day the British cavalry foolishly advanced under a deadly fire and was nearly annihilated. Early in November the Russians received reinforcements, and on the 5th of that month the battle of Inkerman was fought, in which the losses on both sides were great. Both sides claimed the victory; nothing decisive having been accomplished by either side. On the 14th November a terrific storm burst over the lake, destroying a number of transports and supply ships, and leaving the allied troops deprived of many of the necessaries for their health and comfort in the field. A few war ships were also destroyed, the storm lasting four days.

From this time, the Russians attempted scarcely any active operations against Balaklava. Both sides were now waiting for reinforcements; and the allies had to struggle with the stern difficulties of a Crimean winter, aggravated a thousand fold by wretched mismanagement and miserable want. The troops were worn down with cholera, dysentery, and fever; the commissariat was in a hopeless state of confusion, officers and men were without baggage, clothing and food, while traders at Constantinople were openly boasting of the enormous gains which they had made

at their expense. The sufferings of the French were also great: but French soldiers are always more capable of helping themselves, while the English always needed some one to cook for them, and, as it was said, almost to put the food into their mouths. Again the latter paid exorbitant prices at the will of the peasants whose goods they bought: the former took what was to be had, laying down a price which, after fair consideration, was judged to be sufficient. In addition to this, the roads about Balaklava were in a hopeless and impracticable condition, while the French had been enabled, from having men to spare, to construct good roads over the whole ground which they occupied. The medical department was scarcely more satisfactory; the surgeons were indefatigable, but they were without the most necessary resources and appliances, and the disorder was almost greater at Constantinople than it was at Balaklava. This horrible state of things was in some degree remedied by the self-sacrificing devotion of some English ladies who, under Miss Florence Nightingale, went out for the purpose of tending the sick and wounded in the hospitals at Scutari; and by their aid a very great improvement was immediately effected in the condition of the troops.

But although the siege of Sebastopol was practically suspended, the Russians were not idle; they scarped the ground in front of their batteries, threw up earthworks wherever they were needed, and enormously strengthened the whole fortifications of the city. When the siege began, it was comparatively defenceless; before the year had ended, it was almost impregnable: and this strength was owing mainly to the fact that these new works were not of stone but of earth, mounted with batteries of tremendous power. Perhaps the Russians were right in saying that history furnished few instances in which defences run up in a few months were maintained for nearly a year against all the appliances of the most skillful warfare of modern times.

On the 23rd of March, 1855, it became publicly known that the Kingdom of Sardinia had joined the allied forces. The object of this move on the part of Sardinia was to gain the assistance of France in the then impending struggle for Italian unity. By the terms of the treaty, Sardinia engaged to furnish 15,000 men, and was to receive a loan of £1,000,000 from the British government.

In March, 1855, another effort was made to put an end to the war by a conference at Vienna; pending which the emperor of Russia died. But all hopes of peace were dissipated by the publication of a manifesto by his son and successor, in which he expressed his determination to carry out the plans of his father, and vigorously prosecute the war.

On the 9th of March, 1855, the Russians made a sortie and captured some small hills, upon which they raised a redoubt and sunk rifle-pits. From this position the French forces made an ineffectual attempt to dislodge them, as they were found to do great execution upon the allied troops. In May of this year general Pelissier assumed command of the French forces, and soon after they took possession of a strong position in front of the central bastion of the Russian fort. Expeditions were sent out by the allies to capture the neighboring towns, but they were mostly found deserted and burned by the Russians themselves.

A general assault was ordered for the 17th of June upon the Russian position, and a tremendous fire from the guns inaugurated it; but it ended in the complete repulse of the allied troops. Prince Gortschakoff issued an exulting order, congratulating the troops upon their success. This repulse, with care and sickness, so pressed upon Lord Raglan that he died on the 28th of June, and general Simpson succeeded him in command. As sickness and disease were making havoc with the troops, it was determined to make another general assault on the 8th of September, at midday, while the Russian forces were at dinner. The agreement was that the French should storm the Malakoff, and when this

was successfully accomplished, the English were to seize the Redan. The French were successful at every point of their attack, but the English completely failed through defective arrangements, which led to inextricable confusion. But it now became clear to the Russians that, as there was no means of obtaining supplies and reinforcements, the city could not longer be held with safety. During the night which followed they blew up the forts and destroyed everything which could be of value to the allies, and, in good order and without loss of men, evacuated Sebastopol. On the morrow the allies entered to find a heap of ruins. Gortschakoff issued an address to the troops, complimenting them on their courage and endurance throughout the siege.

On the 10th of November General Simpson resigned the command of the army to sir William Codrington. Attacks were made by the fleets on some unimportant coast towns, which, however, were found to be mostly abandoned and the supplies destroyed by the Russians.

Meanwhile, the condition of the Turkish troops, under the English general Williams, besieged in the town of Kars, was deplorable. Their pay was in arrears for a year and a half; they were scantily supplied with provisions and clothing; and were hard pressed by the Russian forces under Mouravieff. An assault was made on the town on the 29th of September by the Russians, which resulted in great loss on both sides. So closely were they besieged that assistance from the outside was impossible. Famine stared them in the face; the struggle could no longer be continued, and General Williams accordingly surrendered, giving up the town and war materials uninjured; the prisoners of war binding themselves not to serve again during the continuance of the war. General Williams and the other British officers were taken prisoners to Russia. Thus the whole army of Turkey had vanished like a shadow.

Thus ended the Crimean War. All parties were tired of the struggle, and negotiations for peace were commenced in December, 1855, and at a conference which followed in Paris, in February, 1856, an armistice

was agreed upon. A treaty of peace soon followed, by the terms of which Turkey bound herself to protect her Christian subjects in all their rights, and guaranteed them perfect religious freedom, and to redress the evils and abuses of her government. The mouths of the Danube were to be freely opened to navigation. The principalities of the country were to enjoy all the privileges and immunities previously enjoyed, and which were now to be guaranteed to them by the contracting powers. The Black Sea was to be closed to the war-ships of all foreign nations; and neither Russia nor Turkey was to establish any military-maritime arsenals on that sea. The allies evacuated the Crimea on the 12th of July, 1856.

The results of this war were immense treasures expended by Great Britain and France, the sacrifice of thousands of lives and the destruction of vast quantities of property, while nothing whatever was accomplished in settling the vexed question of the status of Turkey. So far as the stipulations contained in the treaty of peace were concerned, they proved not to be worth the paper upon which they were written; for Turkey was utterly unable to afford efficient protection to her Christian populations, and their greivances are greater than ever; edicts certainly were issued, but the government was powerless to enforce them: and the perversion of justice and gross corruption continued as before. While, as regards the Black Sea, Russia has completely repudiated the treaty; has placed a large fleet thereon, and made her fortifications and arsenals stronger and more effective than ever. The complete helplessness of the Ottoman government was never more forcibly shown than during this war. Officered, drilled and commanded by foreigners, and supplied by the allies with all the material of war, her troops showed a pusillanimity and utter lack of patriotism in marked contrast with the fierce bravery of former times. Criminations and recriminations followed the close of the struggle in the British parliament, and so great were the differences of opinion that the Ministry was repeatedly changed.

John Bright remarked in debate: "In supporting the Porte against Russia we were fighting for a hopeless cause and for a worthless foe;" while Mr. Layard, of opposite political leaning, stated that "England was on the brink of ruin, and had become the laughing-stock of all Europe;" and Lord Derby complained that the governments appeared to be claimants of peace from Russia instead of granting a peace desired by the enemy. The discussion upon the surrender of Kars and upon the Baltic operations was also very bitter; and the terms upon which the peace was concluded gave very little satisfaction in England. Throughout the contest the sympathies of Greece had been with Russia, many Greek subjects having, by the arbitrarily fixed boundary line, been left still under Turkish tyranny: and the indignation of the Greeks was aroused by the interference of Christian states to uphold Moslem tyranny. They felt that the dread of Russian power was all that stood between themselves and complete destruction. Consequently, in 1854, insurrections broke out in the Greek provinces still remaining in the Turkish empire, and the independence of all these provinces was proclaimed. On the 5th of February they besieged and captured Arta, and defeated the Turks in two or three pitched battles; and there can be no doubt but that their independence and annexation to Greece would have speedily followed; but the allies, pampering the Turkish despotism, interfered, and by troops and ships suppressed the insurrection which the Porte was powerless to subdue.

Turkey now relapsed into a worse condition of disorder and powerlessness than ever before. The government had, during recent years, adopted the plan of contracting foreign debts and so large had become the amount of these and so poor was the credit of the country, that of a loan of £16,000,000 sought for, only £2,000,000 could be obtained, and that at only about sixty per centum of its par value. Abdul Medjid was weak and incapable, and all positions were given to flatterers and favorites; and the proceeds of loans went

to fill the private coffers of the Sultan. In 1860, one of the Druses having been killed, the death was laid to the charge of the Christians, and certain villages belonging to them were burnt and the inhabitants massacred with the Turkish army in sight, but no effort was made to protect the victims. At Deir-el-Kammar the slaughter was fearful; and like proceedings followed at Damascus. The indignation of Europe was aroused. France acted promptly and demanded the punishment of the murderous bands. The Sultan was compelled to act, and several hundred Mussulmen were condemned and executed.

Abdul Aziz succeeded his brother on the 25th June, 1861, and followed his example of waste and corruption. The principalities were impatient of the taxation and despotism, and Servia succeeded in obtaining comparative self-government. An insurrection in Crete in 1866, aided by Greek assistance, taxed the resources of the country for several years and finally compelled the Porte to grant a mixed Christian and Mussulman government. From this time Turkey declined at a rapid rate. All promises and obligations to foreign nations were broken, and at home feebleness, waste, corruption and tyrannical misgovernment became the rule. The debt had now become onerous and the interest was not met. In 1875, Bosnia and Herzegovina rose in rebellion. They were assisted by volunteers from Servia and Montenegro, and received the sympathy of all Europe. A scheme of reforms proposed by Russia, Germany, and Austria was accepted by the Porte but refused by the insurgents, who had lost all faith in Turkish promises of reform. They decline to lay down their arms until their complete independence from Moslem rule is acknowledged. In May, 1876, in an outbreak of Mahometan fanaticism at Salonica, many Christians were murdered, including the consuls of Germany and France. These powers, with others, immediately demanded redress, and, the occasion being urgent, the Sultan was compelled to make some examples, and also to afford

pecuniary reparation to the families of the deceased. The condition of affairs was now very critical in Constantinople. The principalities were all in insurrection, and the Christian populations were only kept in subjection by the introduction of savage hordes from Asia. Russia was again threatening war, and the demand had now become general throughout the civilized world for the complete dismemberment of Turkey and for driving the Mussulman portion of the population of Turkey in Europe into Asia. Urged by a fanatical body of students called the softas, the grand vizier, Mahmoud Pasha, was removed by the Sultan. Whereupon the other ministers determined to depose Abdul Aziz. This step was deemed absolutely necessary for the safety of the country, owing to the general weakness, bankruptcy and misgovernment of the country and the threatening aspect of affairs without. On the 30th May, 1876, his palace was surrounded and he himself made a prisoner; and a few days after was either murdered or committed suicide.

The ministry then proceeded to install his nephew, Murad V., son of the former Sultan Abdul Medjid. The debt of the country had now reached the enormous sum of £200,000,000. It was impossible to meet even the interest, and a decree had been issued reducing the interest one half and repudiating the other. There was nothing to show for all this expenditure but palaces, collossal private fortunes, ironclads and artillery. The ministers of war and foreign affairs were assassinated in the council chamber as a means of effecting a change of government policy. Servia, under Prince Milan, and Montenegro, under Prince Nicolas, now declared war against Turkey, out of sympathy with the struggling Christian populations of Bosnia and Herzigovina. Russia aided and abetted the uprising, and one of her generals, Tchernayeff, was placed in command of the Servian army. Desultory struggles followed without decisive results. At this juncture the world was startled by learning the horrible atrocities which were being perpetrated in Bulgaria. A rising of the Christians in

that province was threatened, when the Beys armed the Mussulman population. The undisciplined and bigoted troops thus formed, commenced an indiscriminate slaughter of Christian non-combatants, and sacked and burned their villages with remorseless fury and horrible atrocities. Of these outrages we shall have occasion to speak again further on. Suffice it here to remark that the conviction is now forcing itself on every candid mind that the principalities can never again be subjected to Moslem despotism.

The new ruler, naturally feeble in body and mind, aggravated his ailments by intemperance, and become wholly unfit for the exercise of any power or authority, and was consequently deposed on the 31st August, 1876, and his brother Abdul Hamid II., the present sovereign, was raised to the throne, being the thirty-fourth ruler of the house of Othman. His character is as yet unknown, but it is easy to see that it would be utterly impossible at this date for any ruler, however brave or sagacious to resuscitate Turkey as a European power from her fallen condition.

Having thus briefly summarized the history of the Ottoman empire from the earliest times to the present day, we shall proceed to give an account of the geographical and physical features of the country contained in this extensive realm, and of the habits and customs of the peculiar people who inhabit the various portions of it, commencing our description with the oldest territory thereof, Asia Minor.

ABDUL-HAMID II., SULTAN OF TURKEY.

ALEXANDER II, EMPEROR OF RUSSIA.

TURKEY IN ASIA.

CHAPTER II.

ITS BY-GONE GREATNESS.

Turkey in Asia includes the region in which the human race was first planted, as well as that which the sons of Noah and their immediate descendants first overspread, when, descending from the majestic heights of Ararat, they directed their steps towards the Mesopotamian plain, and fixed their habitations in the lands watered by the Euphrates and the Tigris. It comprehends within its limits the territories that constituted some of the most important states in the ancient world, and includes the sites of many amongst the most famous cities of antiquity. Nineveh and Babylon, Sidon and Tyre, Damascus and Palmyra, Jerusalem and Antioch, Ephesus and Smyrna, fall within its limits; and upon the rocky shores of Phœnicia or the classic plains of Asia Minor the traveller can scarcely advance a step without being reminded of by-gone greatness, as the crumbling column or the ruined arch cause the historic memories of former ages to crowd upon his mind.

Turkey in Asia comprises a large portion of the Asiatic continent—probably not less than 500,000 square miles. This extensive territory forms four great divisions—Asia Minor, Syria, portions of Armenia, and the countries on the Euphrates and Tigris. The first-named of them, Asia Minor, (or Anadoli, as the Turks designate it), is a considerable peninsula, lying between the Black and Mediterranean Seas, and forming the westernmost portion of the Asiatic continent. The second, Syria, is a mountain-tract upon the eastern borders of the Mediterranean, backed by an extensive plain which stretches inland to the banks of the

Euphrates. Armenia, a considerable portion of which is now within the limits of the Russian empire, is a high and rugged mountain-region, occupying an inland position, though nearly approaching the waters of the Caspian and the Euxine upon either hand, and containing within its limits the sources of the principal rivers of Western Asia. The fourth division embraces the ancient Mesopotamia, (now Aljezireh,) situated between the streams of the Euphrates and the Tigris, in the upper and middle portions of their courses; and Babylonia, (the modern Irak-Arabi,) between and adjacent to the lower parts of the same rivers.

SYRIA includes Palestine, or the Holy Land—a region which, though of small geographical extent, is of paramount importance in the history of Turkey; and it is with some account of Palestine that we propose first to engage the reader's attention. From the land of the ancient Jewish people we shall pass by a natural and easy transition to the neighboring parts of Syria, and thence to the famous localities of the other divisions of Asiatic Turkey.

From the earliest ages of authentic history, Judæa has been the object of a curiosity at once ardent and enlightened. Not merely Christians at the time of the early crusades and subsequently, but heathen writers of far more distant ages also, looked with vivid interest upon that portion of the world; and Palestine and Syria in general, and Jerusalem more especially, have probably been surveyed with greater attention, and described with greater accuracy and minuteness than any other portions of the ancient world, scarcely excepting even Greece and Rome.

Divided as they now are into Turkish pashalics, or held by comparative handfuls of people who combine the discomfort of the savage with the morals of the bandit, those once populous and wealthy regions are now comparatively depopulated and positively poor; but, even yet, the aspect of external nature at once corroborates all that we read about their former prosperity, and protests against the misgovernment which

has in great measure caused their present degradation Of the progress of the wars between the tribes of Israel and their neighbors, especially the Syrians, the Holy Scriptures give so full and so graphic an account that a mere paraphrase would be idle, and would, besides, be out of place in these pages. We may repeat, however, that, as the reader casts his eyes over the map of modern Turkey in Asia, he, in fact, surveys the actual sites, though under other names, of all the great ancient empires, and the actual scenes of all the great events which, in the scripture-narratives, so irresistibly appeal to all the nobler feelings of his heart.

As we have already mentioned, Palestine, Judæa, or the Holy Land, is the chief point of interest in that portion of western Asia with which our readers are at present concerned. Though nominally distinct from Syria, Palestine is physically a portion of that territory. Upon the map of the eastern shore of the Mediterranean, the reader perceives a long strip of country bounded on the east by the celebrated river Jordan, and nowhere exceeding fifty miles in its extremest breadth. This is the ancient Canaan or Palestine, properly so called, from the name of the Philistines, who were expelled thence by the God-protected tribes of Israel. Three of those tribes, however, namely, those of Reuben, Gad, and Manasseh, had territory assigned to them on the eastern side of the Jordan, and thence they extended their conquests and their occupancy by subduing the hostile and idolatrous peoples in their vicinity.

For the sake of distinctness, and in consideration of the impracticability of detailing all the numerous changes of extent which resulted from the almost perpetual wars in which the Israelites were engaged, we may regard Palestine, ancient and proper, as being bordered on the north-west by the territory of Tyre and Sidon, by the mountain-chains of Libanus and Anti-Libanus on the north-east and north, by the Syrian and Arabian deserts on the east and south, and by the Mediterranean—the "Great Sea" of Scripture—on the west. These limits

comprise a territory measuring about a hundred and eighty miles in the direction of north and south, and (including the country beyond Jordan) of between seventy and eighty miles in that of east and west. The superficial area contained within them is probably rather less than fifteen thousand square miles—about double the area of Wales.

Limited as this territory was, it is quite certain that its fertility was so great, so actually marvellous, that it supported, not merely in comfort but in great opulence, a population infinitely more numerous than any other territory of like extent ever supported either in ancient or in modern times. Even in the time of Moses the fighting men numbered above half a million, and when we add to these the individuals so numerous in Israel, who were devoted to the services of the altar, besides the women, the young people, and the old and superannuated, we shall not exaggerate in stating the population of Israel at even that early day as far nearer to three than to two millions. Coming down to the later period of the revolt of the Jews against the Romans, in the time of Vespasian and Titus, we have it on the excellent authority of Josephus that the little province of Galilee alone furnished 100,000 fighting men; which, according to the usual way of estimating the whole population by the number of its efficient fighting men, would give to that small province a population of upwards of half a million.

But though, anciently, the possessions of the Israelites were confined within the comparatively narrow limits which we have just now stated, it must be borne in mind that those limits were frequently and greatly extended by war and conquest. In the time of Solomon, for instance, the extent of his kingdom was very great, including a great portion of Syria, and stretching in the north-easterly direction as far as the Euphrates. "For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river; and he had peace on all sides round about him." (1 Kings, chap. iv. ver. 24.)

In other words he was the sovereign paramont throughout that great extent, and the "kings" here spoken of were not the independent rulers whom we now understand by that title, but rather a sort of feudal princes or satraps. Looking at Tiphsah, on the western side of the Euphrates, and thence turning to Azzah, or Gaza, in the south-western corner of Palestine itself, the reader sees the extent of Solomon's dominion in one direction, while on the east and south-east it included the countries of Moab, Edom, and the land of the Ammonites, as well as large tracts still further east, which, though not actually inhabited by his people, were used occasionally by them as pastures for their numerous flocks and herds.

Of the vastnesss of the wealth of the Jews in the time of Solomon, no more striking evidence can be required than is afforded by the details which are given in the First book of Kings of the enormous outlay bestowed by him upon the Temple and other buildings. But we have still further proof of the power and wealth of the Hebrew nation at that time, in the great respect and deference which the sovereigns of other nations showed to the wise king of Israel; Hiram, king of Tyre, rendering assistance in his task of building the Temple, the queen of Sheba reverently waiting upon him with rich presents, and in humble anxiety, to hear the words of truth and wisdom from his lips; all people coming "to hear the wisdom of Solomon, from all kings of the earth who had heard of his wisdom." In the time of David the population of Israel numbered at least between five and six millions; and in the reign of his son, so happily exempted from the destructive wars with which David was constantly harrassed, it is quite certain that the population must have been far more numerous, even without including the Canaanites and other people who had been conquered by and become tributary to the people of Israel.

During the greater part of the long reign of Solomon, a term of forty years, he had uninterrupted peace without, and uninterrupted prosperity within his kingdom. Rezon induced the people of Damascus to revolt

and place him on the throne of Syria, "and he abhorred Israel and reigned over Syria." (1 Kings, xi. 25.) And Hadad the Edomite, "who was of the king's seed in Edom," was also an enemy to Israel and to Solomon towards the close of that king's reign. But human hostility would probably have been impotent against Israel, had it not been for the darling sin of its inhabitants, idolatry. "They have worshipped Ashtoreth, the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon," is the express reason given for taking all Israel, save Jerusalem and the tribe of Judah, from the family of Solomon to bestow it upon Jeroboam. Aware that Jeroboam, and not his own son Rehoboam, would rule over all Israel save only the tribe of Judah, Solomon "sought to kill Jeroboam," but that soldier fled into Egypt, and remained there until the death of Solomon. The decease of that monarch and the imprudent and insulting conduct of Rehoboam encouraged Jeroboam to return from his exile; "and it came to pass, when all all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only." (1 Kings, xi.)

The once great kingdom of Israel, so populous, so wealthy, and so powerful under David and his son Solomon, thus became broken into the two distinct and rival kingdoms—of Israel, with Samaria for its capital, and of Judah, with Jerusalem for its capital, "And unto his (Solomon's) son (Rehoboam), will I give one tribe (Judah), that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there." (Ibid.)

In the year 721 B. C. the kingdom of Israel was overrun and utterly subverted by the Assyrians; and in rather more than another century and a quarter, *i.e.*, in in the year 588 B.C., Judæa in its turn was conquered and Asia laid waste by Nebuchadnezzar, and the conquest of Idumæa speedily followed, The Chaldeans,

the Medes, and the Persians, ruled over this once fertile and populous expanse of country until they were in their turn invaded and conquered by Alexander the Great. In the division of the vast territories which that brilliant though ambitious and unprincipled conqueror had brought under his single rule, Judæa fell under the dominion of the kings of Syria, and remained subject to the Syrians or the Egyptians, or in all the distressing agitation of ill-combined and luckless resistance to them, until 130 B. C., when John Hyrcanus successfully revolted against the Syrians, and assumed the crown of king and pontiff alike. This double power, royal and ecclesiastical, remained in the Asmonean dynasty until Antony gave the kingdom to Herod the Great, a prince of an Idumean family.

Of the five provinces of which Palestine now consisted, three, at the death of Herod, fell to the lot of his son Archelaus, his tetrachate consisting of Judæa, Samaria, and Idumæa; Galilee fell to the share of the second son of Herod the Great, Herod Antipas; and Peræa, or the country beyond the Jordan, to Herod's third son, Philip. Archelaus, however, had the ill fortune to offend the mighty and vindictive Romans, who annexed his kingdom or tetrachate to their neighboring province of Syria, and placed it under the government of procurators, a sort of viceroys all-powerful on the spot, but liable to recall at any moment. To a people so intensely national as the Jews, this subjection to a foreign officer, who differed so widely from them in religion, and who despised them and was detested by them, could not but be most irksome and humiliating, and the consequence was that the Jews were perpetually revolting. Much censure has been cast upon the Jews on account of these revolts, but unjustly, and on very superficial observation. Favored and distinguished as they had been beyond all other people, the Jews were even less than any other people likely to bear the yoke of the foreigner and the heathen with patience; and all that we know of Roman history strongly tends to assure us that the Roman did not

exercise his authority too mildly. Animated on the one hand by the proudest reminiscences, and goaded on the other by oppressions and executions, the Jews must have been either more or less than men had they not felt the desire to shake off the hated yoke, and become once more a free and powerful people. The prudence of their plans may well be doubted, and perhaps their uniform failure constitutes the best comment on that head. But in this case, as in all others, we must take human nature as we find it; and though we may deem the Jews to have been aught but prudent in their frequent revolts against the Roman power, we must at least in candor confess, that, looking at their antecedents, an undoubtedly brave people, stirred and stimulated alike by the remembrance of past freedom and by the endurance of existing oppression, could scarcely be expected to refrain from even imprudent endeavors at achieving the recovery of the one and the shaking off for ever of the other.

But the Roman power was too vast and its policy too inflexible to be successfully resisted by a people so depressed as the Jewish people even then were. Irritated by the frequent revolts of subjects whom they so much despised, the Romans at length, under Vespasian, determined to inflict upon the Jews a chastisement so severe as finally to crush them; and after a long and terrible siege, in which immense numbers perished on both sides, and the description of which by Josephus is one of the most thrilling passages in history, Jerusalem was taken in the year 71 A.D., by Vespasian's son Titus, the temple and all the principal edifices destroyed, and the whole city so completely desolated, that from that period till the time of the emperor Hadrian it was inhabited only by a mere handful of the poorest Jews. Hadrian restored many of its buildings, planted a colony there and erected temples to Venus and Jupiter. Still, however, Jerusalem remained substantially a Jewish city; the presence of heathen temples could not efface from the mind of the faithful Jew the departed glories of the temple of the one true

Jehovah; and while some with a most touching and pious obstinacy preferred Jerusalem, shorn though it was of all its splendors, to any other spot on earth as their abode, so even those Jews who went forth into other parts in search of peace or of wealth, still fondly yearned towards the holiest city of their lofty creed and antique race, and returned thither in pilgrimage, or to die there.

Even the breaking up of the Roman power, however, was not to terminate the subjection of Judæa. In the sixth and seventh centuries the fierce Saracens overran it, inflicting the utmost cruelty, insult and extortion, on both the Jewish and Christian warfarers who went thither in pilgrimage, after the example set by the pious empress Helen, in the fourth century. The descriptions which pilgrims gave of the wrongs and sufferings to which they had been exposed, aroused a feeling of indignation alike in the priesthood and the chivalry of Europe, and led to the well known Crusades, or Holy Wars, the result of which, at the close of the eleventh century, was the taking of Jerusalem by the Crusaders, and the forming of the Latin kingdom under Godfrey of Bouillon and his successors. Circumscribed in extext, the Latin kingdom of Jerusalem was never for an instant safe from the attacks of the fierce warriors of the Crescent; and the whole term of its existence (1099—1187) may be said to have been one long alternation of hollow and brief truce, and of sanguinary and obstinate battle between the Christian and Saracen. The accomplished and, in many particulars, chivalric and admirable Saladin at length conquered Judæa in 1187, and the various disturbances and changes of which it was the scene after the breaking up of his kingdom, rendered it the easy and inevitable prey of the Turkish Empire, by which it was absorbed soon after the commencement of the 14th century.

An empire so large and so little compacted as that of Turkey, must of necesssity have many actual sovereigns, even although they be nominally subject to one. And accordingly, though the whole Turkish empire is

nominally and formally subject to the Sultan, the pashalics into which it is divided are in reality, to a very considerable extent, independent. The late Mohammed Ali, the energetic ruler of Egypt during a long term of years, was virtually independent of Turkish power, and had extended his sway over the whole of Syria, until the intervention of the governments of Western Europe compelled its restoration to the authority of the Sultan, in 1840.

Like other portions of the Turkish empire, Syria is divided into pashalics, of which there are at present four, those of Aleppo, Damascus, Tripoli, and Acre. That of Acre reaches from near Jobail to within a short distance of Jaffa, comprising a large portion of the Syrian coast and a considerable part of the interior, reaching as far back as the line of the Jordan and the Sea of Galilee. It thus includes part of the ancient Palestine. But a very great portion of Palestine, including Jerusalem, Gaza, Hebron, Nablous, and the country beyond Jordan, belongs to the great pashalic of Damascus. The pashalic of Tripoli extends along the Syrian coast, to the northward of Jebail; that of Aleppo occupies all the northern portion of the interior. The pashalics of Tripoli and Aleppo, however, are beyond the limits of Palestine.

The rulers of these pashalics are really viceroys, and almost independent viceroys, of Syria. The Sultan, being not merely a civil sovereign, but also the vicar of Mahomet, and therefore possessed of the religious supremacy of Islam, it perhaps would not be safe for any pasha, wholly and in express terms, to throw off his allegiance to the Sublime Porte. But, practically, the pashas are rather tributary sovereigns than mere officers of the empire; and their dependence is chiefly manifested by the large amount of money which they annually wring from the people whom they rule, and remit to Constantinople. So unsafe, however, does it seem to openly disclaim allegiance to the Sultan that even the most powerful of these provincial rulers have seldom ventured upon a course which proved fatal even to the

fierce and seemingly invincible Ali Pasha of Ianina. In a word, a sort of tacit compact seems to exist between the Sultan and his powerful pashas, to the effect that while he, as caliph and vicar of Mahomet, has a right to their annual tribute and to their nominal subjection and formal homage, they, on the other hand, have a right to expect the annual renewal of their appointment. And it is probable that both parties feel themselves inextricably bound by this tacit compact. As long as the Sublime Porte will be contented with an annual tribute, paid out of their subjects' purses, the pashas will scarcely be so imprudent as to risk substantial power for a mere word and and a mere form; but any attempt at degrading one of these too powerful subjects from his high and lucrative post might perhaps produce a revolt serious enough to threaten the dissolution of the Turkish empire.

Comparing the present aspect and condition of Palestine with what the Scriptures tell us of its ancient fertility, some writers are inclined to think that a vast physical change must have taken place in that region, or that there must have been some great errors on the part of early writers in what relates to the vast population which this region is said to have formerly supported. We see no reason for either the one supposition or the other. To us it appears that for either the comparative depopulation or the comparative sterility of Palestine, we need seek for no other cause than its past wars and its present government In a country in which to be rich is to be persecuted, *visible* and *tangible* wealth, the exposed wealth of the cultivator, is undesirable. In such a country men covet most the wealth which can with the greatest facility be concealed. Gems and the precious metals will ever in such a country be preferred to flocks and herds, to spacious and comely mansions, and to well cultivated lands. Who will willingly build that others may inhabit, or sow that others may reap? When it is notorious that at Jerusalem men of immense wealth live in houses which are studiously rendered squalid and wretched without, though the inner arrange-

ments are comfortable and even costly, can we doubt that the same feeling of distrust and terror which has produced this species of practical hypocrisy—and which, be it remembered, has been in operation for centuries—has still more imperatively forbidden the adequate culture of the land? The olive, the date, the fig, and the grape, are still abundant and still magnificent in kind where the land of Palestine receives even a slight and slovenly culture, and Canaan is still quite truly "a land flowing with milk and honey;" its pasture-lands being extensive and rich, and its more hilly portions abounding in aromatic plants, and consequently also abounding in bees to such an extent that the poor collect the honey in immense quantities, even from the rocky clefts and hollow trees. Everywhere Palestine still evidences its natural fertility; its diminished produce and its diminished population, then, have human folly and human violence for their causes.

It has been remarked, that if the advantages of nature were duly seconded by the efforts of human skill, we might, within the space of twenty leagues in Syria, bring together all the vegetable riches of the most distant countries. Besides wheat, rye, barley, beans, and the cotton-plant, which are cultivated everywhere, there are several objects of utility or pleasure peculiar to different localities, Palestine, for instance, abounds in sesamum, which affords oil, and in dhoura, similar to that of Egypt. Maize thrives in the light soil of Baalbec, and rice is cultivated with success along the marsh of Haoulé. Within the present century the sugar-cane has been introduced into the gardens of Saida and Beyrout, the fertility of which is not inferior to that of the Delta. Indigo grows, without culture, on the banks of the Jordan, and only requires a little care to secure good quality. The hills of Latakia produce tobacco, which is the source of a commercial intercourse with Damietta and Cairo. This crop is at present cultivated in all the mountains. The white mulberry forms the wealth of the Druses, by the beautiful silks which are obtained from the silk-worms that feed on it; and the

vine, raised on poles or creeping along the ground, furnishes red and white wine equal to those of Bordeaux. Jaffa boasts of its lemons and water-melons; and Gaza possesses the dates of Mecca and the pomegranates of Algiers. Tripoli has oranges which may vie with those of Malta; Beyrout has figs like Marseilles, and bananas like St. Domingo; Aleppo is unequalled for pistachio nuts; and Damascus possesses all the fruits of Europe, apples, plums and peaches growing with equal facility upon the rocky soil. The Arabian coffee-shrub might be cultivated in Palestine.

Palestine has much the advantage over the greater portion of Arabia. But the misdirected energies of man have been potent enough to paralyse the efforts of the most genial and luxuriant nature. Everywhere there is found only tyranny and misery, robbery and devastation. On all hands the traveller sees abandoned fields, deserted villages, and cities in ruins. Frequently he discovers antique monuments, and remains of temples, of palaces and fortresses, pillars, aqueducts, and tombs. This spectacle leads his mind to meditate on past times, and excites in his heart profound and serious thoughts. He recalls those ancient ages when twenty famous nations existed in these countries. He paints to himself the Assyrian on the banks of the Tigris, the Chaldean on those of the Euphrates, and the Persian reigning from the Indus to the Mediterranean. He numbers the kingdoms of Damascus and Idumæa, of Jerusalem and Samaria, the warlike states of the Philistines, and the commercial republics of Phœnicia. This Syria, now almost depopulated, could then count a hundred powerful cities, and its fields were studded with towns, village, and hamlets, Everwhere appeared cultivated fields, frequented roads, and crowded habitations. What, alas! what has become of those ages of abundance of life? What of so many brilliant creations of the hand of man? Where are now the ramparts of Nineveh, the walls of Babylon, the palaces of Persepolis, and the temples of Baalbec and Jerusalem? Where are the fleets of Tyre, the docks of Arad, the looms of Sidon,

and that multitude of sailors, of pilots, of merchants, and of soldiers? Where are now all those laborers, those harvests, those flocks, and all those crowds of living beings that then covered the face of the earth? Alas! he surveys a ravaged land. He visits the places which were the scenes of so much splendor, and finds only solitude and desertion. He seeks the ancient nations and their works, but finds only a trace like that which the foot of the passenger leaves upon the dust. The temples are crumbled down, the palaces are overthrown; the ports are filled up; the cities are destroyed; and the earth, stripped of its inhabitants, is only a desolate place of tombs. Palestine in especial, and western Asia in general, are wretchedly deteriorated from their antique condition. Sin and suffering ever form a cycle; sin first, then suffering; then further sin, and then further suffering; until the terrible circle is completed and man chastised; presumption and suffering weakness at length call upon the mercy of the Deity, and when was that ever vainly invoked?

Considering Palestine and Syria, or, to speak more comprehensively, considering Western or Mediteranean Asia, as we are bounden to consider it, as the cradle of our race, we feel, if possible, more anxious to give our readers not merely a correct, but a vivid, a graphic, a perfectly lucid notion of it, than we do to give the like notion of other portions of Turkey. Fortunately for our wish, not only is the region in question very limited in extent, as compared to many far less important regions, but it is so circumscribed, and, as it were, *staked* out by the mountain ranges, the deserts, and the Mediterranean, that, in order to traverse it—in description—in a regular fashion, we have, in fact, only to select our own point of entrance; strongly recommending to our readers not to read one page after we touch upon that point of entrance without consulting the map.

He who embarks on board a Greek or Arab craft must make up his mind to assist in a variety of modern imitations of the wanderings of Ulysses and Telemachus; for the slightest gust of wind suffices to drive them from

any one corner of the Mediterranean to any other corner of it, and accordingly, all Europeans who have to go direct from any one point to any other point of the shores of the Meditterranean find it the most expeditious plan to await the arrival of the English packet, which thus well nigh monopolizes the passenger-service of those shores. Every month a mere brig, and that even not a steamer, arrives at and departs from those illustrious cities of the olden day, which then were known as Berytus, Sidon, Tyre, Ptolemais and Cæsarea. In general the heat is too great to allow of sleeping in the cabins, and each passenger, consequently, chooses his place upon deck for his night's sleep and his afternoon nap; while during all the rest of the day he sits upon his mat or mattress and smokes, with his back lazily leaning against the bulwarks. The Franks alone form an exception to this general rule, and pass the day in pacing the deck, to the no small astonishment of the less locomotive Levantines who can by no means comprehend that squirrel-like activity. It is difficult, not to say impossible, thus to pace the deck without running foul of the legs of some Turk or Bedouin, who, on every occurrence of the kind, makes a ferocious start, lays his hand upon his dagger, and closes a volley of imprecations by promising that he will meet with you at some other time.

The bell had just summoned a party of pilgrims, among whom was the author, to breakfast, when a missionary, who had embarked for Acre, pointed out a small headland which is supposed to be the very spot at which Jonah was disgorged by the whale. A little mosque upon that headland attests the reverence of the Mussulmans for that biblical narrative, and the sight of that mosque insensibly led me and the missionary into one of those discussions which are no longer fashionable in Europe, but which naturally and inevitably spring up among travellers in countries in which they feel that religion is everything.

"After all," remarked one, "the Koran is only a compilation and summary of the Old and New Testaments, edited in other terms, and augmented by certain

directions arising out of peculiarities of climate. Thus, Mussulmans reverence our Saviour, if not as the incarnated deity, at least as a prophet; they also reverence the *Kadra Miriam*—the Virgin Mary—and our angels, our prophets, and our saints. Whence, then, arises the immense prejudice which still separates them from the Christians, and which still renders all intercourse between them insecure?"

"That is not my view of the case," replied the missionary, "and it is my opinion that the Turks and Protestants will one day come to an agreement; and then an intermediate sect will be formed; a sort of Oriental Christianity—"

"Or Anglican Islamism," interrupted another; "but what renders Catholicism incapable of the same process of fusion and amalgamation?"

"Because, in the eyes of the Mussulmans, Catholics are idolators. It is but in vain that you explain to them that you pay no worship to the sculptured image or to the painted picture, but to the Divine or Holy personage represented by the one or by the other, that you *honor* the angels and the saints, indeed, but that you do not *adore* them. The Mussulmans cannot comprehend your distinction, which to them is a distinction without a difference. And, in truth, what idolatrous people is it that ever has adored the very wood, the very stone, or the very canvas? To the Mussulmans, therefore, the Catholics are at once polytheists and idolators, while they look upon the various Protestant communions as an approximation to their own."

These words caught the ears of a lively-looking young man with a rough black beard and with a Greek cloak, the hood of which, being drawn over his head, concealed his head-dress, that sole Oriental indication of condition and of nationality. But, as to the latter point at least, he left us no very long time in doubt. "Eh! what!" he exclaimed, "rely upon it that the Protestants will no more blend with the Turks than the Catholics will; the Turks will always continue to be Turks."

Neither the somewhat unceremonious interruption, nor the very decided provincial accent of the new interlocutor, could prevent the company from detecting the nationality of the new comer. Marseilles was plainly stamped upon his every word; he was a Frenchman. "No, Messieurs," continued he, "there is nothing to be done with the Turks; but fortunately they are a people that is now fast becoming extinct! Monsieur, I was at Constantinople lately, and I had to ask myself, where are the Turks? There are no longer any! There are no longer any of them there!"

"You go pretty far, Monsieur," said one; "believe me, I myself have recently seen no small number of Turks."

"And do you really fancy that they are Turks whom you have seen? Take my word for it they are no true Turks at all; I mean, they are not genuine Osmanli Turks: reflect, Monsieur, it is not every Mussulman who is a genuine Turk."

"Are you so perfectly sure of that, Monsieur?" asked another.

"Why Monsieur," said he, "I was lately in Constantinople, and there they are all Greeks, Armenians, Italians, or Marsellais. All the Turks whom they can lay hold of they turn into Cadis, Ulemas, or Pashas; or they even send them to Europe to be gazed at! But what would you have? All their children die; it is a race that is fast becoming extinct!"

"And yet they still well know how to keep their provinces?"

"What! Monsieur! Why who is it, think you, who keeps them? They are kept by Europe, by the great governments who are anxious that no existing arrangements should be disturbed, who fear wars, and even revolts, and each of whom wishes to prevent the other from obtaining the advantage; that is the reason which holds them all in check, looking into the whites of each other's eyes; and all this while it is the populations that suffer for it! You hear of the armies of the Sultan; but of whom do you find that they are composed?

Albanians, Bosnians, Circassians, and Koords; the sailors are Greeks, the officers alone are Turks..... What do you suppose the diplomatists will do when the rayahs shall say to them—'Behold our misfortune; we have not a single Turk in the entire empire; we know not what to do, and we give everthing over to you.'"

Though this view of the case is even absurdly overcharged, there yet are some touches of truth in it by which I was much struck. There can be no reasonable doubt that the Turks have very greatly diminished in number; there are certain influences under which the races of men deteriorate even as those of the lower animals do. For a long time the principal strength of the Turkish empire reposed upon soldiery alien to the race of Othman; such as the Janissaries and the Mamelukes. At the present day it is chiefly by the aid of some legions of Albanians that the Porte keeps twenty millions of Greeks, Catholics, and Armenians, in subjection to the law of the Crescent. And even with that aid could it continue to do so but for the further support of European diplomacy, and the armed intervention of England? When we reflect that this Syria, all the ports of which were bombarded by English cannon in 1840—and that, too, for the profit of the Turks—is the same land on which the whole chivalry of feudal Europe rushed in arms for six centuries, and which our religious recognize and hail as a Holy Land, we may venture to believe that religious sentiment has reached a very low ebb in Europe. The English did not even think of retaining for the Christians the invaded heritage of Richard the Lion-hearted!"

While we had thus been speculating the packet made land and was gradually brought to, and some of the passengers directed our attention to a white point on the shore: we had made the port of Saida, the ancient Sidon. Mar Elias—the mountain of Elias, holy to the Turks as well as to the Christians and the Druses—rose to the left of the town, and the imposing mass of the French Khan speedily attracted our notice. The walls and the towers bore the marks of the English bombard-

ment in 1840, by which all the maritime towns of the Libunus were dismantled. Moreover, all their ports from Tripoli to Saint Jean d'Acre have subsequently been filled up by Fakardine, prince of the Druses, with the view of preventing the descent of the Turkish troops, and consequently, those once illustrious towers are now nothing but ruins and desolation. Nature, however, joins not in these so often renewed illustrations and fulfilment of the Scripture maledictions, but still delights to surround those ruins with verdure and beauty as with a framework, and the gardens of Sidon still flourish as in the antique times of the worship of the Phœnician Astarte. The modern city is built at the distance of a mile from the site of the ancient one, the ruins of which surround a little hill, which is crowned by a square tower of the middle age, which is itself a ruin. We speedily landed, and proceeded to the French Khan, over which the French tricolor was flying, and which is the most considerable building in Saida. The vast square court-yard, shaded by acacias, and having a large basin in its centre, is surrounded by two ranges of galleries, which below correspond with warehouse and above with the chambers which are occupied by the merchants. That French Khan is a perfect town; there is not a more important spot in all Syria; but unfortunately our trade there is no longer in proportion to the extent of the establishment. We went with our consul to see the ruins, which are reached by crossing some delightful gardens, the finest on the whole coast of Syria. As to the ruins in the north, they are mere fragments and dust; only the foundations of a wall appear to belong to the Phœnician period; the rest belong to the middle age, and it is well known St. Louis built the town and repaired a square castle that was anciently built by the Ptolemies. The cistern of Elias, the sepulchre of Zabulon, and some sepulchral grottoes, with remnants of pilasters and paintings, complete all that Saida owes to the past. As we returned the consul pointed out to me a house on the sea-shore, which was inhabited by

Napoleon at the time of the campaign in Syria. The paper-hangings, elaborately painted with warlike emblems, were placed there purposely for him, and two book-cases surmounted by China vases still contain the books and plans which the hero industriously consulted. It will be remembered that he advanced as far as Saida in order to establish a correspondence with the Emirs of Syria. A secret treaty put at his disposal a mercenary force of six thousand Maronites and six thousand Druses, who were to prevent the army of the Pasha of Damascus from marching upon Acre. Unfortunately, the sovereigns of Europe damped the enthusiasm of the populations, and the ever politic princes of the Libanus gave their adhesion to the result of the siege of Saint Jean d'Acre. Thousands of native combatants, however, had already joined the French army out of sheer hatred to the Turks, but under the circumstances their number was insufficient to act with decisive effect. The expected besieging *materiel*, too, was intercepted by the English fleet, which succeeded in throwing artillery and engineers into Acre. It was a Frenchman, and a former fellow-student of Napoleon, who directed the defences; and thus, perhaps, it was an old school feud that decided the fate of the world.

Again we were under weigh; the chain of the Libanus loomed lower and more distant as we approached Acre, and the shore became more and more sandy and destitute of verdure. We were soon in sight of Soor, the ancient Tyre, at which, however, we only lay long enough to take in some passengers. The town is far less important than Saida. It is built upon the shore, and the islet on which the town stood when Alexander besieged it is now covered only with gardens and pasture lands. The jetty that was constructed by order of the conqueror now bears no traces of human labor, but has the appearance simply of an isthmus of a quarter of a league in length. But if antiquity is now indicated upon these shores by some fragments of red and grey columns, there are far more imposing vestiges of the Christian age. We can still distinguish the foundations

of the ancient cathedral, built in the Syrian taste, which was divided into three semi-circular naves, separated by pilasters, and which contained the tomb of Frederick Barbarossa, who was drowned near Tyre, in the Kasimieh. The famous wells of living water of Ras-el-Ain, which are spoken of in the Old Testament, and which are veritable Artesian wells, the creation of which is attributed to Solomon, still exist at about a league from the town, and of the aqueduct which formerly carried their waters to Tyre, several of the immense arches are still visible. And these are all that remain of Tyre! Its transparent vases, its brilliant purple, and its precious woods, were formerly renowned throughout the whole earth; but all those precious exports have now made way for a trifling trade in grain, which is grown by the Metoualis, and sold by the Greeks, who are very numerous in the town.

We entered the port of Saint Jean d'Acre just at nightfall. It was too late to land; but by the clear light of the stars all the details of the gulf, gracefully sweeping between Acre and Kaifa, were displayed by the aid of the contrast of the earth and the waters. Beyond the horizon of several leagues rise the crests of the Anti-Libanus, sinking on the left, while on the right the chain of Carmel rises in bold masses towards Galilee. The sleeping town as yet only revealed itself by its loop-holed walls, its square towers, and the domes of its mosque gleaming in the moonlight. But for the solitary minaret of that mosque, reminding us of the presence of Islamism, one might have imagined one's self still gazing upon the feudal city of the Templars, the last bulwark of the Crusades.

The dawn dispelled that illusion, by displaying the mass of shapeless ruins, the melancholy result of so many sieges and bombardments which the place has suffered even down to a recent day. At the first gleaming of day the Marsellais awaked me, and pointed out the morning star shining brightly down upon the village of Nazareth, distant only about eight leagues from us. The memories awakened by that sight could

not but fill us with emotion; and we proposed to the Marsellais that we should make an excursion to Nazareth.

"It is a great pity," said he, shrugging his shoulders, "but it is none the less a fact, that the House of Our Lady is no longer to be seen there; the angels having removed it to Loretto, near Venice. Here all that they show one is the site, and that (forgive the pun), is a sight scarcely worthy the trouble of so long a trip.' Moreover, we were for the moment chiefly intent upon paying our visit to the pasha. The experience of the Marsellais in Turkish manners might, we thought, enable him to give us some useful advice as to the mode of presenting ourselves, and we informed him how we had made the acquaintance of Mehemet Pasha at Paris. "Do you think he will recognize us?" we asked. "Oh! not a doubt of that; only you must resume your European costume, or you will have to wait your turn of audience, in which case you will not probably see him to-day." We followed this advice, only we continued to wear the Tarboush, on account of our heads being shaven, according to the oriental fashion.

We now went ashore, and diverted ourselves with traversing the narrow and dusty streets, to while away the time until the fit hour to present ourselves to the pasha. But with the exception of the bazaar and the mosque of Djezzar Pasha, which had been newly repainted, there really is little to be seen in the town. None but an architect by profession could give the plan of the churches and convents of the period of the crusaders. The site is still marked out by the foundations. Nothing remains standing but a gallery which runs beside the fort, a remnant of the palace of the Grand Masters of St. John of Jerusalem.

The pasha resided out of town, in a summer kiosk, situate near the gardens of Abdallah, at the end of an aqueduct which crosses the plain. On seeing in the court-yard the numerous horses and slaves of the visitors, we at once perceived the wisdom of the Marsellais as to my change of costume. In the Levantine dress

we should have been but an insignificant personage; in our black European suit we became "the cynosure of all eyes, observed of all observers."

Under the peristyle, at the foot of the staircase, was an immense mass of slippers, left there by the visitors who had already been admitted. The Tchiboutji who received us wanted us to take off our boots; but we refused to do so, which evidently gave a high notion of our importance, and accordingly we were kept scarcely a moment in the waiting-room. Moreover, the letter with which we were provided had already been handed to the pasha, and although it was not our turn he ordered our admittance.

We took leave of the Marsellais, and returned to the kiosk of the pasha. As we crossed the plain covered with wild plants and grass scorched up by the sun, we admired the admirably selected site of the ancient city, once so powerful and so magnificent, now reduced to a shapeless tongue of land stretching into the waters, and covered with the wrecks made by three terrible bombardments within fifty years. At every moment one strikes one's foot against cannon-balls and fragments of bombs with which the earth is strewed and furrowed.

On entering the pavillion in which we had been received in the morning, we no longer saw a heap of slippers at the foot of the staircase, and the entering apartment was no longer crowded with visitors; we were only led across the clock-room, and in the next room we found the pasha, who was leaning on the window sill, and smoking, and who, without altering his posture, and in the most unceremonious manner possible, gave us a true French shake of the hand, and said, "Well, how goes it? Have you had a good walk about our town? Have you seen everything?"

He no longer spoke in Italian, but in French, and his reception was so different from that which he had given us in the morning that we could not forbear from betraying our surprise. "Ah!" said he, "excuse me if I this morning received you *en Pasha*. The worthy folks who were in the hall of audience would never have forgiven

me for a breach of etiquette in favor of a Frank. At Constantinople every one understands that sort of thing, and here we are mere *provincials*."

After a pretty long as well as strong emphasis upon this last word, Mehemet Pasha condescended to inform us that he had for a considerable time sojourned at Metz in Lorraine, as a student in the preparatory school of artillery. This detail at once set us at our ease, by supplying us with an opportunity to speak of some of our friends who had been his comrades. In the midst of our conversation, the evening gun of the port announced the setting of the sun, and a loud burst of drums and fifes called the faithful to prayer. The Pasha left us for a moment, no doubt for the purpose of fulfilling his religious duties; and then he returned and said to us—

"We shall dine in the European fashion." And, in fact, the attendants brought in chairs and a high table, instead of turning a tabouret up-side down and covering it with a plateau of metal and setting cushions around, as is the Eastern custom. We were fully sensible of the true and kindly politeness by which the Pasha's procedure was dictated, and yet we must confess, we do not love this gradual invasion of the East by our European customs, and we complained to the Pasha that he treated us as though we were some mere vulgar tourists.

"And yet," said he, "you come to visit me in your European costume of mournful or formal black?"

The reply was just, and we felt quite convinced that we were right. Whatever we may do, and however far we may conciliate the friendship of the Turk, it must not be supposed that there can be any fusion of his fashion of living and ours. The European customs which he adopts in certain cases become a sort of neutral ground, where he receives us without delivering up himself; he imitates our manners, as he uses our language, but solely out of consideration for us. He resembles that character of the ballet who is half peasant and half noble: to Europe he shows his *gentleman* side, but to Asia he is still the Osmanlee. In fact, the prejudices of the people render this policy absolutely necessary.

We shall now land our readers at Acre, as being on several accounts the most convenient spot from which to make our imaginary trips to the most famous and important places of Palestine, Syria, and Asia Minor.

A more motley and heterogeneous population than that of Syria it would not be easy to find, consisting as it does of Jews, Turks, Syrians, Arabs of the Desert, Greek, Latin, and Armenian Christians, Copts, Maronites, and Druses. High posts, whether military or civil, are held in Acre, as in all the other pashalics, almost exclusively by the Turks; while the Greeks, Armenians, and Jews, are the chief interpreters, bankers, financiers, and agents, or brokers.

Acre is the ancient Ptolemais, and is seated on the northern angle of the bay of the same name, a fine semicircular sweep of between three and four leagues, stretching as far as Carmel. Forming as it does the key to Palestine, it was a place of especial consequence and great resort at the time of the Crusades, when it was frequently, and very sharply, contested between the Paynim and the Christian chivalry; but when the Knights of St. John of Jerusalem were at length expelled from it, it became almost utterly ruined as well as deserted, and in that condition it remained until the ferocious but active and capable Djezzar Pasha repaired both the town and the harbor, and by his only too notorious capacity and despotism restored it to its former rank and importance. Being the great port alike for import and export, it was especially valuable to Djezzar, who thus could command not merely the general trade of Syria but also its supply of food. Terribly ferocious tyrant as he was, Djezzar had nevertheless some really great qualities as a ruler, and may even be said to have been magnificent as a founder and restorer of public works. Stripping the vast and beautiful remains of Cæsarea, which he regarded and used as a mere quarry, he built a mosque, a bazaar, and that great Eastern convenience and ornament, a fine public fountain; and from the time of the expulsion of the Knights of St. John, Acre has had no greater benefactor

than this able though terrible man, of whom it has been quaintly and truly said that "he was himself his own engineer and his own architect; he formed the plans, drew the designs, and superintended the execution. He was his own minister, chancellor, treasurer, and secretary; often his own cook and gardener, and not unfrequently both judge and executioner at the same instant."

At the commencement of the present century, when Acre was visited by Dr. Clarke, that fortress and the consequent command both of the coast and of the inland country were in the possession of Achmet, who boldly and successfully bade defiance to the Turkish government, and ruled with a despotic and cruel power rarely equalled even by a Turkish ruler. A native of Bosnia, he early in life became a slave at Constantinople. Here, however, where everything is paradoxical, the seemingly hopeless and forlorn condition of slavery very frequently serves but as a stepping-stone to wealth and power. So it was in the case of Achmet, which was his real name; though when he became possessed of the power which he so ruthlessly exerted he took a pride in being known by the name of Djezzar, or the Butcher, a name to which his deeds only too well corresponded. Being sold as a slave to Ali Bey in Egypt, Achmet displayed so much ability and firmness of purpose that he became governor of Cairo, and from that post he speedily rose to be Pasha of both Sidon and Acre; and when Volney travelled in the Holy Land, as long ago as 1784, Achmet had a force of nearly a thousand Bosnian and Arnaut cavalry, besides a frigate and two or three smaller craft, and his annual revenue was nearly half a million sterling, an immense sum for that time and country.

When Dr. Clarke visited Achmet, that ferocious tyrant was sixty years of age, and still in full possession of his mental and bodily faculties, a fact of which he was not a little proud. Dr. Clarke says: "We found him seated on a mat in a little chamber destitute of even the meanest article of furniture, excepting a coarse

and porous earthenware vessel for cooling the water which he occasionally drank. He was surrounded by maimed and disfigured persons, some without a nose, others without an arm, with only one ear or with only one eye; these persons he termed *marked men*, persons bearing signs of their having been taught to serve their master faithfully! He scarcely," continues the Doctor, "looked up to notice our entrance, but continued his employment of drawing upon the floor, for one of his engineers, a plan of some works which he was then constructing. His form was athletic, and his long white beard entirely covered his breast. His habit was that of a common Arab, plain but clean, consisting of a white camlet over a cotton cassock, and his turban was also white. Neither cushion nor carpet decorated the boards of his divan. In his girdle, indeed, he wore a poniard set with diamonds, but this he apologized for displaying, saying that it was his badge of office as governor of Acre, and, therefore, could not be laid aside. Having ended his orders to the engineer, we were directed to sit upon the end of the divan, and his dragoman—interpreter—Signor Bertocino, kneeling by his side, he prepared to hear the cause of our visit."

Achmet Pasha has been very appropriately termed the Herod of his day. Not only did he delight to be surrounded by men whose maims and disfigurements testified to his cruelty, but his rigor was as great towards the weaker sex. Thus on one occasion of his rightly or wrongly suspecting his wives of infidelity, he butchered no fewer than seven of them with his own hands; and it was strongly suspected, from the extreme secrecy with which all deaths in his harem were concealed, that isolated cases of similar murder were to be charged against him. He was as avaricious as he was cruel, and not even his really great ability could compensate for his merciless and short-sighted extortions. To the port and town of Acre he may be said to have been a benefactor, but to the country around he was an actual scourge. Not even the fertility of the country over which he bore sway could prevent his extortions

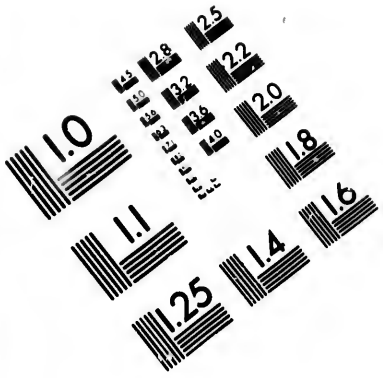
from inflicting great and even permanent injury upon it, and we cannot better sum up his character than by saying that he was a genuine and strongly-marked type of the worst description of Eastern tyrants; reckless of human suffering, profuse of human blood, and quite insatiable in his thirst after riches.

Though Acre is supposed even now to have a population of ten thousand souls, and though from its position as a port, and from its being only twenty-seven miles from Tyre and only eighty-two from Jerusalem. it must always command a certain degree of prosperity, it yet may emphatically be termed a city of the past, It has a vast number of ruins, nearly all of which exhibit great strength. Maundrell enumerates a great many of these ruins, and among them those of the cathedral church of St. Andrew, according to some, though by others, with but little propriety, called the palace of King Richard. Maundrell also notices the ruins of the church of St. John, the tutelary saint of the Knights Templars, by whom the town was called Saint Jean d'Acre, instead of its ancient name of Ptolemais, the convent of the Knights Hospitallers, their grand master's palace, and many other ruins of churches, monasteries, and forts extending above half a mile in length, "all of them displaying," he adds, "so much strength, as though every building in the city had been contrived for war and defence." And there can be but little doubt that such was in reality the case, for Sandys, always careful and mostly accurate, says, "The carcass shows that the body hath been strong, doubly immured (*i.e.*, double walled), fortified with bulwarks and towers, to each wall a ditch lined with stone, and under these various secret posterns. You would judge by the ruins that the city rather consisted wholly of divers conjoining castles than any way mixed with private dwellings, which witness a notable defence and an unequal assault, or that the rage of the conquerors extended beyond conquest; the huge wall and arches turned topsy-turvy, and lying like rocks upon the foundation." All these indications perfectly agree with what we know of the character and history

of Acre. Being the key to Syria and the bulwark of Christianity against heathenesse, it was quite natural that all its buildings should partake of the warlike character. In that often assailed and valiantly contested city, even the merchant and the priest were as much exposed to the dangers of war as the Christian knights and soldiers were; and its great value as a commercial *entrepot* rather increased than diminished its need of vast strength as a fortress.

Dr. Clarke speaks with contempt of the interior of Acre, as having the common defect of Levantine towns: "narrow, dirty lanes, with wretched shops and as wretched inhabitants." But travellers too often forget that in hot climates narrowness of streets is anything rather than a defect; with the broad streets and open squares of Petersburgh, London, or Paris, towns in the climate of Acre or Jerusalem would be unendurably hot and unhealthy. If the narrow streets and lofty houses were but perfectly clean, we are inclined to believe that they would be admirably adapted to the requirements of whose who occupy them.

In Dr. Clarke's time the ruins of Acre were as rich and as beautiful as they were numerous and massive. We saw many superb remains still in the pasha's palace, in the khan, the mosque, the public bath, the fountains and other works of the town, consisting of fragments of antique marble, the shafts and capitals of granite, and marble pillars, masses of the verde antique breccia, of the ancient serpentine, and of the syenite and trap of Egypt. In the garden of Achmet's palace, leading to his summer apartment, we saw some pillars of yellow variegated marble of extraordinary beauty, but these he informed us he had procured from the ruins of Cæsarea, upon the coast between Acre and Jaffa, together with almost all the marble used in the decoration of his very sumptuous mosque. A beautiful fountain of white marble, close to the entrance of his palace, has also been constructed with materials from those ruins. . . The bath is the finest and best built of any that we saw in the Turkish empire. Every kind of antique marble,



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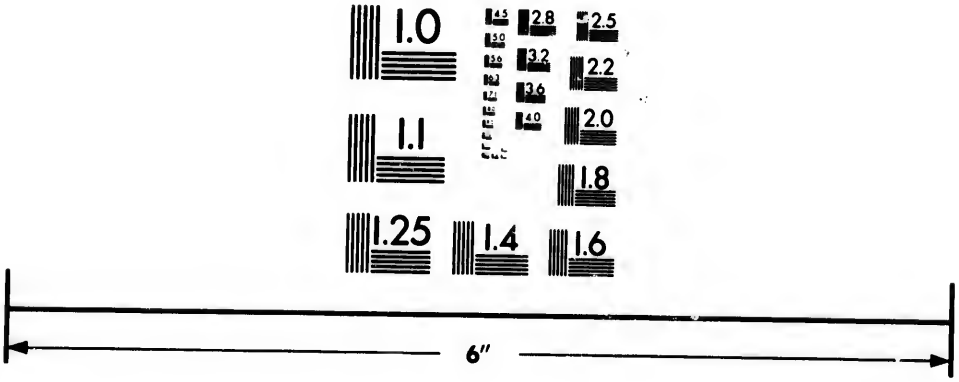

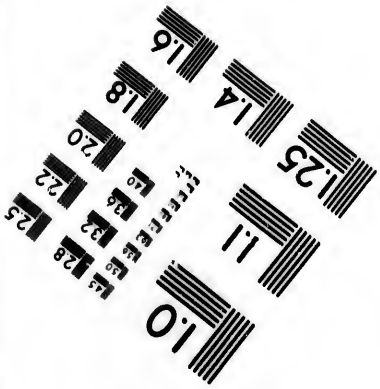

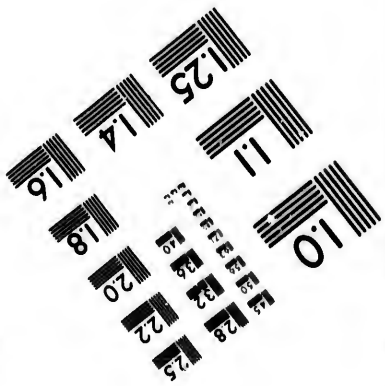

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together with large pillars of Egyptian granite, might be observed among the materials employed in building it.

The country around Acre is by nature of very great and various fertility, producing corn, cattle, olives, linseed, water-melons, pumpkins, and cucumbers, besides a variety of fruits. In the time of Djezzar it also furnished a considerable export of cotton; but his cupidity and utter disregard alike of the rights of property and the interests of labor were ill-calculated to foster a cultivation at once so important and so delicate.

Battered and assailed as Acre has so often been from the time of the Crusades to Buonaparte's and our own doings there, nothing but its excellent position has saved it from utter desolation. In the hands of a really enlightened government it might even yet achieve all and more than all its former strength and beauty; but the grasping rule of a Turkish pasha too often tends to neutralize any advantages, however great, of position, soil, or climate.

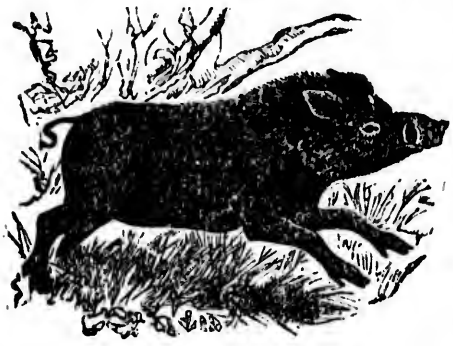
Apart from its historic greatness, Acre is amply entitled to attention, from its position relatively to the most interesting of all the cities of the Holy Land—Jerusalem; to which place we now proceed to direct the attention of our readers. Pilgrims to the Holy City not unfrequently find Acre their best starting point; and thither, by way of Cæsarea and Jaffa, we now proceed to trace the route. On leaving Acre for Jerusalem by way of the above places, the road runs for some distance along that coast by which (Acts xxi.) St. Paul returned from Macedonia to Jerusalem; but some travellers take the inland road, by way of Nazareth.

By far the most interesting place between Acre and Jerusalem is the once magnificent Cæsarea. The Arabs still give it the equivalent name of *Kaisaria*, but where the splendid city of Herod once teemed with busy crowds there is now not a single inhabitant. Perhaps there has not, in the history of the world, been an example of a city that in so short a space of time rose to such an extraordinary height of splendor as did this

of Cæsarea, or that exhibits a more awful contrast to its former magnificence by the present desolate appearance of its ruins. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and its temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned. Within the space of ten years after laying the foundation, from an obscure fortress (called the tower of Strato, as it is said, after the Greek who founded it), it became the most celebrated and flourishing city of Syria. Herod dedicated it to Augustus and called it Cæsarea, in honor of him. Subsequently it was made a Roman colony by Vespasian, who granted it several privileges. The harbor of Cæsarea was originally very inferior to its other commercial aptitudes; but Josephus informs us that Herod, at a vast expense, rendered it one of the most convenient harbors on that coast.

The supposed sites of the ancient buildings of Cæsarea are such mere shapeless mounds, that no reasonable conjectures can be founded upon them as to its ancient topography. But aqueducts, running from north to south, still remain to testify by their own vastness the magnificence and extent of the city which they formerly supplied with water. The lower and more easterly of these acqueducts is on an unarched wall; it is thirteen feet in thickness, and must have conveyed an immense quantity of water in its arched channel, which is five feet and a half in width. The other is about a hundred and twenty feet nearer to the sea, and is built on arches. They are both nearly buried in sand, but their ancient extent and excellence are still very perceptible. The town is said to have been walled by Louis IX. of France, in the time, and no doubt for the advantage, of the crusaders; and on a point of land which stretches from the south-western angle of the walls there are the remains of a very strong castle, full of fragments of pillars of marble, granite, and a very beautiful grey alabaster. As the foundation is formed

of immense pillars of granite, Captain Mangles infers that it was built upon the ruins of some Roman temple. Within the walls there are great ruins of arched houses, which were probably built during the Holy War; but the ground is so over-grown with briers and thistles that it was impossible to examine any part excepting where there was a beaten path. It is a remarkable resort for wild boars, which also abound in the neighboring plain; when the Mahomedans kill them they leave carcases upon the spot, as it would defile them to touch them. There is no other remarkable ruin within the walls except a large church, probably the cathedral of the archbishop, who had twenty bishops under him. It is a strong building, and it, as well as the castle, seems, to have been destroyed by war. By what I could conjecture, it seems to have been built in the style of the Syrian churches, with three naves which ended to the east in semicircles, where they have their principal altars.



WILD BOAR OF PALESTINE.

Though the remains of Cæsarea were so extensively used as a quarry by Djezzar for his repairs and buildings, they are still considerable. Various columns and masses of stones are seen lying in the sea, close to the shore.

The historic fame of this city of the past is very great. Repeated mention is made of Cæsarea in the Acts of the Apostles. There it was that Paul was so long detained a prisoner, and there, in presence of King Agrippa, he delivered that eloquent address which is preserved in the 26th chapter of the Acts. It is frequently, too, named as the port at which the apostles

embarked or landed, and it is mentioned, also, as the abode of Cornelias the centurian, and of Phillip.

After crossing an extensive plain, the traveller reaches the village of Haram, where are caves and indications of excavated dwelllings, and thence, fording on the way the small stream of El-Arsouf, he at length arrives at *Jaffa*—the ancient *Joppa*—the often mentioned port of Jerusalem, and, indeed, one of the most ancient ports of the world. Of its high antiquity and of its former great importance we have abundant proof.

Here, as we learn from Scripture, it was that Jonah, upwards of eight centuries before the Christian era, embarked to flee unto Tarshish ; and here, as we learn from the New Testament, St. Paul recalled Tabitha to life. And these indubitable proofs of its high antiquity well correspond with its position relatively to Judæa, a position which must necessarily have given it a great importance from the very earliest periods of the Jewish history.

Its antiquity, however, and even its important position, have not sufficed to preserve Jaffa from those destructive effects of war, which have destroyed so many other cities of Palestine, or reduced them to mere and very miserable villages. Louis IX. of France fortified it in the thirteenth century, but neither his fortifications nor the efforts of the Christion chivalry could preserve it from ravages so complete, that a celebrated French traveller who was there about the middle of the 17th century, "found nothing at Jaffa but a castle and some caverns." Probably there is some exaggeration here ; at all events, towards the close of the last century Jaffa had become a considerable and prosperous town, and was well garrisoned. Its connexion with the invasion of Syria by the French, under the first Napoleon, is well known. In the present day Jaffa is a town of moderate size, with about 5,000 inhabitants. It exhibits no remains of antiquity. Gardens and groves of orange and other fruit trees, with olives and sycamores, extend for a considerable distance outside the town. That its position relatively to Judæa, and particularly with reference to Jerusalem, to the westward of

which it lies at only about forty miles distance, has been the sole means of conferring importance upon Jaffa, is evident from the fact that its harbour, though so much, and during so long a period, resorted to, is in reality a very bad one. Dr. Clarke, among modern travellers, does not hesitate to pronounce it "one of the worst in the Mediterranean." And Josephus, always a high authority on all subjects connected with Palestine, says that "Joppa and Dora are small maritime cities, which are unfit for harbours by reason of their exposure to impetuous southerly winds, which roll the sands from the sea upon the stones, and will not allow of ships keeping their station; so that the merchants and mariners are there compelled to ride at their anchors on the sea itself." In fact, not only the disadvantage spoken of by Josephus, but, also numerous rocks and shoals, render the actual harbor so incon-

DATE PALM TREE.

venient and insecure, that to this day ships usually take up their berths at a mile or more from the town.

Quitting Jaffa, the traveller proceeds in a south-eastwardly direction, to Ramlah, a journey of about three hours, or nine miles; the hour's journey in those countries being on the average about three miles. The country thus traversed is of an undulating and somewhat wild aspect, tolerably well wooded in the immediate vicinity of Jaffa, but afterwards almost entirely destitute of trees, excepting a few olives on the hills. This naked aspect is preserved until Ramlah is neared, and then the trees, especially the stately palms, become very numerous.

Ramlah, the Rama of Ephraim, and long, though without sufficient reason, conjectured to be the Arimathea of the New Testament, thirty miles distant from Jerusalem, is situated in a smiling and fertile plain, and is inhabited by about two thousand families. Christian travellers here mostly find their temporary home in the Latin Convent, which was founded by Philip the Good, Duke of Burgundy, and occupied exclusively by Spanish brethren. the Armenians and Greeks have also convent here, but they are far inferior to the one already mentioned. The Turks have two handsome mosques, which formerly were Christian churches. In one of these is a beautiful white marble tomb with basreliefs and gilt inscriptions; it contains the remains of Aayoub Bey, a Mameluke, who had fled on the French entering Egypt, and who died here.

Lydda, now Lood, where St. Peter cured Eneas of the palsy, is now but a poor village, though conspicuous from a distance, by the lofty minaret of its mosque. Near this mosque are the ruins of the magnificent church of St. George, frequently mentioned with admiration by the writers on the Crusades and the early travellers.

Upon the road between Ramlah and Jerusalem there occur numerous places which mark the sites of localities often referred to in the Bible, and hence possessed of undying interest. Amongst these are the village of *Beitoor*,

which represent the Upper and Lower Bethoron; *Yalo*, the ancient Ajalon; *El-Jib*, the Gibeon of sacred narrative; and numerous others. Many of these places are now, however, wholly without inhabitants, and the entire tract of country—though containing the principal line of approach to the sacred city, Jerusalem—is, like most other parts of Palestine, infested by parties of wandering and predatory Arabs.

In about two hours and a half after we left Ramlah we entered the mountain scenery of the hill country of Judæa. For some time before we reached the mountains we kept looking up at their dusky sides, as they rose in towering grandeur to the height of about a thousand or fifteen hundred feet above our heads; they were covered with burnt grass, here and there disclosing strips of the bare horizontal rock, and diversified with a few bushy trees that stood at very forlorn and unfriendly distances from each other. Having entered the mountain defile, we moved along a deep and most comfortless track, covered with large and sharp stones, sometime down a steep and almost precipitous descent, which obliged us to alight and lead our mules, and at other times along the dry and stony bed of a winter torrent, which we had to cross and recross half a dozen times in the course of a hundred yards; while at other times we climbed a heavy and lengthened ascent, with only a few shrubs between us and the edge of the precipice. Thus we continued ascending and descending, one while round the projecting base of the mountain, another while winding in the hollow curve formed by their circular edges, till about one o'clock, when we arrived at a well of good water, beside a ruined edifice that seemed to have been erected as a military station to guard the pass.

The hills from the commencement of the mountain-scenery are all of a round and handsome shape, meeting in the base and separated at the tops, not in peaks or pointed acuminations, but like the gradual retiring of two round balls, placed in juxta-position. Their sides are partially covered with earth, which nourishes a

feeble sprinkling of grass, with here and there a dwarf tree or solitary shrub. They are not susceptible of cultivation, except on the very summit, where we saw the plough going in several places. They might be terraced, but we saw no traces of their having been so. The features of the whole scenery brought strongly to our recollection the ride from Sanquhar to Leadhills, in Scotland; and to those who have visited that interesting part of our native country, we can assure them, the comparison gives a favorable representation of the hills of Judæa.

Passing through a country of this description, the traveller at length reaches that great object of the pilgrim in the East, the Holy City, JERUSALEM.

JERUSALEM.

CHAPTER II.

A BIRD'S-EYE VIEW OF THE HOLY CITY.

Were an unreflecting reader to take up various books of travels and turn to their descriptions of Jerusalem, he could scarcely fail to be much puzzled at the great discrepancies in the accounts given by them of its first aspect. All these seeming discrepancies, however, are completely explained away by the fact that, inasmuch as Jerusalem in reality has very various aspects on its several sides, travellers approaching it by different roads necessarily must receive different impressions from its first aspect. Add to this permanent cause the varying influences of the weather, and of the season of the year and the hour of the day, and we may well believe any two of the travellers who give opposing descriptions of the first impressions made upon them on approaching the Holy City, to be like the two knights in the fable of the golden and silver shield—both right and both wrong. Thus, for instance, Dr. Clarke, who entered by the Damascus gate, describes the first view of the Holy City, from a hill at about an hour's distance, as being a most impressive one. "We had not been prepared," says he, "for the grandeur of the spectacle which the city alone presented. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis."

Perhaps not a little of the brilliancy with which the Holy City first impressed Dr. Clarke, is explained in those few words, *glittering in the sun's rays;* though it undoubtedly appears to more advantage from the road by which he saw it than from that which leads from Jaffa. Approaching by the latter road, Dr. Richardson appears to have been grievously disappointed in his expectations; for he exclaims—"These plain embattled walls in the midst of a barren mountain-tract, do they enclose the city of Jerusalem? That hill at a distance on our left, supporting a crop of barley and crowned with a half-ruined hoary mansion—is that the Mount of Olives? Where was the Temple of Solomon, and where is Mount Zion, the glory of the whole earth? The end of a lofty and contiguous mountain bounds our view beyond the city on the south, an insulated rock peaks up on our right, and a broad and flat-topped mountain, furrowed by the plough, slopes down upon our left. The city is straight before us; but the greater part of it stands in a hollow that opens to the east; and the walls being built upon the higher ground on the north and on the west, prevent the interior from being seen in this direction. We proceeded down the gentle descent, covered with well-trodden grass, which neither the sun nor the passengers had yet deprived of its verdure. The ground sinks on our right into what has been called the Valley of the Sons of Hinnom, which at the north-west corner of the wall becomes a broad and deep ravine, that passes the gate of Yaffa, or Bethlehem, and runs along the western wall of the city."

Chateaubriand has described it, but is even more than usually guilty of the fault common to the generality of imaginative minds—proneness to exaggerate. To men of this turn of mind everything is extreme; the scene upon which they gaze becomes, under the influence of their fancy, bright as "a bower of roses by Bendemir's stream," or arid as a desert and gloomy as a graveyard. When seen from the Mount of Olives, on the other side of the valley of Jehoshaphat, Jerusalem presents an inclined plane, descending from west to east. An embattled

wall, fortified with towers and a Gothic castle, encompassess the city all round, excepting, however, part of Mount Zion, which it formerly enclosed. In the western quarter, and in the centre of the city, the houses stand very close; but in the eastern part, along the brook Kedron, you perceive vacant spaces; among the rest, that which surrounds the mosque erected on the ruins of the Temple, and the nearly deserted spot where once stood the castle of Antonia, the second palace of Herod.

The houses of Jerusalem are heavy square masses, very low, and without chimneys or windows; they have flat terraces or domes on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the minarets of the mosques, the summits of a few cypresses, and the clumps of nopals, break the uniformity of the plan. On beholding these stone buildings, encompassed by a stony country, you are ready to inquire if they are not the confused monuments of a cemetery in the midst of a desert.

Enter the city, but nothing will you there find to make amends for the dullness of its exterior. You lose yourself among narrow and unpaved streets, here going up-hill, there down, from the inequality of the ground, and you walk among clouds of dust and loose stones. Canvas, stretched from house to house, increases the gloom of this labyrinth. Bazaars, roofed over and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view, and even these are frequently shut, from the apprehension of the passage of a cadi. Not a creature is to be seen in the streets, not a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garments the fruits of his labor, lest he should be robbed of his hard earnings by the rapacious soldiers. Aside, in a corner, the Arab butcher is slaughtering some animal, suspended by the legs from a ruined wall; and from his haggard and ferocious look, and his bloody hands, you

would suppose that he had been cutting the throat of a fellow-creature, rather than killing a lamb. The only noise that from time to time is heard in the city is the galloping of the steed of the desert, bearing the janissary, who brings the head of the Bedouin, or who returns from plundering the unhappy fellah.

GROUP OF JEWS AND JEWESSES.

Amid this extraordinary desolation you must pause a moment to contemplate two circumstances still more extraordinary. Among the ruins of Jerusalem, two classes of independent people find in their religion sufficient fortitude to enable them to surmount such

complicated wretchedness. Here reside communities of Christian monks, whom nothing can compel to forsake the tomb of Christ; neither plunder, nor personal ill-treatment, nor menaces of death itself. Night and day they chant their hymns around the Holy Sepulchre. Cast your eyes between the Temple and Mount Sion; behold another petty tribe, cut off from the rest of the inhabitants of the city.

The particular objects of every species of degradation, these people bow their heads without murmuring; they endure every kind of insult without demanding justice; they sink beneath repeated blows without sighing; if their head be required, they present it to the scimitar. On the death of any member of this proscribed community, his companions go at night and inter him in the valley of Jehoshaphat, in the shadow of Solomon's Temple. Enter the abodes of these people, you will find them, amid the most abject wretchedness, instructing their children to read a mysterious book which they in turn will teach their offspring to read. What they did five thousand years ago, these people still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces towards Sion.

To see the Jews scattered over the whole world, according to the word of God, must doubtless excite surprise. But, to be struck with supernatural astonishment, you must view them at Jerusalem; you must behold these rightful masters of Judæa living as slaves and strangers in their own country; you must behold them expecting, under all oppressions, a king who is to deliver them.

Crushed by the cross that condemns them, skulking near the Temple of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, and the Romans, are swept from the earth; and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land.

Such is the outward aspect of the "widowed Queen, forgotten Zion"—

"Is this thy place and city, this thy throne,
Where the wild desert rears the craggy stone?
Where suns unblest their angry lustre fling.
And way-worn pilgrims seek the scanty spring?
Where now the pomp which kings with envy view'd?
Where now the might which all those kings subdued?
No martial myriads muster in thy gate—
No suppliant nations in thy Temple wait;
No prophet-bards thy glittering courts among,
Wake the full lyre, and swell the tide of song;
But lawless Force, and meagre Want is there,
And the quick-darting eye of restless Fear,
While cold Oblivion, 'mid thy ruins laid,
Folds his dank wing beneath the ivy shade."

There can, however, be no doubt, not only that some travellers greatly exaggerate the actual gloom, squalor, and deformity of Jerusalem, but that they go thither under the impression of a somewhat absurd delusion. They appear to have entertained the expectation of seeing the invisible, and of finding the disappeared of mortal vision! To tread the very soil which eighteen hundred years ago was trodden by the feet of the incarnate Son of God, to gaze upon the very rocks and plains upon which He gazed, and among which he ministered in life and agonized in dying upon the Cross that man might live eternally, is one of the most precious privileges that European wealth enjoys; and we may justly deem the taking advantage of that privilege a sure proof of high feeling and of cultivated intellect. But to expect to find in semi-barbarous Turkey the resplendent Jerusalem of the olden day is surely absurd! Jerusalem is no worse than other Turkish towns as to even its general aspect and accommodations; and it is superior to all other cities in the world, at least for this, that, whatever may be the doubts or error of exact topographical detail, and *whatever may be the impostures and ludicrous inventions of monks and of Jewish ciceroni*, here is the undoubted site of events the most solemn and sacred in the history of Man. "Still the eloquent

air breathes, burns" with the accents of David, of Solomon, of the Baptist, of the Savior, of prophets, apostles, and martyrs; and here, too, still rise the rocks, and smile the valleys, and gush the springs, and flow the streams, which monarchs and heroes, the Savior and saints, once looked upon and loved. To gaze upon these scenes is a great privilege, to endeavor to trace out the precise scene of each special event of which we have read in the most precious of all histories, is an employment that does honor alike to the hearts and the heads of those who engage in it; but to make it matter of marvel and of murmuring that a modern Turkish town does not exhibit the architectural glories of the antique and holy city which David ruled and Solomon adorned, is simply an absurdity. A moderately attentive perusal of the narrative of Josephus would suffice to obviate all such absurdity, by showing how all but *literally* complete was the destruction of old Jerusalem by the Romans. The site remains, the city has ages agone disappeared, and he who complains of being disappointed because he no longer sees the architectural grandeurs of the sceptered Solomon, might with equal show of judgment and erudition express disappointment that he cannot find, still standing in the Arabian desert, the tents of the nomade Abraham.

To men interested in tracing within the walls, antiquities which are referred to in sacred history, no spectacle can be more mortifying than the city in its present state. The mistaken piety of the early Christians in attempting to preserve, has either confused or annihilated the memorials which it was anxious to render conspicuous. Viewing the havoc thus made, it may now be regretted that the Holy Land was ever rescued from the dominion of the Saracens, who were far less barbarous than their conquerors. The absurdity, for instance, of hewing the rocks of Judæa into shrines and chapels, and of disguising the face of nature with painted domes and gilded marble coverings, by way of commemorating the scenes of our Savior's life and death, is so evident and so lamentable, that even Sandys, with

all his credulity, could not avoid saying, "Those natural forms are utterly deformed, which would have better satisfied the beholder, and too much regard hath rendered them less regardable."

It is a tantalizing thing for the traveller who wishes to recognize in his walks the site of particular buildings, of the scenes of memorable events, that the greater part of the objects mentioned in the descriptions, both of the inspired and the Jewish historians, are entirely removed and razed from their foundation, without a trace or a name being left behind to point out where they once stood. Not an ancient tower or gate, or wall, or scarcely even a stone of any of them, remains. The foundations are not only broken up, but every fragment of which they were composed, is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out the pleasure-gardens of Jerusalem, or her groves of idolatrous devotion. And when we consider the palaces and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen broad, and seven and a half thick, we feel scarcely more astonished at the strength, skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were scattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam: the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hands that dressed and fed them were withdrawn: the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted and barren; the grass is withered; the bare rock looks through the scanty sward; and the very grain, like the starving progeny of famine, seems in doubt whether to come to maturity or to die in the ear. The vine that was brought from Egypt is cut from the midst of the land;

the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless.

We have already sufficiently shown the utter absurdity, alike of expecting to find in modern Jerusalem the architectural aspect of her destroyed predecessor, and of all lamentations about the disappointment of an expectation so egregiously unfounded. We may add, that as a modern Turkish town Jerusalem is of moderate extent, its walls enclosing a circuit of about two and a half miles, and that its aspect, as viewed by the proaching traveller, is, upon the whole, good-looking and attractive. Seen from a distance it may be pronounced even dignified and imposing. The walls, which are strengthened at intervals with towers and battlements, are of stone, and exhibit a massive appearance.

All doubts about the present extent of this famous city, as well as about several of the disputed points in the topography of its immediate neighborhood, have been removed by a trigonometrical survey which was executed by the English corps of Royal Engineers in 1841, after the close of the warlike operations of the British fleet upon the Syrian coast. This survey has been subsequently given to the world, and has been made the subject of elaborate comment by those writers who are interested in disputed points concerning the determination of the sacred sites in and about the city. It is, however, to the measurements made by Mr. Catherwood in 1835, and to the accurate topographical observations of Dr. Robinson (first communicated to the world through the "Biblical Researches" of that able writer,) a few years later, that we are mainly indebted to the clear and positive knowledge we now possess respecting the situation and aspect of the Holy City of the Jew and the Christian alike.

Modern Jerusalem occupies part of a rocky plateau, intermediate in position between the shores of the Mediterranean and the head of the Dead Sea—but nearer the latter. It stands upon ground which is at an elevation of considerably more than two thousand feet

above the level of the Mediterranean. This ground includes the hills anciently known by the names of Acra and Zion, together with Moriah, upon which the Temple formerly stood. A portion of Mount Zion, however, lies without the modern walls, which enclose a much less considerable circuit than belonged to the ancient city in its most flourishing period. The south-western brow of Zion, which is outside the walls of modern Jerusalem, is 2535 feet above the waters of the Mediterranean.

The rocky plateau upon which the city stands stretches far to the northward, in the direction of Nablous. On the other three sides Jerusalem is limited by deep and narrow valleys; on the east and south, indeed, by valleys so deep and narrow as to entitle them to be called *ravines*. The eastern valley is that through which the brook Cedron flows, and which was anciently called the *Valley of Jehoshaphat;* it divides the city from the Mount of Olives, which rises immediately to the eastward. The valley to the southward of the city is that which the Jews called by the name of Ben-Hinnom, or the Valley of the Sons of Hinnom —the Greek *Gehenna:* this divides Mount Zion from the eminence entitled the "Hill of Evil Counsel." The western valley was formerly known as the valley of Gihon.

The Mount of Olives—or Jebel Toor as it is now called by the Arabs—is a long line of hills, with three conspicuous summits. The central summit, which is the most elevated, rises to 2724 feet above the Mediterranean, and is consequently two hundred feet higher than the ground upon which Jerusalem stands. It hence overlooks the entire city, which seems spread out, as it were, in a map, beneath the feet of the traveller who gazes from it upon the ravines below. The view from the summit of the Mount of Olives is, indeed, most extensive: it stretches in the direction of east and south-east over the valley of the Jordan and the upper portion of the Dead Sea, including the whole tract between Jerusalem and Jericho, with (to the southward)

the country towards Bethlehem and the neighboring wilderness of Judæa.

The highest portion of Mount Zion is about three hundred feet from the Valleys of Jehoshaphat and Hinnom, (that is, the eastern and southern valleys), at their point of junction. The highest part of the Hill of Evil Counsel, to the southward of the city, is nearly or quite as high as Zion, but not quite so steep.

We cannot forbear adding to this account of the site of Jerusalem the vivid and truthful description conveyed in the verses of Tasso—

"Jerusalem is seated on two hills
Of height unlike, and turned side to side;
The space between a gentle valley fills,
From mount to mount expansed far and wide;
Three sides are sure inchas'd with crags and hills,
The rest is easy, scant to rest espied;
But mighty bulwarks fence that plainer part,
So art helps nature, nature strengthened art.

The town is stored of troughs and cisterns, made
To keep fresh water; but the country seems
Devoid of grass, unfit for plowman's trade,
Not fertile, moist with rivers, wells, and streams.
There grow few trees to make the summer's shade,
To shield the parched land from scorching beams,
Save that a wood stands six miles from the town,
With aged cedars dark and shadows brown.

By East, among the dusty valleys, glide
The silver streams of Jordan's crystal flood;
By West, the midland sea, with bounders tied
Of sandy shores, where Joppa whilom stood.
By North, Samaria stands, and on that side
The golden calf was reared in Bethel's wood;
Bethlem by South, where Christ incarnate was,
A pearl in steel, a diamond set in brass."

The account of the great Italian poet is strictly accurate. The country about Jerusalem is all of limestone formation, and is not naturally fertile. The rocks everywhere come out upon the surface, which in many parts is also thickly strewed with loose stones; and the aspect of the whole region is barren and dreary. Yet

the olive thrives here abundantly; and fields of grain are seen in the valleys and level places, but they are less productive than in the region of Hebron and Nablous. Neither vineyards nor fig trees flourish on the high ground around the city, though the latter are found in the gardens below Siloam, and are very frequent in the vicinity of Bethlehem.

The height of the walls which enclose Jerusalem varies with the irregularities of the ground, being in some places not more than twenty-five feet, and in other and more exposed situations as much as from sixty to seventy-five feet. But on entering the city all the ideas of grandeur which might have been encouraged by its distant appearance are immediately dispelled, and the miserable reality is brought vividly home to the mind. The streets are full of inequalities, many of which result from the accumulation of the rubbish of ages, and are also narrow and badly paved, being merely laid irregularly with raised stones, with a deep channel for beasts of burden in the middle; their breadth seldom exceeds eight or ten feet. In many places the houses on each side of the street meet over-head, so that the road runs under a succession of arches, which are barely high enough to allow a person on horseback to pass beneath them. The houses are nearly all built of stone, since timber requires to be brought from a considerable distance, and is hence little used; as usual in Oriental cities, there are but few windows towards the street, light being admitted to the apartments from interior court-yards. All the houses are furnished with cisterns, or reservoirs, for the collection of the rain-water, upon which the inhabitants mainly depend for their supply of water during the summer months. Many of the larger dwellings are supplied with several of these cisterns, which generally occupy the ground-floor, or cells, formed for the purpose below its level, and into which the water that falls on the roof is conducted by means of open pipes or gutters. The greater number of those used in the present day are probably of ancient construction, being excavated in the limestone rock on which the city

is built. A large number of the houses are in a delapidated and ruinous state, and habitations which have a respectable appearance from the street are often found, upon entering them, to be little better than heaps of ruins. The inhabitants of Jerusalem are estimated to amount to 14,000 in number, of which about 6,000 are Mohammedans, about 4,000 Jews, and 4,000 Christians.

Jerusalem is entered by four gates, which face the cardinal points. That on the north side is called the Damascus Gate; that on the eastern side of the city is St. Stephen's Gate; to the east, the Zion Gate; and on the western side, the Jaffa Gate. The interior of the city is distinguished according to the different portions which its inhabitants respectively occupy, as the Mohammedan, Christian, Armenian, and Jewish quarters. The Armenian quarter is to the south-west, the Jewish quarter to the south-eastward, and the Christian quarter to the north-west. The Mahommedans occupy the remaining and larger quarter of the city.

It will be interesting to compare with the above the account which Josephus gives of the ancient city, which, as we have said, was of larger extent than modern Jerusalem.

"The city of Jerusalem," says the accurate Jew, "is fortified with three walls on such parts as are not encompassed with impassable valleys; for in such places it has but one wall. The city was built upon two hills, which are opposite to one another, and have a valley dividing them asunder, at which valley the corresponding rows of houses on both hills terminate. Of these hills, that which contains the upper city is much the higher, and in length more direct; according it was called the Citadel by King David; he was the father of that Solomon who built this Temple at the first; but it is by us called the Upper Market-place. But the other hill, which was called Acra, and sustains the lower city, is of the shape of the moon when she is gibbous. Over against this there was a third hill, naturally lower than Acra, and parted formerly from the other by a broad valley. However, in those times when the Asmoneans

reigned, they filled up that valley with earth, and had a mind to join the city to the Temple. They then took off part of the height of Acra, and reduced it to be of less elevation than it was before, that the Temple might be superior to it. Now the Valley of the Cheesemongergs, as it was called, and was that which we before told you distinguished the hill of the upper city from that of the lower, extended as far as Siloam ; for that is the name of a fountain which hath sweet water in it, and that, too, in great plenty. But on the outside these hills are surrounded by deep valleys, and, by reason of the precipices on both sides, are everywhere impassable."

It is to be lamented that the inherent and inevitable difficulty of identifying sites which the events formerly enacted or the structures formerly standing upon them render so interesting alike to our feelings and to our imagination, is still further increased and complicated by the countless monkish traditions which prevail throughout the Holy Land. In many of those cases where the monks pretend to show, with circumstantial minuteness, the exact scenes of sacred events, (even to their smallest details,) there exists abundant internal proof of the absurdity as well as the effrontery of the assertions. One of the first places, for instance, to which the devout or curious traveller is conducted is a spacious grotto situated at a short distance from the Damascus Gate, and on the northern side of the Holy City. This grotto, or cave, is boldly affirmed to have been the abode of the prophet Jeremiah, and the traveller's attention is especially directed to a shelving projection of rock, at about eight feet from the ground. This is positively affirmed to have been the prophet's bed, and supposing the grotto to have been his abode, such would not improbably have been the use made of the rocky shelf in question. But there is not a tittle of evidence to support either assertion. In this case, however—as, indeed, in respect of every locality in the Holy Land—there can be but little doubt that each site and object pointed out is deserving of attention and regard,

though perhaps not in connection with the person or the event with whom or with which the monks so boldly and so positively claim connection for it.

Limited as the Holy Land is, when compared to the number and the vastness of the events of its history, it may reasonably be affirmed that there can be but few sites and still fewer objects which are not, in fact, connected with some hallowed name or with some striking event; and it is especially to be remarked that, as in the alleged abode of Jeremiah, many of the objects which are venerated by the Christians are held in equal veneration by both Jews and Turks—a pretty sure proof that, however old traditions may have been warped or misinterpreted by modern error or by modern fraud, such objects have been traditionally handed down to our veneration or attention. The great danger alike of the reader and of the traveller is that of yielding too implicit a belief to the over precise statements which monkish and other guides make, but which, in many cases they do not, because they cannot, support by a particle of reasonable evidence.

The grottos which are so numerous throughout the Holy Land, and more especially in the vicinity of Jerusalem, are favorite places of monkish, and generally unauthenticated, identification. Some of the most remarkable of these are the grottos famous as the Sepulchres of the Kings. In most cases there is but one difficulty in which we are placed by the positive nomenclature of the monks and other guides; we only wonder how they can be bold enough not only to assert, but also to call upon us to believe, statements which, positive as they are, rest upon no sort of authority, and, indeed, are in many cases obviously incorrect. But in the case of the Sepulchres of the Kings we have a double difficulty to deal with; of what kings were these caves or grottos the sepulchres? Of the burial-places of the kings of Israel and of Judah we have precise information from the Scriptures, and we are quite sure that these grottos are not their sepulchres. On the other hand, that they were sepulchres is quite

certain, and from their magnitude we may readily suppose them to have been appropriated as the last resting places of royal mortality. And it is not easy to imagine why they have been called the Sepulchres of the Kings, were there not some foundation for the title. Maundrell suggested that here, probably, were buried Hezekiah, and also the sons of David, spoken of in 2 Chron. xxxii. 33: Chateaubriand thought that Herod the tetrarch might have been their occupant.

The tombs of the Kings lie on the northern side of the city, at a distance of nine hundred yards from the Damascus gate, and nearly at the head of the Valley of Jehoshaphat. Whoever was buried here, this is certain, that the place itself discovers so great an expense of both labor and treasure, that we may well suppose it to have been the work of kings. You approach it on the east side through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed instead of walls. On the south side of the court is a portico, nine paces long and four broad, hewn likewise out of the natural rock. There is a kind of architrave running along its front, adorned with sculpture of fruits and flowers, still discernible but much defaced by time. At the end of the portico, on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it; but, within, you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into six more, one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent into them of about six or seven steps. In every one of these rooms, except the first, were

coffins of stone, placed in niches in the sides of the chambers. They had been, at first covered with handsome lids, and carved with garlands; but now most of them were broken to pieces by sacrilegious hands. The sides and ceilings of the rooms were always dropping, with the damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead clean, there was in each room a small channel cut in the floor, which served to drain the drops that fell constantly into it. But the most surprising thing belonging to these subterraneous chambers was the door, (for there was but one remaining,) being left hanging as it were on purpose to puzzle the beholders. It consisted of a plank of stone of about six inches in thickness, and in its other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner as to resemble a piece of wainscot; the stone of which it was made was evidently of the same kind with the whole rock; and it turned upon two hinges in the nature of axles. These hinges were of the same entire piece of stone with the door, and were contained in two holes of the immovable rock, one at the top, the other at the bottom.

From this description it is obvious to start a question—how were such doors as these made? Whether they were cut out of the rock, in the same place and manner as they now hang? or whether they were brought and fixed in their station, like other doors? One of these must be supposed to have been done, and whichsoever part we choose as most probable, it seems, at the first glance, not to be without its difficulty. But thus much I have to say for the resolving of this riddle, (which is wont to create no small dispute among pilgrims), viz., that the door which was left hanging did not touch its lintel by at least two inches, so that I believe it might easily have been lifted up and unhinged. And the doors which had been thrown down had their hinges at the upper end twice as long as those at the bottom; which seems to intimate pretty plainly by what method this work was accomplished.

From these sepulchres we returned towards the city again, and just by Herod's Gate were shown a grotto full of filthy water and mire. This passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the charity of Ebed Melech. (Jer. xxxviii.)

Dr. Clarke compares these sepulchres to the subterranean chambers which are found lying westward of Alexandria, in Egypt, and which are known as the Sepulchres of the Ptolemies. "Each chamber," says that intelligent traveller, "contains a certain number of receptacles for dead bodies, not being much larger than our coffins, but having the more regular form of oblong parallelograms; thereby differing from the usual appearance presented by the sepulchral crypts of this country, where the *soros*, although of the same form, is generally of very considerable size, and resemble a large cistern. The taste that is manifested in the interior of these chambers seems to denote a later period in the history of the arts; the skill and neatness visible in the carving are admirable. We observed also some slabs of marble, exquisitely sculptured; these we had never observed in the burial places before mentioned,"—*i. e.*, the Sepulchres of the Ptolemies. Speaking of some of the smaller chambers or recesses which are entered from the first great chambers, Dr. Clarke says, "In one of these we found the lid of a white marble coffin; this was entirely covered with the richest and most beautiful sculpture; but, like all the other sculptured work about the place, it represented nothing of the human figure, nor of any animal, but consisted entirely of foliage and flowers, and principally of the leaves and branches of the vine."

From the Sepulchres of the Kings the traveller is usually taken to the celebrated mosque of Omar, a building so splendid and adorned with such lavish costliness, that it would be highly interesting even had it not the additional recommendation of being reputed to stand upon the exact site of Solomon's Temple. The second Temple, it is reasonably conjectured, was not pulled down, and it may consequently be supposed that

Herod the Great did not entirely rebuild it, but merely made repairs and extensive additions. These additions, however, must have been immense, if Josephus is correct in saying that eleven thousand laborers were employed upon the works for nine years. But, vast and apparently time-defying as the Temple was thus rendered, our Savior said of it to his disciples, "See ye not all these things? Verily I say unto you, There shall not be one stone left here upon another that shall not be thrown

THE MOSQUE OF OMAR, JERUSALEM,

Containing the Holy Stone brought by Mahomet from Mecca.

down." (Matt. xxiv. 2.) And this prophecy, which to the proud and unbelieving Jews seemed like an actual blasphemy, was literally fulfilled, for the Roman Titus, when he took Jerusalem after its memorably long and terrible resistance, ordered his fierce legions to dig up the very foundations of both the city and the Temple, and so exactly and ruthlessly were his orders obeyed, that the general, Terentius Rufus, actually drove a ploughshare over the ground on which the magnificent Temple had stood.

The site remained a waste, strewed here and there with ruins, till the taking of Jerusalem by the caliph Omar, A. D. 637. Proud of his conquest, and anxious to commemorate it by building a noble mosque, Omar, we are told by an Arabian writer, desired the patriarch Sophronius to indicate the most suitable site for that purpose, and the patriarch pointed out the site of Solomon's Temple. To the costly but comparatively small mosque which Omar built there, very extensive additions were made by the caliph Abd-el-Malek, who enclosed the rocky site—Mount Moriah—with a wall. The succeeding caliph, El-Walid, made still further additions and greatly embellished the mosque, especially with a gilt copper dome, of which he plundered a church at Baalbec. When Jerusalem was taken by the crusaders they converted this mosque into a Christian church; but when the Sultan Saladin in his turn become master of Jerusalem he restored the vast and costly structure to its original Mohammedan uses and character.

There is, probably, no one point upon which the religious predilections of the Moslem world are so jealously exclusive as upon that of admitting Christians into the city of Mecca, or into the mosque of Omar. Armed with a government *firman*, or order, the Christian who visits Constantinople finds no difficulty in making his way into any of the mosques, not even that of St. Sophia; but no Mussulman official, however latitudinarian in his belief, or however desirous to oblige an individual, would venture so to brave the fury of the Mussulman rabble as to give a Christian an order for admittance to the mosque of Omar. Such an order would probably cause an actual revolt against the official granting it; and it certainly would be no protection to the Christian bearer of it, who would in all human probability be torn to pieces in defiance of it. The monk Father Roger, who visited Jerusalem, and who professed to have made his way into the Temple by dint of stratagem, accounts thus for the singular unwillingness of the Mussulmans to allow a Christian to enter this mosque. He states that the Turks are firmly per-

suaded that were a Christian to gain access to the court of the Temple, God would grant whatever prayers he might offer up there, *even were he to pray that Jerusalem may fall into the hands of the Christians.* So firmly are they persuaded of this, that, not contented with denouncing the penalty of being burned alive or embracing Mohammedanism against any Christian entering even the court of the Temple, they keep, it seems, a most jealous and constant guard to prevent such an intrusion.

Within a more recent period, however, the external appearance, at least, of this sanctuary of the Mohammedan world has become better known to Europeans. The Haram, or outer court of the mosque, has been elaborately surveyed. The entire area of the sacred enclosure was found to exhibit the following dimensions: The length of the east wall is 1520 feet, of the south wall 940 feet, of the west wall 1617 feet, and of the north wall 1020 feet. A good view of the whole area, with the sacred edifices which it encloses, is obtained from the roof of the governor's house, closely adjoining, and access to which is readily granted on a proper application.

Dr. Richardson from whom we have already quoted, really did enter the mosque, and to his courage and intelligence we owe the best account which we have hitherto received of the interior of that famous edifice. Besides his connexion with a distant English party, Dr. Richardson had the advantage of being a physician, a character to which the Turks attach a sort of sanctity, admitting the Christian physician even to their harems, into which it would be certain death for any other man, even if a Mohammedan, to make his way. The ignorance of the native and Jewish physicians necessarily renders the superior skill of the European a matter of absolute marvel to the Turks, and, as Dr. Richardson himself remarks, "Both Turks and Arabs, and even Oriental Christians, are perfect gluttons in physic, and place greater confidence in its wonder-working powers than the more enlightened people in Europe are disposed to do." It seems that when Dr. Richardson was

at Jerusalem, the *Capo-Verde, i. e.* the Green Turban, or Mohammedan primate of that city, was not a jot behind the rest of his compatriots in his love of physic and in his veneration of the character of the physician; and he thence conceived so great a friendship for the Doctor, that though even he dared not openly give him admission to the Temple, he not only connived at, but facilitated, his clandestine entrance in disguise. All the arrangements having been made for the Doctor's bold, because really perilous, enterprise, he doffed his white burnouse and arrayed himself in a black abba belonging to his friend the Capo-Verde, and, thus disguised, and preceded by a black interpreter, he boldly ascended the south side of Mount Moriah, passed the Cadi's house, and entered the Haram Shereef, or noble palace of religious retirement, which title includes the whole enclosed space by which the mosque is surrounded. Within this enclosure, and immediately surrouding the Sakhara, or mosque, there is a *stoa*, not, as the name would lead us to anticipate, a covered porch, but a raised platform paved with fine marble; crossing this platform the Doctor and his black interpreter and guide speedily reached the door of the mosque, and we shall now give the Doctor's account of his visit in his own graphic language.

A gentle knock brought up the sacristan, who, having been apprized of our visit, was waiting to receive us. He demanded, rather sternly, who we were, and was answerd by my black conductor in tones not less consequential than his own. The door immediately edged up, to prevent as much as possible the light from shining out, and we squeezed ourselves in, with a light and noiseless step, although there was no person near who could be alarmed by the loudest sound of our bare feet upon the marble floor. The door was no sooner shut than the sacristan, taking a couple of candles in his hand, showed us all over the interior of this building; pointing, in the pride of his heart, to the elegant marble walls, the beautifully gilded ceiling, the well at which the true worshippers drink and wash, with which we

also blessed our palates and moistened our beards, the paltry reading-desk, with the ancient Koran, the handsome columns, and the green stones with the wonderful nails. As soon as we had completed this circuit, pulling a key from his girdle, he unlocked the door of the railing which separates the outer from the inner part of the mosque, which, with an elevation of two or three steps, led us into the sacred recess. Here he pointed out the patches of Mosaic work in the floor, and the round flat stone which the Prophet carried on his arm in battle; directed us to introduce our hand through the hole in the wooden box, to feel the print of the Prophet's foot, and through the posts of the wooden rail to feel as well to see the marks of the angel Gabriel's fingers, into which I carefully put my own, in the sacred stone that occupies the centre of the mosque. Sakhara, or the *Locked-up;* (over it is suspended a fine cloth of green and red satin, but this was so covered with dust that, but for the information of my guide, I should not have been able to tell the composing colors;) and, finally, he pointed to the door that leads into the small cavern below, of which he had not then the key.

We reviewed a second time the interior of the building, drank of the well, counted the remaining nails in the green stone, as well as the empty holes; then, having put a dollar into the hands of the sacristan, which he grasped very hard with his fist, while he obstinately refused it with his tongue, we hied us out of the gate of paradise, Bab-el-Jenne, and, having made the exterior circle of the mosque, we passed by the judgment-seat of Solomon, and descended from the Stoa Sakhara by another flight of steps into the outer field of this elegant enclosure. Here we put on our shoes, and, turning to the left, walked through the trees, that were but thinly scattered in the smooth, grassy turf, to a house that adjoins the walls of the enclosure, which in this place is also the wall of the city, and which is said to contain the throne of King Solomon. Here there was no admittance, and from this we proceeded to a stair which led up to the top of the wall, and sat down

upon the stone on which Mahomet is to sit at the day of judgment, to judge the re-embodied spirits assembled beneath him in the Valley of Jehoshaphat. Descending from this seat of tremendous anticipation, which, if Mahomet were made of flesh and blood, would be as trying to him as his countenance would be alarming to the re-embodied spirits, we walked along the front of El-Aksa, the other mosque, which occupies the side, as the Sakhara does the centre, of the enclosure, and arrived at another fountain, where we again washed our beards and tasted the water.

This sacred enclosure is the sunny spot of Moslem devotion. There is no sod like that which covers the ample area of its contents, and no mosque at all comparable to the Sakhara. Here the god of day pours his choicest rays in a flood of light that, streaming all around upon the marble pavement, mingles its softened tints in the verdant turf, and leaves nothing to compare with or to desire beyond. It seems as if the glory of the Temple still dwelt upon the mosque, and the glory of Solomon still covered the site of his Temple.

But the great beauty of the whole enclosure is the Sakhara itself, which is nearly in the middle of the platform, and but a little removed from the south side; it is a regular octagon of about 60 feet a side, and is entered by four spacious doors. Each of these doors is adorned with a porch, which projects from the line of the building, and rises considerably up on the wall. The lower story of the Sakhara is faced with marble, the blocks of which are of different sizes, and many of them evidently resting on the side or narrowest surface. They look much older on a close inspection than they do when viewed from a distance, and their disintegration indicates a much greater age than the houses said to have been built in the time of the mother of Constantine the Great; and probably both they and the aged stones in the flooring of the Stoa Sakhara formed part of the splendid temple that was destroyed by the Romans. Each side of the Sakhara is panelled; the centre stone of one panel is square, of another octagonal, and thus

they alternate all round; the sides of each panel run down the angles of the building like a plain pilaster, and give the appearance of the whole side of the edifice being set in a frame. The marble is white, with a considerable tinge of blue, and square pieces of blue marble are introduced in different places, so as to give the whole a pleasing effect. There are no windows in the marble part, or lower story of the building. The upper story of this elegant building is faced with small tiles of about eight or nine inches square; they are painted of different colors, white, yellow, green, and blue, but blue prevails throughout. They are said to be covered with sentences from the Koran; though of this fact I could not be certain, on account of the height and my imperfect knowledge of the character. There are seven well-proportioned windows on each side, except where the porch rises high, and then there are only six, one of which is generally built up, so that only five are effective. The whole is extremely light and beautiful, and from the mixture of the soft colors above, and the panelled work and blue and white tinge of the marble below, the eye is more delighted with beholding it than any building I ever saw.

The admiration excited by the appearance of the exterior was not diminished by a view of the interior, the arrangements of which are so managed as to preserve throughout the octagonal form, agreeble to the ground plan of the building. The inside of the wall is white, without any ornament; and I confess I am one of those who think ornaments misplaced in a house of prayer, or anything tending to distract the mind when it comes there to hold converse with its God. The floor is of grey marble, and was then much covered with dust, from some repairs that were being executed on the dome.

A little within the north door, there is a flat polished slab of green marble, which forms part of the floor. It is about fourteen inches square, and was originally pierced by eighteen nails, which would have kept their places but for the amazing chronometrical

virtues with which they were endowed. For such is their magical temper, that they either hold or quit, according to the times; and on the winding up of each great and cardinal event a nail has regularly been removed to mark its completion; and so many of these signal periods have already rolled by, each clenched by an accompanying nail, that now only three and a half remain, fourteen and a half being displaced in a supernatural manner. It is recondite matter, known only to the wise in wonders, how the nails got into the stone, as how they got out of it. Thus much, however, the hierophants vouchsafed to communicate, that, when all the nails shall have made their escape, all the events contained in the great map of time will then have been unfolded, and there will then be an end of the world, or nothing but a dull monotonous succession till the final consummation of all things. My conductor also gravely informed me that underneath this stone Solomon the son of David lies buried. All of which solemn nonsense it was proper for me to hear, without appearing to doubt either the information or the source from which it came.

There are four large square columns, one opposed to each alternate angle of the building, and three small round columns between each of them. Their base rests upon an elevation of the floor, and they are capitalled and surmounted with arches, the same as in the outer row; this inner row of columns supports the dome. The intercolumnal space is occupied by a high iron railing, so that all entrance to the holy stone, or center of the mosque, is completely shut up, except by one door, which is open only at certain hours for the purposes of devotion.

This central compartment is elevated about three feet above the outer floor, and the ascent to it is by a flight of four steps. On entering along with the Turks, we there found several rather shabbily-dressed and ill-looking people engaged in their devotions. One of them was a female, of a mean, rustic appearance, and so extremely stupid that she was praying with her face to the west, which so provoked one of my conductors that

he went and raised her up from her knees, and, having given her a hearty scolding, turned her round and made her pray with her face to the south, which she did very obediently and without any demur. Within this row of columns the floor is also paved with white marble, and the blue and white columns are so mixed, as, in some places, to form a sort of mosaic. Proceeding on to the right, we came to a round flat stone of polished marble, which is raised high, and attached to the side of one of the square columns. This stone, I was informed, the Prophet carried on his arm in battle. It is a ponderous and very unlikely shield. It is broken through the middle, probably by a blow aimed at its master by an infidel hand. Opposite to this, and on the end of the Holy Stone, which I am about to describe, there is a high square wooden box, with an opening on one side of it large enough to admit the hand to feel the print of Mahomet's foot, which he left there either when he prayed or when he flew up to heaven. I put in my hand and touched it, to stroke my face and beard, as I saw the Mussulmans do. It is so completely covered that it cannot be seen.

But that to which this temple owes its name—El Sakhara, the Locked-up,—and its existence, is a large irregular oblong mass of stone that occupies the center of the mosque. It is a mass of compact limestone, the same as that of the rock on which the city stands, and of the other mountains about Jerusalem; and if I had not been told that it is a separate stone, I should have imagined it to be a part of the native rock that had been left unremoved when the other parts were levelled down for the foundation of the building. It rises highest towards the south-west corner, and falls abruptly at the end where are the prints of the Prophet's foot. It is irregular on the upper surface, the same as when it was broken from the quarry. It is enclosed all round with a wooden railing about four feet high, and which in every place is almost in contact with the stone. I have already mentioned that there is a large cover of variously-colored satin suspended over it, and nothing can

be held in greater veneration than the Hadir el Sakhara, or, the locked-up stone.

This stone has other weighty pretensions to the veneration of the Mohammedans than the print of the angel Gabriel's fingers or the Prophet's foot; for, like the palladium of ancient Troy, it fell from heaven, and lighted on this very spot, at the time that prophecy commenced in Jerusalem. Here the ancient prophets sat, and prophesied, and prayed; and as long as the spirit of vaticination continued to visit the holy men in the Holy City, the stone remained quiet for their accommodation; but when prophecy ceased, and the persecuted seers girded up their loins and fled, the stone, out of sympathy, wished to accompany them; but the angel Gabriel interposed his friendly aid, and grasping the stone with a mighty hand, arrested its flight, and nailed it to its rocky bed until the arrival of Mahomet, who, horsed on the lightning's wing, flew thither from Mecca, joined the society of seventy thousand ministering angels, and having offered up his devotions to the throne of God, fixed the stone immoveably in this holy spot, around which the caliph Omar erected the present elegant structure.

The wall of the dome is round, and the sides of the perpendicular part of it are faced up with blue, green, white and yellow painted tiles, the same as the upper part of the building, Blue is the prevailing color. It is divided into alternate compartments of close and reticulated work; and is covered in at the top with lead, the same as the roof of the building.

Leaving the Sakhara, we proceeded to the Mosque el Aksa, the name given to the other house of devotion contained within this sacred enclosure; though a fine and very elegant mosque in the interior, it is greatly inferior to it in beauty and sanctity. It is also called the Mosque of the Women, because it contains a separate place that is assigned to them for prayer; and Djamai Omar, or the Mosque of the Caliph Omar, who used to pray in it. The place in which he performed his devotions is still exhibited. This was anciently a

church, and, in the Christian days of the Holy City, was called the Church of the Presentation, meaning thereby of the infant Jesus; or, the Church of the Purification, meaning thereby, of the Virgin Mary. A narrow aisle on the right, off the body of the church, is shown as the place where she presented her Son in the Temple. The mosque is in the shape of a long square, and would answer very well for a Christian church at present, were it not for the superabundance of columns in the interior, which assimilate it more into an Egyptian temple.

The Church of the Holy Sepulchre, one of the very numerous buildings which the Holy Land owes to the sincere but not always very enlightened piety of the Empress Helena, the mother of Constantine, consists of three distinct compartments, each of which is a separate church or chapel of considerable beauty and tastefulness of design. One of these is called the Church of the Three Crosses, it being alleged that three were miraculously found there. Far more authentic objects of curiosity and interest in this church, however, were two stone coffins, supported upon pillars. These, which contained the mortal remains of Godfrey and Baldwin, the Latin kings of Jerusalem, were entire at the time of the visit of Chateaubriand, who saw and described them; but they have been so completely destroyed by the Greeks, that not a vestige of them is now to be seen. Of the other two churches or chapels, one is that of the Holy Sepulchre, properly so called, the other that of Calvary, in which the rock appears with a rent or fissure said to have been caused by the awful earthquake in the dread day of the Crucifixion. In small side-chapels or apartments along the walls of these churches, the Greeks, Latins, Armenians, Maronites, etc., have their places of peculiar worship; and painful are the scenes of fraud and violence to which the rivalries and cupidity of these various monks occasionally give rise. The manner in which the anniversary of the Resurrection is celebrated by the Greeks, that being one of several semi-dramatic celebrations by which the Greeks, Latins, etc., endeavor to extract coin from the purses of the

credulous is anything but flattering to their religious principles.

The rules of this church do not allow of the exhibition of graven images in their worship, but as some visible representation of the body of our Saviour was deemed to be necessary, in the way of either mockery or devotion, one, apparently lifeless, was extended upon a board and was carried around the Sepulchre with a mighty uproar, boys and men going beside it, and striking fire from flint. The ceremony began at about eleven o'clock, when the church was full in every quarter. The conduct of many of the attendants showed that they had entered the holy place in a becoming frame of mind; these were chiefly females, and sat retired in the different chapels or recesses that surrounded the Sepulchre. The galleries above were also crowded; many Turkish officers were present. The governor was expected but did not arrive. The mob occupied the body of the place, and their behavior was disorderly in the extreme; they hallooed and ran about, leaped on one another's shoulders, revelling in the most unseemly manner, more like Bacchanals or unchained maniacs, or a set of rioters at a fair, than celebraters of the resurrection of the blessed Jesus. Numbers of Turkish soldiers were placed in the church to act as constables, and did their best to preserve order and decency; but not withstanding all their efforts in beating them with clubs and pulling and thrusting them about like so many disorderly animals, the noise and uproar continued until two o'clock, when the grand quackery of the day began to be played off by the Greek archbishop of Jerusalem; for, with all possible respect for his sacred office, I cannot designate him or his exhibition by any other names that will adequately characterize them. The juggle attempted to be played off is usually denominated the Grecian fire, which, it is pretended, bursts supernaturally from the Holy Sepulchre on the anniversary of this day, and at which all the pilgrims of this persuasion light their lamps and torches, in the belief that they have thus received fire from heaven.

Before the ceremony commenced, the higher ecclesiastic entered the sepulchre, and in a short time light was perceived at a small window in its side. Thither all the people crowded in wild disorder, and lighted their torches at the flame, which from the place where they stood—the station of the organ belonging to the Roman Catholic Church—was distinctly seen to issue from a burning body, placed on the lower part of the window, within the tomb. This, when some of the wicks were of difficult access, was raised up and pushed nearer; at other times the flame was lowered down, and was out of sight, intimating that Heaven required to draw its breath, and the fire to receive a new supply of combustible materials; when again raised up it burned with greater brilliancy, and on becoming fainter was again lowered down as before, which showed that though the priests intended to be very artful, they, in fact, were very ignorant; for I am sure there is not a pyrotechnist in London who would not have improved the exhibition.

Thus, however. they continued, raising the light when strong, and lowering it when it became faint, till all the torches were lighted. No one, like the Druids of old, dared light his torch at that of another; all behoved to be regularly set on fire from the flame from the window, otherwise they were held in detestation all the year round. As soon, however, as this illumination was accomplished, the bishops and priests sallied forth from the tomb, and being joined by the other ecclesiastics, who were waiting without in their canonicals, and with torches in their hands, arranged themselves according to the precedency of their churches, Greeks, Armenians, etc., and marched thrice around the church, bearing their flaming torches high above their heads. The effect was particularly brilliant, especially when they passed down or came up from encompassing the Greek chapel. By this time the torches had either burnt out or extinguished, and here the ceremony closed. The priests laid aside their robes and their torches, and the public dispersed, more convinced of anything, if they reasoned at

all, than of the celestial origin of the fire by which their torches had been lighted up. Can we wonder that monotheistical Moslems deride the devotion of the Christians, insult them to their faces, and call them dogs and idolators?

These disgraceful mummeries of the Greek Church still continue in undiminished vigor. The miraculous Greek fire, which takes place on the Saturday of the Greek Easter week, serves, in the hands of the Greek and Armenian priests, the same purpose that the keys of Peter do in the hands of his skilful successors, the Popes; it unlocks every coffer and purse of the pilgrims, and renders them at the disposal of the inventors and perpetrators of this wonder.

A long line of street which extends between the Church of the Holy Sepulchre and the eastern gate of the city is called the *Via Dolorosa*, and is represented by the monks as marking the road along which Christ was led to crucifixion.

That portion of Mount Zion which is now within the walls is occupied with the Armenian convent, together with its church and gardens. Here, too, is now found a Protestant church, the foundations of which were laid a few years since, a short distance to the northward of the Armenian convent.

CHAPTER IV.

JERUSALEM AND ITS VICINITY.

Leaving Jerusalem for the Valley of Jehoshaphat, the traveller, on nearing St. Stephen's gate, reaches what is supposed—though not on indisputable ground—to be the remains of the pool of Bethesda, the dimensions, according to Dr. Robinson, being 360 feet in length, 130 feet in width, and 75 feet in depth.

Descending from St. Stephen's gate into the valley, the famed brook Kidron (or Cedron) presents itself. It is but a few paces across, and for three-fourths of the year is dry; though from the depth of its bed it would seem to have been formerly supplied with waters from some sources now dried up or diverted. The brook runs along the Valley of Jehoshaphat to the south-eastern corner of the city, where it takes a south-eastwardly direction to the Dead Sea.

A short distance to the south-eastward of St. Stephen's gate, a small bridge crosses the valley of the Kidron; passing over this bridge and descending some steps, we reach a subterranean church; a cavern of considerable height and extent, which bears the name of the Sepulchre of the Blessed Virgin, though there is entire absence of anything like historic proof that it really merits that appellation. It is reached by a flight of marble steps, each of which is twenty feet wide; the number of these steps is forty-seven. The supposed tombs of Anna, St. Joachim, and Joseph, are also contained within its precincts.

Proceeding along the valley towards the foot of Mount Olive we reach the garden of Gethsemane, which is a square plot of ground, not more than fifty-seven yards square, in which are some very ancient olive trees, supposed to shade the spot to which (John xviii. 1, 2) our Saviour was wont to retire in meditation. The garden is surrounded by a wall of dry stone, of

irregular form. Olive trees also occur in some of the adjoining plots of ground.

Some distance lower down the valley, and amongst the rocks upon its eastern side, are four excavations known as the Sepulchres of the Patriarchs; which are also known, severally, as the Sepulchres of Jehoshaphat, of Absalom, of St. James, and of Zachariah. But we may reject the legends of the monks, and those legends are contradicted by the style of architecture, so different from that of the early periods of Jewish antiquity. The architecture, in fact, is Grecian, and we think that the nearest approximation to truth is that the mausoleums were erected about the time of the alliance between the Jews and the Lacedæmonians, under the first Maccabees. The Doric order was still prevalent in Greece; the Corinthian did not supplant it until half a century later, when the Romans began to overrun Peloponnesus and Asia. In naturalizing at Jerusalem the architecture of Corinth and Athens, the Jews intermixed it with the forms of their peculiar style. The tombs in the Valley of Jehoshaphat, and the sepulchres of the kings to the north of the city, display an obvious alliance of the Egyptian and Grecian taste; from which alliance proceeded a heterogeneous kind of monuments, forming a sort of link between the Pyramids and the Parthenon. These remarks, at once acute and reasonable, may be supplemented by observing that the columns are of the same antique style which still appears in the architectural remains of the Ionian and Dorian cities of Asia, and more especially at Telmessus.

Proceeding further to the southward, along the valley of the Kidron, the traveller reaches a fountain which bears the name of the Blessed Virgin; and the monks, who must have a legend for everything, add that the Virgin used this fountain to wash the linen of our Savior. It might perhaps be that this was really the ancient fountain of Siloah, which was so far under the hill that it could not be commanded in time of war by such as were not masters of that part of the city. This fountain seems to have flowed into a basin called

the Pool of Siloam. Passing the fountain, we speedily enter a narrow valley between the mounts Zion and Moria. This is called the Valley of Mills, and, passing up a sort of ravine, ascending to the city walls, we reach, at about a hundred yards distance, the Pool of Siloam.

The water of this latter fountain—

> "Siloa's brook, that flowed
> Fast by the oracles of God"—

is the same as that of the so-called Fountain of the Virgin, from which it is distant only 1100 feet. A subterranean channel (which we fully explored) connects the two. It has a peculiar taste, sweetish, and very slightly brackish, but not at all disagreeable, and is in common use among the people of the adjacent village of Siloam, upon the opposite side of the valley of the Kidron. This village consists of a series of grottoes, some of which are adorned with porches, and all of which, though now the habitations of Arabs, were evidently formed for sepulchres!

Near this spot, in the ravine which is by some travellers called the Valley of Hinnom, and on the side of the mountain, is a remarkable burial place, which is known by the various names of the Aceldama, the Campo Santo, and the Potter's Field. Of this place Sandys, in his quaint way, says: "In the midst hereof a large square room was made by the mother of Constantine, (the Empress Helena,) the south side walled with the natural rock, flat at the top, and equal (*even*) with the upper level, out of which arise certain little cupolas, open in the midst to let down the dead bodies. Through these we might see the bottom, all covered with bones and certain corpses but newly let down, it being now the sepulchre of the Armenians. A greedy grave, and dark enough to devour the dead of a whole nation; for they say, and I believe it, that the earth thereof, within the space of eight-and-forty hours, will consume the flesh that is laid therein." Superstition ascribes the like power to the earth of this cavern, which is of oblong figure, and about twenty-six yards

in length, twenty in breadth, and about twenty in depth. The dead are buried here as in Naples and in other parts of Italy; being stripped entirely naked and thrown on each other in heaps; and having the curiosity to peep in upon that sad mass of mouldering mortality, we saw bodies in various states of decomposition, whence it may be inferred that this grave does not make that quick despatch with the corpses committed to it which is commonly reported.

Beyond this appropriately named Aceldama, a long series of sepulchres extends along the ravine to the south-west and west of Mount Zion; they consist, like those in the Valley of Jehoshaphat, of grottoes laboriously excavated in the solid rock. They reminded us of the sepulchres in the ruins of Telmessus, and may be briefly described as a succession of subterranean chambers excavated with marvellous art, and each containing one repository, and some several repositories, for the dead, like cisterns carved in the rock upon the sides of these chambers. The doorways of these are so low that it is necessary to enter them stooping, in some cases even upon the hands and knees, and the sides of these doorways are grooved, for the reception of the massive stones with which they were closed, as indiputably were the tombs of the sons of Heth, of the kings of Israel, of Lazarus, and of Christ.

MOHAMMEDAN FUNERAL PROCESSION.

Though we have felt bound to conduct the reader to the more remarkable monuments of Jerusalem, we are not sorry to turn from them to the inhabitants, the most interesting amongst whom, in many respects, are the Jews. Many of the Jews are rich and in comfortable circumstances, and possess a great deal of property in Jerusalem; but they are careful to conceal their wealth and even their comfort from the jealous eyes of their rulers, lest, by awakening their cupidity, some vile plot should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruinous foreground and up an awkward outside stair, constructed of rough stones that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished; the sofas are covered with Persian carpets; and the people seem happy to receive you. The visitor is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to our memory the pleasing society of Europe.

This difference of manner arises from many of the Jewish families in Jerusalem having resided in Spain or Portugal, where the females had rid them of the cruel domestic fetters of the East, and on returning to their beloved land had very properly retained their acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter. It was the feast of the Passover, and they were all eating unleavened bread; some of which was presented to us as a curiosity, and we partook of it merely that we might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem; it is very insipid fare, and no one would eat it from choice.

For the same reason we went to the synagogue, of which there are two in Jerusalem. The form of worship

is the same as in this country, and in, we believe, every country which the Jews inhabit. The females have a separate part of the synagogue assigned to them, as in the synagogues in Europe, and in the Christian churches all over the Levant. They are not expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the Sunday (that is, the Friday night or Saturday morning) after they are married; and being thus introduced in their new capacity, once a year is considered as sufficient compliance, on their part, with the ancient injunction to assemble in the house of prayer. Like the votaries of Christian establishments, the Jewesses trust more to the prayers of the priests than to their own. The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives before mentioned.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females, and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking; red and auburn hair are by no means uncommon in either of the sexes. We never saw any of them with veils, and was informed that it was the general practice of the Jewesses in Jerusalem to go with their faces uncovered; they are the only females there who do so. Generally speaking, they are, we think, disposed to be rather of a plethoric habit; and the admirers of size and softness in the fair sex will find as regularly built fatties with double mouldings in the neck and chin, among the fair daughters of Jerusalem as among the fairer daughters of England. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now as it was in the days of Sarah.

In passing up to the synagogue we were particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and

women had more withered and hungry aspects than any of our race we ever saw, with the exception of the caverned dames of Gornou, in Egyptian Thebes, who might have sat in a stony field, as a picture of famine, a year after the flood. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to Jerusalem as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew is, when gathered to his fathers, to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their prayers, and refrain from uttering a prayer that the light of a reconciled countenance would shine on the darkness of Judah, and the day-star of Bethlehem arise in their hearts.

The Jews are the best guides in Jerusalem, because they give the ancient names of places, which the interpreters belonging to the different convents do not give. But they are not forward in presenting themselves, and must generally be sought.

Though Jerusalem, as we have already remarked, has so various a population, each particular people has a quarter or district which it especially affects and almost exclusively inhabits. Thus the Jews, as we have shown, cluster, as it were, around the edge of Mount Zion; the Moslems chiefly dwell near and around the sacred enclosure of the Haram; the Roman Catholics near their convent of St. Salvador, in the north-western corner of the Holy City; and people of the Greek persuasion near the Syrian Christian convent of Saint John.

To estimate accurately so fluctuating a population as that of Jerusalem is by no means an easy matter. The Jew banker of the governor stated to us that the male Jews within the city are a thousand in number, and the females about thrice as many; while Dr. Richardson rates the whole Jewish population at as high as ten thousand and the Moslem and Christian population at only five thousand each. The mean of these estimates is probably nearer the truth, though even this would be considerably in excess of the calculation made by later observers.

Next after the Jews and their Turkish rulers, the most remarkable of the inhabitants of Jerusalem are the Armenians, inferior in number to the Greeks, but far superior to them both in wealth and influence. They are strong and comely persons, of dignified deportment, and both industrious and civil. There are many of them settled at Jerusalem in comfortable circumstances. Their houses are well kept and well furnished. On visiting them, the stranger is received with a warmth unusual even among the Greeks; and this cordiality is the more agreeable for being sincere. He is treated with coffee and a pipe of tobacco, a glass of liquor, cakes, biscuits, and various kinds of sweetmeats, which are handed to him by the mistress of the family, her daughter, or servant; all being usually in attendance, though there should be but one guest to be served. They take the cup or glass from him when he has done with it, and kiss his hands as they receive it. They pour water on his hands for him to wash after he has done eating, and give him a towel on which to dry them; and receiving which back they again lay hold of the hand and kiss it, and then retire to the station with the servant near the door. Mother, daughter, and man-servant, are all alike candidates to take the cup and kiss the hand; and, in point of etiquette, it matters not to which of them the guest delivers it. They seldom sit down in his presence, and never without much entreaty, even though the state of their health should be such as to render it improper for them to stand; afraid that by so doing they should

be thought deficient in respect to their visitor. The Armenian ladies have a sedate and pleasing manner, with much of the Madonna countenance; their eyes are generally dark, and their complexion florid; but they are rarely enriched with that soft, intelligent expression which characterizes the eye of the Greek or the Jewish female.

The Abyssinians and Maronites are but few in number, and as for the Copts, their number is so insignificant that they might well be omitted as a distinctive part of the population.

There is still one remarkable part of the motley population of Jerusalem—the Maugrabins. Of these people, who almost exclusively live in the Harat el Maugrabe (that is, street of the Maugrabins,) we may remark that they are a people of western Barbary; and some of them are said to be descendants of the Moors, who were driven from Spain by Ferdinand and Isabella. These exiles were charitably received in the Holy City; a mosque was built for their use, and bread, fruit and money are even yet distributed among them. The heirs of those elegant architects of the Alhambra are become porters of Jerusalem, and are much sought after on account of their intelligence, and, as courtiers, are esteemed for their swiftness. What would Saladin and Richard of England say, if, suddenly returning to the world, they were to find the Moorish champions transformed into the door-keepers of the Holy Sepulchre, and the Christian Knights represented by brethren of the mendicant order!

There is so little either of trade or manufacture in Jerusalem, that a very few lines will suffice for what relates to that subject. The regular and large expenditure of the monk sand other wealthy residents, greatly increased by the influx of pilgrims, between Christmas and Easter, furnishes the most important source of subsistence and profit to the resident traders.

Jerusalem has one manufacture which is greatly in demand, not only for home sales, but for exportation, *via* Jaffa to Spain, Portugal, and Italy. The flourishing

manufacture in question consists of crucifixes, beads, shells, reliquiaries, and the like matters. The extent to which these are made is immense, and many Jew and Armenian speculators realize large fortunes by exporting them. The shells—mostly in imitation of the "scallop shell," inseparable from our immemorial notion of the Pilgrim to the Holy Land,—are rudely but ingeniously cut. Sometimes they are fashioned into clasps for the zones or waist-belts of the Greek women, and they meet with a ready sale in Cyprus, Rhodes, and other islands of the Archipelago. Strings of beads—no less in use among the Moslems than among Catholics—are also very extensively manufactured; some from date-stones, and others from a very hard wood called Mecca wood, which, after the beads are made, is dyed red, black, and yellow. Some of these beads are large, but the smaller ones are most in request, and those which are old are preferred to new ones on account of the polish which long use gives to them. Beads and amulets against the plague are also manufactured from the limestone of the Dead Sea; and it is just possible that these amulets may have some power in neutralizing infectious miasmata, from the sulphurretted hydrogen which enters into its composition. With but this one manufacture of any noticeable extent, and relying for internal trade upon the classes already spoken of, the influx of money into the Holy City must yet be considerable. Not only are many of the inhabitants, more especially many of the Jews and Armenians, very rich, and an infinitely larger number moderately so, but a heavy tribute is exacted by the Turkish authorities. The Pasha of Damascus, within the limits of whose government the Holy City falls, has his own and the Sublime Porte's interests personally attended to by the *Mozallam*, or military governor of Jerusalem; the *Mufti* who is at the head of both the judicial and ecclesiastical departments, and holds his appointment direct from Constantinople; the *Capo-Verde*, or superintendent of the Mosque of Omar; the *Moula Cadi*, or chief of the police; and the *Soubaski*, or town-major.

We have merely glanced at a portion of Mount Zion; but ere we leave Jerusalem we must give a brief description of it as it now appears in its two divisions—Mount Zion within, and Mount Zion without, the walls.

Within the walls, Mount Zion is crowned, on the site, and nearly at the summit, by the building and the surrounding gardens of the Armenian convent; by far the most magnificent in Jerusalem, it contains, besides the accommodations for the monks themselves, a thousand chambers appropriated to the use of pilgrims! And even more than that number annually visit the convent from Armenia, Persia and Turkey. Some of these may be, and probably are, too poor to swell the revenues of the convent, but the greater majority pay sums far beyond a mere compensation for the provisions and shelter afforded them.

The apartments occupied by the Armenian patriarch and clergy are small, but well furnished, and laid with very rich Persian carpets. The attire, too, of these ecclesiastics is rich and Oriental; the dresses in which they officiate are the most sumptuous we ever saw, excepting those on some dignitaries in St. Peter's at Rome. Their church has two altars decked with rich mitres, embroidered capes, crosses both of gold and silver, crowns, chalices, and other church utensils without number. In the middle of the church is a pulpit made of tortoiseshell and mother-of-pearl, with a beautiful canopy or cupola over it of the same fabric. The tortoiseshell and mother-of-pearl are so exquisitely mingled and inlaid in each other that the work far exceeds the material. Though small it is lofty, and crowned by a central dome, and being entirely free of pews or stalls of any description, looks considerably larger than it really is. The walls are everywhere covered with pictures; they are executed in the worst taste, yet from the mere profusion of their numbers and gaiety of their coloring, they produce on the whole an agreeable effect. The pillars of the church and offices of the society, as well as the doors leading to it, and the inner walls, are all cased with porcelain tiles, painted in

blue with crosses and other sacred devices. The Mosaic pavement is the most beautiful of its kind. The whole is carefully covered with rich Turkey carpets, excepting only a small space before the great altar. In a small recess on the left is shown the sanctuary of St. James, thought to be on the spot on which he was beheaded; and this is ornamented with sculpture in white marble, with massy silver lamps, and gilding, and painting, producing altogether a surprising richness of effect. The door which leads to this is still more beautiful, and is composed entirely of tortoise-shell, mother-of-pearl, gold, and silver, all exquisitely inlaid.

Quitting the city by the Zion gate the first object that meets the eye of the traveller is a long and dingy-looking Turkish mosque, situated on the middle of Mount Zion. It is called the Mosque of the Prophet David, and is said to be built over his tomb, which is still exhibited in the interior, and is held in the greatest possible veneration by the Mussulmans. The Santons belonging to this mosque are the most powerful in Jerusalem.

A part of this building having formerly been the church of the Cœnaculum, an upper room was pointed out to us as the identical room in which our Savior ate that supper with His disciples to which the Christian world owes its most solemn and touching sacrament. We may very briefly as well as decisively dispose of this assumption by calling the attention of our readers to the fact that thirty-nine years after that event not only the walls but every house in Jerusalem had been razed to the foundations, and the ground ploughed up by the Roman soldiers, in order that they might discover the treasures which they supposed that the unfortunate Jews had hidden under their feet. Between the right of this mosque and the gate of the city a small Armenian chapel occupies the site of the palace of Caiaphas, remarkable for nothing but that the stone which closed up the door of the Holy Sepulchre is built in an altar at the upper end of it, to be kissed and

caressed, like other precious relics. It is an unpolished block of compact limestone, the same with the rock on which the city stands, and does not, like the block of marble in present use, carry on its face the refutation of its having once served the office attributed to it, though we confess there is almost as little probability that it ever did so.

We may mention a burial-ground a little to the west of the chapel, and dismiss with deserved brevity the places impudently pointed out as those "where the Virgin Mary expired and the cock crew to Peter," and proceed to describe the present aspect of Mount Zion. At the time when we visited the sacred ground, one part of it supported a crop of barley, another was undergoing the labor of the plough, and the soil that was turned up consisted of stone and lime, such as is usually met with in the foundations of ruined cities. The Mount is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side as it slopes down toward the brook Kedron. Each terrace is divided from the one above it by a low wall of dry stone, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the Pool of Siloam. They chiefly belong to the inhabitants of the village of Siloa, immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy—"Therefore for your sakes shall Zion be ploughed as a field, and Jerusalem shall become heaps."

We may remark that Jerusalem must anciently have had a copious supply of water very unusual to the cities of western Asia, and there can be no doubt that to this circumstance much of its beauty and salubrity, and no small part of the fertility of the neighboring country, were due. May not much of its decline in all these respects be attributable to the destruction of wells and aqueducts, consequent, indeed, upon war, but by no means the least fatal of its forms of ravage and desolation?

We shall conclude this chapter with Mark Twain's description of Jerusalem, in order that the reader may have an opportunity of observing how the notable objects, as well as the superstitions of the Holy City, appear when treated by the pen of the humorist:

A fast walker could go outside the walls of Jerusalem and walk entirely around the city in an hour. I do not know how else to make one understand how small it is. The appearance of the city is peculiar. It is as knobby with countless little domes as a prison door is with bolt-heads. Every house has from one to half-a-dozen of these white-plastered domes of stone, broad and low, sitting in the centre of, or in a cluster upon, the flat roof. Wherefore, when one looks down from an eminence upon the compact mass of houses (so closely crowded together, in fact, that there is no appearance of streets at all, and so the city looks solid), he sees the knobbiest town in the world, except Constantinople. It looks as if it might be roofed, from centre to circumference, with inverted saucers. The monotony of the view is interrupted only by the great Mosque of Omar, the Tower of Hippicus, and one or two other buildings that rise into commanding prominence.

The houses are generally two-story high, built stongly of masonry, whitewashed or plastered outside, and have a cage of wooden lattice-work projecting in front of every window. To reproduce a Jerusalem street it would only be necessary to up-end a chicken-coop and hang it before each window in an alley of American houses.

The streets are roughly and badly paved with stone, and are tolerably crooked—enough so to make each street appear to close together constantly and come to an end about a hundred yards ahead of a pilgrim as long as he chose to walk in it. Projecting from the top of the lower story of many of the houses is a very narrow porch-roof or shed, without supporters from below; and I have several times seen cats jump across the street, from one shed to the other, when out calling. The cats could have jumped double the distance without

extraordinary exertion. I mention these things to give an idea of how narrow the streets are. If a cat can jump across them without the least inconvenience, it is hardly necessary to state that such streets are too narrow for carriages. These vehicles can not navigate the Holy City.

STREET SCENE IN JERUSALEM.

The population of Jerusalem is composed of Moslems, Jews, Greeks, Latins, Armenians, Syrians, Copts, Abyssinians, Greek Catholics, and a handful of Protestants. One hundred of the latter sect are all that dwell now in this birthplace of Christianity. The nice shades of nationality comprised in the above list, and the lan-

guage spoken by them, are altogether too numerous to mention. It seems to me that all the races and colors and tongues of the earth must be represented among the fourteen thousand souls that dwell in Jerusalem. Rags, wretchedness, poverty and dirt, those signs and symbols that indicate the presence of Moslem rule more surely than the cresting flag itself, abound. Lepers, cripples, the blind, and the idiotic, assail you on every hand, and they know but one word of one language apparently—the eternal "bucksheesh." To see the numbers of maimed, malformed, and diseased humanity that throng the holy places and obstruct the gates, one might suppose that the ancient days had come again, and that the angel of the Lord was expected to descend at any moment to stir the waters of Bethesda. Jerusalem is mournful, and dreary, and lifeless. I would not desire to live here.

One naturally goes first to the Holy Sepulchre. It is right in the city, near the western gate. It and the place of the Crucifixion, and, in fact, every other place intimately connected with that tremendous event, are ingeniously massed together and covered by one roof—the dome of the Church of the Holy Sepulchre.

Entering the building, through the midst of the usual assemblage of beggars, one sees to his left a few Turkish guards—for Christians of different sects will not only quarrel, but fight, also, in this sacred place, if allowed to do it. Before you is a marble slab, which covers the Stone of Unction, whereon the Savior's body was laid to prepare it for burial. It was found necessary to conceal the real stone in this way in order to save it from destruction. Pilgrims were too much given to chipping off pieces of it to carry home. Near by is a circular railing, which marks the spot where the Virgin stood when the Lord's body was anointed.

Entering the great Rotunda, we stand before the most sacred locality in Christendom—the grave of Jesus. It is in the centre of the church, and immediately under the great dome. It is inclosed in a sort of little temple of yellow and white stone, of fanciful

design. Within the little temple is a portion of the very stone which was rolled away from the door of the Sepulchre, and on which the angel was sitting when Mary came thither "at early dawn." Stooping low we entered the vault—the Sepulchre itself. It is only about six feet by seven, and the stone couch on which the dead Savior lay extends from end to end of the apartment and occupies half its width. It is coyered with a marble slab which has been much worn by the lips of pilgrims. This slab serves as an altar now. Over it hang some fifty gold and silver lamps, which are kept always burning, and the place is otherwise scandalized by trumpery gewgaws and tawdry ornamentation.

All sects of Christians (except Protestants) have chapels under the roof of the Holy Sepulchre, and each must keep to itself and not venture upon another's ground. It has been proven conclusively that they cannot worship together around the grave of the Savior of the world in peace. The chapel of the Syrian's is not handsome; that of the Copts is the humblest of them all. It is nothing but a dismal cavern, roughly hewn in the living rock of the Hill of Calvary. In one side of it two ancient tombs are hewn, which are claimed to be those in which Nicodemus and Joseph of Aramathea were buried.

As we moved among the great piers and pillars of another part of the church, we came upon a party of black-robed, animal-looking Italian monks, with candles in their hands, who were chanting something in Latin, and going through some kind of religious performance around a disk of white marble let into the floor. It was there that the risen Savior appeared to Mary Magdalen in the likeness of a gardner, Near by was a similar stone, shaped like a star—here the Magdalen herself stood at the same time. Monks were performing in this place also. They perform everywhere—all over the vast building, and at all hours. Their candles are always flitting about in the gloom, and making the dim old church more dismal than there

is any necessity that it should be, even though it is a tomb.

The priests tried to show us, through a small screen, a fragment of the genuine Pillar of Flagellation, to which Christ was bound when they scourged him. But we could not see it, because it was dark inside the screen. However, a baton is kept here, which the pilgrim thrusts through a hole in the screen, and then he no longer doubts that the true Pillar of Flagellation is in there. He cannot have any excuse to doubt it, for he can feel it with the stick. He can feel it as distinctly as he could feel any thing.

Not far from here was a niche where they used to preserve a piece of the True Cross, but it was gone now. This piece of the cross was discovered in the sixteenth century. The Latin priests say it was stolen away, long ago, by priests of another sect. That seems like a hard statement to make, but we know very well that it *was* stolen, because we have seen it ourselves in several of the cathedrals of Italy and France.

Moving through the gloom of the church of the Holy Sepulchre we came to a small chapel, hewn out of the rock—a place which has been known as "The Prison of Our Lord" for many centuries. Tradition says that here the Savior was confined just previously to the crucifixion. Under an altar by the door was a pair of stone stocks for human legs. These things are called the "Bonds of Christ," and the use they were once put to has given them the name they now bear.

The Greek Chapel is the most roomy, the richest and the showiest chapel in the Church of the Holy Sepulchre. Its altar, like that of all the Greek Churches, is a lofty screen that extends clear across the chapel, and is gorgeous with gilding and pictures. The numerous lamps that hang before it are of gold and silver, and cost great sums.

But the feature of the place is a short column that rises from the middle of the marble pavement of the chapel, and marks the exact *centre of the earth.* The most reliable traditions tell us that this was known to

be the earth's centre, ages ago, and that when Christ was upon earth he set all doubts upon the subject at rest for ever, by stating with his own lips that the tradition was correct. Remember, he said that that particular column stood upon the centre of the world. If the centre of the world changes, the column changes its position accordingly. This column has moved three times, of its own accord. This is because, in great convulsions of nature, at three different times, masses of the earth—whole ranges of mountains, probably—have flown off into space, thus lessening the diameter of the earth, and changing the exact locality of its centre by a point or two. This is a very curious and interesting circumstance, and is a withering rebuke to those philosophers who would make us believe that it is not possible for any portion of the earth to fly off into space.

To satisfy himself that this spot was really the centre of the earth, a sceptic once paid well for the privilege of ascending to the dome of the church to see if the sun gave him a shadow at noon. He came down perfectly convinced. The day was very cloudy and the sun threw no shadows at all; but the man was satisfied that if the sun had come out and made shadows, it could not have made any for him. Proofs like this are not to be set aside by the idle tongues of cavilers. To such as are not bigoted, and are willing to be convinced, they carry a conviction that nothing can ever shake.

If even greater proofs than those I have mentioned are wanted to satisfy the headstrong and the foolish that this is the genuine centre of the earth, they are here. The greatest of them lies in fact that from under this very column was taken the *dust from which Adam was made.* This can surely be regarded in the light of a settler. It is not likely that the original first man would have been made from an inferior quality of earth when it was entirely convenient to get first quality from the world's centre. This will strike any reflecting mind forcibly. That Adam was formed of dirt procured from this very spot is amply proven by the fact that in six thousand years no man has been able to prove that the

dirt was *not* procured here whereof he was made. It is a singular circumstance that right under the roof of this same great church, and not far from that illustrious column, Adam himself, the father of the human race, lies buried. There is no question that he is actually buried in the grave which is pointed out as his—there can be none—because it has never yet been proven that that grave is not the grave in which he is buried.

The next place the guide took us to in the holy church was an altar dedicated to the Roman soldier who was of the military guard that attended at the crucifixion to keep order, and who—when the vail of the Temple was rent in the awful darkness that followed; when the rock of Golgotha was split by an earthquake; when the artillery of heaven thundered, and in the baleful glare of the lightnings the shrouded dead flitted about the streets of Jerusalem—shook with fear and said, "Surely this was the Son of God!" Where this altar stands now that Roman soldier stood then, in full view of the crucified Savior—in full sight and hearing of all the marvels that were transpiring far and wide about the circumference of the Hill of Calvary. And in this self-same spot the priests of the Temple beheaded him for those blasphemous words he had spoken.

In this altar they used to keep one of the most curious relics that human eyes ever looked upon—a thing that had power to fascinate the beholder in some mysterious way and keep him gazing for hours together. It was nothing less than the copper plate Pilate put upon the Savior's cross, and upon which he wrote, "THIS IS THE KING OF THE JEWS."

Still marching through the venerable Church of the Holy Sepulchre, among chanting priests in coarse long robes and sandals; pilgrims of all colors and many nationalities, in all sorts of strange costumes; under dusky arches and by dingy piers and columns; through a sombre cathedral gloom freighted with smoke and incense, and faintly starred with scores of candles that appeared suddenly and as suddenly disappeared, or

drifted mysteriously hither and thither about the distant aisles like ghostly jack-o'-lanterns—we came at last to a small chapel which is called the "Chapel of the mocking." Under the altar was a fragment of a marble column; this was the seat Christ sat on when he was reviled, and mockingly made King, crowned with a crown of thorns and sceptered with a reed. It was here that they blindfolded him and struck him, and said in derision, "Prophesy who it is that smote thee." The tradition that this is the identical spot of the mocking is a very ancient one. The guide said that Saewulf was the first to mention it. I do not know Saewulf, but still I cannot well refuse to accept his testimony—none of us can.

We passed on and halted before the tomb of Melchisedeck! You will remember Melchisedeck, no doubt; he was the king who came out and levied a tribute on Abraham the time that he pursued Lot's captors to Dan, and took all their property from them. This was about four thousand years ago, and Melchisedeck died shortly afterward. However, his tomb is in a good state of preservation.

When one enters the church of the Holy Sepulchre, the Sepulchre itself is the first thing he desires to see, and really is almost the first thing he does see. The next thing he has a strong yearning to see is the spot where the Saviour was crucified. But this they exhibit last. It is the crowning glory of the place. One is grave and thoughtful when he stands in the little Tomb of the Savior; he could not well be otherwise in such a place—but he has not the slightest possible belief that ever the Lord lay there, and so the interest he feels in the spot is very, very greatly marred by that reflection. He looks at the place where Mary stood, in another part of the church, and where John stood, and Mary Magdalen; where the mob derided the Lord; where the angel sat; where the crown of thorns was found, and the true cross; where the risen Saviour appeared—he looks at all these places with interest, but with the same conviction he felt in the case of the

Sepulchre, that there is nothing genuine about them, and that they are imaginary holy places created by the monks. But the place of the Crucifixion affects him differently. He fully believes that he is looking upon the very spot where the Savior gave up his life. He remembers that Christ was very celebrated, long before he came to Jerusalem; he knows that his fame was so great that crowds followed him all the time; he is aware that his entry into the city produced a stirring sensation, and that his reception was a kind of ovation; he cannot over-look the fact that when he was crucified there were very many in Jerusalem who believed he was the true Son of God. To publicly execute such a personage was sufficient in itself to make the locality of the execution a memorable place for ages; added to this, the storm, the darkness, the earthquake, the rending of the vail of the Temple, and the untimely waking of the dead, were events calculated to fix the execution and the scene of it in the memory of even the most thoughtless witness. Fathers would tell their sons about the strange affair and point out the spot; the sons would transmit the story to their children, and thus a period of three hundred years would easily be spanned —at which time Helena came and built a church upon Calvary to commemorate the death and burial of the Lord and preserve the sacred place in the memories of men; since that time there has always been a church there. It is not possible that there can be any mistake about the locality of Crucifixion. Not half a dozen persons knew where they buried the Saviour, perhaps, and a burial is not a startling event, any how; therefore, we can be pardoned for unbelief in the Sepulchre, but not in the place of the Crucifixion. Five hundred years hence there will be no vestige of Bunker Hill monument left, but America will still know where the battle was fought and where Warren fell. The Crucifixion of Christ was too notable an event in Jerusalem, and the Hill of Calvary made too celebrated by it, to be forgotten in the short space of three hundred years. I climbed the stairway in the church which brings one to

the top of the small inclosed pinnacle of rock, and looked upon the place where the true cross once stood, with a far more absorbing interest than I had ever felt in anything earthly before. I could not believe that the three holes in the top of the rock were the actual ones the crosses had stood in, but I felt satisfied that those crosses had stood no near the place now occupied by them, that the few feet of possible difference were a matter of no consequence.

When one stands where the Savior was crucified, he finds it all he can do to keep it strictly before his mind that Christ was not crucified in a Catholic Church. He must remind himself every now and then that the great event transpired in the open air, and not in a gloomy, candle-lighted cell in a little corner of a vast church, up-stairs—a small cell all bejeweled and bespangled with flashy ornamentation, in execrable taste.

Under a marble altar like a table, in a circular hole in the marble floor, corresponding with the one just under it in which the true cross stood, The first thing every one does is to kneel down and take a candle and examine this hole. He does this strange prospecting with an amount of gravity that can never be estimated or appreciated by a man who has not seen the operation. Then he holds his candle before a richly engraved picture of the Savior, done on a massy slab of gold, and wonderfully rayed and starred with diamonds, which hangs above the hole within the altar, and his solemnity changes to lively admiration. He rises and faces the fine wrought figures of the Savior and the malefactors uplifted upon their crosses behind the altar, and bright with a metallic lustre of many colors. He turns next to the figures close to them of the Virgin and Mary Magdalen; next to the rift in the living rock made by the earthquake at the time of the Crucifixion, and an extension of which he had seen before in the wall of one of the grottoes below; he looks next at the show-case with a figure of the Virgin in it, and is amazed at the princely fortune in precious gems and jewelry that hangs so thickly about the form as to hide

it like a garment almost. All about the apartment the gaudy trappings of the Greek Church offend the eye and keep the mind on the rack to remember that this is the place of the Crucifixion—Golgotha—the Mount of Calvary. And the last thing he looks at is that which was also the first—the place where the true cross stood. That will chain him to the spot and compel him to look once more, and once again, after he has satisfied all curiosity and lost all interest concerning the other matters pertaining to the locality.

The Church of the Holy Sepulchre is the most sacred locality on earth to millions and millions of men and women, and children, the noble and the humble, bond and free. In its history from the first, and in its tremendous associations, it is the most illustrious edifice in Christendom. With all its clap-trap side shows and unseemly impostures of every kind, it is still grand, reverend, venerable—for a God died there; for fifteen hundred years its shrines have been wet with the tears of pilgrims from earth's remotest confines; for more than two hundred the most gallant knights that ever wielded sword wasted their lives away in a struggle to seize it and hold it sacred from infidel pollution. Even in our own day a war, that cost millions of treasure and rivers of blood, was fought because two rival nations claimed the right to put a new dome upon it. History is full of this old Church of the Holy Sepulchre—full of blood that was shed because of the respect and the veneration in which men held the last resting-place of the meek and lowly, the mild and gentle, Prince of Peace.

We were standing in a narrow street, by the Tower of St. Antonia. "On these stones that are crumbling away," the guide said, "the Savior sat and rested before taking up the cross. This is the beginning of the Sorrowful Way, or the Way of Grief." The party took note of the spot and moved on. We passed under the "Ecce Homo Arch," and saw the very window from which Pilate's wife warned her husband to have nothing to do with the persecution of the Just Man. This window

is in an excellent state of preservation, considering its great age. They showed us where Jesus rested the second time, and where the mob refused to give him up, and said, "Let his blood be upon our heads, and upon our children's children for ever." The French Catholics are building a church on this spot, and with their usual veneration for historical relics, are incorporating into the new such scraps of ancient walls as they have found there. Further on we saw the spot where the fainting Savior fell under the weight of his cross. A great granite column of some ancient temple lay there at the time, and the heavy cross struck it such a blow that it broke in two in the middle. Such was the guide's story when he halted us before the broken column.

We crossed a street, and came presently to the former residence of St. Veronica. When the Savior passed there, she came out, full of womanly compassion, and spoke pitying words to him, undaunted by the hootings and the threatenings of the mob, and wiped the perspiration from his face with her handkerchief. We had heard so much of St. Veronica, and seen her picture by so many masters, that it was like meeting an old friend unexpectedly to come upon her ancient home in Jerusalem. The strangest thing about the incident that has made her name so famous, is that when she wiped the perspiration away, the print of the Saviour's face remained upon the handkerchief, a perfect portrait, and so remains unto this day. We knew this because we saw this handkerchief in a Cathedral in Paris, in another in Spain, and in two others in Italy. In the Milan Cathedral it costs five cents to see it, and at St. Peter's at Rome, it is almost impossible to see it at any price. No tradition is so amply verified as this of St. Veronica and her handkerchief. At the next corner we saw a deep indention in the hard stone masonry at the corner of a house, but might have gone heedlessly by it but that the guide said it was made by the elbow of the Savior, who stumbled here and fell. Presently we came to another such indention in a stone wall. The guide said the Savior fell here also, and made this depression with his

elbow. There were other places where the Lord fell, and others where he rested; but one of the most curious landmarks of ancient history we found on this morning walk through the crooked lanes that lead towards Calvary, was a certain stone built into a house—a stone that was seamed and scarred that it bore a sort of grotesque resemblance to the human face. The projection that answered for cheeks were worn smooth by the passionate kisses of generations of pilgrims from distant lands. We asked "Why?" The guide said it was because this was one of "the very stones of Jerusalem" that Christ mentioned when he was reproved for permitting the people to cry "Hosannah!" when he made his memorable entry into the city upon an ass. One of the pilgrims said, "But there is no evidence that the stones *did* cry out—Christ said that if the people stopped from shouting Hosannah, the very stones *would* do it. The guide was perfectly serene. He said calmly, "This is one of the stones that *would* have cried out." It was of little use to try to shake this fellow's simple faith—it was easy to see that.

And so we came at last to another wonder, of deep and abiding interest—the veritable house in which the unhappy wretch once lived who has been celebrated in song and story for more than eighteen hundred years as the Wandering Jew. On the memorable day of the Crucifixion he stood in this old doorway, with his arms akimbo, looking out upon the struggling mob that was approaching, and when the weary Savior would have sat down and rested him a moment, pushed him rudely away and said, "Move on!" The Lord said, "Move on, thou, likewise," and the command has never been revoked from that day to this. All men know how that the miscreant upon whose head that just curse fell, has roamed up and down the wide world for ages and ages, seeking rest and never finding it—courting death, but always in vain—longing to stop in city, in wilderness, in desert solitudes, but hearing always that relentless warning to march—march on! They say—do these hoary traditions—that when Titus sacked Jerusalem, and

slaughtered eleven hundred thousand Jews in her streets and by-ways, the Wandering Jew was seen always in the thickest of the fight, and that when battle-axes gleamed in the air, he bowed his head beneath them; when swords flashed their deadly lightnings, he sprang in their way; he bared his breast to whizzing javelins, to hissing arrows, to any and every weapon that promised death and forgetfulness, and rest. But it was useless—he walked forth out of the carnage without a wound. And it is said that five hundred years afterwards he followed Mahomet when he carried destruction to the cities of Arabia, and then turned against him, hoping in this way to win the death of a traitor. His calculations were wrong again. No quarter was given to any living creature but one, and that was the only one of the host that did not want it. He sought death five hundred years later, in the war of the Crusades, and offered himself to famine and pestilence at Ascalon. He escaped again—he could not die. These repeated annoyances could have at last but one effect—they shook his confidence. Since then the Wandering Jew has carried on a kind of desultory toying with the most promising of the aids and implements of destruction, but with small hope, as a general thing. He has speculated some in cholera and railroads, and has taken almost a lively interest in infernal machines and patent medicines. He is old, now, and grave, as becomes an age like his; he indulges in no light amusements, save that he goes sometimes to executions and is fond of funerals.

There is one thing he cannot avoid; go where he will about the world, he must never fail to report in Jerusalem every fiftieth year. Only a year or two ago he was here for the thirty-seventh time since Jesus was crucified on Calvary. They say that many old people, who are here now, saw him then, and had seen him before. He looks always the same—old and withered, and hollow-eyed and listless, save that there is about him something that seems to suggest that he is looking for some one—expecting some one—the friends of his youth, perhaps. But the most of them are dead now.

He always pokes about the old streets looking lonesome, making his mark on a wall here and there, and eyeing the oldest buildings with a sort friendly half interest; and he sheds a few tears at the threshold of his ancient dwelling, and bitter, bitter tears they are. Then he collects his rent and leaves again. He has been seen standing near the Church of the Holy Sepulcre on many a starlight night, for he has cherished an idea for many centuries that if he could only enter there he could rest. But when he appears the doors slam too with a crash, the earth trembles, and all the lights in Jerusalem burn a ghastly blue! He does this every fifty years, just the same. It is hopeless; but then it is hard to break habits one has been eighteen hundred years accustomed to. The old tourist is far away on his wanderings now. How he must smile to see a parcel of blockheads like us galloping about the world, and looking wise, and imagining we are finding out a good deal about it! He must have a consuming contempt for the ignorant, complaisant asses that go skurrying about the world in these railroading days and call it travelling.

We are surfeited with sights. Nothing has any fascination for us now but the Church of the Holy Sepulchre. We have been there every day, and have not grown tired of it; but we are weary of everything else. The sights are too many. They swarm about you at every step; no single foot of ground in all Jerusalem or within its neighborhood seems to be without a stirring and important history of its own. It is a very relief to steal a walk of a hundred yards without a guide to talk unceasingly about every stone you step upon, and drag you back ages and ages to the day when it achieved celebrity.

It seems hardly real when I find myself leaning for a moment on a ruined wall, and looking *listlessly* into the historic pool of Bethesada. I did not think such things *could* be so crowded together as to diminish their interest. But in serious truth, we have been drifting about for several days, using our eyes and our ears

more from a sense of duty than any higher and worthier reason. And too often we have been glad when it was time to go home and be distressed no more about illustrious localities.

Our pilgrims compress too much into one day. One can gorge sight to repletion as well as sweetmeats. Since we breakfasted this morning, we have seen enough to have furnished us food for a year's reflection if we could have seen the various objects with comfort and looked upon them deliberately. We visited the pool of Hezekiah, where David saw Uriah's wife coming from the bath, and fell in love with her.

We went out of the city by the Jaffa gate, and of course were told many things about its Tower of Hippicus.

We rode across the Valley of Hinnon, between two of the Pools of Gihon, and by an aqueduct built by Solomon, which still conveys water to the city. We ascended the Hill of Evil Counsel, where Judas received the thirty pieces of silver, and we also lingered a moment under the tree a venerable tradition says he hanged himself on.

We descended to the canon again, and then the guide began to give name and history to every bank and boulder we came to: "This was the Field of Blood; these cuttings in the rocks were shrines and temples of Moloch; here they sacrificed children; yonder is the Zion Gate; the Tyropean Valley; the Hill of Ophel; here is the junction of the Valley of Jehosaphat—on your right is the Well of Job." We turned up Jehosaphat. The recital went on. "This is the Mount of Olives; this is the Hill of Offense; the nest of huts is the Village of Siloam; here, yonder, everywhere, is the King's Garden; under this great tree Zacharias, the high priest, was murdered; yonder is Mount Moriah and the Temple wall; the tomb of Absalom; the tomb of St. James; the tomb of Zacharias; beyond are the Garden of Gethsemane and the tomb of the Virgin Mary; here is the Pool of Siloam, and—"

We said we would dismount and quench our thirst, and rest. We were burning up with the heat. We were failing under the accumulated fatigue of days and days of ceaseless marching. All were willing.

The Pool is a deep, walled ditch, through which a clear stream of water runs, that comes from under Jerusalem somewhere, and passing through the Fountain of the Virgin, or being supplied with it, reaches this place by way of a tunnel of heavy masonry. This famous pool looked exactly as it looked in Solomon's time, no doubt, and the same dusky, Oriental women came down in their old Oriental way, and carried off jars of the water on their heads, just as they did three thousand years ago, and just as they will do fifty thousand years hence if any of them are still left on earth.

We went away from there and stopped at the Fountain of the Virgin. But the water was not good, and there was no comfort or peace anywhere, on account of the regiment of boys and girls and beggars that persecuted us all the time for bucksheesh. The guide wanted us to give them some money, and we did it; but when he went on to say that they were starving to death, we could not but feel that we had done a great sin in throwing obstacles in the way of such a desirable consummation, and so we tried to collect it back, but it could not be done.

We entered the Garden of Gethsemane, and we visited the Tomb of the Virgin. We saw also the Mount of Olives, its view of Jerusalem, the Dead Sea and the mountains of Moab; the Damascus Gate, the tree that was planted by King Godfrey of Jerusalem. One ought to feel pleasantly when he talks of these things. We gazed also on the stone column that projects over Jehosophat from the Temple wall like a cannon, upon which the Moslems believe Mahomet will sit astride when he comes to judge the world. It is a pity he could not judge it from some roost of his own in Mecca, without trespassing on *our* holy ground. Close by is the Golden Gate, in the Temple wall—a gate that was an elegant piece of sculpture in the time of the Temple,

and even so yet. From it, in ancient times, the Jewish High Priest turned loose the scapegoat and let him flee to the wilderness and bear away his twelve-month load of the sins of the people. If they were to turn one loose now, he would not get as far as the Garden of Gethsemane, till those miserable vagabonds here would gobble him up, sins and all. *They* wouldn't care. Mutton-chops and sin is good enough living for them. The Moslems watch the Golden Gate with a jealous eye, and an anxious one, for they have an honored tradition that when it falls, Islamism will fall, and with it the Ottoman Empire. It did not grieve me any to notice that the old gate was getting a little shaky.

There was nothing more at Jerusalem to be seen, except the traditional houses of Dive and Lazarus of the parable, the Tombs of the Kings, and those of the Judges; the spot where they stoned one of the disciples to death, and beheaded another; the room and the table made celebrated by the Last Supper; the fig-tree that Jesus withered; a number of historical places about Gethsemane and the Mount of Olives, and fifteen or twenty others in different portions of the city itself.

We have full comfort in one reflection. Our experiences in Europe have taught us that in time this fatigue will be forgotten; the heat will be forgotten; the thirst, the tiresome volubility of the guide, the persecution of the beggars—and then, all that will be left will be pleasant memories of Jerusalem, memories we shall call up with always increasing interest as the years go by, memories which some day will become all beautiful when the last annoyance that encumbers them shall have fled out of our minds never again to return.

CHAPTER V.

THE MOUNT OF OLIVES.

The very name of the Mount of Olives calls up before us thrilling memories of the former glories of Jerusalem, and of Him who, standing upon that hallowed hill looked down upon the city, and, foreknowing his crucifixion, fortold the ruins of all those glories, which, to the perverse and guilty Jews, seemed indestructible, eternal.

The Mount of Olives is part of a limestone range running nearly due north and south, and may be described as rising in four distinct mountain peaks. The most northerly and lowest of these peaks, Solomon's Stone, is crowned by a large domed sepulchre, surrounded by numerous smaller and less pretentious Moslem tombs. This summit or peak is approached by a very easy ascent through corn-fields and olive trees. The second summit is reached from the Garden of Gethesame, and commands a full view of the city. About mid-way up the ascent of this summit there are the ruins of a monastery; and as the monks will have a legend wherever a legend can be had, they gravely tell the traveller that these ruins occupy the very spot on which the Savior gazed down upon Jerusalem and wept over it. This is the spot whence the best view of the Holy City can be commanded. Without paying any exorbitant heed to the legends of the monks, therefore, we may reasonably conclude that he who has been privileged to gaze from these ruins down upon the modern Turkish Jerusalem, has stood upon the very hill and near the very spot, if not actually upon it, whence the great Savior of mankind gazed, prophesied, and pitied, long ages agone. A blessed and enviable privilege! Even here, however, where, if anywhere, one might suppose that imposture would be silent, and cupidity itself cause for a time to tax credulity and

cheat ignorance, the feelings of the thoughtful and rapt Christians are tried by the monks and ciceroni, who, at a short distance from the summit of this peak of Olivet, show an impression which they aver to be the print of our Savior's left foot. Unfortunately for the truth of the legend, the very same and indisputable authority which assures us that hence our Savior *did* gaze down upon and weep over Jerusalem, also, and in the clearest, terms, assures us that he did *not* ascend from the sight of his wondering and mourning yet exultant disciples; for [Luke xxiv. 50, 51] we are expressly told that Our Savior at Bethany, and not there, "lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up to heaven." Now Bethany is at no great distance from the Mount of Olives, not further than the summits themselves from Jerusalem, and one way to it is over the Mount of Olives; but the distance is sufficient to be decisive upon the point, and to render the imposture of the monks little less absurd than it is shameless.

Bethany is now a small poor village inhabited by Arabs, and known by the name of El-Azirlyeh, that is, "the town of Lazarus." It consists of about thirty small hovels; but its situation is beautiful and peaceful. A considerable number of fruit trees—olive, pomegranate, fig and almond—adorn its neighborhood. The numerous pilgrims by whom Bethany is visited are shown a ruinous mass, apparently the remains of some old castle or tower, as the house of Lazarus, and a grotto near at hand is indicated as his tomb. The monks show, also, not only the houses of Mary Magdalen and Martha, but also "the identical fig-tree which our Savior cursed."

The third and fourth summits of Olivet stands south of the other two, the fourth being the most southerly of all. On the third are the ruins of an Armenian convent, and the fourth has also a convent of the same people.

One of the most remarkable things about this hallowed mountain is, that the valuable trees to which it owed its name are still, though only in occasional clumps, denizens of its soil. It is truly a curious and

an interesting fact that, during a period of a little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine; yet the olive still indicates its paternal soil, and is found at this day, upon the same spot which was called by the Hebrew writers Mount Olive, and the Mount of Olives, eleven hundred years before the Christian era.

Gazing from Mount Olive over the lower hills upon which Jerusalem is placed, the eye glances across the deep valley of Jehoshaphat, in modern as in ancient times the favorite burial-place of the Jews. Occasionally the rocky soil is broken by small patches of kindlier soil, but the rocky formation predominates, and is in all directions excavated into tombs, some of them so vast as to indicate that those whose lifeless forms were laid within them must, during life, have been personages of state and station. Many of these tombs, small as well as large, are covered with Hebrew inscriptions.

Both Jews and Mohammedans,—both probably guided by Joel iii- 11, 12, believe that in this valley all mankind will be summoned by the dead trump to their final judgment.

Next to Jerusalem, BETHLEHEM is the most interesting spot in the Holy Land to the Christian traveller. Following the newer, or more easterly, of two roads thither, the traveller leaves Jerusalem by the Jaffa gate, and descends into the ravine on the left of the Pool of Hezekiah, and then turning to the south-west, toils over a rugged and difficult road, a portion of which is the valley of Rephaim, (the frequent battle-field of the Jews and the Philistines,) chiefly of barren rock, though in some parts interspersed with patches of sickly grain, and in others with a more luxurious growth of coarse grass enamelled with a variety of wild flowers.

Bethlehem, as seen from a distance, present a somewhat imposing aspect, being seated on the crest of a hill that stretches from right to left, and commands the whole expanse of a deep and wide valley. Rising con-

spicuously and even grandly above the other buildings, the first object to fix the eye of the beholder is an embattled and strongly walled monastry, which is erected over the Cave of the Nativity, and which, especially from the most distant point at which it becomes visible, might well be mistaken for some antique and feudal stronghold. From this point the road meanders round the head of the valley in which the heavenly vision announced to the trembling shepherds who watched their flocks in Bethlehem the incarnation and birth of the great Savior of mankind. The half nomade population of Palestine have, probably from the earliest days of their existence, taken up their more or less permanent abode in natural or artificial grots and caves; and there is nothing so outrageously improbable in the supposition that both the humble inn and its dependent stable, which the New Testament assures us was the scene of the Nativity, were excavations of this sort. The original edifice is said to have been destroyed by the fierce followers of Mohammed as early as the year 1263, and the present monastery was probably built at a not much more recent date. The building is of vast extent, and its accommodations are divided, both as to residence and worship, among the Armenian, Greek, and Latin or Roman Catholic monks; and on certain high festival days they all are admitted to worship before the altars which mark the consecrated spots. An altar here is dedicated to the wise men of the East, and at the foot of this altar, a star, of marble, is said to be immediately under that point of the heavens in which the star of Bethlehem stood stationary to mark out the birthplace of the Saviour, and as immediately over the spot, in an underground church, at which that glorious birth took place.

The so-called Cave of the Nativity, an underground church or crypt, is reached by descending some fourteen or fifteen steps and traversing a narrow passage. The walls of this crypt and its floor are of marble. Above this, and beneath an arch cut into the solid rock, is a marble altar; and at about seven or eight yards from

that, in a low recess in the rock, is a large block of marble hollowed out to represent a manger. In front of it is the altar of the Magi. This imposing crypt, more imposing to the imagination than the most splendid of all the churches upon the surface of the earth, is splendidly illuminated by thirty-two lamps of various degrees of costliness and beauty which have at various periods been presented by as many Christian princes and potentates.

There are other crypts and grottoes shown here, but we need mention only that of St. Jerome, whose tomb is shown—though his remains were carried to Rome—as also is a crypt called his oratory, in which he is said to have made the Romish version of the Bible, known as the Vulgate. This statement has at least the show of probability, inasmuch as St. Jerome indubitably passed a considerable portion of his life here.

Bethlehem, being only about six miles from Jerusalem, and placed on a similar geological formation, shares with it an abundance of water such as is not often met with in the East, and the land around is extremely fertile, producing large returns of figs, grapes, olives, sesamum, and grain, even for the partial cultivation which it receives. The present inhabitants of the village number about two thousand; but the numerous ruined buildings attest the extent of Bethlehem as having formerly been greater than it now is. Here, as at Jerusalem, the chief occupation of the people is that of manufacturing beads, rosaries, crucifixes, and other relics, which they vend to the pilgrims.

At about three miles to the south-west of Bethlehem are three pools, called the Pools of Solomon; which are works of considerable magnitude, worthy of the renowned sovereign whose name they bear. They are fed from fountains in the neighborhood, and serve to supply a perennial stream of water to Jerusalem, by means of an aqueduct which passes Bethlehem. The reference, in Canticles iv. 12, to a "sealed fountain" is commonly supposed to apply to these pools, of which tradition relates that King Solomon shut up these

springs, and kept the door of them sealed with his own signet; to the end that he might preserve the waters, for his own drinking, in their natural freshness and purity.

At a somewhat further distance from Bethlehem, in the direction of south-east, the traveller notices a conspicuous height, which rises in the form of a truncated cone to three or four hundred feet above its base. The hill bears the name of Jebel-el-Fureidis, or the Frank Mountain, and exhibits remains of towers and other ruins upon its summit and around its base. Its name is derived from a tradition that the Franks maintained themselves in this post for a terms of forty years after the fall of Jerusalem, though the place is too small ever to have contained even half the number of men which would have been requisite to make any stand in such a country; and the ruins, though they may be those of a place which was once defended by Franks, appear to have had an earlier origin, as the architecture seems to be Roman. There can be little doubt of the correctness of the conjecture, that this hill is that upon which Herod erected the citadel called, after his own name, the Herodium (Jos. Antiq. I. xv. c. ix. 4). It not improbably represents also the Bethhaccerem of Scripture.

At that point of the road whence the traveller from Jerusalem first catches sight of Bethlehem, he also has a view of the DEAD SEA, stretching below him on the left, and seemingly at but a very short distance: but near as it seems, it is not so found by the traveller, for these high declining mountains are not to be directly descended.

The Dead Sea, or Lake Asphaltites, so called from the bituminous substance which abounds there, is in Arabic called *Bahr Lout*, or the Sea of Lot, in allusion to the connexion of Lot with the awful history of the destruction of the guilty cities "by fire from heaven." The history of this famous lake, or inland sea, which in an hour of dread punishment was formed where the fertility and loveliness of the Valley of Siddim had caused

it (Genesis xiii. 10) to be likened to the "garden of the Lord," exhibits a memorable example of human sin and divine retribution. That in the neighborhood of this, now, drear and desolate spot there were five important cities, we have the strongest testimony, sacred and profane, and that the whole country around, in some measure, shared at least, if it did not equal, the fertility and beauty of the vale of Siddim we may fairly conclude; but so utterly did "the fire from heaven," which destroyed the guilty cities, change the aspect of the district in which they were placed, that the Scripture (Deut. xxix. 23) describes it as being converted into precisely what it remain to this day— "a land of brimstone, of salt, and of burning."

The dreariness of the country all around, the peculiar aspect and properties of the lake, and the awful Scripture narrative connected with it, have naturally caused fancy to make additions to reality; we say naturally, for so prone are we to exaggerate the remarkable of whatever kind, that even the most careful education rarely, if ever, wholly eradicates the propensity. As long ago as the time of St. Jerome, who wrote in the fifth century, it was an old tradition that nothing could live in or beside it; and accordingly the Arabic name *El Amout*, the Dead, is given to it, as well as that of the Sea of Lot, and it has more than once been gravely asserted that nothing can sink in its waters. Both these exaggerations, as we shall presently show, are founded upon fact; but they are exaggerations notwithstanding. On the east and west this salt lake, or inland sea, is closed in by mountain ranges, on the north it receives the waters of the Jordan, from the plain of Jericho, and on both north and south it lies open to the plain.

The exact dimensions of the Dead Sea—like every particular concerning that strange and melancholy expanse of water—have given occasion for the most diverse statements, on the part both of ancient and modern writers. But all speculation on that head has been put completely at rest by an actual survey which a party of

officers belonging to the American navy, under the command of Lieutenant Lynch, made a few years since, (in 1848) of this famous lake. Launching a boat upon the Lake of Tiberias. they descended the Jordan to its outlet in the Dead Sea. From the measurements and other observations of Lieutenant Lynch and his party, it appears that the whole length of the Dead Sea, from its northern to its southern extremity, is forty-six miles, and its greatest breadth about eleven miles. It is enclosed on either side by high mountains, which rise to two thousand feet and upwards above the level of its waters. The depth is very great, seldom less than 1000 feet, and in the deepest part upwards of 1300 feet. Towards its southern extremity, however, a shallow gulf—in some measure divided from the main body of the sea by a projecting peninsula which juts out from its eastern shores—forms its termination in the direction of the land of Edom, and varies somewhat in extent, as the wet or dry seasons alternately prevail.

The most remarkable circumstance connected with the Dead Sea, as a geographical feature, is the extraordinary depression of its basin—not merely below the level of the adjoining country, but below the general level of the waters of the globe. The surface of the Dead Sea is ascertained to be upwards of thirteen hundred feet lower than the level of the Mediterranean. The Sea of Galilee, which is sixty miles to the northward, is 328 feet below the same level: so that the river Jordan which connects the two, flows through a deep and narrow ravine, with a rapid descent. The Ghor, or valley of the Jordan, is, in fact a deep depression, or cleft, which runs through nearly the whole length of the Holy Land in the direction of north and south, and which is bordered on either hand by high cliffs—the termination of the elevated plateau-regions that lie beyond. Jerusalem, which is only 17 miles in direct distance from the nearest point of the Dead Sea, lies at a height of 2500 feet *above* the Mediterranean, while the surface of the Dead Sea itself is 1300 feet *below* the same level. There is thus a difference of not much less than four thousand

feet—or nearly three-quarters of a mile—between the two. The deep and precipitous ravine through which the brook Cedron flows is evidence of the fact to the eyes of the traveller.

The Dead Sea has no outlet for its waters, which are hence—as is nearly always the case with lakes of such a character—salt; and they are to such a degree which exceeds that of almost any other known body of water on the globe. The water continually poured in by the Jordan and other streams is of course disposed of by evaporation, which is at all times in rapid progress, owing to the intense heat of the tract of country in which the Dead Sea lies. This heat is a consequence of the great depression of the district below the adjacent country, and of its being so entirely shut in by the surrounding mountains. A dense vapor is often seen rising from the surface of the Dead Sea. Pieces of asphalt, or bitumen, are found floating on its waters, and are also collected in lumps upon its western shores, From this circumstance is derived the name which the Romans gave it—the Asphaltic Lake (Lacus Asphaltites).

Besides their intense saltness, the waters of the Dead Sea are distinguished by their great specific gravity, consequent upon the large amount of briny matter which they hold in solution. This gravity is as 1.211 compared to distilled water as 1; and nearly twenty-five out of every hundred parts of the water have been found by scientific experiment to consist of particles of saline matter. Coupling this fact with the account of this region given in Deuteronomy,—"a land of brimstone, and *salt*, and burning,"—may we not reasonably conclude that in this strange and dreary expanse there are immense subaqueous masses of salt which are in a constant though gradual state of solution? Much of the treeless and herbless desolation of the vast tract around the Dead Sea is, no doubt, attributable to the saline evaporation which is in constant progress; and, on the other hand, to that absence of vegetation and shelter we may very safely attribute the absence of the winged and other living creatures which elsewhere lend new beauty and ani-

mation to external nature. But it is incorrect to suppose that there is anything destructive to animal life, other than the absence of food and shelter; yet that representation has been carried so far that it has been gravely asserted that birds cannot attempt even to fly across the lake without perishing.

Later information and especially that derived from Lieutenant Lynch and his companions during their survey of this famous lake, shows conclusively that no fish lives in its waters, the intense saltness of which is, no doubt, fatal to animal life.

Like all the rest of the superstition connected with this lake, the assertion that nothing can sink in its waters is rather an exaggeration than a positive untruth. Owing no doubt, to its great specific gravity, the water is, in fact, remarkable buoyant. We found when swimming in it that it was indeed an easy matter to float on it and very difficult to sink.

The city of HEBRON was at once one of the most ancient [see Book of Numbers, chap. xii. 22] and one of the most distinguished, of the cities of the Holy Land; here Abraham was buried, here the warrior and bard King David long held his court, and here was born John the Baptist, the great percursor of our Lord. It was situated in the hill country of Judæa, midway between Philistis and the western shore of the Dead Sea. These high claims to notice caused it to be in former times much visited by the Christian pilgrims to Jerusalem, so that it is at the present day one of the most familiarly-known places in the Holy Land.

It is a small town, built upon the sloping sides of a narrow valley, in the midst of a district of great fertility; vineyards and olive plantations abound in the neighboring plains, and the sides of the adjacent hills are clothed with rich pastures. The houses of Hebron are chiefly of stone, high and well built, with windows and flat roofs, on which are small domes; the streets are in general not more than two or three yards in width, and the pavement is rough and difficult. But the bazaars, which

are mostly covered, are well furnished, and display a considerable variety of goods, among which the glass lamps, and rings and beads of colored glass, for the manufacture of which the town has long been celebrated, are conspicuous.

The inhabitants of Hebron have been variously estimated at from five to ten thousand, the lower of which numbers is probably nearer the truth; they are nearly all Mohammedans. There are no resident Chistians, but about a hundred families of Jews, to whom a separate quarter of the town is allotted; these are mostly of European birth, and have emigrated hither for the purpose of having their bones laid near the sepulchres of the great progenitors of their race. Hebron contains nine mosques, the largest of which is built over the alleged tombs of the patriarchs. This is accounted by Mohammedans as one of their holiest places, and Christians are not allowed to visit it.

The country around Hebron is more generally fertile, and in parts better cultivated, than is usually found to be the case in the Holy Land. The tract extending to the eastward, however, between the central mountains and the Dead Sea, is for the most part desert—affording only a scanty pasturage to the wandering Arab. The entire region abounds in ancient sites, which represent places of frequent mention in the sacred writings, and most of which are ruinous and tenantless villages in the present day.

Before conducting our reader to the more northerly portion of the Holy Land, we must direct his attention to that portion of Judæa which was in ancient times occupied by the Philistines—a people whose almost continual warfare with the Israelite nation occasions the frequent mention made of them in the historical books of the Old Testament. Their tract of country stretched along to the coast of the Mediterranean, to the southward of Joppa, as far as the desert which borders Palestine in that direction, embracing inland a territory, the actual limit of which probably fluctuated with the alter-

nate successes or reverses of the wars in which they were often engaged.

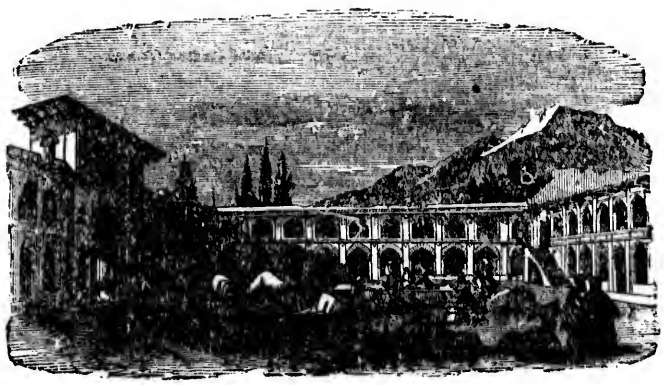
In this portion of the Holy Land, as elsewhere, time has wrought its stern and desolating changes upon the works of man, and the cities which were once the towers of Philistia's strength are now for the most part decayed, deserted and overthrown. Of their five principal cities (Josh. xiii. 3) only one—Gaza—possesses any importance in modern times. Ascalon (which still preserves its name, under the Arab form of *Askulan*) has long since been in ruins and devoid of inhabitants; Ashdod and Ekron (or, rather, the modern villages of *Esdood* and *Akir*, which occupy their sites) are small and unimportant places; and Gath, even the very situation is at present unknown.

Ascalon, as the student of history will remember, was important not only in ancient but in mediæval times, and was the scene of more than one engagement between the Saracens and the Christians during the Crusading period. Within a fortnight after his conquest of the Holy City, Geoffrey of Boullion defeated beneath its walls the immense army of the Egyptian sultan, advancing by steps "too slow to prevent, but who was impatient to revenge, the loss of Jerusalem."

Gaza, however, the most southwardly of the Philistine cities, and situated near the southern extremity of the coast of the Holy Land, (at a distance of between two and three miles from the sea) is still important and flourishing. Its situation on the main line of route between Syria and Egypt secures to it considerable caravan traffic.

Gaza contains between fifteen and sixteen thousand inhabitants—a greater number than Jerusalem, which it bears the appearance of exceeding in the extent of its crowded dwellings. It is, therefore, the largest town which the Holy Land contains in the present day. The ancient city appears to have been chiefly situated on a low round hill of considerable extent, and elevated about forty or fifty feet above the plain; part of this is still covered with houses; but the greater number stretch

out to the eastward on the plain below, and are mostly built of mud or unburnt bricks, though those of the better class are of stone. The town is unwalled. The sea is not visible from Gaza, being hidden by a line of low sand hills. Around the north, east, and south sides of the city are numerous gardens, in which apricots, mulberries, and other fruits are cultivated; many palm trees are also scattered about, and beyond the gardens on the north is a vast grove of olive trees, which are large and productive. The soil, indeed, is everywhere rich, and produces grains and fruits in abundance. The town has some manufactures of soap and cotton; the bazaars are well supplied with wares—better, indeed, than those of Jerusalem.



CARAVANSERAI, OR INN.

Proceeding northward we come to NABLOUS or Nabulus,—the *Shechem* of the Old, and the *Sychar* of the New Testament—which is situated in the very heart of the Holy Land, at a distance of about thirty-three miles north of Jerusalem. The road thither leaves Jerusalem by the northern or Damascus gate, and passes over the high plain which stretches from the city in that direction. Many interesting Scripture localities occur upon the way—either directly upon or on either side of the line of route that is usually taken. Among these the

traveller notes, soon after leaving the Holy City,—to the right of the way,—*Anata*, *Er-Ram* and *Jeba* (the ancient Anathoth, Ramah and Gilbeah of Saul ; to the left, *Neby*, *Samweel* and *El-Jeeb*, which represent the Mizpeh and Gibeon of the Jewish records. Opposite to Jeba, on the other side of a deep valley, is *Mukhmas*, the Michmash of Samuel. A short way further on, the route lies past *Bireh*, the Beer (or Beeroth) of Scripture; and some distance beyond—to the right of the direct road to Nablous—lies the ruins of *Beiteen*, the ancient Bethel. Some distance further, the names of *El-Lubban* and *Seiloon*, upon either side of the line of route, recall the Lebonah and Shiloh of sacred narrative. The latter now consists only of ruins ; at the former place there is a small village, with akhan (or caravanserai) for the reception of travellers.

From Khan Lubban there is a considerable opening in the mountains along the Nablous road, and fruitful and beautiful valleys lie to the right hand. The hills immediately about Nablous, which close this opening to the north, have an imposing effect. The whole aspect of the country hereabouts—the ancient province of Samaria—appeared to Dr. Wilson much more fertile in grain than further to the south.

The town of Nablous lies in a beautiful and fertile valley, which stretches (in the general direction of east and west) between the opposite and twin summits of Ebal and Gerizim. The former of these mountains is to the northward, the latter to the southward, of the valley, above which they rise to an elevation of about eight hundred feet. Their absolute elevation above the sea is, of course, considerably great, for the ground which forms their base is part of the high plateau of central Palestine, and Nablous itself is stated to lie at a heigth of 1750 feet above the waters of the Mediterranean.

The valley of Shechem presents one of the most beautiful and inviting landscapes to be found in the Holy Land. It is abundantly irrigated by the water from numerous fountains, and its sides are for a consid-

erable distance studded with villages, many of which are surrounded by cultivated fields and olive groves. The town of Nablous stretches along the north-eastern base of Gerizim, and is partly built upon its lower declivity; the streets are narrow, the houses high and generally well built of stone; the bazaars good and well supplied. The population is estimated to be about eight thousand, all Mohammedans, with the exception of five hundred Christians of the Greek church, about a hundred and fifty Samaritans, and the same number of Jews. At the eastern entrance of the valley, about a mile and a half distant from the town, is the spot traditionally considered as the tomb of Joseph, though the present building is only a small Turkish oratory with a whitened dome, like the ordinary tombs of Mohammedan saints; and a little further to the south is Jacob's well, at which our Lord conversed with the woman of Samaria (John iv. 6, 7). It is an excavation in the solid rock, with a depth of thirty-five feet, and is generally well supplied with water.

JENEEN lies at the entrance of the great valley of Esdraelon, certainly the plain most remarkable, both physically and historically, in the Holy Land. This plain extends in the direction of east and west about twenty miles, and is only thirteen miles across, from north to south, in its widest part. It is known to the Arabs in the present day by the name of Merj Ibn Amir—that is, the plain of the sons of Amir. From Jeneen two roads lead across the plain to Nazareth, which lies nearly due north, among the hills of Galilee, here in sight, and which bound the plain to the north and north-west, as the range of Mount Carmel and the northern hills of Samaria bound it to the west and south. The more eastern of the roads passes the village of *Zereen*, the Jezreel of Scripture. Mount Tabor stands on the north-eastern border af the plain, and the hills of Gilboa stretch along its eastern side. At a further distance to the north-eastward are the city and lake of Tibereas, to which we now propose to conduct our readers.

TIBERIAS, now called Tubaria, was formerly one of the chief towns of Galilee; and received its original name from its founder, Herod, the tetrarch, who so named it in honor of his patron, the Roman emperor Tiberius. There is great reason however, for supposing that there was long before the time of Herod a considerable town on, or nearly on, this site: for we are told that important privileges were granted as inducements to people to settle there, a strong prejudice having at first existed against the place on account of its having been built on ground thickly studded with ancient sepulchres. It is even supposed by some, that Herod built his new city upon the site of the ancient Cinneroth. The Herodian family seem to have taken a great interest in the city of Tiberias, for Josephus—Antiquities, book xix. chap. 7—mentions that Herod Agrippa chose it as the scene of a magnificent entertainment which he gave to the kings of Comange, Emesa, the lesser Armenia, Pontus, and Colchis.

Subsequently to the fall of Jerusalem, Tiberias was the favorite abode of the rabbis and other learned Jews, chiefly, perhaps, because it was also the residence of the patriarch, who was supreme judge among the Jews. This important office became hereditary, and subsisted until the year 429, when it was suppressed.

Though its walls were rebuilt and strengthened by Justinian, in the sixth century, Tiberias was taken in the year 640, and during the reign of the Emperor Heraclius, by the Saracen Caliph Omar. The city has the lake of Gennesareth, or Sea of Galilee, on one of its sides, and on the other sides it has high though rudely built walls, flanked with circular towers, which remind the beholder of the Moorish fortresses of Spain. It is situated a little to the northward of some very massive and extensive remains of a former fortress. The builder of the modern edifice was the Sheikh Daher, himself a native of Tiberias, and he successfully defended the place against the Pasha of Sidon, though his mode of defence was an extremely primitive one. He had but six iron guns of small calibre in the way of artillery; but high and con-

tinuous rows of uncemented stones were laid upon the top of the walls, so that they might be rolled down and crush the besiegers. The inhabitants of Tiberias have often had disputes with the Pashas of Damascus, who have come and planted their cannon against the city and have sometimes beaten down part of the walls, but have never been able to take it. The town has two gates, and one of them is closed up; and though the town had formerly been protected by a ditch, it has been filled up with cultivable soil.

The Jews would seem to be somewhat numerous here in proportion to the size of the place, for we found two of their synagogues in about the middle of the town, similar in design though inferior in execution, to that of Jerusalem. There are a good though small bazaar, and two or three coffee-houses, but the houses in general are small and mean, some few, indeed, being of stone, but most of them of dried mud.

The latest estimate of the population of Tiberias makes the number of its inhabitants fewer than two thousand, about eight hundred of whom are Jews. There are only a few families of Christians.

Tiberias, with all the neighboring region of Galilee, suffered severely from an earthquake on the 1st of January, 1837. The walls of the city, and most of its buildings, were overthrown, and many hundred of the inhabitants were buried in the ruins. The effects of this awful visitation are everywhere plainly visible. The walls are in many places rent, broken, and breached: even the governor's palace is little better than a ruin. The whole place has a mean appearance from a distance, and the aspect is not improved upon closer approach.

But if the modern Tubaria is thus paltry, not so was the ancient Tiberias. Both to the south and the north of the existing town there are numerous and extensive ruins. The old city extended to some distance to the north of the modern town, and also stretched along the lake as far as the baths of Emmaus, which are a full mile to the south of the modern town; and at the northern extremity of the ruins are the remains of the ancient

town, which are discernible by means of the walls and other buildings, as well as by fragments of columns, some of which are of beautiful red granite.

The waters of Emmaus, or the baths, which name is still preserved in the Arabic Hammam, the modern name, have from a very remote period been highly celebrated for efficacy in tumors, rheumatic pains, and even gout. The water is so hot that the hand can not endure it, and even after the water has remained twelve hours in the bath, to cool it sufficiently for use, it is often at a temperature of above 100 deg. These waters contain a strong solution of common salt, with a considerable admixture of sulphur and iron. It has a strong sulphurous smell, and tastes bitter, and something like common salt.

Among the most interesting objects in Tiberias is an ancient church dedicated to St. Peter, and erected by the Empress Helena upon the spot on which (John xxi. 1) our Lord appeared to Peter. This building, which stands close to the bank of the lake at the north-eastern angle of the town, is a vaulted room about thirty feet long by fifteen in width and height, with four arched and open windows on either side, and one small window over the door.

The city of Tiberias occupies a high position in the regards of the Jews, as it is one of the four Holy Cities of the Talmud, because Jacob is supposed to have resided here, and it is supposed by the Talmud that from Lake Tiberias the expected Messiah of the Jews is to rise. And it is an established belief among the Jews that the world will be resolved into its original chaos unless prayers be addressed to the God of Israel, at least twice in every week, in each of the Holy Cities of the Talmud—namely, Tiberias, Safed, Jerusalem, and Hebron. When it is added that the Jews have the most entire religious liberty here, it will readily be imagined that devotees and pilgrims flock from time to time to each of these four cities; especially as large contributions are made for them by missionaries sent for the purpose through Syria, along the shores of Africa

from Damietta to Mogadore, along those of Europe from Venice to Gibraltar, and to Constantinople and the neighboring countries. As the missionaries vehemently urge the dangers consequent upon the prescribed prayers being neglected in the Holy Cities, the *Jews* in all parts contribute most liberally, especially those of London and Gibraltar, the latter of whom are said to send from 4000 to 5000 Spanish dollars annually. It is probable that great numbers of Jews annually pay a visit to each of the Holy Cities, with a view to ultimately settling in Jerusalem, and whatever toils and privations they may encounter on the way are held to be amply recompensed by the privilege of laying their bones in the land of their fathers.

The large sums sent to Tiberias by the Jews of other countries seem to have had the seriously evil effect of causing a vast proportion of the population to fall into a state of sloth; in a word, while all must live—and it is stated that no Jew can live tolerably at Tiberias at less than £50 *per annum*—the intelligent and the skilful are but few, and the devotees overwhelmingly numerous. The natural consequence is, that mercantile spirit and its concomitant wealth are but little known here. When we were at Tiberias there were only two resident merchants among the Jews, and they were contemptuously spoken of by the devotees as being mere *kaferz*, or unbelievers. At the khan at the foot of Mount Tabor there is every Monday a market held, called the market of the khan, and thither the people of Tiberias repair to exchange their merchandise for other commodities, chiefly cattle. Most of the inhabitants are said to be more or less engaged in the cultivation of the soil; but though it produces wheat, barley, tobacco, grapes, and melons in such profusion, in proportion to the labor bestowed, that upwards of three hundred weight of fine melons may commonly be bought for about eight shillings English, the same indolence is shown in agriculture as in trade. Situated as they are upon the very edge of the splendid lake, one would at the least suppose that they would avail themselves to the utmost of its finny

treasures. But they fish only by casting nets from the shore; and not a single boat of any description was to be seen on the lake.

THE LAKE OF TIBERIAS, also called the Lake of Gennesareth, and the Sea of Galilee, is a most interesting feature of this neighborhood, connected as it is with our Lord's sublime rebuking of the wind and the raging waters, as related in Luke viii. 23, 24. Josephus informs us that this lake, through which the stream of the Jordan passes, is between seventeen and eighteen miles long, and from five to six miles broad. The observations of Dr. Robinson and other recent travellers show that the measures given by the learned Jew are not greatly wide of the truth. The Lake of Tiberias is about fourteen English miles in length, and about seven miles across in its widest part. Its waters cover an area of about seventy-six square miles. The water of this lake —unlike that of the Dead Sea—is perfectly sweet and pure, and refreshing to the taste. It abounds in fish, and is the resort of great numbers of the feathered tribe. The hills rise in general steeply from its shores upon either side, and attain to the eastward a height of a thousand feet above its waters.

Shipless and even boatless as this lake now is, we learn from Josephus that during the obstinate and sanguinary wars between the Romans and the Jews, considerable fleets of war-ships floated upon its waters, and very sanguinary battles took place there. One engagement, especially, mentioned by Josephus, when the Jews had revolted, under Agrippa, was most sanguinary, Titus and Trajan being present, as well as Vespasian, who commanded the Roman forces. The terrible defeat by the Romans under Titus, of the revolted Jews at Taricheæ had caused vast multitudes of the fugitives to seek safety in the shipping on Lake Tiberias; but the indefatigable Romans speedily built and equipped numerous vessels still larger than those of the Jews, and the latter were totally defeated; and, according to Josephus, both the lake and its shores were covered with blood

and mangled bodies to such an extent that the very air was infected. It is added that in this battle on Lake Tiberias and the previous engagement at Taricheæ upwards of six thousand perished; and, as if this horrible amount of carnage were insufficient, twelve hundred were subsequently massacred in cold blood in the amphitheatre of Tiberias, and a considerable number were presented to Agrippa as slaves.

The present aspect of the lake is little calculated to call up any idea of that dread day of strife. Though occasionally the violent winds which descend from the neighboring mountains lash the waters of "deep Galilee" into a tempest, those tempests are usually as brief as they are violent, and at other times its bosom is as unmoved as the Dead Sea. Hemmed in as at is on either side by mountains, the general view of its broad expanse calls up the idea of sublimity rather than that of softer beauty; and it is probably their preference of the latter kind of beauty that has caused some travellers to speak somewhat depreciatingly of the lake and its surrounding scenery. The Lake of Gennesareth is surrounded by objects well calculated to heighten the solemn impression, and affords one of the most striking prospects in the Holy Land. The appearance of the lake is grand, though the barren and unwooded scenery around gives a shade of dullness to the picture, a dullness which deepens down even to melancholy as we gaze upon the unbroken calmness and silence of the waters; a calmness and silence unrelieved even by the form of a boat, or the splashing of an oar.

The shores of the Lake Tiberias were formerly studded with towns, of most of which the last traces are so completely swept away that it is difficult to conjecture their sites with anything like tolerable correctness. The village of El-Mejdel, a few miles north of Tiberias, no doubt marks the site of the *Magdala* of Matthew xv. 39; and some ruins which bear the name of Khan Minyeh, (further to the northward, on the shore of the lake,) perhaps represent the *Capernaum* of the Gospel narratives. The latter point, however, is matter of dispute, and some

more considerable remains of an ancient city, bearing the name of Tell Hoom, have been also claimed as the site of the city which was "exalted unto heaven." They lie still further to the northward, a short distance from the point where the Jordan enters the lake.

We now proceed to an antique fortification which stands at a mile and a half or two miles to the west of the supposed Magdala, and which is called Kalaat Hamam, or the Castle of the Pigeons, on account of the vast numbsrs of those birds which have their abode there. The old fortification chiefly consists of two extending peaks of a lofty cliff, forming, with the addition of a very strong though very rude wall of masonry, the enclosure of a considerable triangular space. The Castle of the Pigeons stands on the northern side of a pass or gorge which is called *Wady Hymam*, or the Valley of the Pigeons, there are on the south of it, and in the plain of Hottein, the ruins of a town or village of considerable size. This locality was the scene of a bloody and decisive battle between the Christian and Saracen armies, during the period of the Crusades, (A.D. 1187,) the result of which was disastrous to the followers of the Cross. The crusading army was almost annihilated in this contest, which led to the immediate submission of nearly all Palestine to the arms of Saladin, who became, three months afterwards, master of the Holy City. The Latin writers generally speak of this contest as the battle of Tiberias.

Of the numerous villages which formerly clustered around the shores of the Lake of Tiberias, few traces now remain. The exact site of Bethsaida of Galilee—the birth-place of Andrew and Peter, and Philip—is undiscovered. Chorazin, mentioned in companionship with it (Matt. xi. 21; Luke x. 13), is found in some ruins which bear the name of *Gerazi*, lying a short distance from the north-western shore of the lake. A second Bethsaida, situated, not in Galilee, but in the district of Gaulonitis, beyond Jordan, is found marked by some ruins which bear the name of Et-Tell (*i.e.*, the hill or mound), a short distance above the point where the

Jordan enters the lake. The latter Bethsaida is generally regarded by modern critics as the scene of the miracles recorded in Luke ix. 10, and Mark viii. 22.

From Tiberias, the traveller frequently proceeds—by a road which leads through the intervening hills—to visit Nazareth, passing many interesting localities on the way. At about six miles distant from Tiberias on this line of road, we came to a spot called *Hedjar-el-Naszarah; the Stones of the Nazarenes—i.e.*, Christians; and on this spot are four or five blocks of black stone, upon which our Savior is said to have reclined while addressing the multitude during the miracle of the five loaves and two small fishes (Luke ix. 10), of which this neighborhood is the traditional scene. All the country hereabouts is hilly. The soil is both good and deep, and productive of excellent pasture. But the indolence of Tiberias seems to be in equal force here; for with this excellent pasture the people have but poor stocks.

At about three miles distance from the Stones of the Nazarenes is an oblong hill, which has at one of its extremities a double projecting summit. From these summits the natives have given the hill the name of *the Horns of Hottein*, but the Christians call it the Mount of the Beatitudes. Seen from the plain, to the southward it has the aspect of a low ridge of uneven rock with a loftier mount at either end, but on the eastern mount there is a level surface, clothed with very fine herbage. About the centre of this mount are the foundations of a small church, about two-and-twenty feet square, on a somewhat elevated site, and occupying the spot from which our Savior is said to have delivered his sublime Sermon on the Mount. This legend requires no other refutation than the fact that our Savior descended from the Mount directly to Capernaum, which consequently must have been in its immediate vicinity. The distance of the so-called Mount of the Beatitudes from the shores of the lake (upon which Capernaum undoubtedly stood) is too great to admit the supposition that it is correctly named.