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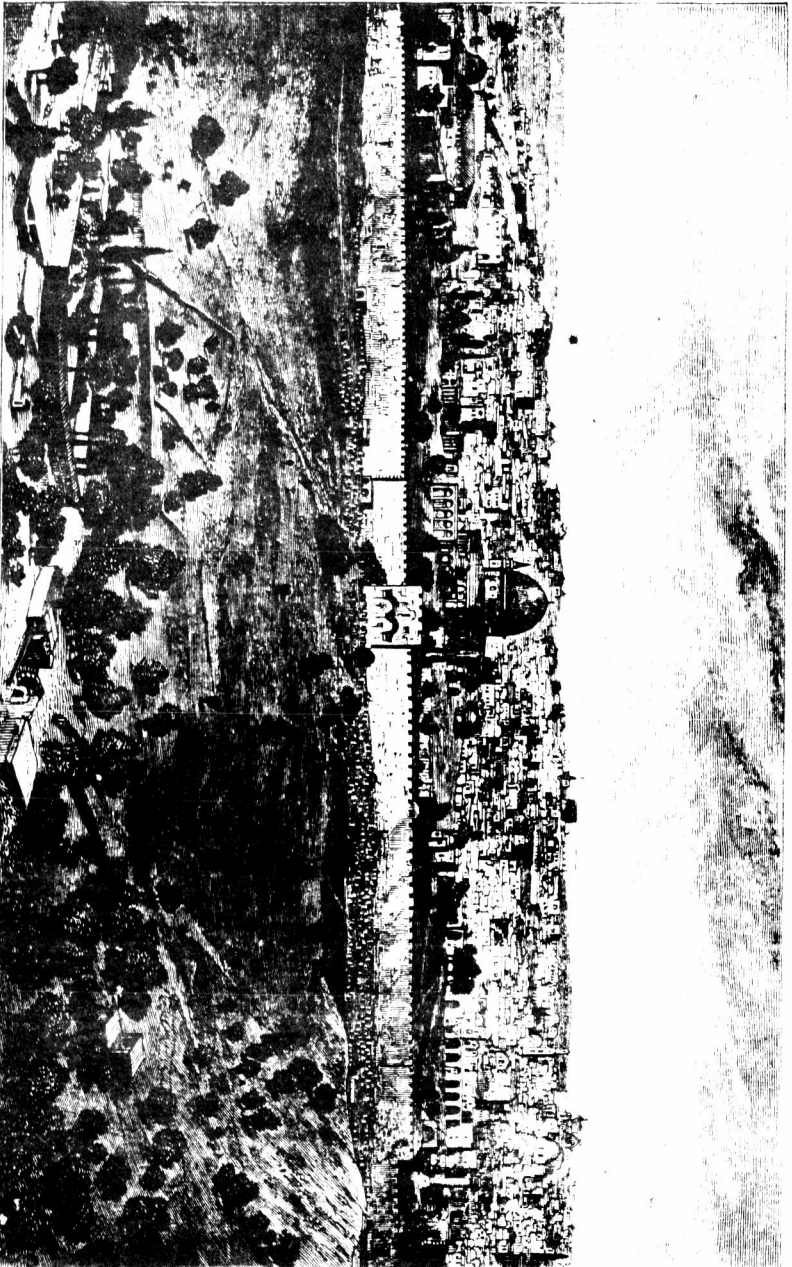
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J. W. M. Garney.



JERUSALEM FROM THE MOUNT OF OLIVES

(Frontispiece.)

LANDS OF THE BIBLE.

A GEOGRAPHICAL AND TOPOGRAPHICAL
DESCRIPTION OF

PALESTINE,

WITH

LETTERS OF TRAVEL

IN

EGYPT, SYRIA, ASIA MINOR, AND GREECE.

BY

J. W. MCGARVEY,

PROFESSOR OF SACRED HISTORY IN THE COLLEGE OF THE BIBLE,
LEXINGTON, KY.

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INTRODUCTION.

THE following work is the result of much careful study continued through many years, and of a personal visit to the lands of which it treats. The author has been a teacher of Sacred History in the College of the Bible for fifteen years, and his course of instruction includes all of the historical matter in the entire Bible. The necessity for a knowledge of sacred geography, in order to the elucidation of sacred history, led him to a careful study of the former subject. But no man can so vividly depict to others the local features of a country as one who has seen them with his own eyes. In order, therefore, to qualify himself more thoroughly for his chosen and favorite line of instruction, the author made a visit, in the year 1879, to Egypt, Palestine, Syria, Asia Minor, and Greece.

Until near the middle of the present century almost nothing was known by Europeans and Americans concerning the topography of Palestine. To our own country, in the person of Dr. Edward Robinson, belongs the credit of the first scientific exploration of that land. "Let it be distinctly remembered," says the learned Committee of the Palestine Exploration Fund of Great Britain, "that Dr. Robinson is the *first* of scientific travelers, and that his books are still, after thirty years, the most valuable works which we possess on the geography of Palestine."* This was written in 1872, and Dr. Robinson's first journey through Palestine was made in 1838. But even after the publication of Robinson's invaluable work, entitled "Biblical Researches in Palestine," the two most remarkable physical features of the country—the Dead Sea and the deep-lying river which supplies its waters—were shrouded in mystery, and had for ages been the subject of many superstitious legends. To W. F. Lynch, a lieutenant in the American navy, is due the credit of the first exploration of these waters. He was sent, at the expense of our government, in the year 1848, to make a scien-

* Our Work in Palestine, p. 8.

tific exploration of the Jordan and the Dead Sea. With ten American seamen and two subordinate naval officers, he launched two boats, one of iron and one of copper, on the Lake of Galilee, April 10, 1848. He passed down the Jordan, and after a voyage of eight days, sailed into the Dead Sea on the 18th of the same month. He spent twenty-one days exploring the shores and sounding the depths of this mysterious lake, and then ran a line of levels to the Mediterranean Sea, to determine the exact difference of level between the two bodies of water. "The official report of this journey," says the same learned committee just quoted, "has become the standard authority on this most curious and remarkable feature of Palestine."*

Another American, Dr. J. T. Barclay, who resided as a missionary in Jerusalem from 1851 to 1855, gave the Western World the first elaborate and strictly reliable description of modern Jerusalem, in his work called "The City of the Great King." This, too, has been quoted as a standard ever since its publication in 1857.

The three preceding works having treated mainly the physical features of the country, it was reserved for Dr. William Thomson, who has lived as a missionary in Sidon and Beirut' since 1840, to treat successfully the manners and customs and products of the country which best illustrate many passages of Scripture. This was done in a work appropriately entitled "The Land and the Book," published in the year 1858. The same author has recently followed this work with another on Southern Palestine and Jerusalem, covering partly the same ground, but devoted chiefly to localities and subject-matter only slightly treated in the former work. It was issued by the Harpers in a magnificent volume in June, 1880, and came into the author's hand after his manuscript had been nearly completed.

Though a multitude of books on Palestine have been published since the dates of the four just mentioned, not only in the English language, but in the French and the German, no material additions were made to the knowledge of the subject until the work of the Palestine Exploration Fund of Great Britain was inaugurated. Under the leadership of Mr. George Grove, the principal writer on Palestine in "Smith's Bible Dictionary," the work of collecting this fund was commenced in the year 1865; and in the course of ten years, by a very large outlay of money, not less than \$150,000, the managers of the fund succeeded in obtaining a complete survey of all Palestine west of the Jordan, together with an accurate account of the archæology,

* Our Work in Palestine, p. 9.

manners and customs, topography, geology, and natural history of the country. They employed in this survey men of experience and learning belonging to the corps of Royal Engineers of the British army, such as Captains Anderson, Wilson, and Warren, and Lieutenant Conder, with competent assistants. The results of the labors of these men have been published from time to time, in quarterly statements, in a small volume called "Our Work in Palestine," and in two octavo volumes, by Lieutenant Conder, called "Tent-Work in Palestine;" and, finally, a complete memoir of the survey, with drawings and cuts, in seven large volumes, accompanied by a large map in twenty-six sheets, has been published, to supply a limited number of subscribers, at \$60.00 each.

While the work of this British Fund was being prosecuted west of the Jordan, an American Palestine Exploration Society was formed for the purpose of a similar survey and exploration of the country east of the river. The society was organized in 1870, and in the course of seven years, with Professor R. D. Hitchcock as its president and Howard Crosby as its secretary, it has sent out several expeditions and accomplished some important results; but for want of sufficient funds its work has not yet been completed. The results attained have been published in several "Statements" in pamphlet form.

It may be safely said that Palestine was not known, nor was even Jerusalem properly understood, until the work of these two associations was undertaken; and that all of the older books on the subject must be superseded by those which shall have these explorations as their basis. No correct map of the country was ever given to the world, or could be, until these surveys were made. Not yet has the great map of the British Fund been published on a small scale; and as it is the author's fixed purpose to allow nothing a place in this volume known to be inaccurate, he prefers that it shall contain no map at all rather than an inaccurate one, such as abound in books on Palestine, and even in our Bibles. Our readers will soon be supplied, in common with the entire public, with reduced copies of the great map, which will be entirely accurate, and will be far more serviceable than diminutive copies which could be folded in a volume like this.

To the works above mentioned, and to Baedeker's "Handbook for Travellers in Palestine and Syria," the author is chiefly indebted for the information contained in the following pages, so far as it is not the result of his own observations. As Baedeker's Handbook has been but recently translated into English, and is therefore little known in America, I must do it the justice to say that it proved to the author

the most valuable of all the works which fell into his hands for minute and accurate details in regard to every part of the country; and that to the tourist who wishes to explore the country intelligently and independently it is indispensable as a guide-book. The living guides obtainable in Palestine are not half so reliable. The work was prepared by a number of learned German professors sent into the country for the purpose by the publisher, and it is one of a series of guide-books on different countries frequented by tourists which has made the name of Baedeker and his publishing-house at Leipsic familiar to travelers of all nationalities. Other works consulted by the author receive due credit in foot-notes at the proper places.

The author had for many years entertained a longing desire to visit Palestine, but his limited income and the care of an increasing family seemed insuperable barriers. Finally a number of his former pupils in sacred history, under the leadership chiefly of C. C. Cline, now of Louisville, Kentucky, realizing the advantages to myself personally, to the classes which I instruct, and to the church for which I minister of such a tour, proposed to raise by subscription the amount necessary for the expense of the tour and for the support of my family during my absence; and to depend for reimbursement of themselves on the sale of such a book as I should write after my return. I accepted this generous offer, and it is to these friends and others whom they succeeded in interesting in the enterprise that I am indebted for the privilege of publishing this work, and for the inestimable privilege of seeing with my own eyes the land of all lands.

My outward journey, as will be seen by consulting the letters of travel in Part Third, led through England, France, and Italy to Egypt, and it included a visit of nearly two weeks to the principal objects of interest in Lower Egypt. I spent nearly three months in Palestine and Syria, visiting every part of Palestine, and seeing nearly every square mile of its territory. On my homeward voyage I visited the sites of the "Seven Churches of Asia," except that of Laodicea, saw Constantinople, and spent a few days in Athens. Previous to undertaking the journey I prepared notes on all the places which I expected to visit, indicating the points to be verified and the links of missing information to be supplied. This rendered my task comparatively easy, and enabled me to pass quite rapidly from place to place without slighting the work. Without such previous preparation more than double the time would have been necessary to attain the same results. I may add that the same preparation has rendered comparatively light the task of writing the present volume.

Nearly all of the books on Palestine hitherto published contain merely narratives of the tours made by their authors. In that line of writing the present author, although his tour of Palestine was more extensive than that of any other writer whom he has consulted, could not hope to excel some of his predecessors; but, while giving in Part Third of this work a personal narrative of this kind, chiefly to gratify many friends who have read with pleasure, and desire to read again, the letters of which it is composed, he has devoted by far the larger portion of his space to a systematically arranged account of the geography and of the topography of the entire country in two separate parts. This is the distinctive characteristic of the present work, so far as its plan is concerned, and upon this the author chiefly relies for its acceptability and usefulness. In order to render this feature of the work practically available to all students of the Bible and of sacred geography, he has appended to the volume, in addition to the table of contents, a copious topographical index, by means of which the reader can readily find all the pages on which any given place or subject is mentioned in the book.

Owing to the fact that Scripture proper names, as well as the modern names of Scripture localities, belong to foreign languages, the masses of English-speaking people are woefully deficient in their pronunciation. In order to help my readers in this particular, I have aimed to attach to all foreign words in this book which are at all likely to be mispronounced the proper marks of accent and quantity. It is hoped that due attention will be paid to these, and that thus another distinctive feature of the work will be productive of good.

Many of the engravings which have been printed in books illustrative of biblical scenes are unfaithful to their originals. In a matter of this kind the artist should take no more liberties with his subject than are allowed to the historian. Both should be faultlessly true in their representations. Under this conviction, the author has selected from the mass of cuts within his command only such as can be relied on for fidelity. By a much larger outlay the number of these could have been greatly multiplied, for almost every object of any interest in Palestine has been photographed by skillful operators; but it was thought best to limit the expenditure in this direction, lest the increased price of the book should place it beyond the reach of many who desire to own it.

This introduction would not be complete without a brief sketch of the history of Palestine; for whilst the general reader of history is sufficiently familiar with this subject to read the following pages intel-

ligibly, there are many earnest students of the Bible who have not enjoyed this advantage. We will speak only of its history since the close of the New Testament period.

In A.D. 65 the Jews revolted against the Romans, under whose dominion they had lived for one hundred and twenty-two years; and after a war of five years they were subdued and Jerusalem destroyed in the year 70. For a knowledge of the history of this war we are dependent on Josephus, who was an active participant in it, and who was present as a prisoner in the army of Titus during the siege of Jerusalem. He represents that 1,100,000 Jews perished in the siege of Jerusalem, a vast multitude in attendance at the Passover having been shut up within the city by the beginning of the siege; that 256,450 were slain in other parts of Judea and Galilee; and that 101,700 were taken prisoners and sold into bondage.* With this catastrophe Palestine ceased to be a Jewish country, and under an order of the Emperor Vespasian the entire landed property of the country was offered for sale to foreigners. Only that portion east of Jordan escaped utter ruin.

The Emperor Hadrian, who ascended the throne A.D. 117, issued an edict prohibiting circumcision among the Jews, the reading of the Law, and the observance of the Sabbath. He also declared his intention to make Jerusalem a Roman colony, and to build a temple to Jupiter on the site of the temple of God. These measures drove to desperation the Jews who had crept back into the country, and there appeared among them one Bar-Co'chebas (*Son of the Star*), who claimed to be their long-expected Messiah. He raised the standard of revolt in the year 132. Jews from every quarter rallied to his support. He took Jerusalem, proclaiming himself its king; and he maintained war against the Romans for two years, when the remnant of his forces perished with great slaughter at a place called Be'ther. This was the last and only struggle made by the Jews to recover their country and their nationality. Hadrian carried out his infamous purposes. A temple of Jupiter was built on Mount Moriah; the statue of the emperor was erected where the Holy of Holies had been; a heathen colony was planted in the city; and its name was changed to Ælia Capitolina. Jews were forbidden to enter the city under penalty of death, and this prohibition continued in force about two hundred years.

The progress of Christianity in Palestine was necessarily interrupted

* See the figures gleaned from the pages of Josephus, in Milman's History of the Jews, Book XVI.

by the outbreak of the war against the Romans, and after the destruction of the Jewish nationality a heathen population overran the country. But the all-conquering religion of Christ quickly subdued the new inhabitants, and Palestine became a Christian land. Its history as a Christian country may be properly dated from about the beginning of the third century, and it continued until the Mohammedan conquest in the year 637, a period of about four hundred and thirty-seven years. During this period the Christianity of the country was undergoing that gradual decay which characterized the Church at large, and it finally lost almost every element of the religion originally established in the same land by the apostles.

At the date last mentioned, only fifteen years after the rise of the Mohammedan power in Arabia, Palestine was invaded by the armies of the Calif, Jerusalem surrendered to Omar in person, and the long night of Mohammedan dominion began. It was stipulated among the conditions of surrender that the Christian population of Jerusalem should be still permitted to worship in their existing churches, but that no more churches should be built. Similar immunities were granted to some other Christian communities in Palestine, but nearly all the churches in the country were either demolished or converted into Mohammedan mosques. From the remnant of Christians allowed to remain in the country have descended the Christian portion of its native population at the present time.

The next important period in the history of the country is that of the Crusades. These ill-advised and fanatical attempts to recover the Holy Sepulchre from the hands of the infidels were so far successful that Jerusalem was taken in the year 1099, and made the seat of a Christian kingdom. But the triumph was of brief continuance, for in July, 1187, at the battle of Hattin, near Tiberias, the Christian power was finally crushed by the celebrated Saladin; and although within the next fifty years the country twice more fell into the hands of the Christians, it was lost almost as soon as it was gained, and finally, in 1244, the efforts of the Crusaders were totally abandoned, and the current of Mohammedan dominion resumed its course. Palestine was now a dependency of the Califate of Egypt.

During the brief period in which the kings, princes, and knights from the Western World who commanded the hosts of the Crusaders had sway in Palestine, many of the churches and fortifications whose ruins are an interesting feature of the country at the present day were erected. A vast amount of money and labor was expended in improving the country and strengthening its defenses.

In the year 1517 Palestine passed from under the dominion of Egypt to that of the Ottoman Empire, then ruled by Sultan Selim I. With the exception of eight years, from 1832 to 1840, during which it was once more held by Egypt, under Mohammed Ali, it has remained under the dominion of the Sultans of Turkey until the present time, a period of three hundred and sixty-three years.

LANDS OF THE BIBLE.

PART FIRST.

THE GEOGRAPHY OF PALESTINE.

CHAPTER I.

GENERAL DESCRIPTION OF THE COUNTRY.

§ I.

THE LAND PROMISED TO ABRAHAM.

THE country promised to Abraham as the inheritance of his offspring is not co-extensive with that which was actually inhabited by the twelve tribes of Israel. The former included the latter, but it extended beyond it both to the north and the south. The promised land was bounded on the west by the Mediterranean Sea, and on the east by the uninhabitable desert of Northern Arabia. A sea of sand on the one side and of water on the other cut it off from approach in either direction.

About midway the southeastern curve of the Mediterranean Sea, a dry stream-bed, now called *Wād'y el Arish'*, but known in the Bible as "the river of Egypt" (Gen. xv. 18), reaches the sea-shore by a gradual descent across the desert from the southeast. The mouth of this wād'y* marks the southern limit of the coast-line of the land in question, while a line drawn from this point in a southeasterly direction to

* A wād'y is a stream-bed or a ravine.

the head of the Gulf of Ak'abah, and thence eastward to the desert, would mark its entire southern boundary. The northern boundary would be marked by a line drawn from the river Euphrā'tes, at the ancient city of Car'chemish, which stood a few miles above the modern Ba'lis, almost due west to the mouth of the river Oron'tes, near Antioch. The country thus included extends over six and a half degrees of latitude, from $29^{\circ} 30'$ to 36° north, and is about 417 miles long in an air-line. Its average width is about 75 miles.

This narrow strip of territory was closely connected at its northern extremity with the seats of ancient empire in Western Asia, while at its southern extremity it was separated only by a narrow strip of desert from Egypt, the dominant power in Africa. Its situation rendered it, throughout all the ages which preceded the invention of great fleets, the highway of commercial intercourse and of military expeditions between the great powers which ruled respectively in Asia and Africa.

The name Syria, which now extends over all this territory, was anciently limited to its most northern portion, with Damascus in the earlier period, and Antioch in the later, as its chief city. The most southern portion, that south of the Dead Sea, was called Edom, or Idume'a; while the district between these two is the one now best known to the world under the name Palestine, the land actually inhabited by the Twelve Tribes. Of the two former we will speak in Part Third; the last commands our attention at present.

While the land given in promise to Abraham was not all occupied by his descendants, it was all at one time in their possession. David extended his conquests over the whole of it, so that both he and Solomon reigned from the Euphrates to the river of Egypt.* But all beyond the limits of Palestine was held as conquered territory, and it was all lost upon the division of the kingdom after the death of Solomon.

§ II.

THE LAND INHABITED BY ISRAEL.

The boundaries of the land west of the Jordan actually given to the Twelve Tribes are laid down in the thirty-fourth chapter of Numbers; but some parts of the description, especially that of the northern and southern lines, is now obscured by our ignorance of many of the places named in it. It is well ascertained, however, that the actual settlements of Israel did not extend so far, either to the north or the south,

* 2 Sam. viii. 1-15; 1 Kings iv. 21.

as the limits there assigned. We would come near a description of the southern boundary if we should draw a line from the southern extremity of the Dead Sea in a direction a little south of west to Be-er'-sheba, and thence northwest to the Mediterranean shore at Gaza.

The western boundary was the sea-shore, and its northern terminus was the White Promontory,—the cliffs of white limestone which terminate the Plain of Acre on the north. Here the territory of Tyre and Sidon, called by the Greeks Phœnicia, sets in, and this district formed the northern boundary of Israel as far east as Mount Hermon. The town of Dan was usually spoken of as the most northern city of Israel, from the fact that it was so on the route most usually traveled in going north; but the district immediately west of Dan extended a few miles farther north, and was separated from the southern end of Phœnicia by the river Litá'ny. This river, after rising at Bââl'bec and running southward through the southern part of the plain between the Lebanon and Hermon ranges of mountains, here curves abruptly to the west, cuts through the former range in a chasm from 2000 to 3000 feet deep, and makes its way to the sea. It is a natural and an almost impassable boundary between the two countries. Its Arab name, Kâsîmí'yeh (boundary stream), is probably derived from its ancient use in this particular.

The eastern boundary of the tribes dwelling west of the Jordan was the Dead Sea, the River Jordan, the Lake of Galilee, and the eastern side of the plain through which the upper Jordan flows.

The entire length of the country, "from Dan to Be-er'-sheba," is 139 miles in an air-line, the latter place being in latitude $31^{\circ} 16'$, and the former in $33^{\circ} 16'$. Its width at the northern extremity is about 30 miles, and at the southern about 50 miles. The entire area west of the Jordan is about 6000 square miles.

The territory of the tribes which dwelt east of the Jordan was not so long nor so wide. It extended from the river Arnon on the south, a stream which flows westward from the desert and enters the Dead Sea about midway its length, to a line drawn eastward from the northern end of the Lake of Galilee, a distance of about 100 miles; and its average width is not more than 25 miles.

The entire country inhabited by Israel is distributed by its natural features into seven distinct parts,—the Maritime Plain, the Hill Country of Judea, the Plain of Esdra'elon and Adjoining Plains, the Hill Country of Galilee, the Valley of the Jordan, the Dead Sea, and the Country Beyond the Jordan. Of these we will speak separately in the seven following sections of this chapter.

§ III.

THE MARITIME PLAIN.

A broad plain extends along the entire sea-coast of Palestine, except where Mount Carmel thrusts its narrow front forward to the water's edge and divides the plain into two unequal parts. That part which lies north of this promontory will receive attention hereafter, the term Maritime Plain being usually limited to the larger portion which lies south of it. It is divided into two parts, the Plain of Sha'ron and the Philis'tine Plain. These are distinguished, not by any natural boundary, nor by any distinct natural features, but merely by the names which they anciently bore. They really constitute but a single plain, unique in all essential features.

The Philis'tine Plain is the more southern portion, and is so called because it was anciently inhabited by the Philis'tines. It extends along the sea-shore about 30 miles, from Gaza to within a few miles of Joppa, and on whatever part of it you stand and gaze eastward you see rising before you in the horizon the mountain-wall of the Hill Country of Judea. From the sea-coast back to the feet of these mountains at the northern extremity is about nine miles, and at the southern about 16 miles. It is an undulating plain, and some of its elevations rise as high as 300 feet above the level of the sea. It is crossed from east to west by many streams of water, some of them perennial, but most of them only wet-weather streams. Much of the water which descends from the hills in the winter makes its way toward the sea on the surface of the underlying rock, and rises to the surface in lagoons within a mile or two of the shore. In most parts of the plain inexhaustible supplies of fresh water are found by digging wells of moderate depth. The soil is finely adapted to the growth of small grain, a large quantity of which is produced; yet only a small part of the surface is now cultivated at all, the sparse population seeming to aim at little more than the supply of their own bread. The south-eastern part is occupied by Bed'awin Arabs with their flocks and herds, but the remainder is thickly dotted with small brown villages, around each of which there is a small scope of well-cultivated country.

The Plain of Sha'ron extends from a short distance south of Joppa northward to Mount Carmel, and is about 50 miles long. It maintains an average width of about nine miles until it reaches the foot of the hills projecting from the southwestern side of Mount Carmel, when it suddenly contracts to about four miles. Near the promontory which this moun-

tain forms at the sea-shore it is contracted into an acute angle between the mountain and the sea. The plain is traversed by a stream of considerable size, which descends from the hills at the southeastern extremity of Mount Carmel, flows westward along the base of that mountain until it crosses half the width of the plain, then turns a little southward, and empties into the sea two miles north of the ruins of Cæsarea. It is called by the natives the Zerka, or Blue River. It is the largest stream in Palestine, west of the Jordan. Several mills are located on its banks, fish abound in its waters, and it is said that small crocodiles have been seen in it. From this last circumstance it is called by Europeans Crocodile River. Other smaller streams traverse the plain in various directions, but in the latter part of the summer they are usually absorbed by the thirsty soil. As in the Philis'tine Plain, lagoons are formed in many places near the sea-shore by the rise of water, which flows underground from the drainage of the hills; and water is easily found almost everywhere by digging. Good wells exist wherever the people have the energy to dig them, or have had the care to preserve those dug by the ancient inhabitants. Especially is this the case about Joppa, where extensive gardens and orchards are irrigated by water drawn from wells of moderate depth.

What we have said about the fertility of the Philis'tine Plain may be repeated with emphasis concerning the Plain of Sha'ron. One acquainted with the rolling prairies of the Western States of America would imagine himself in the midst of one of these if suddenly put down in the midst of this plain. The only trees visible are the olive-groves immediately about the villages.

The underlying rock along the sea-coast of both sections of the plain is a coarse and soft sandstone. This is disintegrated by the perpetual wash of the waves; they crumble it into sand, and then push the sand out on the shore, where the sun dries it and the wind drives it inland. So long has this process continued that an almost unbroken ridge of yellow sand stretches along the coast, obstructing the outflow of streams, and in some places rising to a height of from 50 to 60 feet above the level of the plain. Much valuable land is thus covered up, and the sea-shore is made to present a desolate appearance. It is estimated that this encroachment of sand upon the soil is advancing inland at the rate of three feet per annum.*

* Conder, *Tent-Work in Palestine*, ii. 327.

§ IV.

THE HILL COUNTRY OF JUDEA.

While the mountains which bound the Maritime Plain on the east seem at a distance to rise in a smooth, continuous wall, on near approach they are found, especially along the Philis'tine Plain, to begin with a series of lower ridges. These ridges run north and south, and they rise in some places as high as 1200 feet above the sea-level. Between them and the mountains farther east there is a depression about 500 feet deep, constituting a series of elevated valleys, which separate the range of hills from the range of mountains, and drain the adjacent sides of both. They descend toward the north, the greatest elevation of the country being toward the south, near Hebron, and they finally break through into the plain at a point nearly due west of Jerusalem. These hills are called the Shephe'lah. They do not extend along the Plain of Sha'ron.

East of the Plain of Sha'ron, and of the elevated valleys just mentioned, rises the central mountain ridge of the country, and it extends eastward to the Dead Sea and the valley of the Jordan. That part of it which lies south of Jerusalem is called in Scripture the Hill Country of Judah, because it was occupied by the tribe of Judah; and that north of the city Mount Ephraim, because the powerful tribe of Ephraim occupied the chief part of it. Its water-shed lies nearer the eastern than the western side, and runs in a crooked line from Hebron northward by Bethlehem, Jerusalem, Bethel, and She'chem to the vicinity of Mount Gil'boa, a distance of 65 miles. Its average elevation is about 1500 feet, but its highest point, which is 3 miles north of Hebron, is 3300 feet high, while that of Bethlehem is 2900 feet, that of Jerusalem is 2600, and that of Mount Ebal, overlooking She'chem, is 3076.*

From both sides of this central ridge are projected long and crooked outstretching spurs, which sometimes make a gradual descent toward the lowlands, and sometimes rise in tall peaks or ridges which break down suddenly into the plains. Between these spurs are deep, narrow gorges, called *wad'ies*, which drain the mountains, and along whose rocky beds there are many copious springs. These wadies, beginning at the water-shed as slight depressions on the right and left of the highway, rapidly grow deeper and narrower, until they often attain

* Conder, i. 67.

a depth of from 1000 to 1500 feet before they reach the level of the plains to which they descend. Those on the eastern side are more abrupt and rugged than those on the west, both because they make their descent within a shorter distance, and because their descent is greater,—the valley of the Jordan, to which they descend, lying at a much lower level than that of the Maritime Plain. They are washed by mountain torrents during the heavy rains of winter, and by babbling brooks in the spring; but most of them become entirely dry as the summer advances. The roads running east and west across the country follow their stony beds or pass along narrow benches cut in their steep sides, while the principal route of travel north and south follows the line of the water-shed.

That part of the eastern slope which lies west of the Dead Sea is the most rugged and barren portion of the entire country. The barren region begins a few miles east of the water-shed, and extends along the entire length of the Dead Sea. It is about 45 miles long, and from 8 to 10 miles wide. It is very correctly and graphically described by Lieutenant Conder in the following words:

“The character of the rock is different from the stratified limestone of the mountains above. It is a white, soft chalk, which is worn by the winter rains into long, knife-edged ridges, separated by narrow ravines with stony beds. The sea-breeze never visits this ghastly desert, which is fitly called in Scripture *Jeshimon*, or *Solitude*. Thus, though in spring the naked slopes are thinly covered with grass and flowers, it presents throughout nearly the whole year a long succession of glaring ridges, with fantastic knobs and peaks, and sharp, rugged spurs, absolutely treeless and waterless.”*

Nearly all travelers who visit this desolate region suffer much from the intense heat, the glare from the white hill-sides being as fierce as that from the burning sun itself. The writer just quoted says, “There are probably few places in Asia where the sun beats down with as fierce and irresistible a power as in the Desert of Judah.”† The author’s experience in traversing it was exceptional. We occupied three days—May 13–15—in an excursion from Hebron to the Dead Sea, and we enjoyed a cool north wind from noon on the 13th to sunset on the 15th. The 15th was indeed a chilly day. We rode all day in our overcoats, and the temperature the following night at Hebron was as low as 55° Fahrenheit.

Next in ruggedness to the chalk hills west of the Dead Sea is the

* Tent-Work in Palestine, i. 296.

† *Ib.*, 299.

section immediately north of it, lying east of a line between Jerusalem and Bethel. Along the road between these two towns, which are 12 miles apart, the surface consists very largely of naked rocks, and the hills to the eastward are very rugged, growing more so as we approach their termination in the volcanic and barren mountains which overhang the Jordan Valley near Jericho. This region was occupied by the tribe of Benjamin.

North of Bethel, on both sides of the water-shed, the hills are more rounded, the valleys wider, and the general aspect of the country is more pleasing. The same is true of the western slope, opposite the two sections first described above.

The Hill Country terminates at the north, with Mount Gil'boa on the east, and Mount Carmel on the west. The former is a lofty ridge, extending from the line of the water-shed in a southeasterly direction to the Jordan Valley; and the latter, commencing a few miles west of the same line, extends 12 miles in a northwesterly direction to the Mediterranean Sea.

§ V.

THE PLAIN OF ESDRA'ELON AND ADJOINING PLAINS.

The Hill Country, at its northern extremity, breaks down into three connected plains, the central and largest of which is the Plain of Esdra'elon. It is triangular in form, its longest side being towards the southwest, and extending from Jenin', in the southeast angle, in a direction a little north of west to Mount Carmel, and along its northern base about one mile. This side is 25 miles long. The eastern side starts also from Jenin', and runs north past the western foot of Mount Gil'boa to Mount Tabor. It is 14 miles long. The northern side, starting from Mount Tabor and running a little south of west, skirts the hills of Galilee and terminates at Mount Carmel, where it forms an angle with the southwestern side. It is about 16 miles long. No one of these sides is entirely straight, for the plain, on every side, forms numerous bays running into the mountains. Its elevation is from 200 to 250 feet above the level of the sea, and its slope is towards the Mediterranean. It is drained by the river Kī'shon, which flows through the middle of it, collecting the waters of many springs which break forth near the hills on every side. This river passes out through a gap about half a mile wide between Mount Carmel and the Galilean hills at the northwest angle of the plain. Thence it runs nearly parallel with the northern base of Mount Carmel until it empties into the Bay of A'cre. That part of it which is below the gap

is perennial, with a sluggish current and a bed of mud. The part above the gap frequently goes dry in summer. It was entirely dry when seen by the author, in June, 1879, after a very dry winter.

In this plain occurred two very important events in the history of ancient Israel. It was here, on the banks of the Kí'shon, that Deb'orah and Ba'rák defeated the army of Ja'bín under Sis'era, and the retreat of the routed army was along the course of the river, though their commander fled in another direction.* It was here also, near Megiddo, on the southern edge of the plain, that Josiah, king of Judah, encountered the army of Pharaoh Ne'cho, king of Egypt, who was on a march to the Euphrates, and was defeated and slain,—the first and only king of Judah who fell in battle.†

In the Old Testament this plain is called the Valley of Jez'reel, from the city of Jez'reel which stood at its eastern side, on a spur of Mount Gil'boa,‡ and Esdra'elon is but a Greek corruption of that name. It is called by the present inhabitants, who seem to be totally ignorant of its ancient history, *Merj Ib'n Amir'*, the Meadow of the Son of Ameer'.

There are no large towns in the plain except Jenín', and no villages except a few very small ones on its eastern side. If any towns were ever built in the interior of the plain, they were constructed of perishable material, and all traces of them have disappeared. The soil is of volcanic origin, and exceedingly rich; but on account of annual incursions of Bed'awin from beyond the Jordan, who resorted to it for grazing purposes, and often robbed the surrounding villagers, it was not much cultivated until a few years ago. Now it annually produces large quantities of grain, and Conder states that in 1872 nine-tenths of it was in cultivation.§

From the eastern side of the Plain of Esdra'elon there opens a gap about four miles wide between Mount Gil'boa and a mountain north of it, called Jebel Dú'hy. This gap opens into a plain, which widens as it extends eastward until it reaches Beisan', where it breaks down by a precipitous descent of about 400 feet into the valley of the Jordan. To this plain the name Valley of Jez'reel is now confined. It is about 12 miles long, and it occupies the space between the two mountains just named, which recede from each other as they extend eastward, Jebel Dú'hy inclining northward, and Mount Gil'boa southward. The plain is not less than 10 miles wide where it breaks down into the Jordan Valley.

* Judges iv. 1-18; v. 21.

† Judges vi. 33; Hosea i. 5.

‡ 2 Kings ix. 27; xxiii. 30.

§ Tent-Work in Palestine, i. 113.

A number of fine springs issuing from the northern base of Mount Gil'boa and spreading over this plain, render the eastern portion of it green and marshy in summer when all around it is parched and dry. The largest of these, situated a mile and a half east of Jez'reel, is called Ain Jalûd', and it is the source of a stream which, when swelled by the streams from other springs, becomes the river Jalûd', the largest of the western tributaries of the Jordan. Many mills along the plain are propelled by the water of these different streams. The dryer parts of the plain are well cultivated, and the marshy portions afford summer pasturage. It is claimed by Bed'awin from beyond the Jordan, who resort to its green pastures and luxurious canebrakes when the advancing summer has dried up the vegetation of the plains in their own country. No villages now exist on the plain, except the miserable and insignificant hamlets of Jez'reel and Shu'nem at its western end, and the equally wretched village of Beisan' at the eastern end.

It was in the upper end of this valley that the host of the Midianites, the Am'alekites, and the Children of the East were spread abroad when Gideon came down upon them from his camp on Mount Gil'boa and defeated them with his three hundred men.* It was at Shu'nem, near the head of the valley, that the Philis'tine army was encamped before the fatal battle in which King Saul was defeated and slain. Saul's army was encamped at Jez'reel, and his retreat was over the slopes of Mount Gil'boa. Somewhere on that mountain the dead bodies of the king and his sons were found by the Philis'tines, who gibbeted them on the walls of Beth-she'an (Beisan'), at the eastern end of the same valley.†

The Galilean hills, which bound the northern side of the Plain of Esdra'elon, make a gradual curve on the western side of the plain and approach Mount Carmel at a right angle. But they are separated from it by the narrow pass already mentioned, through which the Kî'shon flows. This pass connects the plain with the Plain of A'cre, which lies at a lower level, and stretches away to the Mediterranean. This latter plain is therefore a part of the same series of plains to which those of Esdra'elon and Jez'reel belong, and which extends from the Jordan Valley to the Mediterranean Sea. Its width, from the mountains to the sea, is from 8 to 10 miles, and its length from north to south is about 16 miles. Mount Carmel forms its southern boundary, and its northern is the mountain-wall of Phœnicia, which terminates at the sea-coast in a lofty bluff of white limestone, called the White Promontory.

* Judges vi. 33; vii. 1, 8.

† 1 Sam. xxviii, 4; xxix. 1; xxxi. 1-10.

This plain lies but a few feet above the level of the sea. In many places it is marshy, and the marshes are crossed from east to west by paved roads, the flat stones of which are laid on an elevated bed. It possesses a rich soil, and its surface is dotted with a multitude of villages, whose inhabitants cultivate a large area in grain. It is indented on the southwest by the Bay of A'cre, whose shore has the curve of a bent bow. The southern side of its mouth is near the foot of Mount Carmel, and the town of Haifa stands there, on a narrow slope between the mountain and the bay. On the opposite side of the mouth, and in the angle between the sea and the northern side of the bay, stands the town of A'cre, from which the bay and the plain both derive their names. It was known in the New Testament period as Ptolemais (Acts xxi. 7), and the plain is called by Josephus "the territory belonging to Ptolemais." It has had an eventful history, and it is now the only well-fortified place in Palestine; but Haifa, being the landing-place of the steamships, is fast gaining on it in population, and already excels it in commercial importance.

§ VI.

THE HILLS OF GALILEE.

The section of plains last described, with the exception of the Plain of A'cre, belonged to Galilee, and were the southern portion of that district. According to the description given by Josephus, the authority on this question, Galilee was bounded on the south by Samaria, and the latter district began with "Gin'ea,"* which is the modern Jenîn', on the southern extremity of the Plain of Esdra'elon. That portion of Galilee which lies north of these plains is a hill country. The ascent from the Plain of Esdra'elon to the general level of the southern end of the hill country is about 1000 feet. The ascent continues toward the north, approaching in elevation, as in distance, the southern end of the Lebanon range of mountains, until it reaches, in the highest points near the Litâ'ny River, an elevation of more than 4000 feet. The deep gorge of the river just mentioned† constitutes its northern boundary, while on the west it is bounded chiefly by the Plain of Acre, and on the east by the Lake of Galilee and the upper and lower Jordan Valley.

The account of Galilee given by Josephus represents it as it was when frequented by Jesus and made the chief field of his earthly

* War., B. iii. ch. iii. §§ 1, 4.

† For a description of the Litâny, see p. 21.

labors. He says that its soil was "uniformly rich and fruitful;" that it was "full of plantations of trees of all sorts;" that it was all cultivated, no part lying idle; and that it contained two hundred and forty cities and villages.* The same may be said of its soil at the present time, and its hills are even yet more wooded than those of the southern hill country. They are not so steep nor so bare of soil, and the valleys between them are broader. Many villages, and some towns of considerable size, still exist there. Of the latter, Nazareth is the largest, Tiberias the next, and Safed the third in size. But great changes in the relative importance of places have taken place. For example, Seph'oris, now called Sefurī'eh, about three miles north of Nazareth, was then, according to Josephus, "the greatest city of all Galilee,"† while Nazareth was so insignificant that it is not once mentioned except in connection with Jesus. Now Sefurī'eh is an insignificant village and Nazareth is a large town. Only a small portion of the country is now in cultivation, but the soil yields a good return for the labor bestowed on it.

§ VII.

THE VALLEY OF THE JORDAN.

That portion of Palestine thus far described is bounded on the east, along its entire length, by the valley of the Jordan. If you stand on the slightly elevated site of the ancient city of Dan and look to the south, you see before you the most northern section of this valley. It stretches before you, apparently a dead level, about 20 miles, and it is about five miles wide. A mountain wall rises from it on either side to a height of from 1500 to 2000 feet, while the horizon at the farther end of it is bounded by low hills jutting out from the mountains on either side. It is called the Plain of Hūleh. The site of Dan, on which you are standing, is at the northern extremity of the plain, and if you turn and look northward, you see that from the north end of the plain arise the spurs of Mount Hermon, terminating, to the northeast, in the snow-covered summit of that lofty mountain.

The site of Dan is a mound about 30 feet high, and under the western side of it there issues from the ground one of the largest springs in the world. It sends forth a stream about 20 feet wide, and from 20 to 30 inches deep, which flows southward along the middle of the

* War., B. iii. ch. iii. § 2; Life, § 45.

† War., B. ii. ch. xviii. § 11.

plain, and is hidden in the distance by a jungle of weeds, cane, poplars, and other vegetation, which grow with a tropical luxuriance. This spring is the central and principal source of the river Jordan, and the stream which flows from it is called the *Leddân'*.

Two and a half miles east of Dan are the ruins of Ban'ias (Cæsarea Philippi), under whose northern wall issues another spring about half as copious as the one at Dan. The stream which flows from it, starting from an elevation nearly 1000 feet above the lowest part of the plain, rushes rapidly away toward the southwest, and enters the *Leddân'* about six miles from the source of the latter. This spring is the eastern source of the Jordan.

About one mile and a half west of Dan, the road running in that direction crosses a bridge built of black rock, which spans a rapid mountain stream lying deep within its bed of the same rock. This stream is the *Hasbâ'ny*. It is about equal in size to the stream which flows from Cæsarea Philippi, and it issues from a third spring near the town of Hasbeiah, under the western side of Mount Hermon. This spring is the western and most distant source of the Jordan, and the stream empties into the *Leddân'* a short distance below the mouth of the one from Cæsarea Philippi. All three of these noted springs maintain a copious flow throughout the dry season, being fed by the melting of the snows on Mount Hermon. The snow-water finds its way between the rocks down into the foundations of the mountain, whence it is forced up, icy cold, into these and many smaller springs.

After the junction of these three streams, the Jordan flows southward a few miles farther, and then expands into Lake Hûleh, called in the Bible the Waters of Merom. This lake is triangular in shape, being about 3 miles wide at its northern end, and coming to a point at its southern end,—length, 4 miles. Its northern end is 12 miles from the central source at Dan. Its average depth is only about 11 feet (Baedeker), and it lies on a level with the Mediterranean Sea (Conder, ii. 35). The plain, in the immediate vicinity of the lake, is too wet for cultivation, so wet that the lake-shore can be reached only from the east and the southwest; but the chief part of it is tillable, and all is exceedingly rich. It contains no villages, but is cultivated by a tribe of Bed'awin Arabs, who pitch their tents near their grain-fields, and pasture their stock on the luxuriant natural vegetation.

From the southern end of the lake the Jordan starts again on its course. At first it glides tranquilly between sloping banks, but after passing under an ancient stone bridge one mile and a half from the lake it begins to descend very rapidly. It cuts through the hills which

bound the southern end of the plain, in a narrow gorge between perpendicular walls of black rock, and rushes down a continuous succession of rapids and cascades until it nears the Lake of Galilee, when it reaches a level and runs slowly into the lake. The entire distance from Lake Hùleh to the Lake of Galilee is $10\frac{1}{2}$ miles, and the difference in elevation between the two is 682 feet. The Jordan makes nearly all of this descent in 8 miles, a fall of 85 feet to the mile.

The Lake of Galilee, like Lake Hùleh, is but an expansion of the river Jordan. It is 6 miles wide at the widest part, and $12\frac{1}{2}$ miles long. The curve of the northern shore continues to widen toward the south, until it reaches a distance of 4 miles, when the shores begin to contract toward a narrow point at the southern end. The southern point lies eastward of a line drawn along the middle. The form of the lake is not unlike that of a longitudinal section of a pear, with the stem-end toward the south, and turned a little to one side. It is bounded on the east and west by a continuation of the same mountains which bound the plain of Hùleh above, and they maintain about the same relative height; but the level of the lake, according to Conder, who carried the levels from the Bay of Acre, is 682 feet below that of the Mediterranean (ii. 177). Its water is clear, and deepens gradually from the shore on every side. Its greatest depth is 165 feet (Lynch, p. 165). It abounds in fish, as it did of old, but the fleet of boats which once dotted its surface with their white sails is now reduced to three, and even these find only partial employment in supplying the market of Tiberias, the only town now left on shores which once were packed with a dense and busy population.

The lake is often visited, as it has ever been, by sudden storms, which literally come *down* upon it from the surrounding mountain-tops (Luke viii. 23), and in a few moments lash its waters into fury.*

This lake, during the long period of its history, has passed under a variety of names. When first mentioned in the Bible it is called the

* Captain Wilson describes one of these storms as follows: "Suddenly, about mid-day, there was a sound of distant thunder, and a small cloud, 'no bigger than a man's hand,' was seen rising over the heights of Lubí'eh to the west. In a few moments the cloud appeared to spread, and heavy black masses came rolling down the hills toward the lake. At this moment the breeze died away, there were a few minutes of perfect calm, during which the sun shone out with intense power, and the surface of the lake was smooth and even as a mirror. Tiberias, Mejdél, and other buildings stood out in sharp relief from the gloom behind them; but they were soon lost sight of as the thunder-gust swept past them, and, rapidly advancing across the lake, lifted the placid water into a bright sheet of foam." (Our Work, 185.) For the author's experience of a similar storm, see the letter on the Lake of Galilee in this volume.

Sea of Chinnereth, probably from a city of that name which stood on its shore.* In the New Testament it is sometimes called the Lake of Gennesaret, from the small plain on its western shore called the Land of Gennesaret; sometimes the Sea of Galilee, from the country west of it; and twice the Sea of Tiberias, from the town of Tiberias on its western shore. This last title, found only in the latest of the New Testament narratives, still clings to it in the Arabic form of *Bâhr Tabari'yeh*. Of the plain and hills, the springs and streams, the towns and villages, which are or have been about its shores, we will speak under the proper headings in the topographical part of this work, adding here only the remark, that its shores possess nothing to especially interest the traveler apart from their historic associations. It could not have been his taste for either the grand or the beautiful which led Jesus to make it a place of so frequent resort.

From a pointed bay in the southeastern† extremity of the Lake of Galilee the Jordan makes its exit, running first a little north of west for about a mile (compare Lynch, 172), when it makes a short curve to the south, and fairly starts on its serpentine course toward the Dead Sea. The entire distance from the lake to the sea is only 65 miles, but so crooked is the channel of the river that in traversing this distance it runs 200 miles (Lynch, 265). It runs, in its countless meanderings, to every point of the compass, but it makes no long bends; and it falls during this part of its course 610 feet, the difference between 682 feet, the depression of the Lake of Galilee below the Mediterranean, and 1292 feet, that of the Dead Sea.‡ The rate of its descent is by no means uniform. According to Conder, this part of the river may be divided in this respect into three sections. From the lake to the Dam'ieh ford, 42 miles, it falls 460 feet,—an average of nearly 11 feet to the mile; but in a part of this section it falls *forty* feet to the mile. The second section is one of 13 miles, with an average fall of only $4\frac{1}{2}$ feet to the mile; and the third is one of 10 miles, with a fall of 9 feet to the mile. With such a fall the river would be a torrent but for its many short bends, and for the many places in which the descent is by a succession of rapids, alternating with pools and level stretches in which the current is slow.

From about 8 miles south of the lake the Jordan runs in a valley within a valley, the inner valley varying from a quarter of a mile to a

* Josh. xii. 3; xix. 35. † Many writers say by mistake the *southwestern* extremity.

‡ Conder, ii. 36. Lynch made it 1312, but the more accurate levelings of the Palestine Exploration Society are to be preferred.

mile in width, and lying from 100 to 200 feet below the level of the upper and wider valley. Along this narrow depression the river winds about from side to side like a coiling serpent, and its immediate banks are everywhere thickly set with small trees and undergrowth. From the Lake of Galilee to the beginning of this depression the bed and banks of the river are composed chiefly of basalt, but throughout the remainder of its course it flows over a bed of sandy clay, except at a few points where the naked rock or beds of gravel are exposed. At these places are fixed the fords and ferries. Of the latter there are at present only two at which ferry-boats are kept,—the Dam'ieh ferry, above mentioned, and one opposite Jericho. Fords are much more numerous. Conder obtained the names of more than forty, and among them was one called Abâr'ah, which he identifies with the Beth-ab'arah of John i. 28. Of these we will speak more particularly in Part Second.

The Jordan has only four perennial tributaries. Of these, two enter it from the west and two from the east. Of the former two, the more northern is the *Jalûd'*, which has its source in the valley of Jez'reel, and flows thence through the ruins of Beisan' (Bethshean), and thence to the Jordan. The more southern is the *Far'rah*, whose source is on the northern slope of Mount Ebal, whose current supplies the "much water" of "Enon near to Salim," and which enters the Jordan a short distance south of the Dam'ieh ferry. The latter is the smaller of the two. Of the other two, the more northern, and by far the largest of the four, is the *Yar'mûk*, whose mouth is about six miles south of the Lake of Galilee. It is nearly as large as the Jordan where they unite. The other is *Wady Zerka* (the river Jabbok), which empties into the Jordan a half-mile above the Dam'ieh ferry. Besides these perennial streams, there are several winter streams on the west, and a still larger number on the east, which contribute to the swelling of the river during the winter and spring, but whose diminished waters in the dry season are absorbed in the thirsty plain.

The volume of water which flows in the Jordan may be estimated by its size at the Dam'ieh ferry, below which it is not materially increased by tributaries. Here the author found it by accurate measurement, in April, 1879, 130 feet wide from water's edge to water's edge, 8 feet deep in the channel near the eastern bank, with a gradual slope to that point from the western, and flowing in the channel at the rate of about 5 miles to the hour. On the 27th of February, 1871, Captain Warren found it at the same place "quite sixty yards in width, and running like a mill-race," while many branches from the overflow of the river

were meandering through the inner valley.* When seen by President Bartlett, in March, 1874, not far above its mouth, that writer describes it as follows :

“The river was very high. We were fortunate enough to see it in the state in which it is described in Joshua, ‘overflowing all its banks’—that is, the whole line of its banks. The turbid stream rushed along like a mill-race ; and though it had fallen from its greatest height, the proper banks of the stream were invisible, and indicated only by lines of oleanders and other shrubs and trees.”†

Doctor Robinson, though he made no measurements himself, quotes the statements of several other writers as follows :

“At the ford, near Beisan’, on the 12th of March, Irby and Mangles found the breadth to be one hundred and forty feet by measure ; the stream was swift, and reached above the bellies of the horses. When Burckhardt passed there in July, it was about three feet deep. On the return of the former travelers twelve days later (March 25), they found the river at a lower ford extremely rapid, and were obliged to swim their horses. On the 29th of January in the same year, as Mr. Banks crossed at or near the same lower ford, the stream is described as flowing rapidly over a bed of pebbles, but as easily fordable for the horses.”‡

The upper valley of the Jordan varies greatly in width, and is divisible, with reference to width, into six sections. The *first*, extending below the lake 13 miles, is about $4\frac{1}{2}$ miles wide ; the *second*, extending 12 miles farther, is 8 miles wide ; the *third* contracts to 2 or 3 miles on the east, with a high table-land, not a valley, on the west,—it extends 12 miles ; the *fourth*, 10 miles long, is 8 miles wide,—three on the west of the river, and five on the east ; the *fifth*, about the same length, is more than 10 miles wide ; while the *sixth* and last, extending from a short distance above Jericho to the Dead Sea, is 8 miles long and 14 wide, the Jordan running through the middle. If we add to these the basin filled by the Lake of Galilee, $12\frac{1}{2}$ miles long, and the plain of Hüleh, $26\frac{1}{2}$ miles long, we have, in eight sections, the entire valley of the Jordan, and find it 104 miles in length, with an average width of about 7 miles. But the singular depression of which this valley forms a part extends much farther toward the south. It includes the basin of the Dead Sea, 45 miles long, and also the sandy valley running south from this to the head of the Gulf of Ak’abah, 100 miles farther. Throughout this entire distance of 250 miles, from Dan

* Our Work, 225.

† From Egypt to Palestine, 451.

‡ Bib. Res., i. 539.

to the Gulf of Ak'abah, there is a great rent in the earth's crust, the walls standing from 4 to 14 miles apart, and the sunken space between occupied by the Jordan Valley, the Dead Sea, and the valley south of the Dead Sea, called the Ar'abah. That portion of it which extends from the Lake of Galilee to the Dead Sea is called by the Arabs *EL-Ghōr, the Depression*, showing that its low level has not escaped the notice of these uneducated people. In the Bible it is called "the plain," or "the plain of the wilderness."*

Of the ruins to be found in the valley, its streams of water, and its historical localities, we will speak under the proper special headings.

§ VIII.

THE DEAD SEA.

Although the basin occupied by the Dead Sea is but a continuation of the Jordan Valley, being but a deeper depression of that valley filled with water, it is proper on account of its peculiarities that it be considered in a separate section.

As we have stated above, its entire length is 45 miles, and its average width 10. Its eastern and western shores throughout the chief part of its length are nearly parallel, so that its width is quite uniform. Its surface, according to Lieutenant Lynch's estimate, based upon a series of levels carried from its western shore to the Mediterranean at Joppa, is 1312 feet below the level of the sea; but, according to Lieutenant Conder, it is 1292 feet. Its greatest depth, according to Lynch, is 1308 feet, and its bottom inclines downward from the western toward the eastern shore. It is the lowest lying body of water in the world.

Toward its southern end a low peninsula, called the Lisân' (the tongue), juts out from the eastern shore, and extends to within two miles of the western. The length of this peninsula, from its northern to its southern cape, is about 10 miles. These capes were named by Lynch, —the former Cape Costigan and the latter Cape Molineux, in honor of previous explorers. The water in the strait between it and the western shore, though 642 feet deep at the northern extremity, is only 18 feet deep at the southern. The surface of the peninsula at its northern cape is 260 feet above the level of the water, but at its neck it is nearly on a level with the water. The neck of the peninsula is not more than half as far across, north and south, as its extreme west-

* 2 Sam. iv. 7; xv. 28; 2 Kings xxv. 4.

ern shore. It has a good soil, and it would be very productive if supplied with water.

That portion of the sea which lies south of this peninsula is almost circular in shape, and is a mere lagoon, varying in depth from 3 to 12 feet. It was conjectured by Dr. Robinson, in 1838, that this lagoon was once the Plain of Sodom, and that when that city and the plain on which it stood, together with four neighboring towns, were burned, the bitumen with which the soil was impregnated was consumed to such a depth as to leave a depression of the surface, into which the sea flowed and formed the lagoon. He also conjectured that by means of simultaneous volcanic action the bed of the sea may have been slightly upheaved, thus promoting the flow of its water over the depressed surface.* But this theory, though accepted by some other writers and travelers, is now very generally rejected; and it is held that an actual elevation of the bottom of this lagoon has taken place, caused by the deposit of earthy matter washed down from the surrounding mountains.†

The great weight of the water of the Dead Sea, and its extreme saltiness, have been observed by all travelers who have visited it, from Josephus down. The historian of the first century says of the water, "It bears up the heaviest things that are thrown into it; nor is it easy for any one to make things sink therein to the bottom if he had a mind to do so. Accordingly, when Vespasian went to see it he commanded that some who could not swim should have their hands tied behind them and be thrown into the deep; when it so happened that they all swam, as if a wind had forced them upward." Dr. Robinson says, "Two of us bathed in the sea; and although I could never swim before, either in fresh or salt water, yet here I could sit, stand, lie, or swim in the water without difficulty."‡ Stephens swam a horse into it, and says that as soon as his body touched the water he was afloat. He struggled with all his force to preserve his equilibrium, but the moment he stopped moving he turned over on his side again, and almost on his back, kicking his feet out of water and snorting with terror.§ The author's experience was much the same. When he floated upright in the water its surface was even with his armpits. He could lie on his back and float with his head and heels both above the water. In attempting to swim in the usual way, he found his feet constantly tending to fly out of the water, and he could make but slow progress. Such are the saponaceous properties of the water that, after being in it

* Vol. ii. pp. 189-192.

† Smith's Dictionary, article Salt Sea, by Mr. Grove, § 32.

‡ Vol. i. p. 506.

§ Travels in Egypt and the Holy Land, p. 210.

In short time, one feels as if smeared with grease or soap, and it is usual to take a bath soon after in the Jordan in order to get rid of this sensation. But notwithstanding the density of the water it is as clear as any other sea-water, and although it is exceedingly nauseating to the taste it has no offensive odor. Its waves do not rise as high, under a wind, as in other seas, but they beat with greater proportionate force. Lynch compares their beat upon the sides of his boats to the strokes of a hammer.

The water of the Dead Sea has been subjected to chemical analysis by various persons, but the analysis made for the American expedition under Lieutenant Lynch is considered the most reliable, because the water employed was taken from a considerable depth in the middle of the sea, and was not affected by the surface-flow of fresh water from the Jordan or other streams. The analysis is as follows:

Specific gravity at 60°	1.22742
Chloride of magnesium	145.8971
" sodium	78.5537
" calcium	31.0746
" potassium	6.5860
Bromide of potassium	1.3741
Sulphate of lime	0.7012
	<hr/>
	264.1867
Water	735 8133
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Mr. Grove, in Smith's Dictionary, furnishes a more appreciable statement of these results, in substance as follows: Every gallon of the water weighs $12\frac{1}{4}$ pounds, and contains nearly $3\frac{1}{3}$ pounds, or more than one-fourth of its entire weight, of solid matter in solution. In other words, the Dead Sea water weighs $2\frac{1}{2}$ pounds to the gallon more than common sea-water, and it contains nearly 3 pounds more of matter in solution. Of the $3\frac{1}{2}$ pounds held in solution, nearly 2 pounds are chloride of magnesium; nearly 1 pound is chloride of sodium, or common salt; and more than $\frac{1}{3}$ of a pound is chloride of calcium. The other ingredients amount to but little. Thus it appears that while the amount of salt in this water is nearly double that of all the solid matter found in ordinary sea-water, there is only about half as much salt as chloride of magnesium. It is this latter element which gives to the water its bitter and nauseous flavor.

The water is nearly saturated with salt, for Lynch found that it would dissolve only one-eleventh of its weight of salt, whereas common sea-water will dissolve one-sixth. When it becomes entirely saturated

it will begin to deposit all additional accumulations on its bed, and will thus gradually fill up the basin which it occupies.

The presence of so large a quantity of foreign matter in this water is easily accounted for. It has no outlet; consequently the water which flows into it through the Jordan and the smaller streams found along its shores can pass away only by evaporation. During the rainy season, when the influx of water is at its maximum and the evaporation at its minimum, the former gains upon the latter, and the surface of the sea rises; but during the summer, when the relation between the influx and the evaporation is reversed, the surface is again depressed, and thus an annual equilibrium is maintained. From this it appears that all the surplus water which has poured into this deep basin, from the period of its first formation till the present hour, has evaporated, leaving in the sea all the solids which it held in solution. This accounts for the unusual quantity of such matter which it now contains. The average quantity of water thus evaporated is estimated at 24,000,000 of cubic feet per diem.* It would seem to require no unusual amount of solid matter in such a quantity of water daily evaporating for thousands of years to leave the result in question; yet we must add the consideration that a large number of mineral springs flow into the Jordan, and some into the Dead Sea itself; and that on the southwestern shore of the sea is a mountain of rock-salt seven miles long, from which the winter rains constantly wash a considerable portion of salt into the sea. The immensity of the evaporation necessary to the result in question is due to the intensity of the direct heat of the sun during the long summer, which lasts in this low chasm from March till November, and to the reflected heat from the bare and lofty masses of rock which constitute the mountain-walls on either side. So thickly is the atmosphere above the sea filled with this vapor that the eye can seldom penetrate it in the summer-time more than a few miles, and the entire surface of the water can seldom be seen. Lynch (April 18 to May 9) found it very hot. The thermometer was seldom below 70° in the morning and 85° at noon. Frequently it was over 90° at the latter hour. April 26, at noon, it was 95° ; at three P.M., 102° ; at eight P.M., 106° ; at midnight, 98° ; and at four A.M., 82° . On May 8, at noon, it was 110° .

On account of the large amount of noxious matter with which the water is impregnated, none but a few of the lowest orders of animal life are found in it, and the ordinary observer sees in it none at all.

* Professor Marchand, quoted by Grove in Smith's Dictionary.

Fish, which are washed in from the Jordan, soon perish, and their dead bodies are found by nearly all travelers washed ashore near the mouth of the river. It was once believed by travelers and by the natives that no bird could survive a flight over the water, and that to breathe the air upon its surface would be destructive to human life; but the observations of all recent travelers have disproved the former of these opinions, and the latter was effectually refuted by the fact that Lieutenant Lynch and his party of ten sailors spent twenty-two days on its waters and its shores in April, 1848, with no other injury than that resulting from privation and from exposure to the intense heat.

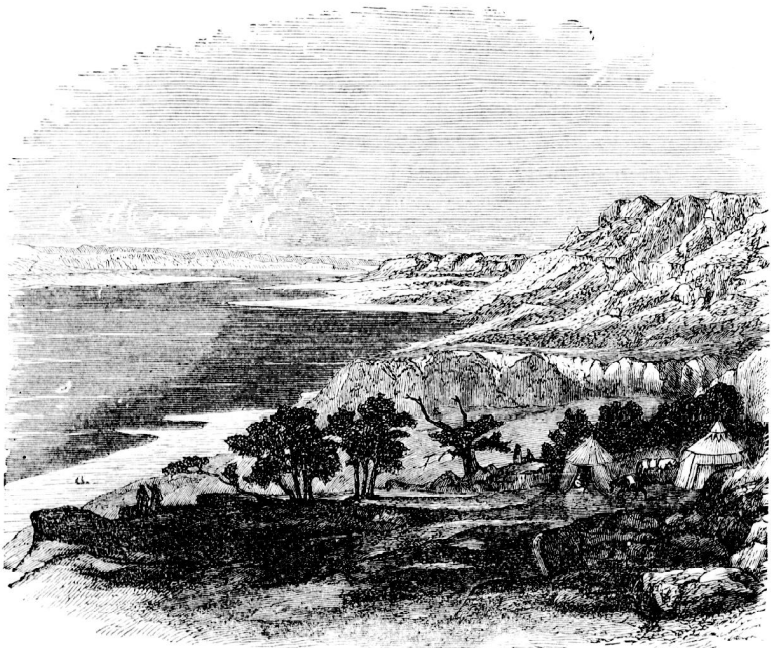
The mountains on the west vary in height from 2000 to 3000 feet above the water, and they rise less precipitously than those on the east. The latter are from 500 to 1000 feet higher. On both sides there is a narrow beach in most places, but on neither is it sufficient to allow a continuous passage between the hills and the water. No traveler has succeeded in passing entirely along the eastern coast, and along the western a part of the passage lies high up the bluff on an elevated shelf. The scenery along both shores is imposing on account of the solemn grandeur of the mountains and their sombre hues. In a few places, as at Ain Jid'y (En'gedi) on the west, and at the mouth of Wady Mo'jib (the river Arnon), on the east, the perpendicular walls of rock



MOUTH OF THE ARNON.

are full of grandeur. The latter spot is thus described by Lynch: "The stream, now 82 feet wide and 4 feet deep, runs through a

chasm 97 feet wide, formed by high, perpendicular cliffs of red, brown, and yellow sandstone on the southern side, and on the north a soft, rich red, all worn by the winter rains into the most fantastic forms, not unlike Egyptian architecture. It was difficult to realize that some were not the work of art. The chasm runs up in a direct line for 150 yards, and then turns with a slow and graceful curve to the south-east."* On all sides, wherever there is fresh water there is luxuriant vegetation; but this occurs only where streams make their way into the sea. On the southeastern shore there is sufficient moisture to produce a very rank growth over a considerable space; elsewhere the strips of verdure are narrow and insignificant. There are two oases on the western shore, one called Ain Feskah, but a few miles from the northern end, and the other called Ain Jid'y, the ancient En'gedi, or



SOUTHERN END OF THE DEAD SEA FROM EN'GEDI.

spring of the kid. The latter is one of the most interesting spots about the Dead Sea. It is imperfectly represented, together with the southern portion of the sea, in the above cut.

* Narrative, pp. 367, 368.

The name "Dead Sea" is post-biblical, and the earliest writer known to have used it is Pausan'ias, who wrote in the latter half of the second century of our era. It doubtless originated partly from the exaggerated stories told in regard to the sluggishness of its waters and the deadly nature of its atmosphere, and partly from its supposed intimate connection with the fate of Sodom and Gomorrah. The tradition of its connection with this great catastrophe is traceable also in the name Bahr Lût (Sea of Lot), by which it is known among the Arabs. The earliest suggestion of such a connection that has come down to us, and the only one within the period of Bible history, is found in the apocryphal book of Esdras, where it is called the "Sodomitish sea."* It is also called the "Sea of Sodom" in the Talmud. But its usual name in the Bible is "the salt sea," though it is sometimes called "the sea of the plain."† The name "salt sea" was derived undoubtedly from its extreme saltness, and the name "sea of the plain" from its position at the southern extremity of the broad plain of the Jordan. The name "Dead Sea" has completely superseded all others in the language of modern literature, and will probably continue to hold its pre-eminence, notwithstanding the superstition in which it partly originated.

§ IX.

BEYOND THE JORDAN.

The country lying east of the Jordan is the last district to be included in our general description of Palestine. So much of it as belongs to the Jordan Valley has already been described in Section VII., and we now speak only of that which lies east of that valley. It is everywhere an elevated region, and its mountains are much more uniform in elevation than the hills west of the Jordan. The mountain-wall by which it breaks down into the Jordan Valley has a descent into that valley of from 3000 to 4000 feet, and an elevation above the sea-level of from 2000 to 3000 feet. The top of this wall, except where it rises into ridges or rounded knobs above its usual height, marks the general elevation of the country lying east of it; but after extending eastward about twenty miles, this elevated district is terminated by the still more elevated plateau of the great Arabian desert. Its southern boundary is the river Arnon, which flows from the vicinity of the desert westward

* 2 Esdras v. 7.

† Gen. xiv. 3; Numb. xxxiv. 3, 12; Deut. iii. 17; Josh. iii. 16; xii. 3; xv. 2, 5; *et al.*

into the Dead Sea, through a chasm which it has cut for itself, and which is in some places 2000 feet deep. Its northern boundary is marked by the hills of the southern foot of Mount Hermon. This district is naturally divided into two by the river Yar'mūk, which runs chiefly on the parallel of the southern end of the Lake of Galilee. All south of this river is an undulating table-land, except where it is broken by a few rocky knolls and ravines. The name Gilead (hard, rocky region), by which it was known in the Old Testament period, suggests its general character. Its southern and northern extremities are now destitute of trees; but they have a rich soil, and they furnish fine grazing, besides abounding in fields of grain. It is only of late years that the Bed'awin inhabitants have become habituated to the cultivation of the soil; but they now cultivate many fields of grain which compare favorably with those found in the plains west of the Jordan. The central portion, especially that part immediately north of the river Jabbok, and in the vicinity of the western boundary, contains many groves of low-growing timber. The slopes and tops of the mountains are in many places covered with a thick growth of oaks and other forest-trees, among which the honeysuckle and other flowering vines are seen, while the open glades are decked with flowers in great abundance and variety. The river Jabbok (Wady Zerka) rises on the eastern side of this district, a half-mile above the ruins of Ammân' (the ancient Rabbath Ammon), and after flowing northward for some miles, turns to the west and cuts its way through to the Jordan Valley. It divides the district into two unequal parts, the greater part toward the south, and it is the only river of any importance in this region, except the two already mentioned. It is a perennial stream of considerable size, and abounds in fish even as high up as the ruins of Ammân'. This district is thickly dotted with the ruins of ancient towns and cities, many of which are extensive and magnificent, showing that it was once inhabited by a numerous population possessed of wealth and intelligence. At present it contains no town of importance, except Es Salt (the ancient Ramoth-gilead), which is said to have a population of 12,000. The remainder of the population, except that of a few small villages in the hills north of the Jabbok, consists of Bed'awin Ar'abs of the Ad'wân tribe. Their present chiefs, Goblân' and Fellâh', have acquired a world-wide notoriety by escorting nearly all the travelers and explorers who have visited their territory within the last thirty years. A Turkish garrison is kept at Es Salt for the purpose of holding in subjection the Bed'awin tribes, which were formerly very lawless. The district is called by the Ar'abs the Belkâ', and they boast greatly of its fertility.

The district north of the Yar'mûk was anciently called Ba'shan (soft and level soil), and is, as this name indicates, a comparatively flat and very fertile region. It extends from the northern limit of Gilead to Mount Hermon.* When this district was first conquered by Moses, it included within its limits Argob, the kingdom of Og, who is called "King of Ba'shan." It is probable that Argob was the territory of his tribe, and that he held the remainder of Ba'shan as conquered territory. It then contained sixty cities, "fenced with high walls, gates, and bars, besides unwall'd towns a great many."† In the days of Solomon it is again spoken of as containing the same number of cities, defended in the same way.‡ It was celebrated for its fine groves of oak, and the oaks of Ba'shan are placed beside the cedars of Lebanon in the majestic imagery of the prophets.§ David gives prominence also, to the bulls of Ba'shan, saying,—

" Many bulls have compassed me ;
Strong bulls of Bashan have beset me round."||

In the New Testament period, as we see by the writings of Josephus, Ba'shan was divided into four districts. The most western, that bordering on the Lake of Galilee and the upper Jordan Valley, was called Gauloni'tis, and it is yet known under the same name in the corrupted Arabic form of Jaulân'. It lies nearly 3000 feet above the surface of the Lake of Galilee, and although it is now but little cultivated, it has exuberant soil. It is said that no less than 127 ruined villages are scattered over its surface.

Immediately east of the northern portion of Gauloni'tis was the district called Trachoni'tis, now called the Lejâh'. It is about 22 miles long from north to south, of a regular, almost oval shape, and 14 miles wide in the widest part. Its surface is covered with basaltic rock, black and hard, which appears, according to Mr. Porter, the best authority on this region, "to have issued from the innumerable pores in the earth in a liquid state, and to have flowed out on every side." He thinks that before cooling "its surface was violently agitated, and that it was afterwards shattered and rent by internal convulsions."¶ Notwithstanding this, the region, he says, is thickly studded with deserted cities and villages, in all of which the houses are solidly built and of remote antiquity.** This is the region called Argob in the Old Testament,—the term meaning *the stony*,—and

* Deut. iii. 8, 12, 13.

† 1 Kings iv. 13.

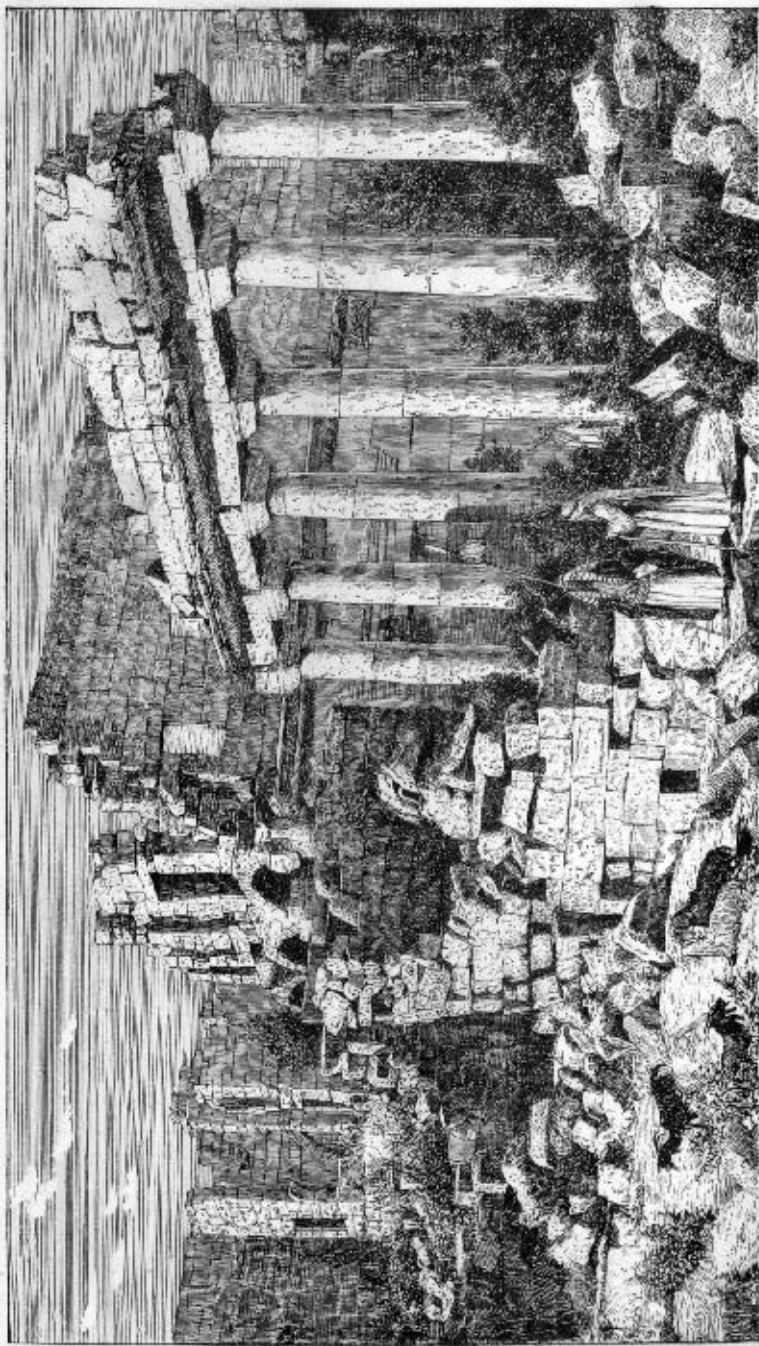
‡ Psalm xxii. 12.

† Deut. iii. 3-5.

§ See Isaiah ii. 13; Ezek. xxvii. 6; Zec. xi. 2.

¶ Porter's Damascus, ii. 241.

** Ib. 238.



STONE HOUSES IN THE LEJÁH.

Trachoni'tis is its Greek equivalent. It was inhabited during the period of the Roman dominion in Palestine by a people who lived chiefly by pillaging the surrounding districts, and who were full of rebellion towards the government.* Such has been its history ever since.

South of Trachoni'tis and east of the southern portion of Gauloni'tis is the district called Au'ranitis by the Greeks and Haurân', a corruption of the Greek name, by the Arabs. The term Haurân' is also used by Ezekiel in a geographical passage which leaves us in doubt whether he applies it to this district or some other.† Its surface is flat and its soil very rich. It contains more than one hundred towns and villages, most of which are deserted but not in ruins. Many of the buildings are remarkably strong, the walls being of great thickness and the roofs and doors being of stone.

Batane'a is a small, mountainous region east of the Lejah' and the Haurân', and its name is derived from the name Ba'shan. It abounds with forests of oak, possesses a rich soil, and is studded with towns of great antiquity, deserted, but in a remarkable state of preservation. See, on these districts, Smith's Dictionary, articles Ba'shan, Argob, Trachoni'tis, Haurân'; and Porter's "Damascus."

CHAPTER II.

THE CLIMATE, SOIL, AND PRODUCTIONS.

§ I.

CLIMATE.

THE climate of Palestine is dependent in part, of course, on its latitude, but chiefly on its local surroundings. It lies between the parallels $31^{\circ} 16'$ and $33^{\circ} 16'$, which is the latitude of the Barbary States of Northern Africa, and of the southern parts of Georgia, Alabama, and Mississippi, in the United States. The line of latitude running through Jerusalem passes close to Savannah, Georgia, and a little south of Montgomery, Alabama, and of Jackson, Mississippi. Its temperature does not vary much from that of these localities, but its peculiar situation causes its climate in other respects to be quite differ-

* Josephus, War, i. 20, § 4; Ant., xvi. 9, § 1.

† Ezek. xlvi. 16, 18.

ent. Bounded on the south and the east by a vast desert, whose thirsty atmosphere absorbs all the moisture coming from distant seas, it can receive no rain from those directions. The same atmosphere spreads over Palestine itself, absorbing in summer all the vapor from the Mediterranean, so that the country receives no rain at all during the warmer season of the year. Only in the winter-time, when the temperature of the air is reduced and its capacity for absorption lessened, is the moisture from the Mediterranean condensed into rain. During seven months of the year there is rarely a drop of rain, and never enough to lay the dust. All vegetation, except trees and the vine, becomes dry and dead. This long and dry summer, during which the sun seldom fails to shine from its rising to its setting, necessarily imparts to the atmosphere a high temperature; and when the east or the south wind blows from over the deserts the heat is intense and oppressive. These winds are very debilitating, and they have a parching effect on the skin of the face and the hands. Fortunately they blow but seldom. The prevalent wind in the summer-time is from the Mediterranean. It rises almost invariably between eight and nine A.M. and continues without intermission until about four P.M. The traveler, riding under the shelter of his umbrella, which protects his head and chest from the direct rays of the sun, is fanned by this breeze and suffers no serious discomfort even in the midst of summer. He usually suffers most during the hour just previous to the rise of the wind in the morning, for then the atmosphere is sultry, and the direct rays of the sun are almost as hot as at noon. The nights are usually quite pleasant, growing cool toward morning.

The remainder of the year, from November 1 to April 1, is the winter, or, more properly speaking, the rainy season; for the year is divided into but two seasons, a dry summer of seven months and a wet winter of five months. It is seldom cold enough to form ice on the uplands, and never on the lowlands. Snow is not often seen, and when it falls it usually melts rapidly away. At intervals of many years it falls on the highlands to the depth of a foot or more, and in the winter of 1854-55 it remained on the ground about two weeks. A remarkable fall of snow is referred to in 2 Sam. xxiii. 20, which shows that in this respect the climate has undergone no remarkable change during the lapse of ages. The cold is seldom severe enough to injure vegetation.

No long-continued thermometrical observations in Palestine have been reported to the public, except those of Dr. J. T. Barclay, while a resident missionary in Jerusalem, from January 1, 1851, to January

31, 1855. The mean temperature of the different months of the year during that period is presented in the following table:*

January, 49.4°.	April, 61.4°.	July, 79.1°.	October, 74.2°.
February, 54.4°.	May, 73.8°.	August, 79.3°.	November, 63.8°.
March, 55.7°.	June, 75.2°.	September, 77°.	December, 54.5°.

From these figures it appears that January is the coldest month and August the hottest; but the difference between December, January, February, and March is very slight; and between June, July, August, September, and October it is equally slight. The greatest changes between consecutive months are those between March and April, when the rain is passing away, and between October and November, when the rain is returning. The lowest temperature recorded by Dr. Barclay was 28°, and the greatest heat 92°. As these observations were confined to Jerusalem, they cannot, of course, be taken as correct for any other than the highlands of Judah.

Dr. Vartan, Superintendent of the Medical Mission at Nazareth, has very kindly furnished the author with the results of his observations in that city during the last eight years. As they have never been published, and as they constitute a very valuable contribution to the meteorology of the country, we insert them in full in the appendix.

In the Maritime Plain and the Jordan Valley the temperature in both summer and winter is higher; but we have no continuous observations taken in either of these localities.

The author took observations of the temperature morning, noon, and night during his eighty-six days of travel in the country, from April 13 to July 7, 1879; and although they were taken at different places, and consequently cannot represent the temperature at any one locality, they represent it as it is likely to be experienced by the traveler at that season of the year. The highest temperature that he experienced, in the morning about six o'clock, was 83°. Only eight times did he find it above 80°,—four times in June and four times in the first seven days of July. The average temperature at this time of day during the three months was 67°, and the lowest 42°. This last figure was reached on the morning of May 16, at Hebron, after a cold northwest wind had blown with considerable force all the previous day. The average temperature at noon was 85°. It was as low as 68° only once (May 17), and it was above 90° only twelve times. The highest, without a hot wind, was 97°, which was experienced in two places,—in the deep gorge of the hot springs of Callirrhœe, and in the plain of

* City of the Great King, 428.

Jez'reel, a few miles west of Beisan'. The hottest wind which we experienced was on the 5th of June, at the southern extremity of the Lake of Galilee, where the thermometer rose to 100° , and remained so for about one hour. This was about three P.M. The average temperature at this hour, distributed according to the months, was as follows: In April, 82° ; in May, 81° ; and in June, 87° . May was unusually cool, having a lower range than the latter half of April. The highest temperature at sunset was 89° , the lowest 54° , and the average 75° . The greatest range of the temperature in any one day was on the 30th of April, when the mercury ascended from 56° in the morning to 91° at noon, a difference of 35° . On several other days the range within the same number of hours was about 30° , usually the result of a hot wind.

Although the rainfall of the year is almost entirely confined to the five months from November 1 to April 1, the amount of rain which falls is equal to that of some countries in which it is more evenly distributed. Thus the average during the years of Dr. Barclay's observations at Jerusalem was 56.5 inches, while the average in London is 25 inches, and in the United States 45 inches. The greatest seen by Dr. Barclay was 82 inches, and the least 44 inches. According to the observations of Dr. Vartan (see Appendix), there were three seasons, occurring at somewhat regular intervals, in which the rainfall averaged at Nazareth only 15 inches, while in the other five years it averaged 28 inches. The average of the eight years was 23.63 inches. Lieutenant Conder estimates the average for all Palestine at from 20 to 30 inches. It is obvious from these figures that longer-continued, if not more accurate, observations must be made in several different districts of the country before we can feel sure that we have the true estimates. In the mean time results already obtained show that the amount of rain which falls in the country is amply sufficient, if properly husbanded, to answer all the necessities of the population. In all those portions of the hill country which are not supplied with springs there are numerous ancient cisterns cut in the natural rock for the purpose of collecting the surface drainage; and where the springs are feeble it is quite common to find large tanks or pools, well walled and plastered, for the purpose of securing during the winter an accumulation of the surplus water for use in the dry season. The most of these cisterns and pools are now unused; many of them are partially filled with earth, and some of the larger pools are sowed in grain, which grows luxuriantly from the deposit of rich loam with which they are filled. It is well remarked by Conder that, "were the old cisterns cleaned and mended,

and the beautiful tanks and aqueducts repaired, the ordinary fall of rain would be quite sufficient for the wants of the inhabitants and for irrigation."*

§ II.

SOIL OF THE VARIOUS SECTIONS.

We may say in general concerning the soil of the plains and valleys of Palestine, including the Maritime Plain, the Plain of Esdra'elon, the Valley of the Jordan, the elevated plateau beyond the Jordan, and the small valleys everywhere found between the hills and along the water-courses of the highlands, that it is exceedingly productive and admirably adapted to all the products which are suited to the climate. It needs nothing but skillfully applied labor and the proper drainage of some marshy places to bring it into full and successful cultivation. We have already spoken sufficiently of the fertility of most of the above-named places in the descriptions of them contained in Chapter First, and we need not here repeat what is there said.

The hill country described in Chapter First, Section IV., is, with the exception of its small, rich valleys, a comparatively unproductive region, and the district along the western shore of the Dead Sea, as we have formerly stated, is utterly desolate. But, with the exception of this last-mentioned district, wherever the hills contain even a handful of soil it breaks forth with a rank vegetation in the spring. The soil is formed of disintegrated limestone intermingled with vegetable mould. Where the hill-sides are steepest the soil has all been washed away, leaving nothing but masses of naked rock; and in places not so steep, as among the hills about Bethel, rough masses of naked rock sometimes occupy the chief part of the surface, with only small patches of soil between them. But in general the hill-sides are covered by a thin soil which, if properly protected by terrace-walls, would yield abundantly. That such terrace-walls once existed, making fertile the now barren sides of multitudes of hills, is everywhere attested by the traces of them which are still visible; and that these mountain-sides were remarkably productive when thus cultivated is attested by the fact that around some of the villages on the northern slope of Mount Hermon, and some in the Lebanon Mountains, hill-sides thus terraced are now productive to their very summits. Walls from three to six feet high, according to the slope of the hill-side, are built up of stones gathered on the spot,

* Tent Work, ii. 320.

with a strip of soil above them from six to ten feet wide. Vines are set along the edge of the terrace and trained along the top of the wall, while their young shoots, laden with fruit, hang down the outer face of the wall. Fig-trees, garden vegetables, and sometimes grain occupy the remainder of the terrace; and thus a hill whose natural rock would soon be swept clean of soil if left to the action of nature, is turned into a smiling and fruitful field, more beautiful by far than those of the level plain.

During the rainy season the soil everywhere puts forth a luxuriant vegetation, the rankest of weeds and grasses growing where there is no cultivation; and during the summer this growth is intensified by the tropical heat of the sun where there is sufficient moisture. Where irrigation is practicable and skillfully applied the extreme richness of the soil is everywhere attested by the abundant results. It is safe to say, in conclusion, that few countries in the world of the same extent have uniformly a soil so replete with the elements of productiveness, or so certain to adequately remunerate the toil and expense of the skillful husbandman.

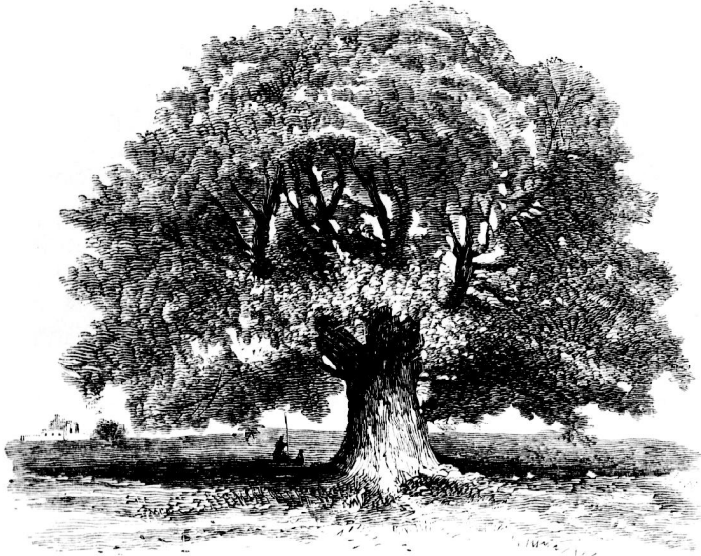
§ III.

PRODUCTS OF THE SOIL.

In considering the products of the soil we will consider first those that are natural, and second, those that are artificial. Among the former are first to be mentioned the native forests.

By far the most common forest-tree in Palestine is the oak. In most instances it is now found in the form of a sturdy bush of comparatively recent growth, from eight to twelve feet high, with thickly set branches starting from a low, knotty trunk. Groves of this scrubby growth are found on the slopes of many hills to the south of Mount Carmel, and that mountain itself is almost covered with them from end to end. They are also found in many places in Galilee, and they cover an extensive area of the mountains east of the Jordan, from the Lake of Galilee to the mouth of the Jabbok. Some are found also between Bethlehem and Hebron, and the fuel which they furnish is there used for burning lime, which is taken into Bethlehem and Jerusalem as an article of trade. There are also a few groves of oaks of a larger growth, the most extensive of which lies at the northern foot of Mount Tabor, while the entire northern slope of the mountain is covered with the smaller growth. Several square miles at the base of this mountain are covered with a grove of trees whose trunks are from eighteen inches

to three feet in diameter, and whose branches spread over an area from twenty to forty feet in diameter. The branches are very thick, casting a dense shade; but their trunks are too short to afford timber of much value except for firewood. Isolated oaks of a similar size and form are found scattered throughout the entire country, except in the Jordan Valley and the wilderness of Judah. Some of these are magnificent trees; and the tombs of Mohammedan sheikhs and prophets are often found nestled beneath their branches.



SYRIAN OAK.

Abraham's Oak, so called, near Hebron, is one of the most venerable and one of the largest in the country. Its trunk is about thirty-two feet in diameter, and at a height of nine feet it divides into four huge branches, which reach out almost horizontally to an immense distance. Two of these great branches, the two at the right, are now so nearly ready to fall that they are supported by props. The trunk has also begun to decay about the roots, and for the purpose of prolonging its life a bank of fresh earth four or five feet deep has recently been thrown up about it, and supported by a well-built stone wall. It is now owned, together with some acres of ground around it, by the Russian government; hence these efforts to preserve it. It has been venerated as the oak under which Abraham entertained the angels, since

the sixteenth century, but of course it is not old enough for this. The author saw another oak of magnificent proportions on *Jebel Osha*, beyond the *Jordan*, by the tomb of the prophet *Hosea*. Its branches

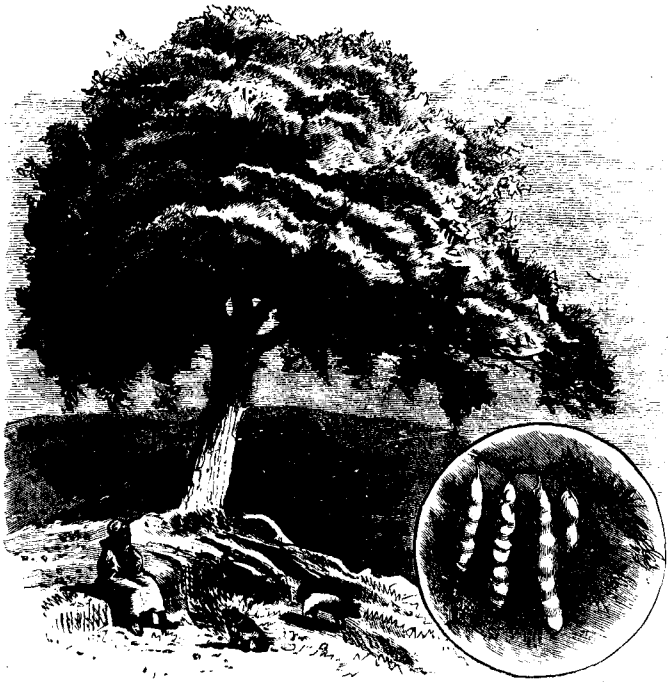


ABRAHAM'S OAK.

spread out evenly on every side, casting a dense shade, and covering an area sixty-six feet in diameter. Its trunk is thirteen feet ten inches in circumference. It would attract attention as a shade-tree in the finest oak-groves of the United States. These fine trees are but feeble relics of the primitive forests of the country, which at a very early period were cut away in order to bring all the soil into cultivation.

Next to the oak, the traveler in Palestine meets most frequently with the carob-tree. It is not found in clumps or groves, but appears as an isolated shade-tree, and as such it is the best in the country. Its foliage has a bright hue pleasing to the eye, and it is very dense. It bears a green, fleshy pod, in shape like that of the pole-bean, from four to six inches long and one inch broad. It was on these pods—incorrectly rendered “husks”^{*}—that the prodigal son is represented as feeding the swine. It was his business to climb the tree and shake them down. The following cut very correctly represents both the tree and its pods.

^{*} Luke xv. 16.



CAROB-TREE AND PODS.

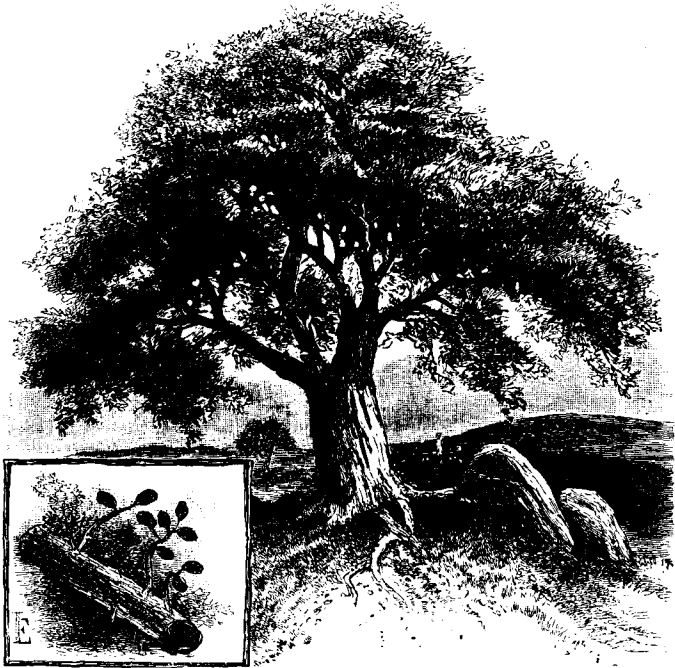
The tree sometimes called "Sycamine" in the Scriptures, and sometimes "Sycamore," is next in frequency of appearance. It is really a species of wild fig, and quite peculiar as a fruit-tree, in that its fruit grows not at the ends of twigs, but on short stems which put out from the bark of the larger branches. Each stem bears several figs, and they put out in bunches, sometimes encircling the limbs. The figs are small and not very palatable. The trees bear several crops in the year, sometimes, it is said, as many as seven.* It is to this tree that the prophet Amos refers when he says, "I was no prophet, neither was I a prophet's son; but I was a herdman and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said to me, Go prophesy unto my people Israel."†

Along the perennial water-courses in the northern part of the country, the aspen and the white poplar, the latter growing tall and straight like the Lombardy poplar, constitute a striking feature in the land-

* Thomson, Land and Book, i. 24.

† Amos vii. 14, 15.

scape. Requiring for their support a constant supply of moisture they are found only on the immediate banks of the streams, and they mark the courses of the streams on which they grow by a tall, narrow strip



SYCAMORE-TREE AND ITS FRUIT.

of verdure waving in the wind. The trunks of these trees, cut while they are yet small, are used as rafters for the roofs of houses, and the small limbs which are cut from them are used for fuel. They have a very rapid growth and they are of great value.

Some walnut-trees are found, especially in the northern part of Galilee and in Ba'shan, of the variety known in America as the English walnut. They are beautiful in form and color, and their fruit in the green state is not unlike that of the black walnut. The scattering trees of this variety in Palestine seem to be but the outskirts of the extensive groves of them in the Lebanon Mountains, and along the water-courses of the Hermon range.

One of the most common bushes met by the traveler in the rich soil of the plains, such as the Valley of the Jordan, the land of Gennesaret,

and similar localities, is a thorn-bush, called by the Arabs the *Nûbb*, also called the *Döm*-tree. Sometimes it grows to the proportions of a tree, with a trunk from one to two feet in diameter. It is chiefly distinguished by the multiplicity and the excessive sharpness of its thorns. They are set thick along all the limbs and twigs, being on the latter only about an inch long. It is difficult to touch a limb of the bush without being wounded, and horses are so much afraid of it that it is almost impossible to make them walk up close to it. It bears a round yellow fruit about three-fourths of an inch in diameter, with a large woody stone. The fruit ripens in April and May, has a pleasant subacid taste, and is very refreshing to the thirsty traveler. It is gathered by the natives and sold in the markets of the principal towns. From the twigs of the bush are woven crowns like that which was placed on the Saviour's brow, and they are sold to travelers in Jerusalem.

The only flowering bush worthy of special notice is the pink oleander. This is so beautiful and so conspicuous that the traveler who passes through the country when it is in bloom cannot fail to notice it. It is found only along the banks of perennial streams, but on nearly all of these it grows in a thick jungle. It attains a height of from ten to twenty feet, but it differs not in other respects from the oleanders grown in tubs in the United States. Sometimes an unbroken jungle of them is seen for several miles together along the courses of small streams, and when they are in full bloom, during May and June, they present a most pleasing appearance.

Many other native trees and shrubs grow wild in the country, but those above mentioned are the most conspicuous. Of the others we will not speak in particular.

Of fruit-bearing trees, by far the most important and the most extensively cultivated is the olive. Olive-groves are seen in the vicinity of nearly all towns and villages, and sometimes they extend over many square miles. They are particularly abundant and well cared for about Hebron and in the Plain of Sha'ron. They grow well in all localities, from the low plain to the summits of the highest hills. They are by no means a handsome tree. The leaf is small and of an ashy green, its limbs are scattering, and its dark trunk is almost universally knotty and gnarled, and full of cavities. It grows about the size of an apple-tree, as to its head, but its trunk is often from three to four feet thick, and some very old trees attain a thickness of seven feet. They live to a great age and continue to bear; but the number of limbs and the amount of foliage diminish as extreme age comes on, and so does the

gnarled and decayed condition of the trunk. The wood is of a beautiful dark color, and admits of a polish equal to that of rosewood. It is used for the manufacture of many small articles, such as canes, paper-weights, rulers, paper-folders, toilet-boxes, etc., but it furnishes no sound plank or pieces of timber of any considerable size, and it is

quite brittle. The value of the tree lies in its fruit. This is an oblong berry, having while growing much the appearance of a young peach. When it ripens in the fall it is shaken from the trees, ground in a species of mill, and then pressed in order to force from it its oil.



OLIVE-BRANCH AND BERRY.

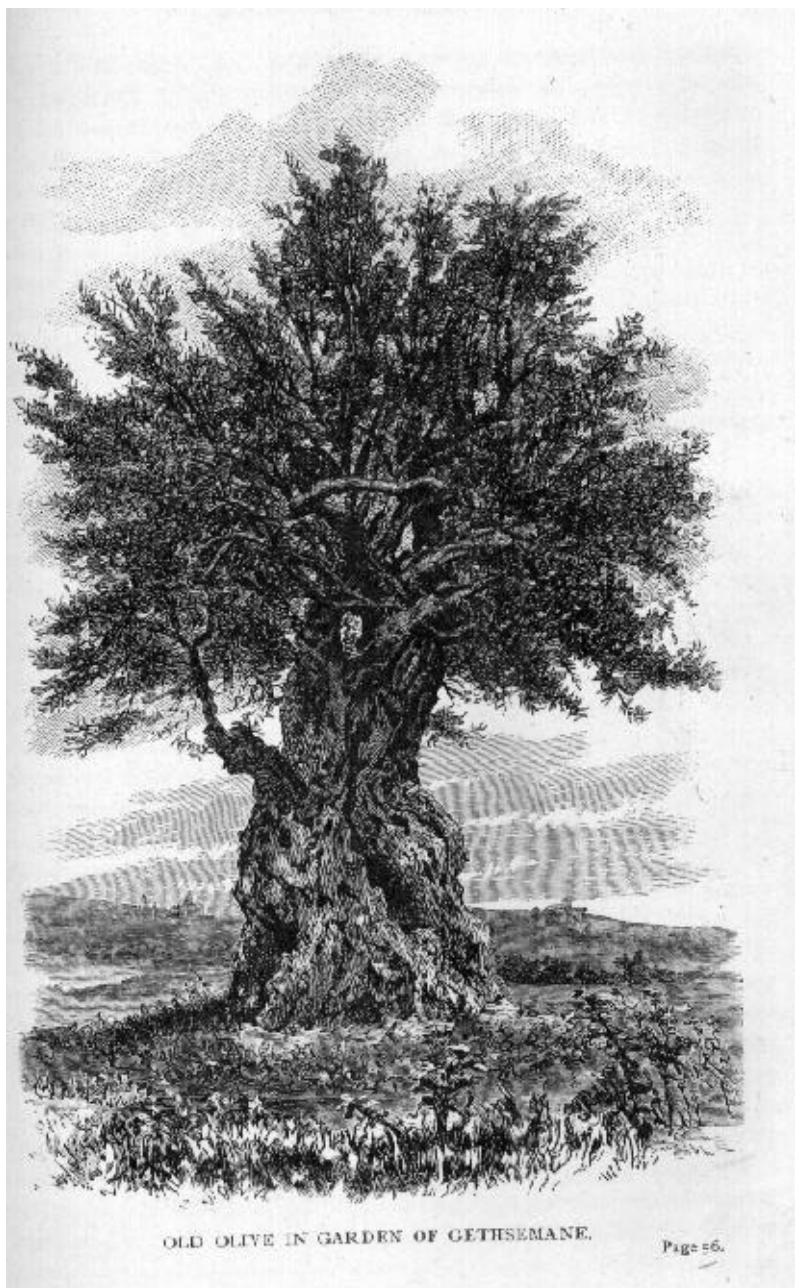
Large trees in a good season yield from ten to fifteen gallons of oil; and an acre of them at this rate will yield an annual crop which, according to Mr. Thomson's estimate, is worth a hundred dollars.* The oil is an indispensable article of

household comfort in Palestine, being used in lamps, in the manufacture of soap, and in cooking. There is scarcely a limit to the quantity of it that might be produced in Palestine, seeing that the olive flourishes in every part of the country, and grows through the long dry summers without interruption. Even in the present disordered state of the country the exportation from all Syria in 1871 was estimated at 1800 tons, which was only one-fourth of the entire production of the season, one other fourth being used for domestic purposes and one-half being made into soap.†

The oil is expressed by the rudest of machinery. The mill in which the berries are mashed consists of a circular rock with a flat surface, some seven or eight feet in diameter, with a depression two or three

* Land and Book, i. 74.

† Ib.



OLD OLIVE IN GARDEN OF GETISEMANE.

inches deep, and from eighteen inches to two feet wide, running around it near its circumference. In this depression the berries are placed. Another circular rock, smaller than this, and in shape like a millstone, is rolled around on the berries by means of a beam, which passes through a hole in its centre, with one end working on a pivot set in the centre of the large rock, while to the other and outer end of the beam is hitched a mule or a donkey. This grinding is now done in dark rooms, on the ground floor of houses, or in a kind of half-cellar, to keep the oil from the heat of the sun; but in former times it was done in the open air, as appears from the many old mills which are seen unused in the open country. The pulpy mass into which the berries are thus mashed is taken to a rudely-constructed lever-press, and under strong pressure the oil is forced from it. Better machinery would doubtless extract the oil more thoroughly and far more expeditiously.

The olive is a tree of slow growth. It ordinarily bears no berries until it is seven years old, nor does it bear heavily until it is ten, and sometimes fifteen; yet it lives to an extreme old age, probably 500 years, and as long as it has any foliage it bears some fruit. The same tree bears only every other year.

The olive-branch has been the symbol of peace from time immemorial, perhaps from the very time of that circumstance which seems to have given it this significance,—the return of Noah's dove to the ark with an olive-leaf in her mouth. The allusions in the Scriptures to the olive-tree are quite numerous, from the time of the flood to that of the apostles; and it is worthy of note that the mention of it in connection with the dove's return to the ark is the first mention of any species of tree by name in the Word of God. Its relative value in Palestine is indicated in Jotham's fable, in which it is represented as the first choice for king of the trees.*

Next in importance to the olive among the fruit-bearing trees of Palestine is the fig. Like its constant companion, the olive, it needs no more moisture through the summer season than the dry climate of the country affords; and hence it is at home in that climate. True, it grows with great luxuriance where its roots are constantly supplied with water, but its fruit in such localities, though very abundant, is not sweet. The fruit usually begins to ripen in June, a second crop is gathered in August, and a third when the leaves fall early in autumn. The ground of the fig orchards is usually kept pulverized and free from weeds and stones through the summer by frequent ploughing. Some

* Judges ix. 7-15.

of the neatest work of the Ar'ab farmers is seen in the well-kept soil of the fig orchards.* Its leaves being large and of a bright yellowish-green, and its top symmetrically formed, it is a handsome tree, and furnishes, when of good size, a luxuriant shade. It is this which gave rise to the expression concerning the peaceful and prosperous reign of Solomon: that every man sat under "his own vine and fig-tree."†

In many of the villages dried figs are sold, but they are so poorly handled and have such a flavor from the smoke of the houses that they are not very palatable.

The figs now grown in Palestine, unlike those in some other climes, are formed after the leaves come out; but Thomson remarks that "The fig often comes with or even before the leaves, especially on the early kinds." It was on this account that Jesus, when he saw a fig-tree at the foot of the Mount of Olives full of leaves, went to it expecting to find fruit on it, though it was not yet fig-time.‡ Thomson says that he has gathered figs of an early variety in the mountains of Lebanon, 150 miles north of Jerusalem, in May; from which he argues that they might possibly have ripened at the foot of the Mount of Olives by the time of the Passover.§ It is one of the signs of increasing enterprise in Palestine at the present time that the area planted in figs is increasing. The author observed many young orchards that had just been set, and others not quite old enough to commence bearing.

The vine was successfully cultivated in Palestine by the original inhabitants before Israel came out of Egypt. This we learn from the account of the cluster of grapes brought away by the twelve spies of Moses, and borne on a staff between two.|| It continued to be carefully cultivated throughout the entire period of Jewish occupation, and at the present day it is cultivated in every part of the country. The vines are trained in various ways,—sometimes supported by stakes, as about Hebron and Bethlehem; sometimes planted at the edge of terrace-walls and trained along their tops, as on the slopes of Mount Hermon; and sometimes allowed to spread out flat on the ground, as is most usual east of the Jordan, especially about Es Salt, where there are very extensive vineyards. In the last instance the vine-dressers go among the vines when the grapes are about half-grown, and prop

* Comp. Luke xiii. 6-9.

† 1 Kings iv. 25; Micah iv. 4; Zech. iii. 10. The author met with the singular belief in Asia Minor that to sleep under a fig-tree, even for an hour, would be followed by a spell of fever.

‡ Mark xi. 13.

§ Land and Book, i. 538.

|| Numb. xiii. 23.

up the branches with sticks just high enough to keep the fruit from touching the ground.*

The finest and most extensive vineyards in Palestine are still found, as they were in the days of the spies, in the vicinity of Hebron, especially to the north and northwest of that town. There the author saw clusters of grapes, when the fruit was just forming, that were a foot in length. They would probably be twenty inches or more in length when the fruit matured. Such bunches could not well be carried to any considerable distance without bruising the fruit, unless carried, as by the spies, "on a staff between two." But the cluster carried by the spies was probably much larger than any found there now. Mr. Houghton, in Smith's Bible Dictionary, quotes an authentic account of a cluster of grapes that weighed nineteen pounds (article Vine); and Adam Clarke, in his commentary on Numb. xiii. 23, says that he himself once cut a cluster that weighed nearly twenty pounds. All travelers who have seen the finest grapes of Palestine represent some of the clusters as surprisingly large, but we have no exact figures in regard to their weight. The nearest approach to exactness is the statement of the German traveler, Schulz, who is quoted as saying that he saw clusters on a vine near Ac'cho (A'cre) that weighed ten or twelve pounds.†

The chief part of the vintage was anciently manufactured into wine, and the ancient wine-presses are still seen in all of the rocky portions of the country. They consist of two vats dug in the surface of the natural rock, one large and shallow, in which the grapes were trodden by the naked feet of men, and the other deeper, narrower, and lower down the slope, into which the juice was drawn from the crushed berries above. The upper and larger vat is usually from six to eight feet square, and from fifteen to eighteen inches deep; while the lower is about half as large but twice as deep. These presses are often seen in regions such as the Belkâ' beyond the Jordan, where no grapes are now grown, showing that grape culture in the earlier period was more nearly universal than it is now. Their peculiar structure illustrates the Scripture expression about *digging* a wine-press.‡ Another expression in the same passage finds a striking illustration in the vineyards about Bethlehem and Hebron. It is the statement that after the householder had planted his vineyard and dug his wine-press he

* The author saw many persons treating their vineyards in this way along the slopes of Lebanon.

† Smith's Bible Dictionary, article Vine.

‡ Matt. xxi. 33.

built a tower. The tower was a small circular structure of stone for the accommodation of the watchman, who guarded the vineyard against thieves and the depredations of live stock when the grapes were ripening. Many of these are now seen in the vineyards above mentioned, and they have an ancient appearance. They are eight or ten feet in diameter, and ten or twelve feet in height.

As it is contrary to the religion of the Mohammedans to use wine or to manufacture it, there has been little wine produced in Palestine since the Mohammedan invasion in the latter part of the seventh century. This is one cause of the diminished culture of the grape and of the entire neglect of the ancient wine-presses. All of the present product of the vineyards is either eaten by the inhabitants in the form of grapes, or dried into raisins, or boiled down into a kind of syrup called *dibs*. The people begin to eat the growing grapes while they are yet quite green and sour, and continue to feed upon them till they are all gone. The raisins made at Hebron are very good, and some of them are of fine size. Young vineyards, like young fig orchards, are now being planted in many parts of the country, and under a peaceful government there is no doubt that the production of grapes would rapidly increase.

While the olive, the fig, and the grape are by far the most common and abundant fruits of Palestine, many others grow there, and they could be produced in great abundance with proper cultivation. Among these are the quince, which is grown most abundantly in the borders of the vineyards about Hebron; the apple, which is now seen only in the northern portion of the Hill Country; the apricot, also abundant in the northern districts; the mulberry, both black and white, most abundant about Nab'lus (She'chem); the peach, much more rare than the apricot; and the pear, which does well here when irrigated. Indeed, nearly all the fruits of the temperate zone can be grown here by irrigation.

Besides these fruits of the temperate zone, some tropical fruits are cultivated with success. The orange and the lemon grow vigorously, and bear abundantly wherever they are cultivated, but they require regular irrigation. Hundreds of acres are set in these fruits in the immediate vicinity of Joppa, and the orange crop is a source of great profit. The oranges are a very large and seedless variety, with a tender pulp and a fine flavor. They are esteemed by many as the finest oranges in the world. Many thousands of bushels of them are shipped to the ports of the Mediterranean every year, and great quantities are transported on camels to the towns and villages of the interior. Joppa is the only place in which this fruit is cultivated in any considerable

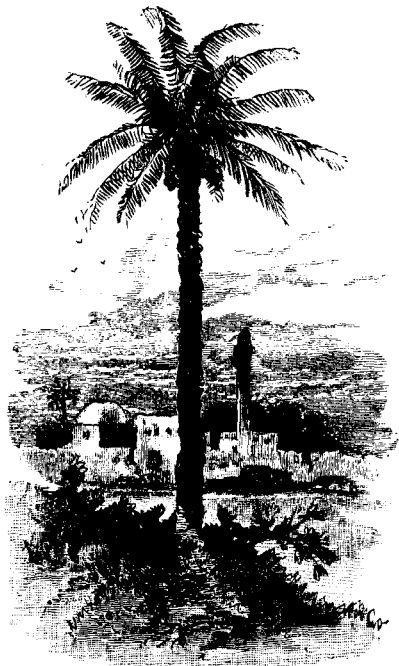
quantity, the shallow and inexhaustible wells which are dug there furnishing an abundant supply of water for irrigation. The water is drawn by means of a wheel, over which is suspended an endless chain thickly set with earthen jars. The jars empty their water into a trough as they reach the top of the wheel, and the wheel is revolved by a mule or donkey turning a sweep which works into it with a set of cogs. The water flows from the trough into trenches which extend in every direction through the orchard. This culture might be indefinitely extended in the Plain of Sharon, and it also could be introduced in some other portions of the country.

The date-palm grows luxuriantly at A'cre and Sidon, and it would do equally well almost everywhere in the Plain of Sharon and the Philis'tine Plain. In the Jordan Valley it was once so abundant that Jericho was called "the City of Palm-Trees," though only a single palm-tree is standing there now. Even on the shores of the Lake of Galilee it will grow, for the author saw two near the brink of the water at Capernaum. The great value of this tree and of its fruit is so well known that I need only allude to them here. The accompanying cut gives a correct representation of both.

Bananas are also seen in gardens at Sidon, and in the hotter portions of the country they could be grown with success.

The pomegranate, a beautiful tree of moderate size, with a large, crimson blossom and richly-colored fruit, is seen in many gardens where irrigation is practicable; and it would add greatly both to the beauty of the scenery and to the fruitfulness of the land, if it were cultivated more extensively.

In the department of cereals and other farm products, wheat is by far the most important product of the soil, and the most extensively cultivated. It is the staple for bread, while barley is the staple for the



DATE-PALM.

food of domestic animals. The variety of wheat universally cultivated at present is the flat-headed and long-bearded kind which is grown in Egypt. The sowing of grain commences in the fall, as soon as the rains make the soil sufficiently soft for ploughing, and it is continued, on account of the scarcity of stock and the lack of enterprise among the people, as late as February. The grain which is sown late never yields well. It is chiefly on account of this delay in sowing that the traveler sees by the side of some pieces of ground on which the heads of grain hang thick and heavy, others in which the stalks are so scattering and of so low a growth that they are not worth harvesting.

Next to wheat the most extensively cultivated grain at the present time is *dûr'rah*. The plant of this grain while young very closely resembles that of Indian corn, and persons not familiar with the latter could not distinguish the two. Its blade is narrower, however, and its stalk is smaller. The grain also is like Indian corn, but it is smaller and more rounded. The chief difference in appearance is that the *dûr'rah* puts out a head like that of broom-corn or sorghum, and forms its grain in this head, as do those plants. It is planted in rows about eighteen inches apart, and cultivated only with the hoe. It is planted about the time that the rain ceases in the spring, and consequently it grows and comes to maturity without rain, though it is sometimes irrigated. When the wheat and barley are ripening the *dûr'rah* is high enough to cover the ground with its rich green; and as the three classes of grain are often sowed in alternate strips, the alternate green and yellow impart a very pleasing aspect to the fields.

Watermelons are cultivated very extensively in the Plain of Sharon and in some of the valleys among the hills. They, like the *dûr'rah*, grow and mature without a drop of rain. The variety mostly cultivated is small and round, with a thin rind, red meat, light-colored seed, and a delicious flavor. The melons are shipped in great quantities from Joppa to other ports of the Mediterranean. They constitute during their season an important and most refreshing article of diet. The author saw boats loaded with them in the harbor of Lar'nika in Cyprus, and great piles of them on the streets of that city, on the 8th day of July, 1879.

Next to watermelons in quantity, and above them in the number of places where they are found, are cucumbers. These are cultivated in the vicinity of nearly every village. When well irrigated they mature early and produce abundantly. They are eaten by the natives without preparation or seasoning of any kind, as apples are eaten in America.

An entirely modern garden product, introduced within a few years past, is the tomato. It is now extensively cultivated, and sold in the markets of all the cities and larger towns. Its well-known healthfulness and its refreshing effect when eaten in hot weather make it a most valuable addition to the fruits of that hot and dry climate.

In addition to melons, cucumbers, and tomatoes, the gardens of Palestine produce all of the vegetables not peculiar to the coldest climates, and the inhabitant who will provide sufficient means of irrigation can supply himself with all in this line that is necessary to luxurious living.

The natives, both Christian and Mohammedan, have long been accustomed to the use of tobacco. They never chew it, but they are universal and inveterate smokers. Their chief supply of this noxious weed is from Persia; but they now grow small crops of it in every part of their own country. Sometimes it is seen on the tops of hills in the Philis'tine plain; it is often seen amid the courts and rooms of old ruins, where a rich mould has accumulated, and often in other spots where the soil has unusual strength. Its growth is low and its leaf is small. The government tax on tobacco is heavy, and its use is an expensive luxury.

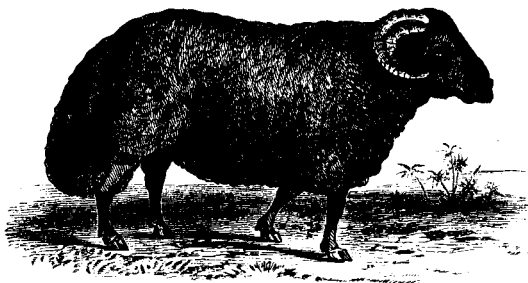
§ IV.

DOMESTIC ANIMALS.

The domestic animals of Palestine at the present time are the same, both in kind and in relative number, as in ancient times. Goats and sheep are most numerous, and next to these, among animals of value, are cattle, asses, camels, mules, and horses, in order of number. Dogs in countless numbers throng the towns and villages and the camps of the Bed'awin, barking hideously at every stranger who passes by. Cats are seldom seen. Chickens are abundant, and their flesh and eggs are an important article of food.

The sheep of the country are all of the large-tailed Syrian variety. They are of ordinary size, and have wool of ordinary quality, their chief distinction being their long and heavy tails of pure fat. These are from ten to fifteen inches in length, and from three to five inches in diameter. The fat is fried from them and used for culinary purposes. In the absence of hogs' lard, which is not used by the Mohammedans, it serves an important purpose, and is cheaper than olive oil, which is the only other substitute. This mass of fat is doubtless the "rump" which the Levitical law required to be burned on the

altar, and which was taken off hard by the backbone.* Mutton is the chief article of flesh used by the people, and the wool of the sheep is



SYRIAN SHEEP.

partly used for their own heavier clothing, but is chiefly an article of commerce. The sheepskin tanned with the wool on is often used as a coat or mantle, and is sometimes seen on men's backs in hot weather.

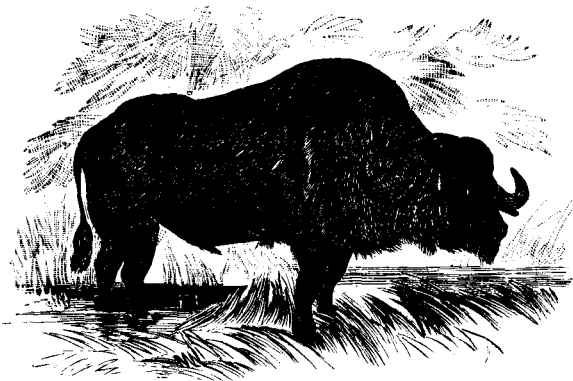
The goats of Palestine are uniformly black, though many of them have some white spots or rings. They are doubtless the same variety that was kept by Jacob and Laban when it was agreed that the ring-streaked and spotted should be Jacob's. They are more valuable to the present inhabitants of the country than the sheep, and they appeared to the author to be more numerous among the villages. Their superior value depends on the uses to which their skins are put and on the quantity of milk that they yield. The skins of both the kids and the full-grown animals are still used for bottles to hold water, milk, and other liquids. When intended for this purpose they are stripped from the carcass of the animal as near whole as possible; they are tanned with the hair on; all the openings but one are closed up water-tight; and that one (usually at the extremity of a leg) is used as a spout into which the liquid is poured, and through which it is drawn out. The full skin, with all its openings closed by strings tied tightly around them, is swung across a man's shoulders, or two of them are strapped opposite each other on the sides of an ass, and thus the water is carried over considerable distances. The water is forced out by untying one of the legs and pressing your foot on the side of the skin. This is the only way in which water is carried by men. If in jars, it is always carried by women, and usually on their heads. These skins are used not only as milk-vessels, but as churns. It is easy to agitate the milk in them, either by working your foot up and down on the skin as it lies on the ground, or by tying it to the limb of a tree and swinging it up and down until the butter is made. They are easily

* Lev. iii. 9, *et al.*

turned inside out for cleansing and drying. Such skins as are not used for these purposes are manufactured into leather, or shipped to other countries for the manufacture of kid for fine shoes and gloves.

Cattle are so scarce and costly, and the cows of the country are so indifferent as milch-kine, that the goat is almost the entire dependence for milk and butter. Having no means of keeping milk sweet and cool, the natives churn it soon after milking, and drink the buttermilk, which they call *leb'en*. In this state it is more refreshing, on account of its acidity, and there is a conviction among the people that the use of sweet milk generates fever. On account of the superior value of the goat, derived from these considerations, it is seldom killed for food, and there is a constant tendency to increase the number of the goats, and to reduce that of the sheep. A kid will sell in the market for nearly double the price of a lamb of the same weight. The hair of the goat is also of some value, and it is used by the people almost as much as the wool of the sheep. It is twisted into ropes for tethering their stock, and it is woven into a very coarse and heavy cloth for tents, and for sacks in which grain and many other articles are transported. Two immense sacks are swung on the opposite sides of a camel and filled with all manner of produce and merchandise, which the patient but growling animal transports to any required distance.

The cattle of the country are a small black variety, well formed and active, but not suited to heavy drafts, and inferior, as we have just

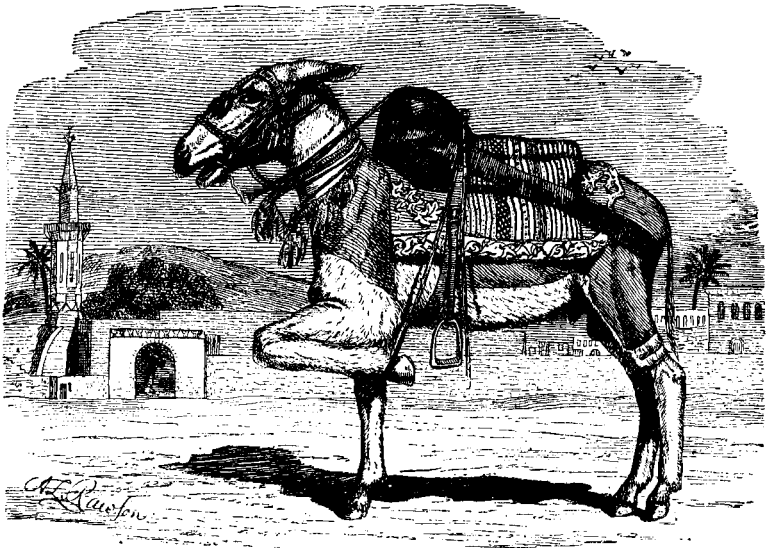


THE BUFFALO.

stated, in their milking qualities. They are most abundant where the surface of the ground is moist in summer, so that pasturage for them is found throughout the dry season. Many of the villages in the dryer

parts of the Hill Country have none at all, but herds of considerable size are found in the northern part of the Plain of Sha'ron and on the grazing-lands beyond the Jordan. In the former of these two regions the traveler also sees a few small herds of cattle shaped like the buffalo, and known by that name. They are fond of standing and swimming in deep water, and are most abundant about the lagoons and along the sea-coast.* There they feed on the cane and other coarse vegetation which grows luxuriantly under the hot sun and in the marshy soil.

The asses of Palestine are smaller and of better shape than those used for breeding purposes in America. They are usually about $3\frac{1}{2}$ feet



EGYPTIAN DONKEY.

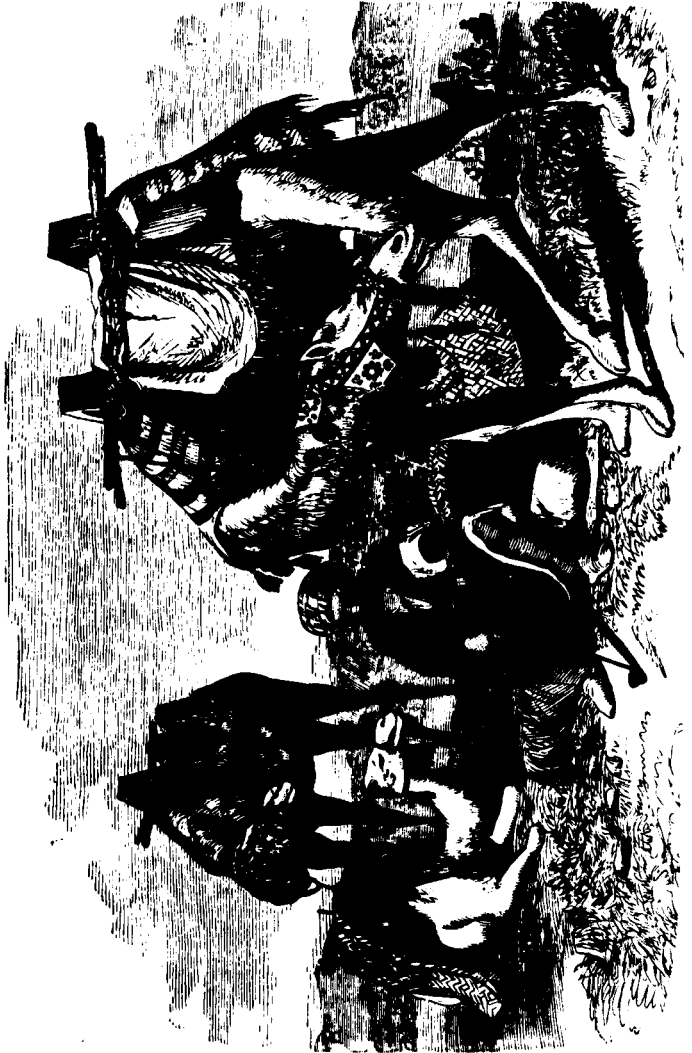
high, lightly built, with ears not larger than those of the handsomest mules, and legs as neat and trim as those of a deer. They are quick and easy in their movements, and are capable of carrying immense burdens. Many of them have the gait called the "pace," and are pleasant under the saddle. They are exceedingly tractable, and are usually handled by women and small boys. They live on the coarsest food, and require but little to keep them in serviceable condition. They can travel in a pack-train as far and as fast as mules and horses, with a

* See Chapter I., § III., p. 23.

proportional burden. They are cheap enough to be owned in small numbers by villagers who can afford no other beasts of burden, and they may be styled, above all the other animals of the country, the poor man's friend. The preceding cut represents one of them accoutred for riding. The author, in his travels, saw none of the ill treatment of donkeys, of which he has read much in books of travel, except in the way of overloading them and of sometimes using them when their backs are sore from the saddle, or their hips from the strap used to keep the saddle from slipping forward. The boy or woman who drives them walks behind with a stick, by which they are both urged forward and guided; but a mere motion of the stick, accompanied by the proper exclamation, is far more frequent than a blow. The owner usually gives the donkey a stall or resting-place about the humble dwelling almost as comfortable as his own, and sometimes a corner of his own room.

Camels are bred in large numbers by the Bed'awin Ar'abs who inhabit the regions beyond the Jordan, and by those who dwell in the southern part of the Philis'tine Plain. They have not only enough for their own use, but an annual surplus for sale; and a large part of their wealth is derived from this source. Having an abundance of camels, they use few asses, the latter animals belonging chiefly to the villagers. The Bed'awin move their camps, including tents, bedding, farming implements, and all their goods and chattels, on the backs of camels, and their wives and children are often seen perched on top of the packs of these articles. They also use them for moving their newly-cut grain to the threshing-floors and for the transportation of all articles of traffic. A camel of good size and condition will carry a burden of 800 pounds. It is always divided into two parts, one on each side, and the two are fastened together across his back by ropes. To prevent these ropes from abrading the skin, a wooden frame, with soft padding under it, fitted over his hump receives them and supports the weight of the two packages. These packages are usually made tall enough, as the camel kneels between them, to be strapped on him without being lifted. If the articles are small they are put into large goats'-hair sacks; if liable to break, into tall baskets, like panniers. If grain in the sheaf is the load, a kind of ladder, with a hook at the lower end, is fastened on each side, and the load is built upon this to such a size that the camel walking along with it looks like a moving wheat-stack. When the burden is adjusted, at the command of his driver he rises and goes on his way at the rate of about three miles an hour. At the end of his day's journey he kneels down again, his

packs are unfastened as they rest on the ground, and he is made to move away from between them, leaving them in position for him to kneel and receive them again the next morning. During the process



“SHIPS OF THE DESERT.”

of kneeling to receive his burden, and all the time it is being fastened upon him, he keeps up a continual growling, as of a surly bull-dog. And sometimes he bites, crushing the hand or arm of his driver be-

tween his teeth. He is the most woe-begone and querulous animal of all that man is accustomed to employ in his service; and yet, when on his way, he moves with a head so meekly adjusted, and a step so steady and quiet, that he appears the very embodiment of patience.

The surprising capacity of the camel for traveling a long time without water—often six or seven days—is well known. His ability to live on the most innutritious food is equally surprising. He will not reject a feed of barley or of any delicacy that would be prized by a pampered horse, yet he will cheerfully feed on the leaves of the dryest weeds; and the thistles, which his master carefully avoids touching lest their needles pierce through clothing and shoes, he will wipe greedily into his mouth with his long under-lip, and roll as a sweet morsel under his tongue. He is rightly called the ship of the desert, not only because of his ability to transport merchandise across those waterless wastes, but because any but the most barren desert will afford him a sufficiency of food. The camel-driver usually walks in front of his train of loaded animals, leading the foremost of the line by a halter, while the halters of the others are hitched each to the saddle of the one before him. When ridden the rider holds the halter in his hand, and guides the camel by a stick, with which also he beats him to make him quicken his pace. He is capable of moving rapidly, but it is seldom that he is driven out of a slow and deliberate walk. He is by far the most valuable animal used by the natives, serving among the villagers the purpose of heavy wagons with us, while the donkey answers to the cart and the spring-wagon of our farmers.

Very few horses are used by the villagers of Palestine. Some are kept in all of the larger towns; they are ridden by Turkish officers and resident foreigners; and they are reared in considerable numbers by the Bed'awin Ar'abs. The celebrated Ar'ab steeds, highly prized in the Western World before the turfmen of England and America had produced a breed superior to them, are not found among the tribes of Palestine, but a few of them are yet bred by some tribes above Damascus. The horses furnished the traveler in Palestine are usually reared in the Lebanon Mountains, though some are bought from the Bed'awin. They are commonly fourteen hands high and lightly built. They are all mares or stallions. They have no saddle-gaits, but they are surefooted, especially on mountain-paths, and they can endure a great deal of service on light feeding and an irregular supply of water. When on a journey they are never stripped of their saddles night or day except to be carried; and it is a rare thing to find a Syrian horse without a sore back. The blankets used under the saddles are of enor-

mous thickness, and they often cover the entire back, reaching to the crupper. The Ar'abs think that this covering, which would be too warm for an American horse even in cold weather, is necessary to protect the back of the horse from the direct rays of the sun in the daytime, and that if it were removed during his rest at night he would certainly take cold, be stiffened in his limbs, and eventually die from the exposure. They treat their pack-animals in the same way. The Ar'ab saddle is nearly the same in shape as the Mexican saddle so commonly used in our Western States, but the stirrup is peculiar. Its bottom plate is so broad in the direction of the length of the foot that both the toe and the heel of the rider rest upon it. It is a thin plate, with sharp corners which are used instead of spurs, the rider being able to thrust them into the sides of the horse with severe effect. The native riders use very short stirrup-leathers, and ride with their knees drawn up almost to a right angle,—a most painful position for one accustomed to the American mode of riding. The bridle is usually made of woolen stuff, and is adorned with tassels and other ornaments in fantastic colors. The bit is stiff, with a severe curb made of an iron ring which encloses the under-jaw, and is attached to a flat piece of iron projecting from the middle of the bit about two inches up into the mouth. When the rein is tightly drawn this piece of iron is forced against the roof of the mouth, and the iron ring presses severely against the under jaw. It is this cruel bit which enables the Ar'ab rider to stop his horse suddenly when he is at full speed, and even to throw him back upon his haunches. It is an instrument of torture to the poor horse, and blood is often seen flowing from his lacerated mouth.

Mules are employed for pack-animals in all the trains prepared for European and American travelers; yet they are so seldom used for other purposes that they need scarcely be mentioned among the domestic animals of the country; and even those used for this purpose are owned chiefly in the Lebanon region, and are brought down into Palestine by their owners for the purpose of finding employment during the traveling season. The muleteers of the pack-train are usually the owners of the animals.

The dogs of Palestine, as of all Mohammedan countries, are a privileged class. There prevails a superstitious regard for them, so that, as the author was told in Damascus, it is thought a greater sin to kill a dog than a Christian. The most of the dogs in cities and villages have no owners. They live in the streets, and find their only food in the garbage that is thrown from the houses. They are the only street

scavengers, and but for them pestilence would break out more frequently than it does. The dogs are usually small, and they have a hungry, woe-begone appearance. In the villages and about the Bed'awin camps they are always on the alert to bark fiercely and with every variety of intonation at the passer-by, but in the cities they lie asleep in the streets, and none but the most violent kick will move them out of your way. The Mohammedans carefully walk around them or step over them, and leave them to quietly enjoy their slumber. They are usually peaceful, except among themselves; and even among themselves there is but little dissension, except when a dog wanders out of his own street or part of a street into one appropriated by another set; then there is a fight, and he is hastily driven back to his own quarters.

The only fowls reared by the natives are chickens. Nearly every village has a few of these, and the traveler through the country can always procure a supply both of them and their eggs at a cheap rate; but they are so poorly housed and fed that their produce is insignificant. They are very much like the common barnyard fowls of our own country.

The land of Israel once flowed with honey as well as milk. Now the milk, especially goats' milk, is much more abundant than the honey. The decrease is owing much more to the neglect of bee culture and to the inferior hives employed than to the want of food suitable for the bee. The bloom of countless flowers which decks the uncultivated surface everywhere in spring, and that of the olive, the fig, and the vine in the summer-time, give assurance that the country is well adapted to bee culture. In a few of the more enterprising villages we see some hives of bees, but the hives are nothing more than long earthen cylinders laid in a pile beside the wall of the house, with their ends closed up with mud, except a small opening for the passage of the bees. These hives are hot, and are exposed to the inroads of all the insects which disturb the swarm. The honey produced is usually dark and of inferior flavor.

§ V.

WILD BEASTS, BIRDS, REPTILES, INSECTS, AND FISHES.

The most common wild animal in Palestine is the jackal. He is near the size of the American red fox, but is a little taller. He is of a yellowish-gray color, darkest on the back, and shading lighter be-

neath. His tail is bushy and nearly black at the tip. He is seldom seen in daylight, but he comes forth from his burrow at twilight and seeks his food during the night. He feeds chiefly on carcasses, and eagerly devours human flesh when he can find it, though he flees before the face of a living person. He arrests the attention of travelers



THE JACKAL.

chiefly by his dismal howling at night. The following, from Thomson's "Land and Book," is a very good description of this howling when a large number of them are collected together: "At one o'clock I was startled out of profound sleep by the most frightful noise I ever

heard. It seemed to come from this graveyard on the east of the house, and to be very near. . . . It began in a sort of solo,—a low, long-drawn wail, rising and swelling higher and higher, until it quite overtopped the wind,—and just as it was about to choke off in utter despair it was reinforced by many other voices, yelling, screaming, barking, wailing, as if a whole legion of demons were fighting among the tombs over some son of perdition that had fallen into their clutches."* This is the animal called *fox* in the Bible, and it was three hundred of these that Samson turned loose in the grain-fields of the Philistines with firebrands attached to their tails.

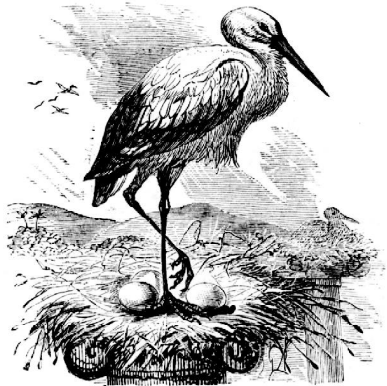
The next most common wild animal is the gazelle. It is seen in all parts of the country in which the population is not dense, sometimes in groups of half a dozen or more. They are exceedingly timid and watchful, so that the hunter can seldom come within gunshot of them unperceived; and they are so swift of foot that it is vain to chase them on horseback. They are smaller than the American deer, but much the same in appearance. When the author and his party were crossing the Philis'tine Plain from Mejdal to Bêt Jibrin' we saw a group of three or four gazelles, and were much amused to observe how the sight of them excited the young sheikh, Ab'as, who was our escort. He

* Land and Book, i. 133.

thrust the sharp corners of his Ar'ab stirrups into the sides of his white mare, and dashed away, like an arrow, in pursuit, trying to get within shot-gun range of the nimble animals; but they left him far in the lurch, and, on reaching the top of a ridge, turned a moment to look back at him, then darted out of sight.

The lion was once known in the country, but has long since disappeared. A few bears yet remain, and the author saw a large one on the top of Mount Hermon. Hyenas are not unknown. The wild goat is sometimes seen, as also the wild boar. Porcupines and hares are not uncommon, and mice are abundant.

The birds most frequently seen in all parts of the country are doves. They are especially abundant where the grain-fields are interspersed with clumps of bushes and small trees on which they can alight when not feeding. The small double-barreled shot-gun which, together with one revolver on the person of our dragoman and a broadsword in the hands of our cook, constituted the only armament of the author's party, was in requisition nearly every day for the purpose of shooting doves; and sometimes they supplied us a sufficiency of meat for several meals in succession. Next to these in abundance are quails. In all fields remote from the villages they occasionally start up from before the traveler's horse; but we found them most abundant in the Jordan Valley. There a good sportsman could find constant employment for his dog and gun. The quail is smaller and of a lighter color than those of America, but its appearance, in other respects, and its habits are the same. Pheasants, differing from the American variety in the same particulars with the quails, are also seen in considerable numbers among the rocks and low-growing brush on many hill-sides. They go in flocks, fly but a short distance at a time, run very rapidly, and hide themselves very skillfully. Their meat is good, but not so delicate and juicy as that of the well-fed pheasants of our American forests. Other birds are comparatively scarce, the absence of forests and the scarcity of food suitable for many varieties tending to drive them away. A few storks are seen in



THE STORK ON A RUIN.

the valley of the Jordan and on some other plains, and the eagle and

raven sometimes float about in the lazy atmosphere. Birds of song are heard wherever there are shady groves and fresh water, but there are very few birds whose plumage is remarkable. The most striking bird to an American eye is the stork. He is about the size of the crane, with a somewhat heavier body. His wings are black, but his body is white. His most striking peculiarity is the funereal solemnity of his appearance as he stands with his neck curled and his bill pointing downward, as if mourning the loss of his dearest friend.

Many parts of Palestine, especially the vicinity of Jerusalem, are alive with lizards. They are of every size and variety, from the smallest gray lizard to great dark fellows a foot long and four inches high as they run. As one rides or walks where they abound, he sees and hears them rushing away from him on every side; he beholds them perched on the tops of rocks, large and small, or on the highest points of stone fences and ruined walls, gazing at him and bobbing their heads as if to make a bow. This motion of their heads is very much like that of a Mohammedan at his prayers, when, prostrate on hands and knees, he touches the ground three times in quick succession with his forehead. There is a notion among the Ar'abs that the lizard mimics them in their prayers, and they frequently stone them on that account. But, independent of this, they present a most tempting mark as they sit and gaze at you from their perch on the top of a rock, especially to boys who are fond of throwing stones. Snakes are rarely seen; but the scorpion is quite common, and the centipede still more so. The stings of both the latter are quite poisonous, though never fatal. Frogs abound in all shallow water, and the Greek tortoise, called the terrapin in America, is sometimes seen.

Of the insect tribes, the common house-fly is the most abundant; and, next, a brown, long-winged horse-fly. The long and dry summers are most favorable to both these torments, and it is hard to tell whether man is tormented by the former more or less than the lower animals by the latter. The eyes and mouths of little children about the villages are often almost covered with flies, and the dogs in the streets attract them in swarms. In camp-life one finds the greatest exemption from them; but the table spread in a tent must often be guarded by a servant with fly-fan in hand. The horse-flies hang about the head, neck, and flanks of the horses in great swarms. The variety above mentioned causes the horse so little pain that he makes very little exertion to get rid of them; but there are other varieties whose sting is so severe as to render horses and mules almost frantic. Often, in kicking at them, your horse will strike the stirrup with his hind feet,

and in biting at them endanger your leg ; while his constant struggle, first in one way and then in another, to get rid of them, renders your seat uncomfortable and the ride fatiguing. Great as is this torment, however, I think I have seen it surpassed, both in the number of flies and the severity of their sting, on some of the low-lying prairies of the State of Illinois.

In every damp and shady place mosquitoes abound ; and they are intensely annoying on the banks of the lower Jordan. Their sting often produces sores which do not heal for many months. The author brought home one on his cheek which did not disappear till after six months. But a greater pest to the traveler than either the fly or the mosquito is the *flea*. Fleas abound in nearly all dwellings, and in all caves and sepulchres frequented by goats. The only exemption from them is in the open country ; and the only sleeping-place not abounding in them is the moving tent which remains but a night in a place. How the natives of the country can sleep at all, with these and other still more pestiferous bedfellows which are equally abundant, is a marvel to European and American travelers. Spiders are also quite abundant, though more dreaded than dangerous ; and ants are so numerous that in many parts of the plains it is difficult to pitch a tent without covering one or more of their hills, or crossing one of the long lines of march on which they go out in search of food and return to their holes laden with supplies.

Locusts are still found in the country as in ancient times. There is probably no season in which they do not appear in considerable swarms, though not in sufficient quantities to do much damage. In the latter part of spring and in summer one frequently sees a swarm of them so thick as to completely cover the ground for a few square rods, and to fill the air when they are forced to fly. On the Lake of Galilee, when the wind blows hard off shore, many of them are driven out over the lake, and on dropping into the water they are instantly swallowed by fish who are waiting and watching for them. They are mostly of the large, golden variety, with black heads, wings, and legs ; though some are very much like the grasshopper. The writer saw many of them in the Valley of the Jordan, where John first baptized, and was reminded of their use by him for food.

Many other insects, nameless except to an adept in zoology, but altogether harmless, abound in the earth and the dry atmosphere.

All of the perennial streams of Palestine abound in fishes, and the Lake of Galilee has been famous for them in all its history. Those most abundant are small, only five or six inches in length, and are

eaten with the bones. But some of fine size are caught in all the larger streams; and in the market of Tiberias, the only market at the present day for the fish of the Lake of Galilee, many are seen from twelve to eighteen inches in length. Along the Mediterranean coast the sails of fishing-boats lying out from one to four miles from shore, are constantly in sight, showing that a considerable traffic is carried on in salt-water fish. In all countries where fish can be easily obtained they are a cheap and wholesome article of food, and they are fully appreciated in Palestine.

CHAPTER III.

THE PEOPLE OF PALESTINE.

§ I.

THE TURKS.

THE population of Palestine consists mainly of Turks, Jews, and Ar'abs. Besides these there are a few Europeans, chiefly Germans, Russians, French, and English.

The Turks are the ruling class, all the offices of the Turkish government being in their hands, and all the soldiers of the various garrisons being Turks. There are garrisons at Jerusalem, Gaza, A'cre, Nab'lus, and Jenin', on the west of the Jordan; and at Es Salt, beyond the Jordan; but the chief military centres are Jerusalem, A'cre, and Nab'lus. The characteristic dress of the Turks is the *fez*, a rimless red cap, made of felt in the shape of a low, truncated cone, with a black-silk tassel dangling from the top of it. It affords no protection at all to either face or eyes from the intense glare of the sun; and it is singular that it should have become the universal head-dress of the people in so hot a climate. But it is worn by all Turks, from the Sultan and his great Pashas down to the servants and beggars in the streets. No other ornament than the black tassel is ever attached to it, and this is never omitted. Neither is the color of the *fez* ever varied. The military officers of high rank, with epaulets and gold lace, gilded sword-belts and glittering scabbards, appear singularly defective in ornament about the head, with nothing on it but this unsightly cap. It is worn everywhere, indoors and out, at the table, in the social circle, in the mosque. If a Turk

ever removes his fez it is when he goes to bed at night. In other respects their dress does not vary materially from that of Europeans. Their women are seldom seen in public, and when they appear they are still not seen very distinctly, for they are so covered with long robes (usually of white), enveloping head, face, and form in one shapeless mass, that there is no temptation to gaze upon them. In some parts of the empire, however, as in Constantinople, there is more freedom; the style of dress is nearer the Parisian, and the faces of the women are sometimes only partially veiled.

The Turks are an irreligious people, for though they are nominally Mohammedans, and it is considered among them a crime worthy of death to abandon the faith, yet they are quite indifferent about the ceremonial observances of their religion; and they are not characterized by any of the virtues which once made their religion respectable in the eyes of the world. They are in

the main a godless and sensuous people, avaricious in the extreme, and when in office full of bribery and corruption. It is the common conviction of the people in Palestine and throughout Syria that no action can be obtained in a Turkish court except by bribery, and that by the payment of a sufficient sum of money any decree at all, however unjust and oppressive, may be obtained. There is similar corruption in the collection of tithes and other taxes, and in the payment of official salaries. One-tenth of all the produce of the country is claimed as tribute by the Sultan. It is collected in a most irregular and oppressive way, so that often it amounts to fifteen, and even twenty per cent., instead of ten. It is said that only a small portion of it finally reaches the imperial treasury, and that the money which is ordered from the treasury to pay the subordinate officers in the provinces suffers so much loss in passing through intermediate hands that only a portion of it reaches its destination. This failure to receive



SULTAN ABDUL AZIZ.

the salaries due from the government is made an excuse for extortion and bribery.*

The Turkish soldiers stationed in Palestine are poorly drilled and poorly clothed; but they are well armed with the most approved of modern weapons. The barracks in which they are quartered are usually substantial stone houses, but they are supplied with very few comforts, and the pay of the common soldier is meagre. Travelers passing through the country are entitled to a military escort of one or more soldiers if they claim it, and the poorly-paid soldiers are always glad to go on such service, for the sake of the better food and more liberal compensation which the traveler is sure to furnish. There is really, however, no need of such an escort at the present time.

§ II.

THE JEWS.

In the absence of all census-taking, and the custom of the people of towns and villages to underestimate their population for the purpose of diminishing taxation, it is impossible to state with accuracy the population of any town or city, and still more so to state the exact ratio of one portion of the population to another. But the Jews in Palestine are far more numerous than the Turks. They are found chiefly in Jerusalem, Tiberias, and Sâ'fed, though a few are settled in some of the other towns of the larger class. Their entire number in all Syria is estimated at about 40,000, and it is probable that about one-half of these dwell in Palestine, and more than one-fourth of them in Jerusalem.

In appearance, as well as in dress, the Jews of Palestine are quite different from those commonly seen in America, and especially is this true of those in Jerusalem. Most of them are pale and thin, with bent forms and unhealthy complexion. They cut their hair short behind, but allow a long lock, often curled, to hang down in front of each ear. Many of them have light hair and blue eyes. They wear very generally a bear-skin cap, rimless and lying flat on the head. Their dress is the usual gown, with narrow skirt, fitting over a long cotton shirt bound around the waist with a girdle. Over all is a loose coat, with sleeves, which hangs nearly to the ground. In summer the entire outer dress is of colored cotton, the colors usually bright. The Jewish women

* Compare Conder, vol. ii. 264-67.

appear on the streets with unveiled faces, their head-covering being usually a piece of white linen hung loosely on the hair, open in front, and of such a size as to hang down over the entire person. They wear dresses made somewhat after the European fashion, though they make no effort to keep up with the Parisian styles.

The Jews work at various mechanical trades, keep little stands for money-changing, and deal in the usual articles of traffic in the bazaars. Many of them are exceedingly poor, and are fed by contributions from their more prosperous brethren in Europe and America.

For a year or two previous to the recent war between Turkey and Russia there was a considerable influx of Jewish population into Palestine, and especially to Jerusalem, causing the erection of a large number of tenements for their accommodation outside the city; but the uncertainty of the results of that war, and especially of its effect on the Jewish population of the two countries, put a check to this immigration, and it has not since been renewed.

Many of the resident Jews retain their citizenship in the countries of Europe from which they emigrated, and are therefore under the protection of their respective consuls. This protection saves them from many annoyances and procures for them an administration of justice which they would not otherwise enjoy. There is every reason to believe that as prosperity revisits the land and it is revived from the ruin which has so long brooded over it, its former inhabitants and owners will be among the first to repeople it. Natural causes, directed by the hand of Providence, may yet bring about that regeneration of the country and that return of its Jewish population which seems to be demanded by many predictions in the Word of God.

§ III.

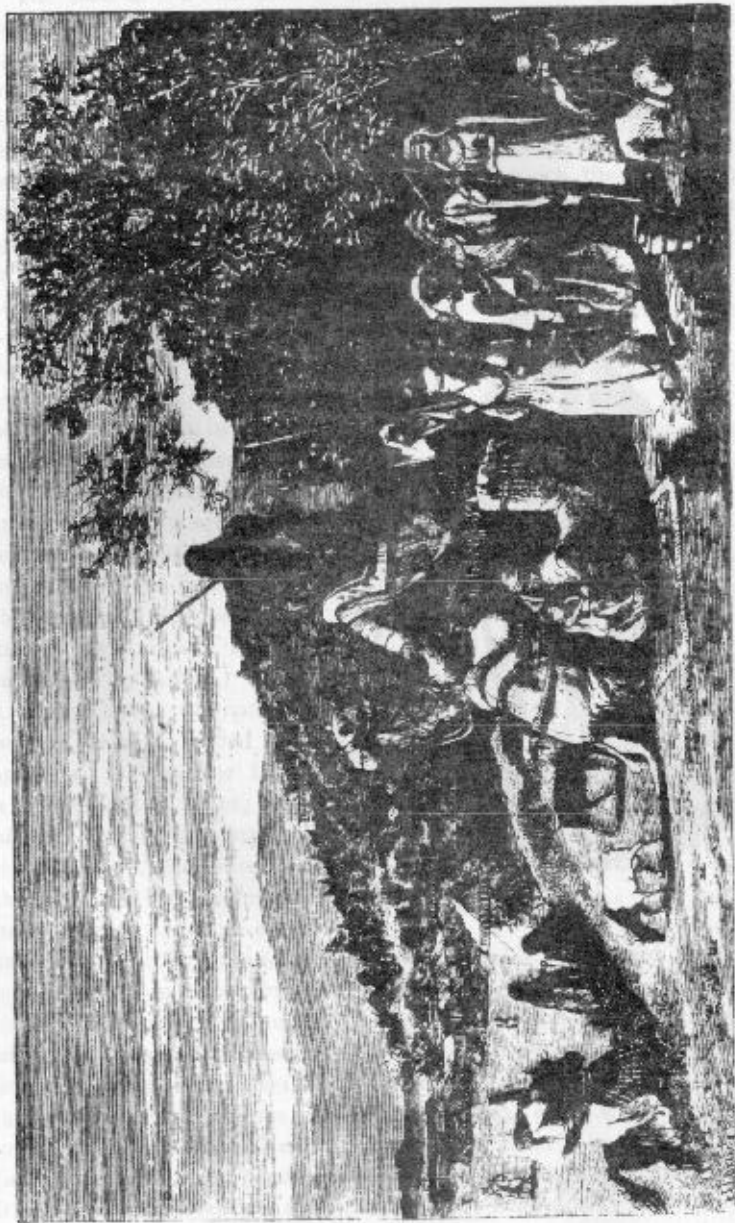
THE BED'AWIN ARABS.

The Ar'abs of the country are divided into two very distinct classes: the Fél'lahín, who dwell in cities and villages, and the Bed'awín, who dwell in tents and are properly the Ar'abs of the desert. Until recently the latter devoted themselves exclusively to grazing, and despised agriculture. They exchanged the increase of their flocks and herds for grain and other necessaries, and often made incursions among the villages and robbed the threshing-floors. The frequency of these incursions disheartened the villagers and greatly restricted the cultivation of the soil. But of late years the Turkish government has quartered

soldiers in the border districts to keep back the bands of robbers, and both classes have been benefitted. The Fel'lahîn have since then greatly extended their area of cultivation, and the Bed'awin themselves have become growers of grain. As yet they make no attempt at garden vegetables or fruits, and they live entirely without these, except when they visit the towns and purchase them; but they cultivate some small patches of tobacco, and those of them who occupy the better class of lands may yet become agriculturists. Their entire wealth consists in their flocks of sheep and goats, and their herds of camels, cattle, and asses.

The tents of the Bed'awin are very rudely constructed. They consist of long strips of black hair-cloth suspended on rude stakes from five to six feet high, with one side-curtain to keep out cold winds or the afternoon sun. The tent-cloth is a very coarse texture, woven by hand from the hair of the black goats, and it has a very gloomy appearance; but it is impervious to rain and it makes a fine shade. In cold weather a fire is built before the open front of the tent, the fuel being brush, roots, weeds, or the dried odure of the cattle. When the last material is burned an offensive odor is diffused through the atmosphere for a great distance around. Within these tents are spread the hair-mats and heavy strips of carpet on which the family sit during the day and sleep during the night. In the corners are stacked the other household effects. In one end are frequently huddled some calves or some motherless kids and lambs; while the dogs and chickens occupy whatever vacant spaces they can find. The tents vary in length from 15 to 40 feet, and are usually no wider than 8 or 10 feet. Many are not tall enough for a person to stand erect in them, except in the immediate vicinity of the taller stakes. They are usually pitched in groups of half a dozen or more, but sometimes an encampment is seen containing 30 or 40 tents.

The outer dress of the Bed'awin women consists of a skirt, rather scantily cut, from the belt of which, behind, there rises a kind of large hood of the same goods, covering the head and the arms. The arms are wrapped in this, and it is drawn over the face as a veil when occasion requires. It is not their custom, however, to veil their faces. They wear no other covering for the head than this hood. The material now universally used for this dress is blue cotton. The white cotton is imported from England and dyed by the natives, dye-shops for this purpose being seen on the streets of all the towns of any considerable size. The feet of the women are either bare or covered with slippers without upper leather around the heel; no stockings.



BEDAWIN CAMP.

The dress of the men consists of a long shirt, reaching nearly to the heels, over which is worn a colored calico gown of the same length, open in front, but secured around the waist by a girdle, in which is worn the invariable dirk or long knife, sheathed in a leather scabbard. Sometimes the shirt, with a belt at the waist, is the only garment. For cold weather there is added a kind of overcoat, which may be described as a loose-fitting sack, long enough to nearly touch the ground, and made of coarse woollen goods, with broad stripes of white and black up and down. It is used for a coverlet at night, and it is called the *ab'a*.

Slippers of the same kind as those worn by the women, and sometimes sandals of the most primitive kind, are worn by the poorest of the men; shoes by those in better circumstances; and short-topped boots by the aristocratic; all made of red leather. But the distinguishing dress of the Bed'awin is the *kufeiyeh* (pronounced kuf-feé-yah), which is his substitute for a hat. It is a square shawl of cotton, woolen, or silk, folded diagonally, laid on the head with the fold in front, two of the corners hanging on the shoulders, the third on the back. It is secured in its place by a large cord



SHEIKH FELLAH'.

passed twice around the head across the temples. The cord is about half an inch in diameter, and is commonly a rope of goats' hair, though sometimes it is made of thread, and sometimes covered with silk and adorned with tassels. The front fold can be drawn over the forehead to shade the eyes, the side corners can be tucked up under the cord to let the air into the face, or they can each be passed under the chin and tucked under the cord at the other side, to cover the face and protect it from the cold winds or from the hot evening sun. It is a cheap, convenient, and not unsightly head-dress; and nothing better adapted to the Bed'awin mode of life could be invented. It

is said also by the Europeans who have tried it to be the very best protection of the head against the hot sun of that climate.

The Bed'awin are always armed ; but their arms are of the rudest and most obsolete kind. No one is without a dirk or crooked knife, worn in a leather scabbard and suspended at the girdle. Sometimes a pair of old horse-pistols, of the kind used in America a hundred years ago, is also stuck in the girdle, both pistols on the left side. The gun is still more common than the pistol. It is long in the barrel and short in the breech. The stock reaches the entire length of the barrel, and is fastened to it by a succession of brass bands. The lock is invariably the old-fashioned flint-lock. Coarse and dirty powder is carried in a rude powder-horn suspended at the right side ; and a leather pouch, suspended by the same strap, holds the shot, slugs, or bullets. The locks seldom fail to strike fire, but the range of the musket is short and the aim very inaccurate. In addition to this armory the sheikhs and other men of importance wear an old broadsword, whose scabbard, old and worn, is wrapped here and there with leathern strings. But instead of the musket these more aristocratic warriors usually carry a spear about 14 feet long, whose head, shaped like the blade of a two-edged bowie-knife, is 14 inches long and an inch and a half wide. The spear-staff is light and elastic, often a bamboo rod. It has an iron spike in the butt end, which is stuck in the ground to hold the spear erect when not in use. When the Ar'ab horseman dismounts at camp, he sets up his spear, by striking this spike into the ground, hobbles his horse with the saddle on, takes a seat at the tent door, lights his pipe, meditates, or converses solemnly and slowly with his neighbors. He never smiles nor weeps. If the stoic philosophy had been preached among the Bed'awin they would all have embraced it as a natural result of their temperament.

The Bed'awin men are of medium height, thin and sinewy. They have a light and elastic step, are straight as an Indian, and have the Indian's coarse, black hair, piercing eyes, and high cheek-bones. Their complexion is a dark brown. They wear their beards in full and their hair trimmed to moderate length. Their women are short and squarely built, with coarse features but kindly disposition. The men do but little manual labor apart from ploughing. All the drudgery of camp-life and of the care of young stock is imposed on the women and the boys.

The most important tribes of Bed'awin in Palestine are the Adwân, who claim the territory east of the Jordan from Jerash to the Zerka Mâ'in ; the Beni Sâkhr, who claim the ancient land of Moab ; and the

Tiyâhah, who occupy the plains between Hebron and Gaza. The Taa'mirah and the Jahalîn' are very poor tribes, who dwell in the wilderness west of the Dead Sea, occupying such spots as afford a little water and small patches of tillable soil; and the Ghuwar'ineh, a still smaller tribe, occupy some parts of the Jordan Valley. None of these tribes will willingly allow Europeans to pass through their territory without the payment of tribute in the form of fees for an escort from their own tribe. The usual custom of the traveler is to have his consul at Jerusalem send for the sheikh of the tribe through whose territory he wishes to pass, and request him to come immediately to Jerusalem. This can be done almost any day by means of individuals of the tribes visiting the city for trading purposes. A bargain is then made, stipulating the time to be spent in the territory, the number of men to constitute the escort, and the amount to be paid. All is reduced to writing and signed in the presence of the consul by both parties, the sheikh, who is never able to write, using a small seal, which he always carries with him to authenticate written documents. Under this contract and escort a man is perfectly safe in any part of their territory.

The government of these tribes is almost purely patriarchal. Each father of a family is supreme ruler of his own offspring so long as he lives, his sons taking separate lordship of their own offspring when the father is dead. A chief called sheikh (shâke), whose office is hereditary, presides over the entire tribe, not as an absolute ruler, but as a head man, whose voice is obeyed rather from custom than from law, and who is the leader in time of war. Sometimes two brothers exercise a kind of joint headship, but in such cases the elder brother has superior authority.

The primitive law of blood revenge* prevails among these people, requiring the nearest kin of a murdered man to put to death the murderer. His friends in turn avenge his blood, and so the feud goes on until sometimes entire tribes become involved in war, and the strong hand of the Turkish government must interpose to make peace. The modification of this law under the Jewish economy, by means of the cities of refuge, prevented these excesses of retaliation.†

The hospitality of the Bed'awin is well known, having been noticed in the writings of nearly all travelers among them. While under the roof of one of them a stranger is safe, and the murder of one who has eaten salt with them is unknown. They will not even rob a man who has been their guest until at least three days afterwards, and if he

* Gen. ix. 5, 6.

† See Numb. xxxv.

is under the protection of the tribe they will defend him with their lives.

These sons of the desert claim descent from Ishmael ; and although the claim to be exclusively of his posterity cannot be established, the rite of circumcision, which is still retained among them, together with their habits of life and modes of dress, nearly all of which have come down from the earliest times, make it almost certain that they are descended, with but little admixture of foreign blood, from the various sons of Abraham by his concubines. They probably represent this branch of the Abrahamic family as truly as the Jews do the branch through Isaac and Jacob.

§ IV.

THE FEL'LAHIN.

Those Arabs who dwell in villages and till the soil are called Fel'lahin, a word which means *tillers*. These people in many respects resemble the Bed'awin ; but they are of lighter complexion and speak a different dialect of the Arabic tongue. Lieutenant Conder, in a somewhat elaborate treatise on their peculiarities, endeavors to trace their origin to the remnants of the aboriginal inhabitants of Canaan, who were allowed by the Jews to dwell in the land in the midst of themselves. But when we remember how few of these people could possibly have been left after the destruction of the Jewish nationality, and what a variety of nationalities have been represented by the people who have at various times overrun the country and mingled their blood with those of the inhabitants, we must receive such a theory with much doubt. Certain it is that the Arabians who took possession of the country after the Mohammedan invasion of the seventh century have held it ever since, except during their partial and temporary dispossession during the Crusades ; and they are, if not the *original*, at least the principal ancestors of the present settled population. They are doubtless a race of mixed origin ; but they have been so long isolated that they have become entirely homogeneous ; and until more certain evidences to the contrary are adduced, it will be better still to call them Ar'abs. They are distinguished from the Bed'awins not only by occupation and complexion, but by their modes of life and their head-dress. They shave their heads, leaving only a tuft at the crown, by which the angel Gabriel is to lift them into heaven.* They

* Conder, ii. 233.

cover the naked scalp with a close-fitting cotton cap, and wear outside of this the turban. This historical head-dress, once universal among both Turks and Arabs, is now retained only by the Fel'lahin. It consists of a roll of white cotton or linen long enough to pass twice around the head, with both ends tucked under its own folds. It is far better adapted to the climate than the fez, for which it has been discarded by the Turks; for its many folds, lightly pressed together, afford complete protection to the head against the direct rays of the sun, and it also slightly shades the eyes and the upper part of the face; but it is more inconvenient than either the fez or the kufeiyah, and it requires more frequent washing than the latter. Only when it is entirely clean does it present a decent appearance; and those who wear it are more particular in regard to its cleanliness than to that of any other garment.

The dress of the Fel'lahin is in other respects the same as that of the Bed'awin; and there is no difference in point of dress between the women of the two classes. The Fel'lahin women of the large towns and cities are careful to veil their faces in the presence of strangers; and some of them, in addition to the hoods described above (p. 80), wear a small colored veil, which is attached to the head above the forehead and hangs down over the face. But in the smaller towns and villages most of the women make no attempt to use the veil, but meet strangers and foreigners with a free and open face. They do not, however, salute a stranger unless he first salutes them. They expect no notice, and when spoken to by travelers they are surprised; but they respond in a prompt and pleasant manner. It gives no offense now to either sex, as it once did, for a traveler to speak pleasantly to any unveiled woman whom he chances to meet.



DRESS OF WORKING CLASSES.

The modes of life among the Fel'lahin differ from those of the Bed'

awin in that they dwell in houses grouped into villages in the midst of the lands which they cultivate; they engage in various mechanic trades and mercantile pursuits; they cultivate fruits and vegetables: articles of diet and traffic; and they pay some little attention to the education of their children.

The Fel'lahin and Bed'awin are alike free from the sin of intoxication their religion forbidding them the use of intoxicating drinks. They regard the use of these drinks as a peculiarly Christian accomplishment and a story is told of a sheikh who was importuned by an English traveler to take some wine, but he answered, "I am not a Christian; I cannot take it." They are also entirely honest among themselves, theft being practiced on none but strangers, and seldom on these. Property of all kinds is left exposed, and locks are not appended to the doors of the village houses. There is no high sense of virtue among the females but the early marriage of both girls and boys, the former usually about thirteen and the latter at about fifteen, combined with the jealous watchfulness of husbands, prevents any large amount of sexual impurity and harlotry is not practiced at all. A limited polygamy prevails, the Koran allowing a man in ordinary circumstances to have four wives. Only a few of the villagers have sufficient income to justify an indulgence in this privilege. It must be said, also, in behalf of both classes of Arabs, that they are good-natured, that their minds are quick and active, and that in their deportment there is a remarkable degree of grace and dignity. But here the list of their virtues terminates and that of their vices begins. It would not be too much to say of both Fel'lahin and Bed'awin, as Paul said of the Cretans, that "They are always liars;" and if we extend the remark to the native inhabitants of all Syria we shall not be found guilty of slander. There seems to be no conscience on the subject of veracity in the entire population, for when one is detected in a falsehood it causes him not the least embarrassment or confusion. Even an oath is regarded as a light matter, unless it is made in the presence of a religious teacher of the same faith with the party sworn; hence it is the custom of our consul in Jerusalem, as he informed the author, in all cases which come under his jurisdiction, to have witnesses and litigants thus sworn before he will receive their testimony. It is singular that this sin, the most universal in those countries at the present day, is the one most lightly thought of among the patriarchs of old, and among the Israelites throughout all their ages. It led David to say, in his haste, "All men are liars."* It appears to be a

* Psalm cxvi. 11.

traditional sin, handed down from father to son, and from people to people, as they alternately possess the country. The habit will prove a very great barrier to the speedy Christianization of these people.

The vice which appears most prominent and most offensive to an American traveler is the gross oppression to which women and children are subjected. All the drudgery of which they are capable is heaped upon them, while the men live comparatively at their ease. If the men take part in the harvest, their wives, and all of their children capable of rendering any assistance, are at work under their oversight all the day. At evening, when the day's work is done, and at morning, before it begins, the women have the additional task of bringing all the water for domestic purposes and preparing all the food for the household, while the boys and girls attend to the stock and milk the goats. The spring, which generally affords the only supply of water, is nearly always at some distance from the village, often a quarter of a mile, and all the water is carried on the heads of the women in stone jars that will hold about five gallons. It is considered disgraceful to a man to be seen carrying a jar of water, so much so that even the servants of our camp, who were hired as muleteers, disdained to do it; and wherever our camp was pitched some woman was employed, if one could be found, to bring us the necessary supply of water. Only when we were remote from any village would the servants condescend to wait on themselves in this particular. But this oppression appears in its most offensive form when you see a turbaned Fellah riding on his donkey into the city, with two or three women, his wives, or wives and daughters, walking before him barefooted, with heavy packs on their heads containing articles which he is going to sell in the markets. This is not an unusual sight on any of the roads leading into Jerusalem.

The boys and girls have as hard a lot as their mothers. The girls assist their mothers until they are about thirteen years of age, when they are given away by their fathers in matrimony, which means that they become the slaves of other men. They are allowed no voice in the selection of the new master. He may be a young man of suitable age and unmarried, or he may be an old man with other wives and full-grown children. The small boys are the shepherds. The small bunches of calves, sheep, and goats belonging to most of the villagers can be managed each by a single boy; and if they are large, a man, with the assistance of one or more boys, is put in charge of them. These shepherd boys, often not more than eight or ten years of age, go out with their flocks early in the morning, and remain in the field or on the mountain-sides with them until after sunset. They spend

the day in solitude, except when two or three are near enough to each other to converse while they watch their flocks, and their only food is a little tough bread and a small kid-skin bottle of buttermilk. They have usually no means of amusement, but the traveler will now and then see one supplied with a wooden whistle, which sounds about half the notes of the scale and makes a shrill kind of music. These they prize very highly, and they cannot easily be induced to sell them. The children that are too small to do any work are allowed to run about the village uncombed and unwashed, and to roll in the dirt like little pigs. Even the infants are scarcely acquainted with the use of soap and water, and as a consequence half the little children have sore eyes, and many of both the children and the adults are blind in one eye or both. Conder attributes this neglect of cleanliness to a superstition among them in regard to the "evil eye," and says that the children are purposely left dirty and besmirched to avoid the consequences of an envious look.* This may serve some of them as an excuse, but were we to judge by the uncleanness of the mothers themselves, we would suppose that the neglect is chiefly due to indifference.

Avarice, the common sin of humanity, and supposed to be most prevalent among commercial nations, is not more so among any people than among the Fel'lahin of Palestine. From the oldest to the youngest they are beggars, and they beg, not because they are in want, but because their thirst for money is insatiable. They hope for a gift, which they call *buckshish'*, and plead for it without the slightest ground on which to base a claim for it; and when they have received compensation for a service to the full amount agreed on, they still entreat for additional pay in the way of a present. When a gift is bestowed they are never content with the amount of it, but they indicate by the most pitiable tones and looks that they are disappointed. Their avarice is also shown in their methods of making bargains. They cannot buy the smallest amount of any article without long hesitation and debate, and often two men are seen in a loud and apparently angry quarrel, accompanied with violent gesticulation, over a difference of a few cents. If this love of money were rightly directed by a wise government, and by the introduction of capital from more prosperous countries, it might result in making the people enterprising and thrifty.

Another trait of character which always arrests the attention of the Western traveler, is the disposition to engage in angry and boisterous

* Conder, ii. 232.

quarrels without coming to blows. It is seen among the employés in the traveler's own camp, causing him great annoyance; and it appears among all who have dealings likely to involve conflicting interests. Thomson tells a story of a man against whom a neighbor raised a quarrel when he was about to pray. With violent gesticulations he broke forth in the words: "May God curse your grandfather and the father of your great-grandfather! Can't you give a man time to pray? I want to pray."*

All persons from the West who enjoy personal familiarity with the Ar'abs, or with Syrians of any class, notice their inability to appreciate a jest. They take everything you say in sober earnest, and your best efforts at humor in conversation are lost on them. They indulge in no jesting among themselves, and they know not how to appreciate it in others. As Lieutenant Conder remarks, "The Eastern people are by nature grave and dignified, and they have but little sense of the ludicrous. Their only attempts at witticism are feeble puns."

The inhabitants of the various villages, like the tribes among the Bed'awin, have a local government of their own entirely distinct from that of the Turks. Every village has its sheikh, who is implicitly obeyed by the citizens; and he, in conjunction with the elders or heads of families, constitutes a kind of informal court for the administration of justice. They have no prisons, but they inflict such penalties as they think proper. They also make provision for such of their number as cannot cultivate the soil for themselves; for example, they cultivate a piece of ground for the religious teacher of the village and one for the village carpenter, who are thus compensated for their labors.†

§ V.

THE NATIVE CHRISTIANS.

In some towns and villages of Palestine the people are chiefly Christians, those in Nazareth and Bethlehem being almost exclusively so. Nearly all such belong to the Greek Church, though some are Romanists. These appear to be of the same race as the Fel'lahîn, with perhaps the difference of a greater admixture of European blood. Their belief in Christ is inherited from the remnant of the Christian population which survived the Mohammedan invasion of the seventh cen-

* Land and Book, i. 206.

† Conder, Tent-Work, ii. 256, 268.

tury. The Christian portion of the population show a marked superiority in some respects over the Mohammedans. They are not so chaste nor so temperate, and they are equally superstitious; but they are more enterprising in business and better educated. Their women are freer, and both sexes have more cheerfulness and domestic happiness among them. In the dress of both sexes they are easily distinguished from all classes of Mohammedans. The men wear on their heads a red cap like the fez, except that it is hemispherical and has a larger tassel. Their coat is a close-fitting jacket, open in front, and usually ornamented with embroidery. In front, between the lappels of the jacket, is seen an embroidered vest, buttoning up to the chin. Their nether limbs are encased in a pair of trowsers of very voluminous folds, gathered close at each ankle and around the waist by stout draw-strings. It is really a large bag with two holes at the lower corners for the feet to pass through, and a draw-string in the mouth to draw it tight around the waist. It is made of the same material with the jacket,—cloth, silk, or linen,—and is often of fine goods and of the richest colors. At the waist, and covering the connecting point between the vest and the trowsers, is a voluminous sash of various colors, wound several times around the waist, with both ends hanging down by the right thigh. Stockings of cotton or silk and shoes of European patterns cover the ankles and feet. This is by far the most picturesque and pleasing costume seen in Palestine or any part of Western Asia, and when worn by a tall man of graceful action it is unexcelled in appearance by any costume in the world. It is ill suited, however, to horseback riding on account of the narrow stride of the trowsers. Short stirrups are a necessity. Yet even on horseback it must be admitted that a Syrian gentleman presents a much more pleasing appearance than an American. For an overcoat he uses the identical *âb'a* of the Bed'awin, except that it is made of finer goods and in more pleasing colors. When riding in the sun he very frequently ties the Bed'awin kufeïyeh about his cap, or folds it around the cap in the style of a turban. This is to protect his head and face from the intense heat of the sun. Sometimes a Turk does the same.

The Christian women dress very much after the European style, except that they wear nothing corresponding to a bonnet or a hat. Their most usual head-covering is a white veil, varying in texture according to the circumstances of the family, folded diagonally, like the kufeïyeh, and laid lightly over the head, leaving the face entirely bare. The pin by which it is fastened to the hair is hidden, so that the veil appears to hang in its place without fastening. Whatever might be

thought by American or European ladies, it is the general verdict of male travelers that this is a far more pleasing head-dress than nine-tenths of the bonnets worn in the West.

§ VI.

EUROPEANS.

The Russian government, the natural guardian of the Greek Church, because it is the only strong nation professing that faith, encourages pilgrimages to the Holy Land, and makes provision out of the national treasury for the protection and the comfort of the pilgrims. Consequently she has planted a kind of colony of priests and their assistants at Jerusalem, at Bethlehem, at Nazareth, and in some less important places. These constitute an influential element of the population. Attached to the consulates of Germany, France, Great Britain, and the United States, in Jerusalem, and to the consular agencies of the same in Joppa and Haifa, are a few persons of those nationalities, besides missionaries from Great Britain and America, who are located at various places. These persons are to the traveler a very interesting part of the population; but their number is small, and they can scarcely be regarded as a part of the settled population of the country. There is, however, at Joppa, and also at Haifa, a colony of Germans who have taken up their abode in the country with a view to permanency. Each colony numbers about 300 souls. The Haifa colony was founded in the fall of 1868, and that at Joppa in 1869, the former under the presidency of G. D. Hardegg, and the latter under that of Christopher Hoffman. They were both planted by a German sect called The Temple. Their religious tenets are not fully stated in any work that has come under the eye of the author. Conder, who attempts to set them forth in part, confesses that they are not easily understood, and intimates the opinion that the colonists do not clearly understand themselves.* It is sufficient for our purpose to remark that they interpret the predictions concerning the restoration of Israel to their own land as referring to its occupation by the spiritual rather than by the literal Israel, and that they are aiming at the fulfillment of those predictions. They contemplate, also, the elevation and conversion of the native inhabitants of the country; but, as explained to the author by one of the number at Haifa, they seek to accomplish this not by sending mission-

* II. 302-305.

aries to preach to them, but by living among them and setting an example for them to imitate. They hope that the natives will eventually see the superiority of European methods and of a pure religion, and be led to adopt these without other persuasion. At first the colonists had schools in which their own children and those of the natives were taught together; but they found that their own children deteriorated more rapidly than the others improved, and therefore they excluded the native children from their schools.

CHAPTER IV.

MODES OF AGRICULTURE.

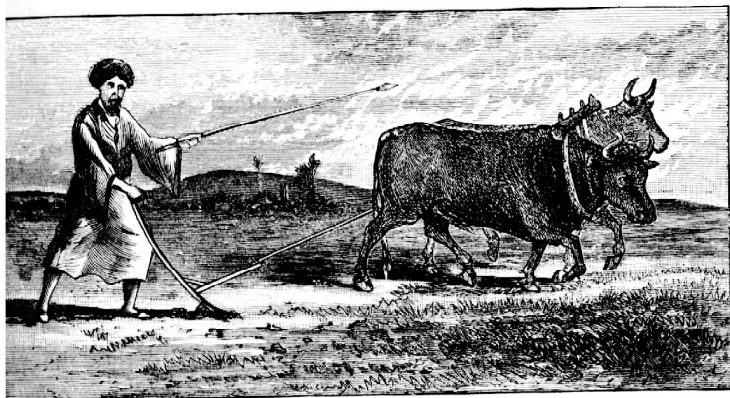
§ I.

PLOUGHING AND SOWING.

WHEN the rains commence in November, softening the ground which during the summer has become hardened in the sun and often cracked open to a considerable depth, ploughing for the next season's crop begins. But some of the farmers have adopted the custom of ploughing in the spring, during the leisure just before harvest. This early ploughing prevents the surface from being hardened by the sun, and as no weeds nor grass will grow during the summer, it exposes the soil more to the fertilizing effects of the dry atmosphere. It also gives rest to the land, for on this method the same piece of ground is sown in grain not oftener than every alternate year.

The plough now used is quite an improvement on that described by early travelers in Palestine, showing that the natives are capable of improvement even in agricultural implements. It is made like a very heavy "bull tongue," with two bars reaching back from the sides of it. These bars serve to widen the furrow and to increase the pulverization of the soil. The upper end of the plough is hollow, and receives the single handle, which rises with but little backward slope, and has at its top a cross-piece by which it is held. The beam is attached to this upright, and is strengthened by a wooden brace above the point of connection. It reaches forward to the yoke, and has a sufficient upward inclination to touch the yoke, to the middle of which it is tied

with a rope or a piece of raw-hide. It is a tongue, rather than a beam. The yoke is a straight pole about six feet long and three inches in diameter, which lies on top of the necks of the oxen, and is fastened to the neck not by a bow, but by a rope. All of the timber used is light but tough, and it answers its purpose better than one would sup-



PLOWING.

pose, for the plough is not run more than three inches deep ; its draft is light and there is very little danger of breaking, except when it strikes a heavy stone or the solid rock, then some part of the plough or of the gearing is almost certain to break, and much time is lost in making repairs. The oxen are still driven by a goad, a long stick with a sharp spike in the end, as in the ancient times.*

This simple instrument pulverizes the ground very well, and where the soil is light it stirs it to a sufficient depth. It is doubtful whether an American steel plough, running eight or ten inches deep and bringing the subsoil to the surface, would produce any better results in that soil and climate. At any rate, if our method were introduced there, not only the ploughs but the yokes would have to be imported, for the timber out of which to make our heavy yokes and plough-beams can be found there only in a very few places. It would be necessary, also, either to import a larger breed of cattle, or to plough with two or three yokes of those now in use.

The poverty of the people is such that they have an indifferent supply of cattle for ploughing, and a scarcity of even the cheap and rude

* Judges iii. 31 ; Acts xxvi. 14.

ploughs which they manufacture. While one man is using the team and the plough, several are waiting to use it in their turns. As a consequence, the ploughing and sowing continue all the winter, exposing the farmer and his stock to much hardship and to many causes of ill health, besides necessitating a very light yield from the grain that is sown late in the season. The traveler often sees this lately-sown grain so thin as not to be worth harvesting, side by side with heavy crops that are sown early. With more capital and a better supply of work-stock, the ploughing could be rushed through in the early part of the rainy season, and better results would follow. Even in November, however, cold winds and rain are encountered, and he who would push his business vigorously must disregard both. It is to this that Solomon alludes when he says, "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest and have nothing."*

The sower goes immediately before the ploughman, sowing the grain that it may be ploughed under. In order to keep up with the sower it is necessary to follow him with several ploughs. The harrow is not used at all. Were the ground ploughed before sowing and then the grain harrowed in, or even covered by dragging a heavy brush over the ground, the yield would probably be greater.

§ II.

HARVESTING, THRESHING, AND GRINDING.

The Syrian farmer is in no hurry about the commencement of his harvest. He can begin, if he chooses, as soon as the grain is sufficiently matured; but he usually waits till it is "dead-ripe" and the stalk is yellow to the roots. Neither is he in any hurry, like the American farmer, to get through. The American begins before the grain is dry enough to shatter out, because with his machinery he handles it so roughly as otherwise to cause great waste; and when he begins he must hurry through lest the rain hinder him and ruin his grain. But the Syrian farmer knows that he will not have a shower during harvest-time, let the latter be ever so long, and his mode of handling his grain is such as not to shatter it, though ever so ripe. He cuts it with a sickle, as did his fathers back to the days of Abraham, and as our fathers did less than a hundred years ago. Some writers represent the harvesters as sitting on their haunches while using the

* Prov. xx. 4.

sickle;* but the author saw harvesting in process from end to end and from side to side of the entire country, and he saw no one in this lazy posture. The grain is tied in little bundles, which are loaded on the backs of camels or donkeys and transferred to the heap at the threshing-floor. They are not tossed with a pitchfork, but moved gently by hand. The grain must be removed from the field because the soft, tillable ground is unsuited for a threshing-floor, and because the threshing-floor must be near the village for the sake of convenience. The Jews in ancient times used carts for this purpose, instead of donkeys and camels.†

When all the grain is harvested and laid up in heaps, not stacks, about the threshing-floors, the threshing begins, unless the necessity of getting out some grain for immediate use has led to some threshing before. Often this is the case, and it is not a rare thing to see persons employed in threshing a few sheaves with a rude flail when the harvest has scarcely begun. This is done when the old crop of wheat is already exhausted, or when some of the fresh grain is wanted for parching. The "parched corn" so often mentioned in the Bible‡ is still in common use. The threshing-floor is a hard piece of ground, made harder by tramping and beating, or, when it can be found of sufficient size, the flat surface of a rock. The grain is laid upon this in a circle from forty to eighty feet in diameter, and then oxen, horses, and mules are driven around upon it until the most of it is shattered out and the straw broken to pieces. Then follows the process of grinding the straw into chaff and disengaging all the grain that may yet be encased in the ears. This is effected by dragging over it a rough slide, usually about three feet wide and five feet long. It consists of three planks of hard timber about two inches thick, laid edge to edge, with two battens nailed across them to hold them firmly together, and one end slightly turned up so that the instrument will slide over the straw. The bottom is bored full of inch auger-holes not deep enough to go through, and rough stones of the right size to make a tight fit are driven into these holes deep enough to leave nearly half their size above the surface of the plank. These stones constitute a kind of teeth, and as the slide is dragged round and round the threshing-floor by a horse or a mule, with a man or boy sitting on it, they grind the straw into fine chaff and shatter out the very last grain of wheat. This instrument was used in early times by the Jews, and

* Conder, ii. 258.

† See Amos ii. 13.

‡ Lev. xxiii. 14; 1 Sam. xvii. 17; xxv. 18; 2 Sam. xvii. 28.

was probably included in the instruments offered by Araunah to David.* It is called the *mow'rej*. This mass of grain and chaff is then heaped into a conical pile in the centre of the floor, or at a short



THE MOW'REJ.

distance outside the circle, and another bed of the unthreshed grain is laid down to go through the same process. I have seen the driver of a *mow'rej* lying down on it fast asleep while the horse continued his rounds.

When a favorable wind blows, and this occurs nearly every day from nine A.M. till four P.M., the heap of threshed grain is tossed into the air, first with a three-pronged wooden fork, until the coarser straws are separated, and then with a wooden shovel called "a fan" in the English Bible.† The wind blows the straw and chaff to one side, while the grain falls back into the heap. Sometimes when the grain is nearly clean it is poured from a shallow basket held on top of a man's head, that the wind may blow away the remainder of the trash. When the entire process is completed, there is still some fine chaff left among the wheat, and nearly always some dust and grit from the threshing-floor. The people have no means of removing this except by washing the grain. It is in most instances not removed at all, but ground with the wheat. But the author has seen women engaged in washing their wheat by dropping it into a little stream dammed up for the purpose, stirring it around a few minutes, and then laying it out to dry. In the hot sun and dry atmosphere the moisture is absorbed too quickly to injure the grain. The ancient Jews completed the process

* See Isaiah xli. 15; 2 Sam. xxiv. 23.

† Isaiah xli. 16; Mat. iii. 12.

of cleaning their grain by the use of a sieve, and it was customary among them for the owner and the workmen to sleep at the threshing-floor while the winnowing was going on.* This last was for the double purpose of hastening the work and guarding against thieves. It is still customary to guard the heaps both of the threshed and the unthreshed grain day and night.

When the wheat is sufficiently winnowed it is put away in granaries, of which there are two kinds, one kind above the ground and the other beneath it. Those below ground are jug-shaped excavations from four to six feet deep, plastered, and drawn to a narrow mouth at the top. Sometimes a great many of these are dug in a group very close to each other. The author saw, on a piece of sloping ground not far from Jericho, about an acre of space that was honey-combed with them, but they had been abandoned and their tops had fallen in. Of course these granaries are made only in very dry spots or spots in which the drainage is so good that water will not accumulate. Where such ground cannot be obtained a structure of about the same shape and capacity is built above ground out of sun-dried brick, plastered outside, and terminating at the top with a conical point. The grain is put in and taken out through an opening in the side. The chaff is put away with the wheat. It helps to keep it dry, and it is used for feeding stock. Anciently the grain was stored in similar structures, but more secure and more durable, and they are called both *garners* and *barns* in the English Bible.†

For the purpose of grinding wheat and barley none but hand-mills were anciently employed, and there are many allusions to their use in the Bible. But water-mills and horse-mills have now been in use a long time, and wind-mills have been erected recently at Jerusalem and at Haifa. At Jerusalem there are three wind-mills and at Haifa one.

The hand-mill consists of a nether and an upper millstone, the top of the former a little convex, so as to promote the movement of the flour toward the circumference, and the lower surface of the latter correspondingly concave. An iron pivot rises from the centre of the lower stone, on which the upper stone is supported and around which it revolves. A hole six inches in diameter through the centre of the upper stone allows the grain to be thrown in, and an iron bar extending across this opening rests on the pivot, supports the stone, and allows it a rotary motion. The stones are not over two feet in diame-

* Amos ix. 9; Ruth iii. 1-7.

† Matt. iii. 12; vi. 26; Luke xii. 18.

ter. A wooden pin an inch or more in diameter is let into the top of the stone near its circumference, and rises high enough to serve as a handle with which to turn it. The mill is usually operated by two women, who sit flat on the floor at opposite sides. Each one turns it half-way, and one puts in the grain with the disengaged hand. The flour comes out on the floor all around the nether stone, and is gathered up as it accumulates. Sometimes, when a small quantity of grain is to be ground, and there is no haste, the mill is operated by a single woman. The author has seen several instances of this. Hand-mills are used at present only as a dernier resort, when it is quite inconvenient to procure grinding at mills of some other kind.

Horse-mills are numerous in Jerusalem, and the traveler as he walks the streets frequently hears the sound of grinding. They are also found in all the large towns. The stones for these are constructed in the same manner as for the hand-mills, but they are usually about three feet in diameter. The horse moves around in a circle, drawing the end of a lever, the other end of which is morticed into a perpendicular shaft with which the gearing of the machinery is connected. There is no bolting-chest in the mill, neither is there a wooden case around the stones to collect the flour and make it come out at a single spout. It comes out, as in the case of the hand-mill, all around the stones, and is much exposed to the dust and trash of the dingy building. There is, however, at Nazareth a horse-mill, recently erected by a German, which has a simple bolting-machine, and makes very fair flour. This mill is operated by a tread-wheel, and it is alone of its kind.

Water-mills are built wherever practicable. The number of ruins of such mills that are seen in some parts of the country shows plainly that they were once more numerous than at present. The millstones are of the same form and size as those used in the horse-mills. The paddles of the water-wheel are immediately under the floor of the mill and under the stones, being attached to the shaft which passes through the lower and turns the upper stone. As a consequence the stone turns uniformly with the wheel. The water issues from an orifice just opposite the wheel and spends its force on the paddles as they rapidly revolve. There is no casing about the circle of paddles to confine the water and concentrate its force, and consequently a large part of its power is lost. In order to give force to the water as it issues from the orifice, it is collected into an upright cylinder built of stone and cemented inside. This is 12 or 14 feet high, and its interior diameter is from 15 to 20 inches. A stream of water from the mill-race pours into the top of this cylinder and keeps it full, so that the entire perpen-

dicular pressure of the column imparts its force to that which rushes through the orifice below and impels the wheel. Such mills are constructed on the hill-side adjoining the stream where a race, tapping the stream some distance above, and led along the hill-side with a gradual fall, is sufficiently high above the parent stream to allow its water to flow into the mill. In some instances, where the descent of the parent stream is very rapid, there is room between it and the race for two mills, the water passing through both in succession before it reaches its natural bed. There are several such pairs of mills on Wady Bedân', the chief tributary of Wady Far'rah, and the people of Nab'lus resort thither for their grinding. Sometimes the principal stream is itself dammed, and the mill constructed just below the dam. There is such a mill in the Plain of Jez'reel, and eight or ten on Crocodile River, in the Plain of Sha'ron.* With a little more art in their construction, and with the addition of a bolting-apparatus, these mills would make very good flour at a very cheap rate.

Wind-mills have been introduced only within the last ten or twelve years, and those thus far constructed are of European manufacture. They do very good work, and can be operated from six to ten hours a day nearly every day in the year. It is probable that as capital increases, and with it a demand for better articles of diet, they will become universal in those parts of the country that are destitute of mill-streams. Steam-mills are not to be thought of, nor steam-machinery of any kind, on account of the scarcity of fuel.

Under the head of Products of the Soil, Chapter II., § III., we have already given as full an account as our space will allow of other grains, fruits, and vegetables belonging to the department of agriculture.

§ III.

TENURE OF LANDS.

Under the law of Moses lands were inherited perpetually by the descendants of those to whom they were first distributed after the conquest under Joshua. A man could sell his lands only temporarily, for they were restored to the heirs of the original owners in the year of jubilee, which was every fiftieth year; and they could be redeemed at any time by paying a fair equivalent for their use until the jubilee.† The operation of this law was suspended by the Assyrian and Babylo-

* See description of latter in Land and Book, ii. 244.

† See Lev. xxv. 8-28.

nian captivities, and there is no evidence of its restoration afterward. If it were even partially restored after the return of the captives it was finally discontinued by the dispersion of the Jewish nation A.D. 70.

Under the present Turkish rule the lands of Palestine are held in three ways. Some are held as the property of the Sultan, some as individual possessions, and some as the property of mosques and other institutions of a religious character. In English phraseology these are called, respectively, crown-lands, freehold, and glebe-lands. Purchases of government lands must be confirmed by a firman from the Sultan before the title is good; and in securing this there is often great delay and expense. In some instances, however, purchases of extensive tracts have been made at a ridiculously low price. An instance is related in the following terms by Conder: "A Greek banker named Sursuk, to whom the government was under obligations, was allowed to buy the northern half of the Great Plain [Plain of Esdra'elon] and some of the Nazareth villages for the ridiculously small sum of £20,000 (\$100,000) for an extent of seventy square miles. The taxes of the twenty villages amounted to £4000 (\$20,000); so that the average income could not be stated at less than £12,000 (\$60,000), taking good and bad years together. The cultivation was materially improved under his care, and the property must be immensely valuable, or would be if the title could be considered secure; but it is highly probable that the government will again seize the land when it becomes worth while to do so."*

Whoever may be the owner of lands, the inhabitants of every village are the cultivators of the soil immediately around them. The limits of the territory thus claimed by each village are marked by valleys, by ridges, or by large stones, and so are the subdivisions among the villagers themselves. The extent of territory varies somewhat with the population of the village, and the nearness or remoteness of other villages. In more exact terms, it varies from three or four hundred to four or five thousand acres.†

The tax on land belonging to the government is one-tenth of its entire annual product, and this is assessed before the harvest begins. Of course there is usually an overestimate of the yield. No man is allowed to thrust in his sickle until this assessment is made. The assessor often delays until, for fear of serious loss to the crop, the cultivator gives him a heavy bribe to proceed. The temptation to gross injustice, already pressing hard on the officer, who wishes both to fill

* I. 166.

† See Conder, ii. 255-56.

his own coffers and to gain favor with his superiors by bringing a large income to the government, is greatly increased by the fact that the taxes are farmed out by districts to the highest bidder. A man having bidden high, and feeling a necessity for not only collecting the amount of his bid but an additional sum to enrich himself, studies out all manner of devices to oppress the poor husbandman. These farmers of the revenue and their subordinates are the same class of officials as those called publicans in the New Testament, and they as well deserve the title "miserable sinners" as did their predecessors of the New Testament period.

The tax on the glebe-lands, or those belonging to religious institutions, is a fixed amount of produce per annum, without regard to the yield of the lands. This, in unfavorable years, is often ruinous. Conder, in his remarks on this point, says, "At Kurá'wa, in 1873, the people told me with tears in their eyes that the olive crop had been so poor that the value was not as much as the amount of the tax to be collected."* And the author was informed, when in the vicinity of Michmash, in the spring of 1879, that between three and four hundred men from the villages in that part of the country had fled across the Jordan with their families to avoid trouble about taxes which they could not pay.

According to Conder the taxes are brought into the towns where the local governors reside by *Bashi-Bazouks*, or the irregular soldiery. But sometimes the governor himself makes a tour of the villages to collect them, when he and his numerous attendants must be fed and lodged at the expense of the villagers. This adds very greatly to the weight of the grinding taxation under which the people groan. Conder pertinently remarks that under such a government it can scarcely be a matter of surprise that the *Fel'lahin* are lazy, thriftless, and sullen. "What is the use of trying to get money," they demand, "when the soldiers and the *Kaifmakâm* (governor) would eat it all?"

Another evil which makes a heavy drain on the productive labor of the country is the conscription for the Turkish army. Conder says, "There is no sadder sight than that of the recruits leaving a village of Palestine. They are marched off in irons to headquarters, leaving their weeping families behind them, and hurried away to Europe or Armenia, where they lead a miserable life, receive but little pay, and are bullied by ignorant officers."† The author witnessed at Hebron a more pleasing sight,—the return of a few conscripts who had been

* H. 266.

† Tent-Work, ii. 267.

taken from the town for the Russian war. Their male friends went out to meet them with the firing of guns and shouts of welcome, and received them with kissing and warm embraces. Meantime, a group of women in a double line, at a little distance, sang a monotonous song and marched about in irregular curves, keeping time to their own music. After the entire party had disappeared within the town we could hear at our camp loud wailing from those women who were disappointed about the return of their husbands, sons, or brothers, and who learned from those who did return the sad fate of their loved ones lost in battle. Sheikh Ab'bas, of Hebron, told us that he himself was in the Russian war; that he served his own government twenty-two months without receiving a cent of wages; and that in the mean time he suffered for want of both food and clothing. At the end of that time he was taken prisoner by the Russians, who fed him well, made him comfortable with warm clothing, and released him when the war was over. Good Mussulman as he was, he evidently felt more kindly to the Russians than to the Turks, and would prefer, in another war, to fight on the side of the former.

The facts presented in this section enable the reader to see one of the chief causes of the present miserable condition of Palestine, and how the country might be rejuvenated under a just and well-administered government. That its condition is actually improving even under these circumstances, and has been for the last twenty years, is a proof of the irrepressible tendency to material prosperity which characterizes the present age. The ability of the people to prosper at all under such a condition of things is due to the extreme cheapness of the necessaries of life and to the small amount of these necessaries on which they have learned to live. Conder says he has heard of a family of five who lived on only £25 (\$100) a year.

CHAPTER V.

MODES OF ARCHITECTURE.

§ I.

BUILDING MATERIALS.

THE American traveler in Palestine sees nothing which contrasts more strongly with the aspect of his own country than the appearance of the houses, both inside and out. He sees no wooden houses nor shingled roofs. There is at present only one framed house in all Palestine, and that is a small school-house in Joppa occupied by an American lady. It was made in America and transported in pieces to Joppa. Neither does he see a single house built of brick. Burnt bricks are unknown in the country, from the fact that fuel is too scarce and costly to justify the burning. It is a sufficient draft on it to burn a small amount of pottery and the smallest quantity of lime that can be made to answer the necessities of builders. Chimneys are likewise unseen, and both fireplaces and stoves are unknown. If you were to speak to a Syrian of the "family fireside" you would speak in an unknown tongue. All the houses of the country are built either of stone or of sun-dried bricks. Among the rocky hills where stone is abundant it is employed almost exclusively, and everywhere it is the material of the better class of houses. Not only the walls of the houses, but the stair-steps and the roofs are built of stone. The floors themselves are stone or cement, or tiles laid upon cement. Wood is used only where it is indispensable. In the stone houses the doors and windows are often the only parts made of wood, though sometimes wooden joists are employed to support the second floor. The walls of the better class of stone houses are built of hewed stone, but those of the inferior class are built of rough stones picked up from the surface of the earth and laid in a large amount of mortar. The mortar used is often little more adhesive than mud, it being a capital point with builders to use as little lime as possible. But the lime itself is beautifully white, and the plastering is very durable. The cement which is to be exposed to the weather or to the tramping of feet is also very hard, and impervious to water.

The sun-dried bricks are nothing more than masses of mud, thickly intermixed with the short straw from the threshing-floors, pressed by hand into a wooden mould, and then left to dry in the sun. The author saw a brick-yard, if it might be dignified with the name, in operation on the Plain of Sha'ron. Two or three women were working up the dark surface-soil at the edge of a puddle of water into a stiff mud, and stirring into it the short straw of the threshing-floor. They operated with their naked feet and some rude hoes. Another carried the mud in her hands, when properly prepared, to the moulder. The mould had spaces for only two bricks at a time, each about twelve inches long, eight wide, and six deep. When the mould was filled it was lifted up, leaving the bricks on the ground, and placed at a distance in front, ready for another supply of mud. The bricks are turned over occasionally while drying. The straw helps to keep them in shape while drying, and tends to prevent them from wasting in the rain and from crumbling in the dry weather. Such were the bricks made by Israel for Pharaoh in the time of the Egyptian bondage.

Tiles, which were used to some extent for roofing houses in the New Testament period,* are not now seen in Palestine. Doubtless the increasing scarcity of fuel for baking them, and of timber for supporting them on the roof, has led to their disuse.

§ II.

ARCHITECTURE OF THE CITIES.

All the houses in the cities of the hill country are built of stone; and most of those in the cities of the plains, such as Joppa, Haifa, and A'cre, are of the same material. Gaza, however, is an exception, being situated where stone is not easily procured.

All the better class of city buildings are two stories high. They are built compactly against each other, no open spaces being left except the streets; and, in case of the largest houses, an open court in the centre. Such a thing as a yard about a house is unknown. The lower stories are usually occupied for business purposes of some kind, and the upper stories by the families. The windows are chiefly in the upper stories. They are usually very small, and are often covered with an unpainted wooden lattice, or a network of iron bars. Windows of the lower stories are invariably protected in the latter way for the purpose of guarding against burglars. The doors are heavy and strong, and by

* Luke v. 19.

no means ornamental. They are seldom painted. The ceilings are seldom supported by wooden joists; they are usually vaulted with stone, the vaults being plastered on the under side and levelled on top for the second floor. The vault of the uppermost story is levelled on top for a flat roof, though sometimes the highest part of the vault is left to project in the centre of the roof, and is finished as a plastered dome. Such domes are especially common in Jerusalem. The thickness of the walls, ceilings, and roofs renders the houses comparatively cool in summer.

The space left for streets is very narrow, often not more than six feet, and seldom more than twelve. Sometimes there is a narrow sidewalk, a little elevated above the street, but usually there is none. The streets are usually paved with stones whose tops have worn smooth and round so that they are very slippery. Both man and beast must tread carefully on them to avoid a fall, and the care taken renders walking on them quite fatiguing. In a few instances the streets are paved for short distances with smooth flag-stones, and streets not much used are sometimes not paved at all.

The narrowness of the streets was intended for the double purpose of keeping out the hot rays of the sun and of economizing space within the walls of the city. The former purpose is still further secured by covering the streets in many places with matting stretched across on poles from the roofs of the houses on either side, and sometimes by turning arches of stone across the streets from the walls of the houses. Sometimes these arches serve the additional purpose of supporting rooms above them which are connected with the houses. In all such places the streets are considerably darkened; but the exchange of some light for a cooler temperature is a good bargain in that hot country.

These street coverings are nearly always found along those portions of the streets occupied by the bazaars, or the rows of small shops for the transaction of business. Each of these shops is a small room in the front of the house, from six to ten feet square, the side next to the street entirely open during business hours, but entirely closed with wooden shutters at other hours. The other three sides, without doors or windows, are entirely occupied with shelves and goods. The floor is elevated about two feet above the street, and the dealer sits on a mat in the middle of it ready to wait on his customers. He smokes his pipe if not busy, and sometimes, in dull days, he falls asleep. He can reach the articles most frequently called for without rising, and he never rises if he can avoid it. All the shops on the same street for the sale of the same article are grouped together, and often all in the entire

city. There is the silk bazaar, the cotton bazaar, the shoe bazaar, the grocers' bazaar, etc. But sometimes, as in Jerusalem, there are many persons of different nationalities or religions doing business in the same city, and then the bazaars take the names of these, as the Turkish, the Jewish, the Christian bazaar, etc. The blacksmiths, coppersmiths, carpenters, and other craftsmen, have also their bazaars, and their shops differ in size but little from those of the merchants.

The walls of the walled cities are built in the manner prevalent four hundred years ago, before the general use of heavy artillery, and from that period back to remote antiquity. They are now utterly useless, except to regulate the ingress and egress of citizens and soldiers; and they obstruct these while they regulate them. No guards are stationed on them, no special care is taken to preserve them, and persons are allowed at will to walk about on them. Jerusalem, indeed, is the only city in Palestine whose wall is yet preserved entire, those of the other cities having either entirely disappeared, or been preserved, as in Nab'ulus and Haifa, only on one or two sides of the city. That of A'cre has been displaced on the land side by an entirely modern fortification, intended to resist an attack from artillery.

A city gate is not a mere opening in the wall, with a heavy shutter to close it; but it is a square tower, usually twenty or thirty feet square, and projecting beyond the wall both without and within. The outer entrance is through one side of this tower, and the inner through the side at right angles to it; so that after entering the tower you turn either to the right or the left—usually to the left—to enter the city. This made it more difficult for an enemy to force his way into the city, and it prevents one who is outside from seeing in or shooting in when the gate is open. A'cre is the only city whose gates are now closed at night. Wherever there are gates there is an armed guard both day and night, but there is no hindrance to the passage of the people. The open spaces about the gates and that within the tower are the resort, as they have ever been, of idlers, beggars, and news-gatherers, and they naturally serve the purpose of meeting-places for friends. Here men exchange greetings, engage in conversation, or transact business, as the occasion may suggest.

§ III.

ARCHITECTURE OF THE VILLAGES.

As we have remarked in the foregoing section, the better houses of the villages are built of stone, like those in the cities, and in those villages that are situated in rocky districts all the houses are of the same

material. But the inferior houses are built of stones picked up from the surface, of every shape and almost every size. They are rudely built into the walls, and the walls themselves are usually not more than from eight to ten feet high. The house contains but a single room, and the flat roof is made of poles plastered together with a cement made of clay mixed with straw. This cement is put on in layers, and beaten and rolled with a stone roller until it is hard enough to walk upon and impervious to water. The eaves extend about two feet beyond the walls on every side, in order to throw the water away from the walls in winter. On account of the great weight of this roof, if the room is of any considerable size, one or more rude props are placed under it at its weakest points, making a cumbrous obstruction within the room. These houses are usually the merest huts, with none of the comforts or conveniences of civilized life. They afford a dry and warm shelter from the cold rains of winter, and they afford a hiding-place for household goods; but they have no attractions, and their owners prefer to spend all of their time out of doors, except when the weather or the necessities of life compel them to remain within. As habitations they are superior only to the huts of sun-dried brick which are occupied by the poorest villagers in the plains.

These huts are commonly called by writers on the country "mud houses," an expression which is somewhat misleading. The walls are never run up more than six or eight feet high, and the roofs are made of sticks and long coarse weeds, matted together with a cement made of the same material as the brick, and usually laid on about a foot thick. The roofs have a self-supporting strength far above what one would imagine, and persons are often seen walking about on them. They are favorite resorts for the barking dogs, when a company of strangers are riding by. There they can bark in safety, out of reach of the traveler's dog, and in no danger of being run over by the traveler's horse. Moreover, they can see the whole troupe of the invaders at a glance, and dogs love to see as well as to bark.

Sometimes the walls of these huts, for their better protection against the weather, are plastered outside with a brown mortar, and in rare instances this mortar is ornamented with a white or colored wash. They are also sometimes plastered inside. The floor within is of clay, and is seldom elevated above the surface of the street. Indeed, the narrow street is so constantly receiving accretions of filth and trash that its surface is often elevated above the floors of the huts. If the stone huts are uncomfortable and unattractive, still more so are those made of mud. They have no windows at all, the only light and ven-

tilation being received through the door. The people have invented two devices to escape the intolerable heat and bad air within them at night,—one is to construct, adjoining the outer wall and close to the door, a kind of plastered platform on which to spread their mattresses. Only those who have a little door-yard inclosed with a mud-wall can sleep in this way without too much exposure. Such yards are not uncommon in the larger villages. The other device is to build little booths out of reeds or the branches of trees, on top of the houses, and sleep there during the hottest weather. Even people who live in stone houses and in the cities very often resort to the housetop for a cool place to sleep; and houses of the better class are usually supplied with battlements around the eaves, which hide the sleepers from the eyes of their neighbors.

The streets in the villages are scarcely worthy of the name. It seems as if every man has built his house where he chose, without regard to others, except that he left a space wide enough to reach his own door. Consequently the streets have no regularity in regard either to width or direction. They are often not more than four feet wide, and seldom wider than six feet; but open spaces of all shapes are found here and there. The streets run in all directions, and they often terminate abruptly at the door of a habitation. A stranger is easily lost in trying to ride through them.

Nearly all the villages of the country are built on elevated spots. Some of them are perched on the tops of high hills, and such situations were anciently selected more frequently than at present, as is proved by the frequency with which deserted ruins are found on these lofty sites. But the modern village is usually built on a bench of the mountain, or on the rounded summit of a more moderate elevation. Even those in the Plains of Sha'ron and Philis'tia are nearly all situated on elevations either natural or artificial.

IV.

SACRED BUILDINGS.

Every American who visits Palestine is interested in visiting mosques and churches, and he finds both quite different from what he would suppose if he were to judge from the sacred buildings of his own country.

These buildings, like all others in Palestine of any considerable size, are of stone. The Roman Catholic churches (called Latin in

that country) are usually small rectangular chapels, not materially different from the small houses of the same sect in this country. Only in Nazareth and Jerusalem have they churches of any pretensions as regards style and extent. They have some chapels or places of saying mass in grottos, and one at the place now called *Aqeldama*, near Jerusalem, in an ancient sepulchre. All of their places of worship are supplied more or less with pictures of the saints and of Jesus, but none are supplied with seats for the congregation. The people who come in at the hours of mass are expected merely to pray and then retire. While praying they are on their knees, and if they remain to witness the procession of the priests they stand or sit on the floor. This church has several monastery buildings of some magnitude, but they are all plain stone buildings without external ornamentation.

The Greek chapels are not unlike the Latin in external appearance. Inside they are usually supplied with a single row of rudely-constructed seats around the wall, intended for the comfort of old persons. The altar is at the end opposite the door, and is shut off by a partition extending entirely across the room. This partition is usually hung with tawdry pictures, possessing no merit at all as works of art, and it is gilded and painted in a fantastic style. A door in front of the altar is thrown open for the ingress and egress of the priests, and through it the people have glimpses of the ceremonies performed within. One of the finest sacred buildings in Palestine is a church of this order erected at the expense of the Russian government within the Russian possessions near Jerusalem. The Greek Church has monasteries also at various sacred places, many of which have been recently built, but, like the Latin structures of the kind, they are very plain buildings outside and very bare inside.

The Mohammedan mosques are still plainer structures than the churches, either Latin or Greek. They are usually square buildings, with little or no ornamentation either outside or inside. No pictures nor statues are ever seen about them, the use of both, either in sacred edifices or private houses, being forbidden by the Koran on account of their connection with idolatry and saint-worship. Sometimes a rude fresco is seen on the inner walls, and the roof is often supported by handsome columns. An arcade forming a kind of portico sometimes extends across the front of the building, and there is often a paved space in front or entirely around the building. Every mosque is provided with a tank of pure water, in which the feet, hands, and faces of the worshipers are washed before they pray. The floors within are usually covered with matting, on which the worshipers kneel to say their prayers or

sit to hear the sermon, which is preached on Friday. There are no seats of any kind. The most distinguishing feature of the mosque is its minaret. This is a tall shaft built of stone, rising from one corner of the mosque, with a balcony near the top, around which the Muezzin walks as he utters his call to prayer. The shaft is usually circular, but sometimes octagonal. It is sometimes built of hewed stones and sometimes of rough stones, plastered outside. A winding stone stairway ascends inside, by which the Muezzin climbs to the balcony. These minarets rising above a town or city give a pleasing relief to the monotony of the unornamented stone buildings and flat roofs. They are more picturesque than the church spires and steeples of the Western world.

Another class of sacred structures peculiar to Mohammedan countries are the tombs of the Mohammedan saints. These are nearly all built after one model, and consist of a stone building from ten to twenty feet square and about ten high, surmounted by a dome of the same material, plastered and whitewashed. Sometimes there is attached to one side a room whose front is an open archway, and which serves as a sheltered place of prayer for those who visit the saint. They are usually built in conspicuous places, and they are often seen on the tops of the highest mountains. Being whitewashed, they are seen at a great distance, and the traveler is nearly always in sight of one or more of them. They are variously called Kub'beh (*dome*), Mazâr' (*shrine*), and Mukâm' (a *station*). The last is the Hebrew name for the "high places" of the Canaanites which Israel was required to destroy.* They are also called *Wel'y*, "beloved of God;" but this is the title of the person rather than of the tomb. Sometimes they are called Neb'y (*prophet*) so-and-so, the person again being put for the place.

* Conder, *Tent-Work*, ii. 219. See also Part Second, Chapter VIII., § 3 of this work.

CHAPTER VI.

SOCIAL AND DOMESTIC HABITS OF THE PEOPLE.

§ I.

MARRIAGE AND DIVORCE.

As we have stated in a former chapter, the patriarchal form of government prevails in all Ar'ab families; and it has almost the same prevalence in the Christian families of the Greek Church. Fathers give away their daughters in marriage, as they have done in that country from the earliest ages; and it is not unusual for the father to make the proposals on this subject. Conder relates that he received on one occasion, in a very confidential way, a proposal from an Ar'ab to take his daughter in marriage, and that it taxed his ingenuity to find how he could decline without giving offense. But though the father *gives* away the bride, he always expects a *present* from the bridegroom, and this is another custom as old as the days of Abraham.* Conder escaped by informing the sheikh that in his country it was the custom for the father-in-law to give a dowry to the son-in-law. When the sheikh heard this he had nothing more to say.

When the day for the marriage arrives, the bridegroom with some of his friends goes to the house of the father-in-law, and receives the bride. She is brought with much parade to the bridegroom's home, where a feast is prepared, of which the guests partake with a great deal of boisterous merriment. The author saw a bridal party at Nazareth bringing home a bride from A'cre. She was mounted on a camel whose head and neck were ornamented with ribbons. Several other camels were in the company, ridden by female friends. The male attendants, including the bridegroom, as the party approached the town from the high hill to the northeast, dashed furiously forward and back on their horses, swinging their swords and spears in the air, and appearing like madmen in their glee. The bride was dismounted at the house of a friend to rest, and to remain there until the time appointed for the feast. While we were camped at Hebron we heard the shouts of laughter at

* See Gen. xxiv. 53.

a wedding-feast within the town, and the same occurred at Tiberias. This method of celebrating marriages is not unlike that indicated in the parable of the ten virgins.* It is probable that fathers in many instances pay some respect to the wishes of their daughters, and consult their real interests in contracting marriages for them; but usually this is not the case. Thomson speaks of a man of his acquaintance, sixty years old, who obtained for a wife a girl only thirteen.†

The husband exercises the privilege of divorcing his wives at his own pleasure, the Mohammedan law in this respect being the same as the Mosaic. But as the wife is not chosen for a companion so much as for a servant and a drudge, he is not likely to exercise this privilege except in case of the most ungovernable and unprofitable women. In case of marital infidelity the wife is liable to death after a trial and condemnation before the elders of the village or of the tribe. In the towns where the Turkish government is practically in force such cases are brought before the judges.

§ II.

CARE OF CHILDREN.

The care of young children in this country devolves on the mother even more exclusively than in more enlightened countries. But the care bestowed very often approaches that bestowed by our domestic brutes on their young. The infants are in their mothers' arms when necessary for their nourishment, and on their backs, suspended in a kind of bag which is supported by a strap passing around the mother's forehead, when it is necessary to carry them; but at other times they are rolling in dust and dirt about the hut, or under the shade of a bush in the field where the mother is at work. When they are of a little larger growth, so as to sit alone in safety, they are carried astride the shoulder of father or mother, steadying themselves by holding to the paternal head. But as soon as they can carry their own weight they are turned loose to care for themselves until they are large enough to do some work, when the utmost that they can do is required of them. The fondling of children by their parents or by their older brothers and sisters, which is so great a source of domestic enjoyment in enlightened society, is rarely seen among the Ar'abs; nor is it at all common to spend any money or labor in providing for them toys or other

* Matt. xxv. 1-13.

† I. 451.

articles of amusement. Toys for children constitute one of the clearest proofs of advanced civilization; they are never known among savages or half-civilized communities.

Children are usually dressed in the scantiest clothing that will keep them from suffering in winter and hide their nakedness in summer. Indeed, the latter point is not always gained; for both in the villages and in the Bed'awin encampments it is not unusual to see little boys running about in a state of perfect nudity.

The small children of a village, like other gregarious things, are fond of going in groups; and they often gather in large numbers on a low house-top, or on the village manure-pile, which has been accumulating at one side for ages, and is sometimes higher than any of the houses. Here they stand to gaze at passers-by; but they are seldom seen engaged in those plays and pranks which are universal among groups of children in enlightened countries. Indeed, the children are little "old people," with scarcely any of the gayety belonging to young life. Conder says, "They receive, as a rule, no education, and are neither disciplined nor cared for, the affection of the parents being in most cases small. They learn to curse almost as soon as to speak; and I have seen a boy of six or seven throwing stones at his father with the most vile language. They have none of the gayety of children, but are as solemn as their elders. To animals they are cruel, and to one another mischievous and tyrannical. . . . I have only once seen children in Palestine playing at any game: this was near Samaria, and the sport appeared to be a sort of hockey; but as a rule they seem to do nothing but mischief."* The author saw Mohammedan boys at play only once, and the play was a game of ball in one of the most sacred places to that people in the world. It was in the Har'âm, or temple inclosure in Jerusalem, and in the portico of the mosque El Aksa. Frequently, however, when we have camped at night near a village or a Bed'awin encampment, I have heard the laughter and merry calls of children enlivening the air until a late bedtime.

What is said above has reference only to the children of Mohammedan parents. There is no contrast more striking between Mohammedans and the native Greek and Latin Christians than in their care of children, and in the consequent appearance of the children themselves. Cheerfulness, comparative cleanliness, good food, and comfortable clothing are characteristics of these, and it is a rule among Christian parents to seek for their children at least a small amount of

education. In regard to the state of education among both classes, see Chapter Seventh.

§ III.

PREPARATION OF FOOD.

The appliances for preparing food and making it palatable which are common in Europe and America are mostly unknown among the Ar'abs of Palestine. An American cook-stove, indeed, with its various attachments and conveniences, would be a novelty in any nation of Europe. But few of them have ever been used even in England. An Ar'ab housewife would stare at one in amazement. Copper frying-pans and skillets are used among them to some extent, as are kettles of copper and iron, while little copper coffee-pots that hold about a quart are among the indispensables; but of other cooking-vessels they know nothing. Their fuel consists of broken pieces of brush, of coarse weeds, or of dried manure; and more frequently of the last than of either of the others: only the most wealthy can afford charcoal. The

manure from cows, donkeys, and horses is all carefully gathered up by the village women, patted out into round cakes about six inches in diameter and one inch thick, and then either laid out on top of the house or stuck against the wall of the house to dry.* These cakes when dried are used as chips for boiling the kettle, frying the meat, or heating the bake-oven. The ovens are little conical structures, made of mud and smoothly plastered both inside and out. An opening in one side enables the woman to put in the fuel and



VILLAGE BAKE-OVEN.

build the fire, and also to rake out the fire when the oven is hot, and to put in the bread. The odor of these ovens is what might be ex-

* Mark Twain's amusing description of this in "Innocents Abroad" is true to life.

pected. The loaves of bread, made up of unbolted flour, in shape and size about like the "chips" with which the oven is heated, dark, soft, and tough, are palatable when you are hungry and have nothing else to eat. As Artemus Ward said in regard to eating hash for breakfast at a Western tavern, when you eat these loaves "you know what you are eating."

Another method of making bread is to roll the tough brown dough into large, thin cakes, less than an eighth of an inch thick, and fry them on a griddle with the mutton-tallow made from the sheep's tail.* These cakes are almost as limber and as tough as sheets of India-rubber, but the native will roll one of them up into a long cylindrical roll, stick it into his pocket or his bosom, and eat it as he walks or rides along the way, with or without accompanying food. The shepherd boy, when he starts out for the day with his flock, is content with one of these rolls and a little sour goat's milk in a skin-bottle for his noonday meal. And the laborers in the fields have usually the same food at noon. They never return to the village to prepare warm food until the day's work is done.

The reader can readily see from the above that if the traveler in Palestine were dependent for bread upon the native Arab bakers he would suffer in the flesh; but, fortunately, in nearly all of the larger towns there are Jewish bakers or persons of some other nationality who have learned the art of baking in Europe. They procure flour of better quality, and make bread that is palatable; still, the art of bread-making, at best, is one of the undeveloped arts in Palestine. We may here remark that an American, traveling anywhere in the world away from his own country, will turn back to his native shore with longing for bread if for nothing else, for in no other country is bread used in such variety of wholesome and palatable forms.

In cooking meats the people succeed much better, frying and stewing being very simple operations. Boiled rice, with a little gravy from the frying-pan poured over it, is a favorite dish among those who can afford it. Only a little meat is eaten, chiefly lambs and chickens. Coffee is universally used except among the extremely poor, who cannot afford it. It is prepared by putting a large quantity of the ground coffee into a pot of cold water (usually a copper pot holding from a pint to a quart), and setting it on the coals till it boils. It is then served in little cups which hold less than a gill, and is sweetened excessively before it is served. The coffee is very strong, and the cup is

* See description of Syrian sheep, p. 63.

generally nearly half full of dregs. It is not palatable, but it is always served to guests, even by the Bed'awin at his tent, and it is a breach of etiquette not to drink it. Coffee is never used, as in America, while eating other food, but is drunk as a beverage. The people of the Eastern European nations use it much in the same way.

For the method of preparing fruits and garden-vegetables for use, the reader is referred to remarks on these articles in Chapter II., § III. Milk and butter are used extensively, but both in a very unsatisfactory condition, there being no cool place in which either can be kept sweet during the long hot season.

In the cities the cooking of meats as well as bread is done in better style than among the villagers. Meat-shops are seen among the bazaars, where meats are both offered for sale and cooked to order. On a kind of counter in the open front of the shop is a row of little bowl-shaped depressions, in which a fire is built with a handful of charcoal, and the meat is broiled on griddles. The mutton is often chopped into a kind of sausage, which is cooked and eaten at the shop, and seems to be a favorite dish.

Travelers who live in tents are usually provided with professional cooks, who are skilled in all parts of their trade except bread-making. The kitchen tent is furnished with a light portable range for cooking with charcoal, and with a full supply of pots, pans, and kettles. Chickens, lambs, eggs and vegetables are bought from the villagers, and charcoal is obtained in the larger towns. A heavy pack-train is necessary to transport supplies and baggage through the country.

§ IV.

HOUSEHOLD FURNITURE.

No furniture such as Western nations use is found in the native houses. No chairs, tables, bedsteads, or bureaus. If a carpet is on the floor it is of heavy material, laid down loose, and it seldom covers the entire floor. An elevated platform or divan about a yard wide runs round the wall of the room, or across one side, on which are spread rugs and cushions. This answers the place of chairs during the day and of bedsteads at night. The members of the family, both male and female, sit on the divan during the day, with their feet drawn up under them, and their shoes on the floor before them ready for use when they are needed. At night thin mattresses, which are rolled up

and put away in closets during the day, are spread on these divans, or on the floor, for beds.

Food for the family is usually served in large trays placed on low stands in the midst of the floor. Those who partake sit on the floor around it and help themselves. The fingers are used instead of knives and forks. Spoons, both of metal and wood, are used as occasion requires.

The shoes worn in the house by women are either wooden clogs attached to the foot by a broad strap across the toes, or slippers without heels. These are used because of the ease with which they are slipped on and off, the mode of sitting requiring that they be removed whenever the wearer takes a seat.



BED'AWIN EATING.

In the meaner hovels of the poor mirrors are unknown, but they are used by the better classes. Clocks are also found in some houses, and the better class of mosques are supplied with them; but their dials are marked with the figure 1 where ours has 6, and so all round, according to the ancient method of beginning the day at six o'clock.

The bareness of furniture does not mean, as one might at first suppose, want of comfort, or even of luxury; for, while in the huts of the poor there is no comfort, either in that country or this, the houses of the rich are often very luxurious. Floors covered with the richest of Turkish or Persian carpets, far more costly than any used in this country; divans covered with the richest silks, and supplied with the softest cushions; bedding of the same rich and costly materials; interior walls decorated with gilding, or colored porcelain of the richest hues; court-yards fragrant with flowers and green with the foliage of beautiful trees; sparkling fountains playing in the sun and cooling the air; costly raiment and gorgeous jewelry; servants in waiting to relieve their owners of every care and labor,—these all attest the ease and luxury in which the rich indulge, and they can be secured and enjoyed on a smaller income than will procure corresponding luxuries in our own country. Only in Damascus, however, of all the cities of Western Asia, are these luxuries enjoyed to the fullest extent, and there only by a few. In the palmier days of Mohammedan rule such living was not uncommon.

§ V.

PERSONAL HABITS.

While the better class of citizens in the large towns and cities are cleanly both as to their persons and their clothing, the masses of the people are repulsively filthy. The undergarments of the peasantry, made originally of white cotton, seldom appear as if they had ever been washed, and although the ancient custom of removing shoes from the feet on sitting down is still practiced, the twin custom of washing the feet has disappeared. The custom of sitting down on the highway, under a shade-tree, or about the streets, with the skirts of the garments spread out on the ground, greatly contributes to this uncleanness. You seldom see a village woman in a gown that appears clean, unless it be a new one. Their mode of washing is rude and ineffectual. They have no wash-tubs nor wash-boards, and they use no hot water nor soap. Beside the spring or pool where the washing is done they are provided with smooth, flat stones, on which they lay the garment, after dipping it in the water, and pound it with a smaller stone or with a heavy wooden paddle, dipping and pounding alternately, until the process is completed. This, with a little rubbing in the hands, is the entire process of washing. To supply them with tubs, wash-boards, and wringers, and to teach them how to use these, even with cold water, would greatly improve their condition. Until a better supply of fuel is obtained, the use of hot water must continue to be limited, and also the eating of warm food.

We have already spoken, in § II. of this chapter, concerning the filthy habits in which children are reared, and in this respect the child is father of the man.

The universal custom among the Arab women of tattooing is observed and mentioned by all travelers. Features which would otherwise not be unpleasing to an American eye are sometimes rendered almost hideous by this barbarous custom. The tattoo-marks are on the lips, the chin, the cheeks, and the forehead; and they are also seen on the backs of the hands and on the wrists. Frequently the finger-nails and the palms of the hands are dyed with henna, which imparts to them an orange tinge, and the eyelids are painted almost black. Doubtless this disfigurement adds to the beauty of women according to Arab taste, otherwise it would be discontinued. Tattooing is done by men whose profession it is, and they frequently visited our camp to offer us their services.

The personal ornaments of the women, in addition to the tattooing of their faces and hands, consist of bracelets of brass or glass on their wrists, brass rings on their fingers, and head-bands set thick with silver coins hanging just back of the forehead and passing down under the chin. Sometimes the coins extend all the way around the head-band; sometimes only as far down as the ears. These ornaments are worn even while the owners are engaged in the most common out-door labor, perhaps from the fact that they have no good place in the house to secrete them. It may be, however, that love of superior display prompts the habit, for it is only a favored few among the village women who can spare enough silver to make up such a head-dress. Infants are sometimes adorned with little metal anklets hung round with tiny bells. These make a slight tinkling as the child walks, or as it lies on its back and tosses its little feet in the air.

Those polite attentions between the sexes which make social life so agreeable among enlightened people are unknown among the *Ar'abs*, and very little known even among the native Christians. A man is never seen walking by the side of a woman; but she always follows after or goes before. Neither is a man ever seen sitting with his wife or daughters in pleasant conversation. Men converse with men, and women with women. When a man meets his friend from whom he has been long separated he kisses him on the right cheek, and receives a like salutation in return; but he never salutes his wife in any such way. Indeed, kissing, so far as it is seen by strangers, is confined to the men, and is not practiced by the women at all. Hand-shaking has been introduced to some extent, in imitation of Western customs, and because all Western travelers shake hands with the natives when they meet them; but the usual form of salutation between those who are not intimate friends, and those who have not been long separated, is to touch the breast, lips, and forehead with the right hand. This action means, "I am ready to serve you with heart, lips, and mind." If unusual politeness is intended, this action is accompanied with a low bow; if less than usual, the hand touches only the forehead. These forms of salutation are quite similar to those employed by the ancient Jews, and they are often alluded to in the Scriptures.

Some part of the time of women is of course occupied in sewing, and some in spinning and weaving. The sewing is of the coarsest kind, and the idea of a fit in garments is scarcely entertained. They weave only the coarsest fabrics, such as the hair-cloth for tents and the heavy woolen goods for the *ab'as* of the men. The spinning is done by means of a heavy stick, shaped somewhat like an inverted top. The

thread being spun is wrapped round the middle of the stick and passes through a little hook at the tip end of it, and thence up to the thumb and forefinger of the left hand, between which the wool is drawn as it is twisted. With the right hand a twirl is given to the stick; and while it continues the same hand draws some of the wool through the other hand, then gives the stick another twirl, and so on continuously. The weaving is sometimes done in the most primitive manner. The warp is stretched on pins driven into the ground, and the filling is done slowly by hand. But while this mode of weaving is followed to some extent by the village women, in the larger towns there are weavers who use a loom not unlike the hand-loom used in our own country; and they weave both cotton and woolen stuffs of good quality and neat patterns. Hand-loom are also used in Damascus for weaving silk, and there are no patterns of silk in the world more beautiful than some of these.

§ VI.

AMUSEMENTS.

In regard to the amusements of children, we have spoken under the head of Care of Children, § II. of this chapter. The amusements of adults are more meagre than those of children. The Ar'abs are naturally a grave people, and they have probably become more so under the system of oppression and the state of poverty which they have long endured. Conder remarks: "The adults appear to have no amusements. They say themselves with terrible truth that they have 'no leisure in their hearts for mirth,' being hopeless and spiritless under their hard bondage of oppression, usury, and violence."* They cannot be said to cultivate music, either vocal or instrumental. True, the rude shepherd's pipe mentioned in a former chapter is heard at rare intervals, and the dancing performances, if dancing it may be called, of the Bed'awin gypsies, is accompanied with guttural sounds uttered in regular time; but to call either of these music would be a free use of the term. In riding through all parts of the country for three months the author never heard an Ar'ab attempt to sing. Other travelers have been more fortunate, but all speak of the few attempts which they have heard as resulting in harsh and discordant sounds.† Our Syrian muleteers from the Lebanon Mountains sometimes attempted a song, but it was nothing but a monotonous whine. The people appear

* II. 253.

† See Lynch, pp. 185, 242.

as incapable of appreciating music as of making it; for sometimes in our camp worship we had singing, which for melody and harmony would be not unpleasing to American ears, but it attracted no attention from the natives, either Christian or Mohammedan. The latter people have no music at all in their worship, and the Greek Church has usually none deserving the name, although the priests, instead of reading the Scriptures, try to sing them to a kind of chant. Perhaps the absence of music from their worship accounts largely for its absence from the social circle; for among the Western nations it is usually sacred music which first catches the ears of children, and the universal use of music in public worship tends more than all influences combined to make it universal among the people. In the train of a true religion, if it could once be introduced among the Eastern nations, there would doubtless follow the general cultivation of music.

In the large towns some of the people are entertained in companies by the public reading of romances, and many of them indulge excessively in gambling by means of chess and draughts.* They also assemble about the cafés, places where pipes are kept for public use, and indulge for hours in smoking and quiet conversation. The favorite pipe used at these places is the *narghi'leh*. It consists of a glass bottle, supported by a brass foot, and about half filled with water. A brass pipe-bowl filled with tobacco sits on top of the bottle's neck, with a brass tube extending from its bottom down into the water. To another tube, entering the side of the bottle above the water, is attached a gutta-percha tube, extending to the mouth of the smoker. As he draws through this tube the air from the portion of the bottle above the water, the outer air forces itself down through the burning tobacco and the tube beneath it, and from the bottom of that tube up through the water to the other, which leads to the mouth, carrying the smoke all the way with it. The advantage of this pipe is that the passage of the smoke through the water cools it, and takes away some of its strength. Only the strongest Persian tobacco is used in the *narghi'leh*, and before it is put in the pipe it is moistened to make it burn slowly. This method of smoking can be indulged only when the victim of it is sitting still and is at leisure, for the *narghi'leh* cannot well be carried about in the hand. At other times the inveterate smoker generally uses a common clay pipe, though the cigarette, made of fine-cut tobacco rolled in paper, is now rapidly taking its place.

In the villages which cannot afford a café neither smoking nor gam-

* Conder, ii. 253.

ing abound to any great extent, and the only amusement of the people seems to consist in the quiet one of sitting on the ground in a shady place and talking in a very subdued manner on the slender topics that come up in village life. The women in such groups usually have some kind of knitting, sewing, or spinning in hand, while the men fold their hands in idleness.

Among the Bed'awin the men sometimes amuse themselves by manoeuvres on horseback, in imitation of battles. Their women, especially those of the Jordan Valley, sometimes engage in a wild, shuffling kind of dance, keeping time to grunting sounds made by themselves. The men also have a performance somewhat similar, in which a number of them, with arms locked, go through a great variety of swaying and bowing motions in unison, while one in front of the line directs the movements and accompanies the motions of his body with fierce and rapid swinging of a sword.

§ VII.

FUNERALS AND BURIAL-PLACES.

Among the Ar'abs, both villagers and Bed'awin, funerals are conducted in a wild, disorderly manner. If the corpse is that of a child, it is borne to the grave coffinless in the arms of a man, accompanied by a group of men who walk along without any order. The women who attend reach the graveyard in advance, and take seats on the ground a few steps distant from the grave. The men, when they arrive, stand around the grave, and the one bearing the corpse takes it in among the women, that all may have a final glance at its features, presenting it to the mother last of all. During this ceremony there is a loud wailing and tossing of arms among the women, but the men look on with solemn calmness. The corpse is then taken to the grave, which is seldom a fresh one, but usually one already containing a number of corpses, and very shallow at that. The flat stone which covers it has been removed, and a shallow excavation made. The body is deposited, mud mixed with lime is hastily worked into a kind of mortar, some fresh earth is thrown in, the flat slab is replaced, the mortar is pressed around the edges of the slab, and the attendants return to their homes, departing in small groups. Such was a funeral witnessed by the author at Hebron, in May, 1879.

When the deceased is an adult the demonstrations of grief are more violent. Thomson describes one that he witnessed at Sidon about as follows: the procession, "a confused medley of men and boys in all

sorts of costume, rolling on somehow or other toward the cemetery; the only thing solemn about it the low, sad monotone in which they chant that eternal truth, *La illah illa Allah* (*no God but God*)! accompanied by that necessary lie, as Gibbon calls it, *W' Muhammedhū russul Allāh* (*and Mohammed is the prophet of God*). This and nothing else is their funeral dirge, and they repeat it over and over until they reach the grave." At the grave, whither the women have preceded them, a ring is formed by the men, with two or three of their number in the centre. These last are the choristers. They shake their heads, twist and jerk their bodies, and begin very slowly to repeat *Ya-Allah! Ya-Allah!* "As they grow warm their motions become wild and frantic; the chant runs into a horrid, deep growl, like wild beasts, in which it is impossible to distinguish any words." This is continued until from sheer exhaustion they break down. The performance is called the *Zikr*, and Thomson says "there is nothing in all the customs of the East so outrageously repulsive and disgusting."*

The funeral processions of the Greek Church are conducted in a more orderly manner, and with much more real solemnity. The corpse, in grave-clothes, but without a coffin, is borne to the grave on an open bier carried by four men, the arms of the bier resting on their shoulders. Two or more priests, bearing censers of burning incense, which they swing backward and forward as they go, march with measured step before the bier. Women, weeping wildly, tossing their arms and swinging their handkerchiefs high above their heads, follow the bier, while male attendants walk at the side or in the rear, without any prescribed order. The author saw several processions of this kind at Jerusalem, and he met one in a Lebanon village, in which a young girl thirteen or fourteen years of age was lying on the bier, with her face entirely uncovered. The features of the corpse were regularly formed, and they bore the expression of peaceful sleep.

Funerals are said to be exceedingly expensive to the living relatives, not, as in this country, on account of the costly burial-case, the number of carriages engaged, the price of mourning raiment, and that of a cemetery lot and a monument, for none of these expenses are known in Palestine; but, as stated by Thomson (i. 149), "Crowds of relatives, friends, and acquaintances assemble at the funerals. For all these refreshments must be provided, and not a few of them from a distance tarry all night, and must be entertained. Then these gatherings and feasts for the dead are repeated at stated times for forty days.

* Land and Book, i. 142.

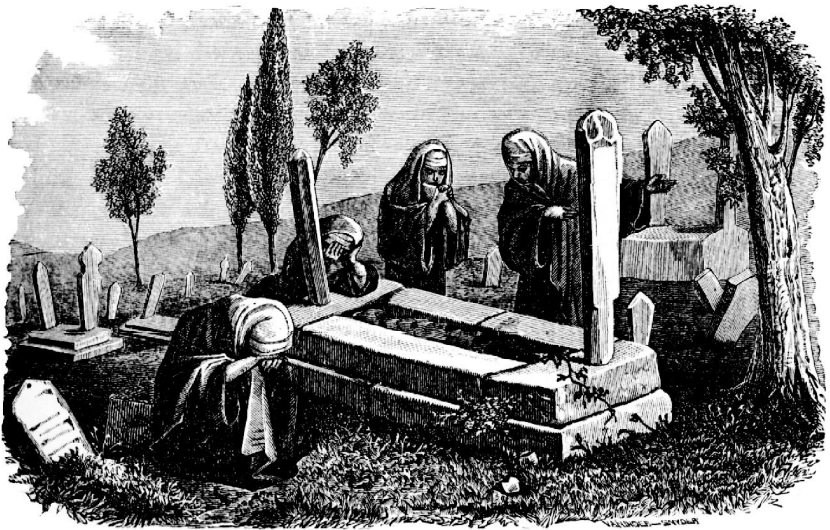
The priests and religious functionaries must also be rewarded for their attendance, and for subsequent prayers and good offices in behalf of the dead. Many families are reduced to poverty by funerals." Thomson thinks that this expensiveness characterized to some extent the funerals of the ancient Jews, and that allusion is made to it in the solemn statement required of men when they brought the tithes to the Lord, saying, among other things, "I have not eaten thereof in my mourning, nor given aught thereof for the dead."*

During the interval between the death of a person and the removal of the corpse, a system of mourning prevails quite similar to that among the ancient Jews. In every community there are women who are skilled in the *art* of mourning, and who are sent for on such occasions. They recite in piteous tones such incidents in the history of the dead as to keep up a wailing among the kindred; and as one sympathizing friend after another comes in to visit the family they strike up impromptu lamentations concerning the deceased relatives of each, for they know the history of the entire village, and thus they keep all the house in an uproar.† The author heard this kind of wailing in a house in Cairo occupied by Copts, for it prevails in Egypt as well as in Syria. The practice is of very ancient origin, and is alluded to by Jeremiah, when lamenting over the downfall of Judah. He says, "Consider ye and call for the mourning-women, that they may come, and send for the cunning women that they may come, and let them make haste and take up a wailing for us, that our eyes may run down with tears and our eyelids gush out with waters."‡ The "minstrels" who were found in the house of Jairus when Jesus went there to heal his daughter, and the people who made "a tumult and wept and wailed greatly," were these professional mourners and the friends of the family whose emotions were excited by them.§ These women are usually spoken of as mere pretenders; but it is more likely that they are in the main women of tender sympathies, who can readily enter into the sorrows of their neighbors, and whose emotions are genuine. Such women are found in every community, even in our own land, and they contribute no little to the consolation of stricken families. Weeping is but an outflow of sorrow, and whatever contributes to it is a means of relief.

Mourning does not terminate with the funeral ceremonies, but the custom of visiting the graves of the dead, which is so natural as to be common in all countries, is observed in a peculiar manner. Every city

* Deut. xxvi. 12-16. † Thomson, i. 146. ‡ Jer. ix. 17. 18. § Matt. ix. 23; Mark v. 38.

and large town has, of course, its cemetery, and almost every morning of the year one or more groups of women arrayed in white can be seen as soon as daylight is abroad making their way toward it. They sit down in silence about the freshly-made grave or the old grave, as the case may be, which has received another occupant. In a few moments remarks are made concerning the dead, and weeping begins. Some of these women are mere friendly attendants of the mourners, and consequently they manifest but little emotion; but the sorrow of the real mourners is perhaps as genuine as that of more highly civilized



SCENE IN A BURIAL-GROUND.

persons. They sorrow, too, as those who have little hope, because the thoughts of ignorant Mohammedans concerning the future of the dead are little more consoling than those of the heathen. This visitation is kept up at least nine days, and longer if the parties are so inclined. It is observed with but little regard to wind or weather, so that it often results in the winter season in serious illness to the mourners, such as rheumatism, catarrh, and fever.

The modern burial-places of the country are similar to the unfenced and neglected graveyards in some of the older parts of our own country. There is not one in all Palestine that has a fence or a wall around it. A large portion of the area immediately adjoining Jerusalem on the east, and a considerable portion of that on the west, is

covered thick with gravestones. Those of the Jewish grounds are plain slabs of limestone, barely large enough to cover the mouth of the grave, and laid flat upon it after it is filled up. Above the Mohammedan graves there is usually a structure of rough stones about as high as the mound of a newly-made grave in our country graveyards, and in about the same shape. This is covered with plaster and whitewashed. Those of the better class are built up of hewed stones, and are not plastered. In the village graveyards there is often nothing to mark the grave except a rude stone at the head and foot, as in the meanest graveyards of America. The graveyards in all Mohammedan countries might be described in the same terms, except that those in Asia Minor and those about Constantinople are usually surrounded by a fence and planted thick with cypress-trees. In those regions, also, the headstone is often a round pillar of stone carved on top in imitation of a fez, as though the head of the man were there with his fez still upon it.

The ancient rock-hewn sepulchres of which we read in the Bible have long since gone into disuse. They abound in all the rocky regions of Palestine and of all Syria, but so far as they have been discovered they have long since been robbed of their dead. The author visited one at Nabatt'yeh, a village of Southern Phœnicia, which had but recently been opened, but its fifteen places for burial purposes for bodies had all been dug open in search of relics, and the bones were still lying scattered about the floor. This universal robbing of sepulchres has taken place since the Mohammedan possession of the country, and it was effected in the search for relics and articles of value. It was the custom of the ancient Jews, Syrians, and Phœnicians to bury articles of value, such as jewelry, weapons, and lamps, with the dead; and when the land fell into the hands of a strange people, void of respect for the dead of a hated race, the robbery began. But it is not the ignorant Ar'ab treasure-hunter alone who has thus invaded these houses of the dead; he has been seconded by the relic-hunter from the most enlightened nations of Europe. Wherever a sarcophagus has been found in a tomb, if it possessed any merit as a work of art, or any inscriptions that could be deciphered, it has been snatched greedily from its resting-place and transported to some of the museums of Italy, France, or England. The visitor to the Phœnician department of the museum in the Louvre at Paris sees a sarcophagus of black basalt, which was found in the tombs of the ancient kings of Sidon in 1856, and which declares by an inscription on its lid, in the ancient Phœnician characters, that it is the sarcophagus of Ashmun-az'er, king of the Sidonians. It was taken out of its resting-place and

removed to Paris under an order from Louis Napoleon, notwithstanding the following malediction which constitutes a part of its inscription :

“ My prohibition to every royal person, and to every man, not to open my sepulchre and not to seek with me treasures, for there are no treasures with me ; not to take away the sarcophagus of my funeral couch, nor to transfer me with my funeral couch upon the couch of another ; and if men command to do so, listen not to their opinion, because every royal person and every man who shall open this funeral couch, or shall take away the sarcophagus of this funeral couch, or shall transfer me with the funeral couch, he shall have no funeral with the dead, nor be buried in a sepulchre, nor leave behind them son or posterity ; and the holy gods, with the king that shall rule over them, shall cut off that royal person and that man who has opened my couch, or who has abstracted this sarcophagus, and so also the posterity of that royal person or of that man whoever he be ; nor shall his root be planted downward nor his fruit spring upward ; and he shall be accursed among those living under the sun, because I am to be pitied—snatched away before my time, like a flowing river.”*

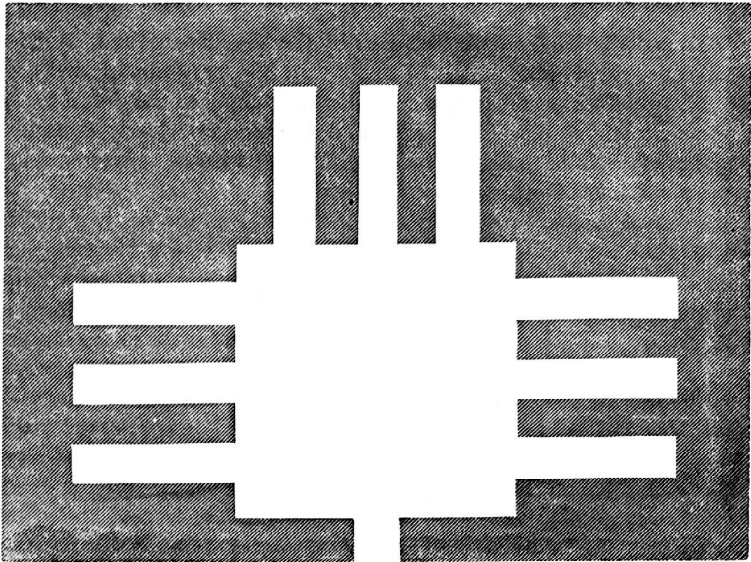
This malediction, so little regarded by the late emperor and his officers, yet so nearly fulfilled in the subsequent history of himself and his son, shows with what tenacity men of that age clung to the desire for a permanent resting-place in death ; and it shows as clearly that the practice of robbing tombs for the sake of the treasures to be found in them was already known at that early period.

The sarcophagus, even in its cheapest form, was too costly a coffin for any but the very rich. Those of basalt and of granite were the most expensive, on account of the exceeding hardness of these rocks, and the consequent difficulty of shaping and polishing them. Marble was employed for the purpose in the countries convenient to the Greek Archipelago, where this material is so abundant, and many sarcophagi used by the ancient Greeks contain on their sides and lids some of the most beautiful specimens of sculpture that have been preserved from antiquity. But in Palestine none have been found, I believe, of any other material than limestone. Many of these are seen in various parts of the country ; but nearly all lying on the surface, or half buried in the ground, and in a mutilated condition. They indicate that the ancient Jews, like their Phœnician neighbors, sometimes employed these in their burials.

But in the sepulchres of the Jews bodies were usually buried as they now are in that country, without a coffin of any kind. The mode of excavating their sepulchres and burying in them was as follows : A mass of rock was found, of sufficient extent for the purpose, without seams through which water could find its way, and with an exposed side already perpendicular, or easily made so. Into the face of this perpen-

* Land and Book, i. 200.

dicular side of the rock a doorway was cut, usually about two feet wide and three feet high, intended to admit one person at a time in a stooping posture. After chiseling this opening twelve or eighteen inches into the rock, a square chamber was chiseled out, never less than eight feet square and sometimes twenty feet square and eight feet high. This chamber was not the burial-place, but a room around which the actual graves were dug. These last were niches like pigeon-holes cut into the sides of the chamber, of the right size to receive a man feet foremost, and long enough to receive his entire body. They are usually about twenty inches wide and twenty-five or twenty-six high. There are usually three of these on a side, and they are cut with their floors nearly on a level with the floor of the chamber.

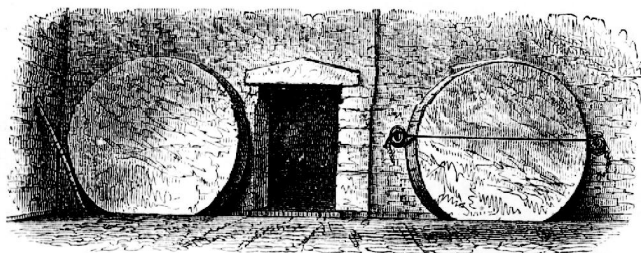


AN ORDINARY JEWISH SEPULCHRE.

Sometimes a second tier of niches was made above the first, with about a foot of rock between. When a body was placed in one of these niches, a stone slab cut the right size and shape was fitted to the mouth of it with cement around its edges, so that the odors of decomposition would be confined and not allowed to infect the central chamber. A similar stone was fitted to the outer door of the chamber, or else the door was closed by a large round stone like a millstone, which could be rolled to the right or left when admittance was sought,

without throwing it on its side. The purpose of this outer stone was to guard the sepulchre, not against men, whose horror for the uncleanness of the dead would keep them out of it, and who could easily remove the stone, but against small animals, like dogs, cats, and jackals, which might otherwise feed upon the dead bodies.

The following cut represents the front of two sepulchres, one open and the other closed. The one closed is also sealed, a cord being stretched across the stone and its ends fastened with wax to the rock on either side. When the body of Jesus was laid away by Joseph in his



SEFULCHRE OPEN.

CLOSED AND SEALED.

new tomb hewn out in the rock, it was not placed in one of the niches, as is evident from the fact that one of the angels seen there by Mary sat at the head and the other at the foot of the place where he had lain.* This was either because the sepulchre being new was not yet completed by cutting the niches, or because Joseph had not yet completed his preparation of the body for its final resting-place. It is certain that the women had yet something to do in preparing the body,† and it is probable that Joseph either intended to complete the task himself, not knowing of their purpose, or had left the matter in their hands. The statement that "he rolled a great stone to the door of the sepulchre"‡ implies that it was not *the* stone made for the purpose but one that he extemporized for the occasion. Probably the stone intended for the door had not yet been completed. The stooping mentioned in John xx. 5, 11, in order to look into the sepulchre, was necessary, because the door was a low one, as usual.

A sepulchre once dug by a man continued for an indefinite time to be used by his descendants; hence the oft-recurring expression of the Scriptures about being buried in the sepulchre of one's fathers.§ But

* John xx. 12.

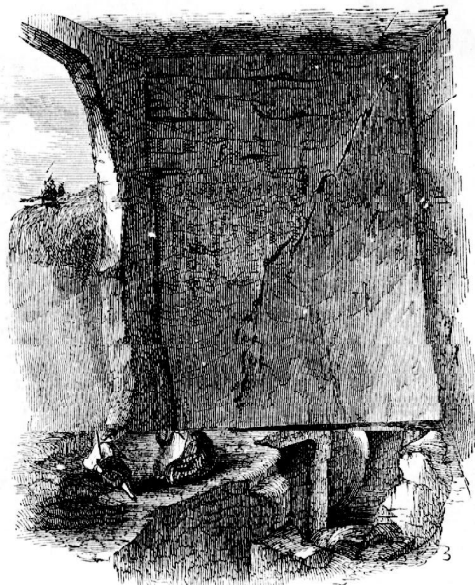
† Mark xvi. 1.

‡ Matt. xxvii. 60.

§ See Judges viii. 32; 2 Sam. ii. 32; xvii. 23; xxi. 14; 1 Kings xiii. 22, *et al.*

in order that it might answer this purpose it was enlarged as necessity required. It is to some such enlargement as this in the cave of Machpelah, that Jacob referred when he said to Joseph, "In my grave which I have digged for me in the land of Canaan there shalt thou bury me;" for Abraham had originally prepared the sepulchre, and Jacob can only have enlarged it.*

When all the niches that could be made in the first chamber were occupied another door was cut, usually much higher than the outer door, and deep enough to pass the niches on the same side, if any were there, and another chamber opened; and so on as far as the mass of solid rock would allow or the needs of the family require. The niches are usually designated by the Latin term *loculi* (little places). In the sepulchre miscalled the Tomb of the Kings, which is about a mile north of Jerusalem, there are four of these chambers and about forty of the



ENTRANCE TO TOMBS OF THE KINGS.

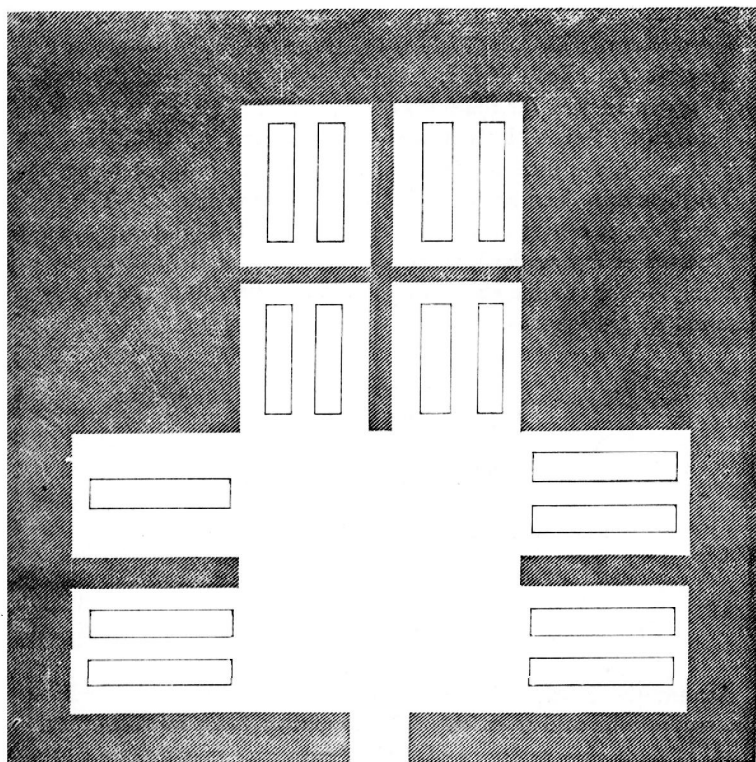
loculi. A tomb on the western side of the Mount of Olives, miscalled the Tomb of the Prophets, is peculiar in form. Its principal apartment is a narrow, semi-circular passage, fifty yards in circuit, on the outer side of which is dug a row of *loculi* about thirty in number. These two sepulchres and another about two miles northwest of the city, called the Tomb of the Judges, have received their names in modern times through the mere fancy that their superior extent and costliness justified a name of superior importance. It is cer-

tain that the tomb of the kings of Judah was inside the city;† and there is no probability that any two of the Judges or of the Prophets were ever buried in the same sepulchre.

* Gen. i. 5, 13.

† 1 Kings ii. 10; xi. 43; xiv. 31.

Many slight variations were made from this general plan of the sepulchre, the result of the taste or the means of the owner, or of the peculiarities of the rock in which the excavations were made. In a few instances the loculus for the body was made parallel to the side of the principal chamber, with the entire side of it open, so that the whole body was in sight after being laid in it. In some others they



A FAMILY SEPULCHRE IN PHOENICIA.

were dug in the floors of the chambers, only deep enough to receive a body, and covered with close-fitting slabs. The author and his party explored a sepulchre of this latter class near Nabati'yeh, in Southern Phoenicia, which had not previously been entered by a European, having been discovered by the villagers only two years before our visit. It contained eight chambers, seven of which had each two graves side by side, while the eighth had only one, and it was dug in the middle

of the chamber with the evident purpose of being left alone to be occupied, perhaps, by the head of the family. Its plan is seen in the preceding cut.

Thomson describes some sepulchres of this character near Sidon, the floors of whose chambers were paved with closely-fitting slabs of dressed rock, intended to conceal the existence of the graves beneath, but he says that they have long since been opened and robbed of their contents.

The modern Ar'abs have little of the reverence for burial-places which characterized the Jews of old. The empty sepulchres of the ancients are everywhere used for the folds of sheep and goats when practicable, and some of them, with their doors enlarged and an additional structure in front, are used as dwellings. Even the modern cemetery in which their own dead are buried is but little revered. The author saw at Gaza a crowd of women enjoying a kind of *picnic* under the shade-trees of a graveyard, while a small group of their company were dancing for the amusement of the others in a narrow space closely surrounded by gravestones.

CHAPTER VII.

STATE OF EDUCATION AND RELIGION.

§ I.

EDUCATION AMONG THE MOSLEM.

AMONG the Moslem inhabitants of Palestine a system of education can scarcely be said to exist. The Bed'awin have no school-teachers at all of their own nation, and their children are never taught to read, except a few of them that receive instruction from missionaries. Some of the stationed missionaries occasionally visit their camps and spend a short time in teaching their children. The author met an Italian priest at Es Salt who claimed to be devoting his entire time in this way among the Beni Sukr tribe, who dwell in the land of Moab. Such teachers must live as the Bed'awin do, and move about with them as their camps are moved from place to place. Their labors must be entirely gratuitous, for the Bed'awin are so far from paying for such services that they barely tolerate them, and few will allow

their children to be educated at all. They think that learning makes boys effeminate.

The Fel'lahin, as a general rule, are equally void of education, but missionary schools are taught in many of the larger towns, and the town people make no opposition to the education of their children. Some, indeed, are willing to pay a small fee to the teachers, but the mass are indifferent on the subject, and some inducements of a pecuniary kind are often given by teachers to secure a regular attendance of their pupils. At the best, however, the boys are put to work at so early an age, and the girls are married so young, that the education which they receive extends very little beyond reading and writing in the Arabic tongue. In the smaller villages there is seldom more than one man who can write, and he is the marvel of the community. He does all the village writing, and his word settles all learned controversies. Letter-writing is practiced but little, and newspapers are unknown. There is not a printing-press in Palestine, and there are only three cities that can boast of a post-office, namely, Jerusalem, Joppa, and Haifa. There would be none at even these places but for the European residents and the European steamers that carry the mails. It appears singular to an American to visit cities of from 5000 to 15,000 inhabitants in which he cannot mail a letter.

In the cities, such as Jerusalem, Hebron, and others, a few native Moslem teachers are found. They sit on the floor, with their pupils in a like position around them. Their compensation is very meagre, but fully equal to their deserts, for their pupils seldom learn to do more than read in an imperfect way certain favorite chapters in the Koran. Still there are some intended for the sacerdotal order whose education is more extended.

The foundation of all missionary work among the people is usually laid in the education of the children, and until this can be accomplished more successfully the Christian faith can make but little headway. The Moslem who allow their children to attend the missionary schools make no objection to their reading the gospels, and consequently the gospel narratives are used as a text-book in all of them. The result will be that a generation will eventually be brought into existence many of whom—and the most intelligent of them—will be better acquainted with the New Testament than with the Koran, and that the heaven will work from them through the entire mass. This is the hope of the few patient toilers who are cultivating this unpromising portion of the Lord's vineyard.

§ II.

EDUCATION AMONG THE GREEKS AND LATIN.

In every community that contains any considerable amount of Christian population, whether Latin or Greek, there is some attempt at education. Teachers are found in many of the villages. They are chiefly of the Greek Church, because nearly all the Christians in the country are of this faith. The Greeks, however, pay less attention to education than do the Latins. Connected with nearly all the churches and convents of the latter are schools for the native children, in which all the education is imparted that the children can be induced to receive. In Jerusalem the Franciscan friars have recently erected a large two-story building of hewed stone, with ample grounds about it, which they call a college. It is supplied with a well-qualified corps of teachers, and it is largely patronized. There were probably one hundred boys and young men in attendance in the spring of 1879, principally of Arab parentage, though among them were a few of the sons of European residents.

The Protestant missionary schools depend chiefly on the native Christian population for their pupils, though they also gather in some of the Arab children. The Church of England has cultivated this field more than any other Protestant community. Bishop Gobât, who was for many years English bishop of Jerusalem, having oversight of all the English missions in Palestine, established a school on Mount Zion, which has been more successful than any other in the country. It has a boarding department for the accommodation of about forty boys, and it generally succeeds in keeping together about this number, chiefly orphans. It receives considerable patronage also from the city, and many of the young men of the country are indebted to it for a moderate education, including a slight knowledge of English. The bishop died at a very advanced age, in May, 1879, having lived in Jerusalem for many years. He was a native of Prussia. The school is supported by contributions raised in England. Its pupils are instructed in the creed of the Church of England, and the boarders are required to attend the English church in the city, and to take part in the recitation of the liturgy. There is an English church with schools attached, at Nazareth, and also a boarding-school for girls with accommodations for two hundred pupils; and at Es Salt, the most important town east of the Jordan, there is another school. Joppa, Gaza, and some other towns are seats of similar institutions. There is a Baptist

mission at Nab'lus, supported by Baptists in Great Britain, with a school for boys and a separate one for girls.

The chief obstacle in the way of education where missionary schools exist is the almost total indifference of parents on the subject, and, next to this, the fear that their children may be led to adopt the religious faith of their teachers. Mohammedans and native Christians are alike in respect to the latter point, and are not far apart in regard to the former. Time and patience, however, will eventually overcome these obstacles, especially if peace and consequent security of life and property shall be maintained in the country.

§ III.

CONDITION OF MOHAMMEDANISM.

The traveler who visits Palestine, or any other portion of the Turkish empire, with the expectation of seeing the Mohammedan religion as he has read of it in its earlier history, will be greatly disappointed. Instead of seeing men stop everywhere on the street, or in the highway, to go through the manual of prayer at the prescribed hours, he will see but few engaged in prayer at all; and when he sees one he will see many others round about him as indifferent as if they were adherents of a different religion. Wherever there is a mosque the muezzin's call from the minaret is still heard at the five regular hours of prayer,* provided the noise of the street does not drown it; but you look around in vain to see any giving heed to it. When you visit the mosques you find some old men now and then going through their genuflexions and mutterings, but the number is exceedingly small; and of young men there are none. Even on Friday, their Sabbath-day, though their houses of business are usually closed, but few of them go to the mosque to pray. They prefer to spend the day loitering about the streets, or seeking recreation in the groves of olive-trees outside the city. As for the Fel'lahin, in whose villages there are no mosques, their religion brings them no rest. They are equally idle or equally busy on Friday as on other days of the week. The mosques are not only to a large extent destitute of worshipers, but they are neglected by their custodians. Dust and decay are seen both within and without the sacred buildings, and the breaches made by time in the walls and minarets are but seldom repaired. Even the platform of the *Har'âm es Sheriff*

* At daylight, at sunrise, at noon, at sunset, and at the end of twilight.

(*the noble sanctuary*), in Jerusalem, the holiest place in Moslem estimation in the world next to the temple at Mecca, is allowed to grow up in weeds, except where pavement-slabs and the tramping of feet keep them down, and an air of neglect broods over the entire place. There is scarcely a Moslem sanctuary of any kind in all Palestine which shows marks of careful preservation, much less of recent decoration or improvement. This is partly due, no doubt, to the extreme poverty of



ENTERING A MOSQUE.

the people, which has gone on increasing for generations back, and partly to the impoverishment of the Turkish government. But it is chiefly due to the decay of the religion itself. None of those peculiarities of Mohammedanism which imparted some admirable virtues to the Arab character a thousand years ago are now discovered in the practical workings of the system, and the ideal Mussulman is a thing of the past, never to be known again in real life.

The decline in the reverence for mosques is seen not only in the prevalent neglect of these buildings, but in the greater freedom with which Christians (in-

them. Twenty years ago no Christian was allowed to enter the Har'âm at Jerusalem, except under extraordinary circumstances,* but now all are freely admitted on the payment of a fee of five francs; yet it is customary to go under the escort of the *cavasse* of your consul (his body-guard), and of a

* See, for an account of this by Dr. Barclay, *City of the Great King*, p. 470.

couple of soldiers from the garrison. The attendance of these officers is necessary only to protect a stranger from attack by fanatical Moslem who might be enraged by seeing him there. In order to enter the sacred buildings one must pull off his boots or shoes; but he is allowed to walk in slippers. In former years it was only with bare feet that one could enter any mosque; but now you can enter in your own slippers, and in Constantinople the author was allowed to enter with his boots on; but they were slipped into a very large pair of heelless slippers. The Moslem themselves go in barefooted, but they saunter about these sacred buildings with an air of total indifference, and

sometimes men are seen in them sound asleep on the floor, while the venders of cakes and lemonade and trinkets of various kinds are sometimes allowed to traffic with the visitor as he passes through.*

The ancient forms of prayer are still preserved by those who pray at all; but it is easy to see, in many



instances, that the heart is not engaged. The wandering eye and the listless expression of the countenance are not easily misinterpreted by the looker-on. The forms of prayer are themselves, from the very fullness of outward demonstration, calculated to divert the attention of the really devout, and to prevent the cultivation of piety among the careless and hypocritical. The figures in the cut represent the six attitudes assumed in the progress of every prayer.

In the posture of figure No. 1 the prayer is begun, with the expression "*Allah hû akbar*" (God is great) and a few mental petitions.



A MUSSULMAN AT PRAYER.

* The author saw all this in the great mosque at Damascus.

Then the hands are brought down, as in figure No. 2, when he recites the first chapter of the Koran and some other brief passages. Next he assumes the attitude of No. 3, and repeats some formulas of praise. Then standing erect with hands down, as in No. 4, he exclaims, as in the beginning, "God is great!" Then he drops upon his knees, plants his open palms upon the ground before him, and touches the ground between them three times with his forehead, as in No. 5, repeating short petitions and praises. Last he throws himself back on his knees, with his body resting on his heels and his hands on his thighs, as in No. 6. In this attitude he completes the round of his prayers and exclamations. This round is called a *rekâh'*, and he generally goes through with it three times, unless he is in a hurry, when once will suffice. Before he begins he washes his hands and feet, and spreads a mat or rug, or, in the absence of these, his outer garment, on the ground, to stand and kneel upon. The floors of the mosques are usually spread with mats for this purpose.

There is no clearer evidence of the decay of Mohammedanism than the substitution of a degrading superstition, which abounds in Palestine, for the ancient simple worship of the one only God. Lieutenant Conder seems to have obtained more intimate knowledge of this superstition than any other explorer, and he furnishes the fullest account of it.* After remarking that though the professed religion of the country is Islam, you may live for months in the out-of-the-way parts of Palestine without seeing a mosque or hearing the call of the "muedhen" to prayer, he says that the people are not without a religion which shapes every action of their daily life. The *mûkâm'* represents this religion. We have already given a description of these buildings and of the sites chosen for them in the last section of Chapter VI. of this work. It is the central point from which the influence of the saint in whose memory it is erected is supposed to radiate. If propitious, the saint or sheikh, as he is called, bestows good luck, health, and other blessings upon his worshippers; and if not, he inflicts blows, distraction of mind, and even death. If a man is at all queer in his manner, his fellow-villagers will say, "Oh, the sheikh has struck him." The greatest respect is paid to the place. The peasant removes his shoes upon entering, and takes care not to tread on the threshold. He says as he enters, "Your leave, O blessed one." Ploughs or other objects of value are left in the building with perfect safety, no thief being daring enough to remove them. When sickness prevails in a

* II. 218-235.

village, votive offerings are brought to the mûkâm', consisting of earthenware lamps and similar articles, which are left at the tomb. The author saw a number of these in the tomb of Joseph, near She'chem. Sometimes sheep are killed near the mûkâm' and eaten in honor of the sheikh. The lower limbs of trees standing near are often almost covered with bits of rags which have been tied around them as tokens of gratitude or as means of propitiation. Some of these mûkâm's are dedicated to Scriptural characters, such as Abraham, Isaac, Jacob, Joseph, Seth, Shem, Noah, and Jonah. The last two are thus honored more frequently than any of the others. Some are dedicated to Christian saints and some to famous robbers, but most of them to men noted for their devotion to the people or their religion.

Sometimes pilgrimages are made to these shrines, and Conder saw hundreds of persons gathered around them on special occasions. In many places throughout the rocky portions of the country piles of small stones are seen, sometimes consisting of three laid together with a fourth on top of them, and sometimes of a pile of small, flat stones a foot or more in height, which mark the spots where these pilgrims first come in sight of a holy place. These piles are built on the large rocks, and in some places they are scattered over an acre or more of space.

The villagers believe in charms, divination, and incantations, and they believe profoundly in the existence and power of evil spirits.

Conder points out the connection of this superstitious veneration for dead saints and sheikhs with the ancient superstition of the Canaanites, which was so often imbibed by the Israelites. But it has a still closer connection with the saint worship which prevailed in the country just previous to the Mohammedan invasion, and which was temporarily restored during the Crusading period. The apostate Mussulman is in this instance an imitator of the apostate Christian.

§ IV.

THE LABORS OF MISSIONARIES.

As a missionary field Palestine has been but very slightly cultivated. The Greek Church has existed so long in the Turkish empire, side by side with Mohammedanism, and has sunk so low in point of piety and missionary zeal, that she has accepted the situation and makes no effort anywhere to proselyte from the adherents of that faith. These causes

of inactivity are promoted in Palestine by the fact that this Church feels secure in her own existence there only because she is under the powerful protection of Russia, without which she might at any moment be expelled from the country. Furthermore, she suffers so much from proselytism at the hands of other more zealous Churches, that she has acquired an abhorrence for the very thought of proselyting from one religion to another. Through the grasping power and wealth of Russia this Church has acquired very valuable possessions at Jerusalem, and has erected convents, chapels, and hospices for her pilgrims at many other sacred localities; but all of this is rather for the purpose of holding her own adherents and securing their safety while visiting the country than for the purpose of making converts to her faith. She does not preach to the native Mohammedans, nor even establish schools for the education of their children. Her convents are abodes of idleness and ignorance. That of Mar Sab'a, which has existed from the fifth century in the midst of all the vicissitudes through which the country has passed, has never, perhaps, been the means of converting one Mohammedan sinner from the error of his way.

The Latins, or Roman Catholics, are far more aggressive. They have schools at various places in connection with their churches and monasteries, and they make vigorous efforts to convert the children of both Greeks and Mohammedans to their faith. They have convents at Jerusalem, Bethlehem, Joppa, Ramleh, Mount Tabor, Mount Carmel, Nazareth, and Es Salt; and they have chapels at Tiberias, Kefr Kenna, Haifa, and many other towns and cities. What progress they have made in the way of conversions from the native population we are not able to state with any approach to accuracy.

As we intimated in § II. of this chapter, the Church of England has almost monopolized this country, so far as Protestant missions are concerned. Jerusalem is the seat of a bishopric of that Church. The bishop's residence and the church adjoining it, both handsome buildings, occupy an eligible site on Mount Zion, fronting westward towards the Tower of David, and only a short distance from the Joppa gate. The church is capable of seating about three hundred persons, and services in English are held there every Lord's day. It is frequented by nearly all the European residents of the city, and all English-speaking visitors. The same church owns a still handsomer chapel, with parsonage attached, in the midst of the new settlement north of the city, where services are conducted in Arabic for the especial benefit of the natives. This property was erected at a cost of about \$30,000. We have already mentioned the large boarding-school

for boys, under the control of this church, outside the wall and on the southwestern part of Mount Zion. See page 134. It was intended as an auxiliary to the church, but the number of converts from among its pupils is small. This school was first established in 1843, the mission itself having been established in 1838. Bishop Gobât entered upon his official duties there in 1846, and continued at his post until his death in 1879, a period of nearly thirty-three years. The annual expenditure for this mission in 1854 was £5328, or nearly \$26,640.*

Next to Jerusalem Nazareth is the chief seat of the missionary operations of the Church of England. There she has a chapel equal in style and finish to that in Jerusalem, and it is frequented chiefly by a congregation of natives. Here also is the large school for girls mentioned above (page 134), which adds greatly to the influence and prestige of this church in the community. The mission was established in 1857. Other missions of less importance exist at Gaza, Joppa, She'chem, and Es Salt.

There is a German medical mission at Jerusalem, and one supported by the Scotch Presbyterian Church in Nazareth. In both of these efforts are made to indoctrinate the people religiously while they are receiving medical treatment. Medicine is gratuitously supplied to those unable to pay for it, and at Nazareth there is a hospital in connection with the dispensary. This is a very benevolent work in itself, and it is wisely adapted to its purpose. A Baptist mission exists at She'chem, under a native preacher, El Kârey by name, who was educated in England. He conducts two schools already mentioned (page 134), and also holds religious meetings for the instruction of adults in his own dwelling.

The success of these missions, so far as the Ar'ab population is concerned, has been meagre; but it is greater than outward manifestations would indicate, for it is hazardous to the lives of Mohammedans to change their religion, and many are fully convinced of the truth of the Christian religion who dare not say so. Many also are largely indoctrinated with Christian ideas, who are not fully committed to Christ even in their convictions. The seeds of truth are being sown in unpromising soil, but some will yet come to a harvest.

In the present state of profound ignorance and of undeveloped moral sensibilities which prevails among the adult population, there can be little doubt that the most effective way to Christianize the country is to work upon the children by improving their minds and imparting

* City of the Great King, 588-91.

to them a Christian education. If the author of this volume were allowed to direct missionary labors there, he would settle in every important village a Christian family, composed of plain American farming people, with moderate education, and practical experience in all the details of good farming and good housekeeping. They should reside in one of the better class of village houses, but should make it a model of neatness, and supply it with an outfit of the simplest and cheapest articles of household comfort, such as the natives would soon learn to admire and be able to procure. The housewife should be supplied with a few extra wash-tubs, wash-boards, tables, chairs, table ware, brooms, toilet articles, etc., and it should be her part of the mission work to teach the women of the village how to use these, and how to keep their persons, their children, and their houses clean. The man should be supplied with a few hoes, rakes, wheat-cradles, wheat-fans, ploughs, and harrows, and it should be his first work to teach the use of these, and thereby enable the people to make more money and buy these things for themselves. He should also act as an agent to import for the villagers at cost all articles of improved agriculture and housekeeping. While prosecuting this work the family should be learning the language of the people, and as fast as possible imparting to them Christian truth. One other adult in the family should be the school-teacher for the village, and should commence teaching as soon as a sufficient knowledge of the language could be acquired, previous to which he should assist in the work above mentioned. Within a few years it might be practicable to have meetings of the people for public preaching, and within the lifetime of a single missionary the entire village of a thousand souls might be on the highway to financial prosperity and Christian enlightenment. Every such village would be from the beginning of its improvement a radiating centre for the diffusion of the light which it was receiving. In this way a few humble families, whose influence in the church at home is scarcely felt, might be instrumental in evangelizing a nation.

PART SECOND.

THE TOPOGRAPHY OF PALESTINE.

CHAPTER I.

JERUSALEM.

§ I.

THE ORIGINAL CITY.

THE city of Jerusalem is supposed to be first mentioned in the Bible under the name Salem. If this supposition is correct, it was the residence of Melchizedec.* From the time of Abraham's interview with this mysterious personage it is not mentioned again until after the invasion of the country by the Children of Israel under Joshua, a period of about four hundred and sixty years, when it is found in the possession of a Canaanitish tribe called Jebusites. At this period, and for a considerable time after, it was known under the name of Jebusi or Jebus.† There can be no doubt that this name was derived from that of Jebus, the ancestor of the Jebusites, who then inhabited the city.

The origin of the name Jerusalem has been the subject of several different theories, the most plausible of which is that it is a combination of the preceding names Jebus and Salem, the *b* in Jebus being changed for euphony to *r*, thus forming the compound word Jerusalem.‡

The author of the book of Joshua states that the children of Judah could not drive out the inhabitants of Jerusalem, "but the Jebusites

* See Josephus's War, vi. 20; Gen. xiv. 28; Ps. lxxvi. 2.

† Josh. xviii. 26, 28; Judges xix. 20, 21.

‡ For other theories, see Smith's Dictionary, Art. Jerusalem.

dwell with the children of Judah at Jerusalem unto this day."* Yet the author of Judges, in recapitulating the conquests under Joshua, says that "the children of Judah had fought against Jerusalem, and had taken it and smitten it with the edge of the sword, and set the city on fire."† We gather as the result of these two statements that the city was at one time captured, but that the Jebusites retook it and then held it permanently, living in it at peace with the adjacent tribe of Judah. It should also be observed that the city lay within the territory assigned to Benjamin, the line passing through the Valley of Hinnom immediately south of it. It is probable that Judah's first attack on it was made previous to the assignment of Benjamin's lot, and while it was yet considered within the territory of Judah.‡

Jerusalem remained in possession of the Jebusites during the entire period of the Judges, through the reign of Saul, and until the eighth year of the reign of David, when it was captured and made the capital of David's kingdom. The fact that it had been successfully held by a handful of Jebusites in the very heart of the land of Israel for more than five hundred years§ was manifest proof of its superior military strength, and justified its choice as a capital. An occasional reference to the opposite cut from a draft by Conder, representing the actual lay of the rock of the entire city, will help the reader to understand the description which follows.

At this time, as is evident from the statements of the sacred text,|| the city was confined to the summit of Mount Zion, and the stronghold of its defenses was a fortification called Millo. The theory of some modern scholars, headed by Mr. Ferguson, that Mount Zion, the city of David, was on the southern end of Moriah, has been disproved by Warren and Conder.

This mountain was completely isolated by surrounding ravines, except at its northwest corner, where a narrow saddle of rock connected it with higher ground lying off in that direction. On the top of that saddle the modern Joppa gate now stands. Outside of this gate to the southwest, and within fifty yards of it, the Valley of Gihon, which heads about half a mile due west of this point, makes an abrupt turn to the south and passes—deepening rapidly as it goes—along the western side of Mount Zion. Thence, by an abrupt turn to the east, it passes along the southern side of the mount as far as its southeastern extremity. Its present surface is some 40 or 50 feet below the city wall

* Josh. xv. 63.

† Judges i. 8.

‡ Josh. xviii. 2-28.

§ According to Paul, Acts xiii. 20-22.

|| 2 Sam. v. 7. 9.

opposite the Joppa gate, about 120 feet below the top of the mountain at the southwestern curve, and about 154 feet at the southeastern curve. Originally it was still deeper, for it has been filled up to a considerable depth, stone walls having been built across it at short intervals to cause an accumulation of soil. All of that portion of it south of Mount Zion is called the Valley of Hinnom.

The present Joppa gate is on the western slope of the connecting saddle mentioned above, the exact water-shed of the rock of this saddle, according to Conder's excavations, being about 70 yards east of this gate. From this water-shed a valley runs due east along the northern base of Mount Zion, growing deeper and narrower as it advances. It curves abruptly to the south around the northeastern corner of the mount, and thence runs almost due south until it joins the Valley of Hinnom. This valley is called the Tyropeon. The separating saddle, from which it takes its descent, is 40 feet below the top of Mount Zion, and the valley, as it passes along the northern side of this mount, has a depth to the rock of more than 100 feet; but now it is filled up in places with rubbish to a depth of 40 feet. At the northeastern curve it is 150 feet below the top of Zion, and midway the eastern side of Zion it attains a depth of 290 feet. These figures are based upon the rock-levels ascertained by the excavations of Captain Warren,* and they show that from the very nature of the ground on which the original Jerusalem stood it could be approached only by a steep ascent on every side, except along the top of the narrow ridge at the northwest, and that the top of this ridge was 40 feet below the highest ground within the city. The chief fortification, called Millo, must have been located here, and here at the present day stands its successor, the fortification called the Tower of David. Properly defended at this point, the city was impregnable against any ordinary attacking force; and it is not surprising that when David came near to assault it the Jebusites taunted him with the remark, "Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither."†

Josephus, in his account of David's capture of Jerusalem, speaks of a lower city which he took before he assaulted the citadel.‡ Dr. Barclay supposes this to be Salem. But there is no Scripture authority for this, and it is unreasonable in itself: for why should the city be built on low ground in front of the citadel, fully exposed to attack, when there was unassailable ground behind the citadel, with the latter for a

* Our Work in Palestine, chart p. 159.

† 2 Sam. v. 6.

‡ Ar.

protection at its only weak point? It was a military necessity to build the city on the top of Zion.

As the city was when David took it, such it continued to be throughout his reign, with the exception of internal improvements and the strengthening of its fortifications.* This, therefore, is the city which we must have in mind when we are considering its history during the reign of David, and the allusions to it made in the Psalms of David,—for example, the exulting strains of the forty-eighth psalm :

“Great is the Lord and greatly to be praised
In the city of our God, in the mountain of His holiness.
Beautiful for situation, the joy of the whole earth,
Is Mount Zion on the sides of the North,
The city of the great King.

• • • • •
Walk about Zion, and go round about her :
Tell the towers thereof.
Mark ye well her bulwarks, consider her palaces ;
That ye may tell it to the generation following.”

§ II.

THE CITY UNDER SOLOMON.

The site selected for the Temple of Solomon, we are told, was “in Mount Moriah, where the Lord appeared to David, his father, in the place that David had prepared in the threshing-floor of Ornan [or Araunah] the Jebusite.”†

Mount Moriah was a long, straight ridge, running north and south, a short distance northeast of Mount Zion. From one extremity to the other it was more than a mile in length, while its width was less than a quarter of a mile at the widest part. It terminated towards the south in a long slope, narrowing as it descended, and reaching a level near the point of junction between the Valley of Hinnom and the Tyropeon Valley. The latter valley separated this southern slope from Mount Zion, and the northern end of Zion was due west from the highest part of Mount Moriah. Much the greater part of Mount Moriah lay farther north than this. As we stated in the last section, the descent from the summit of Mount Zion to its northeastern foot in the Tyropeon Valley was 150 feet, but the ascent thence to the top of Moriah was only 50 feet, the latter mountain being 100 feet lower than the former. The elevation of the two above the sea is respec-

* 2 Sam. v. 9-11.

† 2 Chron. iii. 1.

tively 2540 feet and 2440 feet. But the Tyropeon Valley deepens very rapidly as it passes southward, and at the southern extremity of the temple inclosure it has a depth of 150 feet below the summit of Moriah, measuring down to the rock.

It thus appears that when Solomon prepared to build his temple Mount Moriah was entirely outside of Jerusalem; that it was separated from it by a deep, narrow ravine; and that its summit, where the temple was to stand, was due east of the northern part of the city. It had been the wheat-field of Araunah, the Jebusite. David had allowed him to retain it after he had taken the city, but had purchased it from him at the time of the plague.* The eastern side of Mount Moriah was a steep slope descending into another deep and narrow ravine, called sometimes the Valley of Jehoshaphat, and sometimes the Valley of the Kedron. The bed of this valley descends but little more rapidly than the slope of the mountain, and its average depth may be stated at 240 feet below the top of the ridge of Mount Moriah.

On the very summit of Mount Moriah Solomon built his temple, laying the foundations, of course, on the solid rock, and including in them the threshing-floor on which David had made his offering. Around it he made an inner court, inclosed by a wall, and outside of this a greater court.† But the summit of the mountain, being a sharp ridge, did not furnish a level space of sufficient extent for these courts, and hence the necessity of the work which constituted the chief part of his undertaking, demanding the labor of the vast army of workmen for a period of seven years.‡ Of this work Josephus gives a brief and characteristic description. After speaking of the temple proper and the inclosure of the inner or Jewish court, he says: "But he made that temple which was beyond this,—a wonderful one indeed, and such as exceeds all description in words; nay, if I may so say, is hardly believed upon sight; for when he had filled up great valleys with earth which, on account of their great depth, could not be looked on when you bended down to see them without pain, and had elevated the ground four hundred cubits, he made it to be on a level with the top of the mountain on which the temple was built, and by this means the outmost temple, which was exposed to the air, was even with the temple itself."§

This rude and inaccurate description is readily understood, and its inaccuracies corrected, in the light of recent excavations. No doubt

* See 2 Sam. xxiv. 18-25; 1 Chron. xxi. 15-30.

† 1 Kngs v. 13-16; vi. 38.

‡ 2 Chron. iv. 9.

§ Ant., viii. 3. 9.

Josephus formed his conception of the work from the appearance of the temple mount in his own day; and many modern observers have drawn conclusions from its appearance not less inaccurate than his. Nothing but actual excavations to the natural rock of the mountain and its adjacent valleys could determine what Solomon's work really was; and previous to these excavations many conclusions of the utmost importance could be reached only by conjecture. But during the year 1867 excavations were made by Captain Warren, under the auspices of the Palestine Exploration Fund of Great Britain, to the foundations of the present wall around the site of the temple, and to the solid rock in many other places about this mountain. It was ascertained that most of the present outer wall of the temple inclosure was founded by Solomon, the lowest layers of the rock being now precisely where he laid them. We are able, therefore, to state in most particulars proximately, and in some precisely, what work of Solomon Josephus describes so obscurely in the above extract. It was as follows:

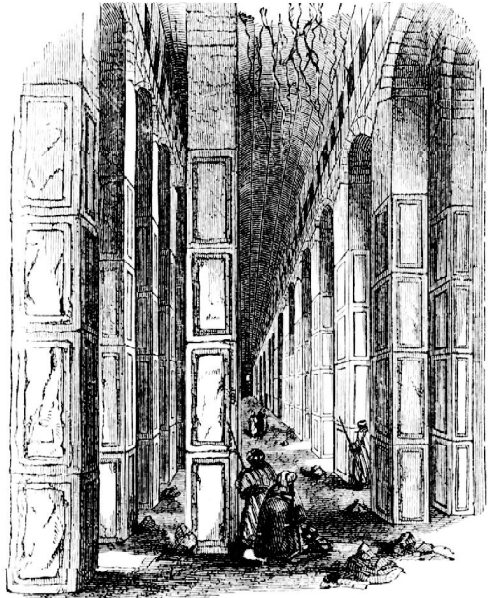
Wishing to make a broad level area on top of the mountain and nearly on a level with its sharp summit, he laid the foundations of the eastern and western walls on the solid rock near the foot of the mountain on each side, and built them up perpendicular until their tops were on a level with the top of the mountain. This required the western wall to be 150 feet high at its southern end, and 80 feet high just opposite the temple. The eastern wall was 170 feet high at its southern extremity, and 70 feet opposite the temple; but on account of a descent of the rock from this point northward it was 160 feet high near its northern end,* where it crosses a depression in the rock. It is 1536 feet long, while the western wall is 1608.

To connect the southern ends of these two walls, which were 927 feet apart, a cut was made across that part of the mountain which lay between them, and the solid rock laid bare to receive the foundations of the southern wall. The rock here rises about 100 feet as we pass from the east side westward, and then descends about 80 feet ere we reach the southwestern corner. This wall, then, in order to reach the level of the mountain's top, was built up like the southern end of the eastern wall, with which it made an angle, 170 feet high; at the highest part of the rock towards the west it was 70 feet high, and at the southwestern angle 150 feet. Everywhere, as Captain Warren discovered,

* These figures and those that follow are based on the supposition that the foundations of the present wall are identical with those laid by Solomon. If they are not, the difference is inconsiderable. See Our Work, pp. 115-117.

the foundation stones were laid not only on the natural rock, but within a bed 24 inches deep cut for them into this rock, so that nothing could move them from their places. The foundation stones in many places bear to this day the marks of Phœnician letters painted on them by Hiram's workmen, to show the order in which they were to be laid down.* Many of these stones are of enormous size. Captain Warren reports one in the southeast angle whose estimated weight is 100 tons, and one at the southwest angle which, though not so heavy, is 38 feet 9 inches long. Several are seen above ground which approach this magnitude.

The two side walls are not parallel, but they diverge toward the north, so that, although only 927 feet apart at the southern end, they are 1044 feet apart at the northern end. At the northwestern angle the natural rock came to the surface, and rose 20 feet above the level that was desired: so here the rock was cut away in leveling, and a perpendicular wall of it 20



SUBSTRUCTIONS AT THE SOUTHEAST CORNER OF THE HAR'AM.

feet high was left at the corner, and for some distance east of it. The western wall terminated against this natural rock, and the northern wall, starting from it eastward, closed up the remainder of the northern end. This rock formed a narrow neck connecting this part of Mount Moriah with that part which extended farther north, and on this, in Herod's time, stood the fortification called the Tower of Antonia.

When Solomon had erected these walls, his next task was to level the inclosed space, amounting to thirty-five acres, so as to bring the low slopes next to the walls up to the height of the space about the

* Our Work in Palestine, pp. 121, 122.

temple, or nearly so. He left the court immediately about the temple higher than the surrounding area, but doubtless only a few feet higher. The filling in necessary for the purpose of this leveling, is estimated by Captain Warren at not less than 70,000,000 of cubic feet. To save the necessity of filling this space solidly, a large number of stone piers were built at the southeastern angle, where was the greatest open space, nearly to the desired height. Vaults of masonry were turned on top of these, and earth laid on top of the vaults. These, when first discovered in modern times, were called Solomon's Stables, in ignorance of their true design.* They are seen in the preceding cut.

When the space within the walls was thus leveled, or reduced sufficiently near to a level to suit Solomon's purposes, the walls were doubtless carried up still higher all around, and a parapet constructed on top of them; so that they served the additional purpose of a military defense to the temple. As such they presented, on the eastern side, a perpendicular front, averaging more than 150 feet, with a steep approach to the foot of the wall from the narrow floor of the Kedron Valley. Opposite the southeast angle this valley was 100 feet lower than the foundation of the wall and very close to it. The entire height of the wall at this angle above the valley below must have been not less than 280 feet. The earth outside the wall at this point, as Captain Warren discovered by his excavations, was only 8 feet deep; for in digging here he passed through *débris* until within 8 feet of the rock, when he struck the original natural soil. The exposed part of the wall then, outside, was about 172 feet high, supposing it to have been built 10 feet higher than the summit of the mountain, while the exposed part inside was only 10 feet. Thus was the mountain cased in with a stone wall, and changed from a sharp ridge to a vast mound, with a level summit of thirty-five acres, containing the temple and its courts. Only at the northwestern corner of the inclosed space was it approachable on level ground, and in this respect it was precisely like Mount Zion. What extra defense was built here the Scriptures do not inform us; probably nothing more than a suitable strengthening of the wall by towers and buttresses.

This temple-crowned and stone-encased mountain was next connected with the previously existing city on Mount Zion by running two walls across the intervening valley, one from the northern curve of Mount Zion, and the other from such a point along the eastern side of the same as to connect it most conveniently with the southern end

* See more concerning these in § IV.

of the temple inclosure. No trace has been found of the foundations of these walls, but the remains of two bridges that once spanned the valley and furnished passages from one mountain to the other have been discovered. The more southern of these, 39 feet from the angle, is called Robinson's arch, from the name of its modern discoverer, Dr. Edward Robinson; and the more northern Wilson's arch, from the name of its discoverer, Captain Wilson, of the Palestine Exploration Fund. It is believed that both of these arches were built by Herod; but beneath them are the remains of older ones, which are supposed to have been the work of Solomon.*

Many modern reconstructors of ancient Jerusalem have located Solomon's palace at the southern end of the temple inclosure, and most of these have supposed that it occupied the southeast angle; but they seem to have strangely overlooked the fact that, if thus situated, it must have been built on the tall columns erected there for the purpose of leveling up the surface, and the erection of a large and massive palace on such supports is unheard of in the history of architecture. The author cannot resist the conclusion advocated by Captain Warren, against the almost unanimous voice of recent explorers, that this palace stood on the loftier hill of Zion.† As Warren is the most thorough and exhaustive explorer who has ever worked on the topography of Jerusalem, his opinion is entitled to the highest degree of respect.

§ III.

JERUSALEM: ADDITIONS BY THE SUCCESSORS OF SOLOMON.

When Solomon's work on Jerusalem was completed, the city walls included, as we have seen in the previous section, Mount Zion, a small portion of Mount Moriah, and so much of the Tyropeon Valley as lay between these two. The southern continuation of Mount Moriah, often mentioned under the name Ophel, a long tongue-like slope terminating at the junction of the Tyropeon and Kedron Valleys, was left outside the walls. All of the same mount which lay north of the northern wall of the temple court was also left outside, but a broad ditch in the solid rock, which is still visible, was cut across it to prevent an easy approach from that direction. At that time the northern wall of Mount Zion overlooked the upper part of the Tyropeon Valley, while another valley nearly at a right angle to this extended northward along the entire

* Our Work in Palestine, 103, 109.

† *Ib.* 108.

western base of Mount Moriah. In the angle between these two valleys arose a knoll whose rock-summit is 2490 feet above the sea level, just 50 feet lower than the summit of Mount Zion. See the cut of the rock-soundings, page 144. All of this was then outside of the city. But a second wall, beginning at the northwest corner of Zion, and heading the Tyropeon Valley, inclosed this knoll, and passing thence across the other valley terminated at the northwestern corner of the temple wall. Josephus calls the part thus inclosed the lower city, from the fact that it was all lower than Mount Zion; and he says that "it is of the shape of the moon when she is horned," by which he evidently means that its outward limit was an arc of a circle. It is possible that this wall was built by Solomon, and that it is included in the Scripture statement that he built "the wall of Jerusalem round about;"* but we have no specific ground on which to ascribe the work to him, and we have as little for ascribing it to any one of his successors. The next statement which we find in the Scriptures concerning the building of walls is in 2 Chronicles xxvi. 9, where it is said that "Uzziah built towers in Jerusalem, at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them." This appears to be a strengthening of existing walls by additional means of defense, but not the erection of new walls.

In the reign of Jotham, the successor of Uzziah, there seems to have been a wall upon Ophel, the southern extremity of Mount Moriah; for it is said of Jotham that "He built the high gate of the house of the Lord, and upon the wall of Ophel he built much."† Of the extent of this wall we know nothing.

Hezekiah found it necessary to again repair the walls of the city, and he built a new wall of whose position and extent we know nothing. We have only the brief statement that "he built up the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David."‡

To Manasseh, the son and successor of Hezekiah, is ascribed the complete inclosure of Ophel: "He built a wall without the city of David, on the west side of Gihon in the valley, and compassed about Ophel, and raised it up a very great height."§ The clauses, "without the city of David" and "on the west side of Gihon in the valley," locate that part of this wall which reached from the wall of the city of David, or Mount Zion, across to Ophel. Gihon is the name by which the

* 1 Kings iii. 1; ix. 15; xi. 27.

† Ib. xxxii. 5.

‡ 2 Chron. xxvii. 3.

§ Ib. xxxiii. 14.

Tyropeon Valley was then known. This wall was "in the valley" because it extended across the valley, and it was "on the west of Gihon" in the sense that most of it was on the west side, the deepest part of the valley here lying close under the precipice of Ophel. Many modern writers on Jerusalem have doubted the existence of a wall around Ophel, and they gave this passage a different interpretation, until Captain Warren actually found a large portion of it during his excavations, and traced its course from the southeastern angle of the temple-wall about 700 feet south, where it terminated within a few feet of the surface. It is 14 feet thick, and, though entirely under ground, it is from 40 to 60 feet high.*

We have no account of other additions to the city previous to the Babylonian captivity. We suppose that no others were made, and that consequently the city of Jerusalem, during the period of the kings of Judah, attained to no greater dimensions than those which we have given above. In other words, the city, in its greatest extent during this period, included no more than Mount Zion, Mount Moriah as far north as the temple-court extended, the valley between these two, and the comparatively low ground lying in the angle north of the former and west of the latter.

When Nehemiah re-erected the walls, after the return of the Jews from Babylon, he built on the old foundations, and the former dimensions of the city seem to have been restored.† From that time till the time of Christ only two alterations are known to have been made in its topography. Josephus represents the Asmonean princes‡ as having cut down the top of the knoll in the lower city called Akra, and filled up the Tyropeon Valley.§ This was a change in the level of the northern part of the city. The other change was made by Herod. He reconstructed the temple and its surrounding walls, and built a fortification at the northeast corner of its outer court, which he named Antonia in honor of Mark Antony. He also built a number of towers in the walls of Zion and Akra. These changes left the general outline of the city about as it was before the captivity, and consequently the Jerusalem of the gospel narratives was nearly identical in extent with the Jerusalem of the later kings and prophets.

* Our Work in Palestine, 145.

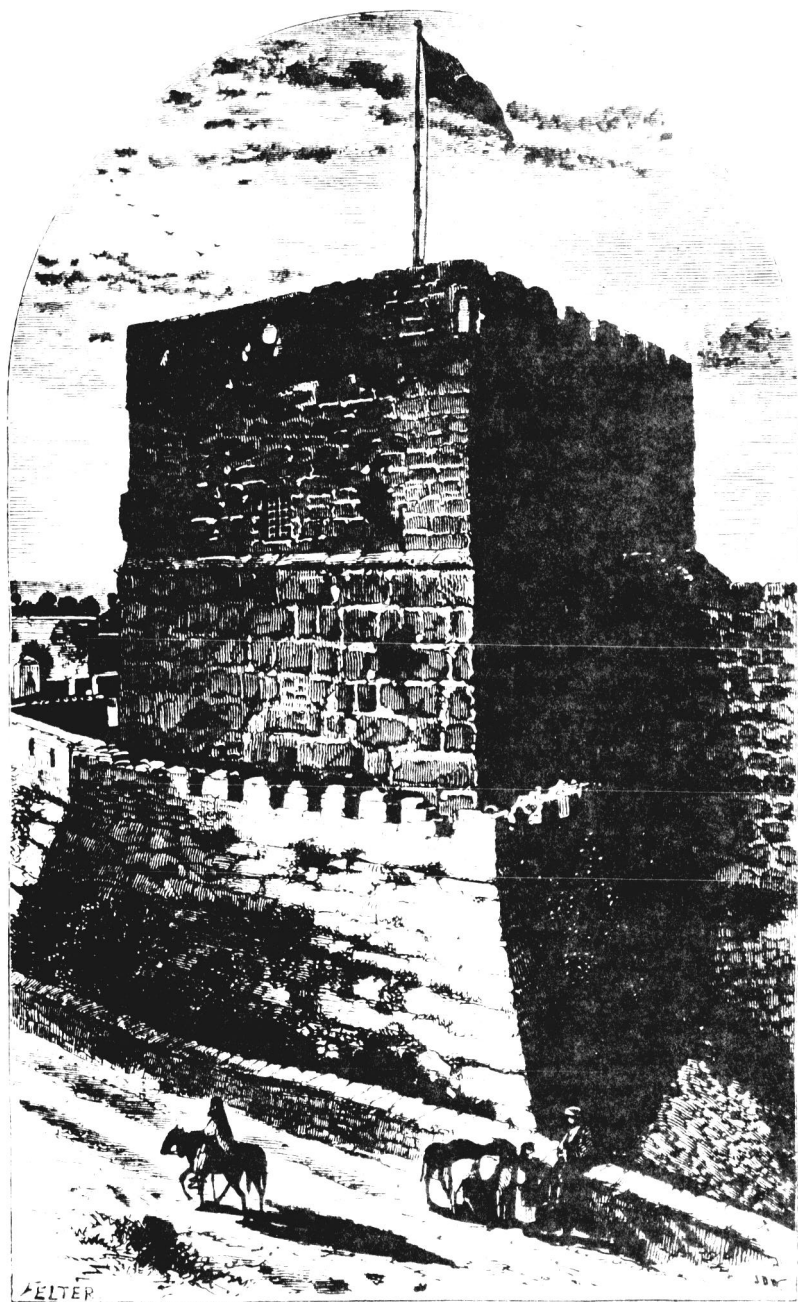
† Neh. iii.

‡ These were a line of independent princes who ruled the Jewish nation for more than a hundred years, having thrown off the yoke of the Greek kings of Syria in 167 B.C., and obtained their independence till conquered by the Romans under Pompey, B.C. 63.

§ War, v. 4. 1.

The most important addition made to the city after the time of Solomon, and the one which brought it to the greatest extent it ever attained, was begun by Agrippa (the Herod of Acts xii.) and afterwards completed by the Jews. It is commonly called the third wall, the second being the semicircular one inclosing Akra, and the first the original wall around Mount Zion. The only account of this wall which has come down to us is given by Josephus. He represents it as starting from the Tower of Hippicus, supposed to be identical with the present Tower of David (see the cut on the opposite page), adjoining the Joppa gate; thence it ran north as far as the most northern part of the city; thence it passed somewhat east of north until it came "over against the monuments of Helena" (a locality not certainly identified); thence it extended to "the Tower of the Corner," which must be the northeastern corner of the wall; and thence it ran southward along the eastern declivity of Mount Moriah, overlooking the Kedron Valley, until it united with the northeastern wall of the temple inclosure, which had previously been the northeastern corner of the city. This wall inclosed additional space along the western and northern sides of Akra, which had been called the lower city. The northwestern part of the ground thus inclosed was higher than the summit of Mount Zion. It has an elevation of 2570 feet, according to Conder, while that of Mount Zion is 2540 feet.* It also inclosed the northern extension of Mount Moriah, which Josephus says was then called Beze'tha, the New City. This historian states the occasion of constructing this wall in these words: "As the city grew more populous it gradually crept beyond its old limits, and those parts of it which stood north of the temple and joined that hill to the city made it considerably larger, and occasioned that hill, which is in number the fourth, to be inhabited also." His account of the cessation of Agrippa's work on the wall, and of its subsequent completion, is as follows: "He left off building it after he had only laid the foundations, out of the fear he was in of Claudius Cæsar, lest he should suspect that so strong a wall was built in order to make some innovation in public affairs; for the city could in no way have been taken if that wall had been finished in the manner it was begun. As its parts were connected together by stones twenty cubits long and ten cubits broad, which could never have been either easily undermined by any iron tools or shaken by any engines. . . . After this it was erected with great diligence by the Jews as high as twenty cubits, above which it had battlements of two cubits

* See Rock Soundings, page 144.



THE TOWER OF DAVID,—NORTHERN SIDE.

and turrets of three cubits altitude, insomuch that the altitude extended as far as twenty-five cubits."*

The death of Agrippa occurred in the year 44 of our era, just ten years after the death of Jesus, and twenty-six years before the destruction of Jerusalem by Titus; consequently, this enlargement of the city to the greatest dimensions which it ever attained occurred subsequent to the solemn announcement of its doom which had been made by Jesus.† Though that doom was to befall it, according to the prediction, before the generation then living should pass away,‡ when ten years had passed the city had started on a new career of growth and apparent prosperity, yet the words of Jesus were not falsified by the result.

§ IV.

JERUSALEM: ITS DESTRUCTION BY TITUS AND ITS LATER HISTORY.

Jerusalem was taken by Titus in the year 70 of our era after a desperate war and a bloody siege. It is asserted by Josephus that during this war 97,000 Jews were carried into captivity, and that the number of those who perished in the city was 1,100,000. He does not claim that the population of the city was equal to this last sum, but that so many were assembled there at the Passover feast when the siege was begun, and were shut up within the city by the approach of the Roman army.§ His account of the destruction of the city at the close of the siege is given in the following words:

"Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any had there remained any other such work to be done), Cæsar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency, that is, Phasaelus, and Hippicus, and Mariamme, and so much of the wall as inclosed the city on the west side. This wall was spared in order to afford a camp for such as were to lie in garrison, as were the towers also spared in order to demonstrate to posterity what kind of a city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall it was so thoroughly laid even with the ground, by those who dug it up to the foundation, that there was left nothing to make those that came hither believe it ever had been inhabited."||

* War of Jews, v. 4. 2.

† Matt. xxiv. 1-28.

‡ Ib. xxiv. 34.

§ War, vi. 9. 3.

|| Ib., vii. i. 1.

Such was the close of Jerusalem's history as a Jewish city. It fell with the downfall and dispersion of the nation. A very brief synopsis of its subsequent history is given in Smith's Bible Dictionary (Art. Jerusalem), from which we glean the following facts. For more than fifty years after its destruction by Titus Jerusalem disappears from history. Of its annals during this period we know nothing. But in A.D. 132, under the Emperor Hadrian, the Jews then in Palestine concocted a secret revolt, made one Bar Co'chebas their leader, crowned him as a king, took possession of the ruins of Jerusalem, and undertook to rebuild the temple. They maintained themselves against the Roman army, which was sent to subdue them, for two years, when the city was taken, and Bar Co'chebas was killed. Other fighting of a most desperate character followed, in which there was frightful slaughter on both sides; but the Jews who escaped the slaughter were totally dispersed. Under Hadrian's orders the ruins of the city which Titus had left standing were razed, the site of the temple was ploughed over,* a temple to Jupiter was built on a portion of it, and a statue of the emperor was erected where the Holy of Holiest had been. A Roman colony was planted in the city, and its name was changed to Aelia Capitolina, a name which it continued to bear for several centuries, and Jupiter was proclaimed its guardian deity. Jews were forbidden to enter the city under pain of death, and this prohibition continued in force for about 200 years; but about the middle of the fourth century they were allowed to enter it once a year, and weep over it on the anniversary of its capture. Jerome represents them in his day as being accustomed thus to weep by the west wall of the temple, and says: "On the ninth of the month Ab might be seen the aged and the decrepit of both sexes, with tattered garments and disheveled hair, who met to weep over the downfall of Jerusalem, and purchased permission of the soldiery to prolong their lamentations."

After the changes effected by Hadrian, but little is known of the city until the fourth century, except that it became to some extent a Christian city, and that a list of twenty-three bishops who resided there is preserved.† In A.D. 326, the Empress Helena, mother of Constantine, visited Jerusalem and built a church on the Mount of Olives to commemorate the ascension of Christ, and one in Bethlehem over the supposed site of the Saviour's birth. Her son, the emperor,

* Robinson calls this in question, but on insufficient grounds, Res., i. 369.

† See the appendix to Eusebius.

followed her example by building a chapel over the supposed site of the Holy Sepulchre.

In the year 362, the Emperor Julian, commonly called the apostate, was moved by his hatred of Christianity to attempt the reconstruction of the Jewish temple and the restoration of its ancient worship. Materials were furnished at his expense, and many of the Jews entered upon the work with great enthusiasm; but while they were clearing away the rubbish and preparing for the foundations of the new temple balls of fire issued from under the ruins and frightened the workmen away. Many exaggerated accounts of this incident were given by Christian writers of the period, but the principal fact is asserted in the writings of Ammianus Marcellinus, a friend and companion in arms of the emperor, and it must be credited.* The occurrence was universally ascribed at the time to supernatural agency, but it may have been the result of the explosion of gases which had accumulated in openings amid the ruins, and which exploded as the air was let in by the tools of the workmen.

In the year 529 the Greek emperor Justinian built in Jerusalem a church in honor of the Virgin Mary, and also established a number of monasteries in the neighborhood of Jerusalem and Jericho. The country had then been for two hundred years the resort of many pilgrims, and monks and hermits had been for a long time swarming to its sacred localities in great numbers. This state of affairs was interrupted early in the next century by the results of a war between the Emperor Heraclius and the Persians under Chosroës II. The Persian army invaded Palestine in 614, and, assisted by many Jews, took Jerusalem by assault, slew many of the monks and clergy, demolished all the churches, and burned much of the city. The war lasted for fourteen years, and finally resulted in a victory over the Persians and the restoration of Jerusalem; but the triumph was of short duration, for in 637 only nine years later, the city was surrendered to the Calif Omar and entered upon its history as a Mohammedan city. It was stipulated as one condition of the surrender that the Christian population should still be permitted to worship in their existing churches, but that no more churches should be built. This liberty has been continued with but little interruption until the present day. Omar removed the dirt and

* The words of Marcellinus as quoted by Neander in his Church History, vol. i. p. 50, and Robinson, i. 377, are as follows: "Fearful balls of flame bursting from near the foundations, with frequent assaults, made the place inaccessible to the often-buried workmen, and in this manner being overruled by the resisting element he desisted from the attempt." Also Gibbon's Rome, iii. 31-41.

filth which had accumulated on the site of the temple, assisting in the work with his own hands, and built thereon a wooden place of prayer. In the year 688, only fifty-one years after the surrender to Omar, the Calif Abd-el-Melek replaced this wooden structure by the splendid building which now occupies the spot, improperly called the Mosque of Omar.* This last fact is attested by an inscription in the building itself.†

The next important epoch in the history of the city is its capture by the Crusaders in the year 1099. It was then made the seat of a Christian kingdom, and continued so until after the fatal battle of Hattin, near Tiberias, in July, 1187, in which the celebrated Saladin broke the power of the Christian kingdom and again restored Jerusalem to Mohammedan dominion. Within the next fifty years it fell twice more into the hands of Christians, only to be speedily lost, and finally, in 1244, the efforts of the Crusaders were abandoned, and Palestine remained a dependency of the caliphate of Egypt.

In the year 1517, Selim I., sultan of the Ottoman empire, took possession of the country, and his successor, Suleiman, built the present walls of Jerusalem, A. D. 1542. With the exception of eight years, from 1832 to 1840, during which it was once more held by Egypt, under Mohammed Al'i, it has remained under the dominion of the Turkish sultan until the present time, a period of three hundred and sixty-three years.

§ V.

JERUSALEM: ITS PRESENT WALLS, HILLS, AND VALLEYS.

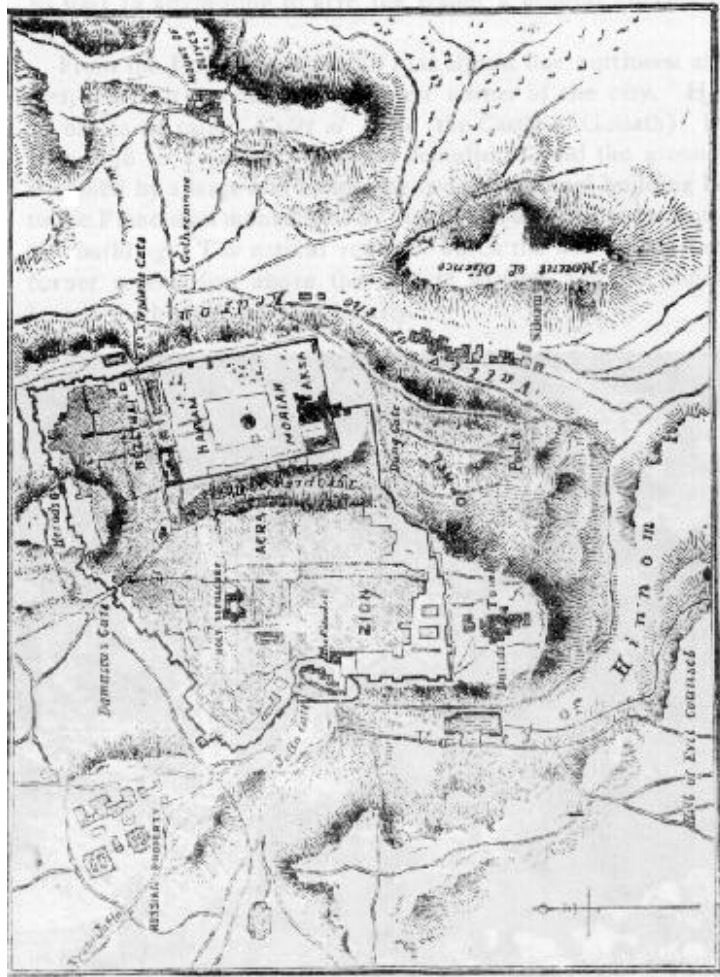
In studying the remainder of our description of Jerusalem, it would be well for the reader to make frequent references to the plan of the city on the opposite page.

The only gate now on the western side of Jerusalem is the one called by the Arabs *Bab-el-Kullil* (the Gate of the Friends). An inscription cut in Arabic characters into a marble slab over the entrance sufficiently points out the "friend" referred to in the name. It is this: "There is no god but God, and Abraham is the friend of God." This gate is chiefly known to Europeans as the Joppa† gate, because through it the road to Joppa enters the city. But it is sometimes called the "Bethlehem Gate," because the road to Bethlehem, which ap-

* See further account of this building in § VII

† Conder, i. 318.

‡ Called by the Arabs *Yâffa*, sometimes incorrectly written in English *Jaffa*.

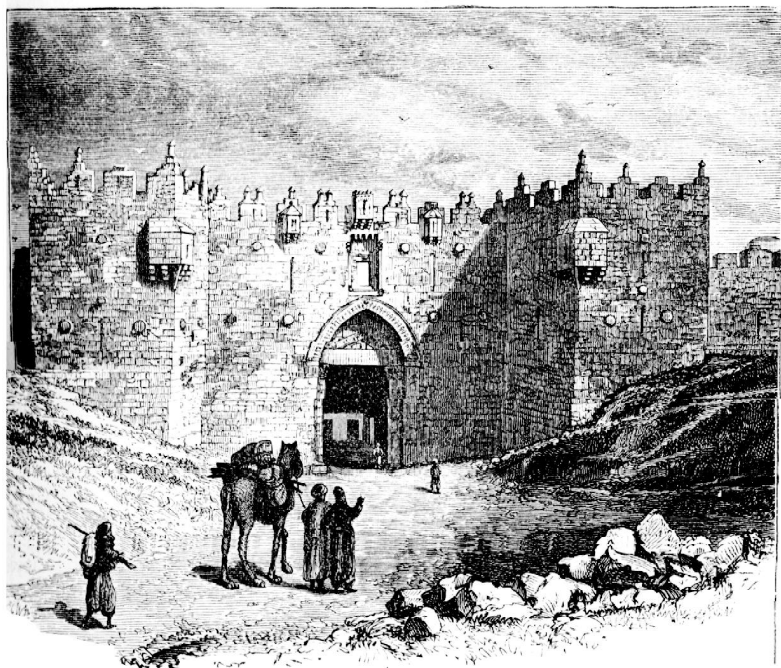


PLAN OF JERUSALEM.

1. Armenian Quarter.
2. Christian Quarter.
3. Mohammedan Quarter.
4. Jewish Quarter.
5. Upper Gihon.
6. Lower Gihon.
7. Fod of Hezekiah.
8. Zion Gate.
9. Babesda.
10. Dome of the Rock.
11. Golden Gate.
12. Tower of Antonia.
13. Church of Pater Noster.
14. Absalom's Tomb.
15. Aceldama.
16. Jacob's Well.

proaches it from the southwest, also enters through it. Much more than half the travel and traffic of the entire city at the present time passes through this gate; consequently, it is the best point from which to start in attempting to give the reader a general conception of the city.

From the Joppa gate the wall runs almost due northwest about 1300 feet, where it reaches the northwest corner of the city. Here stood an old castle called *Kalât el Jalûd* (the Castle of Goliath); but in the year 1878 its ruins were entirely demolished, and the ground is now occupied by a large and handsome two-story school-building belonging to the Franciscan monks, and by the garden and playground attached to this building. The natural rock on which the wall stands rises at this corner several feet above the outside surface, and the inner surface here is the highest part of the city.



THE DAMASCUS GATE.

From the northwest corner of the city the distance along the northern wall to the Damascus gate is nearly 600 yards, in a waving line. The direction is about east northeast, and there is a descent of

about 50 feet, so that when you stand on top of the wall over that gate, which is 50 feet high, you are about on a level with the foundation of the wall back at the northwest corner. This is the most elaborately constructed of all the present gates, and it is defended by two towers, which are seen in the preceding cut. Passing along the top of the wall from this gate in the same general direction, but a little nearer east, at a distance of 375 yards farther we come to a gate now closed up, called Herod's gate. In passing this distance we have crossed over another rise in the ground, which is nearly as high on the northwest corner; and here the natural rock shows itself at least 25 feet above the outside surface, forming a perpendicular ledge, on the top of which the wall is built. Standing here and looking back, we can very plainly see that we have crossed a valley, and that the Damascus gate is in the lowest part of it. Then turning and looking toward the northeast corner, we see that there is a rapid descent to the Herod gate, and thence a level to the corner. From the Herod gate to the northeast corner, bearing very little north of east, is about 330 yards. Adding together the figures now given along the northern wall, we find the distance about 1300 yards, nearly three-quarters of a mile. This is the longest side of the city.

The eastern wall is 921 yards or a little more than half a mile in length, and its course is nearly due north and south. From the northeast corner south to St. Stephen's gate, the only gate now in use on this side, is about 341 yards, and the descent is probably 40 feet. Thence to the corner of the har'am or temple inclosure, is about 67 yards, and the entire length of the eastern wall of the har'am is 512 yards. This wall overlooks the Valley of the Kedron all the way, and it maintains a gradual descent through its entire length, though the steepest descent is from the northern end of it down to St. Stephen's gate.

The wall on the south side of the city is very crooked. Starting from the southeast corner of the har'am, the wall of this inclosure is the outer wall of the city for about 238 yards westward, where the city wall starts out at a right angle, and runs by a rapid descent down the slope of Ophel southward for 98 yards. Thence making another right angle, it runs west 171 yards, where it reaches a small gate commonly called the Dung gate, but called in Arabic *Mugrabin* or Stranger's gate. This last piece of wall crosses the Tyropeon Valley, and makes an ascent of about 50 feet up the side of Mount Zion, and the gate is on a shoulder of this mount. The wall where it crosses the valley is not over five feet above the level of the ground on the

inside, which is here cultivated as a garden, though it is more than 30 feet above the ground on the outside. From the Dung gate the wall continues to ascend toward the southwest, making four angles of 45° alternately southward and westward, and reaches Zion gate (sometimes called David's gate) at a distance of about 320 yards. This gate is on the highest part of Mount Zion crossed by the wall, and it is nearly 300 yards from the southwest corner of the city. The entire southern wall, from the southeast corner of the har'am to the southwest corner of the city, is 1127 yards long, or about two-thirds of a mile.

The western wall runs almost due north from its southern extremity until it reaches the ditch surrounding the citadel near the Joppa gate, a distance of nearly 300 yards. This fortification extends thence 153 yards to the Joppa gate. Consequently this gate is about 453 yards north of the southwest angle of the wall, and, as we saw in the beginning of this description, about 433 yards from the northwest angle. The entire western wall, then, is 886 yards, or about a half-mile in length, with the Joppa gate a little nearer its northern than its southern extremity. This is the shortest side of the city.

The measurements above given were taken by the author himself, and chiefly by measuring along the top of the wall. It was his aim to get the distances along the general direction of each wall, and consequently he left out the length of some portions of each which run at right angles to the general course. The entire distance around the wall, according to these figures, is about 4264 yards, or a little less than $2\frac{1}{2}$ miles.* The circuit of the city is represented by Conder at about $2\frac{3}{4}$ miles,† and it would very nearly reach this distance if the measurement were made on the ground outside, and included all the sinuosities of the walls.

The wall varies in height from forty to fifty feet above the outside surface, but at the southeast angle of the har'am it is eighty feet. It is nine feet thick at the base; the parapet is three feet thick; and there are two places for the lines of soldiers to stand upon, each three feet wide, and one about four feet below the other.

The hills of the ancient city have undergone so little change as to be identified without the least uncertainty. About one-half of Mount Zion now lies outside of the southern wall, and the most of it is culti-

* This measurement agrees with Dr. Barclay's estimate, p. 430. Dr. Robinson's measurement makes the entire circuit of the wall 4326 yards, which is 62 greater than mine; but he measured on the ground outside. I. 268.

† Tent Work, i. 311. But Warren makes it less than $2\frac{1}{2}$ miles: Our Work in Palestine, 27.

vated in grain, thus fulfilling to the letter the prediction of Micah when he said to Judah, "Therefore shall Zion, for your sake, be ploughed like a field."*

Ak'ra, the hill north of Zion, still rises forty feet higher than the highest part of Zion, but it still slopes downward as it approaches the angle between Zion and Moriah. It also slopes downward toward the Joppa gate, and more rapidly still toward the Damascus gate. The ridge north of the temple inclosure, once an unbroken continuance of Mount Moriah, has undergone the greatest change. Where the wall crosses it between the Damascus gate and the Herod gate a cut has been made through its solid rock, so as to leave a wide space between the wall which rests on one side of the cut and the other perpendicular side, thus preventing the possibility of an approach to the wall along the crest of the ridge. This cut is about two hundred feet wide. So much of the original ridge as lies between this wall and the north wall of the har'am is now called Beze'tha, which means, as explained by Josephus, *the new city*.

That part of the original Mount Moriah which is inclosed by the har'am wall remains as it was in the days of Herod, with the exception of the changes effected by the frequent destruction and re-erection of its walls and the entire change of the buildings within.

The greatest change in the surface-level of the city has taken place, as would naturally be supposed, in its valleys. All of these have been to a great extent filled up. Conder estimates the present surface of David Street, along the northern foot of Mount Zion, as forty feet higher than its ancient level, and thinks that the city in general has an average elevation of thirty feet, the result of so frequently tearing down houses and building others on their ruins.† But the greatest filling up of the Tyropeon Valley is along that part which lies between Mount Moriah and Mount Zion. Near the southwest corner of the har'am, Captain Warren found the rock sixty feet below the present surface, and a short distance from that corner, along the southern wall, where the surface maintains the same level, he found it ninety feet below. His shafts were sunk through rubbish, which was so loose and so much disposed to "run," that he was compelled to case them strongly with wood as he descended. The cut on the following page represents the shaft which he sank at the southeast angle of the har'am, and it illustrates his mode of working at other points. He was compelled to sink his shafts at a distance from the wall, and then tunnel under to examine

* Micah iii. 12.

† Vol. i. pages 312, 367.



the foundations, because there were graves near the wall which he was not allowed to disturb.

The same indefatigable explorer found that the Valley of the Kedron is also largely filled up. At the southeast corner of the har'am the rock was found eighty-seven feet below the present surface, and the whole of this is made earth and rubbish except eight feet of "fat-mold" next to the rock. Here there is an accumulation of nearly eighty feet of *débris* from the crumbled materials of former walls. He also found the ancient bed of the Kedron, which was identified by its layer of water-worn pebbles, forty feet beneath its present surface. Moreover, the deepest part of this valley has been pushed eastward by the accumulation of rubbish from the wall until it is now ninety feet east of the original bed of the Kedron.* The fact that this stream has long since ceased to flow except in the wettest of seasons is accounted for by the fact that this vast accumulation of loose rubbish absorbs the water as it flows from the hill-sides. This valley begins about a mile north of the city as a mere depression in the surface ;

* Our Work, 148.



ONE OF CAPTAIN WARREN'S SHAFTS.

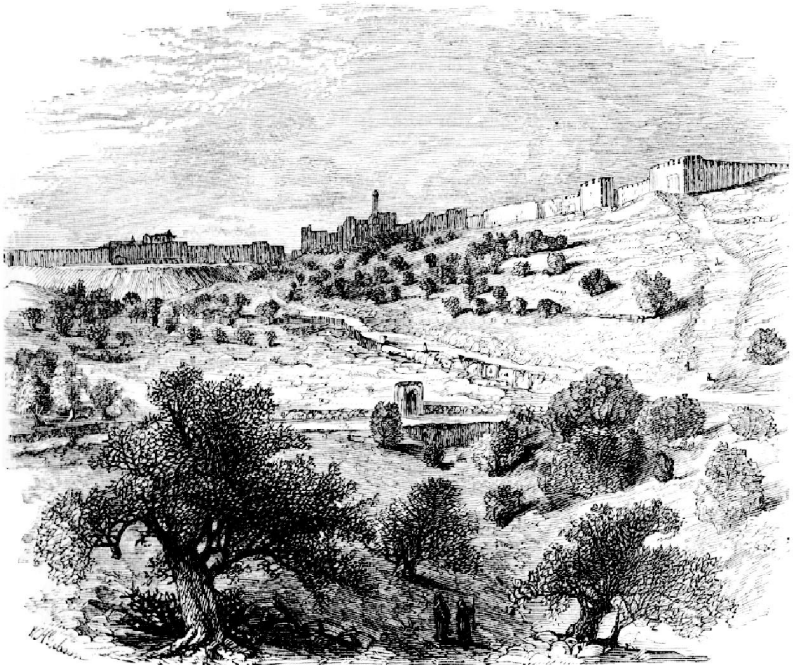
and when it first turns southward, northeast of the city, it is a smooth, broad valley covered with grain-fields and olive-orchards. When it reaches a point opposite the northeastern angle of the city wall it has become quite narrow, its sides are steep, and its depth beneath the wall is nearly as great as it attains at any point below, for though its bed continues to descend, the surface along the foot of the wall descends almost as rapidly. Opposite St. Stephen's gate the side of the valley is so steep that the road descending into it is cut with a zigzag, and when it reaches nearly to the bottom of the valley a further descent is saved by a stone bridge on arches thrown across to the foot of the Mount of Olives. From this bridge southward, almost to the southeast angle of the city wall, the valley has a level bed fifty yards or more in width, set with olive-trees and cultivated in grain. Walls have been built across it at intervals to check the wash and to secure an accumulation of soil. Below the southeast angle of the wall, however, the valley becomes a narrow ditch and shows marks of the rapid rush of torrents of water after heavy winter rains. Here it deepens rapidly, and near the extreme southern foot of Ophel it widens out again and makes room for luxuriant vegetable-gardens irrigated by water from the Pool of Siloam.

The Valley of Hinnom, as we have stated,* has also undergone a considerable elevation. No excavations have been made in it, so as to ascertain the exact depth of the rock beneath the present surface, but a great part of its space is occupied by large and flourishing olive-trees, showing that the depth of the soil must be considerable. It is no longer the narrow, deep, and gloomy gorge that it once was. When the brow of Mount Zion was crowned with lofty walls, and its rocky side was bare of soil, while the bed of the valley was the naked rock now many feet beneath the surface, it was a gloomy place, and well adapted to the horrid orgies practiced there in a spot called Tophet by two of the apostate kings of Judah.† But now nearly all that part of it which lies south of Mount Zion is from fifty to seventy-five yards wide, and has a smooth floor and a rich soil. It is preserved from being washed into gullies during the winter rains by stone walls built across it at short intervals, and it receives an annual accretion of rich soil by the wash from the heights on either side. The olive-trees spread over it a pleasant shade, but not thick enough in the spring to prevent the maturing of the grain that is grown on the well-ploughed ground. On the western side of Mount Zion, and about midway between its northern

* See page 145.

† 2 Chron. xxviii. 3; xxxiii. 6; 2 Kings xxiii. 10; Jer. vii. 31.

and southern extremities, this valley is occupied by *Birket es Sultān* (the Pool of the Sultan), known to English readers as the lower pool of Gihon.* From the lower end of this pool to its head, a half-mile



THE VALLEY OF GIHON.

west of Joppa gate, the valley is known as the Valley of Gihon. The chief portion of the upper part is cultivated in much the same manner as the lower part. In the above cut we look up the Valley of Gihon to the western wall of the city.

§ VI.

JERUSALEM: ITS STREETS, PUBLIC BUILDINGS, ETC.

There are only four streets in the city of Jerusalem which are dignified by names, and all these seem to have been named by Europeans.

The first of these with which the traveler becomes acquainted is David Street. It commences at the Joppa gate and runs almost due

* For description of this pool, see § VIII. of this chapter.

east through the city to the principal gate into the har'am. It is nearly a straight line ; but just before crossing the Tyropeon Valley it makes a right angle to the right, and, after running south a few steps, another right angle to the left, resuming its original course. From the last angle to the har'am it has the name of Temple Street. David Street is about twelve feet wide between the houses, with sidewalks about two feet wide and slightly elevated.

The Joppa gate, which admits us into this street, is a strong tower thirty-six feet square, with its sides toward the cardinal points of the compass. The gateway is not on its western side, as one would naturally expect, but on that portion of its northern side which projects in front of the wall. You approach it by a road parallel with the wall which runs off to the northwest. Entering here, by a door twelve feet wide and sixteen feet high, you turn square to the left, and enter the city through a similar opening on its eastern side. This arrangement was intended for the better defense of the gateway against an enemy trying to force his way through. The shutter is a folding door made of timber five or six inches thick, covered with sheet-iron, and thickly set with the heads of iron bolts. This gate, like all the others of the city, now stands open night and day ; so that visitors are no longer under the necessity, as they were a few years ago, of getting inside of the city before sunset to prevent being excluded for the night. A military guard is kept at each gate, but chiefly to regulate the ingress and egress of the soldiers of the Turkish garrison. Perhaps their presence also tends to preserve the quiet and good order which always prevail among the comers and goers. Through this gate pass more than half the people who go in and out of Jerusalem ; and the level space in front of it is always crowded with motley groups of men, women, and children ; beggars, camels, and donkeys. All styles of dress are seen, and many different languages are spoken.

After passing through this gate you see before you an open space of irregular shape, bordered on the right by a low wall guarding the moat of the citadel, and on the left by a garden-wall and some small houses. The space varies from six to ten yards in width, and stretches about seventy yards before you on a level, when it begins to descend, and soon enters the narrow mouth of David Street. Along this descent on the left are two stores, kept on the European plan and supplied with European articles ; and next to them is the Mediterranean Hotel, a two-story building of stone, with comfortable rooms and good accommodations. It is kept, and has been for many years, by a German named Hornstein. He was one of Dr. Barclay's converts while a missionary in

Jerusalem. Passing the hotel and entering David Street, you continue to descend until you reach the angle in the street above mentioned. In this descent you cannot keep the sidewalk, on account of meeting persons whom you cannot pass without stepping into the street, and on account of persons, baskets, boxes, etc., occupying it in front of the open shops. The stones of the street are so slick, of so many different sizes, and so rounded on the top, that it requires constant care to maintain a perpendicular, and walking on them is laborious. The street is nearly always crowded, and while no vehicles of any kind are ever seen in the city, you meet many loaded camels and asses, which occupy nearly the entire street, and they turn neither to the right hand nor to the left to avoid a collision with you. The bazaars here are devoted chiefly to the sale of groceries and other provisions, including vegetables and fruits, and the traffic is chiefly in the hands of Turks and Ar'abs. About the angles of the street towards the har'am are the shops which deal in dry goods, and here, besides the Ar'ab dealers, are many Jews. Here the street is covered overhead, partly by arches and partly by matting stretched on poles. It reaches the har'am on a level with its surface, showing that here the Tyropeon Valley has been filled up to a level with the top of Mount Moriah. On the right, as you pass down David Street, are a number of narrow alleys leading up the slope of Mount Zion, some of them so steep that they are ascended by steps. On the left you occasionally pass a mill, and occasionally a house devoted to the buying and selling of grain. Indeed, the amount of traffic on this street, and the stir and business activity, are quite a surprise to any one who enters Jerusalem with the idea that it is a dead city. On your left, as you enter this street from the Joppa gate, the ground rises by a gradual slope northward. But below the Mediterranean Hotel the ground to the left runs off for some distance on a level, and farther down the street there is a descent to the left which increases as you advance. This arises from the fact that David Street occupies a bench cut along the northern side of Mount Zion. It slopes downward only fast enough to strike the level of Mount Moriah at its farther end.

If you enter the city from the east you pass through St. Stephen's gate. The principal street from this gate runs westward entirely across the city nearly parallel with David Street, the space between the two being about two hundred yards wide. This is the Via Dolorosa.*

*The Sorrowful Way. So called because of the tradition that along this street Jesus was led to Golgotha.

St. Stephen's gate is a square tower like the Joppa gate, but does not, like it, project beyond the wall. Its door is immediately in front; but after you enter the tower you turn square to the left and enter the city through its southern side. As you do so you see before you a narrow street, 200 feet long, leading along the city wall to the north end of the har'am, and entering that inclosure through a narrow gateway in its wall. On the right of this street, all the way, is the so-called Pool of Bethesda, of which we will give a description in another section.* Turning westward at the gate you see the Via Dolorosa stretching before you, with a gradual rise as it advances. On your left for a considerable distance, filling all the space between the street and the har'am wall, is the Pool of Bethesda. A wall six feet high guards against falling into it. On your right, opposite the pool, is the church and convent of St. Anne, belonging to the Latin Church, and dedicated to Anne, the supposed mother of the Virgin Mary. After passing the pool the remainder of the space between the street and the northern end of the har'am is occupied by the barracks for the Turkish garrison. This pile of buildings is supposed (for reasons which have satisfied nearly all the explorers of Jerusalem) to occupy the identical sites of the house of Pontius Pilate, and the castle of Antonia in which Paul was confined by the chief captain.† Two narrow passages run through under this mass of buildings from the Via Dolorosa into the har'am, making, with the one above mentioned, three entrances into the northern end of that inclosure.

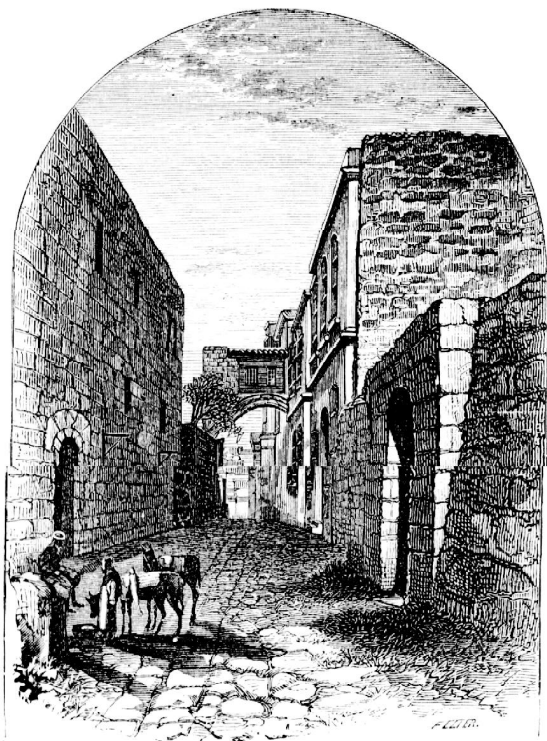
Opposite the northwest corner of the barracks stands a Latin convent, and from its wall springs an arch which spans the narrow street and supports a small room with a window looking eastward. (See the cut on the opposite page.) This is called Pilate's arch, or the arch of *Ecce Homo*, because of a tradition, dating from the fifteenth century, that here Pilate caused Jesus to be led forth, and exclaimed, "*Ecce Homo!*"—"Behold the Man!"‡ At this point the Via Dolorosa, having maintained a slight ascent from the lower corner of the barracks, begins a rapid descent toward the west. This descent leads into the bottom of the valley which separates the hill Beze'tha, the southern end of which we have just crossed, from Ak'ra. The Via Dolorosa here turns to the left and follows this valley southward for a short distance, when it makes another angle to the west, and continues with a constant ascent up the slope of Ak'ra to the western side of the city. About one hundred yards from the last-mentioned angle it passes the

* § VIII. of this chapter.

† Acts xxi. 34-40; xxii. 23, 24.

‡ John xix. 5.

Church of the Holy Sepulchre, where tradition locates the crucifixion and burial of Jesus; and along the course of the street from the arch at the convent to this church are pointed out by the superstitious



VIA DOLOROSA,—PILATE'S ARCH.

priests of the city the spots at which all the incidents of the march of Jesus from Pilate's house to Golgotha that are mentioned in the Scriptures, and several which the Scriptures do not mention, took place.*

The principal cross-street running north and south and connecting

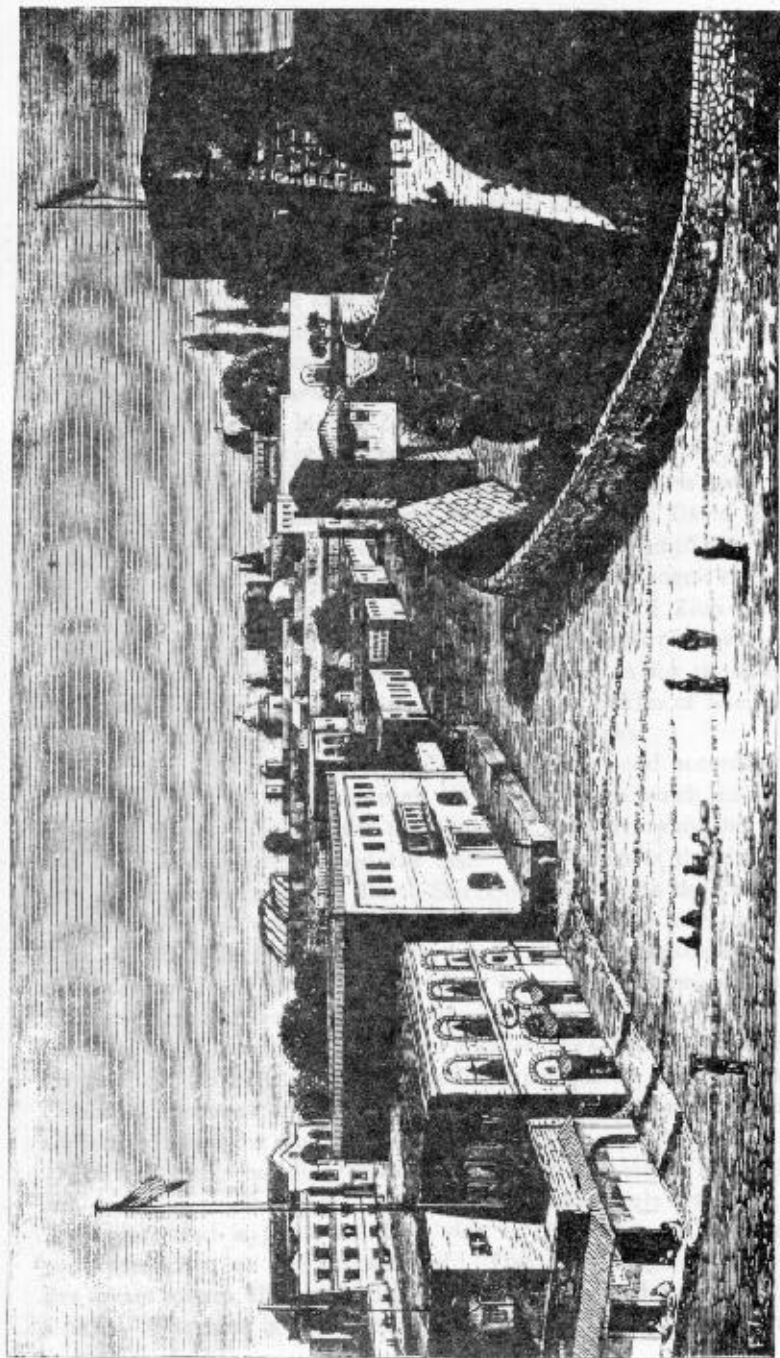
* They show not only the exact spot where the cross was taken from the shoulder of Jesus and laid on that of Simon of Cyrene, but the spots where Jesus twice fell under the weight of the cross. They show the spot where Jesus spoke to the women who followed him; and, also, at the junction of a narrow alley with the street, they say that Mary, unable to reach her son in the crowd, stood to speak to him as he passed. Not content with these inventions, they show a depression made by the hand of Jesus in the rock of an old wall, and the place where St. Veronica wiped his face, and found that her handkerchief had received the picture of his face.

the two streets which we have now described is Christian Street. On leaving the Mediterranean Hotel and descending David Street, at a distance of seventy or eighty yards you come to the southern end of Christian Street, and turning into it by a right angle you follow it to the Via Dolorosa. It runs almost on a level, and it is the seat of the Christian Bazaar, or the shops kept by Christians of the Greek and Latin Churches, together with a few kept by Protestants and Jews. Many of these shops are kept very much after the European style, and among them are a bookstore, an antiquarian establishment, and a regular European dry-goods store.

If you return to David Street and pass farther eastward, before reaching the corner of Mount Zion you cross Damascus Street, along which, as far as the eye can reach to the left, you see the Turkish Bazaar. This street, starting southward from Damascus gate and crossing the Via Dolorosa at a right angle, here crosses David Street at a similar angle, and continues its course southward until it reaches Zion gate, in the southern wall of the city. It is the longest street in the city, and that part south of David Street is called Zion Street. A group of short covered streets near the intersection of David and Damascus Streets accommodate the principal bazaars for the sale of dry goods, boots and shoes, saddlery, and all the articles of like character manufactured or sold by Turks, Ar'abs, and Jews.

The city is divided into four distinct quarters, named according to the predominant population in each. All that portion which lies south of David Street is divided into the Armenian quarter toward the west, and the Jewish quarter toward the east. Zion Street is the dividing line. The portion north of David Street is divided into the Christian quarter, which includes all the northwestern part of the city, and the Turkish, which includes all the northeastern part. Damascus Street is usually put down as the dividing-line between these two quarters. None of these quarters must be understood as being strictly exclusive, for while there are certainly very few besides Jews in the Jewish quarter, and few besides Christians in the Christian quarter, both Jews and Christians are found in all the quarters, and the Protestant Christians are located chiefly in the Armenian quarter.

The first public building that strikes the eye of a visitor is the citadel, or "Tower of David," which stands immediately south of the Joppa gate, and is partly hid from view by the tower of that gate as you approach it on the Joppa Road. This is an irregular group of five square towers, all constituting one fortification, and surrounded by a moat. The moat is about thirty feet wide at the top, and where it



AMERICAN CONSULATE.

A VIEW IN JERUSALEM.

TOWER OF DAVID.

has not been filled up to some extent it is about twenty feet deep. It is walled on the outer side, and this wall rises about three feet above the surface to prevent persons and beasts from falling into the moat. The moat is 460 feet long on the western side, which is outside the city, and it is nearly as long on the eastern side. On the other two sides it is about half as long. From the bottom of the moat on its inner side the foundation-wall of the towers rises at an angle of about 60° , until it reaches the level of the exterior surface, but the upper wall resting on this is perpendicular. This foundation-wall is built of very large stones, many of them eight or ten feet long and three feet thick, and they bear the ancient "Jewish bevel," which indicates that they are of early Jewish origin. The upper part of the structure is evidently modern, and probably dates from the last reconstruction of the walls, in 1542. Its entire height is about eighty feet. A few small pieces of cannon are mounted on the towers, and the citadel is occupied by a garrison of Turkish soldiers.

Immediately left of the citadel, across an open space resembling a wide street, is the American Consulate; and standing back from this street is the English church, with the residence of the English Bishop of Jerusalem adjoining it. Both the latter are handsome buildings of stone. Services in English are held in the church every Lord's day; and nearly all the Protestant residents of the city, as well as travelers who speak English, attend these services.

The open space just mentioned between the citadel and the English church runs on southward, narrowing into a street, and passes the barracks on the right and the extensive inclosure of the Armenian church and convent on the left. A large gateway on the left admits you into a court, whence you have access to the Armenian Church of St. James, a large and massive building with tawdry decorations. The residence of the Patriarch is farther south; and also an extensive and irregular group of buildings occupied by the priests and monks of the Armenian faith. The cut on the opposite page gives a correct view of this part of the city. In the portico of the Church of St. James the visitor is struck with two interesting objects: one an immense plank of hard wood suspended on chains, which is struck with wooden mallets to call the priests and monks to prayer (answering to the bell in Latin convents), and a cistern supplied with a little metallic bucket, from which you are at liberty to draw and drink the coolest and purest water to be found in Jerusalem.

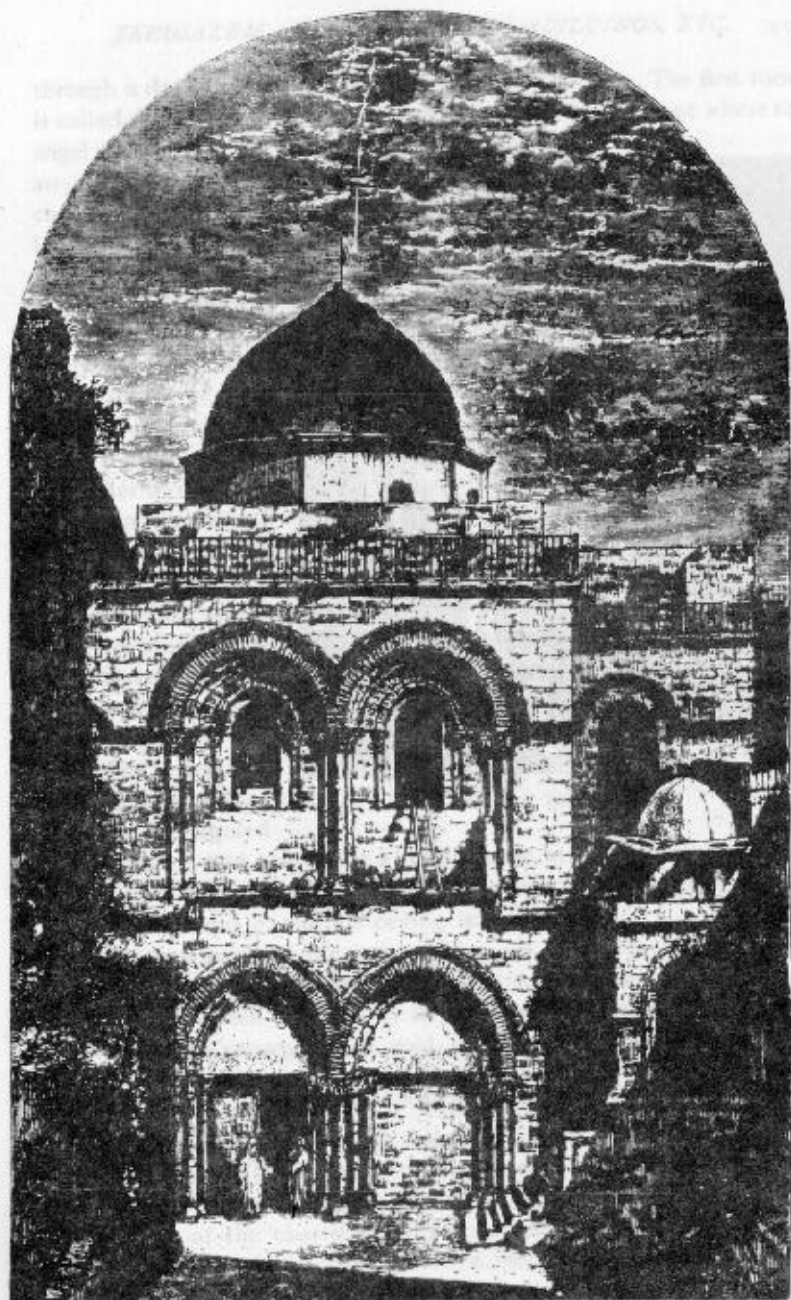
In the Jewish quarter there are four or five synagogues, but only two of them are at all conspicuous. Both of these are square structures of

considerable height, with large plastered domes of masonry rising above them. The newer and larger of the two is situated on the highest part of Mount Zion towards its northeastern curve, and is one of the most conspicuous buildings in the city. Its large dome, painted a lively green, attracts especial attention. It was completed only a few years ago.

Returning now to the Joppa gate, and going northward along a narrow street between that gate and the Mediterranean Hotel, you find the northwestern part of the city occupied by extensive buildings belonging to the Latin Church, the most conspicuous of which are the Bishop's residence, with a beautiful little flower-garden along its western side, and a large new college, erected in 1878 by the Franciscan monks. The residence of the Greek Patriarch is also in this part of the city, and a large Greek monastery lies between it and Christian Street, with an entrance on the latter street. Very great improvement has been made in this part of the city recently.

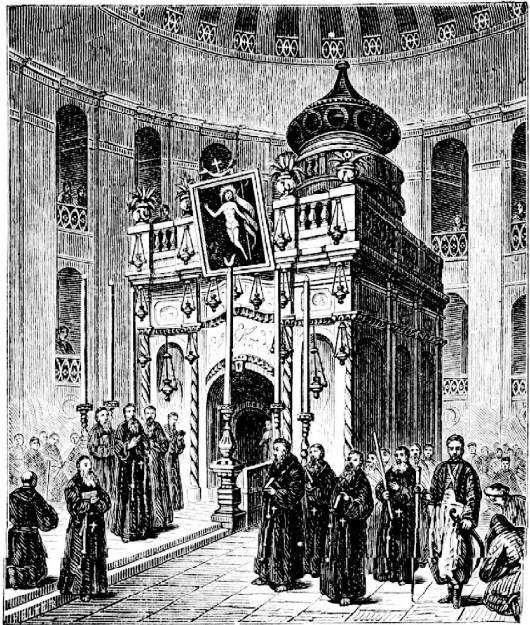
The most famous building in the city, and by far the most interesting to those who believe the current traditions in regard to it, is the Church of the Holy Sepulchre. It is situated not far from the angle between Christian Street and the Via Dolorosa, but it is separated from both of these streets by smaller houses which are built against its walls and extend out to the street, completely hiding the church. Its walls are nearly everywhere hidden by adjoining houses; but a small open square on the south side gives access to its principal entrance, and a section of the front of the building, about fifty feet, is visible. This view of it is given in the cut on the opposite page. The church is surmounted by two domes, one a very large one, which towers above all surrounding buildings and is a conspicuous object in the view of the city from a distance. The dome seen in our cut is the smaller one.

It would require many pages in this book to give a description of this church, and it would be impossible to convey to persons not familiar with similar structures an adequate conception of it. We will, therefore, mention only its principal features and then pass on. It is a very irregular mass of buildings, extending about 230 feet east and west, and about 200 north and south. In the centre of the rotunda under the great dome (which is to the left of the one seen in our cut) is a little building of white marble, 26 feet long by 17 wide and about 15 high, wherein is the Holy Sepulchre proper. Its outer wall is elaborately carved, and burning lamps of silver and gold hang thick about it, while enormous candles in tall candlesticks of marble and silver stand in front of it. It is divided into two rooms, and the entrance is



FRONT OF CHURCH OF THE HOLY SEPULCHRE.

through a door in the eastern end, visible in the cut. The first room is called the Chapel of the Angels, because it covers the spot where the angel rolled the stone away from the sepulchre and sat down on it. This room is 16 feet long and 10 wide inside, and is lighted by silver lamps. The inner room is called the Chapel of the Sepulchre, and on your right hand, as you enter it, is seen a portion of the natural limestone of the hill, said to be a part of the wall of the sepulchre remaining in its original position. Silver lamps burn dimly here, and every pilgrim who enters the place brings a wax taper to be lighted and left there, and also leaves a contribution with the priest, receiving at his hands a slight sprinkling of holy water. The chamber is only about six feet square, and the ceiling is very low.



THE HOLY SEPULCHRE.

In different parts of the great edifice are large chapels, belonging separately to the Greeks, the Latins, the Armenians, and the Copts. Of these the Greek chapel is by far the most elaborately ornamented. It glitters with ornaments of gold, silver, and precious stones. Besides these there is a multitude of small rooms and recesses, each the chapel of some particular saint.

The tradition-mongers have collected within this building all the spots made sacred by incidents connected with the crucifixion. They show you the spot where Jesus was nailed to the cross; a hole in the marble floor of the church, faced with silver, in which the lower end of the cross was placed; and just five feet distant on each side the sites of the crosses of the two thieves. A cleft in the rock, about $4\frac{1}{2}$ feet from the foot of the cross and about *six inches deep*, is one of the

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clefts made by the earthquake when Jesus died, and it is said by some to reach to the centre of the earth! Between the cross and the sepulchre is shown the very spot where the body of Jesus lay as Joseph and Nicodemus were anointing it, and a little to one side is the chapel of Adam, marking the spot where this venerable patriarch was buried. It is said that the blood of Jesus flowed through the cleft in the rock above mentioned until it touched Adam's skull, when he was restored to life. In another place a hole in the wall is shown where his skull is yet preserved. You can put your hand into the hole, and you are expected to believe. They show you a prison in which Christ was kept while his cross was being prepared, and another little room in which the soldiers parted his raiment. They show you the tombs of Nicodemus and Joseph of Arimathea;* a piece of the column to which Jesus was tied while they scourged him, and another piece of a column which stands in the exact *centre of the world*. Other things equally impossible or incredible, and almost without number, make up the wonders of this building,—the centre of an astonishing superstition, and the annual resort of tens of thousands of pilgrims.

In this church is annually enacted, during the festival of Easter, one of the most disgraceful and shameless frauds ever invented in the name of religion. Through a hole in the wall of the Chapel of Angels above described the Greek Patriarch, concealed within, passes out a torch lighted with fire which has just descended from heaven. A crowd of pilgrims filling every part of the church, and packed together in a solid mass until not another human being can find admittance, are waiting in darkness, with bunches of wax tapers in their hands which they are to light from the heaven-descended fire. The latter is passed rapidly about over the heads of the seething mass until all the tapers are lighted. In the mean time the superstitious devotees bathe their hands in the flame, and scorch their clothing with it, under the belief that it will bring many blessings to them. The tapers, after burning a little while, are carried to the distant homes of the pilgrims, and are there objects of devout reverence, as are the pilgrims themselves. Not only the Greeks, but the Armenians, the Copts, and all other Eastern sects, take part in this farce, and its origin dates back beyond the ninth century. Until the sixteenth century the Latins participated in it; but since then they have been indifferent to it. Lieutenant Conder, who twice witnessed the scene, and gives a very full descrip-

* The writer saw in the cathedral at Pisa a beautiful marble coffin, also said to contain the bones of "Saint Nicodemus" and "Saint Gamaliel."

tion of it, closes his account with these words: "Every educated Greek knows it to be a shameful imposition; but the ignorant Syrians and the fanatical Russian peasants still believe the fire to descend from heaven. The clergy dare not enlighten them; and that crafty diplomacy which encourages pilgrimages to Jerusalem by government aid fosters the superstition, which is the main inducement for the Russian pilgrims to visit the Holy City."*

The number of pilgrims who visit the city on these occasions is sometimes estimated as high as 20,000. A very large number of them are from Russia. Most of them are very poor people, who spend all of their earnings in the pilgrimage. Many are very old, and all are stolidly ignorant and superstitious.

The question whether the Church of the Holy Sepulchre occupies the true site of Golgotha and of the sepulchre of Jesus, has elicited a vast amount of discussion. Dr. Robinson was the first intelligent explorer of modern times to vigorously argue the negative. The decision depends chiefly on the question whether this site, which is now in the midst of the city, was within or without the walls in the time of Christ. The Scriptures make it entirely certain that the crucifixion occurred outside the city (John xix. 20; Heb. xiii. 12), and the excavations made by Lieutenant Conder show that the "second wall," as the northwestern wall of the city at that period is called, must have been outside the site of this church. If it had not been, it would have stood on a hill-side with the highest part of the hill rising above it on the outside,—a position never chosen for the wall of a city where it can possibly be avoided.† At present the church is about two hundred yards within the wall at the nearest point. For an elaborate argument on the subject, see Robinson, i. 407-418.

The actual site of Golgotha and the sepulchre cannot be determined with certainty; and no wonder, when we consider the number of sieges which the city has undergone, during which the entire surface outside was greatly changed, and the walls repeatedly thrown down. Dr. Barclay conjectures that it was on the shoulder of the hill just north of St. Stephen's gate, a very suitable locality, and nearer than any other to the supposed site of Pilate's house whence Jesus was led forth. Conder locates it on a knoll a short distance without the Damascus gate,—a much more probable location than that covered by the Church of the Holy Sepulchre. Many other conjectures have been advanced; but it seems to the author that the choice of an unpreju-

* I. 334, 345.

† Tent Work, i. 364-370.

diced visitor to the city must lie between the two just mentioned, with a slight preponderance in favor of the former.

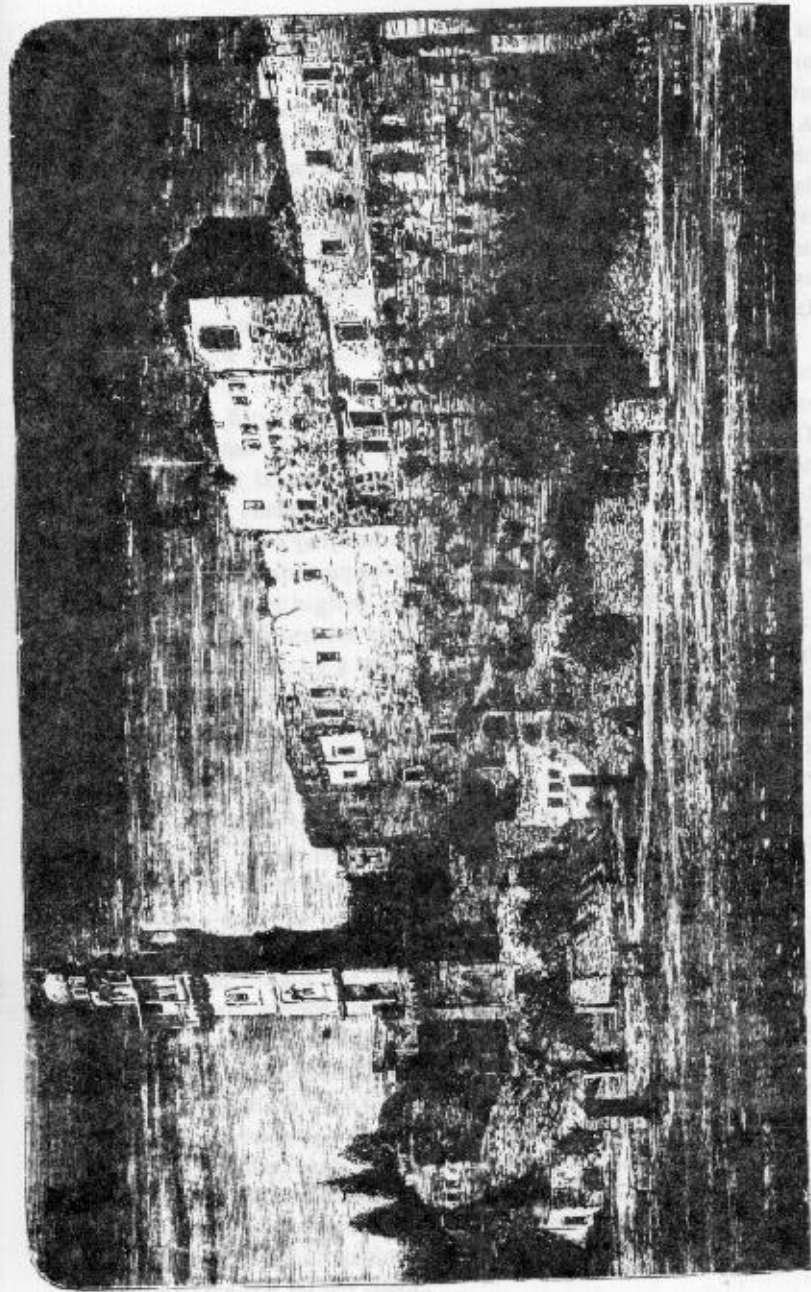
§ VII.

THE HAR'AM.

In the second section of this chapter we have given an account of the work done on Mount Moriah by Solomon, and in the fourth section a brief account of important changes made since the close of New Testament history. In those sections we anticipated to some extent the description of its present condition.

The entire inclosure of about 35 acres, having an average length from north to south of 1572 feet, and an average width of 985 feet, is now called by the Arabs the *Har'am es Sheriff*, the *Noble Sanctuary*, and it is regarded by the Moslem as the most sacred place in the world next to the temple at Mecca. The name by which it is most usually designated is simply "The Har'am." It is wider at the northern end than at the southern, and longer at the western than at the eastern side. The two principal buildings within this inclosure are the Dome of the Rock, already mentioned (p. 158), and the Mosque el Aksa. The latter occupies the southwestern corner of the area, facing north, and the former stands a little nearer the northern than the southern end, and a little nearer the western than the eastern side. The dome stands on the highest natural level in the entire har'am, and it is surrounded by a paved platform which is elevated above the surrounding area. This platform, like the har'am area itself, is nearly, but not quite a rectangle. Its eastern side is 528 feet long, while the western is 544 feet. Its southern side is 425 feet, and its northern 506. The northwestern and southwestern angles are nearly right angles, while the northeastern is an acute angle, and the southeastern slightly obtuse. It has an average length north and south of 536 feet, and an average width of 465 feet. Its outer edge is about 10 feet in most places above the surrounding area, and is supported by a perpendicular wall. The ascent is made by two broad flights of steps on each side. On the top step of each of these flights stand five marble columns supporting an arcade of four Saracenic arches, under which you step upon the platform. The pavement of the platform is not marble, as many have represented it, but a smooth white limestone. The remainder of the har'am area is unpaved, and its surface is irregular.

The most frequented entrance to the har'am is that from David



NORTH WALL OF HARAM.—TURKISH BARRACKS.

Street, through the Cotton Bazaar, Here is the largest and finest of the gates now in use. On passing through it you see the platform immediately before you, and on it the dome a little to your left. One flight of steps leading up to the platform is near you to the left. As you turn round to examine the wall through which you have just passed, you see that it is used as the rear wall of houses almost continuously built against it, with their upper stories resting on top of it, and their upper windows looking into the har'am. You also see as you glance along this wall four other gates, which, like the one by which you have entered, are approached from the city by streets which pass under archways through the thickly-crowded houses.

Moving northward between the west wall and the platform, which are here about fifty yards apart, until you pass the latter, you have before you, in full view, the entire northern wall of the area. The western end of it is really the wall of the soldiers' barracks; but immediately at the corner, and for a hundred or more feet eastward, the natural rock shows a perpendicular face from ten to twenty-three feet above the surface, and supports the wall of the barracks, which rises fifteen or twenty feet higher. The barracks extend about one-third of the way across the northern end of the area, and the remainder of the distance is occupied by a wall about twenty feet high. The ground has a slight downward slope towards the east all along this wall. As we have said before, there are three small gateways through this wall, making, with the five on the western side, eight gates through which ingress is obtained at the present time. All the surface in the north-western corner from the wall to the platform, a distance of about one hundred yards, is the natural rock, which has been cut down from a sharp ridge to its present level, leaving the perpendicular rock just mentioned to mark its original elevation.

Standing on the natural rock-surface just mentioned, and looking southward, you obtain the best view of the Dome building, and you see immediately before its eastern front a small structure of similar shape, which appears at first glance like a miniature copy of the great building, or a small model after which the latter was constructed. It is called the Dome of the Chain, and sometimes the Praying-Place of David. You also see scattered about the platform a large number of diminutive cupolas, each resting on four columns, which are praying-places for the Mohammedan worshippers. They are more numerous on this side than on any other, for the reason that here the worshippers can face Mecca, which is indispensable in their prayers, and at the same time face the sacred dome.

We now pass farther to the east, with a view of examining that part of the har'am which lies east and south of the platform. When you reach the point at which the northeastern corner of the platform is on your right, the Golden Gate, which once admitted persons into the area from the east, is before you. The outer entrance to this gate is walled up, and the time is not certainly known when it was otherwise; but the entrance to its tower from the inside is still open. Its floor, however, is at least twenty feet below the level of the area on which you stand, and in order to enter it you must descend a steep path between two sloping banks of earth. This gate, when in use, was more magnificently adorned with columns and carved slabs than any of the present gates of the city, and it was also more commodious. Its tower, measured on the inside, is 68 feet east and west, and 34 feet north and south. It is divided longitudinally by a row of columns into two passages, at each end of which were the corresponding openings of the double gateway. It was intended for ingress by one passage and egress by the other, and contemplated a great concourse of people. On the outside it must have been reached by paths running beside the wall on the top of the steep side of the Kedron Valley, or by steps ascending from a bridge across that valley. Dr. Barclay supposes that a magnificent bridge, constructed of arches upon arches, spanned the valley on a level with this gate.* After entering and passing through this gate, the level of the temple area within must have been reached by another flight of steps twenty feet high. These have entirely disappeared.

All about the uneven ground near this gate there is a growth of rank weeds and cactus, imparting to the place a neglected appearance; and as we go farther south the same air of neglect prevails. The southern half of the area is dotted with a few ill-shaped olive-trees; and a half-dozen cypresses, of a feeble growth, stand in the space immediately south of the platform. The wall along the eastern side of the har'am, from the vicinity of the Golden Gate to its southern end, is about ten feet high on the inside. If you ascend the wall here by a flight of steps which is at hand, and look over, you see evidence of the leveling which we have described in the second section of this chapter. While the ground is only ten feet below you on the inside, it is between sixty and seventy along the outside, except near the southeastern angle of the wall, where it is eighty feet. Close to the steps by which you have ascended there is a granite column built horizontally into the wall, and projecting about four feet beyond it on the outside. On this,

* City of Great King, pp. 102, 282.

according to Mohammedan belief, the prophet will sit in the day of judgment, while all the world will be assembled in the valley below. A fine wire will be stretched from this column across the valley to the Mount of Olives, and only such souls as can walk across on it will enter Paradise. The "faithful" will be steadied by the hands of angels, but all Jews and Christians will fall into the abyss below.*

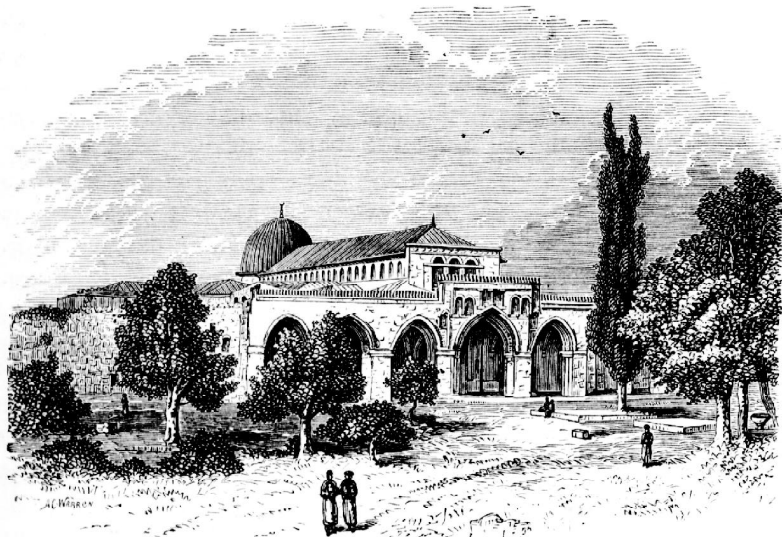
Near the southeast corner of the inclosure is a stairway by which we descend into the so-called Solomon's Stables, the substructions which support the surface of this part of the area. The original construction and design of these we have stated in section second of this chapter, and we have given a cut of them on page 149. The open space occupied by the piers which here support the surface of the har'am, is irregular in shape. Its greatest extent east and west is 319 feet, and from south to north 247 feet. The pillars are about $3\frac{1}{2}$ feet square and 30 feet high, and the stones of which they are built are about 5 feet high. The style in which they are built is exhibited in the cut on page 149. The thickness of the vaults and earth resting upon these is about 5 feet, so that a person walking about on the southeastern part of the har'am area stands upon a thin crust of earth and stone 5 feet thick, supported by an open colonnade 30 feet deep.† Captain Warren thinks that this entire work is a comparatively modern reconstruction out of the ancient and original material; and Dr. Barclay concurs with him in regard to the vaults, but not in regard to the pillars which support them.

Returning from these vaults to the surface, we pass westward along the southern wall to the Mosque el Aksa, which occupies the southwestern corner of the har'am. The name means "the mosque far away," that is, far away from Mecca. It was originally a church, built by the Emperor Justinian in the sixth century, in honor of the Virgin, and called the Church of St. Mary. The central portion of the present building, about 280 feet deep from north to south, and 190 feet wide, retains the original form. It was changed into a mosque by the Mohammedans in the seventh century, restored by the Crusaders to a church in the eleventh century, and again turned to a mosque in the twelfth century. A long, narrow wing, supposed to have been built by the Crusaders, extends westward from the right-hand side, near the rear of the building. It is about 220 feet long and 60 feet wide, with a low ceiling supported by columns. It is supposed that the Crusaders used this for an armory. A much smaller

* Barclay, p. 487; Baedeker, p. 181.

† In these figures I follow Dr. Barclay's measurements.

wing opposite this extends eastward about 90 feet, with a width of 21 feet. At the northeast corner is another wing extending about 100 feet eastward, which is used as a military magazine. Across the front of the central part of the structure extends a porch 180 feet wide and 20 deep, which is entered under an arcade of seven handsome pointed arches, supported on massive piers.* Opposite these are seven corre-



MOSQUE EL AKSA.

sponding doors opening into the interior. A flight of steps on the right hand, in front of the mosque, leads to extensive vaults beneath its floor, and at the most southern extremity of these is an ancient closed-up gateway, called the Double Gate. When that gate was in use it led through this vaulted passage, and up the steps just mentioned, into the temple area. Two other gates through the southern wall, the triple gate, a short distance east of the mosque, and the single gate, still farther east, also led into underground passages, and through them, by flights of steps, up to the surface of the temple area. Their low position was made necessary by the low level of the surface of Ophel outside the wall, which varies from 30 to 60 feet below the inside surface of the har'am.

Leaving the mosque, with your face northward, you turn a little to

* See Conder, i. 325-26; Baedeker, 177-80; Barclay, p. 500.

the right in order to go direct to the steps of the platform, and on your way you pass a large fountain, which would add much to the appearance of the grounds if it were full of water and its jet playing; but it is dry and out of use. Ascending the principal flight of steps, you stand on the sacred platform frequently mentioned before, and looking about to see the condition of its pavement, you observe that although the stones are all sound and in place, grass and weeds are allowed to grow here and there between them. In former years, Christians were required to bare their feet before walking on this pavement, but now this is required only on entering the Mosque el Aksa and the Dome of the Rock; and even in these you are allowed to walk in slippers, leaving your boots outside.

On your left, as you stand at the head of the steps just ascended, is a marble pulpit about 12 feet high, ascended by marble steps and surmounted by a small dome supported by four columns. During the fast of the month Ramadân* a preacher delivers a discourse from this pulpit to an audience seated on the pavement about it, every Friday. You now fix your attention on the noble building before you, called *Kubbet es Sakhra*, the Dome of the Rock. It has long been called by Christians the Mosque of Omar, through the double mistake of supposing that it is a mosque and that it was built by the Calif Omar. That which attracts your chief attention, and with which the eye is never wearied, is the magnificent dome which springs from the flat roof of the building. This dome is 65 feet in diameter at its base, and 97 feet high from base to apex.† The apex is 170 feet high from the ground.‡ It is covered with lead, almost black from exposure, and is surmounted with a large gilt crescent. The peculiar grace of the curve with which it springs from the drum on which it rests, and that with which it reaches its crescent-crowned apex, distinguish it for beauty of outline from all other domes, perhaps, in the world. From whatever point it is viewed, whether from the har'am area, the city wall, the Mount of Olives, or any other height about the city, it is the most prominent and pleasing object in Jerusalem.

The building on which it rests is an octagon, each of whose sides is 67 feet long and 46 high. On the four sides which look toward the four cardinal points of the compass are doors covered by porticos. Windows of richly-stained glass and pointed arches stand close to-

* In which, for a whole month, the Moslem are required to fast from sunrise till sunset, though they may eat as much as they choose in the night.

† Baedeker, p. 172.

‡ Barclay, p. 495.

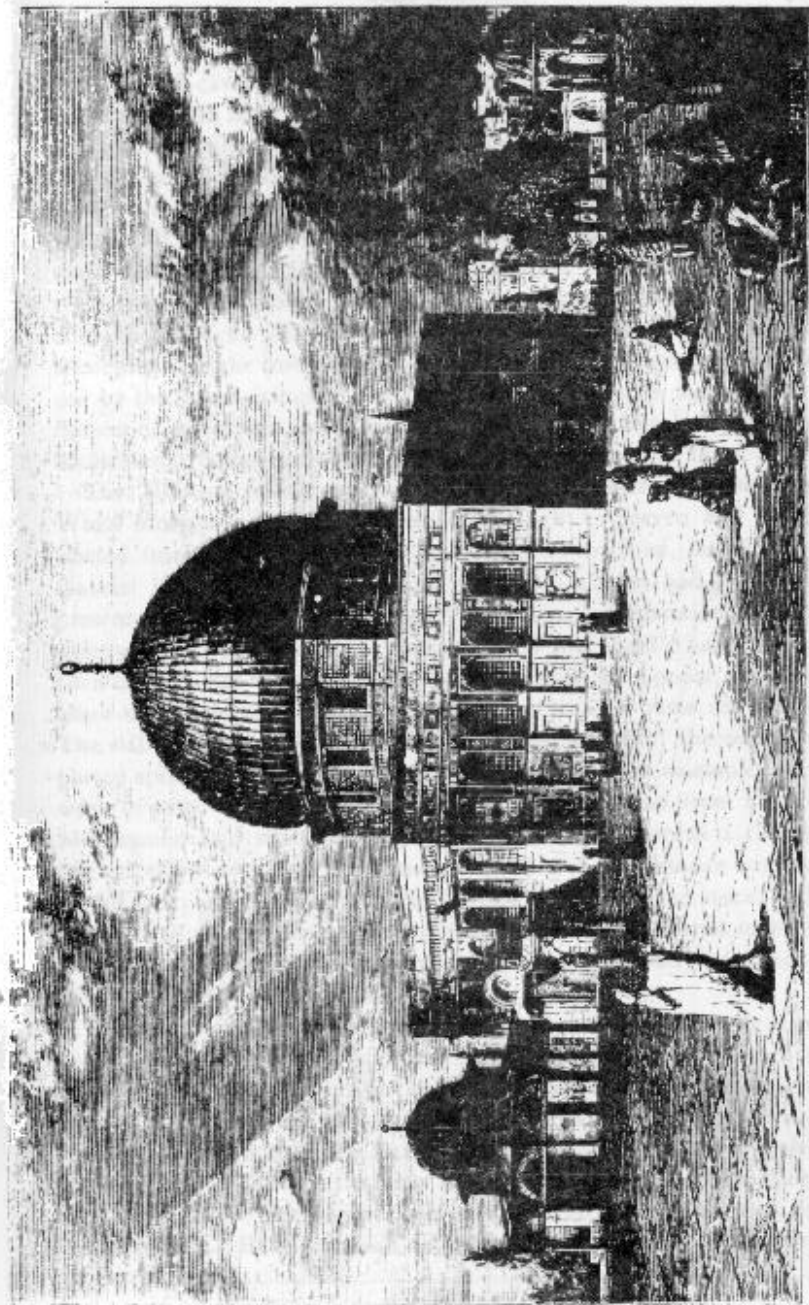
gether all round the building. The walls are covered with panels of variegated marble as high as the window-sills, about one-third the height of the building, and thence to the top with porcelain tiles of blue, black, green, yellow, and white. If the height of this part of the building were greater, the appearance of the entire structure would be more pleasing.

From the central part of the flat roof of this octagonal structure rises the drum of the dome, 27 feet in height. It is pierced by sixteen windows filled with stained glass of dark colors, and its outer surface is ornamented by colored porcelain in beautiful patterns. The cut on the opposite page is as good a picture of the entire structure as can be made without colors.

Entering the building by its eastern door, and proceeding at once to its central part, we discover, immediately under the great dome, the object which gives name and character to the entire building. It is a mass of the natural limestone rock of the mountain's top, of irregular surface and outline, about $6\frac{1}{2}$ feet high near its western side, and sloping down nearly to the level of the floor along its eastern side. On the western and northern sides it shows marks of cutting, where blocks have been quarried from it, but elsewhere it is in its natural state. Its width is 28 feet across the northern end, and $38\frac{1}{2}$ feet near the southern end. Its greatest length, measured along its eastern side, is 52 feet.* It is surrounded by a wooden partition 5 feet high, over which visitors are not allowed to pass, and which prevents such access to it as is necessary for exact measurement. A rich canopy of crimson silk, mentioned by all of the earlier visitors, and by Lieutenant Conder as late as 1875,† was formerly suspended over the rock, but it had been removed when the author was there, in 1879, and there was nothing above the rock except the inner surface of the lofty dome, richly ornamented with panels of blue, red, and gold, and a candelabra suspended over the centre of the rock by a brass rod whose upper end reached the apex of the dome. The stained-glass windows in the drum of the dome shed a dim and sombre light over all. At the southeast corner of the rock is a pulpit 5 or 6 feet high, from which is obtained a good view of the entire surface of the rock. Adjoining this pulpit is a reading-desk, on which are kept some ancient and very large manuscript copies of the Koran, the pages of which are 30 inches square. Immediately

* These are the author's measurements. Other writers, by measuring in other directions, obtained different figures. See Baedeker, p. 173; Barclay, 497.

† See Barclay, 496; Conder, i. 317.



DOME OF THE ROCK.

to the east of this pulpit a flight of steps 6 or 8 feet wide descends into an artificial cavern cut under a portion of the sacred rock. It is a room about 24 feet square, with a ceiling of uneven height, but averaging 7 feet. Its walls are plastered and whitewashed, but its ceiling is the natural rock, and its floor is paved with marble. Near the centre is a circular marble slab 3 feet 5 inches in diameter, which covers the mouth of a well, as is obvious from the hollow sound which it emits when struck. In the ceiling, at a point nearly above this slab, there is a circular hole 2 feet 9 inches in diameter, extending entirely through the rock. The eastern rim of this orifice is directly above the western rim of the one below. In the corners of this room are pointed out by the superstitious guide the praying-places once used by David, Solomon, Abraham, and Elijah. There is a spot in the ceiling where Mohammed bumped his head and made a depression in the rock.

The Moslem tell many marvelous stories concerning this rock. When Mohammed made his celebrated flight to heaven and back he started from its surface, and it started to follow him, but the angel Gabriel laid his hands on it and stopped it after it had risen to its present height above the surface. Two rough depressions near the southwest corner of the rock were made by the angel's hands. Since then the rock has hung suspended in the air without support, the hollow place under the cave within it being proof that it rests on nothing. The slab concealing this hollow place is the mouth of the well of departed spirits; and here the spirits of pious Moslem assemble twice a week to pray. It is claimed that the rock itself came from Paradise. Mohammed said that one prayer offered here was worth a thousand offered elsewhere; and he himself prayed a short distance southwest of the rock, and left his footprints here on the face of the stone. They are seen to this day. According to some, when he started to heaven he was in the cave, and the upward darting of his body punched the hole above mentioned in the ceiling.

The rock is revered by Jews no less than by Moslem. It is with them the most hallowed spot on earth. It is the rock which Jacob used for a pillow when he saw the vision of the ladder, and which he called Bethel, the House of God. On it Abraham had previously built his altar to sacrifice Isaac. It was included in the threshing-floor of Araunah; it is the spot on which David offered sacrifice to stay the plague;* and it was covered by the Most Holy place of Solomon's temple. Here Jeremiah concealed the ark of the covenant when

* 2 Sam. xxiv. 18-25.

Jerusalem fell into the hands of the Babylonians, and it lies buried beneath this rock to the present day.

When we brush away the dust of these superstitious traditions, and look at the matter with a dispassionate eye, the indisputable fact remains that here stands a portion of the rock summit of this mountain, which, for some reason, was left a rugged and shapeless protuberance when all around it was leveled. Since the seventh century of the Christian era, when Jerusalem fell into the hands of its Ar'ab conquerors, it has been revered and carefully guarded as a sacred rock, and all the modern traditions concerning it are but the results of vain attempts to account for its original sanctity. Furthermore, it is itself the very summit of Mount Moriah, the spot which Abraham would naturally choose for the offering of Isaac ; and around it, if it stood there in Araunah's day, this tiller of the soil would naturally have made the circuit of his threshing-floor. And when Solomon built his temple on the same mount, it is hard to believe that he did not choose the summit for the site of the sacred edifice ; and if so, it is impossible that this rock, if not covered by it, could have been far from it. If it ever served a practical purpose, it did so previous to the Mohammedan possession ; for since it fell into the hands of its present custodians, it has been preserved as a mere relic. Mr. Ferguson, in his work on Jerusalem, and in Smith's Dictionary, advanced the opinion that the cavern under it was the sepulchre of Christ ; but no one now accepts his theory. Others have suggested that it was originally a cistern, and the hole in its top the cistern's mouth.* Others again have conjectured that Solomon's great brazen altar, which was thirty feet square and fifteen feet high, covered a part of it, the orifice through the top into the cave being left at one side of the altar for the blood of the victims to flow through, first into the cave and thence by the opening, now closed up, into an underground passage through which it was washed away into the Kedron Valley. None of these hypotheses have met with more than partial reception, and the reader will see, by a little reflection, that they are all liable to serious objections. Perhaps the mystery will be solved when the superstition of the Mohammedans in regard to it, already greatly relaxed, shall be so completely dispelled as to allow an examination of the well beneath the rock, and of the natural surface now covered by the floor around about it.

Immediately around the sacred rock are the supports of the dome and its drum. These consist of a circle of four piers and twelve columns,

* Baedeker, 174.

three columns in each of the four spaces between the piers. The piers and columns are of marble, and the latter are surmounted with Corinthian capitals, richly gilded. A series of graceful arches, composed of alternate blocks of black and white marble, springs from the tops of these piers and columns and supports the drum of the dome. An iron railing twelve feet high extends from pier to column all around the circle, and a gate through this railing on the eastern side admits the visitor to the irregular space about the rock. At the south and southeast parts there is no such space, the rock itself reaching out to the railing.

Between this circle of piers and columns and the outer wall of the building there is a space all round of about forty-three feet. Within this space, thirteen feet from the wall and thirty feet from the inner circle of columns, is an octagon, composed of eight piers and sixteen columns, a pier alternating with every two columns. These, with the arches above them, furnish a middle support to the flat roof of the structure which surrounds the inner circle of columns; and according to Conder's conjecture they constituted the external limit of the original building, while the additional thirteen feet and the present outer walls are a later addition.* If this conjecture is true, and it seems to be sustained by the reasonings in its favor, the building once possessed more pleasing proportions than at present; for no one can fail to observe that the present walls appear too low for their extent.

Immediately in front of the eastern door of the Dome building is the beautiful structure already mentioned, called "the Dome of the Chain."† It is seen in the cut opposite page 182. It is said to be the model from which the Dome of the Rock was constructed; and if the outer parts of the latter building were removed, the two would be almost identical in form. The dome of this structure is supported by a circle of columns, and the flat roof surrounding the drum of the dome by eleven columns, making the outer circuit of the structure an endecagon. It is the only building and the only figure of any kind ever seen by the author, outside of a book on geometry, with eleven sides. Its entire diameter is 42 feet. Its pillars are 11 feet high, all of marble, and 13 feet apart from centre to centre. Its floor is laid with marble blocks of various colors, and the interior of the dome is tastefully ornamented with porcelain in small figures of blue and white. The space between the

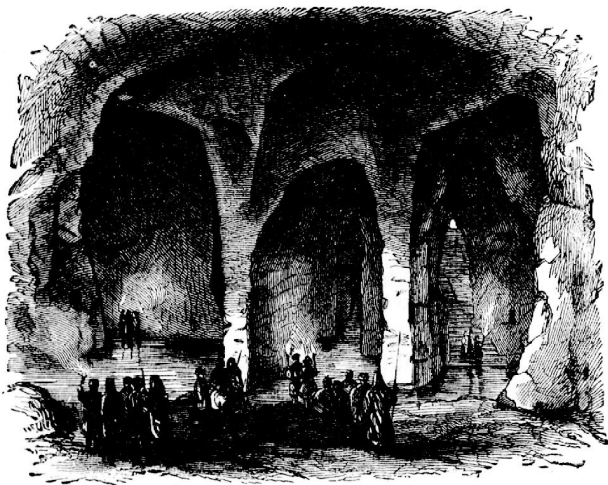
* Tent-Work, i. 318.

† It derived this name from the tradition that Solomon had a chain stretched here which dropped one of its links if touched by a perjured witness.

two most southern columns, a little east of south from the centre, and therefore in the direction of Mecca, is closed by a niche as if for a statue, but really it is a Mohammedan place of prayer.

The surface of the platform and of the entire area is almost honey-combed with cisterns and reservoirs for the storing of water. Captain Warren found, and partially examined, thirty-three of these, and the most unobservant visitor cannot fail to notice the curb-stones of many of them, and to see men drawing water to drink from one or more on the western side of the platform. One of those explored by Captain Warren is 42 feet deep, 63 feet long, and 57 feet wide. Its walls are chiefly of masonry covered with cement, and it had about three feet of water in it when explored. The author dropped his tape-line into it, and found the same depth of water.

Another reservoir, still larger than this, and first explored by Dr. Barclay, lies north of the eastern extension of the mosque El Ak'sa.



THE ROYAL CISTERN OF THE TEMPLE.

You obtain access to it by a well-like opening near the wall of the mosque, which leads to a flight of stone steps cut in the natural rock and descending into the southern side of the reservoir. It is an artificial cavern of very irregular shape, 42 feet deep and 736 feet in circuit. Rude pillars of the natural rock are left here and there to support the ceiling. When Barclay explored it the water was about knee-deep. When seen by the author it was about four feet deep over the principal part of the bottom. The rain-water from the roof of the

mosque runs into it, and no other source of supply has been discovered. It is sometimes called the Royal Cistern.

So jealous are the custodians of the har'am in regard to explorations in its sacred inclosure, and so utterly opposed to excavations there, that but little is known in regard to the connection of the cisterns and reservoirs with one another, and their sources of supply. There are many orifices in the pavement of the platform, evidently intended to convey the rain-water which falls upon it into cisterns beneath, but none of these have been examined. There is also a well's mouth in the gateway by which the har'am is entered from David Street, under which the water can be heard running along the aqueduct from Solomon's pools into the interior of the hill, but what becomes of it after it passes that point is not certainly known. On account of these and other reservoirs for storing water, Jerusalem never suffered for water, even in the longest sieges. On the contrary, it was the besiegers who suffered for water, as is evident from the precaution taken by Hezekiah when a siege was threatened by the Assyrians: "He stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?"*

The western wall of the har'am is nearly all hidden on the exterior by houses built against it, but there is a clear space extending a hundred yards or more northward from its southern extremity, and in this space is found Robinson's arch, which we have mentioned above (§ II., page 151). Next to this open space there is a group of dilapidated houses, and then comes another open space, called the Wailing-Place of the Jews. The walls of adjacent gardens and houses here stand 14 feet away from the har'am wall for a distance along the wall of 96 feet. A narrow, crooked, and dirty lane from David Street enters it at its northern end, and furnishes the only access to it. Here the Jews of the city assemble every Friday afternoon to bewail the misfortunes of their people. Men, women, and children, sitting, standing, or leaning against the massive rocks of the ancient wall, crowd the place to its utmost capacity, and all, with old books in hand, read aloud the lamentations long since composed by their poets for this purpose. The following extracts made by Baedeker are fair specimens of these lamentations:

For the palace that lies desolate,
 We sit in solitude and mourn;
 For the palace that is destroyed,
 We sit in solitude and mourn;

For the walls that are overthrown,
We sit in solitude and mourn;
For our majesty that is departed,
We sit in solitude and mourn;
For our great men that lie dead,
For the precious stones that are burned,
We sit in solitude and mourn;
For the priests who have stumbled,
We sit in solitude and mourn.

Our cut correctly represents the place when only a few persons are present. The immense size of the stones in the wall can be realized by comparing them with the height of the persons in the cut.



THE JEWS' WAILING-PLACE.

No doubt many of these unhappy people mourn as much over their individual sorrows as over the national calamities of which they read; but that there is much genuine lamentation among them is attested by all travelers who have witnessed the scene. When the author was there, out of the two or three hundred persons present, much the

greater part appeared to be deeply absorbed in the services which had brought them together, and many of both sexes were weeping freely, with streams of tears flowing down their cheeks. They still look forward to the coming of the Messiah and the restoration of the kingdom of David, and they continue to offer prayers that cannot be heard because they are not offered in the only name by which man can now draw near to God. They pray, too, for that which has already been given them and rejected, under the mistaken belief that it is yet to come. It is hard to conceive of earnest souls in a more pitiable condition.

§ VIII.

THE POOLS OF JERUSALEM.

Although the private cisterns and public reservoirs and wells of Jerusalem afford a sufficient supply of water for all necessary purposes, its supply in ancient times was far greater than at present; for several of its capacious pools once in use are now entirely dry, and others are supplied with much less water than formerly. We will speak first of those which have a perennial supply of water.

The only known perennial fountain within the hills on which the city stands is the so-called Virgin's Pool, in the eastern side of Ophel. You reach it by following the Kedron Valley southward till you are about 300 yards below the southeast corner of the har'am. The entrance to it is only 5 feet above the bed of the valley, which is here a narrow ravine. The pool lies deep within the hill and under it. In approaching it you first go down a flight of steps 8 feet wide, which are exposed to the sky, and whose perpendicular descent is 16 feet 8 inches. At the foot of this flight of steps you enter a vaulted chamber $8\frac{1}{2}$ feet wide by about 20 feet long, and after advancing 13 feet you reach another flight of steps cut in the natural rock, $4\frac{1}{2}$ feet wide, whose perpendicular descent is 13 feet 3 inches. The last step of this flight is nearly on a level with the water. Thus the entire descent to the surface of the water is about 30 feet, and the distance westward into the hill is more than 40 feet. The pool itself is shaped very much like the longitudinal section of a jug. The neck, which is next to you, is from 3 to 4 feet wide; the widest part of the pool is about 9 feet; and the entire length of it 21 feet 9 inches. The water stands in it about 3 feet deep, and the rock ceiling is only 4 or 5 feet above the water. It is supplied by an intermitting stream which enters it under the northern end of the bottom step, and which descends from

an unknown source in the more northern part of the mountain. It flows sometimes two or three times a day, and sometimes only once in two or three days; and the flow continues from fifteen to thirty minutes. A conduit, 2 feet wide and from 3 to 15 feet high, excavated through the bowels of the hill for a distance of 1750 feet south to the Pool of Siloam, conveys the surplus of its water to that pool. This



ENTRANCE TO THE VIRGIN'S POOL.

passage was first explored by Dr. Robinson, and afterwards by Captain Warren.* Its windings are such that it runs 1750 feet in reaching a distance in a straight line of 1200 feet.

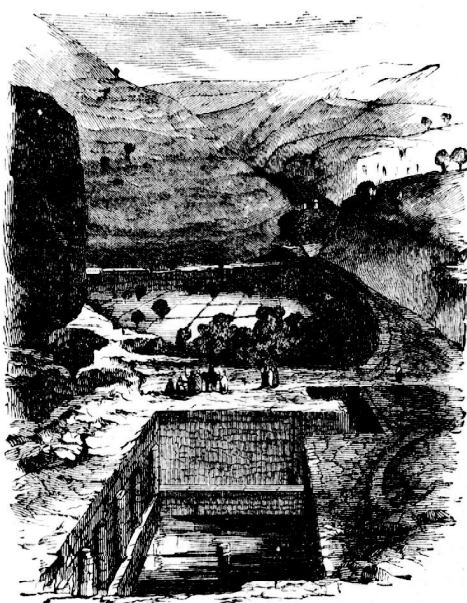
The intermitting flow, which is a great mystery to the Arabs, is undoubtedly caused by a syphon in the direction of the source; but the source has not yet been discovered. Dr. Robinson conjectures that this is the pool called Bethesda in the New Testament, and that its intermitting flow was mistaken by the superstitious people for the action of an angel descending into the water at intervals and agitating

* Our Work, p. 30; Robinson, i. 338-340.

it.* Conder thinks, with far less show of reason, that it is the Upper Gihon of the Old Testament; and he supposes that the conduit is the one made by Hezekiah and mentioned in 2 Kings xx. 20. He says, as do other travelers, that the people of the vicinity still credit the water with healing virtue, and that many go there every day to bathe. The author saw both men and boys bathing in it, while others were filling skins with the water to be taken away, and some were drinking it. The steps were wet and slippery, and much personal filth was seen on the steps and on the floor of the vaulted chamber. It is said that the water has a *sweetish taste*, but we did not choose to put this statement to the test.

The name is derived from a tradition dating from the tenth century, that the Virgin Mary was accustomed to wash her clothing here.

The Pool of Siloam is situated near the foot of Ophel, on its western slope, and consequently near the mouth of the Tyropeon Valley. That it is the same pool known under this name in the New Testament, is evident from the fact that Josephus locates the Siloam of that period in the identical place occupied by the present pool.† It is 50 feet long,



POOL OF SILOAM AND GARDEN BELOW.

$14\frac{1}{2}$ wide at its southern end, and 17 at its northern.‡ Its wall is built up $18\frac{1}{2}$ feet from the bottom, and at present the accumulation of rubbish about it is such that a steep mound ascends from its wall on all sides, rendering it somewhat difficult of access. A flight of stone steps, four feet wide, descends into it at the southwest corner, a broken column, five or six feet high, stands in the middle of it, and six

* John v. 1-4.

† War, b. 5, ch. 4, § 1.

‡ Barclay's measurement. Robinson gives 53 by 18 by 19.

columns are half buried in its western wall. These are remains of a church which was built over the pool in the year 600, and of a monastery which took its place in the twelfth century.* The water enters its upper end through the aqueduct from the Virgin's Pool mentioned above, and it has two outlets at the lower end by orifices through the wall,—one on a level with the bottom and one three or four feet above the bottom. When the former is open the water passes through the pool in a small stream; when it is closed it accumulates to a depth of from three to four feet, and in either case the surplus is led by a channel, at first underground and after a few rods on the surface, to some vegetable-gardens in the Valley of the Kedron, which are irrigated by it. The soil of these gardens is very rich, and their vegetation luxuriant. This is the pool to which the blind man was sent by Jesus to wash his eyes that he might see.† Before the present accumulation of rubbish about it, it was an admirable place for baptizing, and Mr. El Kary, a Baptist missionary in Shechem, informed the author that he was baptized in it twenty-five years ago.

A short distance below the Pool of Siloam, the road descending the Valley of Jehoshaphat unites with that descending the Valley of Hinnom, and a short distance below this point you reach the only unfailling well about Jerusalem. It was known in the Old Testament, and in the writings of the earliest Christian travelers, as En-Rogel; but since the Mohammedan invasion it has been called by the Arabs the Well of Job, and by some the Well of Joab. Since the sixteenth century the Greek and Latin priests in Jerusalem have called it the Well of Nehemiah, from a tradition mentioned in 2 Mac. i. 19-22, that in a chamber connected with it the holy fire of the altar was concealed during the Babylonian captivity, and found there by Nehemiah.

The surface of the ground at this well is 345 feet lower than that of the har'am area, and the well, according to Barclay's measurement, is 124 feet deep. It is a very large well, though its mouth is narrow, and a stone cast in produces a reverberation when it strikes the water as if thrown into a large cavern. A small and rude stone building stands over it, in the rear of which you gain access to its mouth. It has not been explored by any modern traveler, and little is known of its internal structure. In the winter it frequently overflows, and sends a lively stream down the valley. In summer its water becomes low sometimes, but it never fails. Dr. Barclay relates that in September, 1853, when the cisterns and tanks within the city were generally exhausted,

* Baedeker, 226.

† John ix. 7.

about 2000 donkey-loads of water, amounting to 25,000 gallons, were daily carried in skins into the city from this well, yet this heavy draught, though continued more than a month, reduced the water only to 6½ feet, and it promptly came back to 21 feet when the first rains of November put a little water into the exhausted cisterns in the city.*

The antiquity of this invaluable well is attested by the fact that it was one of the landmarks on the line between Judah and Benjamin in the days of Joshua,† and it possesses historical interest from its connection with David's unhappy flight from Absalom, and with Adonijah's rebellion.‡

The visitor to this well at the present day is sure to meet a dozen or more of the wretched lepers of Jerusalem, for whom a house has been constructed by the contributions of the charitable about a hundred yards below the well, in which they are now compelled to reside. Formerly they were confined within a certain quarter of Jerusalem. Their importunities for charity are so piteous as to be irresistible.

We now pass to the consideration of those pools which are supplied by the surface-drain. Returning from En-Rogel back to the junction of the two valleys, and taking the road turning to the left, which leads up the Valley of Hinnom, we pass up that valley, hugging its northern side along the foot of Mount Zion, until we reach the south-western curve of that hill, and thence northward, hugging its western side, till we reach a massive wall built across the valley, which is the southern end of the pool called Lower Gihon. You are now nearly in line with the southern wall of the city on Mount Zion, and about midway the length of that mount from north to south. The locality is indicated in the cut on page 165, in which you are looking up the Valley of Gihon along the western side of Mount Zion. The small building in the centre of the cut stands on the southern wall of the pool.

The southern wall of the pool is 275 feet long, and is built on the solid rock of the valley, which slopes down gradually from each side. From the top of the wall in the middle to the rock in the bottom of the valley is 50 feet. Within 8 feet of the bottom on the upper side is a strengthening wall, 7½ feet thick, which forms a broad step,§ and

* See Barclay, p. 515.

† Josh. xv. 7.

‡ 2 Sam. xvii. 17; 1 Kings i. 9.

§ Robinson and others make the entire depth of the wall in the middle 42 feet, but they evidently mistook the surface of this step for the natural rock of the bottom, being led to this mistake by the fact that the bed of the pool was filled up to this height. When the author made his measurements the rich loam of this deposit had recently been removed for the purpose of enriching the soil of gardens near by, and 8 feet more of the wall were thus laid bare.

from this rises another 6 feet high and 2 feet thick. The thickness of the wall at the top is 25 feet, but on the lower side it is strengthened in the middle by a buttress 25 feet long and 23 feet wide. In this part, where the pressure of the enormous mass of water was greatest, the entire thickness of the wall at the top is 48 feet. Add to this $9\frac{1}{2}$ feet of the two buttresses on the upper side near the bottom, and we have an aggregate thickness at bottom of $57\frac{1}{2}$ feet. On the upper side of the wall was a coat of cement $3\frac{1}{2}$ inches thick, some of which is still to be seen near the base, though it is all gone from the upper part. When the cement was entire no water could pass through the wall, and if any which lodged against it escaped it was by falling over the top of the dam. If the cement was now in good condition the pool would be filled with water in the rainy season.

The upper end of the pool is formed by another wall across the valley, of moderate thickness, 35 feet high in the middle and 245 feet in length. The distance between the two, measured along the middle of the valley, and marking the average length of the pool, is 592 feet. The sides of the pool are marked by walls connecting the ends of these two end-walls. These are built on ledges so high up the sides of the valley that, although they are on a level with the two end-walls, they are only from four to six feet high. The bed of the pool consists of the shelving rock of the two sides and bottom of the valley, which, as in most valleys of the kind, lies in layers from two to three feet thick, forming steps of irregular width, in many places eight or ten feet wide. The pool, as the figures given above show, is 30 feet wider at the lower end than at the upper, its average width being 260 feet. The valley above the upper wall is filled with earth to a level with the top of this wall, so that the surface water in a heavy rain runs over that wall as over a mill-dam into the pool. The entire area of this pool is about $3\frac{1}{2}$ acres, with an average depth, when clear of deposit, of $42\frac{1}{2}$ feet in the middle from end to end. It would seem almost sufficient in itself to supply all the wants of the city, for which its waters would be suited, and it was so close under the original wall of Mount Zion that it could be protected from an enemy outside. If this pool is mentioned in the Scriptures at all, it is the one called "the lower pool" in Isaiah xxii. 9: "Ye gathered together the waters of the lower pool." This appellation suits its relative location better than any other known pool. Lieutenant Conder* advances the opinion that it was constructed by the Germans in the twelfth century, but there is no foundation for

* I. 312.

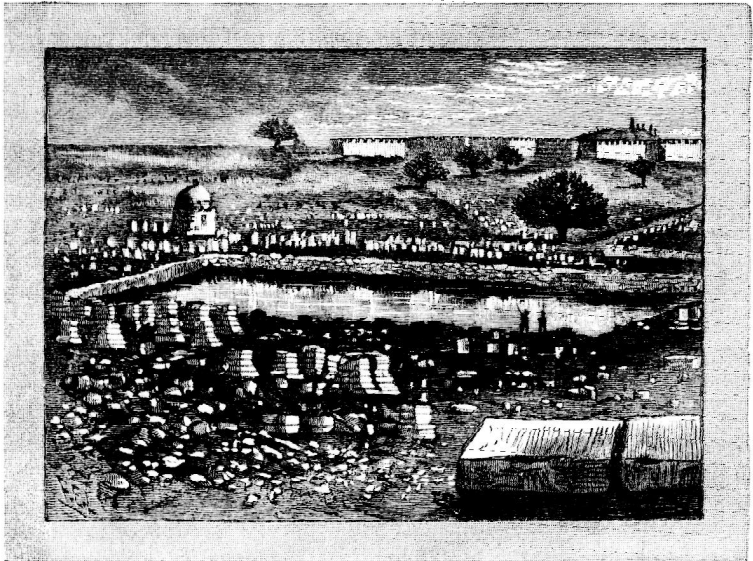
this opinion except the fact that among the Crusaders it was called *Germanus*. But Baedeker accounts for this name in a different way. In speaking of it he says: "In the time of the Franks it was called *Germanus*, in memory of the Crusader who discovered Job's well. It was remodeled at that period, and in the second half of the sixteenth century it was restored by Sultan Soliman, whence its present name."* Its present name among the Arabs is Pool of the Sultan. It has been called by Christians Lower Gihon ever since the fourteenth century.

The author can see no ground for doubting that this pool belongs to the ancient Jewish period. The construction of such pools was characteristic of the ancient Jews, the entire hill country abounding in them, and there is no evidence that any at all were constructed by the Crusaders. The neglect of these admirable reservoirs and their gradual ruin has been the rule since the Jews were expelled, and not the construction of new ones.

The history of such pools as this has an important bearing on the question of the ancient population of Jerusalem. The fact that they have been allowed to go into decay shows that during the period of their decay the water supply of Jerusalem has been sufficient for its population without them; if it had not, this circumstance would have necessitated their preservation. But the present water supply was not sufficient for ancient Jerusalem, or these additional reservoirs would not have been constructed. Economical and far-seeing men like the ancient Jews do not expend vast sums of money, or undergo herculean labor, for works like this when they are not needed. It follows, then, as an unavoidable conclusion, that the population of Jerusalem in ancient times was greater than it has been in modern times. Nor does the argument stop here; for the addition made to the water supply of this and other great reservoirs was immense, far transcending the supply from all other sources. This argues the existence, at the time these works were made, of not only a greater, but an immensely greater, population than is found in the modern city. Thus, everything pertaining to the antiquities of this wonderful city tends to confirm the Biblical account of its importance and extent during the period of Israel's prosperity, and to strikingly illustrate those passages in the prophetic book which speak of the ruin which God would bring upon it.

The pool called Upper Gihon by Christians, and *Birket el Mamilla*

by the Ar'abs, is situated 735 yards due west of the Joppa gate. It receives the surface-drain from the west and north, over a space varying in width from a quarter to a half mile. It is 316 feet long, measured on the northern wall, and 218 wide, measured on the eastern wall; and its depth, measured at three different places, is 19, 20, and 22 feet, the average being about 20.* Its bottom is the natural rock, but hidden with mud and small stones, and its walls are of well-built



UPPER POOL OF GIHON.

masonry, lined with cement. The walls are now crumbling in places, and the cement remains only in patches. There is a flight of stone steps at the southwest corner $5\frac{1}{2}$ feet wide, and one at the southeast corner 7 feet wide. The steps are much broken and worn, yet it is easy to descend them to the bottom of the pool. Traces of similar flights at the other two corners are distinctly visible. At the east end of the pool, and at the present bottom, there is a square opening

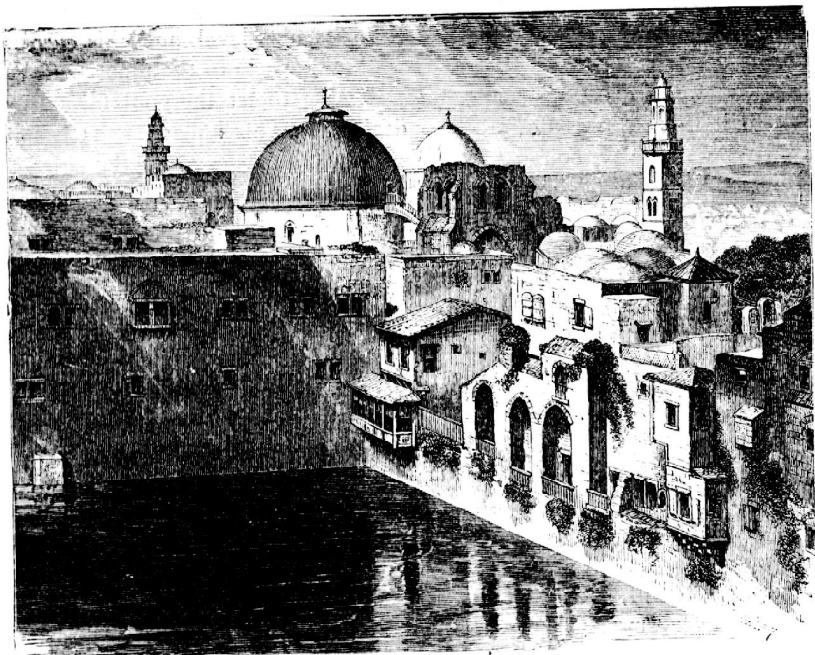
* These figures vary slightly from those given by other writers, especially those of the depth; but the author had an unusually good opportunity for measuring the depth, the pool being entirely dry, allowing him to walk about on the bottom, and to measure where there was the least deposit.

through the masonry 20 inches each way, which leads into an aqueduct running thence underground towards the city, and on the surface about 30 feet east of the pool there is an opening into a vaulted passage, with a narrow flight of steps descending to this point. The aqueduct, when open, would keep the pool drained to its own level, and this narrow flight of steps was evidently used to obtain access to the mouth of the aqueduct, and close it when it was desirable to let the pool fill up, or open it when it was desirable to drain it. This aqueduct, as it approaches the city, comes to the surface, and passes along the side of the road leading to the Joppa gate, with only a covering of stone slabs, but when it reaches the higher ground near that gate it disappears under ground, passing under the wall north of the gate, and thence into the Pool of Hezekiah. By means of it the Pool of Gihon may be entirely drained into that of Hezekiah, and this is done whenever the supply of water is not sufficient for both. Such was the case in the spring of 1879; but the Upper Gihon is usually full of water after winters in which there is the usual rainfall, and it does not become dry until late in the summer. It is supposed to be the upper pool mentioned in the history of Hezekiah's reign, and the conduit just mentioned to be the "conduit of the upper pool."* It is used as a swim-pool by the men and boys of the city. The entire open space round about it is covered with the rude slabs of a Mohammedan burying-ground, each slab covering the top of a grave; and thither almost every morning of the year, about sunrise, groups of women, wrapped in white sheets, resort to visit their dead. The road from the pool to the Joppa gate passes along a shelf, with the Joppa road to the left about 40 feet higher but gradually descending until they meet at the gate. The Valley of Gihon lies to the right, heading near the pool, and gradually deepening as it approaches the city. It makes an abrupt turn to the south near the gate, where it is about 40 feet below the road. The roadside along the verge of the valley is protected most of the way by a stone wall.

In the northwest angle between David Street and Christian Street, lies the Pool of Hezekiah, the southern end of it being separated from David Street by the block of houses just below the Mediterranean Hotel, and the eastern side separated from Christian Street by the small houses on the left, as you pass up that street. It is entirely surrounded by houses. The best view of it, and the one most accessible to travelers, is from a flat roof over a portion of the hotel, whose wall

* 2 Kings xviii. 17; Isaiah vii. 3; xxxvi. 2.

is part of the wall of the pool. It is 240 feet long from south to north, and 144 feet wide. Its bottom is about 10 feet below the level of Christian Street, but as the walls of the surrounding houses are but a



POOL OF HEZEKIAH FROM THE HOTEL ROOF.

continuation of its wall, it might be filled with water to a greater depth than this. It is deeper at the southern than at the northern end. The Coptic Convent, whose almost solid wall is seen in the cut, extends entirely across its northern end, and through a door from this building, opening upon a flight of steps four feet wide, is the only access to the pool. Water is drawn from it in buckets let down by ropes through openings in the walls of the houses. The water is chiefly used for bathing purposes, and a public bathing-place on Christian Street, called the Patriarch's bath, is supplied with water from it. It usually holds water all through the summer, but it sometimes goes dry. Mr. Hornstein, proprietor of the hotel, who has resided in the city for more than twenty years, told the author that this occurs but very rarely, though it occurred in the summer of 1876. As we have stated above, page 197, its supply of water is derived from the Upper Gihon by an aqueduct proceeding from the present bottom of that pool. Mr. Horn-

stein informed the author that when excavations were being made for the erection of his hotel, he saw this aqueduct near its entrance into the pool, and heard the water flowing through it. It is called the Pool of Hezekiah, from the supposition that it is the one constructed by this king. It corresponds to the account in the sacred text, which says, "The rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?"* and it appears to the author that no sufficient ground for doubting that it is the same has been advanced. It is mentioned by Josephus under the name Amygdalon (tower-pool), which shows that, although in his day it had not received the name of Hezekiah, it was already in existence. It also corresponds to the statement in 2 Chron. xxxii. 30, which states that Hezekiah "stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David." If we are right in locating the city of David (see page 144), these words can apply to no other than the upper Pool of Gihon, and the conduit which to the present day brings its waters "*straight down to the west side of the city of David.*" That he stopped the previous water-course in order to effect this change shows that the surplus water from the pool had escaped in some other direction. The criticism by Conder, based on the meaning of the term Gihon, "spring-head," is not sufficient to set aside the force of this evidence; for there may have been originally a spring where the pool now is, or the pool, being a source of supply to its conduit, might have been called Gihon by an accommodation of the term.

The pool which for some generations has been called Bethesda by the monks of Jerusalem, but *Birket Israil* (Pool of Israel) by the Ar'abs, is situated immediately north of the har'am, the northern wall of the latter resting on the southern wall of the pool. The eastern end of the pool extends so near the east wall of the city running south from Stephen's gate as to leave only a narrow street between. Thence it extends westward 360 feet, filling the space between the Via Dolorosa and the har'am wall, and throughout this length it maintains a width of 130 feet. Its northern wall rises 6 feet above the surface of the Via Dolorosa, thus guarding the southern side of that street. At the southwest corner of the pool it is extended 142 feet farther westward in two vaulted passages whose aggregate width is 42 feet.† They

* 2 Kings xx. 20.

† These figures are given by Barosy (p. 537), who alone seems to have measured the vaults accurately.

pass under the buildings connected with the Turkish barracks. We may say, then, that the main body of this pool is 360 by 130 feet, and that it has a neck 140 by 42 feet. Its entire area is 5853 yards, nearly $1\frac{1}{4}$ acres. Its depth, as ascertained by Captain Warren, is 80 feet, and he found at the eastern end, 25 feet from the bottom, a circular opening through the wall, which he supposes to be an overflow duct, intended, when open, to prevent the water from accumulating to a depth of over 25 feet. He found also a staircase descending into it from the har'am area through a rock-cut passage, which he thinks was intended for the use of soldiers in a time of siege, giving them access to the water without exposing them to the view of the enemy outside. The bottom was found by Warren in a complete state of preservation, but he represents it as covered with rubbish 35 feet deep. It is the common reservoir for all kinds of trash and filth removed from the houses and streets of that part of the city, and when the writer saw it in 1879 the mound of this stuff was level with the wall near the northeastern corner. All of the water which pours into it during the winter is absorbed by this filth, and it becomes a reeking mass of corruption, which doubtless breeds much disease. To the shame of the Turkish authorities, it is said that Mr. Maudsley, an English gentleman of fortune, proposed a few years ago to clean out and restore the pool at his own expense, but they refused permission.* He hoped not only to make it useful, but to discover its original source of water supply. It evidently served the double purpose of a reservoir for water and of an impassable moat to protect the northern wall of the temple. Captain Warren discovered by his excavations that it occupies a deep and narrow depression in the natural rock between Beze'tha and the temple area, which begins at the western end of the barracks, and extends eastward into the Valley of the Kedron. How this pool was originally supplied with water is one of the unanswered questions connected with this curious city. It will probably be found that its supply came from the aqueduct which brought water from the fountain at Solomon's pools, and reached it by some connection hidden beneath the surface of the har'am. Dr. Robinson was the first explorer to call in question the tradition that this is the Pool of Bethesda mentioned in the fifth chapter of John, and to suggest that the true Bethesda is the pool now called the Virgin's (see page 189). Since then the majority of careful explorers have agreed with him in denying the name to this large pool, though they advance conflicting theories as to the true Bethesda. It

* Dr. Ridgaway, in *The Lord's Land*, p. 230.

appears altogether unlikely that a pool as deep as this, with no appearance of steps leading into it, can have been the one into which the cripple wished to plunge, and in which some diseased person plunged at every disturbance of the water. And inasmuch as the statement that an angel went into the water and troubled it, after which the first person entering was healed, is now known to be an interpolation in the text of John, we must look for some natural cause of disturbance which the superstitious crowd mistook for this; and such a cause is the intermittent flow of the Virgin's Pool. The pool *Birket Israil* is not mentioned in the Scriptures, and consequently it has no Scriptural name.

Outside the wall of Beze'tha, and 250 feet north of Stephen's gate, is a pool, called by the natives *Birket Sitti Mariam*, Pool of Lady Mary, *i.e.*, the Virgin Mary. It has no Biblical history. It is 100 feet long from north to south, 85 feet wide, and $27\frac{1}{2}$ feet deep. There were $2\frac{1}{2}$ feet of water in it when seen by the author. It has a flight of steps at the southeast corner, and at the southwest corner there is a place for drawing water by machinery, and a channel to lead it through the wall into the city. It appears to have been supplied with water by the drainage of the broad fosse which extends along the base of the wall as far as the northeast corner of the city, a distance of 764 feet, and which has a gradual descent toward the pool.

Close to the northern wall of the city, between Herod's gate and the northeast angle of the wall, is a pool about forty feet square and ten feet deep, more than half of which is arched over and covered with earth above the arch. In one corner of the part that is exposed to the sun is a passage-way by which animals can descend to drink of the water, and the water was about three feet deep when seen by the author. It has been sometimes called Jeremiah's Pool, from the conceit that it is the dungeon in which Jeremiah was imprisoned,* but the conceit is too absurd to be considered seriously by any one acquainted with Jeremiah's history. It is known as *Birket el Hijeh*.

There are other small pools and tanks about the city which should be mentioned in a minute account of its means of preserving water, but those mentioned above are sufficient for the purpose of this work.

Besides these reservoirs for storing the water derived from the surface drain and from fountains, under almost every building of any importance in the city there are one or more cisterns which receive the water from the roof and court of the same; and many of these are of large dimensions. Dr. Barclay states that the water in these is cool

* Jer. xxxvii. 15; xxxviii. 28.

and pleasant, and that it usually exists in sufficient quantity to supply all the wants of the family;* and Dr. Robinson states that under a house in which he found lodging while in the city there were four cisterns, one of which was thirty feet square and twenty feet deep. He remarks that this is a fair specimen of the way in which houses of the better class are supplied.† The author can testify to the fine quality of at least some of the cistern water of the city, for he drank from a cistern in the portico of the Armenian Church of St. James a draught of as pure and refreshing water as he ever tasted. There is no doubt, however, that many of the ancient cisterns, for want of proper attention, have received such an accumulation of filth as to render their water impure and unhealthy.

§ IX.

THE ENVIRONS OF JERUSALEM.

The Western Suburbs.—If you leave the Joppa gate and follow the Joppa road, which is the only macadamized road in Palestine, you pass on your right a row of one-story shops, cafés,‡ and dwellings, which extends as far as the northwest angle of the city wall, your road thus far being nearly parallel with the wall. On reaching this point you see a road turning to the right, with a row of buildings on its right-hand side, and the wall surrounding the Russian property on its left. Avoiding this road and passing on you have the southern wall of the Russian property, a well-built wall of white limestone about twelve feet high, on your right, and an almost continuous succession of dwelling-houses on your left. Neat and new residences, many of them with yards in front, after the European style, and all separated by stone fences, continue to line both sides of the road for nearly a mile, and to stretch away for nearly a half-mile to the right and the left.

If on leaving the Joppa gate you take the Bethlehem road, you go due south for about 200 yards, descending the side of the Valley of Gihon, and then turning west you cross this valley on a bridge supported by small arches. The valley is filled up at this point so much that the piers of these arches are hidden, and only the arches themselves are visible above the ground. As you ride across you observe a wall about three feet high, like a parapet-wall, along the upper edge of the

* City of the Great King, 54a.

† Bib. Res., i. p. 324.

‡ An Ar'ab or Turkish café is a place where tobacco and pipes of various kinds are kept for public use, and coffee is served on demand. It is a general loafing-place, but it furnishes no wine.

bridge. Along its top runs the earthenware aqueduct from Solomon's Pools.

After crossing the bridge just described you turn southward again and pass along the front of a row of beautiful stone cottages, built in European style, with a continuous iron veranda in front, a continuous succession of small yards, and a good stone fence next to the road. The row is really one continuous building divided into twenty-eight tenements. Back of this row, and higher up the hill, is another of the same style, containing six tenements. Back of these, again, and on the summit of the ridge, is a windmill belonging to the same property. Some ten or fifteen acres of ground about these buildings are inclosed with a new and well-built stone fence, and vines and trees are beginning to show themselves in the unoccupied spaces. It is all the property of Sir Moses Montefiore, a rich Jew of London, now of extreme old age, who furnishes the tenements free of charge to poor Jews of the city. Two other windmills belonging to other parties crown the same ridge, and all of the slope between this property and the Joppa road, except the graveyard about the Pool of Gihon, is thickly dotted with new dwellings.

The Russian property, of which we spoke above, consists of some twenty-five or thirty acres of ground surrounded with a strong wall twelve feet high, entered by massive gates, and containing a large number of new and well-constructed buildings for the accommodation of priests, pilgrims, and the officials of the Russian government. There is a hospital for men, and one for women; a hospice, or lodging-place for pilgrims, capable of lodging one thousand persons; a consul's palace; a fine church; and a residence for the priests. These immense possessions held by the Czar are looked upon with jealousy by other European powers, especially by Great Britain.

The northern suburbs contain almost as many buildings as the western, and among them are some of the most attractive structures about the city. Among these are a beautiful chapel and parsonage belonging to the English Church, and a row of nearly one hundred tenements recently built by European Jews, and not yet finished. All of these buildings, both on the northern and the western sides of the city, are a growth of the last ten years. Previous to that time it was considered unsafe to dwell outside the walls of the city; but the increased security of the country, brought about largely through the influence of the European consuls, together with a large influx of Jewish population, and an increase of the missionary zeal of European Christians, has caused to spring up this new Jerusalem outside the walls of the old. The result has

demonstrated the inutility of the ancient walls ; and if this prosperity shall continue without a serious check, it is probable that ere long the useless walls will be turned into a supply of building-stones for the growing city, and be made to yield a little revenue to the impoverished treasury of Turkey. The health and comfort of the city would be promoted by the change, though much of the novelty of a visit to it would be taken away.

As you pass out of the Damascus gate, going north, you have two mounds on your right and left, each about 30 feet high, built of ashes and rubbish of every kind brought out of the city and heaped up until the process was discontinued to save the road from being obstructed. They are partly seen in the cut on page 159. The road ascends gradually from the gate, and just beyond the mounds it passes on the left some shops for the manufacture of articles in olive-wood. On the right, opposite the shops, is a ridge of rock 30 or 40 feet high, partly covered with Mohammedan graves. It has a perpendicular face toward the south, which is pierced by the mouth of a cavern called Jeremiah's Grotto. Beyond this, on the right of the road, you pass newly-built houses and inclosed grounds, and on your left a large grove of olive-trees, covering some forty or more acres, and reminding you of a large orchard of old and half-decayed apple-trees. This is the only grove in the vicinity of the city. It is unfenced, and it is the resort, on pleasant mornings, holidays, and Sabbaths, of large numbers of men, women, and children from the city, who come here to enjoy the fresh air, and to eat and drink in a social way. On Friday, the Mohammedan Sabbath, it is frequented chiefly by Turks and Arabs ; on Saturday, the Jewish Sabbath, by Jews ; and on Sunday, by the Greek and Latin Christians. The shade of the olive-tree is thin, but better than none.

About a mile north of the Damascus gate, and on the right-hand side of the road, are the so-called Tombs of the Kings, described above in Chapter VI., § VII. Until recently they were in the open country and unprotected, but now a good stone wall incloses about an acre of ground about them, a strong gate guards the entrance, and an attendant occupying a small house inside takes care of the premises. The expense of this improvement was met by a French Jewess, and an annuity contributed by her meets the current expense. All visitors are admitted without a fee.

Somewhat more than a mile northwest of these tombs are the so-called Tombs of the Judges, also described in the chapter and section just referred to. The rock about their entrance has crumbled much, and

much earth has washed into them. They are in the midst of a multitude of inferior tombs; and, indeed, all of the rock on this side of the city at all suitable for the purpose is perforated with ancient sepulchres.

After passing out through the Damascus gate you can follow a road which turns square to the left, and pass along the wall to the northwest corner of the city, and thence to the Joppa' gate,—a better route than to ride through the city; or you can turn abruptly to the right and follow a well-beaten road to the northeast corner of the city. In doing so you ride through a cut in the Beze'tha hill, with the perpendicular rock on your left containing Jeremiah's Grotto, and the corresponding rock on the right supporting the city wall. An opening in the latter rock, just above the surface of the ground, is the entrance to Barclay's Quarry, commonly called the Cotton Grotto. The entrance is now closed by a wooden door. It is an immense cavern, running under the Beze'tha hill and undermining the houses of the Turkish quarter. It was first discovered in modern times by Dr. Barclay. As he was passing along the road one day his dog, attracted by the smell of some animal which had burrowed in the mouth of the cave, commenced scratching at the spot, when he suddenly dropped in and disappeared. He soon came back, but his master, suspecting that some interesting discovery might be made here, but anticipating interference if he attempted an excavation in the daytime, went out of the city one afternoon with two of his sons, allowed himself to be shut out by the closing of the gates, and then, with lights and spades, effected an entrance and explored the cavern. He reported it as more than 3000 feet in circumference and 750 long.* The author measured from its most remote corner by the most direct route to the door, and found the distance 812 feet, but not by an entirely straight line. It runs in a southeastern direction toward the temple mount, but it extends very irregularly in various directions. Its floor, also, is very uneven, and the height of the ceiling varies from 10 to 30 feet. In many places there are mounds of chippings made in quarrying blocks of stone. Piers are left at irregular intervals to support the ceiling. In one place a very large mass of rock has fallen from the ceiling, while other masses seem ready to fall, and our guide cautioned us against passing under them. On the perpendicular sides are seen in places large stones but partly cut away, and the marks of the chisels are as plainly seen as if the cutting was made but yesterday. In a kind of pit, about 15 feet deep and nearly 100 feet across, with a perpendicular side, Dr. Barclay

* City of the Great King, 460, 463.

found the skeleton of a man, who may have fallen there and broken his neck. A feeble spring of impure water, which trickles from above, is found near the remotest part. The rock is a soft, white limestone, such as is found in the walls of many houses in the city, and in some parts of the city wall. I think the conjecture that here the large stones of the temple and its substructions were quarried is erroneous, for the rock is not sufficiently hard and durable for this purpose, and the really ancient stones now visible in the temple wall are of a harder variety of limestone. Mr. Robert Morris, an American Freemason, who visited Palestine in the year 1874, reports that he gathered together the adherents of his order whom he found in Jerusalem, and went through the process of organizing a Freemason's lodge in this quarry.

Resuming our ride toward the northeast corner of the city, we next pass on our left a garden wall inclosing several acres of ground about a substantial private residence, and on reaching the brow of the hill descending into the Kedron Valley our road forks, one fork turning south and running parallel with the eastern wall of the city toward St. Stephen's gate, and the other turning to the northeast and descending into the upper part of the Kedron Valley. The valley, where this road enters it, spreads out into a beautiful little plain, with gardens, patches of grain, and olive-trees covering its surface. From its northern side rises the hill called Sco'pus, a rocky ridge, higher than the highest part of the city, lying about a mile from it, and extending for several miles east and west. It also curves round toward the south with the northeastern curve of the Kedron Valley, and after extending southward a short distance it breaks down to a low saddle connecting it with the northern end of the Mount of Olives. The road just mentioned by which we descend into the valley ascends to the top of this saddle, and thence ascends the northern end of the Mount of Olives.

If you pass out the city through St. Stephen's gate you may ride along the wall either north or south, but the most frequented route is straight before you into the Kedron Valley, which is here much narrower than above and immediately below. The slope down into it is too steep for the road to descend directly, so it makes an angle to the left and then to the right to secure an easier grade. Neither does the road descend to the bottom of the valley; it crosses on a stone bridge whose arch, about 10 feet high, spans the torrent-bed at the bottom. Just before crossing the bridge you pass the traditional spot of the stoning of Stephen, which is about as likely to have been the real spot as a hundred others near by, and no more so. Soon after crossing

the bridge you see on your left the entrance to the "Tomb of the Virgin Mary." This is a chapel deep down below the surface of the rock. On leaving the road you descend several flights of steps to an open space in front of the chapel, where you are 15 or 20 feet below the road. Then you enter the door and descend a very broad flight of steps, which bring you 35 feet below the surface. In descending you pass the tomb of Joseph on your left, and that of Anna and Joachim, the reputed mother and father of Mary, on your right. The chapel is a long and narrow vault, about 30 yards long by 6 wide, and is hung with silver lamps, which light up a Greek altar, where services are held daily by Greek priests. A sarcophagus is shown which contains the bones of Mary, and a well in one corner furnishes you a drink of cool water. After carelessly looking around upon the objects pointed out, you return to daylight with a feeling of pity mingled with disgust at the easy credulity and superstition which thus lavish money and time upon the purely imaginary burial-place of a woman, concerning whose death and burial the most that any man can now know is, that she must have died and that she probably received a decent burial. The little building covering the entrance to this tomb is the first on the left of the road in our cut of the Mount of Olives, opposite page 208.

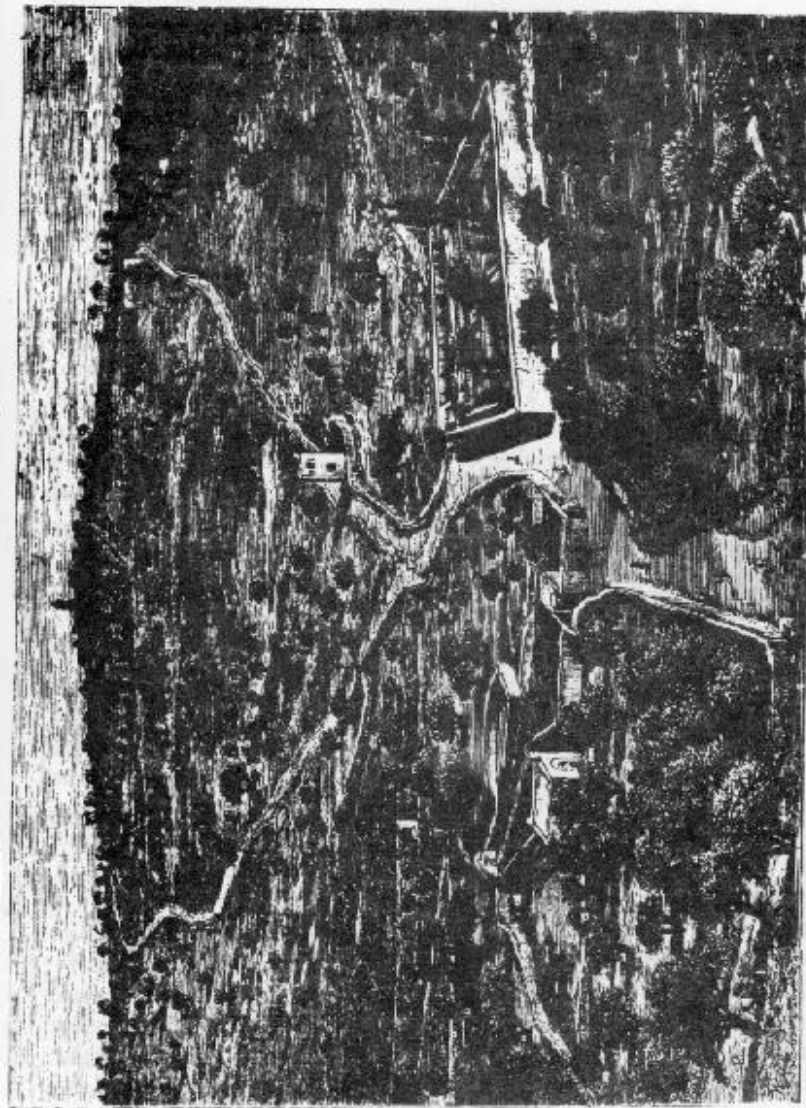
After returning to the road and resuming your progress eastward, a few more steps bring you to the wall of the traditional Garden of Gethsemane. (See it in the cut.) At the corner of this inclosure the road forks, the principal track passing to the right and running for some distance almost due south along the base of the Mount of Olives, while the other turns to the left and begins to ascend the slope of the mount along the northern end of the garden. The garden wall is a well-built and fresh-looking wall of limestone, about 10 feet high, plastered and whitewashed. When you reach the northeast corner of the inclosure, where a small one-story building occupies the angle of the wall, you turn to the right and pass to the far end of the eastern wall to gain admittance. Here a grated iron door is opened at your call, and you are admitted to a free examination of all within. The inclosure is nearly square, and it includes about half an acre of ground. It is divided by light picket-fences into six squares, all of which are prettily laid off and cultivated in flowers of many varieties. A well near the centre affords water for irrigation, which is conveyed in pipes to every part of the garden. Around the inner face of the wall, on the northern, western, and southern sides, are fourteen rude paintings, representing the fourteen stations, as they are called, of Jesus on his way

from Pilate's hall to the cross and the sepulchre. They are the same that are pointed out by the monks along the Via Dolorosa and in the Holy Sepulchre Church.* A gravel walk, about five feet wide, passes around between the wall and the garden fence to enable visitors to examine these pictures. The only objects within the garden which now remind you of Gethsemane are eight very venerable olive-trees, whose immense trunks, gnarled and twisted and full of cavities, and whose scanty foliage at once proclaim them very old trees. One of them is correctly represented by the cut opposite page 56. The largest is 24 feet in circumference, and the next in size 21 feet, measured above the swell of the roots. It is scarcely possible that these trees date back to the time of Jesus; but the word Gethsemane means *oil-press*, and the garden of the *oil-press* must have had olive-trees within it or near it. Under trees quite similar to these, in fact the predecessors of these, the Saviour's great agony occurred. The modern improvements, though very pleasing to the eye, detract very much from the impression which the spot would otherwise make upon the mind and heart.

There is, of course, no certainty that this garden occupies the identical spot of the real Gethsemane, but it cannot be very far from the real spot; and its venerable olives, the like of which are not elsewhere seen in the vicinity of Jerusalem, render it more suggestive of the ancient associations than any other adjacent spot. The ground belongs to the Latin Church, and is in the care of the Franciscan monks, by whom it is cultivated, and who built the present wall around it in the year 1847. It has been regarded as the site of Gethsemane ever since the fourth century. The Greek Church, through sectarian rivalry, have recently fixed upon another spot, a hundred yards or more to the northeast of this, as Gethsemane, and have there built a wall around a smaller inclosure. It is seen in the opposite cut of the Mount of Olives.

No locality about Jerusalem is more familiar to the Bible-reader, by name at least, than the Mount of Olives. It is a high ridge running parallel with Mount Moriah, and separated from it only by the narrow valley of the Kedron. Its length from south to north is about the same as that from the southern end of Ophel to the northern end of the Beze'tha hill, and it presents, as viewed from the city, a smooth side with a steep slope. Its summit is 207 feet higher than the temple area, and the distance between the two points, measured in a straight line down one hill and up the other, is about half a mile. At its northern

* See p. 169.



MARY'S TOMB.

MOUNT OF OLIVES.

GARDEN OF GETHSEMANE.

extremity it breaks down nearly a hundred feet to a saddle connecting it with the hill called Sco'pus, which sweeps around to the north of the city,* and at its southern end it falls a little lower still to a saddle connecting it with the eminence called the Hill of Evil Counsel.

The ascent of the mount is made from the Garden of Gethsemane by three paths which part just above the garden, one ascending almost directly to the summit, one inclining to the right, and the other to the left. Each of the latter two, by its inclination, secures an easier ascent, but all three routes are practicable on horseback. (They are seen in the cut.) On the central part of the summit are the remains of the so-called Church of the Ascension, the original of which was erected by the Emperor Constantine in the fourth century. It is now almost in ruins, and back of it is a village composed of a few miserable huts occupied by a loathsome set of Ar'abs. In the middle of the court, around which the old structure is built, is a small octagonal chapel, about 20 feet in diameter, with a dome over it, on whose stone floor there is a depression in the rock said to have been made by the feet of Jesus as he took his last step before ascending up to heaven. It is surrounded by a wooden frame and covered with glass, and it is a very sacred spot with the superstitious pilgrims.

This old church, like nearly all others in Palestine, was turned by the Moslem into a mosque, and on its western front still stands an old minaret, which travelers are permitted, for a small fee, to ascend. From its balcony is obtained the very best view of Jerusalem, the one presented in the frontispiece to this book. The city spreads out like a map before you, all being from 100 to 200 feet below you, and sloping toward you. Every conspicuous building in the entire city and its suburbs is distinctly seen, and you can trace all the elevations and depressions of the surface both within and without. It was not far from this spot that Jesus stood when he looked upon the city and bewailed its impending doom; and he must have been seated somewhere near it when he so fully described to four of his disciples the same sad event with its preceding signs.† Beyond the city, a few miles to the northwest, rises *Neby Samuil* (Mizpeh), lifting the minaret of its ruined mosque high above every other point in the horizon, while to the southwest the horizon is bounded by long, swelling ridges, higher than the mount on which you stand. To the south the ridges about Beth-lehem are seen, though the city is not, while the most conspicuous object in that direction is the conical "Frank Mountain," whose trun-

* See p. 206.

† Luke xix. 41-44; Matt. xxiv. 1-28.

cated top was the burial-place of Herod the Great. To the southeast the horizon is bounded by the dark-purple wall of the Moab Mountains, at the base of which is seen a section of the northern extremity of the Dead Sea and a portion of the southern end of the Jordan Plain. Along the latter is a winding line of dark verdure, marking the course of the Jordan, but its waters are not visible. You can see at a glance that these objects are deep down below where you stand, and that even the summit of the Moab Ridge is below you. Although the farther shore of the Dead Sea is fully twenty-five miles distant in an air-line, so clear is the atmosphere and so deceptive are the distances that you would suppose it to be not more than six or eight miles away. Toward the northeast and the north high adjacent hills shut out the view of all objects of especial interest. A better view of the Jordan Valley is obtained from the top of a new building recently erected by the Russians, about 300 yards east of the minaret and on the eastern brow of the mount. This building marks the spot where a Mosaic floor has been uncovered which once adorned some ancient building, and where some very interesting sepulchres are also seen.

A short distance to the south of the minaret, and on slightly lower ground, is an interesting structure erected in the year 1868 by the Countess de Bouillon, a wealthy female relative of Napoleon III., to perpetuate the unfounded tradition that here the *Lord's Prayer* was taught the disciples. A one-story building surrounds an open court, with a portico running all around its inner wall, open to the court. On the walls within this portico are hung thirty-one slabs of marble, about three feet wide and six feet long, on which are inscribed in large letters the *Lord's Prayer* in as many different languages. About midway the wall on the southern side is a small room with a latticed door of iron, within which is a beautiful white marble sarcophagus, whose lid is partly composed of a life-size statue of the countess lying in the repose of death. When she dies her remains are to be placed in this sarcophagus.

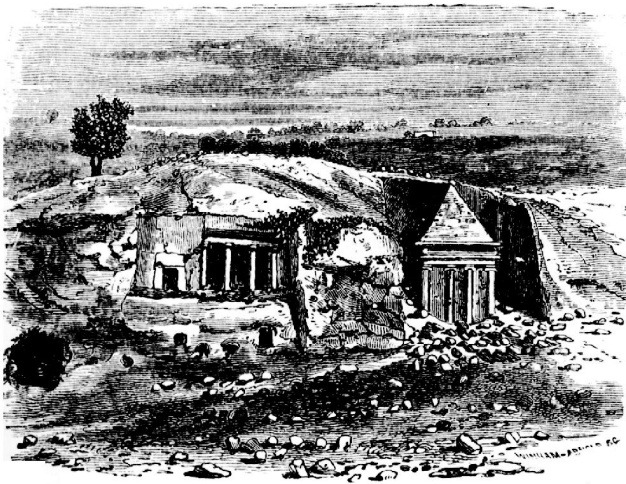
About half a mile southeast of the principal summit of the mount is a rounded knoll nearly of the same height, connected to the mount by a narrow, depressed ridge, with a steep descent on either side of it. This must have been the true site of the ascension, for it is expressly stated by Luke, in his account of this event, that Jesus led his disciples "out as far as to Bethany."* Bethany lies immediately under this knoll, on its eastern slope, and on top of the knoll the disciples would

* Luke xxiv. 50, 51.

be "as far as to Bethany" without being in it.* Though elevated, it is retired, and it is in every way suited to the occurrence.

We now return to the western slope of the Mount of Olives. The more northern portion of this slope is covered with small grain-fields and scattered olive-trees; the more southern part is almost completely covered, from near the summit to the very base of the mountain, with a Jewish graveyard, in which there seems to be no room for new graves. At the northern edge of this cemetery, and but a short distance below the mountain's brow, is the labyrinthine excavation called the Tomb of the Prophets, which we have mentioned on page 130. It certainly belongs to the ancient Jewish period, and it is a fair specimen of the more extensive but rudely-cut excavations for tombs. Some other rock-cut sepulchres have been found in its vicinity, but none of special importance.

At the foot of the mountain, beneath the Jewish cemetery, and on the left of a road coming down the valley from the Garden of Geth-



TOMBS OF JAMES AND ZACHARIAH.

semane, are some ancient tombs of more importance. Among these are the so-called Tomb of Absalom, of James the Less, of Jehoshaphat, and of Zachariah. The second and last are represented in the above cut. In all probability these are all misnamed, for none of the

* Dr. Barclay makes an elaborate and conclusive argument in favor of this site, pp. 68-72.

names can be traced back beyond the fourth century. Nearly in front of these tombs the Valley of Jehoshaphat is crossed by another low bridge, and a steep path leads thence up the hill to the southeast angle of the har'am wall. At the corner of this bridge is the mouth of a well, or cistern, out of which much water is drawn and carried away in skins.

South of the Mount of Olives, and beyond the depression across which the road to Jericho passes, rises a hill somewhat lower than the Mount of Olives, called the Hill of Offense. It is so called from the belief that its summit was the site of the idolatrous worship established by Solomon "on the hill that is before Jerusalem."* On the western slope of the Hill of Offense is a small village of miserable huts, called *Silwân'* (Siloam). Its huts are built in a row along the side of a narrow pathway on the hillside, and they consist partly of old sepulchres with walls built up in front of them. It is inhabited by Ar'abs, who cultivate small fields in the vicinity.

Our circuit of the city will be completed by considering so much of Mount Zion as lies south of the southern wall, and the valley and hill south of it. About one-half of the summit of Mount Zion, the southern half, as we have stated before, now lies outside the city, and is cultivated in grain.†

Starting due south from Zion gate,‡ you pass on your right the Armenian Monastery of Mount Zion, which, they say, is the house of Caiaphas, and within which the traveler is amused at being shown the stone which closed the sepulchre of Jesus, the prison in which Jesus was confined during his trial (?), the spot where Peter's denial occurred, and the place where the cock crew. Passing on and descending a little, you come to a separate building due south of the convent, called by the Moslem the *Tomb of David*, and by Christians the *Cænaculum*, or Place of the Last Supper. In this you listlessly look around while you are pointed to the room, and this not an "upper room,"§ where Jesus and the twelve ate the last supper. Eastward of this room, and on a little higher level, reached by a flight of steps, is a large room, through the latticed door of which you are allowed to look and behold a cenotaph called the Tomb of David. It is about 12 feet long and 5 high, coffin-shaped on top, and covered with a dusty, faded cloth of cotton or wool, with broad horizontal stripes of green, yellow, and red. The room is bare, and its walls are whitewashed. It is claimed that this is a mere copy of the real tomb, and that the

* 1 Kings xi. 7.

† See p. 161.

‡ See p. 161.

§ Mark xiv. 15.

latter lies in a cavern beneath the floor. Dr. Barclay's daughter, by disguising herself in Turkish costume, and securing the attendance of a female member of the family of the custodian, gained admittance to the real tomb, and made a draft of it, which is represented in her father's book by a richly colored engraving. She is the only Christian in modern times who has enjoyed this privilege. But whether the tomb is the real tomb of David or that of some unknown Mohammedan celebrity, cannot be determined until the superstition of its present custodians shall give place to free and enlightened investigation. The entire building, according to Warren, belongs to the crusading period.

The southern side of Mount Zion descends by a very steep slope into the Valley of Hinnom, which has been described already on page 164. Along the southern side of this valley rises an almost perpendicular precipice of rock to a height nearly equal to that of Mount Zion, while a hill sloping back from this reaches a height greater than that of Zion. Near the mouth of the Valley of Hinnom, where this precipice makes an angle with the western side of the Valley of the Kedron, a steep path, partly cut in the rock, and consisting partly of a flight of steps, leads to the summit. Here you are in the midst of what is now called Acel'dama, the field of blood; but it appears like anything else than a "potter's field,"* seeing that it is all naked rock. The entire face of the rock is honey-combed with ancient Jewish sepulchres, and the large chamber of one of them is fitted up as a chapel in which to celebrate mass. It is doubtless on account of the multitude of these burial-places that the spot has been fixed upon by the monks as the field in which strangers were buried; but a charity graveyard was never, in any age of the world, filled with costly rock-hewn sepulchres like these. The intelligent traveler knows by a glance that this cannot be the Acel'dama of Scripture, but he knows also that it must be a set of tombs of the really ancient Jewish period, seeing that none such have ever been dug or even used by subsequent inhabitants of the country. This entire hill south of the Valley of Hinnom has been called the Hill of Evil Counsel, from the tradition, equally unfounded with that concerning Acel'dama, that on it, in a country residence of Caiaphas, was held the council of the chief priests in which they resolved to take Jesus by subtlety and put him to death.†

* Matt. xxvii. 7, 8; Acts i. 18, 19.

† Matt. xxvi. 3-5.

CHAPTER II.

PLACES WITH JERUSALEM AS A CENTRE.

§ I.

ON THE ROAD TO BETHLEHEM.

THE road from Jerusalem to Bethlehem, distant six miles, follows the central ridge or water-shed of the hill country, and is the line of communication between Jerusalem and all of the southern part of the land of Israel. Starting from the Joppa gate, it descends southward into and across the Valley of Gihon, crossing on the bridge whose piers and arches support the aqueduct from Solomon's Pools,* and then gradually ascending until it reaches the top of the ridge which extends westward from the southern side of the Valley of Hinnom. After reaching this height it descends by a gradual slope into a plain whose limit on the west is the broken country descending toward the Philistine Plain, and on the east a ridge which runs southward from the Valley of Hinnom, with a gradually diminishing height. The plain has a gentle slope toward the west, and it is called the Plain of Rephaim, or Valley of the Giants. It is here that David twice defeated the Philistines soon after he had taken possession of Jerusalem. They invaded his territory at the crisis in which he had just succeeded in suppressing the rebellion of Ishbōsheth, and was in the act of fortifying his new capital, but were signally defeated in two battles fought in quick succession.† The plain is also mentioned in Joshua xv. 8, where it is said that the boundary-line between Judah and Benjamin passed along the ridge which constitutes its northern border. As you descend from the ridge into this plain you see to your right, about half a mile distant, a row of neat new dwelling-houses of white limestone, occupied by Europeans. They are about a mile from the city.

About midway the plain, which is more than two miles long, you pass a well on the side of the road, which is called the Well of the Magi, from the tradition that the magi, or wise men, of Matt. ii. 1-12,

* This crossing is seen in the cut of the Valley of Gihon, on page 165.

† 2 Sam. v. 18-25.

drank of it as they passed by. However idle this tradition may be, it reminds the traveler that he is on the very road which those mysterious strangers traveled as they were led by the star to Bethlehem. Two well-built villages, not named in the Scriptures, are seen some two or three miles to the right of the road, and two or three ruins of ancient towers dot the plain, but otherwise it is uninhabited, being an open, treeless field for the cultivation of grain. Traces of an ancient pavement are seen on the road at intervals, showing that it was once a paved highway, though now it consists merely of two or three smoothly-beaten bridle-paths running parallel to one another. It is the most frequented road coming into Jerusalem, with the exception of that from Joppa. Camels and asses loaded with fuel, lime, and other articles of traffic, men and women on foot, on asses, and on camels meet you at short intervals, and pass you with a glance of indifference.

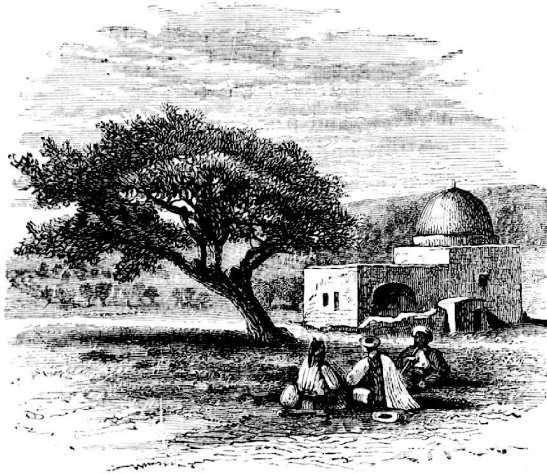
As you reach the farther end of the plain, which narrows to a point and ascends a ridge of moderate height, you pass on your right the country residence of the Greek Patriarch, a substantial building surrounded by grounds pleasingly set in trees and inclosed by a stone fence. In front of it, on the opposite side of the road, is another well, affording excellent water, and supplied with stone watering-troughs for the accommodation of passing animals. The well is on the premises of a Greek convent, which stands a little farther up the road on the left, called Mar Elyas (Saint Elias). The original building of this convent was erected at an early but unknown date, and it is now occupied by a few Greek monks. The only hogs which the author saw in all his travels in Western Asia were three or four of a long-nosed breed in the yard of this convent.

In passing the convent you leave the Plain of Rephaim behind you, and the high ridge on its eastern border is also left behind, for here a deep valley from the direction of the Dead Sea heads close to the left-hand side of the road. You also, at this point, obtain your first view of Bethlehem,—a disappointing view, because of the dull, leaden color of its ancient stone houses. You are now half way between Jerusalem and Bethlehem. After riding half a mile or more farther you see at a distance on your right the large and well-built village of Bêt Jâ'la, containing about 3000 inhabitants. Its people are mostly Greek Christians, but it contains a Latin seminary, and also a Protestant missionary school. It is supposed to be the ancient Giloh, the home of Ahithophel the Gilonite, David's great counselor.* It is mentioned in

* 2 Sam. xv. 12; xvi. 23.

Joshua xv. 51, among the towns in the territory of Judah. Here a road turns off to the right, passing Bêt Jâ'la, and running direct to Solomon's Pools and Hebron without passing through Bethlehem.

In the forks of the road stands a Mohammedan wely, marking the spot which has been regarded from the fourth century as the site of Rachel's Tomb.* The present structure is modern, and is a small stone building surmounted by a plastered and whitewashed dome, with a room on the eastern side open to the north, designed for a sheltered place of prayer. Travelers have usually spoken of this as certainly the

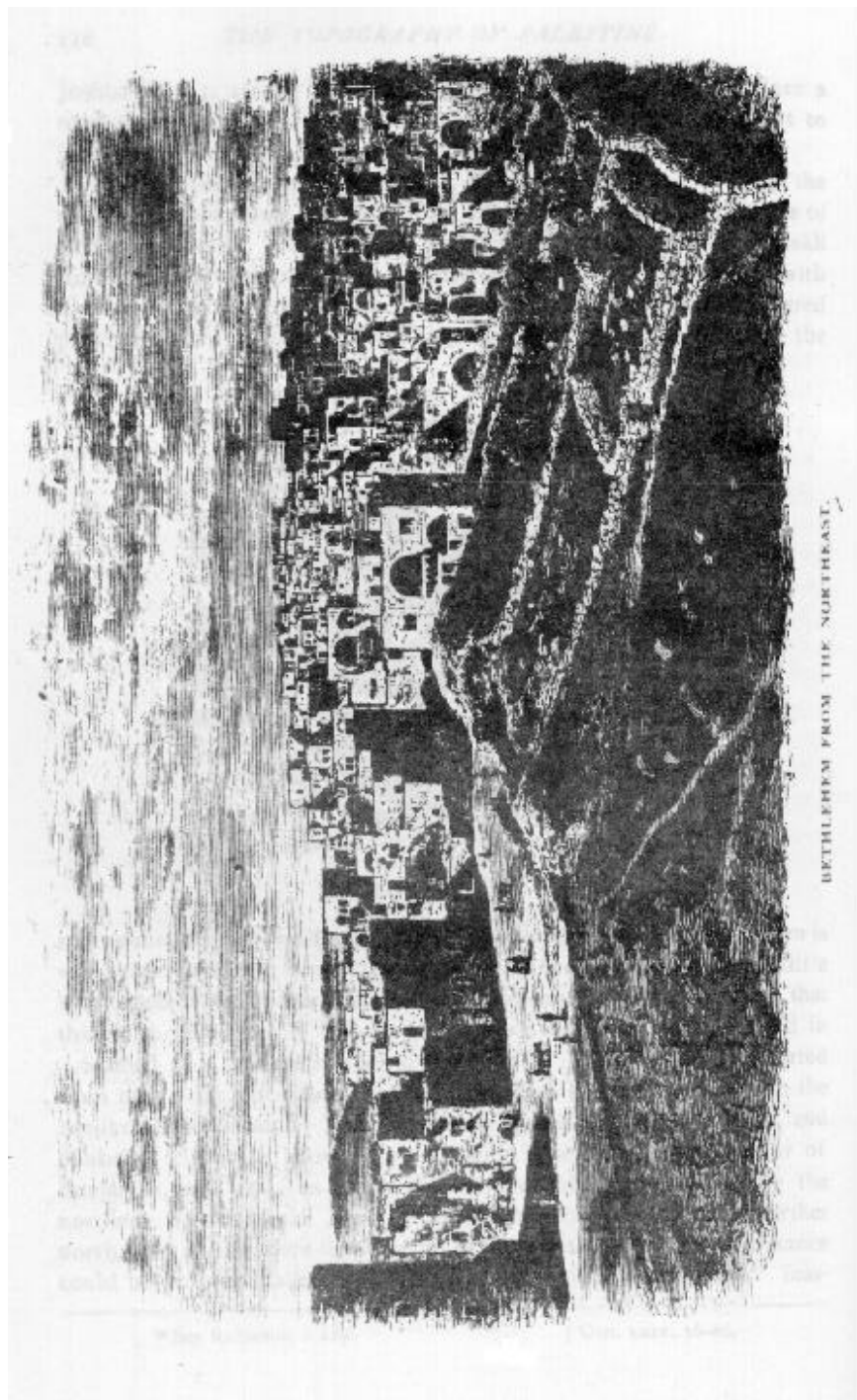


RACHEL'S TOMB.

spot where Rachel was buried; but while its proximity to Bethlehem is well suited to the statement that when Rachel died "there was but a little way to come to Ephrath, which is Bethlehem,"† the supposition that this is the true site is in palpable conflict with a statement found in 1 Samuel x. 2, where Samuel says to Saul, "When thou art departed from me to-day, then thou shalt find two men by Rachel's tomb in the border of Benjamin." This shows that Rachel's tomb, as known, and doubtless correctly known, in Samuel's time was in the border of Benjamin, and this, as we have just seen above, passed along the northern border of the Plain of Rephaim, about three miles farther north, and a little more than five miles from Bethlehem. This distance could be properly called "a little way to come to Bethlehem" inas-

* See Robinson, i. 219.

† Gen. xxxv. 16-20.



BETHLEHEM FROM THE NORTHEAST.

much as the comparison was with the distance to Bethel whence Jacob started, which is 18 miles from Bethlehem. The original tomb had stood about seven hundred years when Samuel mentioned it, and it was probably destroyed after this, and the new structure erected in the wrong place. In the seventh century a pyramid stood in place of the present wely.

§ II.

BETHLEHEM AND ITS VICINITY.

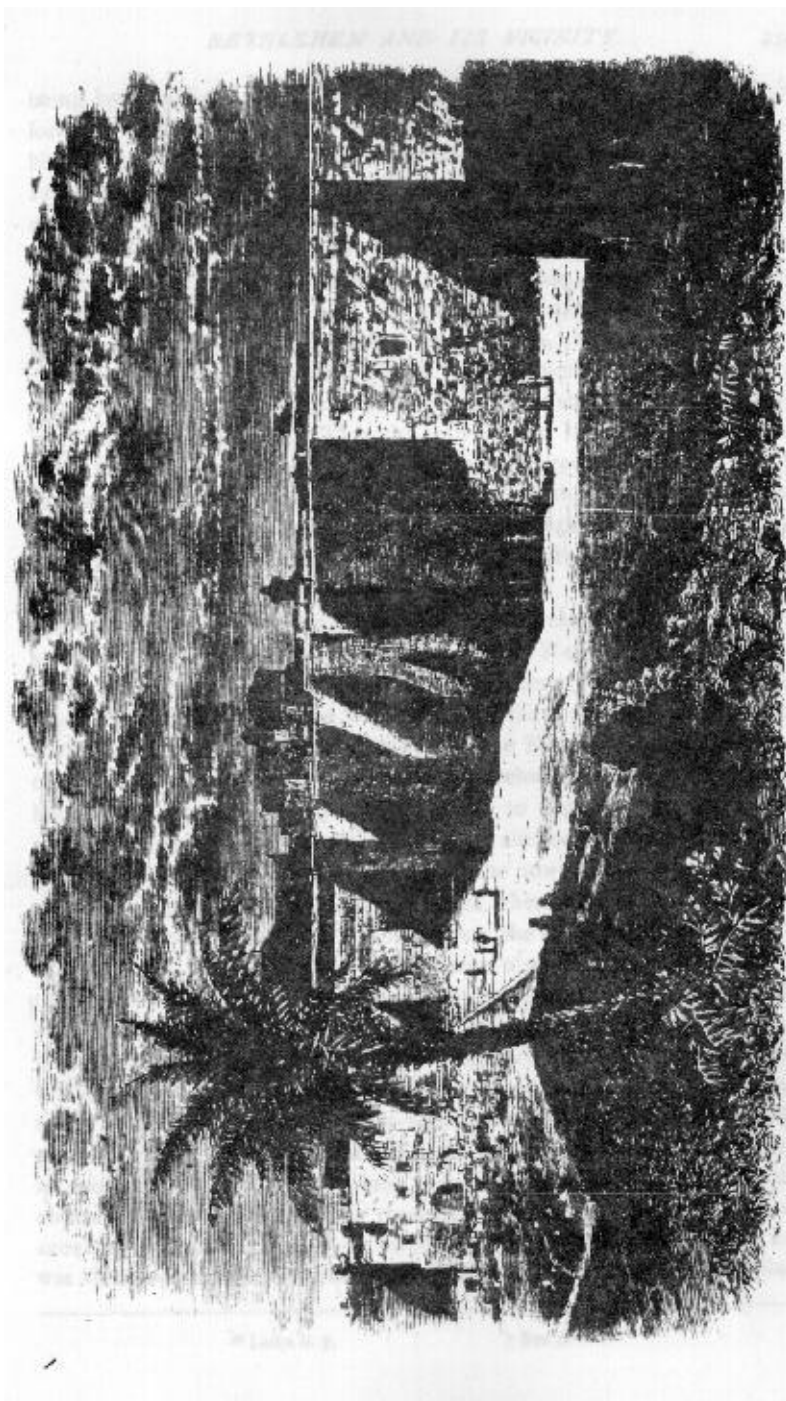
After passing Rachel's Tomb we soon enter the northern suburb of Bethlehem. Just as the road is about to become a street by passing between rows of houses you turn to the left a short distance, on a short ridge jutting out to the east, to examine the so-called David's Well,—the well from which a drink of water was brought to David by three of his heroes, who fought their way through the Philis'tine lines and back in order to bring it.* The well is a very large rock-hewn cistern, 40 or 50 feet square, with six openings into it from the surface. The foundations of a ruined building which once covered all but one of the openings are distinctly traceable. At present it contains but little water, and the amount of surface which could have drained into it must always have been small, as it occupies the top of the ridge, with very little level surface about it. From this point there is a very good view of Bethlehem,—the view given in the cut on the opposite page. The old city lies on a ridge over against the one on which you stand, and parallel to it, the town stretching along its summit from east to west, while a deep valley, whose bottom and terraced sides are well cultivated, lies between. The eastern extremity of the town and of the ridge is occupied by the buildings of the Convent and Church of the Nativity, only a small part of which is seen in the cut, while the western end, which is higher, is occupied by some new schools and convents. With the exception of the new buildings just mentioned, the town has a dull leaden appearance, the result of the long exposure of its stone walls to the action of the atmosphere. But there is a new Bethlehem, as there is a new Jerusalem. When you return from David's Well to the road you enter a street which passes for two or three hundred yards between rows of newly-constructed houses, and some yet in course of construction, whose walls of yellowish-white limestone present a most pleasing contrast to the leaden hue

* 2 Sam. xxiii. 14-17.

of the older town. This and the old town lie at a right angle to each other. On entering the old town you turn square to the left, ride through the principal bazaar, which has a somewhat lively business aspect, and pass on to the Church of the Nativity, at the eastern end of the town, its principal relic of antiquity. This is an irregular, antique, and extensive mass of buildings, with much the appearance of a fortification. It is said to include and cover the very spot in which Jesus was born and cradled in a manger; and if the evidence of the fact were conclusive, it would certainly be, as it is held to be by Latins, Greeks, and Armenians, the most interesting of sacred localities next to the holy sepulchre itself. The author was never able to obtain from the descriptions of travelers an intelligent conception of these buildings, and he will not attempt to convey one to others. Suffice it to say, that here are an Armenian, a Greek, and a Latin monastery and two churches all massed together in one confused pile. The cut on the opposite page very correctly represents its front as you approach it from the town. The principal entrance is in the angle of the building. The oldest part of the structure, the so-called Church of St. Mary, is said to have been erected by Constantine in the year 330, over the Cave or Grotto of the Nativity. Under the floor of the eastern end of this church is a flight of stone steps by which we descend into this artificial cavern. It is $13\frac{1}{2}$ yards long by 4 in width, with a ceiling 10 feet high. It is kept continually lighted by a large number of silver lamps, belonging, some to the Greeks, some to the Latins, and some to the Armenians, all of whom have a claim on the place. In a semicircular recess at one side, where a silver star is let into the pavement, is shown the very spot where Jesus was born, and on the opposite side is the manger in which he was cradled. This manger is made of marble. Near by is pointed out the spot where the wise men kneeled to worship the child, and here hangs a picture of the scene. The cave winds about in a labyrinthine manner, and at other points in it are shown a hole in the rock from which water miraculously sprang up to supply the holy family, the spot at which Joseph was told to flee into Egypt, another at which some of the infants of Bethlehem were slain, the chapel and the tomb of Jerome,* and the tomb of his friend and pupil, Eusebius.

The only historical ground for these traditions is the statement of Justin Martyr, in the second century, that Jesus was said to have been born in a cavern near Bethlehem. But the Scriptures represent him as

* Jerome lived here as a hermit for some years in the latter part of the fourth century.



CONVENT AND CHURCH OF THE NATIVITY, BETHLEHEM.

being born *in* Bethlehem, not near it. Luke says that Mary "brought forth her first-born son and wrapped him in swaddling-clothes and laid him in a manger, because there was no room for them in the inn."* From this it appears that Joseph sought accommodation in the inn, and could not obtain it because the house was crowded, doubtless by persons who had come up, like himself, to the enrollment. If the construction of the inn was similar to that of the khân, which is its modern representative in Asiatic cities, the first floor of the building was occupied by the animals of the inmates and visitors, the lodging-rooms of the latter being in the second story. The almost certain inference is that Joseph took temporary shelter in one of the stalls until room could be found for him above. That the stall should have been a cave dug down under the solid rock is in the highest degree improbable. Some caverns, both natural and artificial, whose openings are in the *sides* of hills, are now used for sheltering stock, and perhaps they were anciently, but none in which the descent is by a steep flight of steps down from the surface, like those entering a deep cellar. This Cavern of the Nativity and its connecting apartments appear really to have once been a cistern of irregular shape, like the so-called Well of David,† for the reception of rain-water. The following judicious remarks by Dr. Robinson show still further the improbability that it is the place of the Saviour's birth: "The circumstance of the Saviour's being born in a cave would certainly have not been less remarkable than his having been laid in a manger, and it is natural to suppose that the sacred writer would not have passed it over in silence. The grotto, moreover, was and is at some distance from the town, and although there may be still occasional instances in Judea where a cavern is occupied as a stable, yet that is not now and never was the usual practice, especially in towns and their environs." Robinson also quotes from Maundrell the following passage, furnishing a general statement in regard to the custom of locating the sites of sacred events in caverns: "I cannot forbear to mention in this place an observation which is very obvious to all who visit the Holy Land, viz., that almost all passages and histories related in the Gospels are represented by them who undertake to show where everything was done as having been done most of them in grottos, and that even in such cases where the conditions and the circumstances of the actions themselves seem to require places of another nature. Thus, if you would see the place where Saint Anne was delivered of the Virgin, you are carried to a grotto; if the place

* Luke ii. 7.

† See p. 217.

of the Annunciation, it is also a grotto; if the place where the blessed Virgin saluted Elizabeth; if that of the Baptist's or our Saviour's nativity; if that of the agony, or that of Saint Peter's repentance, or that where the Apostles made the creed, or that of the Transfiguration, all these places are grottos. And, in a word, wherever you go you find almost everything is represented as done under ground. Certainly grottos were anciently held under great esteem, or else they could never have been assigned, in spite of all probability, for the places in which were done so many ancient actions. Perhaps it was the hermit way of living in grottos, from the fifth or sixth century downward, that has brought them ever since to be in so great reputation."*

In the last sentence of this extract is stated the true explanation of the phenomenon in question, and it coincides with history; for scarcely any of these underground localities were located by tradition, until after monks and hermits had begun to swarm into the Holy Land and burrow in the earth to make their miserable habitations.

The tradition that Joseph and Mary continued to reside in the cavern until their flight into Egypt is still more improbable than that they were there when Jesus was born; for during the forty days between the birth of the child and his presentation in the temple,† or during the period which elapsed between the latter event and the arrival of the Magi, Joseph certainly had time and opportunity to procure better lodgings. We dismiss the tradition connected with this mass of buildings as entirely void of rational foundation; and although, unlike Robinson, we went in and saw what was to be seen, we did so merely to witness the methods by which the tradition is kept alive, and by which it makes its impression on the minds of the superstitious. In the reception-room of the Latin Convent are magnificent portraits of the present Emperor and Empress of Austria,—a present to the monks from the emperor.

The tradition-mongers show other spots about Bethlehem whose identity is about on a par with some of those in the Grotto of the Nativity. For example, a short distance southeast of the convent they show the Milk Grotto, another cavern which the holy family occupied, and on the floor of which Mary spilled some breast-milk. The limestone dust of the floor, or a piece of the soft rock crumbled into powder, is a sovereign remedy for all nursing women who furnish an insufficient quantity of milk. On the eastern slope of the ridge is the Field of the

* Biblical Researches, i. 417.

† Luke ii. 22; Lev. xii. 2.

Shepherds, in which they were watching their flocks when the angel appeared to announce the birth of Jesus. Strangely enough, this announcement also occurred in a grotto, now surrounded by olive-trees, and called the Grotto of the Shepherds.

The population of Bethlehem, which was estimated at the time of Robinson's visit, in 1838, at 3000, is now estimated at 5000. It has grown in size and business importance, as well as in population. The inhabitants are nearly all Christians of the Greek and Latin Churches, but there are a few Mohammedans. The chief business of the place, apart from the usual traffic in food and raiment, is the manufacture of toys, beads, crucifixes, and personal ornaments from mother-of-pearl and from olive-wood. The mother-of-pearl is taken from shells which are found in the Red Sea.

Between two and three miles southeast of Bethlehem are some ruins on a hill, called by the natives *Khîrbet Tekû'a*, the Ruins of Tekoah. It was the home of the prophet Amos;* it was in the wilderness, as it still is, in the days of Jehoshaphat;† it was the home of the wise woman whom Joab employed to induce David to recall Absalom out of banishment;‡ and it was one of the fifteen cities of Judah that were fortified by Rehoboam.§

Farther on in the same direction, about five miles southeast of Bethlehem, is the so-called Frank Mountain, more properly Herodium. It is a hill in the form of a truncated cone, 400 feet high above the surrounding level, and crowned with the ruins of a palace built by Herod the Great. It is so steep that one has to dismount in order to reach the summit. The top, which is about 330 yards in circumference, is like the crater of a volcano in form, the walls around the rim having maintained their original elevation, while those of the interior have sunk, perhaps to fill up vaults and passages beneath them. Josephus says that the hill was built artificially, and perhaps this is true of a portion of the top. He also says that it was ascended by a flight of 200 steps of polished stones, and that it was supplied with water from a great distance.|| We can distinctly trace the remains of an aqueduct coming from the west, which seems to have tapped the aqueduct which runs from Solomon's Pools to Bethlehem and Jerusalem. The valley beneath the mountain, on the northwest side, is crossed by a massive wall, above which is a pool about 65 yards square, with an island of stone in its centre. Near the pool is a large cistern containing water,

* Amos ii. 1; vii. 14.

‡ 2 Chron. xi. 5-10.

† 2 Chron. xx. 20.

|| Ant., xv. 9. 4.

‡ 2 Sam. xiv. 2, 4.

which is used by the natives in the vicinity, and on the western slope of the hill are several other cisterns, now dry. Some of the fortification wall which surrounded the base of the hill is still standing on the northern side, and at the northwest corner are the ruins of the gateway which opened through this wall. The name Herodium was given to the place not only because Herod had a palace there, but because he was buried there, in compliance with his own directions given before his death. He died at Jericho, but was carried to Herodium on a golden bier adorned with precious stones and hangings of purple, accompanied by his entire army in military array.* The view from the top of the hill is widespread and interesting. To the east and south it extends over the desolate hills and gorges of the wilderness bordering on the Dead Sea, with a portion of the sea in view, and the mountain wall of Moab bounding the eastern horizon. To the west and north it takes in much of the hill country of Judah, including many villages and the tops of historical mountains. The hill is known to the Arabs as *Jebel Furci'dis*, or *Mountain of Paradise*.

Just south of the Frank Mountain runs the valley called *Wady Urtās*, which descends from the Pools of Solomon, and on the southern side of this valley is an immense natural cavern, which was long believed to be the Cave of Adullam, in which David and his men found refuge in the early part of his banishment from the court of Saul.† But it has been settled by the researches of Robinson and others that this is a mistaken identification, and they find Adullam in the hills bordering on the land of the Philistines.

§ III.

SOLOMON'S POOLS AND AQUEDUCT.

Among the most remarkable remains of antiquity in all Palestine are the three large reservoirs called Solomon's Pools. They are remarkable both for the labor and expense employed in their construction and for their durability. They are situated about two miles southwest of Bethlehem, at the head of a narrow valley called *Wady Urtās*, which descends eastward past the Frank Mountain,‡ and thence to the Dead Sea. The uppermost of the three is at the extreme head of the valley, the Hebron road from Jerusalem passing along its western side within a few feet of its wall. It is 380 feet long from west to east, 229 feet wide at the western end, and 236 at the eastern end. It is

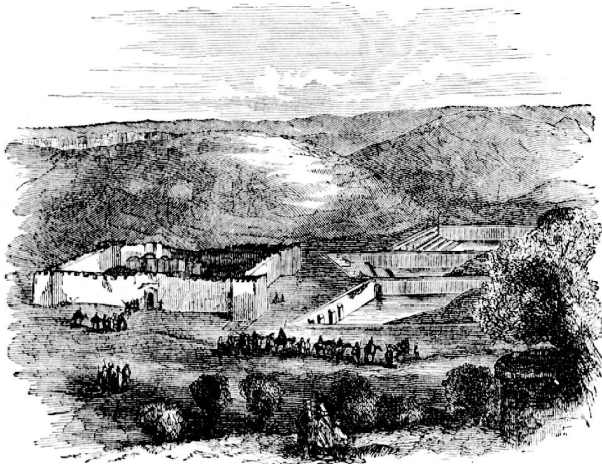
* Ant., xvii. 8, 3; War, i. 33, 9. † 1 Sam. xxii. 1; 2 Sam. xxiii. 13. ‡ See p. 221.

dug down into the solid rock, walled with substantial masonry, and cemented. It is 25 feet deep, and was about half full of water in May, 1879. It has a flight of well-preserved steps six feet wide, descending to the bottom at the southeast corner, and along that side, as well as the western, the earth outside is almost on a level with the wall. Openings through the wall at the level of the outside surface admit the surface-drain in winter, but the surface which slopes toward the pool is of small extent. The wall is in a good state of preservation, except at the middle of the western end, where a section of it about 20 feet wide and 12 feet deep has fallen in and made quite a mound of earth and stones inside. The cement of this pool is much broken, and the deposit which has settled on the bottom supports a rank growth of moss.

The second pool is about 50 yards farther down the valley. It is much longer than the uppermost, and on account of the more rapid descent and widening of the valley it is much wider at the lower than at the upper end. Its length is 423 feet, its width at the upper end 160 feet, and at the lower end 250 feet. It is 39 feet deep at the lower end. Its bottom is not level like that of the one above, but slopes from the sides toward the middle with the natural slope of the sides of the valley. The entire bottom and sides are cemented, and the cement is in a perfect state of preservation,—not blackened with age, but fresh and clean. It has two flights of steps, both entering from the corners on the northern side. In the deepest part of the valley just above it there is a small circular reservoir apparently intended as a settling-basin for surface-water and for any which might overflow from the pool above. An opening through the wall of the pool near its top receives the overflow from the settling-basin. Thomson saw both this and the upper pool full of water and overflowing into the third.*

The lowest pool, which is much the largest of all, is about 50 yards below the second, and the perpendicular height of each of the upper two above its lower neighbor is about 20 feet. The lowest is 582 feet long, 148 feet wide at the upper end, and 207 feet at the lower end. It is narrower than either of the others, but much longer. It is also much deeper, being 50 feet deep at the lower end. Its bottom is composed of several layers of the natural rock dropping off like terraces toward the middle, and all well cemented. The cement on this, as on the middle pool, is well preserved and fresh in appearance. It also has a settling-basin at its upper end, and a broad flight of steps at its

southeast corner. It contained less water than either of the others in 1879, but a water-line distinctly traceable on the cement at the level of an overflow-channel near the top of the lower wall shows that it is often full. The other pools have no overflow-channel, showing that this one was expected to overflow more copiously or more frequently than the others. The lower end-wall of this pool, unlike the others, is almost entirely without support from earth outside of it, the more rapid descent of the valley at this point leaving it entirely above the surface. Consequently it is built with immense thickness, and is supported by an immense buttress in the middle. Under this buttress there is an arched passage passing through it, through the wall, and for a considerable distance under the bottom of the pool. A stream of water flows along the floor of the passage, coming from a spring under the bottom of the pool. The workmen who constructed the pool evidently found this spring in the bottom of the valley, and knowing that if they attempted to stop its flow it might eventually force its way through and cause a leak, they arched it over and gave its water a free passage under the pool into the valley below.

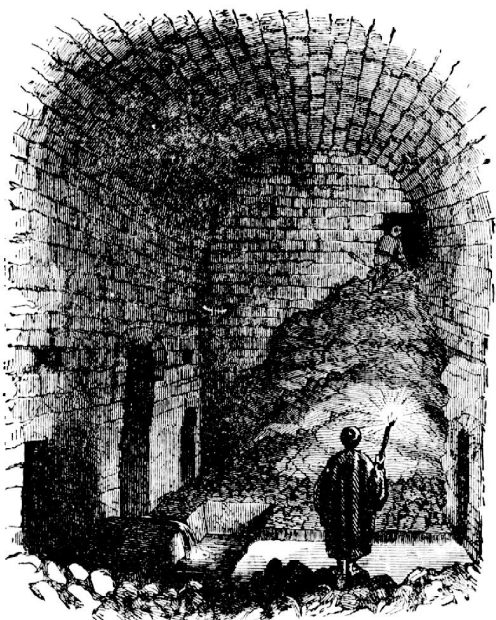


SOLOMON'S POOLS.

The aggregate surface of these three pools is about $6\frac{1}{4}$ acres, and their immense capacity is realized when we observe that if they were thrown into one they would make a sheet of water $6\frac{1}{4}$ acres in extent, with a depth (taking the average of their greatest depths) of 38 feet. From this observation we also more fully realize the immensity of

labor involved in their construction, as well as the skill which has caused them to stand so complete and entire to the present day. Immediately north of the uppermost pool, and but a few yards from it, stands an old fortified khân, intended as a stopping-place for caravans and as a station for soldiers to guard the road and the pools. The cut on the preceding page presents an imperfect view of the pools, with the khân on the left.

The sources of supply for these reservoirs are almost as interesting as the pools themselves. That for the upper two is a fountain 220 yards northwest of the uppermost pool, and about 50 feet perpendicular up the slope of the ridge which rises in that direction. This fountain is in an underground chamber cut down into the solid rock, then arched over with masonry and covered with earth, so that but for the place of entrance it could not be distinguished from the surrounding surface. When first discovered in modern times its entrance was through an opening like a cistern's mouth, which would be passed unobserved by one walking over the cultivated field in which it lies.



SUPPLY-FOUNTAIN OF SOLOMON'S POOLS.

It was entered by sliding and climbing down in a very disagreeable manner. When Robinson visited the spot the opening was covered by a stone so heavy that he and his companion were not able to remove it.* Recently the earth has been dug away from the front of it and a wall built up, through which a wooden door gives admittance to the flight of stairs that descend to the floor of the chamber. The stairs enter on a level with the arch of the ceiling, and descend $12\frac{1}{2}$ feet to the floor. The above cut represents it as it was before

* I. 475.

this improvement was made, the opening in the distance towards which the man is climbing being the former entrance. The chamber is 41 feet long from east to west and $11\frac{1}{2}$ feet wide. Its floor and walls are the natural rock, and the arch above rests on the natural surface of this rock. In the middle of the floor is a basin cut down into the rock, 7 feet long, nearly 3 feet wide, and 3 feet 4 inches deep, into which the water is collected from two spring heads. One of these is in the northwestern corner of the chamber, and its water, instead of flowing to the basin over the floor, flows into it through a circular orifice cut under the floor. The other stream comes in from the north through a similar orifice under the floor, and its spring head is in a smaller chamber at a right angle to the principal one, and $12\frac{1}{2}$ feet long by 10 wide. The ceiling of this smaller chamber is also arched, and there is an opening to the air through its top like the mouth of a cistern. The door leading into it is seen in the left-hand side of the cut.

About 12 inches from the bottom of the collecting-basin there is an outflow orifice towards the south, through which the water passes as it accumulates, leaving about a foot of water constantly in the basin. This outflow orifice leads into an arched passage, along the floor of which the water flows due south about 30 feet, where the passage turns into the direction of the uppermost pool. This passage, the mouth of which is seen in the right-hand side of our cut, is for a short distance three feet wide and eight or nine feet high; but thence it is narrower and lower. It is a trench cut into the natural rock, and covered with slabs of stone laid across the top, with the earth replaced above them. The water is the coolest that we found in all Palestine, except near the foot of Mount Hermon where the springs are supplied from the melting snow. It was probably collected thus deep under ground in order to protect it from the hot sun, and to keep it pure.

The water, thus springing from a fountain once concealed, and running down the slope through a hidden channel, makes its appearance near the northwest corner of the upper pool in a well. On a platform of rock, elevated a few feet above the surrounding surface, is a well's mouth, the stone curb of which is worn into scallops four inches deep by the abrasion of ropes used in drawing water. This opening passes through the vaulted ceiling of a chamber below, in the bottom of which the water from the fountain above described is collected in a round well, and stands three feet deep. From the top of the well curb to the bottom of this shallow well is 27 feet. The chamber is reached by a narrow flight of stairs descending from the platform

On the south side of the platform is a long stone watering-trough for the use of passers-by.

The water from the fountain-head before descending into this well first enters a small distributing basin only six feet beneath the surface. It is a circular stone basin about three feet in diameter, with an orifice at one side, through which a part of the water flows to the uppermost pool, and another by which the remainder of the water flows into the chamber and well just described. Thence a still deeper underground channel conducts it along the northern side of the uppermost pool to another distributing basin, about six feet under ground, close to the corner of the middle pool. Here the stream is again divided into two, one of which continues down the valley, and the other runs into the adjacent pool. Thus it appears that these two pools are supplied by a constant flow of part of the water from the fountain. At each of the distributing basins it would be the work of but a moment to stop up the channel leading into the pool and turn all the water into the aqueduct, or that leading into the aqueduct and turn it all into either pool. In both pools, at the corners nearest the distributing basins, the water can be seen flowing in.

The third pool receives no water at all from the aqueduct. Its supply is from another aqueduct coming from the south, which starts from Wâdy el Beer (valley of wells), about $3\frac{1}{2}$ miles distant. A hill about 100 feet high rises from the southern side of the lowest pool, and the aqueduct, after winding around the southern slope of this hill, to a point nearly half way up the hill and opposite the middle of the pool, empties into an open stone channel which runs straight down the hill-side and empties into the pool over the top of its wall. No water was flowing through this aqueduct in May, 1879. Its fountain had run dry, or the aqueduct had been broken. In consequence of this failure of its usual source of supply, there was less water in this pool than in either of the others.

The aqueduct already described as supplying the two upper pools is the beginning of Solomon's aqueduct. It conveys water to Bethlehem and Jerusalem, and its construction has been ascribed, like that of the pools, to Solomon. It is a very common mistake of writers and travelers to represent these pools as supplying the aqueduct, and also to represent each upper pool as supplying the one below it. The pools have no connection with one another; the lowest has no connection at all with the aqueduct, and the upper two, instead of supplying the aqueduct, receive their supply from it. The pools were evidently intended for the storage of a vast quantity of water, which might be

used to irrigate the fields in the valley below, and, in case of necessity, to temporarily supply the aqueduct. There is no indication, however, that a connection for the latter purpose was ever established.

The aqueduct, after supplying the second pool, continues down the slope of the valley past the third pool, and a short distance below the northeast corner of this latter pool it receives an addition to its current by the entrance of another aqueduct from the south, which crosses the valley on a low wall. The author traced this latter aqueduct to a small opening in the ground about 200 yards distant, through which he clambered, and found a small rock-cut chamber, with an arched roof, into which the stream finds its way, and whence it flows into the aqueduct. This chamber is 21 feet long, $11\frac{1}{2}$ feet wide, and 9 feet high. The opening by which I gained admittance was made by the falling of a stone from the arch of the ceiling near its northern end. The stream flowing hence is weak, but ere it reaches the principal aqueduct it receives the one which flows from under the third pool, and the two together make a considerable addition to that in the aqueduct, compensating it for the loss of the water which supplies the two upper pools. The basins in which these streams unite with one another are open to the air, and are examined without difficulty. From the point of their intersection the principal aqueduct may be said to fairly start on its way to Jerusalem. Thus far it has descended by a steep slope nearly 100 feet below its fountain-head, but in the remainder of its course its fall is barely sufficient to give its water a steady flow.

It winds around the sides of the hills on a bench cut for it, and this bench is a good roadway as far as Bethlehem. The mode of construction was first, after cutting this bench, to lay down a course of stone slabs for a foundation. On these were laid the earthen pipes to convey the water, their ends fitting into one another and being made water-tight by cement. Then, for the protection of the pipe, it was covered with stones of irregular shape laid in a mass of cement. The pipe is about eight inches in interior diameter. At intervals along the way to Bethlehem there are square openings in the top that serve as drinking-places for passing men and animals, and they can be utilized for the purpose of irrigation. A board slipped down on the lower side of the opening, so as to obstruct the flow, or a bunch of straw stuffed into the orifice below the opening, would cause the water to overflow and spread itself over the hillside and valley below, or to run into irrigating channels in any direction. On reaching the southeastern suburb of Bethlehem the aqueduct passes

through a kind of cistern, which it keeps supplied with water for public use. On the northern side of the hill on which David's Well is situated, a woman brought the author a drink of water from one of its openings. The aqueduct lies by the side of the road leading from Jerusalem to Bethlehem at many places; it crosses the Valley of Gihon, as formerly remarked (page 202), on arches built for its support, and for that of the Bethlehem road, which crosses by the side of it; thence it winds around the southern and eastern sides of Mount Zion to the point at which David Street crosses the Tyropeon Valley to the temple mount; crosses the same valley under that street, and enters the temple mount. Its connections within that mount must remain unknown until the Turkish authorities shall allow the excavations to be made which are necessary to the unveiling of its mysteries. At the crossing place of the Valley of Gihon the author found a small opening broken into the top of the aqueduct, into which he inserted his hand and found the pipe nearly full of water.

The generally received opinion that the pools and aqueduct just described were constructed by Solomon, has been called in question by some recent explorers, among whom are Lieutenant Conder, who expresses the opinion that both were constructed by Pontius Pilate.* The same opinion is expressed in Baedeker's Handbook (254), and it is based on statements made by Josephus. This author says in his work on the Jewish War,† that Pilate raised a disturbance among the Jews "by expending that sacred treasure called corban upon aqueducts, whereby he brought water from the distance of *four hundred furlongs*." But in describing the same incident in his Antiquities‡ he uses the following language: "But Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of *two hundred furlongs*. However, the Jews were not pleased with what had been done about this water; and many ten thousands of the people got together and made a clamor against him, and insisted that he should leave off that design." Here the distance is stated at half what it is in the other book. Perhaps in the former statement he meant the distance measured along the aqueduct, and in the latter the distance in an air-line. But 400 furlongs, 50 miles, is four times the length of the aqueduct in question, and 200 furlongs, 25 miles, is three times the distance to the head of this aqueduct. Twenty-five miles would reach far beyond the

* Tent-Work in Palestine, i. 286.

† B. ii. chap. ix. § 4.

‡ B. xviii. chap. iii. § 2.

range of hills high enough to send a current of water to Jerusalem. It must, then, be an exaggeration; and it would be so enormous if the reference were to this aqueduct, that we must suppose he referred to some other. Again, the fact that the existing work conveys water to the sacred precincts of the temple, points not so much to a heathen procurator for its origin, as to a religious king like Solomon. Furthermore, the extensive system of cisterns and reservoirs within the temple inclosure, evidently demanding and contemplating some such source of supply, points to the builder of the temple as the constructor of the aqueduct, seeing that without it the temple would have no water except from the rainfall on its own premises. Again, that Solomon did construct pools of water worthy of being mentioned among the great achievements of his reign, he himself asserts in the well-known passage, "I made me pools of water, to water therewith the wood that bringeth forth trees."* The pools at the head of this aqueduct answer well to these words, and there are no others in all the land so worthy of being thus mentioned. They must have been intended primarily for the purpose of irrigation, and only secondarily, if at all, for the supply of the aqueduct. There is no little confirmation of this view in the statement made by Josephus, that "There was a place about fifty furlongs (six miles) distant from Jerusalem, which is called Etham; very pleasant it is in fine gardens and abounding in rivulets of water; thither did he [Solomon] use to go out in the morning sitting on high in his chariot."† This place was in the vicinity of Bethlehem and Tekoa, as appears from 2 Chron. xi. 6, where it is said to have been fortified by Rehoboam, the son of Solomon. The ruins of such a town are now seen a short distance below the pools. In the light of these considerations it seems best to retain the former opinion that the pools are almost certainly the work of Solomon, and that, while it is possible that some one else may have constructed the aqueduct, it is more likely that this also is the work of him who built the temple, and who could not have left it unsupplied with water.

The preceding conclusion is strengthened by the fact that another aqueduct, called the *Stone Aqueduct*, has been discovered and traced, which answers much better to the description of Pilate's work given by Josephus. A short piece of it has long been observed by travelers a few hundred yards east of Rachel's tomb, and Dr. Barclay discovered other pieces near the convent of Mar Elyas (see page 215) and on the Plain of Rephaim. He ascertained that it is on a level sufficiently

* Eccles. ii. 6.

† Ant., viii. 7. 3.

high to reach the upper pool of Gihon, and to run water into the moat of the citadel; and he concludes that its water is referred to by Josephus when he speaks of water that was brought into the tower of Hippicus.* It was made of cubical stones perforated with a bore six to eight inches in diameter, with a conical point on one fitted into a conical opening in the next, and made water-tight by cement. Lieutenant Conder, in his careful survey of the country, traced out much more of its course and found its fountain-head. While camped three miles north of Hebron, 3300 feet above the level of the sea, he found on another hill north of his camp the head of this aqueduct. It is "thirteen miles from Jerusalem as the crow flies, and forty-one and a half by the aqueduct, the fall being 365 feet."† This is doubtless the fountain referred to by Josephus in the quotations above made from him (page 229), and it appears that while his 200 furlongs, 25 miles, is about double the distance in an air-line, his 400 furlongs, 50 miles, for the length of the aqueduct itself, is only $8\frac{1}{2}$ miles out of the way.

§ IV.

TOWARD THE DEAD SEA AND THE JORDAN.

The valley of the Kedron, after running nearly due south for about a mile below the city, turns abruptly to the southeast, and thence passes on to the Dead Sea, growing deeper, narrower, and more desolate as it advances. On its southern side, about nine miles from Jerusalem, is the ancient Greek convent of *Mar Saba*, Saint Sabas. About the middle of the fifth century this saint took up his residence here in a cave which had been occupied by a lion. One day the saint came in and found the lion at home. He said his prayers, so the story goes, then laid himself down and went to sleep. The lion twice dragged him out, but he persisted in returning, so the lion submitted to the intrusion and both lived together in peace until the lion died. The monastery was built over the cave, though it had to be fastened to the side of an almost perpendicular bluff 590 feet from the bottom of the gorge. It has been frequently pillaged and partially ruined in the course of ages, but it was thoroughly repaired by the Russians in 1840. It is regarded with the greatest veneration by the Greek Church. It is now occupied by about 40 monks, who live entirely upon vegetable diet, and have no communication with the outside world, except when trav-

* City of Great King, 319. Jos., War, v. vii. 3.

† Tent-Work, ii. 76.

elers call to visit their strange abode. No woman is admitted within the walls on any pretext whatever. The monks have preserved the skulls of their deceased brethren, and the chamber in which they are kept is said to contain 14,000 of them. It would be impossible to convey to the reader a clear conception of the building itself by a mere description. It is made up of an "odd mixture of natural rock and masonry," and Dr. Bartlett aptly compares it, when seen at a distance, to "a nest of swallows in the side of a huge sand-bank or a wasp's nest glued to a rock."* From the convent it is but a short ride to the northern end of the Dead Sea, and many travelers take this route to the sea, returning to Jerusalem by way of Jericho.

If, on leaving Jerusalem by St. Stephen's gate, and crossing to the Garden of Gethsemane, we pass along the right-hand side of that inclosure, we are on the road to Jericho. It passes along the front of the Mount of Olives, gradually ascending, winds around its southern slope about 100 feet below its summit, and crosses a depression which connects that mount with the Mount of Offense. The road then descends about 100 feet, curves to the left to pass the head of a gorge, ascends again along the southern slope of the southeastern spur of the Mount of Olives, winds around to the eastern side of this spur, and passes by Bethany, which it leaves on the left. This village is called by the Arabs *el Azariyeh*, a name derived from Lazarus. The village consists of 30 or 40 miserable hovels, inhabited only by Arabs. Its most conspicuous object is part of an ancient tower built of drafted stones, the origin of which is not known. Churches and monasteries were erected here at an early period, but they have all perished. The traveler is led down a flight of 26 stone steps, all leading underground through the solid rock, to behold the tomb whence Lazarus was called from the dead. There is nothing visible which resembles a Jewish sepulchre, and if the cavern in which Lazarus was buried is still in existence at all it is far more likely that it is one of many caverns outside the village to the south and southeast than in the very heart of the village itself.

A foot-path runs from Bethany in almost a direct line to the top of the Mount of Olives. It is much shorter than the road described above, and it would be chosen by footmen and by persons with unloaded animals going into the city, but on account of the steep ascent of the Mount of Olives it would be avoided in coming out of the city. It was doubtless followed by Jesus in his triumphal entry and in his

* From Egypt to Palestine, 449.

usual walks into the city from Bethany, but he returned by the other road. This accounts for the fact that when he cursed the fig-tree on his way into the city, the disciples did not discover that it had withered until they were going in again the next morning; they missed seeing it in the afternoon because they took the other road.*

On the right hand of this path, as it nears the top of the Mount of Olives, the foundations of a house have recently been uncovered, which many suppose to mark the site of Bethphage. If this identification should prove to be correct it will make certain the supposition that Jesus followed this route in his triumphal entry.

The road after leaving Bethany soon ascends a hill on which Martha is supposed to have met Jesus,† and then about a mile farther it descends into a narrow valley called Wādī el Hōd (valley of the watering-place), in which about a mile farther we find a fountain. This is probably the "waters of En-shemesh," mentioned in the southern line of the tribe of Benjamin,‡ and near here must have been Bahurim, for as we approach the fountain the road passes along the back of a descending ridge with one much higher to the left separated by a narrow valley. As David passed along the former Shimei could have passed along the latter, throwing stones and hurling curses, while Abishai was chafing to go over and take off his head.§ The fountain sends forth a stream from an orifice three feet from the ground. The temperature of the water in April, 1879, was 75°. A winter torrent flows along the bed of the valley, and the road crosses it a short distance below the fountain. This is the brook of water referred to by the woman of Bahurim when, having hid Hushai's messengers to David in her well, she told the pursuers that they had gone over "the brook of water."||

From this point the road continues to descend, with now and then a short level stretch, and usually very rough. In places the lower side of the road as it passes deep ravines is supported by a wall, and in others the torrent bed crosses it. There are evidences everywhere of a great rush of water along the torrent beds during the winter rains.

About half way to Jericho the road crosses the saddle of a high ridge in passing from one wady to another, and here is the traditional site of the parable of the Good Samaritan.¶ On the right-hand side of the road there is a perpendicular overhanging rock, with a shallow

* Mark xi. 12-20.

† John xi. 20.

‡ Josh. xv. 7.

§ 2 Sam. xvi. 5-14.

¶ 2 Sam. xvii. 15-20.

¶ "The place," as our Dragoman expressed it, "where the Good Samaritan fell among thieves."

cavern excavated in its side, which affords the only shade in the vicinity, and furnishes a favorite lunching-place for travelers. Across the road, on the north, are the ruins of an old khân, 150 feet square, with two immense cisterns near the centre. One of these is caved in, but the other still holds water, and from it the animals of passing caravans are watered. On a high hill, a short distance to the northeast of this khân, are the ruins of an old fortification, strongly built, with a deep ditch around it cut in the natural rock. It was built to make secure for travelers a road which has been more noted for the depredations of robbers than any other road leading out from Jerusalem. It was on this account that the scene of the parable of the Good Samaritan was located on this road.

After crossing the ridge just mentioned the road descends more rapidly, but the hills descend more rapidly still. All is wild and desolate. The road bed has been often shifted by the violence of the winter torrents, and, though often repaired, it is still in some places scarcely passable for loaded animals. Several Europeans of wealth have in the last few years, after passing over it, appropriated considerable sums of money for its partial improvement. It is utterly impassable for wheeled vehicles. When within about three miles of the Jordan Valley you see Wâdy Kelt, a deep, wild gorge, a short distance to the left; and when within about a quarter of a mile of the valley you pass along the edge of the precipice which forms the southern side of this chasm. It is the darkest and most desolate looking gorge in all Palestine. On either side is a perpendicular wall of dark-brown rock, having a rotten and crumbling appearance, and the narrow bottom of the chasm lies more than 2000 feet below the road. A noisy stream dashes along its rocky bed, distinctly heard on the road above, and a narrow line of verdure marks its course. On one occasion the author entered this gorge at its mouth, where it breaks out into the plain, and ascended it about a mile, partly on horseback and partly on foot. It is scarcely possible to conceive the wild and desolate grandeur of the place. Its brown walls are only about 20 yards apart, and they rise so high and steep as to shut out all the sky, except a narrow strip overhead. There is no reason to doubt that it is the "brook Cherith," in which Elijah was hidden and fed by ravens until the brook ran dry.* It is the only brook "before Jordan" suitable for such concealment. The stream flowing through is sometimes a violent torrent, as appears from the large rocks in its bed, broken and rounded by the rush of the

* 1 Kings xvii. 3-7.

water. Conder saw it swelled by rain in a quarter of an hour till it was in places 8 or 10 feet deep.* The wâdy heads near the road from Jerusalem to Bethel. Nearly four miles above its mouth are the remains of a magnificent aqueduct, which once conveyed a portion of its water along a higher level for the purpose of irrigation. That portion of the wâdy which flows through the Jordan Plain will be described in connection with the localities in that plain, Chapter VIII., § 1.

§ V.

IN THE HILLS OF BENJAMIN.

There are three frequented routes from Jerusalem leading northward across the highlands of the land of Benjamin,—the central ridge road leading directly to Bethel, Nablâs, and Galilee, a road starting from the northeast corner of Jerusalem and passing in a northeasterly direction to Michmash, and another turning to the left from the first mentioned road about a mile north of the city, and running northwest to Mizpeh and Gibeon. In starting for the latter points, however, one may go out the Joppa gate and pass between the city and the Russian property. We will follow these three routes separately in mentioning the localities reached by them, beginning with the northeastern, which is nearest to the line last pursued.

The road from the northeast corner of Jerusalem descends into the upper and broader part of the Valley of the Kedron, and thence, running northeast, climbs the ridge of Scopus. Here a path turns to the right, and leads to a small village called El Isâwîyeh, supposed to be the site of the ancient *Nob*.† Avoiding this path and crossing a wâdy (Wâdy Sulêm') to the next ridge, we come to Anâ'ta, the ancient Anathoth, which is about three miles northeast of Jerusalem. It is a village of mean houses nestled among the ruins of better buildings. Tombs, broken columns, and ruined walls are seen on every hand, and well-shaped building stones are seen here and there in the rude stone fences. The village is occupied by about 20 families, and they are planting young orchards of figs and olives.

Beyond Anathoth the road crosses another narrow valley with steep sides, and then descends into Wâdy Fâra, a rich and well-cultivated valley, containing some excellent springs. This wâdy descends into Wâdy Kelt (the Cherith), and its springs are tributary to the stream

* Tent-Work, ii. 22.

† 1 Sam. xxii. 18, 19; Isa. x. 32.

which flows along the bed of the latter. Dr. Barclay thought that he discovered in this wādy the fountains of Enon where John baptized, some half-dozen springs along its course supplying a stream in which he found many natural pools from two to six feet deep;* but Enon has since been identified on Wādy Far'rah, a stream running from Mount Ebal to the Jordan. See Chapter V., § 2. Beyond this valley, and on an eminence reached by a long slope covered with well-cultivated fields, is Jebā', the ancient Geba.† It is about such a village as Aná'ta, except that it is more populous. It is about six miles from Jerusalem.

Looking north, and a little east from Jebā', we see Michmash, a similar village, about two miles distant, with a deep valley called Wady Suwei'nit lying between. The side of this wādy next to Jebā' can barely be descended on horseback, and about a mile eastward of the line between the two villages it becomes so narrow and deep that the opposite heights are not a mile apart in an air-line, though the gorge between them is nearly 1000 feet deep. At this point must have been stationed the armies of Saul and the Philis'tines previous to the famous feat of Jonathan and his armor-bearer, which resulted in a disastrous rout of the Philis'tines.‡ Saul, with his 600 men, was on the south side of the valley, with Geba on his left, while the Philis'tines were on the north side, with Michmash on their right. The author descended the valley in front of Geba, and then rode along its crooked torrent-bed, covered with large rounded boulders, until he came between the positions of the two armies, and found that the locality corresponds precisely to the description given in the text of Scripture. It is said that "between the passages by which Jonathan sought to go over to the Philis'tine garrison there was a sharp rock on the one side and a sharp rock on the other side; and the name of the one was Bo'zez, and the name of the other Se'neh." There they were,—a precipice corresponding to Se'neh, about 100 feet perpendicular, surmounted by the slope of 800 or 900 feet more, rising up to Saul's position, and one corresponding to Bo'zez, on the opposite side, about 50 feet high. A little west of the southern precipice, about where the left flank of Saul's little army would be posted, is a descent sufficiently gradual for a man to come down, and it might possibly be descended on horseback. There Jonathan must have come down into the deep, narrow bed of the gorge, where he would be invisible to both armies. Then, moving 100 or more yards down the gorge, there is a break in the precipitous face

* City of Great King, 558-6a.

† Also called Gibeah. 1 Sam. xiii. 3; xiv. 2, 5.

‡ 1 Sam. xiv. 1-15.

of Bo'zez, up which he could climb on his hands and feet, as he did, to the line of the Philis'tine sentinels. There are many excavations, either natural or artificial, in the face of the cliffs, and probably these suggested to the Philis'tines, when they saw the two men climbing up, the remark, "Behold, the Hebrews come forth out of the holes where they had hid themselves."* When the retreat of the Philis'tines began they must have fled westward past Michmash, while Saul's army, in pursuit, rushed westward past Ge'ba, headed the valley, and fell into the rear of the retreating Philis'tines.

From the eminence on which Jebâ' is situated the eye surveys an extensive range of hills crowned with many villages in every direction except the east. In that direction it stretches over the barren ridges descending toward the Jordan, and the view is bounded by the mountain-wall east of the Jordan. Many of the villages in view, and some of the largest, are not mentioned at all in the Scriptures, and will therefore be omitted from these pages.

If we take the central road from the Damascus gate to the north, after crossing the ridge of Scopus we find ourselves in the midst of localities belonging to ancient Benjamin, which lie thick on every hand. About a mile beyond Scopus, and a short distance to the left of the road, is the well-built village of Shafât'. It is constructed of ancient material, and doubtless occupies an ancient site; but it is not identified with any ancient town. It contains the ruins of a church, and a small reservoir hewn in the rock.

To the right of the road nearly opposite Shafât' is a conical hill which has been regarded by many as the site of Nob. There is no ground for this opinion, other than the fact that this village of priests must have stood somewhere in the vicinity of Gibeah, which is near by. For another tradition in reference to its site, see page 235.

Just north of the last mentioned hill, and not a mile distant, is another conical hill called Tuliel' el Fûl, which has been identified ever since the researches of Robinson as Gibeah of Benjamin, and also Gibeah of Saul, if these two places are to be regarded as identical,—a question not fully settled. Its area on top is much more extensive than that of the last mentioned hill, its sides are marked by broad terraces, and some ruins are seen on its top. When well fortified it was a strong place, and well adapted to the defense made by Benjamin, as described in the twentieth chapter of Judges. It was also well situated for the capital of Saul's kingdom, with the exception that it can

never have been well supplied with water. This may account for the fact that in all of Saul's wars, though sometimes compelled to retreat from the Philistines, he never allowed himself to be besieged within his own capital, as did the kings who reigned in Jerusalem and in Samaria. It is about three miles from Jerusalem.

After leaving Gibeah the western view from the road is more extended, and the three villages of *Bêt Ikša*, *Bêt Han'na*, and *Bir Neb'la* are visible. Indeed, the entire hill country of Benjamin through which we are passing, though an exceedingly dry, rocky, and hilly district, is thickly set with villages, as much so as any part of the country. The soil on the hillsides and in the valleys is exceedingly rich, and the villagers find a ready market for their products in Jerusalem. About three miles north of Gibeah, and six from Jerusalem, a high hill rises from the right side of the road, crowned with the village of *Er Râm*, identified by its name and its site with Ramah, once a frontier town near the border between the kingdoms of Judah and Israel.* It is a small village built among ancient ruins, many of the tenements being rooms in ruined buildings, while some are huts built of ancient material, and some are caves in the hillsides, once used apparently as sepulchres. Like all the other eminences in this region it commands an extensive and interesting view of surrounding hills, valleys, villages, and mountains. At the foot of the hill where the road passes are the ruins of an ancient khân.

Nearly two miles beyond Ramah is a ruined village called *Kir'bet el Atâr'a*, ruins of *Atâr'a*, the ancient *Ataroth*, a town on the border between Benjamin and Ephraim.† There are here two pools for the preservation of water through the summer drouth. About a mile farther we come to *El Bir'eh*, the biblical *Bé'ereth*, one of the cities of the Gibeonites in the days of Joshua, whose inhabitants deceived Israel into the belief that they lived a great way off, and thus induced the officers to make a treaty with them.‡ It derives its name (*cistern*) from its good supply of water. A very copious spring at the southwestern corner of the village, where the road going north first strikes it, furnishes an abundance of water for all purposes. The water is made to rush out through a pipe from the side of a low stone building which covers the spring. It falls into a stone trough, at which animals are allowed to drink, and the women, who resort hither in large numbers for water, fill their water-skins and jars by holding them under the spout. A short distance below the spring is a large reservoir of fine masonry, now disused

* 1 Kings xv. 17.

† Josh. xvi. 5.

‡ Josh. ix. 17; see also 2 Sam. iv. 2, 3.

and nearly filled up with mud. The valley immediately south of the village is well cultivated, and young vineyards and fig-orchards have recently been planted there. There is also a recent increase of the area cultivated in grain. The village contains about 800 inhabitants, being the largest thus far met with on the road from Jerusalem. Its stone houses are mostly built of material from ancient ruins, declaring that it stands on the site of a well-built ancient city. The same is true of nearly all the other villages.

The next place of importance, going north, is Bethel, now called Beitn'. It is 12 miles north of Jerusalem, and from the hill on which it stands Jerusalem is distinctly seen. It occupies the southern slope of a very rocky hill, and the region immediately about it is the most rocky spot thus far seen on the road from Jerusalem; but the soil is rich where any can be found, and grain grows luxuriously where the surface of the ground is almost hidden with stones. Young orchards of figs abound and freshly-planted vineyards, while stone walls recently thrown up on the borders of the little fields show that vigorous efforts are being made to extend the tillable area. The inhabitants are estimated at 400, and they dwell in houses, like those of El Bir'eh, chiefly built of material from the ruins of better buildings. It contains the ruins of an ancient tower and an ancient church. At the foot of the hill just south of the village is a spring which rises within a pool about 10 feet wide by 12 long, and six feet deep. The pool stands full of water, and a feeble stream flows from it into a valley to the southeast. Just below the pool is a large reservoir, partly cut in the rock, with a solid rock bottom exposed in one part. The southern and eastern walls are still standing, showing that the reservoir was originally about 10 feet deep, and its dimensions are 317 by 214 feet. A rich piece of ground southwest of the pool containing four or five acres was being set with tomato-plants when the author was there in May, 1879, and many women and boys were carrying water from the pool with which to water the plants as they were set.

Immediately east of Bethel is a higher ridge, separated from the one on which Bethel stands by a narrow valley which descends towards the south, deepening rapidly as it goes. This is the "Mountain east of Bethel" on which Abraham pitched his tent. The spot on which the tent is likely to have stood is marked by a ruined tower, which, as appears from broken capitals built into its walls, must be a reconstruction from some still more ancient building. A small space around it is inclosed by a stone wall, and within this, to the west of the tower, is a fine rock-hewn cistern. A short distance to the southeast is a

sepulchral cavern. Beyond this mountain to the southeast, and separated from it by a shallow depression, is another, with a rounded top covered with ruins. This appears to be the site of Ai. It corresponds to the description in Genesis xii. 8, which states that Abraham removed to a "mountain on the east of Bethel and pitched his tent, having Bethel on the west and Ai on the east, and there he builded an altar to the Lord." With his tent on the spot above mentioned Bethel was almost due west from him, and Ai southeast. This site also corresponds to the account of the capture of Ai given in Joshua viii. 9-19. Just north of it, separated from it by a valley with a gentle slope on each side, is a ridge on which Joshua's army may have been drawn up, while west of it, sufficiently near the direction of Bethel to be described as "between Bethel and Ai," is a deep valley in which the 5000 men in ambush could lie hid from both cities. Joshua may have stood on a hill nearly due east of Ai, in full view of the city and of his own army, yet also visible to the right flank of the detachment in ambush, and have given the signal to the latter by lifting up his spear. No other spot in the vicinity answers so completely the demands of the Scripture narrative, so here we must suppose that Ai stood. With Ai and Bethel in full view, while Béeroth is only two miles away, and Gibeon only three or four miles farther, we are in the midst of stirring scenes connected with the careers of men as far apart in history as Abraham, Jacob, Joshua, David, Jeroboam, and Josiah. It was in this vicinity that Abraham and Lot separated after Lot had "lifted up his eyes and beheld all the plain of the Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah;"* but if the historian is not here speaking of what Lot saw in his mind's eye, remembering what he had seen before, he must have traveled a number of miles to the east in order to obtain the view, for from no hill-tops in the vicinity of Bethel and Ai can any part of the plain of the Jordan be seen. He may have taken several days to look around, after the generous proposal of his kinsman, before he made his choice.

A few miles northeast of the site of Ai is a village called Ram-mûn', supposed to occupy the site of Rimmon, the place to which the 600 Benjamites fled after the disastrous battle described in the twentieth chapter of Judges. It is loftily situated on a rocky eminence with steep slopes on every side. Farther to the north is an important and flourishing Christian village called *Tai'yibeh*, which is without a Scripture history. The author visited it, and found ruins of

* Gen. xiii. 10.

several churches within and near it. It is surrounded by olive and fig orchards, and the soil is well cultivated by the villagers. Our dragoon purchased from them a supply of dried figs for our table. Still nearer to the supposed site of Ai is the village of Dêr Diwân', also without mention in the Scriptures.

That portion of the land of Benjamin which lies west of the route last pursued can be described to the best advantage by making Neby Sam'wil our point of observation. This is a conical hill about five miles northwest of Jerusalem, the loftiest and most conspicuous point in this part of Palestine. It is one of the first objects which become familiar to the eye of the traveler. It is 3006 feet above the level of the sea, being about 400 feet above the highest part of Jerusalem. It is almost universally regarded by recent explorers as the ancient Mizpeh (watch-tower), and there is no spot in the land of Benjamin to which the name is so appropriate. Since the time of the Crusades it has been supposed, without reason, to be the burial-place of Samuel, hence the Arabic name *Neby Sam'wil*, the prophet Samuel,—for the Arabs have accepted this tradition, as they have many others, from the Christians. The summit is crowned by a dilapidated mosque, once a Christian church, within which is shown a comparatively modern Moslem tomb as the tomb of Samuel. From the top of the minaret, which is reached from the roof of the mosque, is obtained one of the most extensive and interesting views in all Palestine. Jerusalem is in full view, together with all the more prominent objects about it, and multitudes of hills and villages full of historical interest are seen in the wide sweep from the southeast to the north; while to the westward the eye ranges over the descending slopes of the western hills, beyond which are the broad stretches of the Plain of Sharon; and the horizon is limited in this direction by the mist which hangs like a gray cloud on the surface of the Mediterranean and hides its water from the view. The village occupies the narrow top of the hill, and consists of a few small stone buildings whose walls are partly composed of masses of natural rock left projecting above the surface, the remains of the ancient fortification. On the eastern slope below the village are two reservoirs hewn in the rock, which were supplied partly by rain and partly by a spring a little farther around the hill to the north. On the southeast the mountain descends into a beautiful valley called Wâdy Hant'na, from a village of this name at its head about two miles to the east. It here curves to the south, grows rapidly deeper and narrower as it advances, and finally turns westward and merges into the Valley of Sorek, which debouches into the Philis'tine Plain after passing Beth'-

shemesh. It was along the head of this valley that Samuel and the Children of Israel chased the Philis'tines during the battle of Eben-ezer.*

Immediately to the north of Neby Sam'wil, with a smooth and beautiful valley lying like a basin between, rises the hill of El Jib, the ancient Gibeon. The hill is not so high as that of Neby Sam'wil, yet it is a lofty eminence, with a steep but smooth slope in every direction. The stone village is built of ruins, and in the midst of it are the remains of what appears to have been an ancient castle. On the northeastern slope of the hill is a copious fountain of fine water in a shallow cavern, which is reached by descending a few stone steps. Below the fountain are two reservoirs, a larger and a smaller. Not feeling satisfied that either of these appeared sufficiently ancient to be the pool of Gibeon mentioned in the account of the battle between Abner and Joab,† the author made search for another; and by the guidance of an old man of the village, after riding through vineyards and over stone fences, and at last dismounting, we reached a more ancient pool on the southeast slope of the hill, which is now nearly filled up and cultivated in vegetables. A feeble spring above it once supplied it with water, and is now used to irrigate the garden of vegetables. The smoother and broader plain below it makes this a more suitable place for the battle.

To the northwest of Gibeon, and about a mile distant, is the head of the pass, descending by the two Bethho'rons into the Plain of Sha'ron, on the ancient road to Joppa and Cæsarea. In the midst of this pass, and on a rocky point which divides it, stands the village called Bêt Ur el Fo'ka, the ancient Upper Bethho'ron. Below, at the bottom of the pass, is Bêt Ur el Tâh'ta, the Lower Bethho'ron, about three miles distant. It was in the vicinity of the former of these places that Joshua stood, when, in his pursuit of the army of the Canaanites, he exclaimed, "Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Ajalon."‡ At eight or nine o'clock in the morning the sun would from this point seem to hang over Gibeon; and if the moon was just entering its last quarter it would hang over the Valley of Ajalon, which stretches away to the southwest, passing the village of Latrûn'.

The ancient road through this pass continued to be the frequented route between Jerusalem and Joppa until, in the year 1872, the present turnpike was constructed from Joppa to Jerusalem by a more direct and shorter route.

* 1 Sam. vii. 1-12.

† 2 Sam. ii. 12-17.

‡ Josh. x. 10-12.

§ VI.

IN THE WESTERN HILLS.

The reader can best obtain a conception of the localities in the hills westward of Jerusalem by following the roads which lead in that direction. These are the Joppa road, which runs to the north of west; that to Ain Kar'im, which runs nearly due west; and the ancient Gaza road, which runs southwest.

About four miles from Jerusalem, on the Joppa road, is a broad valley, which is reached by a descent of about 800 feet from either side. It is called Wādy Kulōn'yeh; but it is a continuation of Wādy Hanī'na, which heads to the east of Neby Sam'wīl, and it is the upper part of the Valley of Sorek. The road descends into it from either side by a series of zigzags. The torrent bed is crossed by a bridge, and near the bridge is an Ar'ab café, where it is customary for travelers to stop and lunch, eating their own provisions. The village is just north of the café, and was once supposed to be the site of Emmaus, but it is much nearer Jerusalem than Emmaus was.* The road between Jerusalem and this place passes through the roughest and dreariest portion of its entire route to Joppa. It passes by only one spot mentioned in the Scriptures, a village called Lifta, supposed to be the ancient Neph'toah, two and a half miles northwest of Jerusalem.†

Passing on westward from the Valley of Sorek, when we reach the summit of the hill on its western side, and turn our eyes to the southeast, we have a fine view of the convent and village of Ain Kar'im, to be described below. This is one of the most pleasing views on the entire road from Jerusalem to Joppa. About a mile and a half farther west the road passes along the southern slope of a rounded hill with some ruins on its top, supposed to be the site of the house of Obededom, where David left the ark for three months after the death of Uzzah.‡ As it is on the road from Kirjah-Jearim to Jerusalem, along which the ark was being moved, the identification is not improbable.

About a mile and a half still farther west, which is about seven miles by the road from Jerusalem, is the village called Abu-Gōsh, which is identified with Kirjah-Jearim, the place where the ark rested from the time of its return out of the land of the Philis'tines until its removal to Jerusalem by David.§ Its present name (Father Gōsh) is of recent

* See Luke xxiv. 13.

† 1 Sam. vi. 10, 11.

‡ Josh. xv. 9.

§ 1 Sam. vii. 1; 2 Sam. vi. 2.

origin, being derived from that of a village shêikh who, with a band of followers, led the life of a maurauder for many years, and was the terror of the surrounding country. During the early part of Dr. Barclay's residence in Jerusalem, he witnessed an assemblage of the forces of this chieftain at the fountain of Neph'toah, and the inhabitants of Jerusalem were closely confined within the walls for some months on account of the warfare going on between him and his enemies.* The most notable object about the village at the present time is the well-preserved ruin of a church standing between it and the road. It is one of the very few churches of the old Christian period which have not been converted into mosques. A fine spring to the southeast of the church supplies the village with water.

The last point of special interest on this road before descending into the Plain of Sha'ron is Latrûn', situated on a hill to the south of the road, about half way between Jerusalem and Joppa. It is a very small village composed of miserable hovels among the ruins of massive buildings which once covered the top of the hill. Many arches, vaults, and foundation-walls of the ancient city are yet seen, and the view from the summit is commanding. On a bench of the hill, near its northern foot, and but a short distance from the road, is a comfortable building two stories high, erected in 1878 as a wayside hotel for the accommodation of tourists. It is clean and comfortable, and was built of stones taken from the ruins of Latrûn'. A short distance west of the hotel is a good spring with a small reservoir adjoining it. Latrûn derived its name from a tradition that it was the home of the penitent robber (*latronis* in Latin) who was crucified with Jesus. There is also a tradition that Judas Maccabeus and several members of his family were buried here, and a sepulchral cavern near the hotel is pointed out as the place of their burial.

Other localities on the road to Joppa and to the right and left of it will be described among the places on the Plain of Sha'ron.

About a mile and a half a little south of west from Jerusalem is a Greek monastery called the Monastery of the Cross, founded in the fourth or fifth century, and now containing a seminary for the education of priests, with six professors and about sixty pupils. It has a large library containing some ancient manuscripts. The grounds are well cultivated, and the buildings, recently repaired, present a pleasing appearance.

About four miles due west of the city is the convent of St. John the

* City of the Great King, p. 546.

Baptist, a Latin convent, so called because it is supposed by its owners to occupy the site of the house of Zachariah, the birthplace of John the Baptist. The buildings are handsome, the surrounding wall incloses a garden in which grow some tall cypress-trees, and the village of Ain Kar'im, standing just below, is a well-built stone village containing about 600 inhabitants. The village derives its name from a spring which furnishes it with water. It occupies the western slope of a mountain which descends into the Valley of Sorek. The country round about it is exceedingly rough and mountainous, but the soil in the valleys and on the slopes is productive.

The Monastery of the Cross, just mentioned above, fronts to the south, and the slope in its front is the northern side of the Wady el Werd, the Valley of Roses, which drains the Plain of Rephaim. It is so called because several acres of ground here are cultivated in roses, and have been for many years back,* for the purpose of making rose water. On the farther slope of this valley, and about four miles southwest of Jerusalem, is the village and fountain of Ain Yâlo. A pool 20 feet square, and entered by a flight of steps at one corner, receives the surplus water from the spring. A little more than a mile farther down the same valley, and consequently about five miles from Jerusalem, is another spring called Ain Han'yeh, Philip's Fountain. The fountain-head is about 15 feet above the level of the passing road. A perpendicular wall of masonry is built up from the roadside to the height of the stream. It is built in the form of a recess with Corinthian columns on each side. The water rushes through an opening above, falls into a circular basin, and overflows at one side into a watering-trough, and on the other side into a conduit which leads into a pool about 20 steps below. This pool is 25 by 41 feet and 8 feet deep. It is dug chiefly in the solid rock, walled, and plastered. It has, like nearly all pools of the kind, a flight of steps in one corner. Through an outlet provided for the purpose the water is allowed to flow when it is needed to irrigate a rich and beautiful garden, which stretches along the side of the valley for several hundred feet below. This garden is cultivated in pears, peaches, and other fruits which require irrigation, and also in garden vegetables.

In the latter part of the fifteenth century this pool was fixed upon by the Latins as the site of the baptism of the Ethiopian eunuch,† and it would certainly be an admirable place for the purpose; but it is not

* See City of Great King, p. 547.

† Acts viii. 36, 39.

on the road leading from Jerusalem to Gaza, the road which the eunuch was traveling, and this is fatal to its claims.

The valley below Philip's Fountain is narrow, very rocky, and very precipitous on both sides. One of the slowest and hottest rides which the author and his company experienced in our entire journey was along its narrow torrent bed, with an afternoon sun beaming upon us, and its reflected heat assailing us on both sides, while not a breath of wind could reach us. It is not likely that it was ever traversed by wheeled vehicles such as the eunuch's chariot.

The "way that goeth down from Jerusalem to Gaza" is not, as was supposed by Dr. Barclay,* the road which runs due south to Hebron, and thence nearly due west to Gaza; for the former part of this route would be called the road from Jerusalem to Hebron, and the latter part the road from Hebron to Gaza. It must be the direct road, traces of which are still seen, with no town of such importance as to give names to parts of the road between the two cities. It branches from the road to Philip's Fountain, just mentioned, in the edge of the Plain of Rephaim, crosses the head of Wâdy el Werd (p. 245), and runs along the bed of the next valley south of this, called Wâd'y el Mesâr', which descends in a southwesterly direction until it enters into the broad Valley of Elah. Along the bed of this wâdy are still seen occasional traces of the ancient pavement of the road, showing that once there was a chariot road here, though now it is impassable for any kind of a wheeled vehicle. When Philip was told to "arise and go toward the south, into the way that goes down from Jerusalem to Gaza," he must have understood the angel to mean this road; and along this road must be our search for the probable place at which he intercepted the eunuch's chariot, and for the "certain water" in which the latter was baptized.

On the dividing-ridge between the wâdy just described and Wâdy el Werd are a number of villages, gardens, and fountains, and many ruins which have no name in the Scriptures. It is a very rough, mountainous region, but very productive, and shows evidences of a dense population in former times. The most conspicuous spot among them is Bêt Atâb', supposed to be identical with the rock Etam, where Samson took refuge after his destruction of the Philist'ine grainfields.† It is on a high, isolated peak of naked rock, and is visible for many miles from all directions. Lieutenant Conder first proposed this identification, and he says: "The substitution of B for M is so common (as in

* City of Great King, pp. 571-76.

† Judges xv. 8-13.

Tibneh for Timnah) that the name Atâb may very properly represent the Hebrew Etam (*eagle's nest*); and there are other indications of the identity of the site. It is pre-eminently a 'rock,'—a knoll of hard limestone, without a handful of arable soil,—standing, above deep ravines, by three small springs." He also thinks that a large cavern whose mouth is on the northeastern brow of the hill, and whose southwestern extremity is under the village, was the real hiding-place of Samson.* This place is about twelve miles from Jerusalem, and the village is solidly built of stone, with several square houses two stories high. Some ruins are seen in the midst of the houses.

About halfway between Bêt Atâb and Jerusalem, six miles from the latter, is the village of Bittir', which Conder identifies with Bêthur, the place at which the Jews, under Bar Co'chebas, were routed and a vast number of them slaughtered, thus bringing to a disastrous end the last struggle of the Jews against the Romans after the destruction of Jerusalem.† We have given a brief account of the struggle in our Introduction.

CHAPTER III.

PLACES WITH HEBRON AS A CENTRE.

§ I.

HEBRON AND ITS SUBURBS.

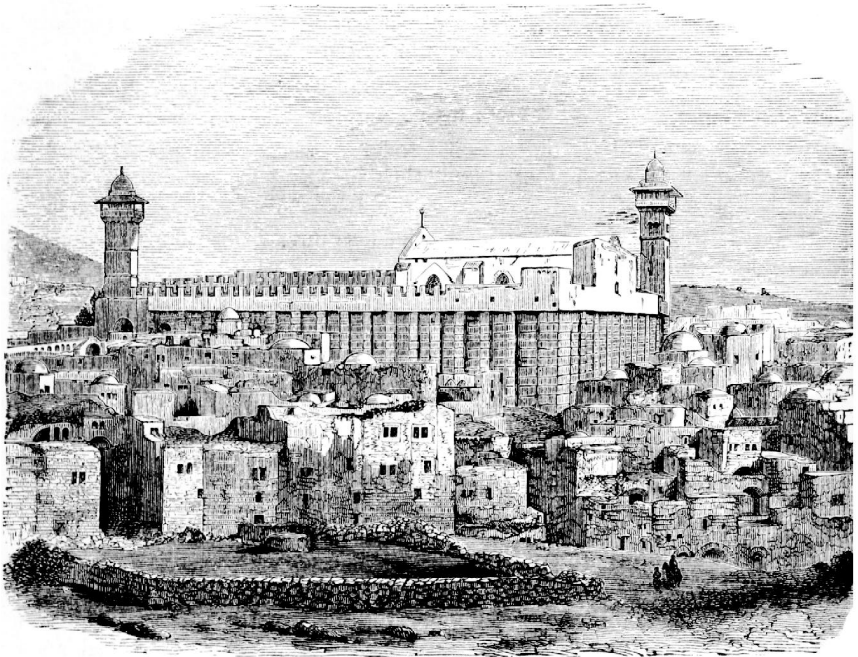
HEBRON is twenty miles south of Jerusalem, and it is one of the oldest cities in Western Asia. The author of Genesis conveyed an idea of its antiquity to his own generation by telling them that it was built seven years before Zoan in Egypt. Between the time of Abraham and that of the Judges its name was changed to Kirjah-ar'ba, but the old name was restored by Caleb,‡ and it has been perpetuated till the present day, the Ar'abs calling it *El Khalll* (*the friend*), which is but their version of *Hebron* (*friendship*). It has an important history running through the chief part of the Old Testament, but it is not once mentioned in the New Testament. Its present population is between

* Vol. i. pp. 275-76.

† Tent-Work, i. 277.

‡ This is indicated by the peculiar way in which these names are employed. See Gen. xiii. 18; xxiii. 2; Josh. xv. 13.

8000 and 10,000, of whom 500 are Jews.* It is stretched along the southwestern slope of a ridge, to whose base it reaches, but whose summit rises about 200 feet above the upper edge of the city. It carries on a lively trade with the surrounding villagers and the Bed'awin of the adjacent deserts, and the intercourse between it and Jerusalem is considerable. It does a large business in wool and camel's hair and in the manufac-

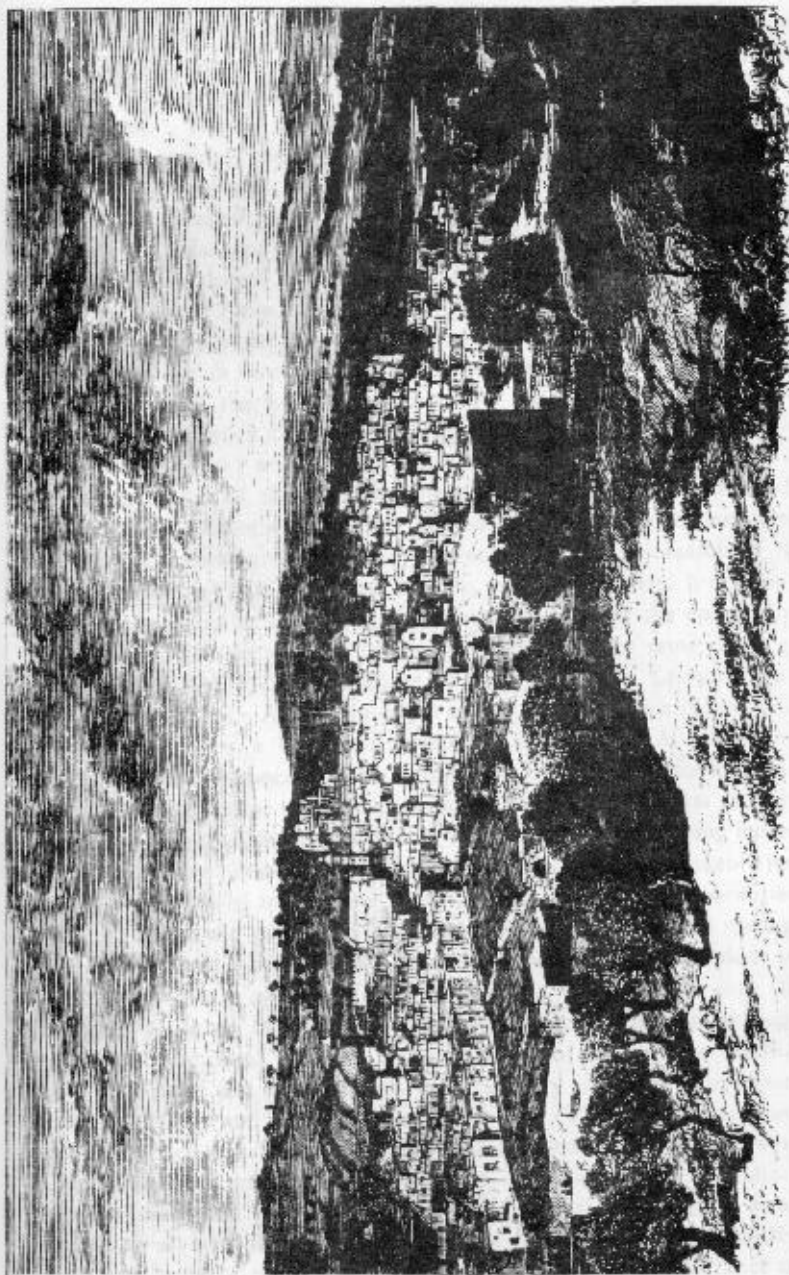


THE HAR'AM AT HEBRON.

ture of leather buckets. It has also a small glass-factory devoted chiefly to the making of colored rings of common glass, which are used by the women of the country as bracelets.

The centre of attraction at Hebron is the har'âm, or sacred inclosure, which is supposed to include the Cave of Macpe'lah. It is at the upper edge of the town, and near its southern end. Its wall is built of beveled stones, like those in the oldest part of the temple-wall in Jerusalem, and this has led many to suppose that it was built by Solo-

* Baedeker, 281.



mon. It is generally agreed that it is not of later date than the reign of Herod the Great. Josephus speaks of it (War, 4, 9, 7), and, as he does not attribute it to Herod, it must run farther back, and most likely to Solomon. The old wall is from 50 to 60 feet high, according to the slope of the ground, and it is strengthened by square pilasters at regular intervals. A new wall, running up some 10 or 15 feet higher, has been built by the Moslem on top of the old one. The space inclosed by this wall is a quadrangle 112 feet wide and 198 feet long, the long way being from northwest to southeast. A broad bench was cut on the hillside to give it room. Houses are built against the side toward the town, a flight of broad steps ascends on the southeast end to the level of a portico which runs across the northeastern side, and in this side, which is toward the hill, is the entrance. Under the escort of the shêikh of the town a Christian is allowed to ascend the steps, but he must go no farther; and when he is approaching even this near, the women and boys of the town are heaping bitter curses on his head. The Prince of Wales was the first person of Christian faith permitted to enter this inclosure since the Moslem have had possession of it. This occurred in 1862, and Dean Stanley, who accompanied him as one of his suite, gives an interesting account of the visit at the end of the first volume of his lectures on the Jewish Church. The same privilege was accorded the Marquis of Bute in 1866, and the Crown-Prince of Prussia in 1869. About one-third of the interior space is occupied by a mosque, once a Christian church. Cenotaphs of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, occupy spots, some within the mosque and some outside of it, and one also represents Joseph, who, according to a Moslem tradition, was disinterred after being buried at She'chem, and removed to this place. The distinguished visitors just named were allowed to examine these objects, but were not permitted to descend into the cavern beneath the floor, which is the real resting-place of the dead; nor, indeed, were they allowed to see the door by which admission is gained. They saw only a circular hole into the rock, eight inches in diameter, which is supposed to pass through the roof of the cave. The Moslem guardians of the mosque say that even they dare not enter the cavern lest they incur the displeasure of the holy dead and be smitten with a curse. They relate that about 2500 years ago a servant of a great king entered there; that he went in sound in mind and corpulent in person, but that he came out blind, deaf, withered, and crippled. A similar feeling of superstitious dread attaches to all such shrines in the minds of the Moslem, and doubtless this is one cause of their persistent opposition against the entrance of

Christians into their holy places. This sanctuary, however, is the only one in Palestine yet inaccessible to Christians, and there can be no doubt that advancing light and the free use of money will yet open even it to the inspection of enlightened travelers. It is quite possible that the body of Jacob is yet there in a good state of preservation, seeing that it was embalmed in the best style of Egyptian art; but it is scarcely possible that the bones of any of the other occupants of the cave are yet preserved.

Next to the har'âm in interest and antiquity are the two pools of Hebron. The larger of these is in the lower part of the town, and a person entering the town from the west passes it on his right as he goes directly toward the har'âm. Its wall is of very ancient masonry, and is built up about three feet above the street. It is 142 feet square and about 20 feet deep, with a flight of stone steps descending in one corner. When seen by the author, boys and men were swimming in it, entering from the steps, while men and women at the corner diagonally opposite were drawing water to fill their skin-bottles and to water their stock. This, in all probability, is the pool near which David hung up the feet and hands of the men who assassinated Ishbosheth.* The other pool is toward the northwestern end of the town, and is much smaller, though it is constructed in the same manner and bears the same marks of antiquity. It is 74 feet long, 54 feet wide, and 21 feet deep. Both of the pools appear to be supplied by rain-water, though the bed of the valley, along which a stream of water flows in winter, passes by the western side of each.

It is supposed by some writers that Hebron does not now occupy its original site. This opinion is based upon the fact that the Cave of Macpe'lah, which is now in the upper edge of the city, was originally "in the end of the field" of Ephron the Hittite, and it is described as being "*before Mamre,*" another name for Hebron.† That the cave was outside of the city shows that the city certainly did not extend as far in the direction of the cave as it now does, and that it was "*before*" the city implies that it stood in front of it or opposite to it. If the city then stood on the hill which is opposite to it on the west, the site would correspond to these words of the text; and it is a fact tending to confirm this supposition that the hill west, or rather a little northwest, is now covered with ruins and graves, and among these are many cisterns. The walls of the ruins now standing are reconstructions built of older material, as is clear from the fact that broken

* 2 Sam. iv. 12.

† Gen. xxiii. 9, 17, 19.

columns are built transversely into them,—a circumstance which argues the very high antiquity of the original buildings.

Between the city and the hill last mentioned is a valley about a quarter of a mile wide, sloping toward the torrent-bed which runs along the foot of the city. This is occupied chiefly by an Arab cemetery, but it also contains a large threshing-floor, and the upper part of it is the usual camping-place for travelers. The traveler when camped here can sit at his tent door and survey at his leisure the entire city, including the har'am with its two minarets and the upper part of the mosque inside, together with all the roads leading into the city, frequented by a motley crowd of comers and goers. A short distance south of the camp, where the road from the direction of Beer'sheba and Gaza comes in, is a stone building used for a quarantine, in which are confined for a time all persons who come from places infected by any kind of plague. The quarantine is the dread of travelers who come hither from Egypt through the desert.

The valleys and hillsides around Hebron are better cultivated in vines, and are set with finer orchards of olives, than any other section of Palestine. Grapes are produced in greater quantities than can be consumed while they are fresh, and, as the Mohammedans make no wine, the surplus is made into raisins. A seedless variety of grapes grown here is highly esteemed as a raisin grape, and, although they are not handled at all skillfully by the natives, the raisins are very palatable, and they sell remarkably cheap. The vineyards are well fenced with stone walls, the vines are supported on stakes, and fig and quince trees are frequently planted along the inner side of the vineyard walls. The author saw bunches of grapes a foot long in May, when the grapes were just forming.

The one object outside of Hebron visited by all travelers is the so-called Abraham's Oak. It is reached by passing up the wady which runs along the front of the city, and is about $1\frac{1}{2}$ miles distant to the northwest. It stands on the eastern edge of this valley, and in the edge of a fine vineyard, which covers the bed of the valley. Twenty or thirty acres of ground around it now belong to the Russian government, by whom a large two-story stone building has been erected on the hill which rises to the northeast of the oak, intended as a free lodging-place for pilgrims of the Greek Church who visit Hebron. We have given a description and a cut of the oak on page 52. It is certainly a very old tree, but it is not possible that its age reaches back to that of Abraham, who lived nearly four thousand years ago. Still, it is a tree of the same kind as that under which the patriarch sat; it

stands near the same spot, perhaps on precisely the same little plain, and it helps the imagination to reconstruct and to enjoy with thrilling interest the scene which it commemorates.

About three miles to the north of Hebron, near the Jerusalem road, is the highest ground in all Palestine, being 3300 feet above the sea level. Thence there is a gradual descent northward to the foot of Hermon, and a more rapid one southward to the Negeb. Where the Jerusalem road crosses this high ground is situated, just at the edge of the road, the fountain called *Ain ed Dhir'weh*, with two small pools near it, once supposed to be the place of the eunuch's baptism, but no intelligent traveler now credits this supposition.

§ II.

FROM HEBRON TO THE DEAD SEA.

Hebron is the most favorable point from which to visit the western shore of the Dead Sea. There are three points on that shore of special interest,—En'gedi, Mas'ada, and Jeb'el Us'dûm,—all of which may be seen in one excursion. The shêikh of Hebron claims the privilege of escorting travelers through this region, and it is necessary to engage his services in order to be safe from molestation. His compensation is two dollars a day for a small party.

The most direct route to En'gedi, which is almost due east from Hebron, leads over the hill east of the southern end of the town, and thence to a loftily-perched village called *Beni Nâ'im*, about five miles from Hebron and a little south of east. This village is built of ruins, and it contains an old castle, or fortified khân, with a tower at each corner, which is now called the Tomb of Noah. Noah is buried at several places in Syria. The surface of the rock about the village is full of cisterns, and at the western side of the village is one of the largest rock-cut wine-presses in all Palestine, showing that grape-culture was once extensive here, though it has long since disappeared. This village lies on the dividing-line between the tillable lands around Hebron and the barren chalk hills of the desert reaching thence to the Dead Sea. The cliffs about the sea are distinctly visible from the village, and are about 15 miles distant in an air-line. Thence to En'gedi the pathway leads partly over rocky hills, partly along the steep sides of mountains, where the goats have made a track about a foot wide, while a yawning chasm lies hundreds of feet below, and partly along the smooth beds of wâdies, which are washed by torrents in wet

winters. No vegetation is seen on the hills except a few gray desert-bushes from one to two feet high, whose leaves are eaten by nothing but camels. Cisterns, which are filled by the surface-drain, and which are used by the Bed'awin shepherds, are occasionally seen, and from these the travelers' animals are supplied with water. The road reaches the heights above the Dead Sea shore, on a small plateau about 2600 feet above the level of the water, with a deep, yawning chasm on the right and another on the left. By a descent of 2000 feet on the almost perpendicular face of a cliff—effected by short zigzags cut in the rock, along which the path is obstructed by bowlders and by perpendicular steps often two feet high—we reach a bench where the spring of En'-gedi (*the fountain of the kid*) breaks forth from under the cliff. The Arabic form of the name is *Ain Jid'dy*. It sends forth a bold stream, whose banks are lined with the rankest vegetation amid surrounding desolation. A ruined mill 40 or 50 yards below was once operated by the water of the stream. After rushing down a steep descent of 600 feet farther, and covering this also with verdure, the stream starts across the sandy beach about half a mile wide, but is lost in the sand in the summer time ere it reaches the water's edge. Another stream, still larger than this, flows out of the deep chasm about 200 yards to the north, leaping down a perpendicular ledge of rock 25 feet high in the mouth of the chasm, and forming a beautiful cascade. It also, during the dry season, is lost in the sand ere it reaches the sea.

Nothing can surpass the gloomy grandeur of the mountain-walls in this vicinity, made brown, and in places almost black, by long exposure to the elements, and rendered still more gloomy by contrast with the rich green and the sparkling water of this oasis in the wilderness. En'-gedi is frequently mentioned in the Old Testament, but nothing is said to give any very definite conception of it as it then was. From the top of the mountain above it there is a grand view of the entire eastern shore of the sea, with its towering mountains, the dark gorges of its principal wâdies, and its occasional patches of verdure where perennial streams make their way to the beach. The view also includes nearly the entire surface of the sea, and the range of hills on the western shore all the way to its southern extremity. A projecting mountain near by, toward the north, hides from view the northern portion of the western shore. A part of the view toward the south is given in our cut on page 41.

About 12 miles south of En'-gedi, reached by a path along the sea-shore, the hill of Mas'ada rises from near the edge of the water, nearly

1200 feet high, and almost perpendicular on every side. It can be ascended only from the west, and from this point only by hard climbing on foot. The space on its summit is about 600 yards long and from 200 to 250 yards wide. It was strongly fortified by the Mac'cabees, and Herod the Great strengthened the former works so as to make it, as he thought, utterly impregnable. Its fame depends chiefly on an awful incident that transpired after the downfall of Jerusalem. One Eleazar, leader of a band of Jews engaged in the last war against the Romans, obtained possession of this stronghold, and was besieged in it by a Roman army under Flavius Sylva. With prodigious labor the Romans built an embankment against the western side of the hill, by means of which they finally succeeded in forcing their way within the works; but when Eleazar saw that his long-continued and brave defense was about to end in defeat, he prevailed on all the men of his garrison to kill their wives and children and then to kill one another; so that when Sylva's victorious troops climbed over the ramparts they were horrified to find the place filled with dead bodies. The only living persons within were two women and five boys, who had succeeded in hiding themselves when the massacre began. The place and the event are fully described by Josephus, and the narrative is one of the most pathetic of all the sad stories which he relates concerning the calamities attending the downfall of the Jewish nation.*

Along the western shore, near the southern end of the Dead Sea, lies the ridge called by the Arabs *Jebel Us'dûm*, the Hill of Sodom. It is briefly and graphically described in Baedeker as follows: "It is an isolated hill about seven miles in length, the highest point of which is 385 feet above the level of the Dead Sea. The sides are so steep and crevassed that it is difficult to ascend it. It consists almost entirely of crystallized salt, which takes the form of pinnacles and minarets, and has been partly washed out by the rains. These formations probably gave rise to the tradition mentioned by Josephus, as well as later writers, that the pillar of salt into which Lot's wife was converted was to be seen here. In many places the hill is covered with strata of chalky limestone or clay." Pieces of this rock-salt are carried to all parts of the country, and they are offered for sale in the bazaars of Hebron. They are good for salting stock, but for culinary purposes the people prefer salt made by evaporating the Dead Sea water. Of the site of Sodom, and the force of the tradition which connects its name with this mountain, we will speak in another place.

* War, B. vii., chapters viii. and ix.

Sometimes the journey from Hebron to the Dead Sea is performed by going directly to its southern end. In that case several interesting Scripture localities are passed on the way. The road leads for one or two miles over a rocky region abounding in fine cisterns, and then enters upon an undulating and well-cultivated plain, which, though appearing low beside the hills and mountains visible in all directions, is from 2200 to 2400 feet above the level of the Mediterranean, and slopes toward the Dead Sea. After entering this plain we see on our right, some two or three miles distant, the village of Juttah, supposed to have been the birthplace of John the Baptist and the home of Zacharias, his father. The grounds of this supposition are the two facts that it was a Levitical city (Josh. xxi. 16),—in one of which Zacharias, being a priest, would naturally dwell,—and that it is in the “hill country of Judah,” where the home of Zacharias was, according to Luke i. 39, 40. It is about four miles due south of Hebron.

When about $5\frac{1}{2}$ miles southeast of Hebron we come to the hill called Tel Zif, the site of the city of the Ziphites, who revealed to Saul the hiding-places of David.* It is a conical hill about 300 feet high above the rich and beautiful valleys which surround it on every side. It is terraced from its base to its summit, and its light, rich soil is well cultivated in grain. Its level, circular summit, about 100 yards in diameter, is also well cultivated. There is nothing left of the town, except a few of its cisterns and sepulchres and the broken pieces of pottery that are thickly intermixed with the soil. The view to the south and the southeast is widespread, and stretches over a rich and beautiful country, with the barren hills of the desert in the horizon. Ziph is one of the fifteen places in Judah that were fortified by Rehoboam after the rebellion of the ten tribes.†

The ruins of Carmel are in full view from the top of the hill of Ziph, being about four miles distant in a southeasterly direction, and nine or ten miles from Hebron. It is on the northern slope of a beautiful ridge, and is in the midst of just such a grazing-country as would delight the heart of a man like Nabal. It was here that Saul “set up a place” on his return from the slaughter of the Amalekites.‡ The ruins of towers and churches are scattered about its site, and the valley below contains a large ancient reservoir for rain-water. A short distance beyond it, still going southeast, is Ma'on, where was the dwelling of Nabal, and whence Ab'igail came forth to meet David, who was on his way to Carmel to slay her foolish husband. David was probably

* 1 Sam. xxiii. 19; xxvi. 1.

† 2 Chron. xi. 8.

‡ 1 Sam. xv. 12.

coming from the east, out of the hills in the direction of the Dead Sea.*

§ III.

FROM HEBRON TO BEER'SHEBA.

The route from Hebron to Beer'sheba leads directly west from the former city over a rocky hill, and then follows a southeasterly course all the way to the latter place. A ride of an hour and a half brings us to a copious spring of good water, with a reservoir below it about 30 feet square. The water in the reservoir stands four or five feet deep, with a thick deposit of mud at the bottom. About three miles farther is another spring, which is a great place of resort for flocks and herds from the neighboring pasture-lands. At a distance of 10 miles from Hebron the road passes out from among the rugged hills between which it lies thus far, and enters upon a broad plain, cultivated in very extensive fields of grain, with rocky hills or ridges rising here and there at rare intervals. At 12 miles we reach the large and well-built village of Dāhiri'yeh, which stands on the very border of permanent habitations at the present day. All south and west of it is the wandering-place of Bed'awn Ar'abs, who cultivate fields at intervals, and graze their large flocks and herds everywhere at will. Dāhiri'yeh and its vicinity are supplied with water only by cisterns and wells, and violent contentions over these are common now, as they were in the days of Isaac and Abimelech.† The village shows signs of improvement in the erection of new and substantial houses, and it contains many evidences that a much more important town once occupied its high and rocky site.

At the time of the author's visit, in 1879, there had just been a fight about a well between the people of this village and those of one a few miles away, in which three men were killed: and Shēikh Abbas, our escort, made peace between several men who were about to come to blows near our camp for a similar cause. We paid for the water used in our camp at this place.

The remainder of the distance to Beer'sheba, which is about 30 miles southeast of Hebron, is occupied chiefly by an alluvial plain about 10 miles wide from north to south, and stretching to the east as far as the eye can reach, with a gradual descent toward the west. It is bounded on the north by the hills of Judah, and on the south by

* 1 Sam. xxv.

† Gen. xxvi.

the desert of the wanderings. It is a part of the Negeb, or south country. This is the plain on which Abraham and Isaac sojourned, on which the latter sowed and reaped the same year a hundredfold, and on which he was so frequently robbed of wells which he had dug by the Philis'tines.* It is now chiefly devoted to grazing, though it is extensively cultivated in wheat by the Bed'awin Ar'abs. Like the man of the parable, they cast their seed into the ground, and go away and sleep and rise night and day, while the seed springs and grows up they know not how. But when the fruit is brought forth they return with their black tents and herds of cattle and camels, and thrust in the sickle and gather the harvest. The soil is rich and deep, slightly reddish, and in some places it is washed into gulleys eight or ten feet deep. The wells of Beer'sheba are at the western extremity of this plain, and the hills, a short distance south of them, close in upon it and leave for it only a narrow outlet on its way to the Mediterranean. The wells are three in number, and are dug near the northern edge of the torrent-bed which drains the valley. This torrent-bed is about 50 yards wide opposite the wells, and its smooth white stones, thrown into ridges by the violence of the water, show that a deep and rapid stream rushes along here in the winter, though the bed is perfectly dry in the summer. The most eastern of the three wells is 9 feet in diameter and 23 feet deep. It is dry,—at least in summer. It is surrounded by the foundation-walls of small houses, showing that a village once stood here. The next well, about 300 yards to the west, is $12\frac{1}{2}$ feet in diameter and 43 feet deep. The masonry runs down 28 feet, and the remainder of the wall is the natural rock. Six stone watering-troughs, made by digging into the surface of a stone about three feet across each way, lie about the well a few steps distant. The third well, about 200 yards west of the second, is $5\frac{1}{2}$ feet in diameter and 45 feet deep, with seven watering-troughs around it. The wells are all walled with excellent masonry of large hewed stones. The stones are curved on their inner face to an arc of the circle of the well, and they are exactly alike in workmanship, indicating a common origin. The topmost course of stones is on a level with the surrounding surface, there being no parapet to prevent man or beast from falling in; and this course of stones is scalloped all round with grooves five or six inches deep, worn by the friction of the countless ropes which have been used in drawing the water. Nothing could declare in plainer terms the great antiquity of the wells, and there is no ground for doubt that they

* Gen. xxi. 25-34; xxvi. 12-33.

are the very wells first dug by Abraham, and afterward opened again by Isaac.* Lieutenant Conder thinks that the most eastern well is comparatively modern, but, so far as I could perceive, its appearance is the same as that of the other two, with the exception that its upper course of stones is not so deeply scalloped by the friction of ropes; and this is fully accounted for by the fact of its having less water and being less used.

The grove which Abraham planted by these wells† has long since disappeared, and there is now not a single tree in sight in any direction. The city which once stood here‡ has also disappeared, but its ruins are still visible on the slightly elevated ground a short distance north of the wells, and the ruins of many cities and villages crown the elevated points along the northern side of the valley. While cities have risen and fallen and nations and religions have come and gone since Abraham dwelt here, these silent wells have remained, through all the fluctuations of human society, the same as when they were first dug, and they are to-day at once the most ancient and the best-preserved relics of antiquity to be found in all Palestine. It awakens emotions to be experienced but once in a lifetime to draw and drink water from a well which Abraham dug, and from which he and his family drank, nearly four thousand years ago.

§ IV.

FROM HEBRON TO BETH'-SHEMESH.

Although Beth'-shemesh lies but little south of west from Jerusalem, and is nearer to that city than to Hebron, the reader will obtain a better conception of the places of interest lying along this border-land between Judah and the Philis'tine country by taking them in a line from Hebron to Beth'-shemesh.

The first place of decided interest in this direction is Bêt Jibrîn', about 14 miles northwest of Hebron, on a road very often followed in going from Hebron to Gaza, though not the most direct road. This place is not mentioned in the Scriptures, but it had an important history in the Christian period of Palestine, after the banishment of the Jews, under the name Eleutheropolis (*free city*). It was first identified by Robinson, and it has since been visited by many travelers. It is chiefly interesting on account of the ruins of ancient fortifications

* Gen. xxi. 22-34; xxvi. 13-33.

† Gen. xxi. 33.

‡ Gen. xxvi. 33.

and churches within and about it, and for the extensive artificial caverns cut in the soft limestone rock of the adjacent hills. Many of these caverns appear to have been dug for human habitations, and they open one into another, somewhat as the rooms of a house, while in the vaulted ceiling of each is an opening to let in the light, and perhaps in winter to let out the smoke. But it would be foreign to the purpose of this work to enter into a minute description of these interesting ruins, seeing that they have no special connection with sacred history. The village has now about 900 inhabitants, all Moslem, and a Turkish garrison. Lieutenant Conder's survey of the vicinity was very thorough, and he states that "on an average three or four ruined sites were found to every two square miles, and the number of names was very large."*

The Valley of Elah, now called *Wady es Sânt*, heads a few miles northwest of Hebron, on the way to Bêt Jibrin', and runs in a northerly direction between the mountains of Judah and the lower hills of the Shephe'lah which border the Philis'tine Plain. Along its course are a number of interesting Scripture localities. First in order is the place identified as Adullam. About six miles from the head of the valley, and on its western side, is a hill about 500 feet high, crowned with a ruined fortress and a small dome-covered building sacred to the memory of some Mohammedan shêikh. Near its brow is an inhabited cavern answering well to the cave of Adullam, in which David and his men took refuge,† while various other inhabited caves are in the vicinity, and at the northern foot of the hill are two ancient wells similar to those at Beer'sheba. By all these circumstances, by its present name (*Aid el Ma*), and by its relative position toward the other places mentioned with it in Joshua's list of the cities of Judah,‡ it is identified as the site of Adullam.§

About three miles farther down the valley from Adullam, bearing a little west of north, is the ancient Sho'choh, now called *Suweikeh*, a very small village, between which and Aze'kah, still farther down, was the camp of the Philis'tines when David killed Goliath. The positions of the two armies are described as follows: "The Philis'tines gathered together their armies, and were gathered together at Sho'choh, which belongeth to Judah, and pitched between Sho'choh and Aze'kah." (This was on their own side of the valley,—the western side.) "And Saul and the men of Israel were gathered together and

* Tent-Work, ii. 161.

† Josh. xv. 35.

‡ 1 Sam. xxii. 1. 2.

§ Tent-Work, ii. 156-60.

pitched by the Valley of Elah, and set the battle in array against the Philis'tines. And the Philis'tines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them."* To meet this description, a place in the Valley of Elah must be found, below Sho'choh, which has on each side a mountain slope suitable for the camp of an army. Again, it must be where the valley is wide enough to admit of Goliath's daily advance into it with his challenge. And finally, it must be where a brook flows along the valley,—a brook with smooth, round stones in its bed, and nearer Saul's side of the valley, so that David would cross it in starting to meet the giant. Now, precisely such a place is found a short distance north of Sho'choh, and nowhere else in this valley. Above and below, the valley is too narrow and the hills too steep, while the brook, which flows all along the valley, is either in the middle or too near the western side. But at the point referred to the western hills have a moderate slope; they recede in a kind of amphitheatre; a sloping ridge stands on the opposite side, with a valley on each side of it; and here were stationed the two armies, with something more than a quarter of a mile of space between them. The brook, which is a torrent in winter, but dry in summer, flows within about 60 or 70 yards of Saul's side of the valley, and David, in advancing, was compelled to cross it. Its bed is full of smooth, round stones, from one inch to six inches in diameter, and with scarcely a moment's hesitation David could have picked up the five to suit his purpose. The author and his companions picked up five apiece which would be the very thing with which to knock down a giant. No identification in all Palestine is more satisfactory, for all the features of the topography on which it depends are the unchangeable works of nature, and not the destructible and changeable works of man. Even without the name of Sho'choh as a guide, the identification would be complete.†

At the right flank of Saul's position, as described above, is the foot of a lofty hill which rises to the northeast. It is isolated, and very steep on every side except the northern, and on its summit is the village of *Bêt Nettif*. This is a favorite camping-place for travelers. It is about 18 miles from Jerusalem, and near the road from that city to Gaza. It is a village of considerable size, said to contain a population of about 900, and within it are some remains of ancient buildings. Near the village is one of the finest threshing-floors in the country, composed entirely of the smooth face of a rock, and so ele-

* 1 Sam. xvii. 1-3.

† Compare Conder, ii. 160, 161.

vated that it must seldom fail to have a breeze suitable for winnowing. Fine fig-trees grow on the summit of the hill, and the view, in every direction, is magnificent. It is thought to be the Neto'phah mentioned in Ezra ii. 22.

The mouth of *Wâdy Musdrr'*, down which the road from Jerusalem to Gaza descends (see page 246), is immediately east of Bêt Nettiſ', and the road, after coming out of that wâdy, crosses a narrow valley which passes along the east foot of the hill of Bêt Nettiſ', and then turning southward enters into the Valley of Elah. It ascends this valley about three miles, and then leaves it for Bêt Jibrin', to the southwest. From the latter place it runs in a very direct course across the Philis'tine Plain to Gaza. It is a question of some interest, where, on this road, the Ethiopian eunuch was baptized. We have already spoken of two places on other roads to which this event has been credited, but have shown that, apart from all other considerations, they must be set aside because they are not on "the road that goeth down from Jerusalem to Gaza." (See pages 245, 251.) Dr. Robinson was the first to institute any intelligent inquiries on this subject. He recognizes this as the true road on which to search, and he concludes that *Wâdy el Hâsy*, a stream which the road crosses in the Philis'tine Plain, is the "certain water" of the sacred text. He says:

"When we were at Tell el Hâsy, and saw the water standing along the bottom of the adjacent wâdy (*Wâdy el Hâsy*), we could not but remark the coincidence of several circumstances with the eunuch's baptism. This water is on the most direct route from Bêt Jibrin' to Gaza, on the most southern road from Jerusalem,* and in the midst of the country now 'desert,'—*i. e.*, without villages or fixed habitations. The thought struck us that this might not improbably be the place of water described. There is at present no similar water on this road, and various circumstances—the way to Gaza, the chariot, and the subsequent finding of Philip at Azotus—all go to show that the transaction took place in or near the plain."†

These remarks are well worthy of consideration, but in order to form an intelligent judgment on the subject we must take heed to certain facts clearly settled by the Scripture narrative. These are as follows: First, the angel said to Philip, "Arise, and go toward the south, to the road which goeth down from Jerusalem to Gaza;"‡ and under this command Philip could go to no other road than the

* And he might have said the only direct road from Jerusalem.

† Vol. ii. p. 514, note xxxii.

‡ Acts viii. 26.

one most direct and most usually traveled. This identifies it with the road above described. Second, he was to reach that road by going southward from Samaria, and we are told (verses 27, 28) that when he got into the road he saw the chariot before him. This implies that he did not go through Jerusalem and follow the chariot from the beginning of that road until he overtook it, but that he followed a route westward of Jerusalem, by which he came into the road immediately behind the chariot. He ran to overtake the chariot (verse 30). At what point his route would intersect the road depends on the point whence he started. If he was so far westward that going south would bring him into the plain, then his route would intersect the road between Bêt Jibrin' and Wâdy el Hâsy, and Robinson's conjecture, quoted above, would be correct. But from any point in Samaria, a southern route passing westward of Jerusalem would intersect the Gaza road before its descent into the Valley of Elah. In this case the first natural body of water in the way would be the brook which flows through the Valley of Elah, and out of which David took the stones with which to kill Goliath. This is a winter torrent, which flows copiously through the wet season and is full of alternate pools and shoals, but goes dry in the summer. In either case the third and last requirement of the Scriptures would be met: the place in which he entered the road would be a desert,—that is, a region devoted chiefly to pasturage and not occupied by fields and villages; for the country from Bêt Jibrin' to Gaza, though an exceedingly fertile district, is occupied by Bed'awin, who build no villages and cultivate but little land, while the region along Wâdy Musârr' is so rocky as to be fit for nothing but the grazing of goats. So far as natural bodies of water are concerned, the choice lies between the two above mentioned; but the great abundance of artificial pools in all the dryer parts of the country, many of which have long ago been filled up and lost, leaves it an open question whether the "certain water" of the text was an artificial or a natural body. On the whole, we conclude that it is impossible now to decide in what exact water the eunuch was baptized, but that the present topography of the country shows that there are at least two streams in which it might have been done consistently with all that is said in the Scriptures.

The Valley of Elah, after passing the place of David's combat with Goliath and running a few miles northwest, turns directly to the west, widens to about a mile, and passes out into the Plain of Philistia. If, instead of following its course where it curves to the west, we cross the ridge to the north, we enter another valley, which descends from

the eastern side of Bêt Netttf' and opens into the broader Valley of Sorek, with Beth'-shemesh on the right, standing on the hill in the angle made by the two valleys as they come together. It is a small and insignificant village built among ruins, and is called *Ain Shems*, a corruption of its ancient name. Standing on its site and looking to the east, you see far up the deep Valley of Sorek (*Wady es Surâr*), toward the town of Koloni'ah where it is crossed by the Joppa road. Down this valley the fleeing Philis'tines rushed when pursued by Samuel, and along its border is the unknown spot on which he set up the stone of victory and called it Ebenezer. Looking due northeast across the valley, which is here nearly a mile wide, you see, perched high on the slope of the opposite ridge, the small villages *Sur'a* and *Esh'û'a*, the ancient Zo'rah and Esh'taol, the former the birthplace and home of Samson, while the space between the two is where he first began to show his amazing strength.* Above the villages, on the summit of the mountain ridge, is a conspicuous white wely, called *Neb'y Sâmit* (the *Prophet Samson*). If you turn to the west, the long, straight, and smooth bed of the valley, with a meandering brook making a crooked line in the middle, stretches away beyond the hills which border it for several miles on either side, until it is lost in the distant plain. Somewhere within the view was the village of Deli'lah, the betrayer of Samson, who dwelt in "the Valley of So'rek."† Along this smooth and beautiful stretch of the valley, toward the west, must have come the lowing heifers who brought home on a new cart the ark of God after its stay among the Philis'tines; for this valley leads down to Ek'ron, from whose vicinity the ark was started on its curious homeward journey. As you stand and gaze upon the scene, the valley below you filled with waving grain and the reapers just beginning to thrust in the sickle,‡ you have before you as in a painting the entire scene of the ark's return precisely as it is described in the Bible: "The kine took the *straight way* to the way of Beth'-shemesh, and went along the highway, lowing as they went, and turned not aside to the right or to the left; and the lords of the Philis'tines went after them to the border of Beth'-shemesh. And they of Beth'-shemesh were reaping their wheat-harvest in the valley, and they lifted up their eyes, and saw the ark, and rejoiced to see it."§

Among the hills southwest of Beth'-shemesh, rising from the southern side of the Valley of So'rek, is the village of *Tibneh*, which is identi-

* Judges xiii. 2, 25.

† Such was the view when seen by the author.

‡ Judges xvi. 4.

§ 1 Sam. vi. 12-14.

fied, both by its name and its locality, with Timnath, the Philistine village in which dwelt Samson's first love.* It is about 740 feet above the sea and 350 above the Valley of So'rek. Samson, in going to it, went down 700 feet to get into the valley, and then went up 350 feet to Timnath.† A rocky hill covered thick with large bowlders, and possessing so little soil that it is now given up to the growth of brush-wood, though it would produce vines as well, lies between the valley and Timnath, and it was probably while crossing this on his way that Samson met and slew the lion.‡

CHAPTER IV.

PLACES IN THE MARITIME PLAIN.

§ I.

IN THE LAND OF THE PHILIS'TINES.

THE places mentioned in the last section of Chapter III. are along the border-land between the ancient kingdom of Judah and the land of the Philistines. We have seen that the western view from Beth-shemesh lies along the broad and beautiful floor of the Valley of Sorek, which runs out into the Philistine Plain (pages 262, 263). The western course of the Valley of Elah, after its curve a mile or two north of Bêt Nettif', runs parallel with the Valley of Sorek, and lies about three miles south of it, with high and rocky hills between. On the southern side of the former, just before it spreads out into the plain, rises the rounded and isolated hill called *Tell Sâ'feh*, which Lieutenant Conder has identified with Gath. Its summit, which is about 500 feet above the bed of the valley, is crowned with a small village built among ruins, while a Mohammedan wely occupies the very highest point and is a conspicuous object in the landscape for many miles around. There is now but little, if any, doubt of the correctness of this identification. The site, rendering a walled city built on it almost impregnable, is in every way well suited to the history and character of this stronghold of the Philistines. It was the border city toward Israel, and it very naturally bore the brunt of the wars between

* Judges xiv. 1, 2.

† Our Work in Palestine, p. 218.

‡ Judges xiv. 1-6.

the two nations. From its summit almost the entire Philis'tine Plain is in view, and much of the Plain of Sha'ron. The plain stretches away to the west about 15 miles, where the horizon is bounded by the vapor, which, like a gray cloud, ever hangs over the Mediterranean when seen at a distance. Almost in the horizon, a little west of north, is the present miserable village of 'Akir', the ancient Ekron.

Turning the eye farther south, we see a large number of villages and towns, some perched on high conical hills rising out of the plain, and some on smooth ridges which impart a waving appearance to the surface. Most of them are surrounded by groves of olive-trees. Fields of grain everywhere checker the plain with yellow or green according to the season, while the dark shade of the freshly-plowed fields adds variety to the coloring. The sites of Ashdod, Askelon, and Gaza are in view, or so nearly so that one standing on high ground in the immediate vicinity of each could see a signal-fire on the hill of Gath. The king of Gath could summon the entire nation to arms by such a signal at night with rapidity equal to that of the electric telegraph. All of the villages and towns in view are the modern representatives of the villages and unwalled towns which were once the dependencies of the five great cities of the Philis'tines.

The modern Gaza (*el Ghuzzeh*), the most southern of the five ancient cities, is about 35 miles by the nearest route west of Hebron, and about 50 southwest of Jerusalem. It has now a population variously estimated at from 15,000 to 18,000.* When Dr. Robinson saw it in 1838, he put the population at from 15,000 to 16,000, showing that there has been no material change in the last forty years. With the exception of 300 or 400 Christians of the Greek Church, the people are all Mohammedans. It has a mission school of the Church of England. Most of its houses are built of sun-dried bricks, with roofs of earth, and they present an unattractive appearance. The principal mosque, an old church, is well built of stone, with a handsome front and a minaret of considerable height. There are a few other houses of stone, but all have a dilapidated appearance. The bazaars are mean and dirty, and the narrow, unpaved streets are deep in dust and sand. But while the city itself is unattractive, the broad valley in the midst of which it stands is quite the reverse. This valley runs north and south, and for about five miles north of the city and a mile or more south it is thickly set with olive-trees and other vegetation. Shallow wells afford an abundance of water for all purposes. The valley is separated from the

* Captain Warren's estimate is 15,000; Baedeker's, 16,000; and Conder's, 18,000.

plain to the east of it by a sand-ridge, and a similar ridge of perfectly bare sand extends from its western side to the seashore, a distance of about two miles. Between the city and the seashore are evident remains of an ancient city, especially on the slope toward the shore. The sand which the waves are perpetually forming as they beat upon the soft sandstone of the shore, and which the wind is driving inland, has deeply covered the entire surface; but here and there a part of a ruin has kept itself in view by causing an eddy in the wind which whirls the sand away from it. Captain Warren says, "Wherever the ground has been turned over, hewn stones, fragments of wall, and innumerable pieces of pottery, the surest signs of an ancient city, have been found."* This fact leaves little room to doubt that ancient Gaza stood nearer the sea and that it was a far more substantial city than the present Gaza is or ever has been. It was a walled city, and it existed in the days of Abraham. About a mile southeast of the city is a hill 200 or 300 feet high, called *Müntâr'*, which is covered with old tombs, and from whose top is obtained a magnificent view of the adjacent country. To the east the eye ranges over broad and fertile plains, terminated by the purple hills of Judah. Toward the south, beyond the cultivated district of a few miles, is seen the smooth surface of the desert, while toward the west, beyond a yellow strip of sand, roll the blue waves of the Mediterranean. A telegraph line now reaches Gaza, connecting it with Jerusalem, Joppa, Damascus, and Beirût. It belongs to the Turkish government, and is used chiefly for military purposes.

That portion of the Philis'tine Plain lying between Gaza and the mountains east of it, together with all the grain and grazing-lands between that line and the desert to the south, is occupied by Bed'awin Ar'abs, who cultivate extensive fields of grain and pasture large herds of camels, cattle, and sheep and goats, and a considerable number of horses. Among their horses are occasionally seen some handsome and well-kept animals. Their encampments are scattered chiefly along the winding course of *Wady Sharia*, a perennial stream which rises to the northeast and enters the sea south of Gaza. It is crossed in coming to Gaza from Beer'sheba, and by the most direct route from Hebron. The road from Bêt Jibrtn' to Gaza passes near the dividing-line between villages, which abound in the north, and the houseless plain of the Bed'awin on the south. When within about 15 miles of Gaza, the road passes an elevation on its right called *Tell Ajlan*, supposed to be

* Our Work, p. 214.

the site of the ancient Eglon, an important city in the days of Joshua.* Heaps of stones where buildings once stood are scattered over a considerable area, but they are chiefly small stones of irregular shape, which were laid, like similar stones in modern buildings, in a large quantity of mortar. About three miles farther toward Gaza, on another eminence to the right of the road, is *Um Lâ'kis*, the ancient Lachish,† of which nothing is left but stone-heaps and rock-cut cisterns. There is no doubt that the ancient cities on this rich plain were built, like the modern villages, chiefly of sun-dried bricks, and this in part accounts for the meagreness of the ruins which they have left. About two miles southwest of Lachish the road crosses *Wâdy el Hâsi*, a perennial stream, which Robinson supposes to have been the "certain water" in which the eunuch was baptized by Philip.‡

About twelve miles north of Gaza, and immediately on the seacoast, is *Askalân'*, the ancient Askelon, reached from Gaza by a ride along the beach or a few miles inland. About half-way between the two places the road crosses *Wâdy Esnêd*, a beautiful stream of water, whose valley, as far as the eye can follow it, is covered with verdure. At Askelon are seen the best-preserved and most interesting ruins in all the Philist'ine country. The walls of the city on the land side were built on a semi-circular ridge curving inland, with the shore as the diameter of the circle. The surface slopes from the ridge toward the shore, and the sea-wall was built on a cliff of sandstone 30 or 40 feet high. The semicircle is about $1\frac{3}{4}$ miles around. The wall next to the sea is still standing in broken masses, while immense blocks of it, weighing hundreds of tons each, have fallen upon the rocks and into the edge of the water below. This fall has been caused, in part at least, by the wash of the waves undermining the sandstone foundation. All round the wall, but especially on the sea side, long granite columns were built crosswise into the walls to strengthen them. In many places on the seaward side a portion of the thickness of the wall has fallen away, leaving these columns, like large pieces of artillery, projecting five or six feet from the front of the remaining wall, and pointing toward the sea. The material of the wall is chiefly a dark-brown sandstone, in small pieces. The cement in which they were laid is harder than the rock itself, and still holds together the great fallen masses of stones. Nearly all of the semicircular part of the wall is still standing in a broken condition, but it is nearly covered by the sand-ridge which is gradually forming on both its inner and outer sides.

* See Josh. x. 1-3; 34. 35.

† Josh. x. 31, 32.

‡ See page 261.

In some places, however, the wall still stands from 20 to 30 feet high above the sand. In the interior of the semicircle, as in the bottom of a very deep saucer with one side broken away, are some very rich and beautiful gardens set with vines, figs, pomegranates, palms, and garden vegetables, and supplied with numerous wells of excellent water and plastered tanks to hold water for irrigation. But there is not a human habitation within the walls, these gardens being owned and cultivated by the inhabitants of Jô'ra, a village a mile distant to the northeast.

The Bible history of Askelon is unimportant. Hither Samson came from Timnath, 24 miles, to get the 30 shirts.* But it figured more conspicuously than any other Philis'tine city during the wars of the crusaders, and the present ruined walls are doubtless those built by Richard Cœur de Lion. The granite columns, however, which he used, so freely to strengthen his sandstone walls, were the remains of the then ancient city, and had probably adorned some of the heathen temples of the Philis'tines. They speak of a splendor far exceeding that of the crusading period. The city has been in ruins ever since the year 1270, when its fortifications were dismantled by order of the Egyptian Sultan Bibars.† The utter desolation of this city and of the original Gaza presents a striking fulfillment of prophecy, for the prophet Zephaniah said of them, 600 years before Christ, "Gaza shall be forsaken, and Askelon shall be a desolation."‡

About two miles east of Askelon, and a little north, is the large and flourishing village of *Mejdel*, probably the Migdol-gad of Joshua (xv. 37), one of the cities given to Judah, but never captured by that tribe. It is chiefly built of sun-dried brick, but partly of soft sandstone. The present inhabitants are better dressed, appear more intelligent, and make greater efforts to ornament the fronts of their houses by the use of a wash of various colors, than any other community in this plain. Splendid fields of grain surround the town in every direction, and olive-groves extend for miles to the north and south. Many acres are cultivated in cucumbers and tomatoes, and there are a few orange-orchards. The moisture of the subsoil is sufficient for all these, except the oranges, and shallow wells, which abound everywhere, furnish abundance of water for the irrigation of these. The population numbers about 1500, nearly all Mohammedans.

About eight miles north of Migdol, and about nine northeast of Askelon, is *Esdûd*, the Philis'tine Ashdod, called in the New Testa-

* Judges xiv. 19. † Baedeker, 316; Our Work in Palestine, 215. ‡ Zeph. ii. 4.

ment Azotus.* It was here that the ark of the covenant was placed in the temple of Dagon when captured by the Philis'tines,† and it was here that Philip was first found at work for Christ after the baptism of the eunuch. It lies about three miles from the seacoast, and it once possessed a seaport, which has now disappeared. It is a very small village, but, like all the modern villages on ancient sites, it contains fragments of ancient masonry and broken columns in its walls. It is surrounded with olive-trees.

Going north from Ashdod, in about nine miles we come to Jabneh or Jabneel, now called *Yebna*. It was on the northern line of the territory originally given to Judah,‡ but it was not taken until David's conquest of the Philis'tines, and even after this it became once more independent, and its walls were finally broken down by Uzziah.§ It was an important town after the destruction of Jerusalem, and during the wars of the crusades. Some four or five miles east of it is *Akir'*, the ancient Ekron. This is a miserable village of huts made of sundried bricks, with scarcely a vestige of antiquity visible about it. It is about 14 miles from Joppa, a little east of south.

We have now named all the principal cities along the Philis'tine coast, and have seen that from Gaza to Askelon is 12 miles, thence to Ashdod 9 miles, thence to Jabneh (on the parallel of Ekron) 9 miles, and thence to Joppa 14 miles. The entire coast, therefore, from Gaza to Joppa, measured by the line of land-travel, is 44 miles. Four of the capital cities of ancient Philistia lie along the coast, Askelon immediately on it, Gaza and Ashdod each about three miles from it, and Ekron about five miles from it; while the distance from Gaza to Ekron is about 30 miles. Gath, as we have seen, was on the opposite side of the plain, adjoining the border of the hills of Judah, and about 12 miles a little east of south from Ekron.

§ II.

IN THE PLAIN OF SHA'RON.

The most important and the most ancient city in the Plain of Sha'ron is Joppa, now called *Yafa* by its native inhabitants. It is known chiefly to the Bible-reader as the place at which Hiram landed the cedar beams for Solomon's temple, at which Jonah embarked when fleeing to Tarshish, and at which Peter raised Tabitha from the dead, and

afterward, on the roof of the house of Simon the tanner, saw the vision of the great sheet let down from heaven.* It seems not to have been a place of much importance during the Biblical period, and during the crusades it was almost depopulated; but in the year 1799, when Palestine was invaded by the French army under Napoleon, it was a walled town. Its population and its commercial importance have greatly increased within the last 25 years, so that it has outgrown its walls and torn them down. The present population of the city and its suburbs is estimated at from 15,000 to 20,000, mostly Mohammedans, but including from 2000 to 3000 Jews, from 400 to 500 Europeans, and a small number of Syrian Christians.† A German colony which settled there in 1868 numbers about 300 souls, and they cultivate about 1000 acres of land north-east of the town where their village is situated. Their houses, built and furnished in European style, present a pleasing contrast to those of the natives. They keep a good school for the education of their children in various languages. They belong to a sect called the Temple Church, one of whose tenets is that it is the duty of Christians to settle in Palestine and restore it to prosperity. There are four convents in the city, Greek, Latin, Armenian, and Coptic; and besides the German school, there are two Protestant missionary schools, one of them kept by an American lady (Miss Hay) in the only "frame" house in Palestine, or perhaps in Western Asia. In addition to the German settlement, there has been recently established a Jewish settlement southeast of the town, with a large tenement-house and 300 acres in cultivation. The city contains two hotels, one kept by a native Christian and the other by a German,—the latter by far the better of the two. The house of Tabitha and that of Simon the tanner are both shown to the traveler, but he knows, of course, that they are not the originals.

The city is situated on a rock which rises about 100 feet above the level of the sea. The surface both to the north and the south lies at a lower level, and the seashore recedes a little on both sides, leaving the city on a promontory projecting slightly into the sea. The streets which ascend the hill are so steep that in many places they have steps cut in the rock, but the principal street runs along the foot of the hill, near the water's edge, from the front around the northern side. The finest view of the city is from the sea. There is no harbor, and ships

* 2 Chron. ii. 16; Jonah i. 3; Acts ix. 36-43; x. 9-20.

† These estimates were made for the author by Mr. Hardeg, the American consular agent, and proprietor of the "Jerusalem Hotel."

anchor about a mile out at sea. From this position the houses seem to rise from the water's edge, one above another, to the summit of the rounded hill, and to be massed together in utter confusion. The dull gray color of the rock of which they are built, unrelieved by either



JOPPA.

white or colored paint or by any ornamental style of architecture, causes the town to present an unattractive appearance. The above cut gives the view from the southwest.

To the south of the city are seen a few detached buildings and gardens, then a naked sand-ridge, and beyond all, in the distance, the dark ridge of the Judean hills. To the north, beyond a low shore of yellow sand, are green fields and orchards. In passing from the ship to the shore, the rude boats of the natives are compelled to go through

a narrow gap between brown rocks which rise a little above the surface of the water and make the landing very dangerous in rough weather. Boats are sometimes capsized here, and occasionally passengers are drowned. In stormy weather ships do not cast anchor at all, but take their passengers on to Beirût'.

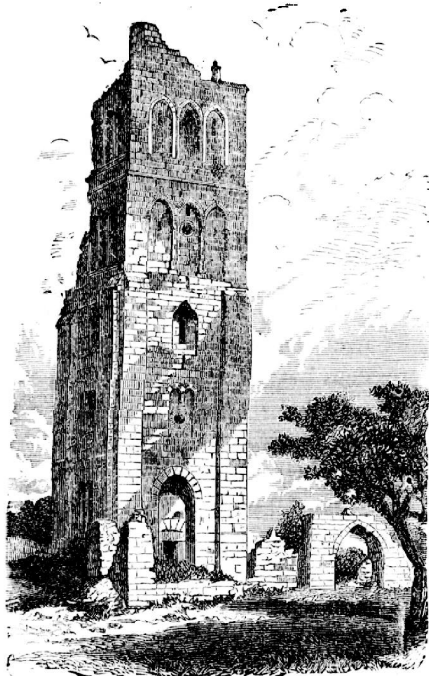
The lands immediately around Joppa are now the most carefully and profitably cultivated of all in Palestine. There are 400 orange-gardens of from $2\frac{1}{2}$ to 6 acres each, amounting to probably 1300 or 1400 acres of this delightful fruit, and the oranges are in some respects the finest in the world. They are entirely seedless; they have no tough membrane between their compartments; they have a thick juice with a delicious flavor; and they are of immense size, many measuring about 12 inches in circumference. Between 200,000 and 300,000 bushels of them are annually shipped to the ports of the Mediterranean and to the towns and villages of the interior.* Besides oranges, lemons, apricots, citrons, grapes, and pomegranates are also cultivated in considerable quantities. All these fruit-gardens are irrigated by water drawn from wells which are only from 20 to 30 feet deep. The water is raised by a horse-power which turns a wheel, around whose rim is an endless belt strung with earthen jars. As the jars, after passing under the water and being filled, reach the top of the wheel, they empty their water into a trough at one side, whence it is conveyed through a spout into the irrigating channel. The supply of water is practically inexhaustible. It is the surplus of the winter rainfall on the mountains and plains of the interior slowly percolating along the surface of the underlying rock toward the sea.

The present route of travel from Joppa to Jerusalem is by a turnpike-road running almost due southeast across the Plain of Sha'ron, and then more nearly east up the beds of wâd'ies and across high ridges and deep valleys to Jerusalem. The distance is 38 miles. The road was built in the year 1872 by the Turkish authorities, and is a very good one until it reaches the hills; but in many places beyond this it is much broken by winter torrents. At a distance of about 12 miles from Joppa on this road is the town of Ramleh. It is not named in the Scriptures, but has obtained its importance since the Mohammedan invasion. It is a well-built town of stone houses, containing a population of about 3000 souls, about one-third of whom are Greek Christians. It contains a Greek and also a Latin monastery, both of which furnish lodgings to travelers. It has also a small hotel, kept by a German

* So Mr. Hardeg (see foot-note, page 270) reported to the author in April, 1879.

who belongs to the colony at Joppa. Travelers frequently go to this place on their way from Joppa to Jerusalem in an afternoon, in order that their journey the next day may be a moderate day's ride. It is better, however, to go to Howard's hotel at Latrûn', which divides the distance nearly equally.

The most notable object at Ramleh is the ruin of an old mosque at the western end of the town. Its outer walls are still traceable, standing in some places 10 or 15 feet high, and they are about 600 yards in circuit. At the northern side is a square tower, called the "Tower of the Forty." The name is explained by the Christians as referring to 40 martyrs who are buried under the ruins; by the Mohammedans as referring to 40 companions of the Prophet who met with the same fate. The tower is really the minaret of the old mosque, though of unusual shape for a minaret, being square. It is ascended by 120 stone steps in the interior, and is about 80 feet high. From its balcony is obtained a beautiful view of the rich plain and its many villages. The space once occupied by the mosque is undermined with deep vaults, many of them caved in.



TOWER OF THE FORTY.

On the opposite side of the town there is a pool about 100 feet square and 20 feet deep, with the usual flight of steps descending into it at one corner. It is supplied by rain-water. The town is supplied with water by wells and cisterns. Ramleh is surrounded by groves of fine olive-trees, interspersed with a few trees of other varieties. The grove extends south of the town about a mile, and north as far as to Lydda and beyond it. The gardens about the town are inclosed by cactus hedges, many of which are 12 feet high and 10 feet thick.

After passing about three miles beyond Ramleh the road crosses the first hill on its way, and nearly due south of this hill is a detached

eminence called *Tell el Jezzer*, identified as Gezer, a city in the land allotted to Ephraim in the days of Joshua.* It was taken from the Canaanites long afterwards by Pharaoh and given to Solomon, who fortified it.† It commanded one of the roads leading from the plain up to Jerusalem, and it was therefore one of the defenses of Solomon's capital. Some interesting ruins are found on the site, some rock-cut tombs are on the slopes of the hill, and a fine spring breaks out at its eastern foot.

After crossing a few low hills the road enters the mountains near *Latrûn'*, to which point we have traced it from Jerusalem in a former chapter. (See page 244.) A short distance north of *Latrûn'* is the village of *Amwâs'* (*Emmaus*), but not the Emmaus mentioned in the 24th chapter of Luke. True, it has been so regarded in tradition, and even Lieutenant Conder so regards it, notwithstanding the objection that it is 160 furlongs from Jerusalem, while the true Emmaus was only 60 furlongs distant.‡ He meets this objection by supposing that the reading of the Sinaitic manuscript is correct, which has 160 furlongs; but this reading must be erroneous, from the fact that the two men of the narrative could not have walked such a distance (20 miles) back to Jerusalem between the late afternoon hour at which Jesus left them and the early hour of the night at which they reported to the eleven.§ Another site, northeast of this, on the road from Jerusalem to Lydda, called *El Kubei'beh*, which a very old tradition identifies with Emmaus, seems better entitled to the distinction. It is due west from *Neby Sam'wîl*, and according to the measurement of Mr. Schick, a German architect resident in Jerusalem, it is just 62½ furlongs from the city.|| The village contains many ruins, and its situation is beautiful.

About 2½ miles north of Ramleh, and 11 miles southeast of Joppa, is *Lud*, the Lydda of the New Testament, where Peter raised E'neas from a bed of sickness, and whence he was called to Joppa after the death of Tab'itha.¶ It is a well-built town, and stands in the midst of a grove of olives extending about a mile northward, and reaching southward to Ramleh and beyond. This is probably the largest olive-grove in the Plain of Sha'ron. It is about five miles long from north to south, and from one to two miles wide. Intermingled with the olives are a few fig- and mulberry-trees. The chief object of antiquity in the place is the ruined church of St. George, a portion of which has

* Judges i. 29.

† Luke xxiv. 29; 33. 34.

‡ 1 Kings ix. 16.

|| Baedeker, 141.

§ Luke xxiv. 13.

¶ Acts ix. 32-43.

recently been repaired. It belongs to the Greeks, and it is said to be built over the tomb of St. George, the patron saint of England, who was born, died, and was buried here.

There is a road leading from Joppa up the seacoast, though generally a mile or more away from the water's edge, along the entire length of the Plain of Sha'ron. About $3\frac{1}{2}$ miles from Joppa this road crosses *Nahr el Aujeh*, the river Aujeh, near its mouth. It is the largest stream, next to Crocodile River, on this plain. It rises some 9 or 10 miles eastward, at the base of the hill on which stood the town of Antip'atris, mentioned in the account of Paul's journey as a prisoner from Jerusalem to Cæsarea.* The place is now called *Räs el Ain* (the *Promontory of the Spring*), from the immense volume of water which rises out of the ground under its northern and western sides and forms the river Aujeh. The top of the hill is crowned with the massive ruins of a large castle built by the crusaders, and is known to represent Antip'atris, because the latter is said by Josephus to be in the plain, close to the hills, with a river encompassing it, and this is the only ruin answering to the description. It is $11\frac{1}{2}$ miles from Lydda on the way to Cæsarea, and $30\frac{1}{2}$ from the latter place. From this place, says Conder, "the stream flows rapidly away westward, burrowing between deep banks, and rolling to the sea, a yellow, turbid, sandy volume of water, unfordable in winter, and never dry, even in summer."†

Not far from Antip'atris, in the border of the hill country, is *Tibneh*, which is with some probability identified with Timnath-Serah, the inheritance and birthplace of Joshua.‡

The distance from Joppa to Cæsarea is about 30 miles by the road leading near the coast, but the principal route of travel in ancient times from Cæsarea southward was farther inland, and led to Lydda, leaving Joppa to the right. In this distance, besides the river Aujeh, the road crosses three other streams, the *Fäl'ik*, the *Iskandarta*, and the *Mef-jir*. These are smaller streams than the Aujeh, and are not at all seasons able to push their way through the ridge of sand which is constantly increasing along the shore. Their obstructed waters form deep pools and marshes on the edge of the plain, as is the case also along the Philist'ine coast between Joppa and Gaza. A little artificial help would secure their passage to the sea and rescue many acres of fine land from inundation, and at the same time it would render the plain far less malarious than it must be in its present condition.

* Acts xxiii. 21.

† Tent-Work, i. 230-232.

‡ Josh. xxiv. 30.

Cæsarea, which still retains its original name in the corrupted form of *Kaysari'yeh*, was not one of the original Hebrew cities, but was built by Herod the Great, and its completion was celebrated in the year 13 B.C., twelve years after its foundations were laid. Josephus gives a detailed account of the construction of the city, and especially of the harbor, which was altogether artificial.* From the beginning of its history it was the principal seaport of Palestine, and it was made, by the Roman governors of Judea, the political capital of the nation. It will ever be a place of interest in the minds of Christians on account of the baptism there of the first Gentile converts, the incidents connected with Paul's last journey to Jerusalem, and the two years' imprisonment of Paul under Felix and Festus.† It is also noted as the home of Eusebius, the earliest of ecclesiastical historians. It figured conspicuously in the wars of the crusades, being frequently taken and lost by the contending parties. The last attempt to restore its fortifications was made by Louis IX. of France in 1251, and it was destroyed in 1265. Since then its harbor, the breakwater of which, according to Josephus, was made by sinking rocks 50 feet long and 18 wide into water 20 fathoms deep, has been filled up till it is too shallow for the smallest ships, and the sandstone walls and towers in reach of the waves have to a great extent been crumbled into sand and blown inland by the winds. The wall of the city still stands, from 20 to 30 feet above the ground in a few places, while the walls of the moat which surrounds it on every side, except that toward the sea, are in a perfect state of preservation. The moat is 30 or 40 feet across at the top and about 20 feet deep. The space inclosed by the walls is a rectangle, 540 yards long from north to south and 350 wide from east to west. The walls are about six feet thick, and are strengthened by many buttresses and square towers. The gate in the south end is preserved, and through it all visitors enter. Near by it on the inside is a well of never-failing water, and hither flocks and herds are daily led from the immediate vicinity to be watered. There is also near this gate, and fronting the sea, the ruins of a large and magnificent church, the entire outline of which is distinctly traceable, and much of its wall is still standing, from 15 to 20 feet high. The remainder of the surface within the walls is a confused mass of rubbish from the crumbled limestone of ancient buildings. Josephus told the truth when he said that Herod built the city of "white stone," "of materials brought from other places, and at very great expense;" for the stone chiefly used is

* Ant. xv. 9. 6.

† Acts x. 1-18; xxi. 8-14; xxii.-xxvi.

limestone, and there is none to be found nearer than the mountains, 9 or 10 miles distant across the Plain of Sha'ron. On the mole built for the harbor, which extends out into the sea from the southern end of the city, stand the ruins of an immense castle very massively built, and even now rising 40 or 50 feet into the air. The author counted 75 granite columns which were built crosswise into the walls of this castle, all of which are now exposed. Among them are several of red granite, and of immense size. Over against this mole to the north stood another structure of a similar character, which has crumbled away. Its columns have fallen into the shallow water, where they lie, about 70 or 80 in number, like a sunken raft of saw-logs. Nothing can exceed the desolation that broods over this spot, once so full of life and animation, and so prolific of historical events. The continual roar of the waves, which even in the mildest breeze are ever breaking against Herod's sunken masses of rock, tends to heighten the impression, and when one passes out of the city on any side, it is intensified by observing that along the surface of the ground, north, south, and east, are uninterrupted traces of ancient dwellings, long since gone to destruction. Leaving the city by the road running northward, the last monument of its glory and of its ruin that comes into view is the wall which once supported, on a long series of arches, an aqueduct that brought a stream of water into the city from Crocodile River, three or four miles distant. The city once extended far beyond its present walls.

About $2\frac{1}{2}$ miles north of Cæsarea the coast-road crosses the mouth of *Nahr Zerka* (*Blue River*), called Crocodile River by ancient writers, because crocodiles were then, as now, found in its waters. That they are still found is attested by various writers.* The sand near the sea-coast so obstructs the passage of this river into the sea that its depth and width at the ford near its mouth are much less than farther out from the shore. When crossed by the writer in May, 1879, it was about sixty feet wide and three feet deep. The horse of our dragoman got mired in the sand, broke his girth, and threw saddle and rider into the water. About a mile above the mouth of the river, where it once broke through a low rocky ridge, the opening through the ridge has been dammed by a wall 20 feet thick, and the water above it is elevated 25 feet. The wall is 230 yards long, and the road passes over it as on a bridge. When the place was visited by Thomson there were eight or ten mills in motion just below this dam, propelled by the

* See Land and Book, ii. 244.

water falling directly upon their wheels, and he says there was room for twenty. The dam causes a great marsh in the plain above, rendering thousands of acres of rich land untillable.*

About four miles north of the Zerka or Crocodile River the road crosses another perennial stream called the *Nahr Kerā'jeh*, which waters and makes verdant a considerable belt across the plain, and about a mile north of it is the village of *Tantū'ra*, immediately on the sea-shore. It occupies a low promontory which juts out into the sea far enough to form, south of it, a harbor for the small sail-boats which trade along the coast. Back of the village, toward the hills and among them, some timber is found, which is cut and brought to this place to be shipped to *Beirūt'* for manufacturing purposes. North of the town is a little bay, and north of it another promontory crowned with the ruin of a very massive castle. A part of the wall of this castle is still standing, about 50 feet high, and it is a very conspicuous landmark, seen for many miles up and down the coast. Above the castle, and reaching out from the shore, are the ruins of an ancient city almost as extensive as those at *Cæsarea*, and scattered among them are many granite columns. These are the ruins of the ancient city of *Dor*, which was occupied by Canaanites in the days of Joshua, and which held out against the attack of the tribe of *Manasseh*, to whom it was allotted.† There are several small islands of naked sandstone a short distance from the shore, and these may be the remains of a natural breakwater which once formed a harbor for vessels of moderate size.

Scarcely more than six miles north of *Dor*, and 15 from *Cæsarea*, are the ruins of *Athlit*. Here a cape projects nearly a mile into the sea, terminating in a rocky promontory. On this promontory is a large castle with massive walls built of very large stones, and evidently once an almost impregnable fortress. A portion still stands, about 80 feet high, in an almost perfect state of preservation. A deep moat, still distinctly traceable, cuts it off from the main part of the cape. The remainder of the cape was occupied by the city, and the city wall crossed the neck of the cape. The latter is still traceable, and its moat still contains water for a considerable distance.

From this point to the northern terminus of the Plain of *Sha'ron* is some 8 or 9 miles, along a constantly-narrowing plain between the sea and the gradually approaching side of *Mount Carmel*. The plain is most of the way divided into two narrow strips by a narrow ridge of rock running along the middle of it parallel with the shore. The road,

* Land and Book, ii. 244.

† Josh. xvii. 11; Judges i. 27.

on leaving the vicinity of Athlit, passes through this ridge by a narrow artificial cut, and continues on the eastern side until it reaches the narrow bench around the sea end of Mount Carmel, where it curves to the northern side of that mountain and reaches Hai'fa.

CHAPTER V.

PLACES WITH SHE'CHEM AS A CENTRE.

§ I.

BETWEEN BETHEL AND SHE'CHEM.

IN the section on places in the hills of Benjamin we discussed the topography north of Jerusalem as far as Bethel. Now we continue it from the vicinity of Bethel northward as far as She'chem. The highway between these two places is in the main nothing but a stony bridle-path. In some places it is a narrow and stony lane between walls which fence in the fig-orchards and vineyards. About two miles north of Bethel a village called *Ain Yebrû'î* is on the left, and we are evidently entering a richer and better-cultivated district, a portion of the favored territory of Ephraim. Well-cultivated vineyards and fig-orchards, with rough stone walls around them, occupy the chief part of the surface. A short distance farther the villages of *Jif'na* and *Ain Sini'a* lie a mile or two to the west, the latter less than a mile north of the former. Neither has a Bible history, but *Jif'na* is an unusually well-built village, situated on a conical and isolated hill, and it must always have been an important town in the district. The hills in every direction around are well terraced and covered with fig- and olive-trees. These trees are so abundant for miles around as to resemble an extensive forest. As we advance toward the north, and descend toward the Valley of the Robbers' Fountain, fig-trees give place entirely to olives. These are the most extensive and most carefully cultivated orchards of these two fruits anywhere to be seen in Palestine. In years gone by the natives of the villages acquired an unenviable reputation for ferocity, and the guides and muleteers who accompany the traveler through the district have many tales of horror to relate which show that they even yet pass that way with some timidity.

After passing through these groves, the road, which has been con-

tinually descending for about a mile, enters into the bed of a valley called *Wādy el Harami'yeh*, which derives its name from *Ain el Harami'yeh*, the Robbers' Fountain. The valley here runs north and south, but just in our rear, where we enter it, it turns to the west and passes off deep down between the mountains toward the Maritime Plain and the sea. It is by far the deepest valley seen near the road since leaving Jerusalem. When we have gone about a quarter of a mile up the valley we see on the left a perpendicular ledge of rock about 20 feet high, and above this the mountain slope to a height of 600 or 700 feet. From the base of this perpendicular ledge there issue several small but perennial springs of good water, and a smooth plot of ground between the cliff and the torrent-bed which drains the valley is the much frequented camping-ground of the Robbers' Fountain. Just south of the camping-ground, the space between the torrent-bed and the cliff is occupied by a very large cistern and a pool. The cistern, which was dug down into solid rock and arched over, is 50 feet long by 30 in width, and of an unknown depth, being now nearly filled with earth and rubbish. Its arch has mostly fallen in. The pool, whose northwestern corner touches the cistern, is 84 by 120 feet, and strongly built of stones laid in cement. It is now nearly full of earth, and when seen by the author it was growing a crop of wheat. The mountain just opposite, on the eastern side of the valley, forms a magnificent natural amphitheatre. It is about 1000 feet high, and is almost a perfect arc of a circle. Its steep slope is covered from base to summit with terraces, natural and artificial, the benches of which are cultivated in grain and thinly set in olive-trees.* This place is about six miles north of Bethel and about eighteen north of Jerusalem. It is the half-way station between Jerusalem and She'chem. It evidently derived its name—Robbers' Fountain—from some tradition connecting it with the depredations of robbers, but the details of the tradition have been lost.

A ride of about four miles northward, over a path which steadily ascends out of the deep depression just left, brings the traveler to the general level again, after which, in about another mile of descent, he reaches the spring and the village of *Lubban'*, the ancient *Lebo'nah*. A beautiful, well-watered, and well-cultivated valley descends toward this village from a southeasterly direction, and passes on toward

* Our party camped here on the night of Saturday, the 20th, and on Sunday morning made a final farewell to Jerusalem, and the twilight hour was spent in gazing with solemn delight on the scenery described above.

the west. It is Wādy el Lubbān', and it heads in the vicinity of Seilūn'.

It is said of Shiloh, the place where the tabernacle stood from the days of Joshua until after the death of Eli, that it was "in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to She'chem, and on the south of Lebo'nah."* This is rather a vague description, but it answers in every particular to the site of the ancient ruin now called *Seilūn*, an evident corruption of *Shiloh*. It is about a mile east of the highway, and is reached in going north by turning to the right on the first plain making in from the east after leaving the Robbers' Fountain. It is the plain of *Tār'nūs Ay'a*, with a village of the same name about a mile to the east, and it is everywhere well cultivated and productive. Another plain from the north opens into this, and on the northern edge of the latter plain are the ruins of Shiloh. They cover the summit of a smooth, rounded eminence, with a much higher ridge north of it, from which it is cut off by a deep, narrow ravine with almost perpendicular sides. The ruins consist mainly of piles of weather-worn building-stones, the remains of small but well-built stone houses. Immediately in front of them, a little lower down the hill, is a small flat-topped building, with a flight of outside steps ascending to the roof, which has been used as a mosque and previously as a chapel, and also according to Conder as a synagogue, though it is quite small for any one of the three, being only 37 feet square.† A magnificent oak overtops it. The view to the south, the east, and the west is very fine, including level and beautiful valleys, surrounded by smoothly-rounded hills not more than 200 or 300 feet in height. In the valley to the southeast there is a well in the open field, and beyond it, on the opposite slope, are the ruins of a church, the foundations and part of the walls of which are well preserved. But that which gives the chief interest to the locality is a space artificially leveled on the northern brow of the eminence, just back of the ruins of the village, in which the tabernacle stood during its long continuance in Shiloh. It is 400 feet long from east to west, extending as far in this direction as the width of the hill would allow, and 77 feet wide. It was made by cutting down the rock along the swell of the hill to a level with the two ends of the area, and in doing so the natural rock is left from two to six feet high on each side for a considerable distance, but more on the upper side than on the lower. It is entirely certain that this escarpment was made in order to obtain

* Judges xxi. 19.

† Tent-Work, i. 84.

a level space for some purpose, and the dimensions of the space, just two feet wider than the tabernacle court, and long enough to leave a level space in front for the assembling of worshipers and victims, indicate unmistakably that it was intended to accommodate the tabernacle. There is no other spot on which the tabernacle ever stood that can be thus identified, and it is certainly remarkable that this can be, after a lapse of more than 3000 years. This is due to the fact that it was cut in the solid rock of the hill-top, where no earth could collect upon it to conceal it, and where no buildings were afterward erected to cover it with their ruins.

It is remarkable that while the book of Joshua, in describing the lands allotted to Judah and Benjamin and some of the other tribes, mentions a large number of the cities included in them, it mentions very few of those allotted to Ephraim and Manasseh, and these few are chiefly in the Maritime Plain.* Nor is the book of Joshua alone in this singular omission, for all the books of the Old Testament are surprisingly silent in regard to the topography of the hill country occupied by these two powerful and wealthy tribes. Consequently, though many well-situated and interesting villages are scattered over the hills all the way from Bethel to She'chem, only a few of them are even mentioned in the Bible, and most of them are therefore devoid of historical interest. It may be that these tribes, being almost exclusively agricultural in their habits, lived almost entirely in small and perishable villages, and built but few towns of any importance. At any rate, we meet with no places bearing a Scriptural name, or having a Scriptural history, after leaving Shiloh, until we enter the rich and beautiful Plain of Moreh, now called *Wady el Mûkh'nah*. We enter it near the southern extremity, about five miles from She'chem, and follow it, in a direction a little east of north, until we reach the Valley of She'chem, opening to the west, and still we have not reached its northern extremity. It extends two miles farther, being seven miles long and from one and a half to two miles wide. This is probably the richest and certainly one of the most beautiful valleys in Palestine. When seen by the author it was covered chiefly with yellow grain, fully ripe and waiting for the harvest, but not a sickle had yet been thrust in. Intermingled with the broad expanses of golden grain were belts of green dû'rah, which was just high enough to almost hide the ground with its rich mantle of green. Undulating hills of moderate height and irregular swell form its eastern border, while the lofty ridge of

* Compare chapters xv., xviii., xix., of Joshua, with chapters xvi., xvii.

Mount Ger'izim rises abruptly from its western side, and, towering higher and higher as it extends northward, reaches its highest elevation where it suddenly breaks down by an almost perpendicular precipice into the Valley of She'chem, between it and Mount Ebal. The latter mountain rises as abruptly, and forms the remainder of the western boundary of the plain. A little more than a mile from its southern end, and on its eastern side, is the village of *Awer'ta*, where two tombs are shown, which are called the tombs of Eleazer and Phinehas.

This plain is first mentioned as a camping-place of Abraham when he first came into the land of Canaan,* and in it Jacob, when he had returned from Padan-aram, bought a piece of land from the prince of She'chem. Here he resided until after the exciting scenes connected with the misfortunes of his daughter Dinah.† There is nothing said in the Old Testament of his having dug a well there, but in the New Testament a deep well in the plain, at the foot of Mount Gerizim, was known as "Jacob's Well," and it was believed that Jacob dug it, and "drank thereof, himself and his children and his cattle."‡ The well is still there. It is on the principal highway through Samaria, as the text of John requires, being only a few steps to the right of the road; and, what makes its existence remarkable, it is in the midst of a district well watered by springs and running streams, showing that some extraordinary contingency must have caused it to be dug. One of these streams, having its origin in a copious spring about a quarter of a mile distant, passes within 200 yards of the well. The very existence of the well under such circumstances is a puzzle, until we remember that Jacob, having purchased a piece of land in order to be independent of his neighbors, had equal need to become independent of them in regard to water, and therefore, to avoid depending on their springs, he must needs dig a well on his own premises. There is no ground, then, or a rational doubt that the tradition, which in the time of Christ ascribed it to Jacob, is correct.

A church was built over the well in the fourth century,§ and its water was drawn up through the floor of the church, near its eastern end. Nothing now remains of the church but its foundation-walls and the arches or vaults which supported its stone floor. The top of the vault which stood over the well has partly fallen in, and in order to reach its mouth one must climb down through the opening in this vault. The stones of the vault lie in a confused heap about the well's mouth, no

* Gen. xii. 6.

† Gen. xxxiii. 18; xxxv. 5.

‡ John iv. 5-12.

§ It is mentioned by Jerome in A.D. 404, Prol. ii. 284.

person having had the care to remove them out of the way. The top of the well is arched over like a cistern, and a round opening is left about 20 inches in diameter. Another opening of irregular shape has been broken through it. By the light admitted through these openings one can see the wall distinctly. It is built of stones of good size, smoothly dressed, and nicely fitted together. The workmanship is like that of the wells at Beer'sheba. It is a perfect cylinder, and $7\frac{1}{2}$ feet in diameter. Robinson quotes Maundrell as stating that the well, when visited by him, was 105 feet deep, and contained 15 feet of water; and another writer, who visited it in 1839 and found it 75 feet deep, with 10 or 12 feet of water.* Captain Anderson is the only modern explorer who has actually descended it. He was let down by a rope, the untwisting of which under the tension of his weight caused him to revolve so rapidly that he fainted in the descent, and upon returning to consciousness he found himself on his back in the dry bottom of the well, looking up to the opening in the top, which appeared like a star. He found an unbroken pitcher in the bottom, which must have fallen when there was water in the well, or it would have broken. He also found the depth 75 feet, and states that it had been filled up 10 feet in the previous 10 years; but this last statement must be erroneous if the last writer quoted by Robinson made no mistake.† This measurement was made in 1866. When visited by the author, in 1879, his tape-line touched bottom at 66 feet, showing that the process of filling up, which is the result of the custom followed by all visitors, both native and foreign, of throwing in stones to hear them strike the bottom, has been steadily going on. It is to be sincerely regretted that this practice is not checked by putting the well under proper guardianship, restoring it to its original condition, and protecting it by a suitable superstructure. It belongs to the Greek Church, and it is feared that if they improve the site, as is expected, they will not restore its original condition, but build over it another church. It is the opinion of both Anderson and Conder that it is dug through alluvial soil, and that it receives its water by infiltration; but if this is true as regards its present depth, it can scarcely be so in regard to its original depth. If restored to its original depth, it would probably hold a large quantity of water the year round; whereas now it is dry except in unusually wet winters.

About 400 yards north of the church, in the direction of Mount Ebal, is a structure known as Joseph's Tomb. It is a building of two

* Vol. ii. 284.

† Our Work in Palestine, 201, 202.

apartments, the more northern being a round vestibule, and the more southern a roofless inclosure about 25 feet square, surrounded by a wall 10 feet high. The tomb is in the latter. It is constructed in the usual style of Mohammedan tombs, about seven feet long, four feet wide at the base, and raised in the shape of a grave about three feet high in the middle. At each end is a stone pillar with an urn on its top filled with black ashes, from rags and such things that have been burned there by Jews. Small earthen lamps with oil in them are also deposited by devotees in an opening in one end of the tomb. The wall around it is a reconstruction made in 1868 by a Mr. Rogers, British consul at Damascus, and the fact is stated on a marble slab let into the wall. The probability that this is the real resting-place of the bones of Joseph is very great. His mummy, when brought up out of Egypt by Joshua, was buried in the "parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver,"* and this is that parcel of ground. True, the tomb is of Mohammedan structure and modern, but the long period of time which has elapsed has made many reconstructions of the original tomb necessary, and this may be but the last of the series; and the fact that it is not made to point toward Mecca is opposed to the supposition that it is an invention of the Moslem. But for the superstition of the Moslem, who would resent with the utmost violence any attempt at excavations into the tomb, the question whether Joseph's mummy, or any part of it, is to be found there could be settled in a few hours; and doubtless the day is coming when this will be done. It is not impossible that visitors to the Holy Land may yet gaze upon the actual body of Joseph here, and at Hebron look his father, Jacob, in the face. The sight would add greatly to the attractions which draw pilgrims to Palestine, and it would be a singular prolongation of that future into which Joseph looked by faith when he "made mention of the departure of the children of Israel, and gave commandment concerning his bones."†

Were a wall built from Jacob's Well to Joseph's Tomb, it would almost close up the mouth of the Valley of She'chem, which comes into the Plain of Moreh here from the west, occupying the space, about half a mile wide, between Mount Ger'izim and Mount Ebal, the latter on the north, the former on the south. There would be left, between the south end of the supposed wall and Mount Ger'izim, a space 100 or 200 yards wide, and one of about the same width between its

* Joshua xxiv. 32.

† Heb. xi. 22.

northern end and Mount Ebal. If another wall, about 100 yards farther west, were built entirely across the mouth of the valley, the southern end of it would stand in the village of *Beld'ta*, a collection of hovels built of stone, and the northern end would rest on '*As'kar*, a mud village at the base of Mount Ebal. It is now well settled that this latter village is the successor of the city of Sychar, mentioned in connection with the Saviour's visit to Jacob's Well, and that Sychar is not, as has long been supposed, another form of the name She'chem. It seems from Stephen's speech, in Acts, that She'chem was known to the apostles under its own proper name* and is not to be confounded with Sychar. Moreover, this place is much better suited to the narrative than She'chem, for it is scarcely half a mile from Jacob's Well, whereas She'chem is a mile and a half distant. The statement that the city was "near to the parcel of ground that Jacob gave to his son Joseph"† is strictly true of '*As'kar*; and this agrees well with the circumstance that the woman ran without her waterpot into the city, and soon returned, followed by the people.‡ There is a splendid spring of water in '*As'kar*, and this might suggest the question why the woman should have gone half a mile to the deep well to draw; but the obvious answer is that she was probably at work in the plain, with the well between her and the town. This supposition must be adopted, whether we suppose her to have belonged to '*As'kar* or She'chem; for had she come from the latter place she would not only have left an abundance of excellent springs behind her, but she would have passed one on her way about a quarter of a mile before she reached the well. '*As'kar* may at that time have extended across the principal part of the valley, and have reached much nearer to the well than at present; for, besides the inherent probability of this, the valley contains many ruins imperfectly buried beneath its rich soil.§

We now enter the Valley of She'chem. It is a remarkable formation, being a narrow gap separating two mountain ridges just at the point where each had reached its highest elevation. Mount Ger'izim, commencing some 8 or 10 miles to the south, and gradually ascending as it extends northward, reaches its highest elevation, and then breaks down, as we have said before, by an almost perpendicular descent of 1000 feet into this valley. Mount Ebal does about the same on the opposite side, but its descent is more than 1200 feet. The gap is a complete one, for it passes through the entire range. The eastern end of the valley drains into the Plain of Mûkh'nah, but the greater part

* Acts vii. 16.

† John iv. 5.

‡ John iv. 28-30.

§ See Tent-Work, i. 75.

of it drains westward into a depression which passes on to the Plain of Sha'ron. After entering the valley from the Plain of Mûkh'nah, and riding about a quarter of a mile, we pass a large stone building on the left, used as a barracks for a regiment of Turkish soldiers. It was built in 1874. Near the corner of this building is a copious spring of cool water, which sends forth the stream mentioned above as flowing near Jacob's Well. It passes through the village of Belâta, and is then led into irrigating channels to water gardens in the vicinity of Joseph's Tomb.

Just beyond the barracks there is a sudden widening of the valley, made by a recess in the side of Mount Ger'izim, which forms a vast natural amphitheatre, and by a similar recess of almost the same dimensions exactly opposite in the side of Mount Ebal. The valley is here more than half a mile wide, and the chord of each of the amphitheatres is more than a quarter of a mile long, while the slope of each mountain from base to summit is nearly half a mile. This is unquestionably the spot in which Joshua assembled the twelve tribes and read to them the law, as directed in the 27th chapter of Deuteronomy, and as described in Joshua viii. 30-35. If it were possible, under any circumstances, for one man to read so as to be heard by such a multitude, this is the very place in which to do it. A number of travelers have tried the experiment of speaking to one another from mountain to mountain, and have succeeded with ease. The author tried the experiment of standing in the middle of the valley, with one of his companions half way up Mount Ger'izim, and the other halfway up Mount Ebal, and reading to them the curses in the 27th chapter of Deuteronomy. He was heard distinctly by the one on Mount Ger'izim and indistinctly by the one on Mount Ebal, the thick grove of olive-trees to the eastward obstructing the passage of the sound in that direction. If, therefore, the people could have stood in this vast double amphitheatre, which seems altogether probable, Joshua could have read to them without aid so that all could hear. But as he was instructed to employ the aid of Levites,* it is probable that he had these distributed through the multitude, to take up the reading and repeat it after him sentence by sentence. However this may be, the discovery of such an auditorium in the very spot where an event of nearly 4000 years ago suggests that it might be found, while the record of the event says nothing about it, is a striking coincidence confirmatory of the Biblical narrative.

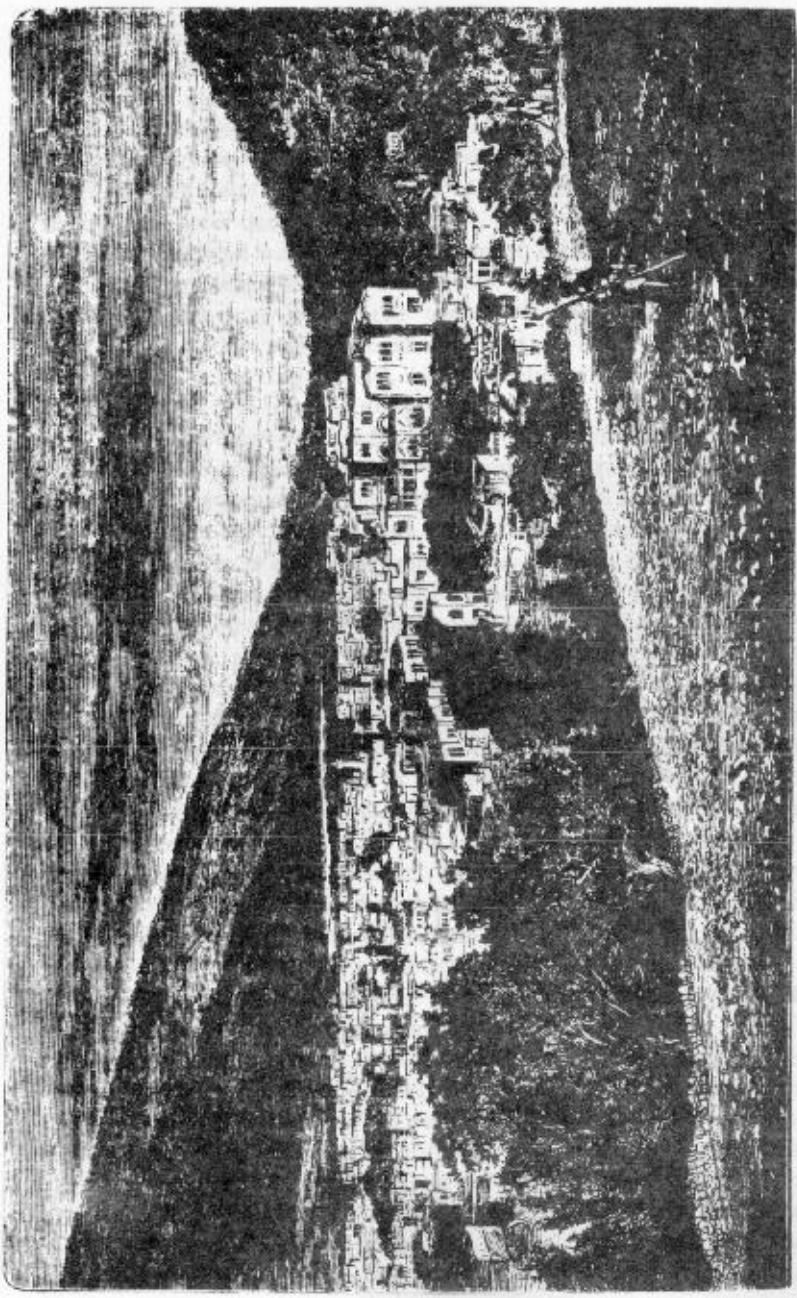
* Deut. xxvii. 14.

From the amphitheatre to the city, a distance of about half a mile, the valley is nearly filled with olive-trees in full bearing, and the ground beneath them is cultivated in grain. The road is enlivened by the constant passage to and fro of men, women, children, and beasts of burden, while passing Turkish soldiers and officers of the garrison, some on horseback and some on foot, display their military airs and uniform. All indicate our near approach to a city of no mean pretensions.

§ II.

SHE'CHEM AND ITS ENVIRONS.

The town called She'chem in the Bible obtained under the Roman dominion the name of *Neapolis* (New City), from the circumstance of having been rebuilt or restored. This name, in the abbreviated Arabic form of Nab'lus, it has retained to the present time,—one of the few instances in Palestine in which the Roman name of a place has permanently superseded the original name. It is 35 miles north of Jerusalem, and is situated in the valley between Mount Ger'izim and Mount Ebal, about a mile and a half west of its mouth at the Plain of Moreh. It is situated on the southern side of the valley, extending from the precipitous face of Mount Ger'izim down to the bottom of the valley and for a short distance beyond it. Westward of the town Mount Ger'izim gradually descends, the chief part of its lofty front being eastward of the town. The town is 1870 feet above the sea-level, with Ger'izim towering 1000 feet above it. It is on the watershed, springs east of the town flowing to the Jordan, those in town to the Mediterranean. Its present population is estimated by Europeans at 13,000, but by intelligent natives at 20,000. It is solidly and compactly built of stone; it is full of business activity, and it bears evident marks of recent improvement. The principal part of its ancient wall is still standing, though the town has outgrown it. The people are all Moslem except about 600 Christians, chiefly Greek, and 130 Samaritans. We have already mentioned, in Chapter VII. § IV. of Part First, the mission-work of the Baptists in this place. There is also here a German Protestant mission. In addition to the ordinary traffic of a large town of Palestine, the people are largely engaged in the manufacture of soap made from olive oil. The town is said to contain 22 soap-factories. It has a large trade with the villagers around and with the Bed'awin east of the Jordan, and it is the seat of the Turkish government for that side of the river.



MOUNT BAWA.

SHICHEM FROM THE WEST.

MOUNT GARDEN.

The Samaritans, only 130 of whom are left from all those who once inhabited Samaria, have a synagogue in the southwest part of the city, in which are deposited several ancient Samaritan manuscripts, among them the celebrated Samaritan Pentateuch, supposed to be one of the oldest manuscripts in existence. It is difficult to obtain a sight of the latter, as the priests are in the habit of deceiving visitors by showing them one of later date.

The town is well watered by a number of springs, and fountains of fresh water are abundant on the streets. It is said that there are 75 never-failing springs within the town and its immediate vicinity. That portion of the valley immediately north of the town is occupied by an extensive burying-ground, which reaches all the way to the foot of Mount Ebal. Below this, toward the west, the valley descends rapidly, grows narrower, is abundantly watered, and is verdant with trees and shrubs and gardens. Besides the usual fruit-trees of the country, there are here many white mulberries, whose fruit is large and sweet.

She'chem is a very ancient town, and its advantageous situation must always have made it a place of importance. It was probably not yet built when Abraham first came into Canaan. This seems to be implied in the statement that "Abram passed through the land unto the place of Sichem, unto the Plain of Moreh,"* though the term "place" may refer to the territory belonging to Sichem rather than the place where Sichem afterwards stood. At any rate, when Jacob returned from Padan-aram it was a walled town, though its population was small.† The ruins mentioned in the preceding section, which abound along the bed of the valley eastward of the town, show that it once stood farther east than it does now, or else that it once occupied a much larger space than at present. Its importance must always have been of a commercial rather than a military character, for it is so completely overtopped by Mount Ger'izim as to be comparatively indefensible. It was doubtless for this reason that Jeroboam, who made it the first seat of his government, soon abandoned it and chose the loftily perched Tir'zeh in preference.‡

Next to Jacob's Well and Joseph's Tomb, the object of greatest historical interest about She'chem is the summit of Mount Ger'izim. It is ascended on horseback by a very steep and toilsome ride, starting from the camping-place just west of the city. (The first part of the slope up which we ride is seen in the foreground in the preceding engraving.) As we climb the steep, with our faces nearly eastward, we see

* Gen. xii. 6. † Gen. xxxiv. 20, 25. ‡ 1 Kings xii. 25; xiv. 17. See p. 292.

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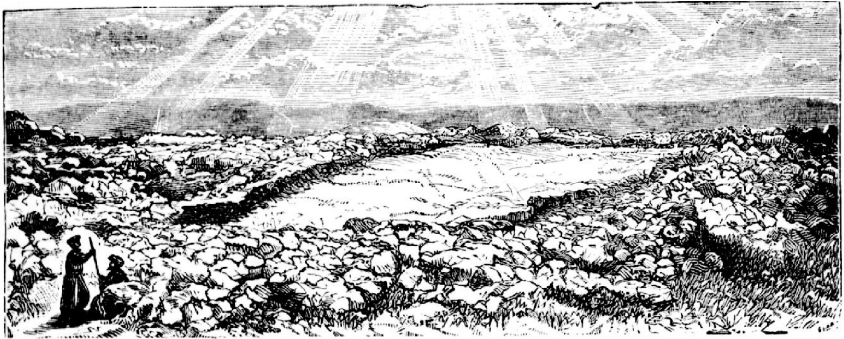
* Gen. xii. 6.

† Gen. xxxiv. 20, 25.

‡ 1 Kings xii. 25; xiv. 17. See p. 292.

just over the town, on the brow of the mountain, a projecting ledge called Jotham's Rock. We at once accept it, from its perfect fitness, as the spot on which Jotham stood when, by his forcible and original fable, he rebuked the She'chemites in the valley below for their cruelty and ingratitude toward his father Gideon. He must have stood on a spot whence he could be heard and seen from the valley below, and yet be out of the reach of an arrow-shot; and at the same time, he must have had a safe way of retreat when his speech was ended. The rock in question meets all of these conditions; for it stood high above the people, yet near to them, and the steep face of the mountain prevented a rapid pursuit of Jotham, while his retreat was unobstructed.*

When we stand on the summit of the mountain the Plain of Moreh lies beneath our feet on the east, and the mouth of the Valley of She'-



SACRED ROCK OF THE SAMARITANS.

chem on the north. The elevation, according to Conder, is 2849 feet above the sea-level. An extensive plateau is here covered with the ruins of ancient buildings, among which can be traced those of the church built here by Justinian, A.D. 533; of a castle with a well-preserved pool for rain-water by its side; and, as the Samaritans believe, of their temple, which once stood here, but was destroyed 130 years before Christ. They have their sacred rock, over which their temple stood, as have the Jews and the Moslem on Mount Moriah. It is seen, together with surrounding stones from ancient buildings, in the above cut. Cisterns and pavements are abundant; a Mohammedan *wely* stands on the eastern brow of the mountain, and the mountain's eastern slope shows the remains of ancient terraces.

* Judges ix. 6-21.

To the Samaritans, Mount Ger'izim continues to be, as it was in the time of Christ,* the most sacred spot on earth. They believe that it is the exact centre of the earth, and they are persistent in believing that it is the highest mountain in the world. When Conder pointed out to their high-priest the fact that Mount Ebal, just across the valley, was obviously higher (227 feet higher), the old man replied that it appeared to be so, but it could not be so in reality, for "Mount Ger'izim is the highest mountain in the world!"† They believe that this is the mountain on which Abraham offered Isaac, and that it is the Bethel near which Jacob saw the vision of the ladder. Here they commenced the worship of God, according to the Jewish account, by aid of a Jewish priest, who was driven from Jerusalem because he had married a daughter of Sanballat, about the close of the Old Testament history,‡ and here they continue to observe the annual festivals appointed by the law of Moses. Although the Passover has never been observed according to the law by the Jews since the destruction of their temple, A.D. 70, it has continued through all the Christian centuries to be observed by the Samaritans on Mount Ger'izim, and it is observed by the remnant of them to the present day. At the time of its annual recurrence the entire Samaritan population of Nab'lus go to the mountain-top and live in tents for seven days. They slay seven lambs precisely at sunset on the evening of the appointed day (the first full moon after the vernal equinox), roast their bodies whole, eat them with unleavened bread about midnight, and spend the last four hours of the night in prayer. Dean Stanley was so fortunate as to be present at this celebration during his second visit to Palestine, in 1862, and he gives a very interesting account of it in an appendix to the first volume of his "Lectures on the Jewish Church." The editor of Baedeker's Guide-Book also witnessed it in 1869, and gives substantially the same account of the proceedings.§ When the author was there, May 29, 1879, he saw the recently charred bones of the roasted lambs scattered about the place of sacrifice, but he was more than a month too late to witness the festival. The cut on the following page represents these people as they watch the setting sun in the evening of the Passover.

The view from the summit of Mount Ger'izim is widespread and magnificent, though not so much so as that from the higher summit of Mount Ebal. The southern face of the latter mountain, that seen

* John iv. 19, 20.

† Tent-Work, i. 34. It is remarkable that Josephus also speaks of Mount Ger'izim as the highest mountain in Samaria (Ant., xi. 8).

‡ Josephus, Ant., xi. 8; Neh. xiii. 28.

§ Baedeker, p. 333.

from Mount Ger'izim and the Valley of She'chem, is covered with a thick growth of cactus, except in a few spots where the slope is gradual



SAMARITANS AT WORSHIP ON MOUNT GER'IZIM.

and occupied by terraces cultivated in grain. The summit of this mountain, according to Conder, is 3076 feet above the sea. It is the highest point in Palestine north of the mountains near Hebron and south of northern Galilee.

On a lower mountain, a short distance to the north of Mount Ebal, is *Tollusa*, the Tirzah of Scripture, which was the second place chosen by Jeroboam as the seat of his kingdom, and which continued to be the capital of the northern kingdom until Omri bought the Hill of Samaria and transferred the seat of power to that spot.*

She'chem is the most convenient place from which to make an excursion to "Ænon near to Salim," where John baptized when he left the Jordan. Starting east from the city, and on reaching the Plain of

* 1 Kings xiv. 17; xvi. 15, 24.

Moreh leaving Joseph's Tomb on the right, and passing through the village of As'kar (Sychar), we follow the Damascus road, which runs north along the eastern foot of Mount Ebal, with the Plain of Moreh on the right. About two miles north of As'kar the Plain of Moreh terminates, and a very lofty mountain crowned with a white *wely* rises abruptly from its northern extremity. Just before reaching the north-western corner of the plain we have opposite to us, on a slope at the northeastern curve of the plain, the village of *Salim* (Salem), near to which was the baptizing-place of *Ænon*.* The most direct and easiest route to the latter place crosses the plain and passes through Salem; but the author, preferring to trace the waters from their fountain-head, continued along the Damascus road, following the course of *Wād'y Bedân'*, about three miles north of the end of the Plain of Moreh. These three miles pass over a very rugged road. The road runs into and crosses *Wād'y Bedân'* in the midst of a group of four water-mills, which do the chief part of the grinding for She'chem and the surrounding country. By continuing on the Damascus road until another mountain-spur immediately north is crossed, we may enter into the head of *Wād'y Far'ah*; but as that *wād'y* unites with *Wād'y Bedân'* about two miles below the mills just mentioned, it is better to turn down the latter *wād'y* and follow its course. It runs almost directly to the east. In the course of these two miles we pass eight more water-mills, the last at the junction of the two *wād'ies*, and supplied by a race from *Wād'y Far'ah*. The stream in the latter *wād'y* is the larger of the two, and from the point of junction the united waters bear the name of *Wād'y Far'ah*. About four miles below this the bed of the *wād'y*, which has been very narrow thus far, and is in no place wide enough to accommodate a large multitude, such as assembled to hear the preaching of John, suddenly expands on the northern side of the stream to about a mile in width, with a gradual upward slope toward the north, and extends eastward with the stream along its southern side for about two miles. No prettier mountain valley is seen in Palestine, and none more suitable for John's purpose. The stream for about five miles of its course, as traced by the author, is continuously fringed with oleanders, which were then in bloom. Our path crossed the stream repeatedly, and we found it abounding in pools from two to three feet deep, though at an unusually low stage of water on account of the exceptionally dry winter which had preceded. The stream is perennial, and flows thence to the Jordan, increasing in volume as it

descends through its mountain pass. It enters the Jordan a short distance south of the Dam'ieh ford.

To Lieutenant Conder, the first European who carefully examined the eastern hills of Samaria, belongs the credit of identifying this locality, and it is due him that we here introduce his own description of it :

“The head-springs are found in an open valley surrounded by desolate and shapeless hills. The water gushes out over a stony bed, and flows rapidly down in a fine stream surrounded by bushes of oleander. The supply is perennial, and a continuous succession of little springs occurs along the bed of the valley, so that the current becomes the principal western affluent of Jordan south of the Vale of Jezreel. The valley is open in most parts of its course, and we find the two requisites for the scene of the baptism of a huge multitude,—an open space and abundance of water. Not only does the name *Salem* occur in the village three miles south of the valley, but the name *Ænon*, signifying ‘springs,’ is recognizable at the village of *Ainun*, four miles north of the stream. There is only one other place of the latter name in Palestine, *Beit Ainun*, near Hebron ; but this is a place that has no very fine supply of water and no Salem near it. On the other hand, there are many other Salems all over Palestine, but none of them has an *Ænon* near it. The site of *Wād'y Far'ah* is the only one where all the requisites are met,—the two names, the fine water supply, the proximity of the desert, and the open character of the ground.”*

As Conder suggests, this *Wād'y Far'ah* was the route of Jacob and his caravan in their journey from the Jordan through the mountains up to *She'chem* ;† and it was also that of the Syrian army on their retreat from Samaria under a false alarm.‡

§ III.

PLACES WEST AND NORTH OF SHE'CHEM.

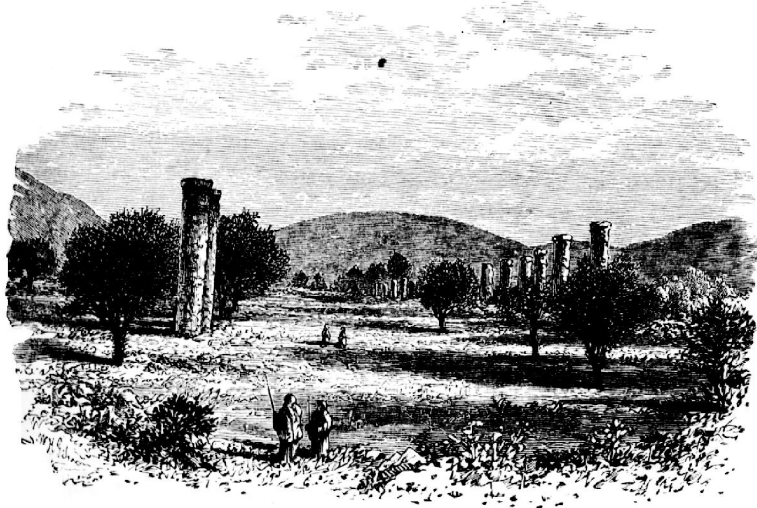
That part of the Valley of *She'chem* which extends west of the city descends rapidly at first, then more gradually, and makes its way nearly northwest through the mountains to the Plain of *Sha'ron*. It was the highway from *She'chem* to Samaria, *Cæsarea*, *Lydda*, and *Joppa*. But the present road to Samaria leaves the valley after following it for three or four miles, crosses a ridge to the north, and descends into the Valley of Samaria on its eastern side. Samaria is eight miles from

* Tent-Work, i. 9a.

† Gen. xxxiii. 17, 18.

‡ 2 Kings vii. 6-15.

She'chem by the road (six in an air-line) and due northwest. Its situation attests the military skill of Omri, the King of Israel, who bought the hill and built the city for the capital of his kingdom.* It also accounts for the fact that though the city was three times besieged within the Bible period by an overpowering army, it was never taken but once, and then after a siege of three years.† It is to the confidence which its inhabitants reposed in its strength that Amos alluded when he said, "Woe to them who are at ease in Zion, and trust in the mountain of Samaria."‡ It was built on an isolated hill about 400 feet high, completely surrounded by an almost circular valley, and this again by a circle of mountains nearly all higher than Samaria. Its site might be compared to that of a conical swell in the centre of a deep saucer. The hill is ascended from the northeast by a steep slope, and the modern village, with a large and well-preserved church of the crusading period, is on the northeastern brow of the hill. The summit is now set in olive-trees and cultivated in grain. Terraces run around the hill from top to bottom, and on the second terrace from the top



HEROD'S COLONNADE AT SAMARIA.

stand the remaining pillars of a colonnade built by Herod the Great, which once extended around the hill for a distance of 1000 yards. The terrace is about 50 feet wide, and the columns, of which about 80

* 1 Kings xvi. 24.

† 1 Kings xx. 1; 2 Kings vi. 24; xvii. 5, 6.

‡ Amos vi. 1.

are still standing, and many others are lying prostrate and broken, are 16 feet high. They are made of hard limestone. There are many other relics of ancient structures on the slopes of the hill, and among them one on the northern side, consisting of about a dozen columns, forming a quadrangle, the probable remains of a temple erected by Herod in honor of Augustus Cæsar. He rebuilt the city, adorned it with magnificent works, and called it *Sebaste*, the Greek word for *Augustus*, and it has retained that name in a corrupted form to the present day, the Ar'abs calling it *Sebûs'-ti-yeh*. Its summit is 1542 feet above the sea, and the highest point is near the southern brow. Standing there, the entire wall of surrounding mountains and the basin of the surrounding valley can be distinctly seen, and over the lower hill to the southwest the view extends to the Plain of Sha'ron and the sea. The valley is widest toward the south and west, where it is about two miles wide. At the southeast curve of this valley the Valley of She'chem enters it, and at the southwest curve there is a broad opening through the hills, by which that valley passes on westward toward the sea. The author's party traveled down that valley on their way to Cæsaræa, and they saw along its floor some of the best-preserved pieces of ancient paved road in all Palestine. It was doubtless in the valley immediately south of Samaria that the Syrians were encamped when they thought they heard the Egyptians and the Hittites coming upon them, and it was up that gap opening toward the sea that the enemy appeared to come. The Syrian retreat was toward the Jordan, and it probably led them up the Valley of She'chem, east of their camp and past the city of She'chem.*

Many villages, the sites of ancient towns, are perched on the hills round about Samaria, as they are in every part of the hill country, but, for a cause mentioned above (page 282), few in this portion of the country have any Bible history.

About ten miles by the road a little east of north from Samaria, and about three miles farther from She'chem, is Dothan, the place near which Joseph was sold by his brethren, and in which was the prophet Elisha when it was surrounded by Syrian soldiers for the purpose of capturing him.† In riding to it from either place many villages are passed, and some beautiful valleys. It is still known under the name *Tell Dothan'* (the *heap of Dothan*). The site of the town is a hill about 200 feet high, isolated on every side except the north, where a narrow saddle about 100 feet high connects it with a still higher hill in that

* 2 Kings vii. 6, 7, 15.

† 2 Kings vi. 8-23.

direction. On the summit is a plateau of about 40 acres, which has been artificially leveled. Toward the eastern side are some ruins of buildings that were constructed of good limestone, while the remainder of the surface is dotted with heaps of small stones from cheaper houses. All the exposed soil is cultivated in grain. The slope of the hill on every side except the north is too steep for ascent on horseback. To the south about a mile and to the west about five miles there stretches a rich and beautiful valley, from one to one and a half miles wide, all cultivated in grain, and bordered by hills of moderate height. The word Dothan means two wells, and there they are in the valley south of the village, one a little to the right and the other to the left. When seen by the author flocks of goats and sheep were being watered at the more eastern, and at the other, about 100 yards to the west, a horse-power water-wheel was in motion, throwing water into a plastered reservoir about 30 feet square and $3\frac{1}{2}$ feet deep, in which men were washing a flock of sheep preparatory to shearing them. From the reservoir water also ran in an irrigating channel to support a fine garden of cucumbers, onions, and other vegetables below. The principal thoroughfare from the north in the direction of the Plain of Sha'ron, the very road which the Ishmaelite caravan to which Joseph was sold was traveling, passes along the western foot of the hill, and Captain Wilson found in the plain a number of jug-shaped cisterns answering to the pit in which Joseph was placed. Everything corresponds precisely to the scene of Joseph's sale, and not less so to that of the attempted arrest of Elisha. The mountain that was full of horses and chariots of fire to the opened eyes of Elisha's servant stands around on every side, and is not far away except to the west.

CHAPTER VI.

PLACES ABOUT THE PLAIN OF ESDRA'ELON.

§ I.

ON THE EASTERN BORDER.

WE have given a geographical description of the Plain of Esdra'elon and the adjoining plains in Chapter I., § V., Part First. We are now to speak of the villages, mountains, and other interesting localities in the same district.

The only town of any importance at the present day on the Plain of Esdra'elon is *Jenin'*, the ancient En-Gannim (*garden-spring*), a city of Issachar, which was given to the Levites.* It is situated at the southeast angle of the plain, at the foot of the hills which rise to the east and southeast of it, and at the mouth of a pass between the mountains southward, through which must always have led the principal thoroughfare from the plain and all Galilee. Jesus must often have passed by it, though it is never mentioned in connection with his journeyings. Though it scarcely has a Bible history, it is mentioned in the writings of all modern travelers, because, as above stated, it is the only town of importance in a large district, the ancient cities which once overshadowed it having gone to ruin. It contains about 3000 inhabitants, and is the seat of a subordinate Turkish governorship and a garrison of soldiers. It is well built of stone houses, and is surrounded on the south and west by luxuriant gardens of vegetables and fruits, with an occasional palm-tree. A copious and perennial spring, whose source is in the hill to the southeast, is brought by an underground stone conduit to an artificial basin in the lower or western edge of the town, where it stands in a crystal pool about 6 feet long, 3 wide, and 18 inches deep. Here the women of the town are constantly coming, lingering a while to chat, and going, while well-dressed and clean-looking men sit or loiter about in the shade. Below the pool the surplus water passes in a stream 2 feet wide and 18 inches deep into a stone watering-trough about 30 feet

* Josh. xix. 17, 21; xxi. 28, 29.

long, where the stock of the town and of all passers-by are freely watered. Hence it is led into irrigating channels for the gardens below, and can be all turned at pleasure into an elevated stone channel to a mill in the edge of the gardens. A mosque kept in unusually good repair stands in the western edge of the town. On its southern side is a garden of figs and pomegranates, and along the northern a long portico with arched praying-places, while two pools of limpid water stand ready for the sacred washing of hands, feet, and face which must precede every prayer. The white minaret of the mosque is a conspicuous object from every direction to those traversing the plain.

About seven miles a little east of north from Jenin' is the village of Zerîn', the ancient Jez'reel, which gave its name to this entire plain. The road thither is along the foot of the mountain which rises to the east, and on ground slightly elevated above the plain to the west. In places we see remains of the ancient pavement. There is a gradual ascent all the way from Jenin'. Five or six villages are seen on the right, and two or three on the left. Jez'reel was most delightfully situated. While the ground slopes away gently toward the south, it slopes more abruptly toward the east until it reaches the level of the plain, and the view from the south toward the west and around to the north takes in the entire Plain of Esdra'elon, with the mountain-rim which bounds two sides of its triangle. Almost due west, and 16 miles distant, is distinctly seen the place of Elijah's sacrifice on Mount Carmel, and when Ahab was returning to Jez'reel from that stirring scene, followed by the black clouds of the coming rain, and preceded by the rugged form of Elijah, his chariot could be seen from the walls of Jez'reel every foot of the way.* To the northwest the almost perpendicular mountain wall which shuts off Nazareth from the plain is only seven or eight miles distant, and a white house recently built on a hill overlooking Nazareth is distinctly seen. To the north, about four miles distant, is Jebel Dû'hy (Little Hermon), which rises so high as to hide from view Mount Tabor, which stands behind it. To the east is the long Plain of Jez'reel, continually widening as it recedes; and to the southeast is Mount Gil'boa, on the most northwestern spur of which Jez'reel stands. The present village is a collection of miserable huts, but into the walls of these are built many pieces of ancient masonry. The most conspicuous object is the ruin of an old church, a part of whose wall stands 20 or 30 feet high. The surface about the village is covered with ancient building-stones, and rock-cut cisterns are very

* 1 Kings xviii. 44-46.

numerous. The author counted five of these within an acre of ground. A large limestone sarcophagus lies half buried a little south of the village.

Ahab showed taste and judgment in selecting this as the site of his summer palace, to avoid the heat and the contracted view of his capital at Samaria. And Saul's army, when posted here before his last and fatal battle, had an admirable defensive position against the Philis'tine host drawn up at Shunem, on the opposite slope of *Jebel Dûhy*. Immediately in front of *Jezebel* to the north there is an almost perpendicular descent of 400 feet into the Valley of *Jezebel*, up which the Philis'tine army would have to clamber in making an attack on Saul. Shunem is on the opposite edge of this valley, but almost as high as *Jezebel*, the valley sloping rapidly down from it to the foot of the Hill of *Jezebel*.

From *Jezebel* there is a very good view of Mount *Gilboa*. The western and northern sides of this mountain come together here at an acute angle. The western side stretches off in a direction nearly due south to the vicinity of *Jenfn*, while its northern side runs in almost a straight line south by southeast until it suddenly breaks down into the Jordan Valley, about 12 miles distant. This northern—or, more strictly speaking, northeastern—side is almost perpendicular, while the western has a gradual slope. Its highest elevation, which it attains in a point but a short distance southeast of *Jezebel*, is 1717 feet. Saul and his men were doubtless retreating over the slopes of this mountain when he and his sons were slain.*

The author and his party rode from *Jezebel* eastward down into the valley, and along the northern base of Mount *Gilboa*, on their way to *Beisan'*. About two miles from *Jezebel* we crossed the stream of *Ain Jalûd'*, supposed to be the Fountain of Harod mentioned in connection with Gideon's attack upon the Midianites,† but incorrectly called a well in the English version. It is a bold stream of water, 20 or 30 feet wide and a foot or more deep, issuing from a cave-like recess in the rock of the mountain's base. The water is cool and clear. It is so dammed up a short distance below as to make it spread out into a wide pool, and farther on it is led into irrigating channels and makes verdant a large portion of the valley. About three miles farther east another spring issues from under a ledge of rock 100 or 200 feet from the base of the mountain, and a dam thrown across the depression below it swells its water into a beautiful pool about 100 yards long and

* 1 Sam. xxxi. 1-6.

† Judges vii. 1-5. Compare page 28.

from 20 to 30 wide, with a depth of from 8 to 10 feet. So perfectly transparent is this water that the smallest object can be seen distinctly at the bottom of it, which is covered with white pebbles. When the author first drew near it he mistook the white bottom for a white scum on the surface, and was equally surprised and delighted, on reaching the edge of the basin, to see it eight feet below the surface. His company enjoyed in this limpid pool the most delightful of many delightful baths which they took in the waters of Palestine. The temperature of the air was 97° in the shade of our umbrellas, and that of the water precisely the degree to be most refreshing. The water of this spring turns a mill which stands below the dam just mentioned, and then runs away, like that of the one above, to irrigate the fields and pastures of the plain.

About 12 miles east of Jez'reel is the modern village of Beisan', answering to the ancient Bethshe'an, the ruins of which are very extensive, full of interest, and many of them well preserved. The site of the original city, and of what we might call the acropolis at a later period, is the summit of an isolated hill which once formed a continuous part of the cliff overlooking the Jordan Valley, but is now cut away on both sides by two deep chasms, through which, on each side, flows a stream of water. These are the streams which flow from the two springs mentioned above in the Plain of Jez'reel. The heads of the two ravines are about a quarter of a mile west of the hill in question, and between them for that distance is a valley but a few feet above their level. After passing by the hill they come together east of it, and thence flow as one stream to the Jordan. The hill thus cut off is about 100 feet higher than the level of the plain, and its summit is crowned with an ancient wall six or eight feet thick, which passes entirely around its brow. Immediately north of this is a plateau about twice as large and about 100 feet lower, which is also surrounded with a wall, and has a gateway at the northwest corner. A large and deep cistern, whose arch is partly broken, is seen a short distance from the gate, and a zig-zag roadway, now impassable, led from the gate to the valley on the west. The sides of this hill are everywhere so steep as to be ascended only on foot, and by a path winding half-way around it. From the western brow of this acropolis one looks down in the valley below upon a confused mass of stone walls; standing and prostrate columns; an ancient Roman theatre, well preserved; long stretches of street pavement, laid with heavy blocks of basalt; bridges of the same rock, spanning the two streams; and two modern water-mills, propelled by the streams where they break down from the

higher level of the plain. These are the ruins of ancient Bethshe'an. Other ruins are scattered about over a large area on the high plain immediately south of this valley. Lifting the eye from these ruins, and taking in the more distant view, the long Plain of Jez'reel lies before us, coming almost to a point in the distance where the sides of Mount Gil'boa and Jebel Dû'hy approach each other, but having a narrow gap at the farthest extremity, between Jez'reel and Shu'nem. Through this gap can be distinctly seen, though 28 miles away, the eastern end of Mount Carmel, where Elijah called down fire from heaven. If we turn around and look to the eastward, the Jordan Valley, 500 feet below, stretches away to the north and south for many miles, while the lofty mountain range beyond the Jordan bounds the entire horizon in that direction. It was probably on the wall of this acropolis that the bodies of Saul and his sons were gibbeted by the victorious Philis'tines, who had found them, the day after the battle, just yonder, on the slopes of Mount Gil'boa. And hither came the men of Jabesh-Gilead, from the mountains yonder beyond the Jordan, took down the bodies, bore them in triumph to their own city, and burned them to prevent their recapture and further mistreatment. Thus they expressed their gratitude to Saul for that wonderful deliverance which he wrought for them in the beginning of his reign.*

The main road from She'chem and all southern Judea to Damascus passes through Beisan', and, descending here into the Jordan Valley, crosses the Jordan at the Mejami'a bridge, about 12 miles to the northeast.

Returning now to the head of the valley, we visit Shunem, now called *Sulém'*, already mentioned as being about four miles due north of Jez'reel, and situated on the southern slope of Jebel Dû'hy, near its western end. It is noted partly for its connection with the battle of Mount Gil'boa, in which King Saul lost his life, but chiefly as the home of the good Shunammite woman who befriended the prophet Elisha and was so amply rewarded.† It was also the native place of Ab'ishag the Shunammite.‡ It was never a place of great importance. It is now a small village of huts. The view from it to the west embraces the entire Plain of Esdra'elon, and the eye can trace the line of the Shunammite's ride of about 16 miles when she went after the prophet on the death of her son. The sloping valley immediately south of the village is probably the field in which her husband was harvesting when the child was smitten with sunstroke and sent to its mother.

* 1 Sam. xi. 1-11; xxxi. 11-13.

† 1 Kings iv. 8-37; viii. 1-6.

‡ 1 Kings i. 1-4; ii. 13-25.

The mountain called *Jebel Dū'hy* is 1815 feet high, about 100 feet higher than Mount Gil'boa, and on its utmost summit is a Moham-medan *wel'y*, whose whitewashed surface is a conspicuous and striking object from every direction in which the mountain is seen. It is the tomb of the prophet whose name the mountain bears, but who he is explorers have not ascertained. There is a small village near the *wel'y*. This mountain was supposed at one time by the Crusaders to be Mount Hermon, and for a time it was so called. When the mistake was discovered they called it *Little Hermon*, and so it has often been called since. Although it is more conspicuous than Gil'boa, and almost as much so as Tabor, and has on its base in different places three well-known villages, yet it is not once mentioned by name in the Bible.

The other two villages just referred to are Nain and Endor, both on the northern slope of the mountain, the former about two miles from the western end, and the latter about two miles farther east. Nain is perched on a bench, with a steep slope of about 60 feet descending to the plain just north of it. The road from the north approaches it by a narrow valley at its western end, and beyond this are some rock-cut sepulchres with loculi in them of both kinds. As Jesus approached the gate of the town, coming from the direction of Capernaum, where he was the previous day, the procession bearing the son of the widow was going out toward this burying-place, and thus they happened to meet. It was probably late in the afternoon, as the distance from Capernaum is more than 20 miles by the nearest route.* The village is a very small one, containing only a dozen or so small huts, but around it are scattered the ruins of better buildings, and on the brow of the westward steep are the remains of what may have been the town wall. The expression "gate of the city," used by Luke, implies that it was walled when visited by Jesus. Among the ruins are those of a small church. The Latins have obtained control of this, and when the author was there workmen were about to commence the reconstruction of it, under the direction of a priest, who had pitched a tent near the spot.

Between Nain and Endor, two miles farther east, there is a gap in the mountain which passes entirely through it, although it rises to a considerable height midway. By this King Saul came over from his camp near Jez'reel the night before the battle to visit the Witch of Endor. As the Philis'tine army was immediately north of him, he had to pass by its left flank in order to make the perilous excursion,—a

* Luke vii. 11-17.

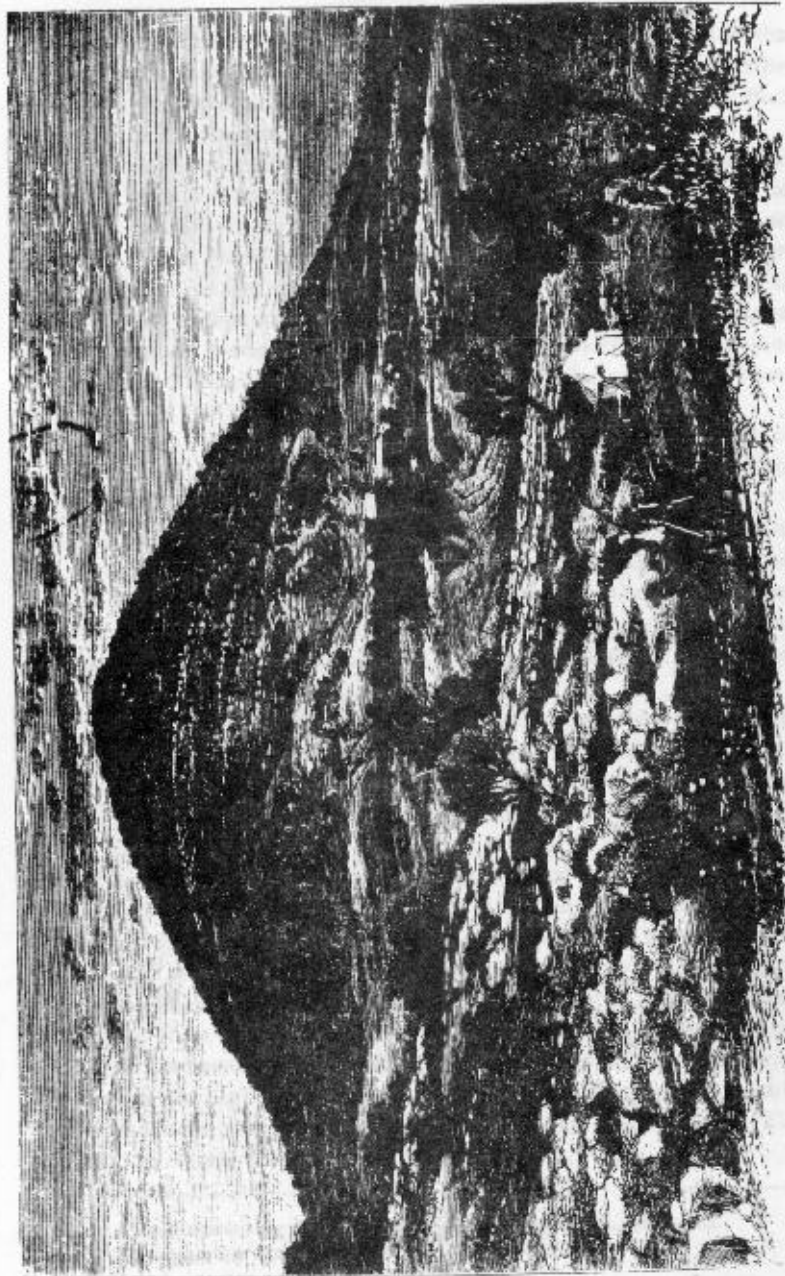
venture which he would scarcely have made had he not felt himself in a very great strait.* The village still wears its original name, pronounced by the Ar'abs *Endür'*, and it is perched on a steep rocky slope pierced by many caverns, at least one of which is inhabited. The population numbers about 150 persons, and the supply of water is from a feeble spring in a cave above the village. It was nearly dry when the author saw it, and it was kept in so filthy a condition that, although thirsty, we did not try the quality of its water.

Directly north of *Jebel Dū'hy*, and distant about five miles, across a lovely plain which declines toward the Jordan, rises the majestic form of Mount Tabor, 2000 feet high, and almost in the shape of a cone. Our engraving of it shows it from the southwest, and is not the most pleasing view, the connecting ridge toward the west giving it a somewhat tilted appearance, which it does not present when seen from almost any other direction. From that ridge, which is about 200 feet high above the plain and connects the mountain with the hills toward Nazareth, the ascent is made to the summit up a very steep, winding, and rocky path. The highest part of the summit is near the eastern part of the mountain, and there a considerable area is inclosed by the remains of an ancient wall with a moat outside. Robinson quotes Polybius as saying that Ant'ochus the Great, 218 B.C., took a city which then stood here and fortified it.† Josephus, the historian, also fortified the place at the beginning of the Roman war, and we enter the area inclosed by the walls through the ancient gateway on the western side.‡ From the top of the wall at the southern side is obtained a magnificent view of the plains and mountains to the south. Within the walls, near the same spot, a broad space of naked rock is drained during the winter rains into a cistern in its centre, which affords a drink of cool and pure water. Farther to the east are two monasteries, the Latin on the south and the Greek on the north, about 200 yards apart, with a new stone wall separating their premises. These have both been erected since Robinson's visit in 1838 (see II. 352, 353), and they are intended to commemorate the transfiguration, which, from the time of Jerome in the fourth century until within the last few years, was supposed to have occurred on this mountain. It is said that three churches were built here during the Christian period of Palestine to commemorate the three tabernacles proposed by Peter. Mark and Luke say that Peter knew not what to say, because he was frightened, when he proposed these tabernacles, and it is quite evident that those who built

* 1 Sam. xxviii. 4-25.

† II. p. 357.

‡ Jos. War. ii. 20, 6; iv. i. 8.



MOUNT TABOR FROM THE SOUTHWEST.

the three churches knew not what to do; their folly far exceeded that of Peter, and they had not half so good an excuse for it. Many other structures were alternately built and thrown down during the conflicts between the Christians and Saracens.

While the southern side of Mount Tabor is entirely bare of trees and shrubbery, the northern side is covered with a dense growth of brushwood, mostly oak, and the long slope near its base* is thickly set with the finest grove of oak-trees in Palestine. Many of them are from two to three feet in diameter, but their trunks are too short to be very valuable except for firewood and such mechanical purposes as require only short pieces of timber. The limbs are large, and many of them sufficiently straight to furnish wood for similar purposes. There is not a "rail cut" in all the forest.†

From Mount Tabor to Nazareth is about six miles, a little north of west, by a very direct road; and to Tiberias, the nearest point on the Lake of Galilee, is about 10 miles.

The only village close about the mountain is on the southern slope of the connecting ridge or saddle on the west. It is called *Debûr'eh*, and is identified with the Dabe'rath which was on the line between Zebulon and Issachar; was given to the latter tribe, and afterward to the Levites.‡ It has the remains of a church and some other ruins. It is seen in our cut.

Some two or three miles west of this village, at the foot of the precipitous bluff up which the road from She'chem to Nazareth climbs, is the small village of *Iksâl'*, the Chesulloth mentioned in Joshua (xix. 18) as on the line between Issachar and Zebulon.

The only place of interest remaining yet to be mentioned on the eastern border of the great plain is Fû'leh, noted as one of the battle-fields of Napoleon Bonaparte during his Syrian campaign of 1799. Marshal Kleber, with 1500 men, was here attacked by 25,000 Syrians early in the morning of April 16th, and after a desperate fight of six hours was relieved by Napoleon himself, who, anticipating the attack, rushed out from A'cre, which he was besieging, with only 600 men, reinforced his marshal about noon, and put the Syrian army to flight. He supped that night in Nazareth. This town is in the plain, nearly west of Shunem, and on the road from She'chem to Nazareth. The battle is called the "Battle of Mount Tabor."

* See Robinson for the entire history of the mountain, ii. pp. 357-60.

† Compare our remarks on native forests, page 50.

‡ Josh. xix. 12; 1 Chron. vi. 72.

The northern and southern borders of the Plain of Esdra'elon are singularly void of interesting localities, especially of such as have a name in the Bible; while the plain itself is too wet in winter and too dry in summer for the erection of towns. The tillers of the northern portion live in villages, for the most part hid in the Galilean hills, and those of the southern portion are equally hid among the hills of Samaria, where they enjoy a purer air, better water, and greater security from the Bed'awin, whose frequent incursions into the plain in former years rendered life and property unsafe. Not a single town of importance is identified along its northern border, either on the plain or in the adjacent hills, with the exception of Iksâl' and Debûri'eh, already mentioned.

§ II.

ON THE SOUTHERN BORDER.

In order to obtain a conception of localities in the southern border of the plain, it is best to return to Jenin', at the southeast angle, and follow the road which leads thence along this border to Mount Carmel, Haifa, and A'cre. After traveling about seven miles from Jenin', we pass a ruin-covered mount called *Tell-Ta'anuk*, which answers to Tâ'anach, a city which was first allotted to the tribe of Issachar, but was afterward given to Manasseh, and finally occupied by Levites.* The battle in which Ba'arak defeated the army of Sisera extended into its territory.†

About four miles northwest of Tâ'anach, and eight miles southeast of Mount Carmel, is the ruin called *El Lejjûn'*, a corruption of the Roman name *Legio*, which, in its turn, was a corruption of Megiddo. This, throughout the chief part of the Old Testament period, was the most important city on the borders of the great plain, Jez'reel alone having eclipsed it in importance, and only for a short time. It was one of the cities which Solomon selected for his system of national fortifications,‡ doubtless because it commanded the chief line of march between the Plain of Sha'ron and the Plain of Esdra'elon. Armies passing through the country from north to south, or from south to north, always sought the advantage of these two plains. When Pharaoh Ne'cho was making this passage on his way from Egypt to the Euphra'tes, Josiah attacked him here, and was defeated and slain.§ It is

* Josh. xvii. 11; xxi. 25.

† 1 Kings ix. 15.

† Judges v. 19.

‡ 2 Chron. xxxv. 20-25.

situated in a small circular valley almost surrounded by hills,—a kind of bay to the great plain. A stream of water, a tributary to the *Ki'shon*, runs across the northern edge of the valley, and is crossed on an ancient stone bridge built for the thoroughfare mentioned above. Three mills are propelled by the stream ere it reaches the level of the Plain of *Esdra'elon*. The principal ruins are those of a very large and strongly-fortified *khân*, a short distance south of the bridge, whence the place takes its modern name *Khân el Lejjûn'*. A similar but smaller and more ancient ruin covers a hill just north of the bridge. These ruins are all of more recent date than Solomon's fortifications, but they may be composed partly of stones used by him, and excavations might reveal some of the foundation walls which he laid.*

North of *Lejjûn'*, projecting out into the edge of the Plain of *Esdra'elon*, is a very remarkable hill, which is the most conspicuous object on this border of the plain except Mount Carmel. It is about 200 feet high, its sides are artificially worked into two high terraces, and its top, which is about half a mile wide and a mile long, appears to have been artificially leveled. Its commanding position, the vast amount of labor which has given it its artificial form, and its propinquity to the reputed site of the town of *Megiddo*, all combined to suggest to the author the question whether it is not the real site of Solomon's fortification. It would certainly be far better suited to the purpose than the comparatively indefensible site of *Lejjûn'*.

In our progress northwestward we next came to Mount Carmel, whose southeastern extremity is near the terminus of the Plain of *Esdra'elon*. A short distance from it westward, the hills of Galilee, which make a long curve to the southward around the western end of the plain, terminate in a bluff about a mile from the side of Mount Carmel, leaving a pass which has a downward slope into the Plain of *A'cre*. Through this the *Ki'shon* flows into the latter plain.

Mount Carmel is a ridge 14 miles long, extending from near the northwestern angle of the Plain of *Esdra'elon*, northwest to the seashore, where it drops down suddenly, leaving a narrow beach at its foot. It is 556 feet high near this extremity; 12 miles farther inland it attains a height of 1810 feet; and toward the other extremity it makes a slight descent, being there only 1687 feet high. Its northern side runs in nearly a straight line, and rises like a wall from the

* Lieutenant Conder, in opposition to the concurrent opinion of other explorers, locates *Megiddo* at a place called *Mujed'd'a*, in the Plain of *Jez'reel*; but his reasons appear to me inconclusive. I. 128-130.

edge of the adjoining plain. On the other side it runs out into spurs descending into the Plain of Sha'ron. These are long at the south-eastern end, but they grow shorter as the sea is approached, thus imparting to the entire block of the mountain the shape of a triangle, with its apex at the sea-shore. The mountain is nearly everywhere covered with a thick growth of brushwood, and was once extensively cultivated and studded with many villages; but Ibrahim Pasha, in 1837, destroyed all but two of the villages, and the cultivation ceased. The brushwood has grown up since that time.

At the eastern extremity of the mountain there is a place on its summit called *El Mah'rakah* (the *Place of Burning*), from the supposition that here Elijah called the fire from heaven to consume his sacrifice.* Many ancient ruins are scattered about, some of them overgrown with young oaks, and in the midst of them is a rock-cut pool for rain-water about 35 by 20 feet and from 6 to 8 feet deep. Near the eastern brow of the eminence stands a low stone building of comparatively modern date, in which the Latins sometimes celebrate mass. The view toward the east includes the entire Plain of Esdra'elon. Mount Gil'boa, with Jez'reel at its foot, is in full view, as is also Jebel Dô'hy, with Shunem at its foot; while the conical top of Mount Tabor is seen peering over the hills to the south of Nazareth. The view to the west is shut off by the higher part of the mountain in that direction, but by going less than 100 yards back from the brow of the mountain we can see over the southern slopes of its spurs down to the sea-shore, and the Mediterranean is distinctly visible for many miles above Cæsarea. This is the view obtained by Elijah's servant when the little cloud was seen hanging over the sea, and the summit occupied by the ruins above mentioned is the prophet's place of prayer, and not his place of sacrifice. From the latter place Elijah "went up to the top of Carmel" when he went to pray, and from the praying-place he sent his servant seven times to look toward the sea for signs of rain.† We are to look elsewhere, then, for the place of sacrifice, and it must be a place of greater area than this narrow summit, in order to have accommodated the vast multitude who were present. But here it is, immediately in front of us to the east, and 300 feet below us. It is a plateau sufficiently broad for the assembly, and reached by roads which ascend the slopes of the mountain from various directions. By dismounting and leading our horses we managed to descend to it, having reached the summit by a different route. The plateau answers in every particular

* 1 Kings xviii. 19-46.

† 1 Kings xviii. 42-44.

the demands of the narrative, even to the possibility of Ahab's chariot ascending to it,* and there is no other on the mountain that does. Even the matter of procuring the water which was poured on the sacrifice (verses 33-35) is provided for. It could not have been obtained from the Ki'shon, which is 1400 feet below, and half a mile from the foot of the mountain, and was also dry after the three years of drouth, but from a spring in a well some 10 or 15 minutes' walk down the slope toward the north. This well, mentioned by all visitors to the spot, had an abundance of good water when visited by the author, although the Ki'shon, just opposite, was entirely dry, thus proving that the well is more unfailing than the river. Though the river must have been dry at the time of Elijah's great victory here, a heavy flood of rain was about to fall, and the bodies of the 400 prophets of Baal, which he caused to be cast into the bed of the stream, were soon washed away by the rising current.†

On the opposite extremity of Mount Carmel, overlooking the sea, is a large and well-built monastery belonging to the Carmelite monks of the Latin Church. It has rooms for 30 monks, though it usually contains only about half that number, and it has accommodations for about 30 guests. The present building was founded in 1828, its predecessor having been burned by the Pash'a of A'cre in 1821. This was but a repetition of similar disasters which have marked the history of this convent. The hermits for whom the first building was here erected were organized into a company, in the year 412, by the Bishop of Jerusalem. Four times since the beginning of the twelfth century have the buildings been destroyed and the monks all massacred. During the siege of A'cre, in 1799, Napoleon used the monastery for a hospital. After his retreat the sick and wounded soldiers who were left in the monastery were all butchered by the Moslem. Their bodies were buried in front of the building, and a rude stone pyramid, erected by the French government and bearing a suitable inscription, now marks the spot.

§ III.

ON THE PLAIN OF A'CRE.

At the foot of Mount Carmel, on the north, lies the Bay of A'cre, a semicircular sheet of water whose radius is about three miles, and which is protected from southwest winds by the mountain. To the

* 1 Kings xviii. 44.

† 1 Kings xviii. 40.

east and north of the bay, the Plain of A'cre stretches away some nine or ten miles, bounded on the east by the hills of Galilee, and on the north by the mountains of Phœnicia. The view over this bay and plain, from the convent on top of the mountain, is exceedingly beautiful. Immediately at the foot of the mountain lies a level and fertile plain, about a mile and a half wide, occupying the space between the mountain and the bay. It reaches from the Mediterranean on the west to the city of Haifa on the east, a distance of about three miles. Across the bay, in the angle which it makes with the sea, stands A'cre, white and pretty in the bright sunshine, while the entire plain, with its margin of mountains, forms the background of the picture. We descend from the convent to the Plain of Haifa, about 600 feet below, by means of a new road, which has been cut by the monks along the northern slope of the mountain. The road is straight, and descends toward the east with an easy grade.

On reaching the plain we are in the edge of the German settlement, which is a well-built European village of 300 inhabitants, lying at the western side of the old Arabic town of Haifa. The houses are of stone, but they have sloping roofs covered with tiles, and every house is surrounded by a yard and has a garden in its rear. The village boasts a good hotel, a church, and a school-house. The inhabitants are of the same faith with the Germans at Joppa; they have all the mechanic arts among them, a wind-mill, a tannery, an olive-press, and, what is most remarkable, an American steam threshing-machine, the only one in all Asia. They have two-horse wagons, and, although the horses pull by rope traces, the entire outfit has a homelike appearance to the traveler from America. They cultivate nearly 1000 acres of land lying in the narrow plain west of their village, 100 acres of which are in gardens and vineyards. Their vineyards are chiefly along the slope of Mount Carmel; they are well walled, the ground is terraced, nice walks lead through them, and they everywhere bear marks of thrifty culture and good taste. The wine manufactured from them is of good quality, but it has not proved as great a source of profit as the settlers once hoped it would. The old town of Haifa shows marks of improvement, the result of contact with the superior civilization of the German village. It is well built of white limestone, with some new houses in course of erection, and it has an appearance of neatness quite unusual in the towns of Palestine. Its population numbers about 4000, of whom one-fourth are said to be Jews, and one-fourth Christians. A portion of its ancient wall still stands at the eastern end of the town, and an old dismantled castle

stands on a bench of the mountain south of the town and overlooking it. It is one of the two places in Palestine where steamers land (the only other is Joppa), and it is one of the three which have a post-office, Joppa and Jerusalem being the other two. Its commercial importance, due to its partly-sheltered harbor, has not only led to these advantages, but has caused it to become the seat of several European sub-consulates, and their flags wave gracefully over the town. Among the others, it is pleasing to American eyes to behold the Stars and Stripes floating from a mast in front of a house where dwells the representative of the American government. The regular steamers of the Austrian and the French mail-lines stop here on both their upward and downward trips along the coast, and they furnish between them two mails per week. Persons in the interior who write letters send them hither, or to Joppa, by private hands to be mailed. The steamers, however, are compelled, on account of shallow water, to cast anchor a considerable distance from the shore. The town of Hai'fa, important as it now is, is not once mentioned in the Bible.

The road from Hai'fa to A'cre (12 miles) passes around the curve of the bay, following the beach, which is smooth and level. The German wagons of Hai'fa make regular trips between the two towns, bearing passengers and parcels. At a distance of about two miles we cross the mouth of the river Ki'shon. Its current, after it enters the Plain of A'cre, is sluggish, though its volume is much increased by springs from the base of Carmel, and it finds its way with difficulty into the shallow bay. The westerly winds blow the sand into its channel and push back its waters, so that only when the current is strengthened by rain, and favored by an easterly wind, can it cut a clear channel into the bay. Just at the mouth it is narrower and more shallow than farther back in the plain, where its usual width is about 30 yards, and its depth often too great for fording. All about it is the most luxuriant vegetation, with palm-trees rising majestically above all the other growth.

About seven miles farther, or nine miles from Hai'fa and four from A'cre, is the mouth of the river Be'lus (Nahr Namein), a stream which flows across the plain from the hills and is nearly as large as the Ki'shon. It is not mentioned in the Scriptures.

After crossing the Be'lus, the road soon turns with the beach toward the west, and enters A'cre through a gate near its southeastern corner and close to the shore of the bay. This is the only gate of the city. From the gate northward to the northeast angle of the town, and thence westward to the shore of the Mediterranean, is a new wall, not high, but built on the most approved modern plan, with earth-

works to protect its artillery, and mounted with new and heavy guns. A deep and broad moat outside this wall seems intended to be filled with water in case of a siege, thus rendering the town almost unassailable from the land side, while the shallow water all around the two sea sides prevents the near approach of large vessels. The defenses seaward are in a state of dilapidation. A strong garrison occupies the citadel, and visitors are not allowed to examine the defenses from the interior.

A'cre is the *Accho* of Judges i. 31, out of which Asher, to whom it was given, could not drive the Canaanites. It has no other history in the Old Testament, but it is the Ptolemais of the New Testament, at which Paul stayed one day on his last journey to Jerusalem.* This latter name, derived from Ptolemy, speaks of the control of the Greek kings of Egypt. But though possessed of so meagre a history in the Scriptures, in all subsequent history it has held a conspicuous place. It was often the scene of severe conflicts between Christians and Saracens, it was pronounced by Napoleon the military key to Syria, and as late as the year 1840 the English fleet bombarded it while defending the Turkish government against an Egyptian insurrection. The gradual filling up of its harbor, and the selection of Ha'ffa as the landing-place of steamers, have wrought a change in its relative importance by transferring much of its former trade to the latter town. It is probably destined to final decay, and it already shows signs of it in its many unoccupied bazaars. At the time of the author's visit the finest bazaar in the city had been recently turned into temporary lodgings for a few hundred Circassians, whom the Turks had recently removed from the provinces that fell to Russia at the close of the recent war. They are finely-formed and active men, but noted for their fierceness and Moslem fanaticism; hence their deportation at the demand of Russia. The population of A'cre is about 8000, of which much the greater part are Moslem, whose religious bigotry is intense. They pride themselves on a fine mosque built by Jezzar Pasha, a noted cut-throat who ruled there as a semi-independent sovereign during the latter part of the 18th century. The material of the mosque was brought chiefly from the ruins of Cæsarea. It is the finest and best-preserved building of the kind in Palestine. The mosque and the entire town are well supplied with water by an aqueduct which enters under the northern wall and conveys a stream of water from the hills of Galilee.

* Acts xxi. 7.

From A'cre there is a coast-road leading north to Tyre, and it is much frequented. There is also a direct road across the plain northeastward to Sâ'fed' and one due southeast to Nazareth. The latter road crosses a broad marsh about midway the plain, with a sluggish stream in the middle of it, and the crossing is effected in the wet season on a paved road made, after the ancient Roman manner, of heavy blocks of stone. The plain is quite productive, especially that portion next to the hills. Along its eastern border are many villages, both in the plain itself and on the slopes of the hills.

CHAPTER VII.

PLACES IN GALILEE.

§ I.

NAZARETH AND ITS VICINITY.

ALTHOUGH Nazareth was once an insignificant village, out of which no good thing could be expected to come,* and although it has continued until a comparatively recent date in much the same condition, it is now the largest, the handsomest, and by far the most important town in all Galilee. It is nearly midway between the Bay of A'cre and the southern end of the Lake of Galilee, but not on a thoroughfare. It lies two or three miles south of the principal route of travel across the mountains of Galilee from sea to lake, and it is about two miles north of the Plain of Esdra'elon, from which it is reached by ascending a cliff 1000 feet high, so steep that horses can climb it only by severe toil. It is so nestled among surrounding mountains that it is approached by all of its principal roads down steep hills. It lies on the northwestern side of a wâd'y, and extends from the bed of the wâd'y about half-way up the slope. The top of the ridge is about 300 feet perpendicular above it. Its length up and down the wâd'y from northeast to southwest is about half a mile, and its width a quarter of a mile. It is well built of stone, and its houses have usually a fresh appearance; many of them, indeed, are new, and the white limestone of which they are built is unstained by the weather. Near

* John i. 46.

the northeastern end of the town, under the floor of the Greek church, is the spring on which the inhabitants are chiefly dependent for water. By an opening through the stone floor, under an altar, water is drawn in a little silver bucket. Here, according to the Greeks, while the Virgin Mary was at the spring to get water, the angel Gabriel appeared to her and announced the birth of her Son. It is called the Virgin's Fountain, and the church built over it is called the "Church of the Annunciation." A picture of Mary and the angel hangs over the altar. An underground conduit leads the water of the spring about 100 yards south from the church, where it gushes out in two streams through the southern wall of a little stone building in which the conduit terminates. The streams issue from two stone spouts, about eight feet apart and about three feet from the ground. The roof of the little building and its side-walls project three or four feet on this side, so as to afford a shelter against rain and sun to the women as they fill their water-jars at the spouts. Here a crowd of women may be seen all day long, laughing, chatting, quarreling, pushing for a place at the spouts, and coming and going. This affords the best opportunity to see the women of the laboring class, and it has been truly remarked by nearly all travelers, that the women of Nazareth are handsomer and more tastefully dressed than the laboring women of any of the more southern towns of Palestine. They show, however, a different conception of modesty in regard to the exposure of their breasts than is common in America. In this they are not peculiar among the women of Palestine, but their more pleasing appearance in other particulars causes this fault to be more marked.

At the opposite or southwestern end of the town there is a large and well-built Latin church and convent. Within the former a flight of stone steps leads into an artificial cavern under the large altar, which is called Mary's Kitchen; and here, according to the Latin monks, is the real place at which Gabriel appeared to Mary. The man who can believe either the Greeks or the Latins in regard to this matter is blessed with an easy credulity. But even the credulity of such a person must be taxed when he is led by a Greek priest to an old room in a dwelling-house in another part of the town, and told that this is Joseph's carpenter-shop; and when still another priest leads him into an old building and shows him a rock in its natural position, about 3 feet high and 10 by 5 feet on top, saying that this is the dining-table used by Jesus and the twelve!

It is pleasant to turn away from these blind attempts to identify the locality of incidents in regard to which we have no clue in the Scrip-

tures, and to find the unmistakable spot where occurred the most startling incident recorded in the history of Nazareth,—the attempt of its people to cast Jesus down the brow of the hill on which their town was situated. In the upper edge of the town, near its northeastern end, there is a perpendicular precipice about 60 feet high, made by the falling in of the roof of a large cavern, which once ran along the face of the ridge for a considerable distance, and much of which still remains. Had this precipice been already formed in the time of Jesus, it might be taken as the place of precipitation, but the rock appears to have been exposed but a comparatively short time. Near the other extremity of the town, however, and at about the same level on the hillside, is a natural precipice about 40 feet high, and evidently of ancient origin. A few houses now stand above it, and on the level platform of rock at its base stands a Maronite* chapel. Here, in the imperishable rock, unchanged by human hands, is the spot where this tragic event occurred, answering in every particular to the words, "They thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong."† True, the spot is now within the limits of the city, but it is obvious at a glance that all the houses near the precipice are of modern construction. Conder thinks that the ancient town stood higher up the hill than the modern city, but this is immaterial, and is doubted by some competent judges.‡

The present town of Nazareth is largely of recent growth. Conder remarks: "Twenty years ago Nazareth was a poor village; now it is a flourishing town."§ It has probably doubled its size and population within that period, and many new houses were in course of erection when the author was there in 1879. This prosperity is due to the use of European capital and influence. The present Greek church, as well as that of the Latins, and a very handsome chapel of the English church, are among the recently-erected public buildings, while the most imposing structure about the entire city, a large and handsomely-built orphanage, perched on a bench of the hill high above the entire city, was founded in 1872, and is large enough to accommodate 200 girls with lodging and school-rooms. Orphan girls of native families

* The Maronites are a branch of the Greek Church found chiefly in the Lebanon Mountains.

† Luke iv. 29.

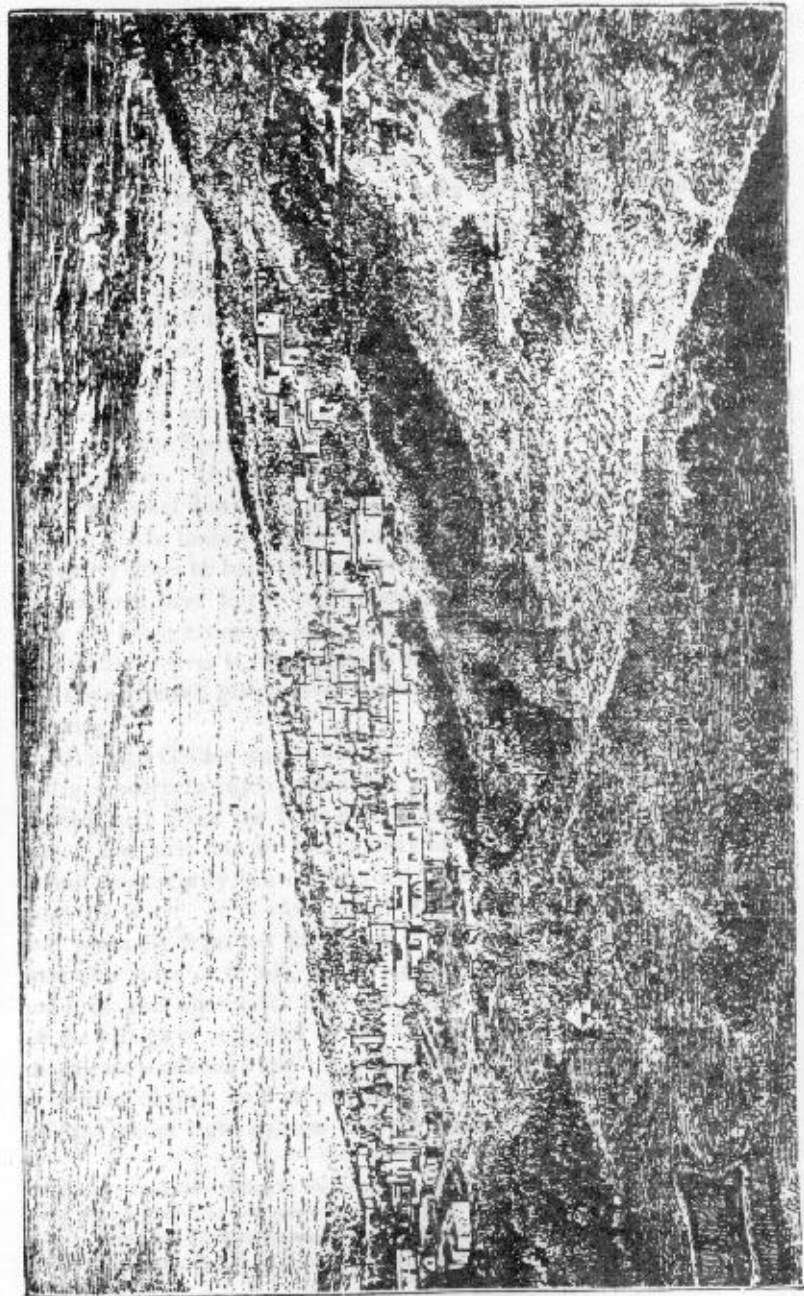
‡ Dr. Vartan, an accomplished Scotch physician, for eight years a resident of Nazareth, expressed the opinion to the author that the town anciently stood lower in the valley.

§ Tent-Work, i. 139.

are received into it, provided for, and educated. It belongs to the English "Society for Female Education in the East." About 40 girls were enjoying its privileges in 1879, and the children of European residents in the city also attended the school as day pupils. Its work must prove of incalculable value to the people of that country. Another conspicuous and most important structure is the hospital and dispensary, established by a society in Edinburgh as a medical mission, and now under the control of Dr. Vartan (see page 47). In no respect are the natives of the country more destitute than in medical treatment, and it is undoubtedly wise to make the medical treatment of the body, which they universally accept with joy, the avenue of approach to the spiritual healing of the soul. Our picture of Nazareth was taken at too early a period to show the more recent of these improvements; it is therefore quite an imperfect representation of the town at the present time, and, like nearly all engravings made from photographs, it fails to adequately represent the height of the hills. An account of Nazareth is incomplete without a description of the view which is obtained from the summit of the ridge, on whose south-eastern slope it is situated. There can be no doubt that Jesus often stood on this lofty eminence, now crowned by a very old Mohammedan well'y, and enjoyed the far-reaching prospect.

Standing here, the city lies at your feet, and you realize the barrenness of the hills immediately about it. A spot with soil so poor and thin is seen nowhere else in Galilee, nor in any part of the country north of the Desert of Judah, near the Dead Sea. This alone must have made Nazareth an insignificant place before European capital improved it. It shows that in selecting a home for Jesus on earth his Father chose not only a place apart from trade and travel, a place whose inhabitants were of bad repute, but one whose poverty of soil naturally led to poverty of morals and intelligence.

But when the eye is lifted from the basin of surrounding hills in which Nazareth is hid, it stretches in every direction over a magnificent prospect. Back in the direction whence we have traveled, much of the Plain of Esdra'elon is in full view, with Mount Gil'boa and Jebel Dû'hy on the left, and both Nain and Endor visible on the northern slope of the latter. To the right the long ridge of Mount Carmel is distinctly seen from end to end, and farther to the right are the Plain and the Bay of A'cre. Turning toward the north, all Galilee stretches before us, the lower hills dotted with many villages in the foreground, and the loftier mountains rising toward the Lebanon range in the distance. To the northeast are the hills which hang over the



NAZARETH.

western shore of the Lake of Galilee, and towering above all in the dim distance is the snow-capped and rounded summit of Mount Hermon. Immediately to the east the circle is completed by the conical top of Mount Tabor.

When Jesus departed from Nazareth to dwell in Capernaum, his path led from the northern end of the town to the white limestone cliff which terminates the valley in that direction, and then, making a right angle to the left, ascended a bench cut along the face of the cliff to the top of the ridge. After crossing the crest of the ridge it descends toward the northeast. As he ascended the cliff, with his left side toward the town, he obtained the last view of his childhood home, from which he was being driven in fierce hatred by men who had been his neighbors and friends from his boyhood,—men to whom he had often read the Scriptures in the synagogue while he was an unpretending carpenter. If he wept over Jerusalem when approaching it for the last time, what must have been his emotion when, under circumstances so painful, he looked for the last time upon the humble village where for thirty years he had spent a quiet and peaceful life! But his singular biographers have left a veil hanging over this parting scene, and we may not lift it except in imagination. We leave Nazareth as the traveler usually leaves it, by climbing the same rocky path, and giving it the same farewell glance over the left shoulder as we cross the crest of the ridge.

Although Galilee was anciently full of large towns,* as it now is of villages, scarcely any of them has a name in the Bible, except those immediately about the Lake of Galilee and the headwaters of the Jordan. The only one in the vicinity of Nazareth that has been saved from this obscurity lies on the road toward the lake, about three miles from the city. It is now called *Kefr Ken'na* (the village of Cana), and is usually regarded as "Cana of Galilee." It is situated on the westward slope of a hill, with a copious and unfailing spring adjoining it on the southwest. An old one-story house near the lower edge of the village is regarded by the Greeks as the one in which the wedding-feast was held when the water was turned into wine.† The room is a rude chapel, and at one side stand two old stone mortars, one holding about eight gallons and the other about ten, now used for im-

* Josephus says of Galilee in his own day: "The cities lie here very thick, and the very many villages there are here are everywhere so full of people, by the richness of their soil, that the very least of them contains about 15,000 inhabitants" (*War*, 3, 3, 2). This is a gross exaggeration, but it helps to reveal the truth.

† John ii. 1-11.

mersing infants, but said by the attending priest to be two of the identical water-pots of stone that held the water out of which the wine was made. Just above this building, and separated from it by a narrow street, is a new chapel belonging to the Latins, surrounded by a stone wall seven or eight feet high. It is built on the ruins of an ancient church, part of the wall of which is left standing in the rear of the chapel, while some of its granite columns and drafted stones lie scattered about the yard in front of the chapel.

Kenna is 22 miles, according to Conder, from Bethab'ara, where Jesus left John the Baptist the third day before the marriage at Cana; it is about twelve miles from Tiberias; and from Capernaum, where the second miracle which he wrought in Cana took effect on the son of a nobleman, it is distant 18 or 20 miles.* This, one of the earliest of the miracles, was wrought at a greater distance from its subject than any other on record.

There is another village 12 miles north of Nazareth called *Kā'na el Jīl*, Cana of Galilee, which some have supposed to be the Cana of John's Gospel,† but, though it has the advantage in name, it does not correspond so well in distance from Bethab'ara and Nazareth, and the preference appears to be correctly given to Kefr Ken'na.

On the way from Kefr Ken'na to Tiberias, and about five miles from the former and four from the latter, is an isolated hill whose top divides into two peaks, called by the Ar'abs *Karn Hattin*. It has been held by a tradition which dates from the crusading period as the spot on which the Sermon on the Mount was delivered, and for this reason it is called the Mount of Beatitudes. Its two peaks are commonly spoken of by writers of travel as the Horns of Hattin'. But the sides of the hill are too steep for the assembling of such a multitude as heard the Sermon on the Mount, and its summits are not sufficiently capacious. There is no reason at all for giving credence to the tradition. At the foot of this hill, to the southeast, is an uneven plain, somewhat more than a mile in extent each way, which is a noted battlefield. Here, on the 5th of July, 1187, the Saracen leader, Saladin, gained a decisive victory over the Crusaders, which gave the death-blow to their power in Palestine. Many prisoners were taken, of whom a large number were sold as slaves, and others butchered in a spirit of revenge.‡

* John iv. 46-54.

† See Robinson, ii. 346; iii. 108.

‡ For a brief but interesting account of the battle see *Biblical Researches*, ii. 372-377.

§ II.

ABOUT THE LAKE OF GALILEE.

Passing on eastward four miles from this fatal field, we reach the brow of the hill overlooking Tiberias, on the southwestern shore of the Lake of Galilee. A gradual descent over a rocky path brings us first to the cemetery which lies west of the town, and then continuing due east we pass through the western gate of the dilapidated wall, and find ourselves near the ruins of a castle on the left which defended the northwestern angle of the city. The modern city is on lower ground to our right. We are in the midst of an open space of two or three acres between the castle and the compact mass of houses which make up the town, and we are at such an elevation as to overlook the tops of the houses, being 50 feet above the surface on which they stand. The town is about half a mile in length along the lake-shore, and a quarter of a mile in width. Just opposite where we stand is a small gateway through the eastern wall, opening into the shallow water of the lake, for all of the wall on the east is washed by the waves of the lake on the outside. To the left of our position, about midway the northern wall, much of which is thrown down, is the northern gate. The southern gate is about midway the southern wall, and is reached from our position by passing through the town along a crooked and narrow street which is the principal thoroughfare. Thus the town is surrounded by a wall with four gates on the four sides of the quadrangle, and it is strengthened by strongly-built round towers, one of which stands at every corner, and one midway the wall on every side. The wall is greatly shattered in many places, and prostrate in some, while the large and massive castle above mentioned is in ruins. This wreck was effected by a fearful earthquake which visited this region on January 1, 1837. It not only ruined the walls, but it threw down most of the dwellings in the city and killed about one-half of the population. The walls, where they are entire, are about 20 feet high and 6 or 8 feet thick. They are built, as is the chief part of the town, of basalt, and consequently, except where plaster and whitewash hide the blackness of this rock, the town has a very sombre and altogether unattractive appearance.

The present population of Tiberias is estimated at 3000 (Baedeker), of whom more than half are Jews, and the majority of the others Greek and Roman Catholics. The Roman Catholics have a chapel

and monastery in the town, while the Jews have a number of small synagogues. There is also a dilapidated mosque for the Mohammedan population, and, though the building is almost a ruin, its minaret is the most beautiful and graceful in Palestine: it is hexagonal, and built of yellowish limestone, with bands of black basalt at short intervals.

Of all the towns and villages which stood on the shores of the Lake of Galilee in the time of Jesus, Tiberias alone remains. Jesus appears never to have entered this town. It was the only one which was not exalted to heaven by his presence and his teaching, and it is the only one which has not been brought down to hades for refusing to repent at his bidding. It was founded by Herod Antipas, the tetrarch of Galilee, by whom John the Baptist was beheaded and Jesus mocked, and it was named in honor of the Emperor Tiberius.* It is now called by the more euphonious name of *Taber'iyeh*. It was doubtless on account of its being the residence of Herod that Jesus never visited it. Herod was the one man on earth to whom Jesus would not speak.†

After the destruction of Jerusalem by Titus, Tiberias became the residence of the few Jews who were allowed to remain in Palestine. In the second century it became a noted seat of Hebrew learning, and continued to be so for nearly 200 years. Here the traditions of the elders, which had been transmitted before for many generations orally, were committed to writing in the form now known as the Mishnah by Judah Hak-Kadôsh. The date of this work is variously stated from A.D. 190 to A.D. 220. Here, also, about the middle of the second century, the Jerusalem Talmud was compiled, and here the work of the Mosaretic critics was commenced. The celebrated Jewish writer of the twelfth century, Maimon'ides, also lived and died here, and his tomb is still pointed out in the old unfenced graveyard west of the town. The town figured prominently in the wars of the Crusades, and has often been taken and retaken by contending armies. Its present wall was built about the middle of the eighteenth century.

South of Tiberias the rocky shore of the lake is covered with continuous ruins over a space a mile in length, and varying from 200 to 300 yards in width. It is evident that the city once extended over this space, and that it was then a much larger city than at present. The character of the ruins indicates also a city of more important buildings than any within the walls of the present town. At the southern limit of these ruins, about a mile from Tiberias, are the

* Josephus, Ant., xviii. 2, 3.

† Luke xxiii. 6-11.

celebrated hot springs and baths. They break out from the base of the mountain, which here approaches within about 100 yards of the water's edge, and are led into several bathing-houses, where circular stone tanks are kept constantly full of the hot water, and invalids afflicted with various diseases are constantly bathing and almost cooking themselves. The temperature of the water is 137°, and it has to be reduced a little before the bathers can venture into it at all. The water contains some salt and small quantities of sulphur and iron, but the author has seen no reliable analysis of it. People from all parts of Palestine resort to the baths, and some of them live in tents pitched near the lake-shore while daily using them.

At the extreme southern end of the lake are the ruins of the ancient town of Tarichea, mentioned in Josephus,* but not mentioned in the Bible. It covers the crest of a ridge about 50 feet high, which rises from the edge of the water about midway the southern shore of the lake and slopes downward at both its eastern and its western end. The Jordan, which leaves the southeastern point of the lake at almost a right angle and runs a little north of west about a mile, passes along the southern base of this ridge, and thus it is almost surrounded by water. A short distance to the southeast, across the Jordan, is the village of Semakh'.

The places on the western shore of the lake above Tiberias are those which most interest the reader of the New Testament. The lake itself and its general surroundings we have briefly described in Part First, Chapter I., § VII. A ride of a little more than two miles, northwest, along a narrow beach between the mountains and the water's edge, brings us to the land of Gennesaret, so often mentioned in the Gospels. It is a recess in the hills, which suddenly retire from the lake-shore, leaving a smooth and level plain three miles long at the shore, and two miles wide at the widest place. The village of *Mejdel*, which is nothing more than a collection of half a dozen rude huts, stands close to the lake at the southeastern corner of this plain. It represents in name and locality the ancient Magdala, the home of that Mary who, from this name, was called Mary Magdale'-ne. The mountains, which bound the plain on the south, run west from Magdala about a mile, and they stand in an almost perpendicular wall. At the southwest curve of the plain there comes down into it from the highlands a deep, narrow gorge called *Wâdy Hamâm'*, with a small stream of water flowing along its narrow bed of rock. On the east side of this wâd'y

* Life, § 32; Wars, iii. 10, 1.

and the south side of the plain rises a perpendicular precipice 1150 feet high, on whose side, nearly 1000 feet from the ground, are a large number of artificial caverns, utterly inaccessible without the use of ladders and ropes. These caves, which have interior connections with one another, and space for about 600 men, were occupied in the time of Herod the Great by robbers, who dwelt here with their wives and children and committed fearful depredations on the surrounding country. Herod, after defeating them in a battle in the open field, followed the remnant to their hiding-place and undertook to capture them. Finding it impossible to attack them by the narrow paths and movable ladders by which they reached their caves, he adopted the hazardous expedient of letting down some of his most valiant soldiers from the top of the cliff to the mouth of the caves in boxes suspended by chains. Thus he succeeded in slaying all the robbers.* The same caverns were afterward occupied by monks and hermits, and they are interesting relics of ancient barbarism and superstition.

The lake-shore, along the entire length of the plain, is a smooth, sandy beach, and the water is shallow for a considerable distance out. The level of the plain, along which the road runs, is about 10 feet above the level of the lake. The surrounding hills make a kind of amphitheatre, and the plain, which has a luxuriant soil, well watered by several small streams from springs in the hills to the west, is covered with a dense growth of weeds and brushwood, except a few acres which are cultivated in grain.

The northern end of the Plain of Gennesaret is bounded by a perpendicular cliff of rock, which projects from the hills into the water of the lake and drops down with a perpendicular descent of 150 feet into the water. This is the only point in the entire circuit of the lake at which there is no passway between the hills and the water. Under the southern base of this cliff there bursts forth a large stream of water, which runs along the base of the cliff about 100 yards and empties into the lake. It is from 30 to 40 feet in width and from 2 to 3 feet deep, with a slow current. The water is pure and refreshing, but not cold. To the left of the fountain, and on higher ground, there is a ruined khân, not very ancient, and other ruins of greater antiquity lie scattered about over a considerable area. The entire place bears the name Khân Min'yeh, and it was taken by some of the earlier explorers, led by Robinson, for Capernaum, but for conclusive reasons that identification is now abandoned.

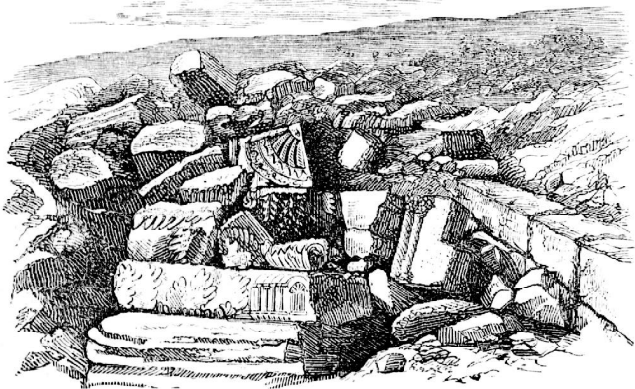
* Josephus, War, i., xvi. 2-4.

The road, in crossing the promontory of Khân Minyeh, first ascends the elevation on which the ruined khân stands, then turns toward the lake and climbs the side of the cliff, and after reaching an elevation of 70 or 80 feet it passes along a kind of trough four feet wide cut in a narrow shelf of the rock, with the perpendicular cliff on the left and a parapet left in the natural rock on the right. This last acts as a balustrade to guard man and horse from falling over the precipice into the lake.

After crossing this promontory we descend into another plain about a mile in extent along the lake-shore, and the same in width back to the gradually-sloping hills which bound it on the west. At the northern limit of this plain, where the hills come out close to the shore, but not so close as to prevent easy passage, is another copious fountain, one of the most copious in Palestine. It bursts forth from under the hill a short distance left of the road, and first fills a reservoir constructed of heavy masonry. Thence it flows forth in several streams, one of which runs toward the lake and propels a mill just at the lake-shore which has two water-wheels and two pairs of millstones. One of the other streams is led off in an irrigating channel into the plain, and the others run to waste, making their way into the lake south of the mills. The ruins of two mills now disused stand near by. This spring is called by the Arabs *Ain et Tabigha*, but it is not mentioned in the Scriptures.

After passing the narrow headland which closes up the last-mentioned plain, another opens to the left and extends, with varying width, from this point entirely around the northern end of the lake. About a mile and a half from the point at which we enter this plain we reach the ruins called *Tell Hâm*, which alone answer in every particular to Capernaum. They cover a space about half a mile in length along the shore, and a quarter of a mile in width. The ruins consist chiefly of confused heaps of basalt building-stones lying where the walls of the houses stood. They are weather-worn on their exposed parts to an extent which indicates a long period of exposure. Near the shore are several structures whose walls are still standing from 6 to 10 feet above ground, and in the midst of the thickest portion of the ruins, about 100 yards from the shore, are the well-preserved foundation-walls of a building, 57 by 75 feet, which has been pronounced by competent judges of ancient architecture the ruin of a synagogue. It fronts to the south, and it had three doors in that end, corresponding to the three divisions of the interior made by two rows of columns which supported the roof. The pedestals of some of these columns are still seen, and broken

pieces of the columns lie scattered about. One of the pedestals presents on its top the shape of a heart, and the column which stood upon it must have had the same shape. Slabs covered with rich carving, once the ornamental lintels over doors and windows, lie scattered about the ruin. It was an elaborate and costly structure, and the material of which it was built is a fine-grained limestone almost as smooth as marble. It must have been quarried at a considerable distance from Capernaum and brought thither at heavy expense, for the rock of the vicinity is all basalt. This ruin was first discovered by Robinson, who pronounced it the remains of a Jewish synagogue, and so it has been regarded by more recent explorers.* We know that the centurion whose servant was restored to health by Jesus in Capernaum loved the Jewish people and built for them a synagogue,† and it is a pleasant thought, not devoid of probability, that here are its ruins. Such an object transports the traveler into the very midst of the scenes of the Saviour's life and labors. The following cut represents a portion of the ruin.

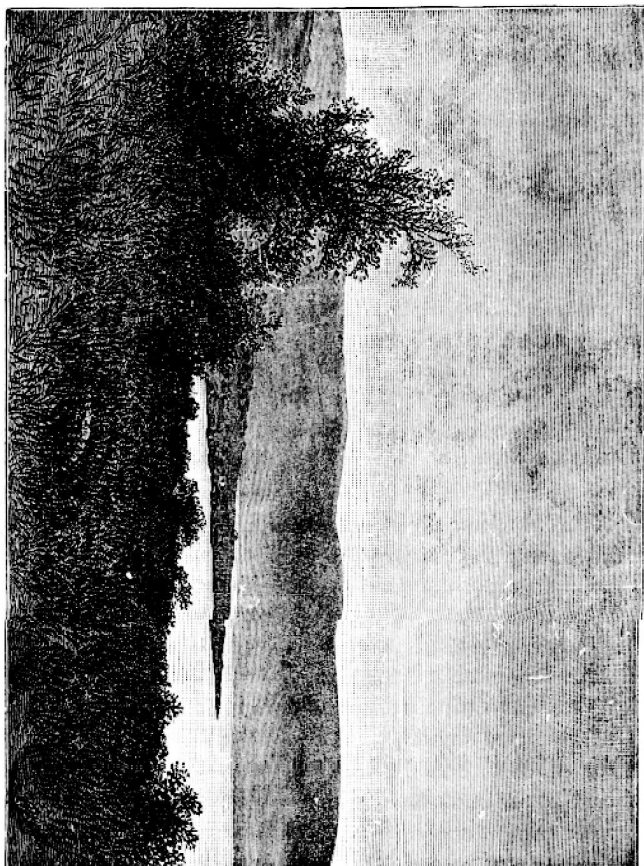


RUINS OF A SYNAGOGUE: CAPERNAUM.

Capernaum enjoyed a far more eligible situation than any other town which ever stood on the shore of this lake. The site projects a short distance into the lake, with the shores receding so as to form a shallow bay on either side. A smooth and gradual slope stretches back to hills of moderate elevation, which are covered with a rich soil and are tillable to their summits. The front is toward the southeast, and almost the entire lake, with its surrounding hills, is in view, while every

* *Biblical Researches*, ii. 406 ; iii. 346 ; *Our Work in Palestine*, 187. † *Luke* vii. 5.

breeze that blows from land or water sweeps freely over it, and the waves are forever breaking on the blocks of basalt that line the shore. But Capernaum can never have presented an attractive appearance, on account of the black rock of which all its houses except the white

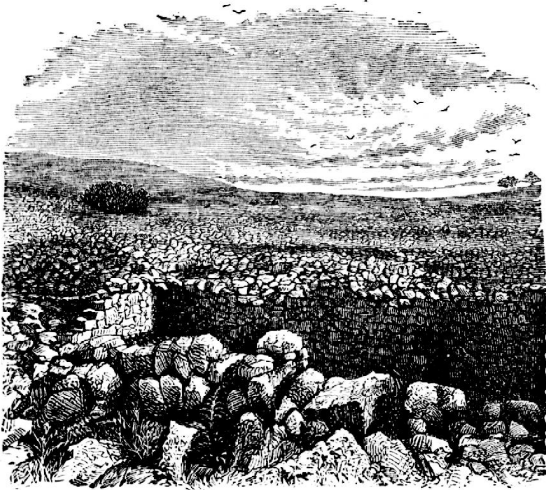


SITE OF CAPERNAUM.

synagogue were built. Jesus chose it as a home not for its beauty, but for the sake of its simple-hearted people.

Two miles and a half north of Tell Hûm, on the east side of a wâd'y which comes down from higher hills beyond, are the ruins of Keraz'eh, the Chorazin of the Gospels. They consist of confused heaps of stone, as represented in our cut on the next page, beneath which are traceable

the foundations of dwelling-houses, and in the midst of these the remains of one synagogue. All were built of basalt. Captain Wilson here traced the foundations of dwellings, and found them usually square



RUINS OF CHORAZIN.

and of different sizes, the largest measuring about 30 feet.* The wall was about two feet thick. There was a low door in the middle of one of the walls, and the windows were small openings about a foot high and six inches wide. One or more columns of stone in the interior supported the flat roof. The houses of the largest size were divided into four rooms. Such were doubtless the dwellings of the people of Galilee in the time of our Saviour, and in such dwellings he habitually found lodging.

A curve of the shore inland northeast of Capernaum forms a shallow bay, whose shore-line is about a mile in circuit. On a projecting point, which might be called a cape, separating this bay from another farther north, are the basaltic ruins of an ancient village whose site answers well to that of Bethsaida. Some explorers have located this town at Khân Min'yeh (Baedeker, 373), and others on the western bank of the Jordan near its mouth (Thomson, ii. 9), but the Scripture allusions show clearly that it was close in the vicinity of Capernaum, and both of these sites are too far away.† In the bay just

* Our Work, xviii. 8.

† Mark i. 21, 29; Luke iv. 31, 38; John i. 44.

above this ruin the boat in which the author's party were sailing when a severe storm broke upon them found shelter about sunset, and lay at anchor safe from the western wind. This shows that it is a favorable place for the landing of fishing-boats such as were used by Peter and Andrew and the sons of Zebedee.

From the spot which we identify as Bethsaida, around the head of the lake to the mouth of the upper Jordan, is about two miles, the path leading along a plain between the hills and the water, which varies in width from 50 to 200 yards and is adorned with many clumps of oleanders. These bushes, indeed, abound on every side of the lake. The river, where it enters the lake, is obstructed by its own deposit, which extends out into the lake a considerable distance, making shallow water and a muddy bottom. But the fresh food for fish constantly washed in by the Jordan causes the fish of the lake to congregate here, and consequently in this vicinity nearly all of the fishing is now done. So must it ever have been, for the same reason. Under the shade of a solitary tree on the beach, at the nearest landing-place west of the Jordan's mouth, the author and his party took their noon-day lunch, and they believed that they were eating near to the spot where Jesus fed the seven on a memorable occasion. It is highly probable that this is also the spot at which Jesus called the four fishermen, Simon, Andrew, James, and John, for it is not far from their home at Bethsaida, and it is the very part of the lake in which they would be likely to spend the entire night in fishing.*

East of the Jordan, at its entrance into the lake, there is a plain called *Butt'ha*, whose shore-line curves around the northeastern part of the lake about four miles, while its width, from the shore back to the hills, is somewhat more than a mile. The plain is larger than that of Gennesaret, but much like it in shape and surface. It is traversed by three streams from the hills, and much of it is too wet for cultivation; but it produces grain, cucumbers, and melons, and is cultivated by the same tribe of tent-living Arabs who occupy all the Jordan Valley,—the Ghuwâr'ineh. On the east bank of the Jordan, and at the foot of the hills which bound the plain in that direction, are the ruins of Bethsaida Julias, the Bethsaida near which Jesus healed the blind man, as recorded in Mark vii. 13-27. It was enlarged by Philip the tetrarch, and called by him *Julias*, in honor of Cæsar's daughter. Here, Philip died, and was buried in a tomb previously built by him-

* See John xxi.; Luke v. 5.

self.* The present ruins are of unhewn basaltic rocks, covering an area which indicates a town of some importance.

At the southeastern end of this plain, the hills which bound it approach within less than half a mile of the lake-shore, where they form an angle with those which extend due south along the eastern side of the lake. At the foot of the high hill at this angle is located the feeding of the five thousand, for here alone all the characteristics of the spot indicated in the sacred text are found. Here is the smooth, grassy plain on which the vast multitude could sit by fifties and hundreds while the disciples served them with the bread and fish. Here is the lake-shore, close at hand, whence Jesus and the twelve had gone forth when the multitude met him, and where the boat lay into which the twelve entered when the feeding was concluded. Here, also, rising abruptly from the spot, is the mountain into which Jesus went up after he had dismissed the multitude. A spot farther east or north would not meet these requirements, while one farther south would fail to meet some others. It would not be a "desert place belonging to the city called Bethsaida;" nor could the people whom Jesus had left on the western shore have gone to it around the head of the lake while he and the twelve were crossing in their boat. Finally, if the place had been farther north, the disciples, in starting for Bethsaida or Capernaum,† could not have been said to have gone "to the other side," seeing that they would have been going only from the head of the lake to one side of it, and not from one side to the other.‡

Farther south along the sea-shore is the mouth of a deep gorge through the mountains called Wād'y Semakh', and on the southern side of this, not far from the shore, are the ruins of a town called *Khersa*, the Gergesa of the New Testament, where the demons were cast out and entered into the swine. The ruins are inclosed by a wall three feet thick, and among them is a large rectangular building lying east and west.§ Immediately south of it rises a rocky mountain penetrated by tombs, which extends more than a mile along the lake-shore, at first leaving a plain more than a quarter of a mile wide between its base and the water's edge, but finally projecting one of its spurs out close to the shore. Here, as Captain Wilson has clearly shown, must be the place where the hogs into which the demons

* Jos. War, ii. 9. 1; iii. 10. 7; Ant. xviii. 2. 1; iv. 6.

† Mark vi. 45; John vi. 17.

‡ Mark vi. 32-46; Luke ix. 10-17; John vi. 10-17; Comp. Land and Book, ii. 29.

§ Our Work, 192.

entered "ran violently down a steep place into the sea."* He says: "About a mile south of this (of Khersa) the hills, which everywhere else on the eastern side are recessed from a half to three-quarters of a mile from the water's edge, approach within 40 feet of it; they do not terminate abruptly, but there is a steep, even slope, which we would identify with the 'steep place' down which the herd of swine ran violently into the sea, and so were choked. That the meeting of our Lord with the two demoniacs took place on the eastern shore of the lake is plain from Matthew ix. 1, and it is equally evident, on an examination of the ground, that there is only one place on that side where the herd of swine could have run down a steep place into the lake, the place mentioned above."†

Immediately south of the "steep place" is a small hot spring, and a little farther the mountains recede again from the shore by a gradual curve, and about a mile farther south a deep gap in their high walls is the mouth of Wād'y Fik, the second of the two great breaks in the eastern range which are plainly seen from the western shore of the lake. The ruins of Gamala, a town which figured in the Roman war against the Jews, and which afterward contained a Christian church whose foundations are still traceable, are on a high hill a short distance up this wād'y'.‡

About two miles east of Gamala, on the summit of the mountain-range, is the modern village called *Fik*, a corruption of A'phek, a town which figured prominently in the wars of the kings of Israel. It was thither that the Syrian army under Benhadad fled after being defeated in the open field by Ahab, and it was here that Jehoram, the son of Ahab, had assurance that he should smite the Syrians under Hazael.§

From the mouth of Wād'y Fik around to the exit of the Jordan there is a continuous valley, which widens at the lower end of the lake into the Jordan Valley called the Ghôr. Here our circuit of the Lake of Galilee is completed, and we turn our faces once more toward the north.

* Matt. viii. 32.

† Our Work in Palestine, 192. In the remarks on Gergesa and the "steep place," it is assumed that the reading "Gergesenes," in Matt. viii. 28, is correct, and that "Gadarenes," of Mark v. 1, and Luke viii. 26, is either an erroneous reading or a more general designation of the country, taken from the more important town of Gadara, a few miles southeast.

‡ See Thomson, ii. 47-53, for an elaborate account of it. See also Jos. War, bk. iv. ch. i.

§ 1 Kings xx. 30; 2 Kings xiii. 17.

§ III.

NORTH OF THE LAKE OF GALILEE.

The most loftily-situated town in Galilee is Sâfed, about 10 miles northwest of Capernaum. It stands on an eminence 2773 feet above the level of the sea, and 3455 feet above the Lake of Galilee. It is reached from Capernaum by a route which passes the ruins of Chorazin and climbs the mountains by a gradual ascent. Near it is the loftiest mountain in Galilee, *Jebel Jermak'*, 3834 feet above the sea-level. On account of the lofty situation of Sâfed some writers have suggested that it may have been in the mind and before the eye of Jesus when he compared the Church to "a city set on a hill which cannot be hid." It is not once named in the Bible. It has been twice desolated by earthquakes, once in 1759, and once January 1, 1837. When the latter catastrophe occurred, Dr. Thomson, author of "*The Land and the Book*," was in Beirut', engaged in missionary labors, and he gives an authentic account of it. This catastrophe affected so large a portion of Syria, and it illustrates so strikingly the force which desolated many ancient cities, both in Galilee and beyond the Jordan, and which must at a very early period have contributed to the present geological condition of this entire region, that I venture to make an extended quotation from Thomson's thrilling account of it :

"It was just before sunset, on a quiet Sunday evening, January 1st, 1837, when the shock occurred. Our native church at Beirut' were gathered around the communion table, when suddenly the house began to shake fearfully, and the stone floor to heave and roll like a ship in a storm. *Hessy! Hessy!* (Earthquake! Earthquake!) burst from every trembling lip as all rushed out into the yard. The house was cracked from top to bottom, but no further injury was sustained. The shock was comparatively slight in Beirut', but still many houses were seriously shattered, and some on the river entirely thrown down. During the week succeeding there came flying reports from various quarters of towns and villages destroyed and lives lost; but so slowly does information travel in this country, especially in winter, that it was not till eight days had elapsed that any reliable accounts were received. Then letters arrived from Sâfed with the startling intelligence that the whole town had been utterly overthrown, and that Tiberias and many other places in this region had shared the same fate. As soon as these awful facts had been ascertained, collections were made at Beirut' to relieve the sufferers, and Mr. C—— and myself were selected to visit this region and distribute to the needy and the wounded. Passing by Sidon, we associated with ourselves Mr. A—— and two of his sons to act as physicians. In Sidon the work of destruction was very noticeable, and in Tyre more so. We rode into the latter at midnight over her prostrate walls, and found some of the streets so choked up with fallen houses that we could not pass through them. On the 17th we reached Ruma'ish, where we met the first real confirmation of the letters from Sâfed. This village seemed quite destroyed. Thirty persons had been crushed to death under

their falling houses, and many more would have shared the same fate if they had not been at evening prayers in the church. This building was low and compact, so that it was not seriously injured. After distributing medicine to the wounded and charity to the destitute, we went on to Jish. Of this village not one house remained; all had been thrown down, and the church also, burying the entire congregation of 130 persons under the ruins. Not one escaped except the priest, who was saved by an arch projecting over the altar. Fourteen dead bodies lay there still unburied.

"On the morning of the 18th we reached Sâ'fed, and I then understood for the first time what desolations God can work when he ariseth to shake terribly the earth. Just before we began to ascend the hill we met our consular agent of Sidon returning with his widowed, childless sister. Her husband, a merchant of Sâ'fed, had been buried up to the neck by the ruins of his house, and in that state remained several days, calling in vain for help, and at last perished before he could be reached and set free. As we ascended the hill we saw large rents and cracks in the earth and rocks. But all anticipation, every imagination, was utterly confounded when the reality burst upon our sight. I had all the while refused to give full credit to the reports, but one frightful glance convinced me that it was not in the power of language to overdraw or exaggerate such a ruin. We came first to the Jewish half of the town, which contained about 4000 inhabitants two years before, when I was there; now not a house remained standing. The town was built, as its successor is, on the side of the mountain, which is so steep that the roofs of the houses below form the street for those above; when, therefore, the shock dashed all to the ground, the highest fell on the next below, that upon the third, and so on to the bottom, burying each successive row of houses deeper and deeper under the accumulated masses of rubbish. From this cause it happened that many who were not instantaneously killed perished before they could be rescued, and others were rescued five, six, and even seven days after the earthquake, still alive. A friend of mine told me that he found his wife dead, with one child under her arm and the babe at her breast. The latter had died of hunger trying to draw life from its dead mother. Parents heard their little ones crying 'papa!' 'mamma!' fainter and fainter until hushed in death, while they were struggling to free themselves or laboring with desperate energy to throw off the fallen rocks and timber from their dying children. O God of mercy! my heart sickens even now at the thought of that long black winter's night which closed around the wretched remnants of Sâ'fed in half an hour after the overthrow, without a light or the possibility of getting one, four-fifths of the population dead or dying under the ruins, frightful groans, shrieks of agony and despair, and all the while the earth trembling as if affrighted at the terrible desolation which she had wrought!"*

It is estimated that nearly 5000 persons perished in this disaster out of a population of about 9000.† About 600 perished in Tiberias, and hundreds of others in other villages of Galilee. It is highly probable that in a similar way Chorazin, Capernaum, Cæsarea, Philippi, Jerash, Ammân, and many other ancient cities, now in utter ruin, perished at periods in which no history of the events was written.

Sâ'fed is another of the many towns of Palestine which have had an important history, though not mentioned in the Bible. During the Crusades a strong castle was erected here, which was taken and retaken

* Land and Book, i. 428-430.

† Robinson, ii. 420, 423.

many times by the contending parties, and its crumbling walls were finally prostrated by the earthquake described above. In the sixteenth century the town became a seat of Jewish learning, with many synagogues, schools of great repute, and a number of printing-presses. It has continued to be a kind of sacred place with the Jews to the present time, and the town has so far recovered from its overthrow that it has a fresh appearance, a lively trade, and a Jewish population almost as great as before the earthquake. Here, on the 10th of July, 1875, Lieutenant Conder's surveying party were drawn into a fight with a large body of the fanatical Moslem, in which every one of his party received some wounds, and he himself was so badly bruised about the head and neck by a club that he was thrown in a violent fever soon after, his party was broken up for a time, and he was compelled to depart for England to recover his health. Fortunately all the leaders of the assailing party were finally adequately punished, and the fines imposed on them repaired to some extent the pecuniary loss to the Palestine Exploration Fund.*

To the west and northwest of Sâfed, scattered among the hills and valleys of northern Galilee, are many villages and some interesting ruins. At Meirôn, four miles to the northwest, are the well-preserved remains of an ancient synagogue, and the tombs of Jewish rabbis of great note who lived as far back as the second century of our era. At Kefr Bir'im, five miles farther, in about the same direction, are interesting ruins, and the reported tombs of Ba'arak and the prophet Obadiah. El Jish, about six miles from Sâfed, is the Giscala which is frequently mentioned by Josephus in his history of the Jewish war against the Romans.† It was utterly destroyed by the earthquake (see page 330), but was soon restored. Beyond these places, more to the north, is the castle of Tib'nin, sometimes called Terôn', one of the most conspicuous objects in northern Galilee. It is a massive and well-preserved castle of the crusading period, on the summit of a high isolated peak which rises from the midst of an undulating and well-cultivated plateau of great natural beauty. It is but a short distance south of the Litány River, which is the natural boundary between northern Galilee and Phœnicia.

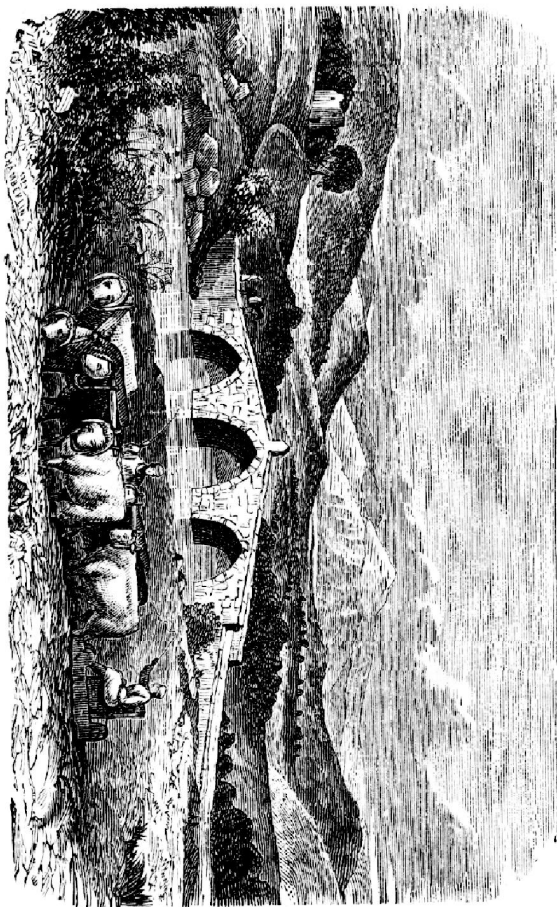
The most usual route of travel from Tiberias to the region immediately north of the Lake of Galilee is by way of Sâfed, though there is a road turning to the right before Sâfed is reached, and saving the

* Conder gives a thrilling account of this affair in *Tent-Work*, ii. 191-203.

† *Wars*, 2, 20, 6; 4, 2, 1-5. *Life*, § 10, 13, 38.

necessity of climbing to that high point. It is the direct road from A'cre to Damascus, and it enters the Plain of Hùleh south of Lake Hùleh, and crosses the Jordan on the ancient bridge which we have

BRIDGE OF JACOB'S DAUGHTERS.



mentioned in a former section (see page 31). It is built of basalt, and is in a good state of repair. Its origin is unknown, as is also the cause of the name that it bears, the Bridge of Jacob's Daughters.* There are three sites of Biblical interest on the western side of the Plain of Hùleh, of which the first that is reached going north is Hazor, the

* Baedeker, 387.

capital of the Jabin, who fought against Joshua.* The ruins, which are insignificant on account of the long period which has intervened since the destruction of the place, are on an elevation immediately west of the northern end of Lake Hûleh. Hazor was destroyed by Joshua, but was rebuilt by another Jabin in the time of the Judges. It was allotted to the tribe of Naphtali; it was fortified by Solomon; and it was finally captured and probably destroyed by the Assyrian king Tig'lath-pile'ser.† It is now called *Tell Khurei'beh*.

Three miles north of Hazor, on the summit of a ridge which projects from the western hills out into the Plain of Hûleh, are the village and ruins of *Ked'es*, the ancient Kedesh of Naphtali. It was originally the seat of a Canaanite king; it was allotted to Naphtali; it was made a Levitical city and a city of refuge; and it shared the same fate with Hazor in the invasion of Tig'lath-pile'ser.‡ The ruins are more numerous than those at Hazor, but they appear to be of the later Jewish period, for, unlike Hazor, Kedesh was rebuilt after the captivity.§ This was the native place of Barak (Judges iv. 6), and his tomb, together with that of Deb'orah, was once pointed out here.||

The third site referred to above is *Abil*, the Abel or Abel-beth-maachah of the Scriptures. It is situated at the northwestern curve of the Plain of Hûleh, on an isolated hill whose summit has been artificially leveled for a much larger town than the present village. This is the place to which Joab chased She'ba, the son of Bichri, who rebelled against David. The previous reputation of the place for wisdom was extolled by the woman who spoke from the wall to Joab, and said: "They were wont to speak in old time, saying, They shall surely ask counsel at Abel, and so they ended the matter."¶ It was one of the cities smitten by Ben-hadad, king of Syria, in the reign of Baasha,** and one of those whose inhabitants were led captive by Tig'lath-pile'ser in the reign of Pekah.††

About three miles almost due east from Abel is Dan, the mound of whose ruins is now called *Tell el Kadi* (*mound of the judge*), from the Hebrew word *dan*, which means a *judge*. It stands at the head of the Plain of Hûleh, and a little nearer the eastern than the western side of it. The mound is about 30 feet high above the surrounding plain, and it is 330 yards long by 270 wide. The interior is depressed like a

* Joshua xi. 10-13.

† Judges iv. 2; Joshua xix. 36; 1 Kings ix. 15; 2 Kings xv. 29.

‡ Joshua xii. 22; xix. 37; xx. 7; xxi. 32; 2 Kings xv. 29.

§ 1 Macc. xi. 63, 73.

|| Robinson, Bib. Rec. iii. 368.

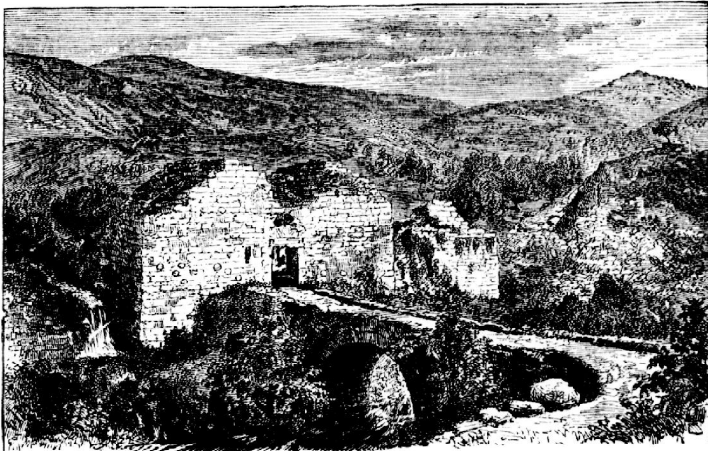
¶ 2 Sam. xx. 14-22.

** 1 Kings xv. 20.

†† 2 Kings xv. 29.

basin, leaving an elevation on every side made by the crumbling of the wall. A few broken columns and other remains of antiquity are seen amid the rank vegetation which covers the area. Near the south-west corner a large spring issues from the ground and rushes babbling down to the plain. It is shaded by one of the finest oaks in all Palestine, under whose wide-spreading limbs is a Moslem tomb. It is under the western side of this mound that the middle and principal branch of the Jordan leaps out of the earth, a river of icy coldness.*

About two and a half miles almost due east of Dan, at the north-eastern corner of the Plain of Hüleh, is *Banias*, called in the New



SOUTHERN GATE OF CÆSAREA-PHILIPPI.

Testament Cæsarea-Philippi.† Though mentioned in the Bible only in connection with the profoundly interesting conversation in which Jesus first drew from the twelve a full confession of their faith, it has an interesting history. The earliest mention of it is under the name *Pan'ium*, in the statement of Josephus that Herod the Great built a temple there in honor of Augustus Cæsar.‡ We next find Philip the tetrarch rebuilding "Pan'eas, a city at the fountains of the Jordan," and calling it Cæsarea. The suffix Philippi was added to this latter name to distinguish the town from the older Cæsarea, on the sea-coast of Judah.§ After the destruction of Jerusalem, Titus celebrated his victory at this place by games, in the course of which many Jewish

* See description of the Jordan, p. 30. For the Scripture account of Dan see Judges xviii. 27; 1 Kings, xii. 28-30; xv. 20.

† Matt. xvi. 13.

‡ War, i. 21, 3.

§ Ant. xviii. 2, 1; xx. 9, 4.

prisoners were thrown to wild beasts, and many were compelled to fight as gladiators and kill one another.* It played an important part in the wars of the Crusades. Its ancient Greek name, *Pan'cas*, was restored after the end of the Roman dominion, and has been perpetuated in the Arabic form *Ban'ias*.

The fortified town was small, and in shape it was nearly a square. It stands 1150 feet above the level of the sea. On the eastern side the surface slopes upward from the wall toward the mountain on whose foot it sits, but a deep fosse cuts off exterior approach on that side, except where it is filled up to make a passway. A portion of the wall and one massive square tower are still standing on that side. On the south side a deep narrow chasm with perpendicular sides of naked rock serves the purpose of a natural moat, and a portion of the wall is preserved on this side. The gate, about midway this wall, stands entire, and is still in use. It leads out upon a massive stone bridge, which spans the chasm just outside of it. This gate and bridge are seen in our cut on page 335. The western and northern walls are prostrate almost to their foundations. Just outside the northeastern angle of the city wall lies the famous spring of Ban'ias, which is one of the three principal sources of the Jordan.† The stream flows thence along the base of the northern wall, and at the northwest angle it empties into a much deeper ravine coming from the north, and flows in a deep chasm along the western wall. Thus the city was defended on three sides by natural moats outside the walls, and these were approached on ground lower than that within the city. The area within these ruined walls is occupied by a small village built on the ruins of ancient buildings, and chiefly from the broken material of the same. Masses of building-stones lie in great heaps on every side, and at one place a long row of massive arches just visible above the surface supports a garden-wall of rough stone recently built upon it. Many pieces of broken columns are seen in the walls of houses and lying among the ruins. A branch from the stream is led across the western end of the town, and falls in a cascade into the chasm outside the southern wall. It supplies the town and irrigates its little gardens. Immediately north of the town, across the stream, is the only camping-place of travelers. It is a level bench densely shaded by large terebinths, among the finest in all the land. Along the course of the stream, from its source all the way to its junction with the other two to form the

* Jewish War, vii. 2. 1.

† See description of the Jordan, p. 31.

Jordan, there is a belt of perennial verdure. Immediately west of the town, across the chasm on that side, scattered columns and other remains of ancient buildings show that the city once extended in that direction. This was perhaps an unwalled suburb of temples and similar structures. The ancient name *Pan'cas* points to the God *Pan* as its origin, and the erection of a temple here by Herod in honor of Augustus may have been suggested by a worship of *Pan* already established. Niches and recesses cut in the face of the perpendicular cliff above the great spring still remain in an almost perfect state of preservation, and one of them has the inscription in Greek letters, *Priest of the God Pan*.

In our advance toward the north we have now reached the line usually recognized in the Scriptures as the northern limit of the land of Israel. This is seen in the oft-recurring expression "from Dan to Beersheba," used to indicate the entire length of the country. We have come to the base of Mount Hermon, and Robinson, with a good degree of plausibility, conjectures that Ban'ias may be the "Baal-gad under Mount Hermon," which is named in the Scriptures as the northern boundary-line.* An account of the topography of Palestine not including Mount Hermon and the mountains of Lebanon would appear incomplete, on account of the frequency with which they are mentioned in the Scriptures; but both belong to Syria, not to Palestine, and will be described in Part Third. Our present account, however, would not be complete without a brief description of two other interesting localities, one to the east and the other to the west of Cæsarea-Philippi. To the east, crowning the extreme summit of the mountain on whose foot Ban'ias stands, is the celebrated Castle of Ban'ias, one of the most interesting and best-preserved fortresses in Palestine. It covers the entire summit of the mountain, and is 2300 feet above the sea-level. It is 1150 feet higher than Ban'ias, though not much over a mile distant in an air-line. It can be approached only on the south side, and on this side only by very steep climbing. On the other sides the cliffs are perpendicular, or nearly so. The only gateway is on the southern side near the western end, and is approached by a road cut along the side of the cliff from near the northern end and gradually ascending toward the gate. The gateway itself is well preserved, and shows, by the shape of its massive jambs, each a monolith, that its shutter, instead of swinging on hinges, worked up and down in a groove on either side. The foundations of the wall are well preserved

* Vol. iii. 409; Josh. xi. 17; xii. 7; xiii. 5; Judg. iii. 7.

all round the hill-top, but the superstructure is much broken, and the buildings which stood inside are nearly all prostrate. The space inclosed is about 300 yards long from east to west, and about 100 yards wide at each end, but scarcely half that width in the middle. The eastern end is higher than the western, and was separated from it by a wall and a moat, which enabled the garrison to retire thither if the western end were taken by an enemy. Many cisterns dug in the rock, and some very large receptacles under the vast buildings which occupied a portion of the interior, show the great care exercised to provide the garrison with water. The northern wall stands over a precipice more than 600 feet deep, the southern side of a deep and narrow gorge that cuts off this mountain from the spurs of Mount Hermon, which rise still higher on the other side of it. This gorge passes westward until it reaches a point just north of Ban'ias, when it turns to the south, passes by the camping-ground mentioned above, and thence passes along the western wall of the city.

The view from the castle walls is magnificent. It includes wild mountain scenery to the north and east, a landscape of plain and hills to the southwest, and to the west the distant mountains of Northern Galilee and Southern Phœnicia, some of them crowned with similar castles.

The locality yet remaining to be described in this section is a beautiful, elevated plain north of Abel and 300 feet above the level of the Plain of Hûleh. It is a smooth basin, five miles long and two wide, surrounded on every side by ridges of gentle slope and slight elevation. Through the middle of it a stream of water meanders, and as it approaches the southern ridge it deepens its bed, and finally cuts its way through the ridge by a remarkably deep and narrow chasm, and flows into the Plain of Hûleh. The stream bears the name *Derdâr'ah*, and the plain that of *Merj Iyûn'* (the Meadow of I'jon). I'jon was the most northern town of Naphtali, and consequently of all Israel,* although Dan, being more frequented and better known, was habitually spoken of as such. This little valley is one of the most beautiful and fertile of all in Palestine, but the city or town has entirely disappeared. It projects from the northern shoulder of Naphtali, between the spurs of Mount Hermon and the sloping plains which extend from its western side down into the deep gorge of the Litâ'ny. This river here runs parallel to it, but soon turns westward on its way to the sea.

* 1 Kings xv. 20; 2 Kings xv. 29.

CHAPTER VIII.

PLACES ALONG THE JORDAN AND BEYOND.

§ I.

IN THE PLAIN OF JERICO AND THE PLAIN OF MOAB.

HAVING given a general description of the Jordan Valley in Part First, Chapter I., § 7, we now discuss its topography; and we begin with the broad plain lying at the head of the Dead Sea. This plain, as before stated, is about 14 miles wide from east to west, with the Jordan flowing through the middle of it, and it extends up the river, before the valley contracts into a narrow plain, about 10 miles. That part of it lying west of the river is called the Plain of Jericho, and that east of the river the Plain of Moab.

In Chapter II., § 4, of this part, we have followed the road from Jerusalem to Jericho as far as its entrance into the plain, and we stated that, just before it descends from the mountains into the plain, it skirts the deep gorge of Wād'y Kelt (the Brook Kerith). When it enters the valley the bed of that wād'y lies but a short distance to the left, and it runs with an acute angle to the road until, about a mile from the hills, the road crosses the wād'y. About a quarter of a mile to the right of this crossing-place is the first object of special interest that catches the eye,—the remains of a large ancient reservoir. It is 188 yards long by 157 wide, and it is called by the natives *Birket Musa* (the Pool of Moses). Its eastern wall is still almost perfect, and stands about eight feet above the accumulated earth inside; but the other walls are much broken, and the pool is nearly filled up. It once held an immense quantity of water, which could be used for irrigating the surrounding lands.

After crossing the Kelt the road leads, almost due east, to the miserable village *Eriha*, whose name is an Ar'abic corruption of the name Jericho. It is a small collection of huts of the meanest kind, built partly of sun-dried bricks and partly of small rough stones, and inhabited by Ghuwar'ineh Ar'abs. It has one house of a better class in which travelers who are without tents can obtain uncomfortable lodging. The Greeks have recently erected here a small convent. It is well built of limestone, is about 80 by 40 feet in extent, one story high, and is

occupied by four or five monks. At the eastern edge of the village stands the ruin of an old stone tower, about 15 or 20 feet high, which some one has attempted to dignify by calling it the house of Zacche'us.

West of the village the Kelt is crossed by two aqueducts on arches of stone. One of them, supported by 11 arches, still conveys an irrigating stream to the fields south of the Kelt, but the other is in ruins. Another irrigating stream, drawn from the Kelt higher up, runs parallel with its parent stream near the southern bank of the latter. These are the feeble remains of a system of irrigation which once made the plain south of the Kelt a paradise.

A little more than a mile east of Eri'ha are the ruins of an ancient city which has been identified as Gilgal. The identification is established by the locality, which agrees with the account given in Joshua,* and by the preservation of the name in the Arabic Jiljû'lieh. The ruins are meagre,—so much so that one might pass near them without observing them,—but they are the evident remains of a very ancient city.

The village of Eri'ha, though it perpetuates the name of Jericho, is not on the site of the original city. The latter is at the foot of the hills, two miles to the northwest, and one mile and a half north of the Jerusalem road where it enters the plain. It is reached from the latter road by crossing the Kelt near the hills and riding nearly due north along the western edge of the plain. It is identified by the copious fountain called by the Arabs *Ain es Sûl'tan*, and by Europeans, Elisha's Fountain. This can be no other than the fountain healed by Elisha,† for it is the only fountain in this plain; and the second Jericho, built by Hiel in the reign of Ahab on the site of the original city, stood near this fountain.‡ It is probable that the disaster which befell Hiel in compliance with Joshua's curse prevented the city from being peopled, and hence it became the abode of the poor prophets, for whose benefit Joshua healed the waters. The Jericho in which Herod the Great had a palace, and which was visited by Jesus, occupied a still different site,—at the foot of the mountains between the fountain and Wâd'y Kelt.§

All travelers pitch their tents on a little plateau just north of Elisha's Fountain. The camping-ground is sufficiently elevated to afford a good view of the plain, with the Dead Sea in sight toward the south,

* Josh. iv. 19.

† 2 Kings ii. 18-22.

‡ 1 Kings xvi. 34.

§ See the authorities quoted by Conder, ii. 6, 7.

and the mountains of Moab bounding the horizon on the east. Among these mountains Mount Nebo is distinctly visible toward the southeast, and it appears to the unpracticed eye only five or six miles distant.

Several square miles of the plain, extending from Elisha's Fountain to the east and the south, are irrigated by the waters of the fountain, which are led over it by a network of artificial channels, and this area is clothed in verdure while all around is parched and dry. Once these waters were conveyed much farther, for out on the verdureless plain are still seen long lines of low stone walls, built to support plastered channels for irrigating streams. A short distance to the southwest of the fountain are the ruins of some ancient mills, called the Sugar-Mills from the fact that sugar was once manufactured here from cane which grew in the plain. These mills were propelled by water conveyed on stone aqueducts from springs higher up in the mountains, and the remains of these aqueducts are still seen. The water, after propelling the mills, was conveyed, like that from Elisha's Fountain, out into the plain, and used for irrigation. It was this abundance of water, as we have intimated above, which once made the Jericho Plain a garden of delight.

From the camping-place above Elisha's Fountain, the traveler who has come thither direct from Jerusalem usually makes his first visit to the shore of the Dead Sea. It is a ride of about eight miles, and it is usually taken very early in the morning to avoid the intense heat in the after-part of the day. After crossing Wād'y Kelt below Eriha, the trackless route leads over a very desolate region, growing more and more so as the sea is approached. Here and there are low spots in which water settles in springs and keeps them moist after the higher surface is dry, and in these a coarse vegetation continues to grow when the chief part of the plain is bare. Swarms of yellow locusts, such as John the Baptist fed upon, are seen here, and flocks of storks, which manifest but little fear for man, walk solemnly about and feed upon the locusts. The sand over which we ride in approaching the sea forms a smooth beach near the water's edge, and also extends into the water, making a smooth bottom with a gradual descent. All visitors, whether they can swim or not, may go in with impunity, and few deny themselves the pleasure of doing so.*

After bathing in the sea it is usual for the traveler to ride to the Pilgrims' Bathing-Place on the Jordan, about four miles from its mouth.

* For an account of the composition of the water and its buoyancy, see page 38.

Usually this ride is over a dry plain and a firm path, but in the rainy season it is sometimes almost impracticable on account of the mud. So President Bartlett found it as late as the middle of March, in the year 1874. He says: "The region immediately before us was marshy, and the late rains had made a part of this plain as watery and muddy as a 'slough-hole' in a Western prairie. . . . The horses sank to their girths, and once or twice still deeper, until sheikh, dragoman, and three of our company were rolled successively from their seats, to pick their way by leaping from clump to clump as best they could."*

The Pilgrims' Bathing-Place is so called because thousands of pilgrims of the Greek Church, who visit Jerusalem every spring during "holy week," come down to this place on Monday after Easter to bathe in the Jordan. Lynch's party reached the spot in their descent of the Jordan on the night of Easter Sunday, and on the next morning at daybreak they witnessed the arrival of the pilgrims. Lynch describes the scene as follows: "In the wild haste of a disorderly rout, Copts and Russians, Poles, Armenians, Greeks, and Syrians, from all parts of Asia, from Europe, from Africa, and from far-distant America, on they come; men, women, and children of every age and hue, and in every variety of costume; talking, screaming, shouting, in almost every known language under the sun. Mounted as variously as those that had preceded them, many of the women and children were suspended in baskets or confined in cages [they were on camels], and, with their eyes strained toward the river, heedless of all intervening obstacles, they hurried eagerly forward, dismounted in haste, and, disrobing with precipitation, rushed down to the bank and threw themselves into the stream. Each one plunged himself, or was dipped by another, three times below the surface in honor of the Trinity, and then filled a bottle or some other utensil from the river. The bathing-dress of many of the pilgrims was a white gown with a black cross upon it. Most of them, as soon as they dressed, cut branches either of the agnus castus or the willow, and, dipping them in the consecrated stream, bore them away as memorials of their visit. In an hour they began to disappear, and in less than three hours the trodden surface of the lately crowded bank bore no human shadow."† Thomson also witnessed this scene, having gone with the pilgrims from Jerusalem for the purpose. He states that many of them swam across the river, but that three who were not expert swimmers attempted it and were swept

* From *Egypt to Sinal*, by Pres. Bartlett, of Dartmouth College, page 451.

† Lynch's Narrative, 261, 262.

away by the current and drowned. Such was the fanaticism of the crowd, however, that the disaster caused but little sensation among them.*

This spot was selected by the Greek Church as a bathing-place because it was believed that here Jesus was baptized. There is a high degree of probability that this belief is correct, for John certainly commenced baptizing in this part of the river, and it is almost certain that he selected as the exact place of baptizing a ford or ferry toward which routes of travel concentrated, and where the banks were suitably graded. But this is the first place of the kind above the mouth of the river, and the next is nearly four miles above. The water is here too deep for fording, except in the dry season, being usually about 10 feet deep in the spring, but there are two points, about 200 yards apart, at which there is a pebbly bottom and a gradual descent into the water to any desired depth. At the more southern of these two points the deep water lies next to the eastern bank, and only the western side is suitable for baptizing, but at the other there is shallow water on both sides. In both places the current is swift in the channel,—from four to five miles an hour,—but it is sufficiently slow in the shallower water for convenient baptizing. At neither place, however, could the ordinance be conveniently administered when the river is out of its banks, and consequently, at such times, John resorted to localities higher up the stream, or to such a place as *Ænon*.

While the water at this place during the dry season was all that John could wish, in other respects it was a place during the same season which no preacher who studied his own comfort, or that of his auditors, would select for such a ministry as John's. The Scriptures locate it in the "wilderness of Judea," referring to the desolate plain west of it, whose desolation extends over the mountains that bound it on the west. The immediate banks of the river are equally a wilderness, for the lower bottom-land is uninhabited, on account of the annual overflow, and it is covered with a jungle of low-growing trees and shrubs. It is so deeply depressed that scarcely a breath of wind can reach it in the hot season, and the air is thick with mosquitoes and flies. It would be difficult to find a more disagreeable place for the assembling of multitudes, and the circumstance throws a new light on the ministry of John. It shows that in the place which he was moved to select for the first part of his labors, as well as in his food and raiment, he practiced the self-denial which he inculcated. It also

illustrates his marvelous power over the people whom he succeeded in drawing to such a place and retaining as hearers until he brought them to repentance.

A short distance above the bathing-place, Wād'y Kelt empties into the Jordan, having wound its way across the plain in a southeasterly direction. In its bed, about midway the plain, Conder finds the "Valley of Achor," in which Achan, at the command of Joshua,* was stoned to death by the children of Israel. It is identified by the fact that here the wād'y-bed is wide and shallow, and is filled with water-worn stones of a suitable size for the stoning, and there is no other valley near Joshua's camp at Gilgal of which the same is true.†

We now return to the camp-ground above Elisha's Fountain, with the purpose of completing our description of the Plain of Jericho. Immediately west of the camp-ground there rises an isolated ridge 50 feet high and extending about a quarter of a mile from north to south, which is proved by excavations made in it by Captain Warren's party to be a mass of broken stones, cement, sun-dried bricks, and fragments of pottery. This is what is left of the original Jericho. Mounds of similar material stand at intervals along the plain to the southward as far as Wād'y Kelt.

West of the ridge just mentioned rises another of natural rock about 150 feet high, and west of this an elevated valley about half a mile wide, separating the ridge from a mountain beyond. This valley is rich, green, and well cultivated, and the mountain beyond it is the one selected by the Crusaders, in the year 1112,‡ as the mount of the Saviour's temptation. They called it Quarantan'ia, from the 40 days of the Saviour's fast, and the Ar'abs attempt to call it by the same name, but pronounce it Kârûntûl'. Its front is almost conical; its sides are honeycombed with the cells of monks and hermits, and its summit is crowned with the ruins of a castle built by the Crusaders. It is a mountain of crumbling limestone, brown from the exposure of thousands of years, and projecting like a promontory from the higher mountains behind it. The selection of this as the Mount of Temptation, as Conder remarks, is a striking illustration of the "simplicity of men's minds in the Middle Ages," for, while the Scripture represents Jesus as being placed on an "exceeding high mountain,"§ this mountain's top is actually lower than the surface of the Mediterranean

* Josh. vii. 24-26.

† Baedeker, 263.

‡ Tent-Work in Palestine, ii. 21.

§ Matt. iv. 8.

Sea, and it is surrounded on every side by mountains, not many miles away, more than double its height. As Jesus was to be shown "all the kingdoms of the world and the glory of them," a point of much higher relative elevation must have been selected, and there is no special reason for supposing that it was in the vicinity of Jericho.

The road from Jericho to Bethel and Ai leads to the northwest from Elisha's Fountain, and passes up a wâdy north of Mount Quarantan'ia. At a distance of about three miles it passes a group of three springs on the left, so close together that they have the single name *Ain ed Dûk*. They are situated on the northern slope of a hill. The highest and largest bursts out from under the roots of a large dôm-tree, and runs away in a stream six feet wide and six inches deep. It is led along an artificial channel cut on the hillsides around Mount Quarantan'ia, and its water once propelled the mills above mentioned (page 341), near Jericho. Now they run waste over the little valley in front of that mountain, making it green and beautiful, and they are also used to irrigate the slopes below the channel on their way thither. The next lower spring, also shaded by a dôm-tree, is not quite so copious. It is first led along the brow of the wâdy beneath it for a hundred yards or more, and then crosses this wâdy in a plastered channel four feet wide and two feet deep, which is supported by a series of arches built up from the bottom of the wâdy. In the bottom of the wâdy is one large arch, with 26 feet span and piers 12 feet square, above which rise six smaller arches, reaching out to the sides of the wâdy, and above these six more, making three series of arches rising one above another, with an aggregate height of about 50 feet. The work is evidently ancient, though it shows signs of recent repairs. The water, after crossing, is led away in an irrigating channel to the fields farther eastward, where it is all absorbed by the thirsty soil. The third and smallest spring, after irrigating a luxuriant cucumber-garden, falls into the wâdy, runs along its rocky bed, and passes under the arches above described. This is the most copious flow of water from one spot to be seen anywhere about the lower portion of the Jordan Valley. It combined with Elisha's Fountain to make the region about Jericho the paradise which it once was.

Having now described the broad Plain of Jericho, which is about 7 miles wide from the mountains to the river, and about 10 in length from the Dead Sea to the headland which runs out from the mountains at its northern extremity and marks it as a separate district, we next go across the river to the plain of almost exactly the same dimensions on the eastern side. We cross by a ford almost due east from Elisha's Foun-

tain called *Ghâranizch*, and sometimes the Jericho ford. It is about four miles in an air-line north of the bathing-place. A ferry-boat is kept in readiness, and must be used during a large part of the year, but just below the ferry-crossing the water breaks over a shoal, and at the head of this it can be forded when it is very deep above. The author's party forded here on the 5th of May, 1879, the water coming about half-way up our saddle-skirts. On the eastern bank at this point is an admirable place for baptizing, and a more airy and comfortable place for the assemblage of a large multitude of people than at the bathing-place below. This is the ford which is exhibited in our cut on the opposite page. It is the crossing-place for travel between Jerusalem and Es Salt.

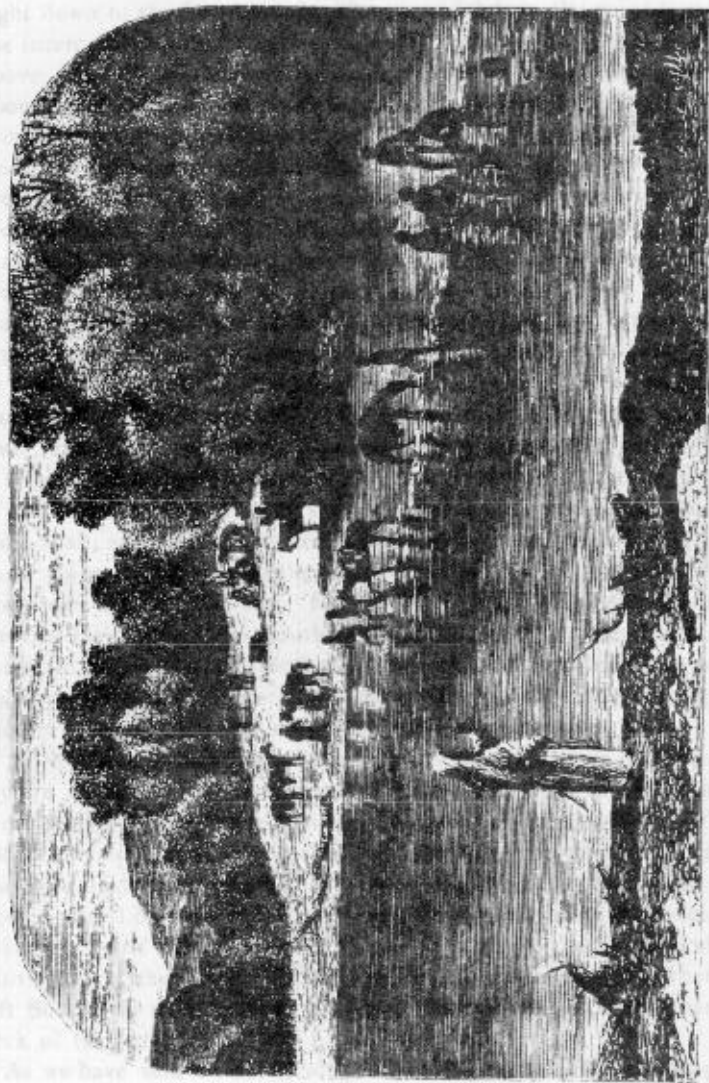
The plain upon which we have now entered has a much finer soil and is much more abundantly watered than the Plain of Jericho. It is the plain on which Israel camped before the death of Moses, and whence they marched across the Jordan under the leadership of Joshua. It is traversed by four streams of water, whose sources are perennial springs in the mountains, though their waters are absorbed in the driest part of the summer ere they reach the river. These are the Suwei'meh on the south, next north of it the Hasbân', then the Kefreïn', and last the Nimrîn'. The Kefreïn' has the shallowest bed, and it is consequently used most for irrigating purposes by the few Ghawar'ineh who cultivate small patches in the plain. Near the foot of the mountain-range on the eastern side of the plain there are six *tells* (mounds), the evident remains of ancient towns. Beginning at the south, within two or three miles of the Dead Sea, and going north, they are found in the following order: *Suwei'meh*, *Ek'tanu*, *Er Râ'ma*, *Hammâm'*, *Kefreïn'*, and *Nimrîn'*. At the foot of Tell Hammâm there is a hot spring which gives name to the tell. The temperature of its water is 102°. Three of these are identified with places named in the Bible, viz., Tell Nimrîn' with Beth-Nim'rah,* Tell Kefreïn' with Abel-Shittim,† and Suwei-meh with Beth-Jeshimoth.‡ The camp of Israel extended from the last to Abel-Shittim, a distance of not less than six miles,§ and the tents were pitched, no doubt, over the entire space, but especially along the banks of the streams. If we were entirely certain of these identifications, we could form a close estimate of the space covered by the camp. On the supposition that they are correct, the camp may be estimated as at least six miles square, or as covering—whether in a square or not—

* Num. xxii. 36; Josh. xiii. 27.

† Josh. xiii. 20.

‡ Num. xxxiii. 49.

§ Num. xxxiii. 49.



THE JORDAN,—A FORD AT THE HEAD OF A SHOAL.

36 square miles. When the vast multitude broke up their camp and marched to the bank of the overflowing Jordan, their front was probably eight miles long, and the river was cut off from their extreme right down to the Dead Sea.* The city of Adam, the point to which the intercepted waters were heaped up by the onflow of the stream from above, has not been certainly identified, but it is probably Dam'ieh, about 24 miles above the mouth of the river. Even after the waters were thus cut off it was no easy task for the host to move across. The shortness of time did not admit of their forming into narrow columns and crossing at fords or other places of easy approach, which would have required several days, but they were compelled to move forward in a mass, descend the bluff, push their way through the brushwood of the muddy bottom-land, climb down into the wet bed of the river, and clamber over similar obstacles on the other side as best they could. It must have required a long and toilsome day's march for all the people to pass "clean over Jordan." Was this exhausting toil a type of the hard struggle by which the Christian wades into the bed of the dark river, even after its waters have been cleft asunder by his Joshua?

One of the most interesting questions connected with the topography of the lower Jordan plain is that concerning the sites of Sodom and Gomorrah, and the other three cities confederated with them. The chief point at issue is whether they were near the upper end or the lower end of the Dead Sea. If at the upper end, they probably stood on the Plain of Jericho, south of Wād'y Kelt; if at the lower end, the plain in which they stood must be now occupied by the lagoon.† Explorers are divided over the question, the earlier class favoring the southern locality, and the more recent class the northern.

All of the local traditions preserved among the natives of the country are in favor of the southern locality. The ridge of rock-salt extending along the southwestern shore of the sea‡ is called *Jebel Us'düm* (Mount Sodom), from the belief that Sodom stood near it. The sea itself is called *Bahr Lût* (Sea of Lot), from the belief that it is connected with Lot's history; and the two traditions taken in connection evidently point to the southern end of the sea as the site of Sodom. Furthermore, the name of Zoar, the city to which Lot fled when he left Sodom, is still attached to the ruins of an ancient town near the neck of the peninsula, in the Arabic form of *Zoghal*.

As we have said in our description of the Dead Sea,§ the supposi-

* Josh. iii. 14-17.

† See page 39.

‡ For a description of the lagoon, see page 37.

§ Page 37.

tion of the southern locality requires the additional supposition that the present lagoon was then a plain, and that its surface was sunk either by the convulsions attending the destruction of the cities, or by fire consuming the "slime-pits,"* which abounded in the plain, so that the water of the sea flowed in upon it and covered it a few feet deep, as at present. This supposition finds some support in the Scriptures. That some serious change in the condition of the surface itself occurred seems to be affirmed in the statements that God "overthrew those cities, and *all the plain*," and that Abraham, when he viewed the scene the next morning, "looked toward Sodom and Gomorrah, and toward all the *land of the plain*; and behold, and lo, the smoke of the *country* went up as the smoke of a furnace."†

On the other hand, against the southern locality and in favor of the northern, are urged the following considerations:

1. Chedorla'omer, having subdued certain tribes south of the Dead Sea, next smote "the Amorites, who dwelt in Haze'zon-Ta'mar," before he approached Sodom.‡ But Haze'zon-Ta'mar is En'gedi,§ which lies half-way up the western shore of the sea, and the supposition of a southern site for Sodom would require the army to have passed Sodom and gone twenty miles up the coast to attack En'gedi, and then to have returned to attack Sodom. This is by no means probable.

2. When Abraham and Lot were about to separate at Bethel, it is said that Lot "lifted up his eyes and beheld all the plain of the Jordan; that it was well watered everywhere before the Lord destroyed Sodom and Gomorrah."|| It is urged that Lot could not have seen this plain if it had been at the southern end of the Dead Sea. But this objection has less force than has been ascribed to it, for Lot could not literally have seen "all the plain of the Jordan," as this expression is now understood, unless he had gone about ten miles east of Bethel and stood upon some of the mountains overlooking it. Still, it is true that by doing this he could have seen all the plain, and to have seen all the plain south of the Dead Sea he would have been compelled to travel more than double the distance. It may be, after all, that the historian, in using this language about Lot, refers to his mental survey of a plain which he must have seen very often before, rather than to a literal survey of it with his eyes.

3. After Lot had made his survey, it is said that he "chose him all

* Gen. xiv. 10.

† Gen. xix. 25, 28.

‡ Gen. xiv. 5-7.

§ 2 Chron. xxii. 2.

|| Gen. xiii. 10.

the plain of the Jordan," and that he "dwelled in the cities of the plain, and pitched his tent toward Sodom."* It is affirmed that these "cities of the plain" are the same "cities of the plain" which were destroyed with Sodom, and that the plain is by clear implication "the plain of the Jordan." But the plain south of the Dead Sea, 45 miles below the mouth of the Jordan, could not, with any propriety of speech, be called the "plain of the Jordan."

4. In the view which Moses enjoyed from the top of Pisgah, it is said that he saw "the plain of the valley of Jericho, the city of palm-trees, unto Zoar."† This language implies some connection, not very remote, between Zoar and the Plain of Jericho, and the language could scarcely be used if the two were separated by the entire length of the Dead Sea. But Zoar was one of the five cities of the plain, spared from the fate of the others for Lot's sake,‡ and its locality determines, proximately, the locality of the others. Professor Merrill, of the Palestine Exploration Society, claims to have found Zoar, both in name and location, in *Tell Ektanu*, one of the six mounds mentioned in a former part of this section,§ on the eastern border of the Plain of Moab. An account of the discovery, together with an elaborate argument in favor of locating the destroyed cities in the Plain of Moab, is given in the Fourth Annual Statement of the Palestine Exploration Society, 1877.

A candid consideration of the evidences above adduced seems to require us to abandon the old theory as to the location of these cities, and to suppose that the local traditions, which furnish almost its only support, originated from an unsuccessful attempt at an early period since the Christian era to settle the question which still remains unsettled among scholars and explorers. Of one fact the investigations thus far instituted clearly convince us,—that the besom of God's destruction swept clean when it swept these cities away, leaving not a vestige behind. This is certainly the case if they were at the southern end of the sea; and Conder's explorations make it equally certain if they were on the Plain of Jericho. He says: "Over almost every acre of ground between Jericho and the Dead Sea I rode day by day. The whole is a white desert, except near the hills, where rich herbage grows after the rains. The time of year was most favorable for such explorations, because no long grass existed to hide any ruins. In all that plain I found no ruin, except the old monastery of St. John and a little

* Gen. xiii. 11, 12.

† Gen. xiv. 2, 8; xix. 20, 21.

† Deut. xxxiv. 3.

‡ Page 346.

hermit's cave ; and it seems to me that no other ruin will ever there be found."* Professor Merrill has directed attention in an entirely new direction,—to the plain at the head of the Dead Sea on the eastern side of the Jordan ; and if he is correct in locating Zoar, the other cities must certainly have been in the same plain, seeing that Lot could not have crossed the river and traversed the width of the plain besides, between daylight and sunrise, the time of his flight from Sodom to Zoar.† But this plain has also been examined almost as carefully as the one on the opposite side of the river without satisfactory results. Excavations may possibly yet bring something to light which surface examinations have failed to reveal, but this is the only source of hope now left for the discovery of a single stone that once lay in the walls of Sodom.

§ II.

IN THE UPPER SECTIONS OF THE JORDAN VALLEY.

The western side of the Jordan Valley, all the way from the Plain of Jericho to the Lake of Galilee, is singularly destitute of places of interest. The most striking feature in its landscape is Kûrn Sûr'tûbeh, about 24 miles from the Dead Sea. It is a sharp conical peak resting on the eastern extremity of a rugged ridge, which here juts out from the mountains almost entirely across the valley. It rises to the height of 2000 feet above the plain, and it is visible from almost every part of the Jordan Valley, both above and below. On its summit are some singular ruins, of whose history nothing is known. In riding to it from Jericho we cross four streams of water, but we pass no human habitations, and we see but little tillage.

Immediately east of Kûrn Sûr'tûbeh, and about two miles distant, is the Dam'ieh ford (more properly ferry) across the Jordan, and Wâd'y Far'rah, the stream on whose banks Ænon was situated, flows between the mountain and the river on its way to enter the latter a few miles below. The descent from the upper into the lower valley, as we approach this ferry, is very steep. The cliff is of whitish clay, and is 100 feet high. The lower valley, for a short distance up and down the stream, is nearly two miles wide and full of verdure. It presents a pleasing contrast in summer with the barrenness of the upper valley. The river lies nearer the eastern than the western side. The author found at the ferry a rude but strong ferry-boat, drawn across by two

* Tent-Work, ii. 14.

† Gen. xix. 15, 23.

strong ropes fastened to trees on either bank. As the author's party crossed they made the measurements which are given on page 34 by stretching a tape-line along one of the ropes. This was on the 23d of April. Our party also bathed in the river, as we had done at the two ferries below, so as to test by actual experiment the character of its bottom and the strength of its current.

Due east of the ferry, and about 300 yards distant, is an elevated platform of earth and stone, 145 yards wide, 200 long, and 50 feet high, called *Tell Dam'ieh*. On its top, and near the eastern end, are the ruins of a building. This is evidently an artificial mound, and it is supposed to be the site of the city of Adam, to which the waters of the Jordan were heaped up when it was cut off for the passage of the children of Israel.*

About a quarter of a mile above the ferry are the remains of an ancient bridge. The span which crossed the river has entirely disappeared, but on the low ground east of the river two large arches are still standing entire, and also the piers of three others. The span of the arches is 20 feet, and the bridge was 12 feet wide. It may be that the river once flowed under these arches and has cut for itself a new channel farther west, but it is more probable that they were constructed merely for the span of the bridge across the low ground on that side. The western bank of the river is above high water. So dense a growth of cane and brushwood now covers the ground between the ferry and the bridge that the author's party had to secure the service of two men with axes to chop a way through the most tangled parts of the thicket before they could ride to the bridge.

The valley of the river Jabbok (*Wād'y Zerka*) opens into the Jordan Valley from the east, immediately opposite the *Dam'ieh* ferry, but the stream itself, contrary to the representations on the old maps, turns to the northwest as it approaches the Jordan, and enters the latter above the bridge just described.

The eastern side of the Jordan Valley, from the Jabbok south to the vicinity of *Wād'y Nimrīn'*, nearly opposite Jericho, is a waterless plain, and is the only part of the valley east of the river that is so. Dr. Merrill, who explored it carefully in 1876, marks it on his map "Waterless Region," while of that portion from the Jabbok north to the Lake of Galilee he says: "The *Manad'ra* (the *Yar'mūk*) on the north is a river as large as the Jordan at its exit from the lake. It is full of fish, and before it joins the Jordan it is crossed by a substantial bridge. The

Jabbok on the south is also a river, but much smaller than the Manadira. Between these two no less than eleven living streams, more than half of which can be called large ones, flow down the hills to water the plain. Canals carry the water from these streams in all directions, and irrigate the vast wheat-fields already mentioned, which are the pride of the valley."* The same writer says that, while there are no ruins in this valley, there is a ruin in every instance at the point where these streams leave the foot-hills. Thirteen of these are marked on his map, and seven of them appear to have been places of wealth and importance.†

Immediately north of the Jabbok is the broad expanse of the Jordan Valley called the Plain of Succoth. It is 7 or 8 miles wide and 9 or 10 long, and it is the most beautiful portion of the entire Jordan Valley, not excepting the Plain of Shittim. Its surface is almost a dead level, broken here and there by artificial mounds, the sites of ancient towns, and it is intersected in every direction with little canals for irrigation. The writer, in riding across the plain away from the road, crossed many of these canals, some of them with water flowing in them at the time. Those in the more southern part of the plain are supplied by the Jabbok, which is tapped for the purpose where it leaves the bluffs, and loses so much of its water that it is much smaller below than above. The entire plain is covered with verdure, and if cultivated with any skill and taste it would be an agricultural paradise. Three of the mounds just mentioned have ruins on them, and the others are thickly strewn with broken pottery, sure sign of past habitations. One of these, called *Tell Hammâm* (Mound of the Warm Spring), on account of a warm spring near it, is near the northern bank of the Jabbok, and close to the bluffs. The author had some difficulty in finding the warm spring itself, but was finally led to it by an Arab who left his harvest for the purpose. It is a feeble spring, a quarter of a mile east of the tell, and its temperature is 96°. It is immediately on the bank of the Jabbok, and sends three very feeble streams into the river. The author's party, after spending some hours exploring the southern portion of this plain, rested and lunched under the shadow of an immense rock near the bluff, which had fallen from the cliff above. The site was sufficiently elevated to afford a view of the entire plain, with the mountains of Samaria bounding the horizon to the west, and the top of Mount Tabor visible in the northwest. The plain before us brought vividly to view the

* Fourth Statement of Pal. Ex. Soc., p. 79.

† *Id.* p. 80.

immense flocks and herds of Jacob which once grazed here after coming from Padan-aram, and the booths which he built to protect them from the hot sun of their first summer in this more southern climate. When he had spent the summer here, he crossed the river at the Dam'ieh crossing when it was low in the fall, and, leaving Kûrn Sûr'tûbeh, which rises beyond the river almost like a church steeple, to his left, he moved slowly up Wâd'y Far'rah, northwestward, past Ænon to Shechem, where he bought a piece of land and made a temporary home.*

The glance which we have now given at the eastern Jordan Valley enables us to trace the route of the Jews of Galilee in their journeys to Jerusalem and back. In order to avoid passing through the territory of the unfriendly Samaritans they came down east of the Jordan, and Jesus sometimes followed the same route.† They crossed the Jordan on a bridge just below its outlet from the lake, came down the eastern plain past richly cultivated fields and many villages and towns, crossed again at the Dam'ieh ferry to avoid the waterless stretch of 12 miles below on the eastern side, thence came down the western plain to Jericho, entered it by its northern gate, passed out by the southern, and thence passed up into the hills on the present road from Jericho to Jerusalem.

The next point of interest in the Jordan Valley, going northward, is the ford called *Abâr'ah*, which Conder identifies with the Beth-ab'ara of John i. 28. It is just above the mouth of the river Jalûd', which originates in the Valley of Jez'reel, runs through Beisan', and thence crosses the western Jordan Valley in a southeasterly direction. *Abâr'ah* means a place of passage, and *Bethab'ara* means house of the passage. In defending the identification Conder says: "It may be said that the name *Abâr'ah* is merely descriptive, and perhaps applies to several fords. That it is descriptive may be granted: so is the name *Bethab'ara*, or Bethel, or Gibeah, or Ramah. That it is a common name may be safely denied. We have collected the names of over 40 fords, and no other is called *Abâr'ah*; nor does the word occur again in all the 9000 names collected by the survey party."‡ The same writer corrects the commonly-received mistake that Jesus was baptized at Beth-ab'ara, and shows that it is mentioned only in connection with events which occurred on consecutive days after the temptation.§ More than forty days had elapsed since the baptism of Jesus, and in this

* Gen. xxxiii. 17-20.

† Tent Work, ii. 64, 65.

‡ Matt. xix. 1, 2: xx. 29.

§ See John i. 28-33.

interval John had passed from the lower Jordan 50 miles higher up the river.

A very important consequence results from this identification, and helps to confirm it. When Bethab'ara was supposed to be at the bathing-place below Jericho, it was almost impossible to account for the presence of Jesus and his disciples at the wedding in Cana on the second day after leaving Bethab'ara,* the distance being 75 miles by the nearest route of travel. But of the real Bethab'ara Conder says: "The ford Abâr'ah is about 22 miles in a line from Kefr Kenna, and no place can be found on the Jordan much nearer or more accessible to the neighborhood of Cana."† The mother of Jesus had only two and a half miles to come from Nazareth.‡

About seven miles south of the Lake of Galilee is the only bridge across Jordan which is now in use. It is called *Jier Mejami'a* (Mejami'a bridge), and is the crossing-place for caravans from Beisan', Nab'lus, and all the region south of those places, to Damascus. After crossing here, the road follows the Jordan Valley for a few miles, and then turns up into the hills. This bridge is built entirely of blocks of basalt, and consists of one long arch spanning the river and three smaller ones on the eastern side, to allow the passage of the overflow when the river is out of its ordinary banks. The floor of the bridge is not level, as if intended for vehicles, but it climbs the arch, and has steps going up one side and down the other, each step about eight inches high.

It was evidently not built for vehicles, though strong ones could be drawn over it with proper care. A short distance from it on the western bank is a dilapidated khân, which once answered the double purpose of a halting-place for caravans and a military post for the protection of travelers. Just below the bridge there is an almost perpendicular descent of the river, with a fall of 10 or 12 feet. The current is fearfully rapid, and is lashed into foam by projecting rocks. Above, there is deep, still water and a broad channel.

A mile and a half above this bridge is the mouth of the River Yar'mûk (page 34), across which, a few miles above its mouth, but after it has entered the Jordan Plain, is a bridge for the passage of the Damascus road, mentioned above. On the northern bank of this river, three miles above its entrance into the Jordan Valley, are the cele-

* John i. 29, 43; ii. 1.

† II. 66.

‡ If the reading "Bethany," which is substituted by some critics in John i. 28 for Bethab'ara, should prove correct, it would affect the question argued above, but the facts above stated should have much weight in determining what is the true reading of the text.

brated hot springs called by the natives El Ham'mâ. They are in a valley three-quarters of a mile wide, and are four in number. The largest occupies a basin 180 feet long by 90 in width, in which the water stands 6 feet deep, with a temperature of 103°. The overflow from it makes a pond, in a low place, 100 yards long, 10 or 15 wide, and 10 feet deep. The combined streams flowing from all these springs are estimated by Dr. Merrill as equal to a stream 21 feet wide and 20 inches deep, with a swift current. The waters are impregnated with sulphur and other minerals, and have healthy properties. Imposing ruins are scattered about them,—the remains of bath-houses and dwellings,—all of basalt. "If El Ham'mâ could be rebuilt," says Dr. Merrill, "it would be one of the most attractive resorts in Syria, and perhaps in the world."*

The Jordan Valley above the mouth of the Yar'mûk to the southern end of the lake has a rich, reddish soil, is well cultivated, and very productive. That on the western side of the river, from the Mejamf'a Bridge upward, is narrow and broken, but it has many small fields of rich soil, and several villages perched on the tops of hills. The ruins of five bridges are seen in this section of the river, although the river is fordable at many places the greater part of the year.

We have now completed our view of the topography of the Jordan Valley, and the reader can readily see that the eastern half of it, though almost entirely unknown until within the last ten years, is by far the more interesting, both for its natural resources and its remains of antiquity.

§ III.

IN THE UPLANDS BEYOND THE JORDAN.

The number of localities beyond the Jordan which are mentioned in the Scriptures is surprisingly small, and of the few which are mentioned the accounts given are very meagre. Yet the number of cities and towns of which well-preserved and imposing ruins are left is greater in proportion to the territory than in the better-known country west of the river. There is also this remarkable difference, that the sites of the ancient cities west of the Jordan are still inhabited, and their ruins have been utilized in the construction of the present habitations, while those beyond the river are nearly all totally deserted, and remain as they were left by their ancient inhabitants. As our

purpose in this work is to limit our attention almost exclusively to places which have a Bible history, we can only glance at many places which would otherwise demand careful description. We begin with the more northern portion, called the Haurân' by the Ar'abs, but known in the Old Testament period as Ba'shan.

We have stated in § II. that the Mejamí'a Bridge, seven miles south of the Lake of Galilee, is the crossing-place for the road from Southern Palestine to Damascus. It was doubtless at this bridge that



RUINS OF GAD'ARA.

Naaman the Syrian crossed on his way from Damascus to Samaria to see the prophet; and it was most likely in the river at this point that he dipped himself seven times in the Jordan in order to be healed of the leprosy.* It was here, too, that Paul crossed on his way to Damascus as a persecutor,† and it will be convenient for us to follow his route for a short distance in reaching the places to be described in this section.

Following the road from the bridge just mentioned up the Jordan

* 2 Kings v. 1-14.

† Acts ix. 1-3.

Valley to the Yar'mûk, crossing the river on the stone bridge which spans it, and then ascending the bank of the river to the hot springs, we reach the limit in this direction of the topography given in § II. About three miles farther up the Yar'mûk, and on its southern bank, are the ruins of Gad'ara, now called Mkês. It is situated on the western extremity of a mountain crest which stands between the Yar'mûk on the north and a deep wâdy on the south. Many heaps of hewn stones and fragments of broken columns whose capitals were of the Corinthian order are scattered about over a large space. The street pavement of basalt is preserved in many places, and is marked by the ruts of the chariot-wheels. Two theatres are found among the ruins, one of them in a good state of preservation. The principal street had a row of columns on either side, all of which are now broken. The cut on the opposite page gives a view of a part of this street, and of one of the theatres.

East of the city is the ancient cemetery, where there are many rock-cut tombs, and where as many as 200 stone sarcophagi have been counted. The city was built of basalt, which is the prevailing rock in all this region. The ruins are principally of the Roman period, very little that is Jewish being now discernible. Gad'ara was the chief city of the district called Decapolis,* which lay to the southwest of the Lake of Galilee, and the land of the Gergesenes, on the eastern shore of that lake, was included in the territory belonging to the Gadarenes.†

About eight miles in an air-line due north of Gad'ara, and on the summit of the hills east of the Lake of Galilee, is the ancient city of A'phek, now called Fik. It was here that Ahab, king of Israel, gained a signal victory over Benhadad, king of Syria, and where 27,000 of the men of the latter perished as the result of the falling of the city-wall.‡ It is now a well-watered caravan-station on a more westward branch of the Damascus road, and is reached by following that road direct from the Mejamî'a bridge, but it has no important remains of antiquity.

The road by which we reach Gad'ara from the Jordan Valley continues up the valley of the river Yar'mûk in a course a little north of east until it intersects at Mzêrtb the great pilgrim route from Damascus to Mecca. It requires nearly ten hours to make the journey over the

* Matt. iv. 25; Mark vii. 31.

† Matt. viii. 28; Mark v. 1; Luke viii. 26.

‡ 1 Kings xx. 26-30.

rough and crooked road, but in an air-line it is less than twenty miles between the two places. Mzêrib is one of the principal halting-places of the vast caravans of Mohammedan pilgrims who assemble every spring at Damascus and make the pilgrimage thence to Mecca, a journey of 27 days. The place is well watered by a large spring, and it is supplied with a very large castle for the protection of the caravans in times of lawlessness.

From Mzêrib to Damascus along the pilgrim road is about 45 miles. This route is not often followed by travelers, on account of the danger—real or imaginary—of being robbed on the way, but it is the route followed by Paul on his journey to Damascus, and the one on which an attempt has been made to fix the spot at which he was confronted by that vision from heaven which turned the tide of his life. But the account in the Scriptures is too indefinite to enable one to fix the spot with any near approach to accuracy.*

Instead of following the pilgrim road, or "Haj route," as it is usually called (from *haj*, a pilgrim), we take a southeasterly direction and visit Ed'rei, now called Derât' and also Ad'raha, about five miles distant. Ed'rei was the capital of Og, the king of Ba'shan, and it was here that Moses met him and "smote him until none was left him remaining."† It possesses some interesting ruins above ground, besides extensive and labyrinthine dwellings under ground, chiseled in the rock, with an entrance on the side of a wâdy. It is the terminus of a stone aqueduct said to be 60 miles long, which crosses all the valleys in its course on arches, and conveys water to many places. At Ed'rei the remainder of its water empties into a large reservoir cut in the rock, 160 yards long, 65 yards wide, and 19 feet deep.

The next place of great interest in the direction which we are following is Bozrah, which lies about 30 miles a little south of east from Ed'rei. This is not the Bozrah frequently mentioned in the Bible, for that city was in the land of Edom,‡ but the first appearance of its name in history was in A. D. 105, when it was made the capital of the province of Arabia under the Romans, and the seat of a Roman colony. It afterward became a Christian city, and was the seat of a bishopric. It was visited by Mohammed with the trading caravan to which he was attached before he became a prophet, and during the Mohammedan dominion it became a very famous city.§ Its decay dates from the year 1151, when it was almost destroyed by earthquakes. It is

* Acts ix. 3.

† Num. xxi. 33-35; Deut. iii. 1-5.

‡ See Gen. xxxvii: 33; Isa. xxxiv. 6, *et al.*

§ See Baedeker. 407.

now occupied by only 30 or 40 families, who live among the ruins of its eastern side. Its eastern and southern walls are still standing, in the main, and the foundations of the northern and eastern walls are traceable. Its principal street runs through in a straight course from the western gate to the eastern, and it is intersected by a similar street running north and south. The former passes under a Roman triumphal arch, with a central arch 41 feet high and two side arches of smaller dimensions. This street was originally lined with columns on either side, and it is flanked with impressive ruins. On the left, where



A VIEW IN BOZRAH

it is intersected by the other principal street, are four columns 47 feet high, with finely-executed Corinthian capitals, which belonged to some building now entirely gone. Opposite them, across the intersecting street, are the remains of a beautiful temple. These are seen in the foreground of the above cut, while in the distance to the left stand other columns in immense ruins, and in the centre a ruined mosque with a well-preserved minaret towering above it.

Here, as at almost all the cities of this region, is ample provision for the storage of water. There are two large reservoirs,—one east of the city, and one near the southeast corner. The latter is 530 feet long and 420 wide. It is supplied by an aqueduct from distant mountain-springs, and has a stairway descending into it at one corner. South

of the city is an immense castle, supplied with underground rooms, extensive stables cut in the rock, a theatre with stone seats, and room for the accommodation of a large garrison. Complete desolation now broods over this vast city, once the abode of wealth, intelligence, and power. In the striking language of Dr. De Hass, "Here are Christian churches, some of them probably planted by Paul when he first preached in Arabia,* once crowded with worshipers, but now empty and quiet as the grave; grand temples dedicated to different pagan divinities entirely deserted, without priest or devotee; triumphal arches erected in honor of men not known in history, tottering with age and ready to fall; beautiful tombs reared to the memory of persons long since forgotten; palaces, theatres, and other public edifices, unoccupied for centuries, and yet in their decay beautiful to behold."†

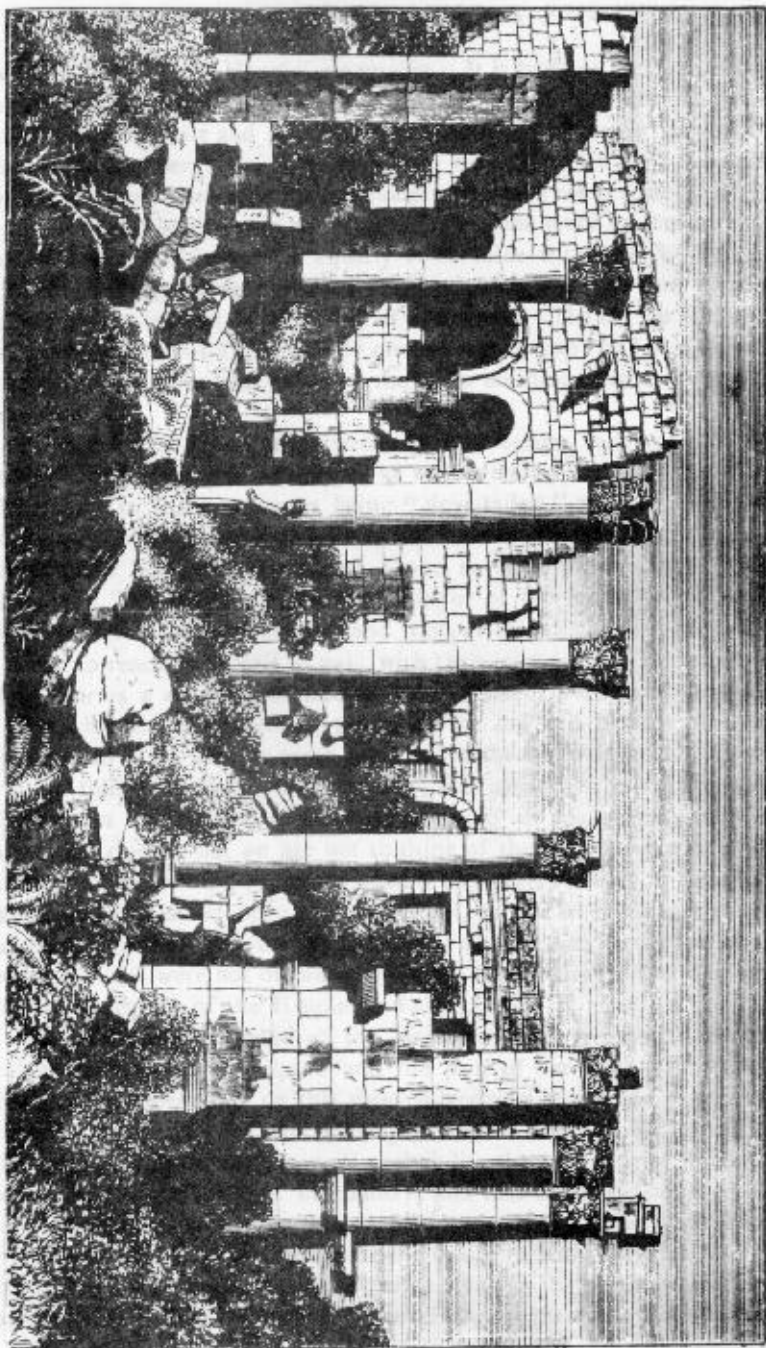
Among the sixty walled cities taken by Moses from Og, king of Ba'shan, only three are mentioned by name, and one of these is Salcah.‡ As you stand on the castle or on the minaret at Bozrah and look due east, you see Salcah, about 12 miles distant, crowning a conical eminence 500 feet high. Between the two there is a Roman road as straight as an arrow over the level plain, with some of its pavement in a good state of preservation. The name of this very ancient city is preserved with only the slight change to Salchâd'. The approach to the walls on the summit of the hill is guarded by two deep moats, one higher up than the other, and in the days of its glory the city must have been well-nigh impregnable. The ruins are massive, and from their highest walls a magnificent view of the surrounding country is obtained. Eastward is the boundless desert, reaching off to the Euphra'tes; toward the southwest are the high mountains which overhang the lower Jordan; to the northwest is Mount Hermon; to the north are the lofty and rugged mountains of the Haurân'; while all around at short distances are a multitude of ruined cities which speak mournfully of departed glory. Armies and earthquakes, guided by an avenging Providence, have wrought this ruin.

If we leave Bozrah by the road leading to the north, we pass some town or city with interesting ruins every four or five miles, and at a distance of about 20 miles we reach Kûnawât', a ruined city on the

* Gal. i. 17.

† Recent Travels and Explorations in Bible Lands, by Frank S. De Hass, late United States Consul at Jerusalem, page 377. This work, issued in May, 1880, by the Methodist Book Concern in New York, came into the author's hands after the first draft of his MS. was completed.

‡ Deut. iii. 10; Josh. xii. 5.



A PALACE IN KŌNAWĀT.

western slope of the Haurân' mountains. It is built on both sides of a stream which descends from the mountain, and it extends along the stream about a mile and a half. It is supposed to be the Ke'nath mentioned in Numbers (xxxii. 42) as having been occupied by a portion of the tribe of Manasseh, and, although that tribe could scarcely have extended their settlements so far north, the name tends to confirm the identification. Kûnawât' is equally remarkable with Bozrah for the extent and magnificence of its ruins, and what we have said of the former might almost be repeated of the latter. The cut on the opposite page presents a view of only one among its many ruined edifices, and only one of several views of the same building that are equally imposing.

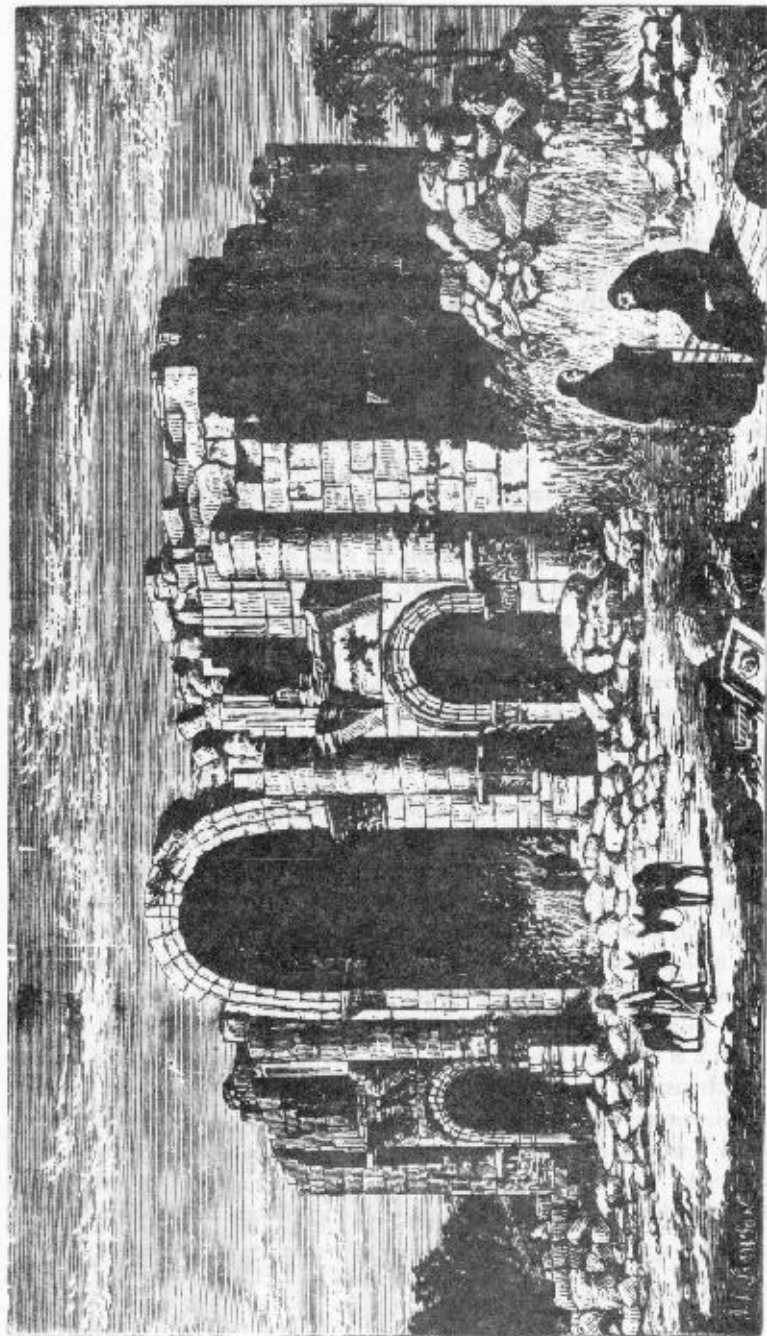
In this city are found many well-preserved houses built entirely of stone, even to the door-shutters. The walls were built without cement, the stones in some instances being "dove-tailed," and in some instances cut with projections on top to fit into corresponding depressions in the bottom of those next above, so as to prevent them from slipping. The floors are made of slabs or of the natural rock artificially leveled, and the ceilings and roofs of thick slabs of stone long enough to reach from wall to wall, with their joints closed by cement. The door is a smoothly-dressed slab of sufficient width and height, and its hinges are projecting points at the top and bottom on one side, which fit in sockets made for them in the sill and lintel. They vary in thickness from 8 to 12 inches, and sometimes there are two slabs to an entrance, making a folding-door. It was no easy task to open such doors; but we are not to think of the children running in and out and slamming the doors behind them every minute in the day. They probably stood open day and night, except when danger from burglars required them to be closed, and in that case it is clear that burglars' tools were not of much service. Such doors are found in all the rocky regions of the Haurân' and the Lejâh'.

We have now mentioned all the localities in the region anciently called Ba'shan that our space and the plan of our work will allow. For further information on this most interesting region the reader is referred to Porter's "Giant Cities of Bashan." Before dismissing the subject, we remark that in all probability the residence of Job was somewhere in this region of country, and that local traditions have connected his name with at least two places. Dr. De Hass mentions a tradition which absurdly represents the palace in Kûnawât' seen in our cut on the opposite page as Job's palace; and in the northern portion of the Jaulân', near the foot of Mount Hermon, there is a place called

Dër Eyyub (the Monastery of Job). Early Arabian writers pointed out his birthplace near Nawá', some miles farther south, and the mediæval Christians had a tradition to the same effect.*

We now turn our attention to Gilead, the district lying south of the river Yar'nûk, and extending as far south as the head of the Dead Sea. In this entire district there is only one inhabited city, and there are but very few villages. Its most extensive ruins are those of Jerash', a city which stood in the northeastern part of the district, at the head of a northern branch of the river Jabbok, and about 25 miles east of the Jordan. The walls of this ruined city are almost entire in places, and are traceable on all sides. They included a space of irregular shape, a little more than half a mile long from north to south and about the same in width at the widest part, which is near the southern end. A stream of water fed by springs runs through it from north to south, dividing it into two unequal parts, the larger part toward the west. The spring which is the chief supply of the stream, bursts forth from under a perpendicular ledge of rock inside the northern wall, and a level bench near it on the bank of the stream is the uniform camping-place for travelers. The stream is hidden along its entire course by a thick jungle of oleanders nearly 20 feet high, but the sound of its waters, as they dash over rocks obstructing the channel, is distinctly heard.

The city is intersected from north to south by a street 17½ feet wide, running nearly parallel with the stream. It runs along a bench on the slope west of the stream, and it maintains a level all the way. Its ancient pavement of flagstones is entire in many places, and along each side of it there was a continuous row of Ionic columns with richly-carved entablatures resting on their capitals. About 100 of these are still standing; the pedestals of nearly all are in place; and you make your way with some difficulty along the street among the scattered blocks of those that have fallen. About half-way the length of this street it is intersected at a right angle by another from an eastern gate, which crossed the stream on a massive stone bridge, now in ruins. Farther toward the south it is intersected by another street from a western gate, and at the point of intersection there is a double archway supported by four piers, allowing each street to pass through an arch at a right angle to the other. This colonnade street terminates, at its southern end, in a grand forum in the shape of an ellipse. It was surrounded by a row of columns like those which line the street, and 55 of these are still standing. Farther up the slope, along the western



SOUTHERN GATE, OR TRIUMPHAL ARCH OF JERASH.

side of the colonnade street, are the ruins of several magnificent heathen temples, many of whose columns and walls are still standing. There are also two amphitheatres, whose stone seats are so well preserved that almost a full audience could now be seated upon them. The larger of these was capable of seating 5000 spectators. The western side of the city, at the time of its destruction, seems to have been chiefly heathen, and the eastern chiefly if not entirely Christian; for all the heathen temples are on the western side, and on the eastern the author counted the ruins of five churches inside the walls and one outside, to the south. Three stone bridges across the chasm of the little stream connected the two sides, and one of these, though in a dilapidated condition, can still be crossed by animals.

Almost the entire space within the walls of the city is covered with heaps of building-stones and prostrate columns, and all around the walls outside are broken sarcophagi and rock-hewn sepulchres, the burial-places of Jews, heathen, and Christians. The principal cemetery was south of the city, and the remains of dwellings as well as tombs here cover quite an extensive area. About a quarter of a mile south of the original city-gate stands a structure which may have been a triumphal arch, or may have been the gateway of a southern addition to the city,—more likely the former. Its south front is presented in the cut on the opposite page. Its entire width is 82 feet, and the height of the central arch is 29 feet. If it was a gateway, the two side arches were intended for the passage of persons on foot.

On the western side of the road leading north from this structure lies a large basin 230 yards in length and 75 yards wide, walled with excellent masonry. A surface-channel drawn like a mill-race from the stream near the upper end of the city supplied it with water. It is supposed by some that it was intended as a *Naumachia*, a place for mimic naval battles, and remains of tiers of stone seats at the upper end confirm this view. Such exhibitions must have possessed peculiar attractions to a people remote from the sea-board.

It would require many pages of this book to give a full description of the ruins of this city, and even then but a faint conception of its ancient grandeur would be conveyed. It was anciently known as *Gerasa*, and Jerash' is but an Arabic corruption of this name. It belonged, like Gad'ara, to Decap'olis, and some suppose, from its situation and importance, that it is the Mahanaim of the Old Testament.*

* Gen. xxxii. 1, 2; 2 Sam. xvii. 24. Compare Dr. De Hass, Travels and Explorations, 362.

Its most prosperous period was after the Christian era, and in the fourth century it was regarded as one of the largest and strongest cities of Arabia. It is spoken of as a deserted city as early as the thirteenth century, and consequently the ruins which we now behold there, though they are neither weather-stained nor covered with earth, have remained in their present condition for more than 600 years. It is probable that an earthquake first destroyed the city, and that its reconstruction was prevented by the fact that tent-dwelling Ar'abs afterwards held possession of the country, as they do to the present day.

About 25 miles southwest of Jerash is Es Salt, the only inhabited city in Gilead. About half-way between the two cities the road crosses the river Jabbok at a ford. In the vicinity of the ford are the remains of ancient water-mills, which have gone to ruin through the neglect of the Bed'awin inhabitants. The mountains south of the ford, and extending as far as Es Salt, are called by the Ar'abs *Jebel Jilâd'* (the Mountains of Gilead), and those to the north, *Jebel Ajlûn*. The highest point in these mountains lies a mile and a half to the west of the road as we approach Es Salt, and it is called *Jebel Ow'sha** (the Mountain of Hose'a). Its name is derived from the tradition that the prophet Hose'a was buried on its summit, and the traditional place of his burial is marked by a Mohammedan tomb. A trough built of stone, 31 feet long and 3 feet wide and deep, is called the Prophet's Coffin. It is overhung by a pall of dirty woolen goods in broad stripes of blue and red, and it lies in a long, low, and narrow room, with very small openings in the wall to admit a dim light. A little square structure with a plastered dome over it (the usual Mohammedan *wel'y*) stands at the western end of the tomb, and by the side of this is a good rock-hewn cistern containing water. The tomb had no guardian when visited by the author, though there is a room attached intended for the accommodation of one. A Mohammedan graveyard surrounds it, and near its eastern end stands a magnificent oak, whose foliage extends evenly around on every side and covers an area 62 feet in diameter. It reminds one of the words in which the prophet whose remains are said to lie near it once rebuked the idolatries of Israel, saying: "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good."† The summit of this

* Usually spelt 'Orsha, but distinctly pronounced by the Ar'abs *Ow'sha*.

† Hosea iv. 13.

mountain is 3470 feet above the level of the sea, the highest point on the east of the Jordan. It rises precipitously from the Jordan Valley, which lies in full view for many miles up and down the river, while the mountain-slopes west of the river can be distinctly traced from the Dead Sea to the Lake of Galilee. Beyond the lake to the north rises the snow-covered summit of Mount Hermon, appearing, on account of the distance, not much above the level on which you stand. This is the most wide-spread and magnificent view of the country obtainable from any point east of the Jordan, not excepting that enjoyed by Moses from the top of Pisgah, and on this account some earlier travelers took this to be the latter mountain.

Between Jebel Owsha and the river Yar'mûk stretches the long range of Jebel Ajlûn', which is crossed by many interesting wâdies and contains many ruins of minor importance. Only one Scripture locality has been identified here, and the identification of it needs confirmation. It is Jabesh-Gilead, which Dr. Merrill identifies with Miryâmîn.* It is a ruined city overlooking Wâd'y Yâ'bis, which is about half-way between the Jabbok and the Yar'mûk. The name Jabesh is probably preserved in that of the wâdy, Yâ'bis, but not in that of the town.

Es Salt is supposed to be the Ramoth-Gilead of the Scriptures, the city near which Ahab was slain in battle, and Jehoram, his son, wounded in a subsequent battle. There, too, Jehu was anointed, and thence he rushed forth on his famous drive to Jez'reel, where he slew the king of Israel and the king of Judah.† Its modern name is derived from the Latin *saltus*, a wood-covered mountain, the Es being the Arabic article.‡ Its identification with Ramoth-Gilead is not established beyond a doubt. The natives claim for it a population of 12,000, but it is usually set down by European visitors at 3000,—a very low estimate. The people are chiefly Mohammedans, but a portion are Greek and Roman Catholics. The latter Church has a convent with schools attached, and the Church of England has a mission-station and school under the control of the Bishop of Jerusalem.

The town is picturesquely situated on the eastern side of a very steep hill, and the houses rise one above another like steps. More than half the town is built of sun-dried brick; the walls of the houses are plastered with a brown mortar, and the roofs are of the same material. These houses were compared by one of the author's party to large

* Fourth Statement, p. 81.

† 1 Kings xxii.; 2 Kings ix.

‡ The Arabic article is *el*, but before words beginning with *s* it is changed to *es*, before *r* to *er*, before *m* to *em*, etc.

"dirt-daubers'" nests stuck on the hillside. The newer part of the town is built of a yellowish limestone, and some of its houses present a rather pleasing appearance. A very copious spring issues from the rock, near the foot of the hill, runs in several babbling streams along the streets below it, and thence passes into channels to irrigate gardens in the valley below. This valley, starting from the city in a southern direction and afterward turning westward, passes out into the Jordan Valley at the upper end of the Plain of Moab, and there it has the name Wād'y Nimrīn'.

The summit of the mountain on which Es Salt is built is crowned with a massive castle, once the "stronghold" of the city, but now in ruins. It is 2740 feet above the level of the sea. The tillable land in the vicinity of the town for several miles around is well cultivated, and the vineyards are quite extensive. This is the only section of Gilead in which the vine is now cultivated at all. The vines are allowed to run flat on the ground.

The next point usually visited by the traveler after leaving Es Salt is Ammān', the ancient Rabbath-Ammon. It was called Philadelphia during the period of Roman dominion. The distance to it from Es Salt by the road is about 20 miles, and the direction is nearly southeast. The country between the two places is a high, undulating table-land, very rich, and containing many extensive grain-fields cultivated by the Bed'awin. The ruins of towns and cities are seen on every hand.

The ruins of Ammān' are scarcely less massive and extensive than those of Jerash'. They are situated chiefly on the western bank of the river Jabbok, which here runs due north. There was an upper and a lower city, the latter lying on the low ground adjacent to the river-bank, and the former on the summit of an isolated hill 300 feet high, with sides almost perpendicular. A strong wall around the brow of the hill made it almost impregnable. The greater part of the wall is still standing, and the space within is covered thick with a confused mass of ruined buildings and the stones of prostrate walls. Immense rock-cut cisterns and one circular reservoir 58 feet in diameter and of unknown depth show the care that was exercised to supply the place with water. The almost perpendicular sides of the mountain toward the lower city are full of sepulchres.

In the lower city the principal street ran parallel with the river, between it and the foot of the hill, and it was lined on both sides by blocks of small houses for shops, alternating with public buildings of various kinds. The various phases of the city's history are suggested by the ruins of a heathen temple, a Christian church, and a Moham-

medan mosque, all massive and grand, standing on this street but a few steps apart.

While the lower city was chiefly built on the western bank of the stream, there were some public buildings of importance on the eastern bank. Among these was an amphitheatre, whose space was cut into the side of the hill which rises to the east, and whose stone seats could accommodate 6000 spectators. Most of these seats are yet there and ready for use. Near by is a smaller theatre, more properly an ode'on, a place for musical entertainments, which is in a still better state of preservation, and between the two structures are many columns whose significance is not easily perceived. The river is spanned by several arches, and its banks are lined for a considerable distance with solid walls of masonry. It is a small stream, but it has cut out many basins in the rock from two to four feet deep, and these are alive with beautiful fish, many of them from eight to ten inches in length. The source of the stream is about a mile and a half southwest of the ruins, where it rises out of the earth through a large bed of pebbles and coarse gravel. So buoyant is the water as it pushes its way up through the pebbles that a horse's feet sink among the pebbles almost as in a mass of mud. The stream is almost as large in the summer immediately below the source as it is in the Jordan Valley just above its mouth, for, although it receives many small tributaries in its course, it also gives out many small streams to the irrigating channels by which it is tapped.

The two cities into which Ammân', or Rabbah, as it is most frequently called in the Scriptures, is divided, accounts for the very singular message sent to David by Joab when he was besieging the city. He said: "I have fought against Rabbah, and have taken the city of waters. Now, therefore, gather the rest of the people together and encamp against the city and take it, lest I take the city, and it be called by my name."* He had taken the lower city, through which the river flowed, and which was for this reason called "the city of waters," and the fall of the upper city, now cut off from these waters, was only a question of time. The siege by Joab was in progress at the time of David's great sin against Uriah the Hittite, and it was here that Hanun, the young king of the Ammonites, had committed the outrage on David's ambassadors which led to this war.†

Ammân' is situated on the extreme verge of the tillable lands of Gilead, and beyond it to the east lies the desert. High hills and long

* 2 Sam. xii. 27, 28.

† 2 Sam. x.-xii.

ridges are seen in the distance eastward, but all appear barren and desolate. The copious fountain-head of the Jabbok, and the stream which flows from it, render the vicinity of the city a kind of oasis in the long dry summer, and the Bed'awin congregate here in large numbers with their flocks and herds. The largest encampments of these people that the author saw in any part of the country were here, and in a single day's ride he saw four or five hundred camels and four or five thousand sheep and goats, besides a goodly number of black cattle.

From Anmân' the traveler usually rides in a direction a little west of southwest to Arak-el-Emîr', or to Heshbon, which lies a little south of southwest. If both places are visited, the former is taken first. The distance to either is about 20 miles, and they are about 10 miles apart. Arak-el-Emîr' is the Ar'ab name of a castle, with some adjacent buildings and tombs, which was built here by Hyrcanus, the son of Joseph, in the year 180 before Christ. Josephus gives an elaborate account of its construction,* and its ruins correspond to the description. Professor Merrill says of them: "These ruins are among the most interesting in Syria. Here are some of the largest stones I have ever seen in Syria outside of Baalbec; here also was one of the largest reservoirs in the country; it was almost a lake; when it was full of water ships could easily float there. Nowhere have I seen a wall of such strength as the one to the south and east of this reservoir."† The walls of the castle were built without mortar, the stones being fitted closely together and held in their places by depressions on the surface of one, into which fitted corresponding projections on the bottom of the one above. The cut on the opposite page represents the entrance to the castle as it now stands.

In approaching Heshbon, now called by the natives Hasbân', from the direction of Anmân', we descend from the elevated plateau, over which the road runs most of the way, into the dry and rocky bed of Wâd'y Hasbân'. This leads to a splendid spring called Aîn Hasbân', which rushes from under the rock on the side of that wâdy, and descends into and across the Jordan Valley. Below the spring the wâdy widens out into a beautiful little valley, which is a favorite camping-place for tourists and also for the Ar'abs. At the time of the author's visit the family of our escort, Sheikh Fellâh', and a large number of his tribe were encamped there. Our tents were pitched in the midst of theirs. Within a half-mile below our camp we saw the

* Ant., xii. 4, 11.

† Fourth Statement of Pal. Exp. Soc., page 55.

ruins of three mills once propelled by the water from the spring, and the mill-races, now used exclusively for irrigating purposes, are still preserved. The Bed'awin have allowed all the mills in the district which they occupy to go to ruin.

To reach the site of Heshbon from the spring, we pass along the wady-bed southward about a mile, when it turns abruptly to the west, and we climb its precipitous southern side to the level of the highlands of Moab. The ruins of the ancient city are situated on the summits



ENTRANCE TO CASTLE OF HYRCANUS.

of two high hills standing east and west from each other, and on the saddle connecting the two. The eastern hill is the highest for many miles around, and it is crowned with the ruins of a very ancient castle. The view from this point is wide-spread and full of interest. To the north Es Salt is distinctly seen, though more than 20 miles distant in an air-line. To the west the eye ranges over the entire length of the mountains of Israel; to the east a broad level plain is bounded in the horizon by the higher surface of the desert; while to the south a plain of surpassing beauty and fertility lies spread at your feet and

stretches away to a distance of 20 miles or more. This plain reaches out eastward to the desert, and westward to the rugged peaks and ridges which overhang the Dead Sea; and everywhere it is dotted with rounded hills, many of which are crowned with ruins. Here old King Sihon, standing on his lofty battlements, could see the hosts of Israel for 20 miles away as they approached from the south, led by the pillar of cloud, and as he looked around upon the entire area of his own fair domain, it is not surprising that he refused to allow the invading millions a passage through his land. Between the point on which he stood and the hills overhanging the Dead Sea, only six miles to the west, that host must pass in order to reach the Jordan Valley, and there they did pass, but not until the army of Sihon, which met them on the plain, had been annihilated.* Among the ruins of Heshbon, as in all places thus situated, there are many rock-hewn cisterns, and in the plain near the foot of the hill to the southeast is a very large reservoir, well walled, but now nearly filled with earth.

There are very few places south of Heshbon that have a Scripture history, though there are many ruins and some places of interest which have a history outside the Bible. One of the most interesting of these is the group of hot springs in Wâd'y Zerka Mâ'in, a deep, narrow gorge, which descends from the highlands into the Dead Sea, about eight miles below its northern end. The banks of this wâdy, for seven miles above its mouth, are walls of rock, in many places perpendicular, and about 1000 feet high. It is impossible to ride down to the bottom of it, except in a very few places. One of these is on the northern bank, in the very midst of the springs. The rock of the southern wall of the chasm is basalt, as black as iron. On the northern side it is red sandstone to a height of 100 feet or more, with limestone above. The hot springs, 10 in number, issue from between the ledges of sandstone and limestone, and dash down the precipice in numerous cascades and rapids. The two principal springs are about half a mile apart, and each sends forth a volume of water sufficient to run a mill. The springs vary in temperature from 130° to 143°, the most western of all having the latter temperature. The cool stream of water which flows along the bed of the chasm is about doubled in volume by the accession of these hot streams, and its temperature is raised to about 90°, but ere it reaches its mouth it is reduced to 70°.†

These springs were resorted to by Herod the Great during his last

* Numb. xxi. 21; xxii. 1.

† For a full account of these springs see Tristram's *Land of Moab*, 233-252.

sickness, in the hope of benefit from their medicinal properties,* and it has been supposed that baths after the Roman fashion were constructed here. If they were they have long since disappeared, and they may be covered by the mounds of sulphurous deposit from the water. These have accumulated to nearly 100 feet in depth in some places, and they have caused a considerable contraction of the width of the valley.

In the mountains above the springs to the south are the ruins of the castle of Machærus, in which John the Baptist was beheaded.† It was a very strong fortress, on an almost inaccessible mountain-top, built originally by Hyrcanus, and afterward greatly strengthened and enlarged by Herod. Canon Tristram found among the ruins two dungeons cut in the rock, one of which he thinks was certainly the prison of John the Baptist.‡ The strength of the castle and its siege by the Roman general Bassus are fully described by Josephus.§ It is now called Mkaur, and it is 3800 feet above the Dead Sea.

The only other place north of the Arnon which demands mention here is Dibân' (the Dib'on of Scripture), and it is worthy of mention, not so much from its intrinsic importance as because here was found the celebrated "Moabite Stone." This is a block of basalt three feet long and two feet wide, with one side covered by a Moabite inscription. It was discovered among the ruins of Dib'on in 1868 by F. A. Klein, a missionary of the English Church, but through some delay and mismanagement the Arabs in the vicinity became aware of its value before it was removed, and, angry at the probable loss of it, built a fire under it, threw cold water on it when it was red-hot, and broke it to pieces. The fragments were finally recovered and brought to the Museum of the Louvre in Paris. It is a record made by Me'sha, the king of Moab, a part of whose history is given in the third chapter of Second Kings. It gives an account of wars previously waged by Me'sha against Omri, king of Israel, and his son Ahab, and also of certain cities in his own territory which he built, and of some which he improved. It is the oldest Semitic writing known to be in existence, having been written 3000 years ago, buried out of sight, and now speaking as with a voice from the grave concerning men and cities and events mentioned in some of the older books of the Old Testament. It is a specimen of what the Moabites were thinking and saying on their side of the question, while the Israelites were thinking and saying

* Josephus, Ant. 17, 6, 5.

† Land of Moab, 259.

‡ B. 18, 5, 2.

§ War, 7, 6, 1-4.

on their side as represented in the books of Kings and Chronicles.* Dib'on, the ruin in which it was found, is on the eastern border of Moab, and but a short distance north of the river Arnon.

A few miles south of the Arnon, and in the midst of the mountains overlooking the Dead Sea, is the famous city and fortress of Kerak'. It is a level rock-summit surrounded on all sides but the eastern by chasms from 800 to 1000 feet deep, with perpendicular sides. A well-built wall surrounds the brow of the precipice on every side, and the only two places of entrance are through arches tunneled in the solid rock from the side of the precipice to the level within. These entrances are approached by paths cut in the rock, which are barely wide enough for an approach of men or beasts in single file. It is the headquarters of the tribe of Ar'abs called Beni Sukrh, one of the most lawless and independent of all the Bed'awin tribes in Syria. It is the Kir-hareseth of Scripture, into which Me'sha, the king of Moab, took refuge after his army had been cut to pieces by the combined forces of Israel, Judah, and Edom; and the strength of its fortifications, even at that early period, is indicated by the fact that with but a handful of men the Moabite king succeeded in defending himself against an overwhelming force.† The present population of the city is stated at 8000, of whom 1600 are Christians of the Greek Church. The best description of the place is given by Canon Tristram. He and his party were detained there as prisoners four days, with the hope of extorting from them a large sum of money. They were not able to give the amount demanded, and they refused to give any at all. They were finally released through fear of the Turkish authorities.‡

We now return to the vicinity of Heshbon, and will conclude this section with an account of Mount Nebo and "the top of Pisgah." As one stands upon the heights of Heshbon and looks around for Mount Nebo, he instinctively fixes his eye upon some of the lofty peaks far away to the south; for we always magnify in our imagination famous objects which we have never seen. It is with a feeling of disappointment, then, that when we call for Mount Nebo (Jebel Nebâ' is its Ar'ab name) our Ar'ab guide points to a round mountain-top about six miles to the west, whose height is less than that of the eminence on which we stand, and much less than that of mountains a few miles distant both to the south and the north. Having ridden to the summit pointed out, we

* An account of the stone and a translation of it are given in *Our Work in Palestine*, 251-260.

† 2 Kings iii.

‡ Land of Moab, chapter v.

find it so smooth as to be tillable, with gradual slopes on every side but the north; but, on comparing the view with that ascribed to Moses in the thirty-fourth chapter of Deuteronomy, we find that it fails in two points. "The south," the low country lying south of the mountains of Judah, is not visible, because a high mountain a few miles south of us, which juts out nearer to the Dead Sea, shuts it off. Neither is "the plain of the valley of Jericho" in full view, for only a small portion of its southwestern part is seen, while the site of Jericho itself is shut off by a lower spur of Mount Nebo. These points of failure led Professor Payne, of the American Palestine Exploration Society, to look farther for the actual spot on which Moses stood. In addition to its main crest, Mount Nebo has two lower spurs, or knobs, one due west and the other a little south of west from the main crest, connected to the latter and to each other by low intervening saddles. From the former of these called *Jebel Siaghah*, on whose summit are the ruins of a heathen temple, the entire Valley of Jericho is in full view, and also the entire Plain of Moab; but "the south," which was seen by Moses, is still shut off by the intervening mountain above mentioned. The other knob, which is due southwest of this and of equal height, is the next resort, and here all the requirements of the Scripture text are met. The plain of the Jordan on both sides of the river is seen as distinctly as from the second point, and on looking south we find that we are now far enough westward to see around the point of the intercepting mountain south of us, and there, in the horizon, is the long curve by which the high mountains about Hebron descend into the lower "south country," and a portion of the latter comes into view. This knob, then, is the *Pisgah* on the top of which Moses stood to obtain his last view of the Promised Land. It is said that he went up from the plains of Moab into the mountain of Nebo to the top of *Pisgah* that is over against Jericho,* and here is Nebo with a *Pisgah* (height) as its most western summit, the only summit from which all can be seen which Moses saw.†

The disappointment which one experiences on observing that this famous mountain is lower than some others near it is removed when we descend to the plain below, and look back at it from the point at which Moses stood when he was commanded to ascend it. Here, on account of its greater proximity to us, it appears fully as high as any

* Deut. xxxiv. 1.

† For a full and elaborate discussion of this identification by its discoverer, Professor Payne, the reader is referred to the *Third Statement of the Palestine Exploration Society*.

adjacent mountain-top, and to the eyes of Israel, who were camped here, Moses appeared to ascend one of the highest mountains in the Moab range. They could all see him from their tent-doors up to the moment that he ceased gazing upon the Promised Land and laid himself down to die.

The reader should here be cautioned against a misunderstanding of one statement concerning the view enjoyed by Moses. It is said that the Lord showed him "all the land of Judah to the utmost sea."* This clause has been construed as if it stated that he saw the sea itself; but it does not so state, neither is this possible, for the intervening mountains are too high and the distance is too great for the actual surface of the sea to be visible. The range of vision, however, reaches as far as the sea without bringing the sea into view, and this is all that the text asserts.

When the author and his party had satisfied themselves with the view from the top of Pisgah, and had indulged in such reflections as were naturally inspired by standing where Moses stood and viewing the same landscape o'er, we directed Sheikh Fellah' to lead us to our tents, which had been pitched at the Springs of Moses, on the northern side of Mount Nebo, 1100 feet below its summit. We expected, from the apparent steepness of the descent, a very steep and fatiguing ride; but to our surprise and gratification he led us by a path that was smooth and easy almost the entire way. It is probably the same path mentioned by Professor Payne in the essay already referred to. The Springs of Moses are a group of springs which issue from the rocky side of Mount Nebo, rush down into the narrow bottom of the valley called *Wād'y Mūsa* (the Valley of Moses), making several beautiful cascades on their way, and thence flow westward into the Jordan. Nothing was known by Europeans of this wādy or these springs until a few years ago; but the name has lingered among the native inhabitants through all the dark ages of the past, and now it comes to light to confirm, by the evidence of local tradition, the Bible record, which fixes here the closing event in the life of Moses. The most practicable route from his tent in the plain to the top of Pisgah was by way of these springs, and it was here, most probably, that he quenched his thirst for the last time ere he closed his eyes in a mysterious death.

* Deut. xxxiv. 2.

CHAPTER IX.

AN ARGUMENT FROM THE AGREEMENT OF THE LAND AND THE BOOK.

THERE is no line of argument in which the infidel writers of the past century have more thoroughly united their strength than in an effort to prove that the historical books of the New Testament were written in the second century of our era. They assign to these writings a date so early as this because the evidence of their existence thus early is too conclusive to admit of a doubt. And they assign to them so late a date because, if it should be admitted that they were written in the first century, it would be almost impossible to throw serious doubt on their reputed authorship or on their entire credibility. That these writers have chosen the line of argument best adapted to the support of their own cause is demonstrated by nothing more clearly than by the signal failure of Ernest Renan, the most learned and most brilliant of them all. His admission that these books were written in the second half of the first century, and by the authors to whom they are accredited,* is so fatal to the course of argument which he pursues that his "Life of Jesus," though the most brilliant and entertaining of all the books that have been written in support of the cause of infidelity, is logically the weakest. When the advocate of Christianity obtains this concession from his adversary, an easy victory is before him; and when an enemy of Christianity is constrained to make this concession, his mind, like that of M. Renan, must be more poetical than logical if he remains an infidel.

Prominent among the many evidences that the historical writers of the New Testament were eye-witnesses of the events which they record, or obtained their information from eye-witnesses, is that derived from their unvarying fidelity to the circumstances of time and place. A fictitious narrative, located in a country with which the writer is not personally familiar, must either avoid local allusions or be found frequently in conflict with the peculiarities of place and of manners and customs. By this conflict the fictitious character of the narrative is exposed. Should such a conflict be found in the Gospels, or in any

* Introduction to Life of Jesus, pp. 17-25.

portion of the Bible, it would be impossible to defend them as genuine documents.

The grosser blunders of the kind in question may in the main be avoided by a careful study of the geography, the topography, and the manners and customs of the country in which the narrative is located ; but, after the most careful study of this kind, blunders must still occur which will betray the writer. Such, for instance, are the geographical blunders often seen in references to our own country published in Europe. An American reader of a London newspaper is scarcely surprised to find his native city located in the wrong State, and his native State in the wrong section of the Union ; and, as for the manners and customs of his community, he never expects to see them correctly represented in a European newspaper or book. Only from the pens of Europeans who have traveled in this country, and who carefully confine themselves to what they have seen and heard, do we expect a near approach to fidelity, and we are surprised when in the writings of these we do not detect some offensive or amusing mistakes.

Even when a writer is an eye-witness of all that he records, if his narrative requires him to enter largely into local details, it is almost impossible for him to avoid some errors, and the more numerous and minute the details the greater the liability to error. This fact is so fully recognized that a few errors of this kind, in matters not essential to the principal features of a narration, are not regarded as detracting from its credibility. But to find, in an extended narration requiring constant dealing with a multitude of local details of the most minute character, a never-failing accuracy, would be so conclusive a proof of the author's entire reliability that a candid mind could scarcely doubt the truth of the narration, however marvelous it might be.

This liability to error in regard to local details is well known in our courts of justice. There is nearly always some conflict about such details between witnesses of known integrity, and it is no uncommon thing to take the jury to the place where the transaction in dispute occurred, in order that they may settle by their own observation all questions of the kind, and that, in doing so, they may determine what witnesses are most worthy of belief. While a failure in some of these details is expected, even of honest witnesses, the reliability of the witness in regard to the principal transaction is to some extent tested by the number and character of these failures, and the witness who is found to be freest from them is the most implicitly credited by the jury. In applying the same test to the witnesses concerning the life and sayings of Jesus, and concerning all the events recorded in

the Bible, we are but acting the part of ordinary prudence, and we should accept the result with the utmost candor.

That there is a general agreement between the Bible and the geography of Palestine is a well-known fact. Its plains, mountains, valleys, rivers, lakes, cities, and deserts are in all parts of the Bible correctly named and correctly located. The political divisions known to exist are invariably recognized, as are also all the changes of government through which the country passed in the course of its long and varied history. In not a single known instance, from the beginning to the end of the book, is there a failure in any one of these particulars. This would be beyond precedent, even if the entire Bible had been written at one time by a single author; but when we remember that its various books were composed by more than thirty different authors, who lived in different ages, extending over a period of 1500 years, we can but be astonished at the result. But the ground for astonishment is not fully realized until we remember that all other historical writings that have come down to us from antiquity are notoriously erroneous. As modern research into ancient history has been prosecuted, errors in all the particulars mentioned above have been detected in ancient writers, and even among modern writers themselves the chief task of those of later date is to correct the errors of their predecessors. To such an extent is this true that intelligent readers of history can read only the later works; and the man who would now put into the hands of a youth such a work as Rollin's "Ancient History," written only 150 years ago, and a standard work during an entire century, would be regarded as unfit to teach the young, unless he accompanied the work with some other of more recent date to correct its errors. But no one has ever yet found cause to publish a corrected edition of Bible history, nor have the researches of modern antiquaries had any other effect than to confirm and illustrate its local allusions and its historical statements. On this fact alone we might base our argument for the entire credibility of the Bible writers; but this is only the beginning of the story.

The accuracy of a historian is more thoroughly tested by the minuter matters of geography, such as the relative levels of different portions of the country, the trees which it grows, and the peculiar features of its climate. In these the Bible writers are as unfailingly accurate as in the more general features mentioned above. In all the books, from Genesis to Acts, the invariable expressions for a journey between Egypt and Canaan are "down into Egypt" and "up out of Egypt;" the angel of the Lord who talked with Abraham went "down" from He-

bron to Sodom; Jacob was commanded to "go up" from the plain near Shechem to Bethel; Joshua and his army "went up" against Ai; Samson always went "down" when he went among the Philis'tines; the men of Kirjath-jearim were requested to "come down" to Bethshemesh and take the ark "up" to their city; Adonijah, with his conspirators, went "down" to En-rogel; Ahab and his army "went up to Ramoth-gilead;" the man who fell among thieves "went down from Jerusalem to Jericho;" Peter "came down" to the saints who dwelt at Lydda; the brethren brought Paul "down to Cæsarea;" and everywhere, in both the Old Testament and the New, the people went "up" to Jerusalem, every road leading thither running upward except the one from Bethlehem. In all these and a multitude of other instances, the relative elevation of places is correctly recognized, and in not a single instance of this kind has any of the Bible writers been found at fault. But what writers could be unfailingly accurate in such matters unless they were so thoroughly familiar by personal observation with the localities referred to that they could not make a mistake? Let it be noted, too, that in all these instances the writers speak in the most incidental way, and are not aiming to formally state the relative elevation of places. Who that was not perfectly and habitually familiar with the localities could speak thus incidentally without frequent mistakes? and who would venture to make allusions of this kind at all if he were feigning a knowledge of the country which he did not possess?

In regard to the trees of a country a writer may so inform himself as to speak with accuracy when formally naming the trees which grow there; but if he locates a narrative in a country with which he is not personally familiar, in his incidental or unstudied allusions to trees he is very likely to betray himself by unconsciously substituting the trees of his own country. Yet nothing of this kind is found among all the Bible writers. Does one of them give a fable of the trees going forth to choose for themselves a king, he represents them as offering the crown first of all to the olive, next to the fig, and next to the vine.* But in what other country do these three rank thus with one another, and with all the trees? And how many persons are there in other lands, even in our own enlightened age, who know that this is the rank of these three in Palestine? Jacob is represented as burying his mother's nurse under an oak near Bethel, though the oak is rarely found in that section of the country;† and Absalom is represented

* Judges ix. 7-14.

† Gen. xxxv. 8.

as being caught by the head in the "thick boughs of a great oak," though in almost every other country the boughs of a great oak are either too high or not thick enough for a man's head to be caught in them.* When Zaccheus is represented as climbing a tree, its name is given, "a sycamore-tree;" and the prophet Amos is made to say, "I was a herdman, and a gatherer of sycamore fruit," though the sycamore of other countries bears no fruit at all.† Who could venture upon these and multitudes of similar allusions to trees by name, and to the strange peculiarities of Palestine trees, if he were writing a fictitious narrative; or who, should he venture upon so hazardous an experiment, would fail to expose himself by some allusion not true to the reality?

The climate of every country has some features peculiar to itself, especially the character of its winds. In all north of the equator the south wind is warm and the north wind is cold; but in some countries the heavy rains are brought by the south wind, in some by the east wind, and in others by the west wind. The east wind is in some countries, as in our own, a damp and chilling wind; in others it is very dry. Now a writer who would always speak correctly and in definite terms of the winds of a country, must not only live in it, but he must be a close observer. Such were the writers of the Bible. With them the east wind is the one that withers vegetation and threatens man with suffocation. The blasted ears of corn in Pharaoh's dream appear as if "blasted by the east wind;" it was a vehement east wind in Nineveh that withered Jonah's gourd, and was so hot that he fainted; and Israel is threatened with an east wind by the prophets.‡ The west wind, on the contrary, is represented as the rain-wind. "When you see a cloud arise out of the west, straightway you say, There cometh a shower, and so it is."§ These results are owing to the situation of Palestine, which, as regards the east wind, is common with that of Egypt and Assyria. There lies to the east of all these countries a desert from which no rain can come, but which sends a dry and parching wind, that is the terror of the people. And Palestine has to the west of it the Mediterranean Sea, the only body of water which can supply her thirsty air with clouds heavy enough for rain.

In regard to the manners, customs, and arts prevalent in the country the Bible writers are equally exact. Fortunately for our argument the present inhabitants of the country have inherited, to a very considerable extent, the manners, customs, and arts of its ancient Jewish occu-

* 2 Sam. xviii. 9.

† Luke xix. 4; Amos vii. 14; and see page 53.

‡ Gen. xli. 23; Jonah iv. 8; Ezek. xvii. 10; xix. 12.

§ Luke xii. 54.

pants, and the traveler sees them enacted before him. Jesus says, "He that *dippeth his hand with me in the dish* is he that shall betray me," and now, in the continued absence of knives and forks and plates, every man at the table dips his hand into the dish. Jesus also says, "Give, and it shall be given you: good measure, pressed down and shaken together, and running over, shall men give into your *bosom*."* How "into your *bosom*?" The question is unanswered until you observe the dress of the working-classes in Palestine, which is often only a coarse shirt reaching down to the heels, with a girdle around the waist. Into the bosom of this shirt grain may be poured in considerable quantities, the girdle preventing it from slipping below; and there is no easier way of carrying a bushel of wheat or barley. The shepherd also stows away weak lambs which cannot follow the flock in the same capacious pocket, verifying another passage which says, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom."† The Bible, in both the Old Testament and the New, alludes to the presence of minstrels in the house where a dead body lies, and their attendance on funeral processions; and, strange as such a custom appears to a person of another country, there it is before the eye of the traveler to the present day. He sees, also, the village women gathering up weeds and coarse grass with which to heat their bake-ovens, and he remembers the remark of Jesus, "If God so clothe the grass (herbage) of the field, which to-day is, and to-morrow is *cast into the oven*, how much more will he clothe you, O ye of little faith!" He reads not in the Bible of houses of wood, nor does he find such allusions to pieces of timber about the houses as would indicate its free use in building. True, David speaks of dwelling in a house of cedar,‡ but it is mentioned as an exceptional thing, and the cedar had been obtained from the distant Mountains of Lebanon through the kindness of the king of Tyre. It is true, also, that Darius in his decree concerning the re-erection of the temple says, "Whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon;"§ but this language is in the mouth of a king in whose dominion there were many wooded districts. No such language is ever used by a Bible writer concerning the houses of Palestine, for there the houses were built exclusively of sun-dried bricks or of stone, and scarcely any wood at all was used. Instead of joists and rafters for ceilings and roofs, vaults

* Luke vi. 38.

† 2 Sam. vii. 8.

† Isaiah xl. 11.

§ Ezra vi. 11.

of stone were built, and even the door-shutters in some parts of the country were large slabs of stone. We read constantly in the Scriptures of rock-hewn sepulchres for the burial of the dead; yet for nearly 2000 years no such sepulchres have been used in that or any other country. The traveler, however, as he rides through Palestine, finds the solid masses of exposed rock almost honey-combed with such sepulchres. The skin bottles which, when old, were not safe for new wine, he still finds in constant use for carrying water to considerable distances, and for churning milk. The wine he finds no longer a common drink of the people, for in this particular the modern inhabitants have changed the ancient custom by making it unlawful to drink wine; yet he finds that in regard to the culture of grapes and the manufacture of wine, the Bible writers are true to the country. What reader of the Bible in other lands has not been puzzled by the statement in the parable of the vine-dressers, that a man "planted a vineyard, and hedged it round about, and *digged* a wine-press in it, and *built a tower* and let it out to husbandmen?"* But when the traveler sees in all the rocky portions of the country, and in some where no vines at all are now grown, rock-hewn wine-presses of the kind which we have described in a former chapter of this work,† and when he sees about Bethlehem still standing some of the small stone towers for the use of watchmen who guarded the vineyards while the grapes were ripening, all is explained, and the Scriptures are found surprisingly true to the peculiarities of the country. This proof is the more striking, too, from the fact that these presses were used only by the ancient Jewish inhabitants of the country; that they have been unused now for 2000 years, and that the modern traveler would not know for what purpose these singular excavations were made had he not the explanations found in the Bible.

But the best test of a writer's personal familiarity with the events of which he writes is found in his allusions to the minute features of the localities in which the events are said to have transpired. The Bible is truly marvelous in this respect, so that the careful explorer of Palestine finds it his best local guide-book, and he is frequently uncertain whether he has reached a given locality until he compares its features with what is said of it in the Scriptures. As for known localities, he finds them always answering to the book, except where they have been

* Matt. xxi. 33. Compare also Isaiah v. 2, where the true rendering is, "*Armed a wine-press.*"

† See page 59.

altered by the hand of man. Should he visit the locality of Beer'sheba, where Abraham and Isaac are said to have dug wells, and find no wells nor traces of wells there, he might suppose that they had been filled up; but should he find in that vicinity, where Isaac is said to have sowed wheat and reaped the same year a hundred-fold,* a soil not at all adapted to the growth of wheat, he might suspect that the writer had here fallen into a blunder or a falsehood. But when we visit the country, and find the broad plain extending eastward for many miles from Beer'sheba yellow with an abundant harvest, and at the site of Beer'sheba three ancient wells,† two of them in constant use by passers-by, we see again the agreement of the land and the book. We hear, in the parable of the Good Samaritan, that the man who fell among thieves was going from Jerusalem down to Jericho, and on examining the frequented roads which lead away from Jerusalem, we find that all of them except that to Jericho pass among villages and thickly populated districts, while the latter passes through rugged hill and ravines that are now and ever have been uninhabited,—the very road for robbers. We find, too, about half-way, a ruined khân, corresponding to the inn of the parable, built as a place of refuge from this very danger. In a description of a storm on the Lake of Galilee an unprecedented expression is found in the statement that “there *came down* a storm of wind on the lake.” In universal speech storms are represented as arising, instead of coming down, and Matthew and Mark, in speaking of this storm, both say that it arose. But when we sail on the Lake of Galilee, and look for the source of a storm, we look up to the high mountain-tops which overshadow the lake, and it is quite natural to one in that position to say the storm comes *down*. Here is the evident language of an eye-witness, proving the sincerity of Luke, who uses the language, when he says that he obtained his information from “eye-witnesses and ministers of the word.”‡ On the eastern shore of that same lake the hogs into which the legion of demons entered are represented as running down a steep place into the lake and being drowned.§ But while there are steep places all along the eastern shore of the lake, they stand back half a mile or more from the water's edge everywhere except at one point. This point had not been observed at all by explorers until a few years ago, because from no part of the lake-shore usually visited by travelers can it be distinguished.|| Here the high hills come close to the shore and descend by “a steep place” to within 40

* Gen. xxvi. 12.

† See page 257 of this work.

‡ Luke viii. 23; i. 1, 2.

§ Matt. viii. 32.

|| It was first observed by Captain Wilson, in 1866.

feet of the water's edge. No stranger nor foreigner could have written such narrations as these.

The account of David's combat with Goliath furnishes another example equally remarkable. The account represents the army of Saul as being encamped by the Valley of Elah, and the Philistine army confronting it on the opposite side of the valley, with one of its wings resting on Sho'choh.* A brook ran along the valley which David crossed, and from this "he chose him five smooth stones" as he approached the giant.† Now, the Valley of Elah is identified, and so is the village of Sho'choh. Should the visitor to the spot find no mountains on the sides of the valley in the vicinity of Sho'choh on which the confronting armies could camp, or find no trace of a brook in the valley, or find that the brook was on the Philistine side of the valley, where David could not reach it without passing the giant, or find that the valley is too narrow for the recorded movements of the parties, he would be constrained to admit that at least one Bible writer is at fault in a matter of topography. But on descending to the spot from his camp at Bêt Nettiff (thus the author approached it) he sees before him on the opposite side of the valley a sloping mountain-side, recessed almost in the shape of an amphitheatre, with the village of Suwei'keh (Sho'choh) on the left. Here must have been the Philistine position, for above Sho'choh the mountain is too precipitous for it. On the other side there are two gradual slopes, separated by a narrow valley, either or both of which might have been covered by the camp of Saul. Starting from the foot of the hill on which Israel was camped, you ride into the valley not more than 50 yards till you descend into a brook and see, as far as the eye can follow it up and down, a continuous bed of smooth water-worn stones, from one inch to six inches in diameter. At a glance, with scarcely an effort at search, you can pick up a handful of stones of the size and shape which David must have chosen. Before you lies much the wider part of the valley, allowing an abundance of room for the combatants to draw near to each other after David had crossed the brook. When you see all this you know that the author of the narrative must have been personally acquainted with the locality, and you feel that he must have been describing a real transaction.

We might make many additional specifications of the agreement in question, but those now given we deem altogether sufficient for our argument. The thoughtful reader of the previous chapters of this

* 1 Sam. xvii. 1-3.

† Ibid. 40.

book, if he be well acquainted with the Scriptures, will have observed many others. The force of the argument depends on several considerations; first, on the number of the points of agreement; second, on their minuteness; third, on the unstudied manner in which they are introduced; and, finally, on the entire absence of disagreements between the land and the book. If there were only an occasional coincidence of a remarkable character, it might be accounted for as an accident; if there were none except among the general features of the country, these might be accounted for by supposing that the writers had obtained their information by reading; if they were all paraded in some formal way, as if the writers were aiming to secure special attention to them, they might possibly be considered the result of some special local information; or, if the points of agreement were intermixed with an equal number, or even a large number, of disagreements, the argument would be without force. But the reverse of all this is true, and the argument is unassailable at every point.

Strong as our argument may now appear, its force is intensified when we compare Bible writers with others who have written on the same country. The historian Josephus was a cotemporary of the apostles, and he published his work on the "*Antiquities of the Jews*" in the year 100, the very year in which the Apostle John died. He was a native of Palestine, and spent there his youth and the prime of his manhood, enjoying a personal familiarity with nearly all the places of which he writes. And yet, though equally veracious with other ancient secular historians, it is notorious that his writings abound in gross exaggerations of heights and distances, in superstitious legends, and in multitudes of errors attributable to inaccuracy of memory or of judgment. These are the very errors into which the Bible writers would have fallen, though actual inhabitants of the country and witnesses of the events described, had they enjoyed no other than human guidance. How then, unless thus aided, have they all escaped every one of these errors?

But it is still more to the point to observe, that in the writings of modern scholars who have visited Palestine with the Bible in hand, for the very purpose of identifying its localities and reporting them to the world, there are many errors, the result of inadvertence or of a treacherous memory. It might appear invidious to make specifications here in the books in which they most abound; I will, therefore, mention only a few in books of the greatest accuracy and reliability. Canon Tristram, author of "*The Land of Moab*," is deservedly ranked among the safest and most accurate guides to the places of

which he writes; yet Professor Payne has proved conclusively that some of the objects which he claims to have seen from the top of Mount Nebo are entirely invisible there. There was no attempt here to deceive, but the learned author was either misled by his imagination and mistook objects which he saw for others that were out of sight, or, as Professor Payne with more probability suggests, "the description must have been written up by the doctor after he had reached his north-country home," and when his memory had become treacherous.* As we have stated in the Introduction to this work, the most carefully-prepared and accurate guide-book to Palestine that has fallen into the hands of the author is that of Baedeker, the Austrian publisher. He employed a number of learned professors from German universities to visit the country; to traverse it carefully in every direction; to note down all the objects of interest seen on every road, with the time necessary to ride from one to another; to describe every object of unusual interest and give its history; and to make many drawings and maps to illustrate the verbal descriptions. The work is deserving of the highest praise, and it often enabled the present writer to correct the errors of time and distance made by his dragoman, who had passed over the ground with traveling parties many times. Yet in this book the author found a number of errors of the kind which we have discussed above, a few of which are still remembered. In naming the villages between Bethel and Shechem, the order in which we come to two or three of them is reversed; in the description of David's praying-place the outer row of columns is called a pentagon and the inner an endecagon, the reverse of the truth; † in a few instances the west is put for the east, or *vice versa*, and in regard to Hasbân' the author was constrained to enter this note in his memorandum: "Baedeker is all at fault in his description of this place." He has the two hills running north and south instead of east and west; and the wādys east and west of the site instead of north and south; while the large pool he locates on the east instead of the south. ‡ Now it is very easy to account for all these errors without throwing any doubt at all upon the claim of these editors to have been eye-witnesses of what they describe; and the errors themselves are so few and insignificant as to scarcely detract from the high reputation of their authors for accuracy. But if such writers, visiting the country for the purpose of seeing it leisurely and

* See Fourth Statement of Palestine Exploration Society, pp. 11-16.

† See our description, p. 185.

‡ See description of Hasbân, p. 369.

describing it accurately, fall into errors of detail in spite of the utmost care to be accurate, what shall be thought of the three dozen writers whose compositions make up the Bible who have not been detected in a single error of the kind, although the great mass of their allusions to distances, directions, manners and customs, and local details, are of a purely incidental character? The fact goes far beyond what we claimed for it in the outset; for it proves that these men not only lived and wrote in the midst of the scenes which they describe, but that they were guided by a wisdom which lifted them above the errors inevitable in the works of mere men of learning. How could they have done what learned and careful men of their own age and of subsequent ages have failed to do, unless they were guided, as they claim to have been, by wisdom from on high?

Here we rest our argument, in the confident belief that the candid and thoughtful reader of this book will acknowledge its conclusiveness and realize an increase of his faith in the absolute truthfulness of all Bible history. The impression which an actual observance of part of the facts on which the argument is based made on Ernest Renan is acknowledged by him in the following eloquent passage: "The scientific commission for the exploration of ancient Phœnicia, of which I was the director in 1860 and 1861, led me to reside on the frontiers of Galilee, and to traverse it frequently. I have traveled through the evangelical province in every direction; I have visited Jerusalem, Hebron, and Samaria; scarcely any locality important in the history of Jesus has escaped me. All this history which, at a distance, seems floating in the clouds of an unreal world, thus assumed a body, a solidity, which astonished me. The striking accord of the texts and the places, the wonderful harmony of the evangelical ideal with the landscape which served at its setting, were to me as a revelation. I had before my eyes a fifth gospel, torn but legible, and thenceforth through the narratives of Matthew and Mark, instead of an abstract being which one should say had never existed, I saw a wonderful human form live and move."* In these beautiful sentences is revealed the secret of the admission which they contain in favor of Jesus and the Gospels; and if such were the effect on the learned French infidel, shall I not humbly indulge the hope that some who read this book will be led to see my Saviour and the records concerning him in their true light? If so, I shall have accomplished the chief purpose for which I have written, and for which I made the toilsome journey that has enabled me to write.

* Introduction to Life of Jesus, pp. 45, 46.

PART THIRD.

LETTERS OF TRAVEL.*

LETTER I.

LEAVING HOME AND CROSSING THE ATLANTIC.

ON Saturday last, March 1st, I completed the fiftieth year of my age. On Sunday I delivered a parting discourse before a large concourse of my neighbors and brethren, and on Monday, at 3 P.M., I started on my long voyage. To bid my friends a *suitable* farewell was beyond my power. I did what I could. The tears of many, the good wishes of all, and the fervent prayers that were pledged for me and mine, made me feel ashamed that I am not more worthy of such love. But the *fiery* trial came on Monday when the carriage drove to the door, and the moment came for bidding farewell to my own home and household. I had already been up-stairs in my library to take a last look there, and as I gazed upon the rows of familiar books I said within myself, "Good-by, my dear old friends; and if I never see you again, God bless you for the good you have done me and the happy hours we have spent together." I next went to the kitchen to bid farewell to the servants. Faithful Jim had that morning expressed an earnest desire to go with me, and when I told him that a whale might swallow him as one swallowed Jonah, he said, "If he do I can't help it. I want to go, anyhow. I ain't never seen nothin', and I want to see somethin' before I die." He promised me that he will do all that he can for my wife while I am gone, and I know that he will. When I bade farewell to him and Fannie, the cook, I had to stop in the porch

* These letters were originally published simultaneously in three weekly religious newspapers, *The Christian Standard*, Cincinnati, Ohio; *The Apostolic Times*, Lexington, Ky.; and *The Christian*, St. Louis, Mo. They are here reproduced with some alterations and additions.

and lean against the post awhile before I approached my weeping family. If it had been the hearse at the door, waiting to take me to the cemetery, there could scarcely have been more grief.

But I must draw a veil over that scene. When I reached the *dépôt*, bade farewell to some friends who had gathered there, among them a large number of students, and took my seat in the coach, I was oppressed with such sadness as I had never felt before on leaving home. I gazed with dim vision on the good town as it receded from my view, and the last objects that caught my eyes were the green pines and the white monuments of the cemetery, with the Clay monument rising high above the lofty trees. It struck me at once to ask myself, "Is this an evil omen? Already our first-born lies sleeping there, and shall another of my little flock or some of my dear friends be laid there ere I return?" And while I thought on these things I began almost to envy the traveler who has no friends, no wife, no children.

My companions are my cousin, Frank Thomson, a young farmer from near Lexington, and W. B. Taylor, of Elizabethtown, Ky., a former student of the Bible College, of Bethany College, and of Virginia University.

Our good ship, the "Pennsylvania," left her dock at Philadelphia at precisely eight o'clock Thursday morning, the 6th, and as she turned her bow down the Delaware River passengers on the ship waved their handkerchiefs to friends more numerous on the shore, while the ship herself saluted the city with a shot from her brass cannon. Two friends in the city had come with us to the vessel and given us their benediction; so, having no other friends in sight to salute, I lifted my handkerchief high, and, giving it a wide sweep, I said to Frank, "*Here's to Lexington!*" After standing on deck until the city had faded away in the distance, until sloops and brigs and steam-tugs and ship-yards had been passed, and the eye had grown weary with gazing upon unaccustomed objects, we retired to our rooms to arrange them as our temporary homes. We were fortunate enough, on account of the small number of passengers aboard, to have an entire room apiece. We had thought it preferable to be all in one room until we saw how small the rooms are, and then we were glad of the separation. We had wisely limited our amount of baggage to a single hand-valise and a heavy shawl for each.

At Cape Henlopen we saw about a dozen sailing-ships lying at anchor within the breakwater which the United States government has erected there for want of a good harbor. They were freighting vessels awaiting orders, and ready to sail whenever trade could be found. The

cape is a low ridge of bare sand making out into the mouth of the bay, with a light-house on its point and some other buildings scattered about. Cape May, the celebrated bathing-place, is just $12\frac{1}{2}$ miles distant to the northeast, and the space intervening is the mouth of Delaware Bay. Two pilot-boats were riding off the light-house at Cape Henlopen, and into one of these the pilot who had thus far directed our ship's course was transferred by means of a yawl. Here we witnessed for the first time the perilous descent by a ladder let down the side of our ship into the yawl, which tossed and danced on the waves 15 feet below. The pilot, after descending the ladder, watched his opportunity and leaped—at the apparent risk of bruises or broken bones—into the yawl, seized its rudder-oar, and was rowed swiftly away to the little pilot-boat awaiting him.

Our parting from the pilot was our entrance into the Atlantic Ocean. It occurred at 4 P.M. Before night closed in the water had become our horizon on every side, the ship seeming to lie in the hollow of a vast basin. The sky, which was bright in the morning, had become overcast with gray clouds, and we retired to our berths not knowing what to expect, but knowing that in this blustering month of March foul weather was more to be looked for than fair.

On Friday morning I arose early, and ascending to the deck, found all of our sails set, a high breeze blowing from the northwest, and our bow set to the east. While standing near the aft pilot-house (our ship has two pilot-houses, one forward and one aft) I received my first taste of salt water. The sea was already boiling, and a wave of the larger size, breaking flat against the windward side of the vessel, sent a shower of spray across the deck, sprinkling some of it in my face. The ship had begun to roll a little, so that I had to be careful of my steps, but I remained on deck till eight o'clock, our breakfast hour, feasting my eyes and my soul on the new and wonderful scenery. The waves were not rolling but boiling, and every one, after swelling up to a high point like the peak of an isolated hill, crowned itself with a cap of white foam and then subsided. I had expected to see some of the "rolling billows" of which I have read so often, but I have seen not one. The waves were not rising in long ridges and rolling along at regular intervals, but they rose and fell as if they were upheaved by a force beneath them, and it was only their general inclination in one direction which seemed to the eye as if caused by the wind. They rose, too, in endless variety of size and shape. As you look over them from your high perch on the deck they appear like a continued succession of hills and knobs and peaks in a range of mountains, without a single ridge

of long and smooth outline in view. As I sat and gazed on these waves I discovered new beauties continually. The sea-water at the vessel's side appeared as black as ink, but as each wave swelled up toward a point, and the light passed through it just beneath its white cap, its hue was changed to the most beautiful emerald-green. When the sun shone out these gleams of emerald appeared on the top of every wave just before its subsidence, and along the wake of the vessel, where her propeller had broken the watery hills into little hillocks, there was a long succession of green and black and purple spots, alternating and deepening in color with the distance. I wondered what there could be in a scene of such beauty, and in the life-like motions of the noble ship, to make anybody sick. I felt as if I never could be sick with such objects in view. But when the gong sounded and I went down to breakfast, I observed that most of the seats at the table were vacant. I sat down amid the congratulations of the captain and a passenger opposite me on my freedom from sickness thus far, but I had taken only a sip or two of my coffee, when my seat was also made vacant, and I retired with as much dignity as I could to the deck. During the remainder of Friday and all of Saturday I was sick, sick, sick. I didn't say "Oh my!" nor did I hear anybody else say it.* This expression seems to have passed out of date since Mark Twain went abroad. Our company said nothing at all. No language was adequate to the occasion. A sudden paleness, a firm compression of the lips, and a hasty retreat toward the rail, were the only signs of woe by which we could distinguish each other's symptoms. By Sunday morning I was relieved of my sea-sickness, but I was completely worn out. The breeze of Friday had steadily increased until it had become a heavy gale. The ship had reeled to and fro like a drunken man, and all the passengers had been tossed about without mercy. In the worst period of my sickness I had been thrown against a table-leg, barking one of my shins, and then tossed back against the edge of a bench, nearly crushing in two of my ribs. But I was now able to eat a little breakfast, and my symptoms steadily improved. All day Sunday we were in a storm. The wind blew furiously; rain and hail and snow fell alternately; the tops of high waves broke over the vessel and deluged some part of its deck every few minutes; one of our life-boats, perched four feet above the deck on strong iron supports called davits, had been dashed to pieces by one of them; and I saw another burst in the door and window of the rear pilot-house and flood it with water.

* See *Innocents Abroad*.

As a number of us sat in the companion-way gazing with awe upon this terrific scene, I took from the lap of one of the ladies her Episcopal Prayer-Book, and, turning to the 107th Psalm, read aloud to the company the following passage :

“ They that go down to the sea in ships,
 That do business in great waters,
 These see the works of the Lord
 And his wonders in the deep.
 For he commandeth and raiseth up the stormy wind,
 Which lifteth up the waves thereof.
 They mount up to the heavens,
 They go down again to the depths.
 Their soul is melted because of trouble,
 They reel to and fro,
 And stagger like a drunken man,
 And are at their wits' end.
 Then they cry unto the Lord in their trouble,
 And he bringeth them out of their distresses.”

It struck us all as an exact description of the scene before our eyes, and it illustrates the wonderful fidelity to nature which is everywhere found in the Bible.

I asked the captain, the next morning, how high he supposed the highest waves were on Sunday, and was surprised at his statement that they were at least 40 feet high, and that he had never seen waves rise higher. He had been compelled to turn out of his course a little and run somewhat before the gale, in order to prevent the waves from dashing too squarely against the side of the vessel ; and he remarked that very few ships have strength enough to hold as near to the wind in such a storm as ours did. It was not until I heard these and similar remarks that I realized how severe the storm had been. I had watched the scene with the deepest interest, and even with delight. I had found a strange, wild pleasure in seeing the waves dash over the vessel, and seeing the vessel herself at one moment lift her leeward bulwarks 30 feet above the water, and at another lean over until she dipped them beneath the foaming wave. The only hindrance to my enjoyment was the difficulty of either walking, standing, sitting, or lying down. In my berth, whether by day or by night, I was rolled about and bumped against the back, and bumped against the front, with arms tired from holding on, and knees sore from bracing them against the sideboard to keep me from rolling on the floor. Sitting was worse than trying to prop yourself on a one-legged stool, and as for standing, if you wish to realize it on land, try to stand on a see-saw, close to the fence,

when two lively boys are riding on the ends. It was not till Tuesday morning, the sixth day out, that I got my "sea-legs" on, completely rigged. When I went on deck that morning the breeze was still a stiff one, and the waves were pitching high in the air, but the wind was more astern and the ship was rocking instead of rolling. I found that I could walk like a sailor, and I felt not a little proud of it until I found that all the other passengers could do the same. For the first time since the rough weather had set in I walked forward to the fore-castle. The water was now a deep indigo-blue, with the same intermingling of green and purple which I had seen before. I leaned against the bulwarks and gazed upon the waves as they parted before the sharp prow of the ship, and as the vessel rose and fell, bringing me now within 10 feet of the water and in another instant lifting me 30 feet above it, I was again reminded of the see-saw, but now I was out on the end of the plank, and I felt like a boy again, saying,—

" Now we go up, up, up,
Now we go down, down, down."

And when I did go up, if my eye was on the water beneath, I felt as if I were bidding the waves farewell, and were about to mount away to the clouds; or if my eyes were on the horizon, it would expand as I arose, bringing wave beyond wave into view, until it would seem as if I were about to see to the ends of the earth.

During all the raging of the storm I had a complete sense of safety, and such was the prevailing feeling among the passengers. Though the vessel rolled and tossed, and mountainous waves were continually breaking against her iron sides and often flooding her decks, and even dashing their spray high up against her sails, she neither groaned nor sighed nor quivered. There was none of that creaking and moaning of the ship's timbers about which the voyagers in wooden vessels have so much to say. There was no disturbing sound, except when the stern of the vessel would rise high as a wave sank low, and the propeller, momentarily left out of the water, would whirl with prodigious velocity, sending a tremor through the ship and startling us with its fearful rattle. All else was solid, and all the officers and men were so quiet, orderly, and respectful, both to us and to one another, that it appeared almost impossible for us to be harmed by wind and water. Commend me forever to Captain Harris and his crew and the good ship "Pennsylvania."

The most surprising thing about the mechanism of these iron steamships is the steadiness with which their vast machinery is kept in position.

The boilers of the "Pennsylvania" are 17 feet long and 12 feet in diameter; and there are three of them. It has two engines, one of them 5 feet in diameter and the other 7½ feet, while each has a piston-stroke of 4 feet. The propeller-shaft, running back from these to the stern of the vessel,—about 100 feet,—is of solid iron, about 20 inches in diameter. The weight of all this machinery is enormous, and the massive engines stand upright above the water-line; yet, amid the rolling and tossing of the vessel in the roughest weather, there is no more disturbance of the position or working of any of the parts than in a good flouring-mill on the solid ground.

We were saddened on Monday morning to learn that during the previous night a steerage passenger had jumped overboard and been lost. He was an Irishman, and professed to have been a school-teacher in Pottsville, Pennsylvania. He was intoxicated when he came on board, and continued so. He attracted my attention the second day out by approaching me on the deck and begging me to drink with him. I told him that we had both drunk enough for one day, and that he had better not drink any more, or the captain would lock him up in a dark place. After he was lost the ship's doctor told me that he had locked him up twice to keep him from harm. He arose about one o'clock at night, went on deck, and leaped over the windward side of the vessel when she was rolling in a heavy gale. He was seen by the watch, and the ship was stopped; but the sea was too rough to launch a boat in search of him, so we passed on, carrying with us another warning for those who tamper with wine.

Since the storm subsided we have had delightful March weather. The ship's piano, the captain's flute, and several indifferent voices have been taxed to entertain us; pleasant conversation usually kept us at the table till after the waiters had removed the cloth; lively walks on the deck in the cool, bracing air gave us exercise; and, taking it all in all, we were beginning to feel very much at home when the nearer approach of land excited a new impatience.

Our voyage was a lonely one. We saw very few sails, and we met only three steamers. We saw no living thing in the water, and the only living thing in the air was the flock of sea-gulls by which we were followed on tireless wings from shore to shore. They are about the size of a crow, with wings shaped like those of a hawk. They are a pure white, except the upper side of the wings, which is gray, and the tips of the wings, which are black. Their wings are almost as thin as those of a bat, and they poise themselves as lightly in a heavy gale as a hawk can in the still air of sum-

mer. They follow the ship for scraps of food which they find in her wake. I one day asked an Irish sailor, "Where do the gulls rest when they are tired of flying?" He waved his hand toward the sea and answered, "Out there on the sailor's grave." I paused a moment, struck with the poetry in his answer, and then asked, "Why do you call it the sailor's grave? There are not many buried there." "Och," said he, "I wish I had a dollar for ivry one." The boatswain, who overheard us, added, "And I wish I had a *cent* for every one." "But," said I, "In these days of steamers they don't drop you in the sea; they take you to shore and bury you." "No, indade," said the Irishman, "the sailor don't want to be buried in the ground; it is *too cold*."

I cannot resist the temptation to describe a peculiar kind of dress-parade which I witnessed on March 14th. I remark, by way of introduction, that our ship has ten lifeboats, five on each side of the deck. They are about 18 feet long, 5 feet wide, and 3 feet deep. Each is kept constantly supplied with a keg of fresh water securely lashed in its place; with a water-tight compartment always full of fresh sea-crackers; and with a full supply of oars ready for use. They each rest on an iron framework above the balustrade at the edge of the deck, and can be readily thrown outward and downward until they hang just outside the balustrade and even with its top rail, ready for passengers and crew to step into them and be lowered in an instant into the water. Underneath each of these boats lies a separate apparatus called the life-raft. It consists of two large *logs*, if you name them by their appearance, about 12 feet long and 2 feet in diameter, lying four feet apart, with an open framework of plank filling the space between and holding them together. The logs are not wood, but solid masses of *cork*. In the midst of the connecting framework are two water-tight compartments, one filled with bread and the other with drinking-water. Captain Harris had some of them opened for us, and gave us some of the bread to try, which we found good and sound. On these rafts, when in use, the passenger is expected to sit or lie as best he can, and it seems quite certain that as long as he does either he cannot sink, in any storm. They are lashed to the deck, to be cut loose when the ship is about to sink, or to be thrown overboard, as the occasion may require.

Now for the fire-drill. At half-past four in the afternoon the bell rang out a fearful fire-alarm. The passengers were in the secret and on deck to witness the scene. The instant the bell sounded there began to pour forth from the officers' and seamen's gangways four

streams of men running with all their might. As they rushed forth each man took his station, which he knew from previous drills and personal instruction. Within less than a minute 90 men, four times as many as we had seen before, were on deck and distributed, a group at each boat, a group at each of the four fire-hoses, a group with axes on their shoulders ready to cut anything at word of command, the captain on his bridge amidships, and an officer with a speaking-trumpet at each end of the ship facing the captain. Before we had time to comprehend all these movements,—sooner than a common steam fire-engine could get out of its engine-house,—four large streams of water were playing, each from a hose long enough to reach to any part of the ship. In another moment or two the boats began to drop to the gunwale, and we were almost tempted to complete the performance by jumping into them. In the mean time the stewardess was at her post at the head of the saloon, ready to stop and calm any frightened ladies, while the stewards and cabin-boys were at the foot of the gangways to prevent any passengers from passing out until the word should be given.

When the imaginary fire was extinguished, at the word of command all things were promptly restored to position again, and the little army of men and officers disappeared from the deck, except those on watch, almost as suddenly as they had appeared. I concluded that this ship, which I already regarded as almost proof against water, was certainly proof against fire. I was not surprised to learn that the owners of it take out no fire-insurance policy.

A drill such as I have described occurs on every trip, so as to keep the men in perfect training, and an officer passes through the ship every half-hour, both day and night, to see whether all is well.

It is gratifying to my pride of country to find such perfection of mechanism and discipline and safety in ships which are built and owned in our own country, and which sail under the American flag. I am humiliated, however, to know that of the 20 or more lines of weekly steamships now plying between our Atlantic ports and the ports of Europe, only the ships of the American Steamship Company of Philadelphia were built in American waters and sail under the American flag. And I am annoyed by the information that the chief cause of this banishment of our flag from the steam marine of the world is unfavorable legislation on the subject by our own Congress. When will our public men abandon the study of party politics and begin the study of the country's true honor and glory?

On Sunday morning, the 16th, at about ten o'clock, we came in

sight of land. The first point in view was a high mountain-peak, said to be a naked rock projecting into the sea with deep water at its base. After this a long ridge of mountain-coast gradually came into view, and we found ourselves running parallel to the southern coast of Ireland, but seeing it at a very dim distance.

This was our last day in the Atlantic. Captain Harris invited the passengers to seats in the saloon, and, after distributing prayer-books among us, he proceeded in a very earnest and impressive manner to read the Episcopal service for the day. This service is often read at sea by officers who are profane and intemperate. Under such circumstances I would not think it proper to even be present; but the constant demeanor of Captain Harris was in harmony with the service of the hour, and I really enjoyed it. It is remarkable how the entire tone of a ship's crew is regulated by that of her commander. I did not hear on the "Pennsylvania" a single oath or angry word, from officer or man, from shore to shore.

We came off Holyhead, the first land sighted in Wales, on Monday morning, the 17th, at half-past eight. It is a bold, rocky promontory jutting out a few miles into the water, and marking the entrance into the Irish Channel. It is marked at night by two light-houses. These guides to the mariner who approaches the rocky shores by night are strewn so thickly along the coast that you are never out of sight of them. Every one has some peculiarity, too, by which it is distinguished from every other. Some shine with a steady light so many seconds, and then go out so many; some with a flash-light, flashing at certain intervals; some with a light steadily increasing and then diminishing; and some with an unvarying beam. All these are described in books which are carried by every ship, so that a commander, on his first visit to any shore, may know every light that comes into view. Sometimes there is a dangerous rock far out in the water, whose position cannot be marked by a light on shore. If such a rock rises above the water, a light-house is perched upon it; if not, a small ship is anchored near it and a suitable light is suspended from her masthead night after night, the keeper making his home in the ship through winter and summer, sunshine and storm. Indeed, man is fast making the ocean a pliant servant; and, though he may never be able to say to it, "Peace, be still," it seems that he will be able to say: Go on your way, wild wind and waves, and, in spite of your fury, I will go on mine.

From Holyhead to the mouth of the river Mersey, on the bank of which Liverpool is situated, we sailed against a head-wind and a rain. It was the most disagreeable day to be on deck that we had in our

entire voyage. A bar at the mouth of the Mersey compelled us to "lay to" about two hours, waiting for the tide to rise. What a pity that the entrance into one of the most important ports in the world is thus obstructed! We entered the Mersey about four P.M., and steamed thence to Liverpool, about 15 miles, through a dense English fog. The tide was still too low for our ship to enter the docks, so a tender (a small side-wheel steamboat) came to us in the middle of the river to receive the passengers and their baggage. On this tender were three brethren, who introduced themselves to me, and presented to me a number of letters written by various friends in England. They took us through the hands of the custom-house officers quite speedily, and then conveyed us in a cab to the house of the venerable G. Y. Tyckle, well known to the Disciples in America, where we were entertained as cordially as if we had been princes of the blood.

It was quite a relief to know that one long reach of our journey was in the past; that the Atlantic Ocean was behind us and its dangers stored away among the things of memory.

LETTER II.

THROUGH ENGLAND AND FRANCE INTO ITALY.

WE left Liverpool the next morning after our arrival, called to see friends at Chester and Birmingham, came on to London the following evening, and found ourselves at rest in the Charing Cross Hotel about eleven o'clock at night.

Our ride through England was very interesting. We saw many things that were new and strange, among them some that we had anticipated, and many that we had not. We readily recognized, from previous description, the peculiar construction of their railway-coaches. They are shorter, lighter, and less expensively constructed than ours, and are entered by four doors on each side. Each door leads into a compartment that reminds one of the inside of a short omnibus fixed to run sideways. It has a front and a rear seat, each long enough for about five passengers and running the entire length of the compartment, which corresponds with the width of the car. There is no stove in the coach, but the feet of passengers are warmed by cylinders of hot water laid on the floor. Neither is there any water; this is obtained, if at all, at the stations. The official whom we call the con-

ductor is here called the guard, and he guards you very carefully against all danger.

Our attention was attracted by peculiar modes of farming. We saw two-horse and three-horse teams, in which the horses were hitched one before another. Seldom were two horses hitched abreast. The hay-stacks are all covered with thatched roofs of straw, as carefully as the houses of some of the laborers. The lands are cut up into little patches of from one to three or four acres, separated by hedges or very frail fences. But these little fields are cultivated with the same precision and care as the market-gardens near our large cities. They all look as if they had been graded, and those which were recently sown looked as if they had been raked with a garden-rake. In almost every instance both the meadows and the ploughed lands were worked into slightly elevated beds, about eight feet wide, to facilitate drainage; and the furrows which marked the lines between these elevations were as straight as a gun-barrel. So, indeed, were the furrows of the freshly-turned soil. The ploughing is all done with a precision which I have never seen equaled in America, though I have seen some good ploughing, and have done a little myself. The hedges are beautiful, even without their foliage; but they are lower and less compact than I expected to see them. Frank, on whom I depend for sharp observations on stock and farming operations, remarked that he was not surprised that the fox-hunters could make their horses leap the hedges and fences, for he could leap them himself. He said they would not do for mules or hogs. But we saw not a single hog, or pig, or mule, in our entire ride through the kingdom; and, what surprised us more, we saw only one ass, and he was turning the wheel of a brick-yard.

We found the Charing Cross Hotel the most convenient one in London for our purpose. It is in the very heart of the city, not far from any of the great centres of business, and from its court you enter the cars for France. On the streets we found ourselves among familiar names. Our walks were chiefly on the Strand and Fleet Street, both of which names were as familiar as household words, while nearly all the streets running into them were as familiar by name as those of Lexington. I felt strange to be actually looking into streets which history and poetry and romance had made thus familiar from my childhood. I was in Paternoster Row, and in No. 15, the celebrated book-store of the Bagsters. Had I not been prepared for it by previous description, I would have been surprised out of measure to find the sale-room of this greatest of all publishers of Bibles and kindred works a little affair about 15 feet wide and 20 or 30 feet deep. They sell,

however, only their own publications, and they keep only a few copies of each at their sale-room. Paternoster Row itself also surprised me. It is a dingy street of old houses, and is only 17 feet wide from house to house. The sidewalks are each five feet wide, leaving only seven feet for the street between the curbstones. Many of the streets of London are of similar width, and few would compare in width with the ordinary streets of our newer American cities. In walking the streets we saw countless throngs of people, and a proportionate number of vehicles of every description except such as we were accustomed to see at home.

The most stately dames we saw in England, and the most lordly gentlemen, were the chambermaids and the dining-room servants at our hotel. The former moved about the house in their white caps with so much sobriety and spoke with so much gravity that you were tempted to ask them who was dead in the house, while the latter, in their narrow-tailed black coats, white vests, and white cravats, looked and walked as if they were the proprietors of the house, and we felt that it was almost an impertinence to ask them to wait on us. They seemed to feel the same way, too, for of all the dining-room servants I ever saw they were the slowest and most forgetful. I was about to omit the cab-drivers. Next to the waiters, they appeared to be the most important men in London.

On the eve of our departure from England our party was increased by the addition of Henry S. Earl, formerly of America, now of Southampton, England. One of the letters which were delivered to me on the arrival of our ship at Liverpool was from him, and it informed me that he had made all the arrangements necessary for joining our party. I communicated with him by telegraph, and he joined us in London. I have known him intimately for many years. He is an experienced traveler, and we are delighted to have his company.

There are three routes from London to Paris between which the preferences of travelers are divided. The most northern, with the shortest sea-passage, is *via* Dover and Calais; the most southern, with the longest sea-passage, is *via* New Haven and Dieppe; between these is that *via* Folkestone and Boulogne. We chose the last, and we had a smooth passage of two hours across the Channel.

Our first experience of hotel-life in France was at Boulogne, and we were there both surprised and delighted at the contrast between French and English waiters, illustrative of the difference between the two nations. Instead of moving with slow and stately step, the French waiters fairly flew around the room, and we were greatly amused in look-

ing at them. We were equally amused, though not a little perplexed, at their ludicrous efforts to make us understand them, and our still more ludicrous efforts to make them understand us. They took it all with perfect complacency, seeming neither amused nor vexed by our stupidity. So it was all through France and Italy, except that some of the Italians appeared as much amused at us as we at them.

We reached Paris at half past four o'clock on a pleasant afternoon, and drove at once to the residence of our friend and brother, Jules Delaunay, whom we had requested by telegraph to procure rooms for us near his own. The drive led us through the heart of the city, at once introducing us to its most noted localities. We found the people in their gayest mood and in holiday dress. The streets were swarming with men, women, and children; vehicles filled with well-dressed people were moving leisurely about in every direction; everybody wore a smile, and nobody seemed in a hurry. We began to think that it must be a fête-day, and we soon saw figures in masks and grotesque regalia walking and riding about for the amusement of the crowd. It was a kind of carnival which the Parisians celebrate in the middle of Lent.

We next day saw all the principal streets and squares and many of the public buildings of Paris, and, although I had read of this city much, and conversed much with those who had seen it, I was forced to realize, like the queen of Sheba, that the half had not been told me. Indeed, it is impossible for any verbal description or any painting to give an adequate conception of the splendor of this the most splendid city in the world. Its wide streets—called boulevards—are from 100 to 200 feet in breadth, and are lined with rows of fine young trees on each side. In some instances there are two rows of trees on each side, with grass-plats between them 12 or 15 feet in width, and a sidewalk 20 or 30 feet wide between the buildings and the nearest row of trees. Both streets and sidewalks are of smooth stone or asphaltum, and are kept scrupulously clean, neither dust nor mud being allowed to accumulate. On the right and left of these splendid streets rise high palatial buildings of a beautiful light-colored stone, and appearing as fresh and clean as if built but yesterday; and at frequent intervals we pass through magnificent open squares, into which many streets converge as centres, and which are adorned with fountains and statues and monuments full of history.

The most splendid of these monuments is the *Arc de Triomphe* (Triumphal Arch), in the northwestern part of the city, and the magnificence of the city is best appreciated when viewed from the top of this

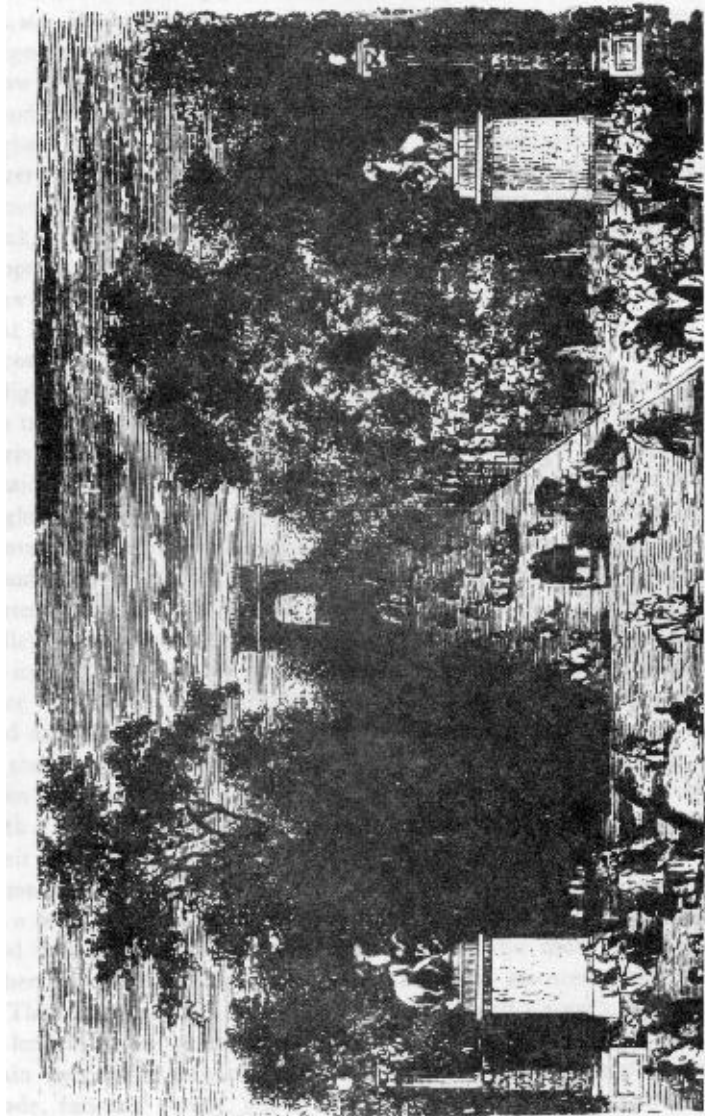
monument. The arch was erected to commemorate the victories of the Republic and the Empire from 1792 to 1815. It was begun by the first Napoleon in the year 1806, and completed under the reign of Louis Philippe in 1836. It is a structure of stone, 147 feet long, 73 feet wide, and 162 feet high. An archway 45 feet wide and 90 feet high passes through it from side to side, while another of equal height but narrower passes through it from end to end. Its exterior is covered with sculptured figures in high relief, representing the most famous incidents in the personal career of the great emperor, together with striking scenes in his most famous battles. The walls within the arches are inscribed with the names of 384 generals and 96 victories. It was built in imitation of the triumphal arches of the ancient Roman generals and emperors, but it so far exceeds them that a half-dozen such arches as those of Titus, Constantine, and Septimius Severus, still standing in Rome, might be hid within its vast dimensions, and still there would be room for more.

When you stand upon the flat stone roof of this grand monument, and look down upon the surface immediately about it, you see that it stands in the centre of an open circle, about a quarter of a mile in diameter, whose clean pavement of asphaltum slopes gradually away from the arch in every direction. In this circle 12 grand avenues and boulevards find a common centre, and they radiate from it as the spokes from the hub of a wheel. They vary in width from 100 to 300 feet, the narrowest of them having a row of beautiful trees next to the sidewalk on either side, and the widest having two rows of trees on each side with a smooth grass-plot between them. Some of them have sidewalks of brick or stone 25 feet wide, next to these on each side a row of trees, then a smooth green lawn 25 feet wide, then another row of trees, and then a street for vehicles 100 feet wide, and all kept almost as clean as the floor of a private dwelling. Standing on the Arch of Triumph, your vision stretches along these grand avenues until objects moving on them are dim in the distance; and as you turn from one to another around the circle, and all the majestic churches, palaces, and domes of the city pass before you, you begin to realize, as you cannot from any other point of view, the magnificence of a city which has never had an equal on the face of the globe. If your mind turns upon the cost in money of all this magnificence, one or two facts are enough to discourage all further calculations; for the cost of the Arch of Triumph alone was more than \$2,000,000, and all of these wide avenues were cut through blocks of buildings of every description in utter disregard of the previous narrow and crooked streets. You will

see at the present day, in some parts of the city, houses three and four stories high, with one-fourth or one-third of their fronts or rears cut away by a new avenue that is being opened, and the remainder not yet repaired. This work was inaugurated by the second Napoleon, and it is still in progress under the Republic. The grandest of all these grand avenues is the Champs Élysées (the Elysian Fields), which extends from the garden of the Tuileries, the palace of Napoleon, to the Arch of Triumph, a distance of a mile and a quarter. The most attractive shops and the most seductive resorts of pleasure that wealth and genius can contrive are collected along its course, and it is the most frequented street in all the city for the sake of evening drives in every variety of splendid equipage. The cut on the opposite page gives a feeble representation of it looking toward the Arch.

But I find myself running into a description of that which cannot be adequately described. If you were to set your imagination to work to picture to yourself the most magnificent city which the genius of man and the wealth of a great nation could build, you would find it excelled by the reality should you see Paris on a fine day. We entered a few of the finer churches, and were both pleased and pained by the sight,—pleased to look upon their splendor and their enormous proportions, but pained to think how the simple religion of Jesus Christ is corrupted and degraded in these temples built for the glory of man. It is said that Notre Dame can seat 20,000 persons, and I would suppose it to be true; but sure I am that not half the 20,000 could get a view of the preacher in his pulpit, so numerous are the columns to obstruct the view, and the deep recesses into which the people would be crowded. In former times these temples were not supplied with seats of any kind, the people being required to stand or to kneel on the marble floors during the service, and even now very few fixed seats are found in them; but the church of Notre Dame is supplied with several thousand small rush-bottomed chairs, rougher and more unsightly than we usually have in our kitchens at home. I was astonished that chairs so rude would be allowed an admittance into buildings where all else is so splendid.

We regretted to leave Paris as soon as we did, but the necessity of completing our work in Palestine before the hottest weather sets in forbade a longer stay, and we promised ourselves a more satisfactory visit on our return. We left there on Friday, March 21st, at 8.40 P.M., and traveled all that night, Saturday, and Saturday night, reaching Pisa, our next stopping-place, before daylight Sunday morning. Our route lay through Macon', Modâne', the Mont Cenis Tunnel, Turin, and Gen'oa.



THE CHAMPS ELYSÉES.

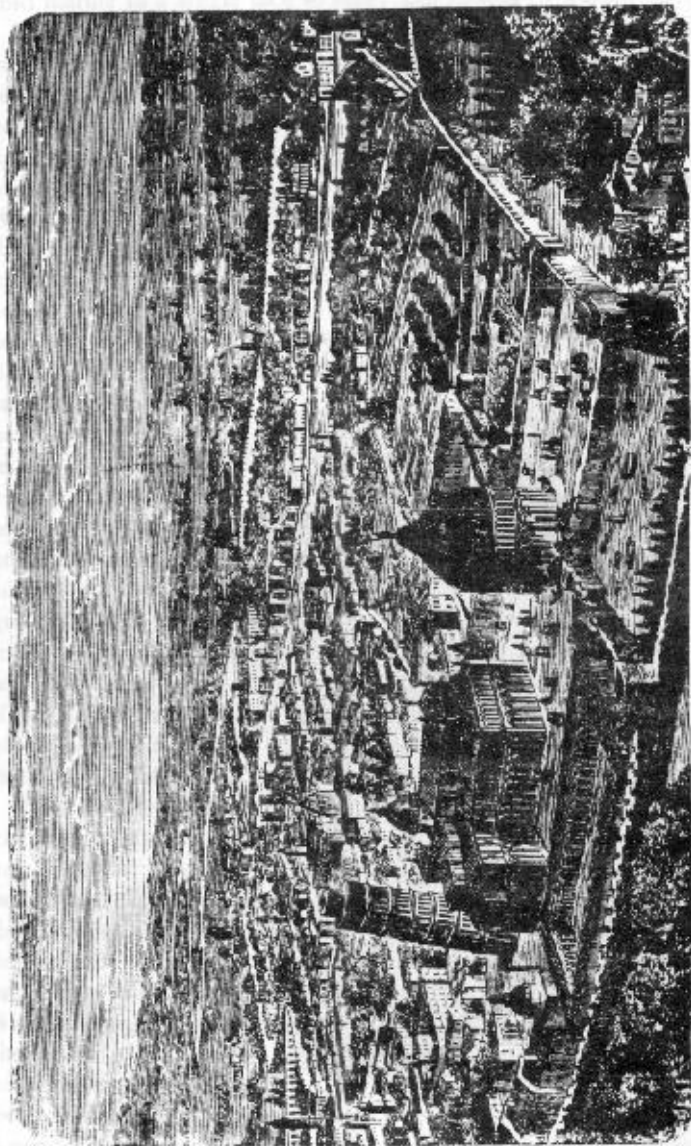
We entered the Alps, and commenced ascending them on Saturday at 8 A.M. In about an hour we began to see snow on the higher mountain-ridges, and in two hours more we had reached the snow-line and saw snow on the side of our track. We had also entered the region of the clouds, which we had previously seen hanging around the sides of the highest mountains. As we ascended, the mountains ascended still faster, stretching themselves higher and higher above us, until at last, about eleven o'clock, there burst upon our view, to the right of our track, a mountain which overwhelmed us by the grandeur of its proportions. Soon after we first entered the mountains I threw my shawl on the floor and sat down on it in the middle of the car, so that I could see alternately out of both windows, and I regretted that I could not see both ways at once. After gazing for a time with delight upon the grand peaks and ridges, advancing and retreating as the train moved on, I exclaimed to my companions, This is finer than Paris! But when we came in sight of the mountain just mentioned I said, This is grander than the ocean in a storm; and so it was. Light, fleecy clouds hung round it, but it lifted its craggy ridge high above them, while fields of snow about its summit whiter than the clouds gleamed through them, and their white surface was broken and varied here and there by dark masses of naked rock. A deep, narrow valley between us and the mountain enabled us to realize the vastness of its height, and it was near enough to us to make us feel its awful presence. I kneeled at the window, so as to get an unobstructed view, and as I gazed upon it, with an admiration I had never felt before in the presence of any created thing, I could not hold back the tears from my eyes. I had seen God's ocean in its fury, and gazed upon it with a feeling akin to exultation; but when I saw God's mountains in their glory, my heart sank, and melted within me. I know not the name of that mountain, but when I remember it I seem to be thinking of a wild, mysterious dream, and not of a reality. Brother Taylor said that it was worth our trip thus far to see this mountain and some others almost its equals in grandeur; and we all assented to the remark.

The tunnel through Mont Cenis (pronounced *Ce-nel*'), seven miles in length, is one of the marvels of modern engineering. It took our train twenty-six minutes to pass through it. We ascended a steep grade, running slowly, about half the distance, and descended quite rapidly the remainder. We had passed through at least a dozen smaller tunnels in climbing up to the elevation of the great one, and after leaving it we passed through about twenty in descending to the elevated plain called Piedmont'. We reached Turin', the principal

city of Piedmont', a little after dark, and on our journey thence to Pisa, which was in the night, we saw nothing of the splendid scenery through which we passed.

We spent Sunday morning at Pisa, and saw its four monuments, as they are called,—the Cathedral, the Leaning Tower, the Baptistery, and the Campo Santo. The Cathedral, enriched with marble and statuary from ancient Rome and from Egypt, surpasses in the magnificence of its interior any church that we saw in Paris. The priests and acolytes were chanting and marching and parading, and people were coming and praying and looking around at the dumb show, while an English-speaking attendant took possession of us and led us about everywhere, talking aloud and describing to us every object of interest. I felt ashamed at first to follow him and listen to him, and I rather pulled back; but when I saw that the people and the priests all seemed to think that it was the right way to do, I followed and listened. Among other things too numerous to mention, he showed us a beautiful marble coffin which contained, according to the Latin inscription on it, the bones of Gamaliel and Nicodemus, both honored with the title of *saint*. We smiled at the representation, and the guide smiled. We soon discovered that he believed as few of the lies he repeated to us about the relics of the saints as we did, and that his opinion of the priests was as unfavorable as our own.

The Campo Santo is at one side of the paved square in which the Cathedral stands, and is only a few steps distant from the latter. It is the burial-place of the distinguished men of Pisa, none being buried there except by order of the State. It is an oblong enclosure about 150 by 50 feet, surrounded by a wall 25 or 30 feet high, with no opening in it except one door. Next to this wall, on the inner side, is a stone pavement about 20 feet wide, extending all around, with a roof above it supported by the outer wall and by a row of stone pillars at the inner edge of the pavement. The remainder of the space is open to the air and is set in grass and flowers. The bodies are buried under this pavement, and inscriptions cut in the stone mark the spots and give brief statements concerning the persons. The soil beneath was brought from Jerusalem in the year 1200, loading 53 ships, and hence the name Campo Santo, *holy ground*. A large number of statues grace the enclosing corridor, among which was one which fascinated us all. It was the statue of a woman whose face was so carved as to present three different expressions, one in front and one at each side. Standing in front, the expression was that of inconsolable distress; standing at her left, it was that of extreme severity;



PISA.

and at her right it was that of a sweet and placid contentment. We gazed upon it a long time, amazed at the genius which carved from the cold marble in a single face so many expressions of human feeling.

The inner face of the surrounding wall is almost covered with paintings in fresco. We were struck with three of these,—one representing the triumph of death, one the judgment, and one purgatory and hell. They are each about 20 feet square, and the figures on them are nearly as large as life. In depicting the awful scenes of the judgment day the artist has played a joke on the priests. While the righteous are rejoicing on the right hand of the judge, and the wicked wailing at his left, just between the two is a fat, naked priest, stretched out horizontally at full length, with the devil pulling at his ankles to drag him to the left, and an angel tugging at his wrists to pull him to the right. It is left in doubt which way he will go. A similar joke is found in the next picture, where the wicked are in hell and the righteous in heaven. An angel has seized a monk by the hair to drag him out of heaven, while three other angels have dashed across the impassable gulf to seize a lawyer, a sculptor, and a poet, who had been sent as if by mistake to the bad place, and bring them back among the good.

The Baptistery is a circular building, about 100 feet in diameter, and is surmounted by a dome whose top is 190 feet high. It is built entirely of marble, and is richly ornamented on the outside by sculptured figures in high relief. It must have been



THE BAPTISTERY IN PISA.

a gem of architectural beauty when the marble, which is now weather-stained, was white and fresh. It takes its name from a baptizing-pool

within, for the protection and use of which it was constructed. It stands in the rear of the Cathedral, and about 50 yards distant. When you enter the massive bronze door you see before you, against the opposite wall, an elaborately-carved marble pulpit, and in front of this, reaching nearly to the centre of the building, the baptistery proper. It stands on the marble floor of the building, its height above the floor, and its interior depth, being $3\frac{1}{2}$ feet, just the depth of most of our modern baptisteries. Its external shape is a square, with the corners rounded like the rounded corners of a piano. Its interior would also be a square but for the fact that each of the four corners is occupied by a small circular pool, 30 inches in exterior diameter and 18 inches interior, for the immersion of infants. The depth of these is the same as that of the main pool.

The remainder of the space, constituting the pool for adults, is almost in the shape of a cross, and is precisely nine feet each way. The pool was entered by movable wooden steps, which are not now preserved. This structure was erected, of course, during the period in which immersion was the universal practice of the Roman Catholic Church, except in cases of sick adults and extremely feeble infants; and now, since that church has abandoned the primitive practice of immersion, this building, erected at a cost of hundreds of thousands of dollars, stands as a marble monument of this apostasy. No use at all is made of it now; it is preserved merely as a relic of antiquity and an object of curiosity to strangers. Its construction was commenced in the year 1153, about a century and a half before a decree of council placed sprinkling on a level with immersion in the Roman Catholic Church. A few years later it would not have been built at all. Was this not providential?

Of the Leaning Tower I need say but little, its form being made familiar to school children by the pictures in their geographies. It is 180 feet high, by about 30 in diameter, and it leans 13 feet out of the perpendicular. It is built with an outer wall of marble about 3 feet thick, and an inner one of freestone about 30 inches thick. Between these is a space 3 feet wide, occupied by a winding stairway of stone steps by which the top is reached. These steps are deeply worn by the feet of the millions who have climbed them, and it is curious to note how the worn track passes to the outer end of the steps on the lower side of the tower, and to the inner end on the upper side, caused by the efforts of the climber to maintain his perpendicular. A chime of five bells hangs in the top of the tower, declaring plainly that the structure was intended as the bell-tower of the Cathedral, near

which it stands. The most frightful place that I have been in during my entire tour thus far is the top of this tower when I walked around on the lower side. The people on the square below looked like pigmies, and the horses like goats; and I could not shake off the feeling when I glanced at the receding wall under me that the thing was about to fall. I stepped lightly lest I should topple it over, and I stepped back very soon to the upper side.

LETTER III.

ROME, NAPLES, VESUVIUS, POMPEII.

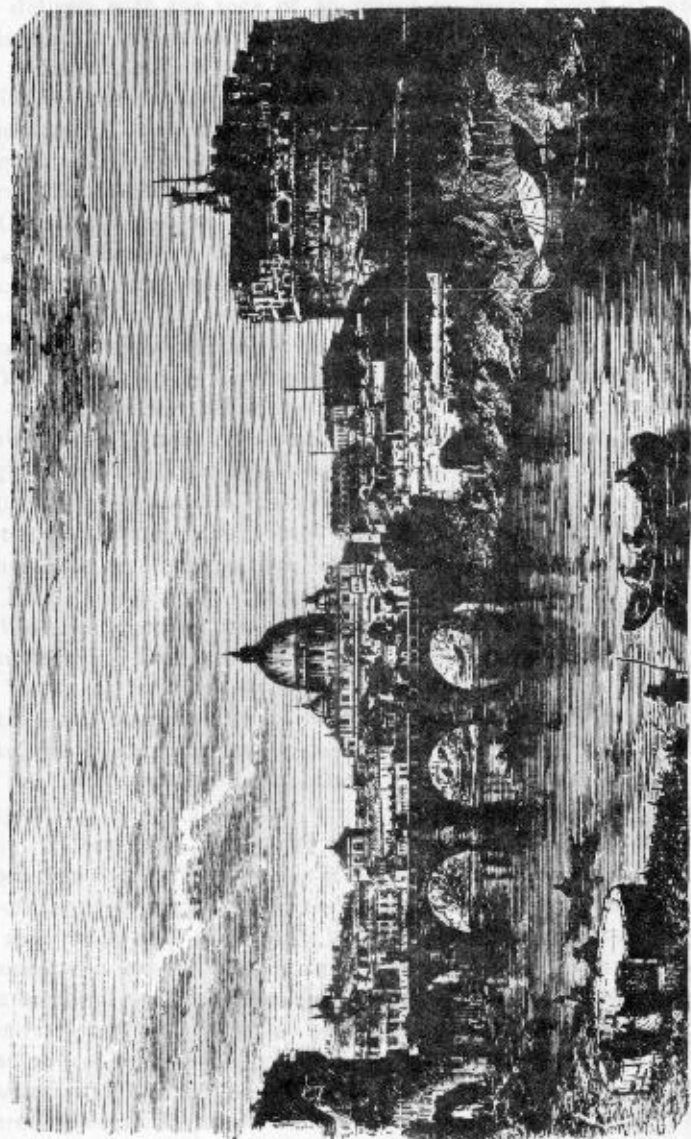
“ The Niobe of nations ! there she stands,
 Childless and crownless in her voiceless woe ;
 An empty urn within her withered hands,
 Whose holy dust was scattered long ago.”

THESE lines of Byron, which have clung to my memory from boyhood, were more strikingly appropriate when they were written, sixty years ago, than they are to-day. Rome was then bound hand and foot by the papal dominion, and shrouded in the darkness of monkish superstition. Priests, monks, nuns, and beggars were the principal elements of her population, and her visitors were superstitious devotees from every land, who came to kiss the toe of Peter's image and to bow down before the Pope. Now, thanks to the vigorous policy of Victor Emanuel, all the monasteries but one and all the nunneries but one have been suppressed, and their idle inmates scattered to the four winds; the Pope confines himself within his palace; we saw not a single nun on the streets during our three days' rambling; we saw but few priests except some that were visitors from other countries; we saw fewer beggars than in any other city of Italy; and we seemed to be in the midst of a people young and free.

Whether the poet's words are appropriate at all to the present Rome depends upon the point from which you view the city. If you stand in the square or in the rear of St. Peter's; in the library or the gardens of the Vatican; if you drive over the Pinc't'an Hill, whose leveled summit—100 feet above the streets below—is crowned with a beautiful park of trees and flowers, fountains and statues, and winding ways, where

thousands of Romans resort on foot and in carriages every evening ; or if you take your stand on the Corso, the most fashionable street in the city, at five in the afternoon, and see for an hour a continuous line of carriages driving each way filled with richly dressed persons of either sex and driven by liveried drivers, while the street for nearly a mile is lined on both sides with a dense throng who laugh and talk and gaze upon the passers-by, you would say that Rome is anything else than "childless and crownless in her voiceless woe," and that to represent her as holding "an empty urn within her withered hands" is the breadth of the heavens from the truth. But when you remember that the imposing obelisk, 134 feet high, which graces the centre of the square of St. Peter's, was stolen from the dead empire of Egypt ; that the marble slabs which cover the greatest of all church buildings within and without ; the marble and granite and porphyry columns which support her entablatures and her domes ; the armies of marble statues which adorn her chapels, which occupy acres of ground in the Vatican, which adorn every church, every palace, every public square, and almost every street in the city, were nearly all stolen from the buried palaces and temples and amphitheatres of ancient Rome ; that the gay Corso itself is but the gilded lid of a deep coffin in which lies the ancient Flaminian Way many feet below ; that many of these elevated buildings are perched on the ruins of noble palaces, and that many of these blooming gardens are trenched underneath by half-filled chambers and corridors where walked the emperors and orators and poets and warriors of ancient Rome, you begin to enter into sympathy with the poet. And when you leave the Tiber, whose banks, raised to a higher level, are occupied by modern Rome, and move to the eastward among the seven hills of the ancient city, where massive ruins, robbed of their original ornaments, are crumbling on every hand, and masses of marble in columns and triumphal arches which could not be moved are blackened by the touch of time, you realize the full force of those eloquent stanzas in the fourth canto of Childe Harold's Pilgrimage from which I have quoted four lines.

We spent in Rome Monday, Tuesday, and Wednesday, the 24th, 25th, and 26th days of March, making our headquarters at the Anglo-American Hotel, where English is spoken and the accommodations are satisfactory. We employed a guide, and a two-horse carriage with a movable top, our landlord procuring them for us and guaranteeing the reliability of the guide. We started out every morning at nine, and returned at from five to six in the afternoon. Our guide was one of long experience, who has the entire history of Rome, from the days of



ROME.

Romulus down, at his tongue's end, and a cut-and-dried speech which he delivers with the tone of an orator on every object of interest. His English is tolerably good, but when he struck an attitude, lifted up his hand, and began, "Now, my dear zhentlemen, you see dat building behind over dar," we had to look at each other and smile. His name is Philippi Novello. We recommend him to any of our friends who may visit Rome. By his aid we accomplished more in three days than we could have done unaided in a month.

Our first excursion led us by the fountain of Trevi (pronounced Tra'vy), where very copious streams of pure water for the use of the people burst forth amid colossal statues, and rocks in a natural position. These waters and those of many other fountains are brought by an aqueduct from the Sabian Hills, 16 miles from the city.

We next passed by the Forum of Trajan, which was brought to light by digging 20 feet below the present surface of the streets, and in which stands Trajan's Column. This column is of marble, 128 feet high and about 8 feet in diameter. It is sculptured from bottom to top with representations of incidents in the wars of this emperor. His statue once stood on the top of it, and underneath the statue was the urn containing his ashes, but the priests have long since put a statue of Peter in its place.

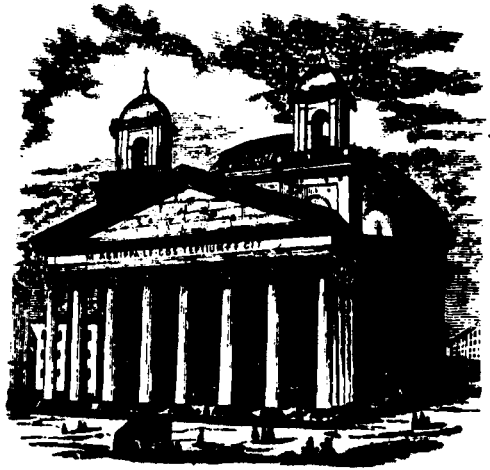
We next came to the Colosse'um, the grandest amphitheatre ever constructed. The exterior is a vast pile of arches upon arches built of brick, 165 feet high, intended for the support of the tiers of seats within, and accommodating the stairways by which spectators gained admittance to the various compartments of the seats. Over each arch of the lower story are Roman numerals cut in the keystone, and corresponding to the numbers of the compartments within. The structure is in the form of an ellipse, and its exterior circumference is 1828 feet, more than 600 yards. Within it was capable of seating 87,000 spectators, and the area in which the games and combats were performed is 288 feet by 183, or 96 yards by 61. All this space was sometimes flooded with water and naval battles were fought to amuse the people; but usually it was the scene of combats between gladiators or between criminals and wild beasts. The original floor of the arena is more than 20 feet beneath the present surface, but a part of it has been uncovered, and laborers were at work uncovering more while we were there. They had brought to light the dens in which the wild beasts were kept, and the cells of the prisoners and gladiators, and they had but recently uncovered the grated opening in the floor through which the bodies of the slain were dropped into a stream below that washed

them into the Tiber. This spot possesses peculiar interest from the fact that many of the early Christians here suffered martyrdom by being cast to the wild beasts, and it is to such a fate that Paul alludes when he says of his first hearing before Nero, "The Lord stood by me and delivered me from the mouth of the lion."

Our next ride was to the museum on the Capitoline Hill, where are gathered together a vast number of statues and inscribed slabs and sarcophagi, which have been dug from the ruins of ancient Rome. Many of these filled us with admiration, as they have thousands of visitors before. I cannot take space even to name them, but I must mention at least three objects seen here which took us by surprise, and which were out of the usual course of things in the collection. One is a plate of bronze, about four feet long, three wide, and an inch thick, inscribed with the actual text of the decree of the senate which conferred imperial power on Vespasian. It was Vespasian's commission as emperor, issued in the year 68, I think, of the Christian era. Another is an actual map of Rome, carved in ancient time on large slabs of stone. It is a help to the antiquary in identifying the ruins as they are uncovered. The third is a colossal statue of Apollo, in fragments. I was so struck with the vastness of this statue that I drew my tape-line and took some of its measurements. The length of the foot is 6 feet 9 inches. That of the big toe is 21 inches. The circumference of this toe is 36 inches. The circumference of the arm above the elbow is 10 feet 5 inches, and the entire height of the statue was 40 feet.

In the afternoon we wandered through the golden palace of Nero, 50 of the apartments of which have been opened, while 200 are yet filled with *debris* and unexplored. Titus, through hatred of Nero, leveled over and filled up this splendid palace, and built magnificent baths on top of it. Now, after a lapse of 1800 years, only a small remnant of these baths is left, while the hated palace, from the very fact that it was covered up to be forgotten, is preserved almost entire, and its 50 excavated rooms have yielded to modern Rome her finest statuary and many of her most beautiful specimens of art in marble and porphyry. It brought a strange feeling over me to realize that I was walking in the very dwelling of the Cæsar before whom Paul was twice arraigned; the monster who in the year 64 danced and fiddled while one-third of Rome was burning down; who cast to wild beasts and burned alive many hundreds of Christians under the false accusation that they had caused the fire; and who built this very palace on the burnt district. I knew he was a lover of music, but I was surprised to learn that he was one of Rome's greatest patrons of sculpture.

We spent the remainder of our first day studying a marvelous statue of Moses, by Michael Angelo, and the Pantheon, the best preserved of all the heathen temples of ancient Rome. It is a vast circular building whose walls are 20 feet thick and surmounted by a dome built of concrete marble. It has only two openings into it, a vast door, 14 feet wide and 32 feet high, closed by shutters of bronze 12 inches thick, and a circular opening in the top of the dome 37 feet in diameter. The latter opening alone lets in the light, and also lets in the rain. Just before



THE PANTHEON.

we entered it had been raining, and a large area of the marble floor was wet, but the water escapes through holes made in the floor for the purpose. It was founded 27 years before Christ, and was dedicated to all the gods of Rome. Since then the popes have robbed it of its images, and consecrated it to the Virgin Mary and all the saints. Raphael's bones rest beneath its floor, and Victor Emanuel is buried in a niche cut in its wall, a golden crown and various other symbols of royalty marking the spot.

On our second day's excursion we visited, first, the celebrated Tarpeian Rock, down which criminals were cast in the early history of Rome. It is now about 40 feet above the surface, and a grotto near by, entered by a door under a house, shows 30 feet more of its original face under ground. We next saw the theatre of Marcellus; then the temples of Fortune and Vesta, both well preserved and curious; then the baths of Caracalla, the most extensive ruins yet brought to light in Rome; then the Scala Santa, or holy stairway. This is a stairway of 28 marble steps, the very steps up which Jesus climbed when last brought before Pilate (?), and three of them retain spots of his blood to the present day! The Catholic who climbs these on his knees and kisses the three spots of blood as he goes receives I cannot tell how many blessings. We saw six men and five women climbing

up when we were there. So deeply have the steps been worn by the climbers that they are now covered over with plank to protect them from further abrasion.

We next saw the Arch of Titus, the first object which brought us into direct contact with sacred history. Here stands an arch of marble spanning the street, erected by Titus to commemorate his conquest of Jerusalem, in the year 70. Our carriage stopped under it, and to our left, a little above our heads, was a group of sculptured figures representing Jews carrying the golden candlestick and the golden table of show-bread, on bars of wood covered with gold. No words could be written or printed to correspond more exactly with the description of these vessels found in the book of Exodus. Here, then, is a heathen monument, erected by the very man who destroyed the temple of God, and standing entire after the lapse of more than 1800 years, to attest the accuracy of sacred history.



THE ARCH OF TITUS.

Passing by many other interesting objects visited that afternoon, I must mention the curious bone-depository of the Capuchin Monks, so humorously described by Mark Twain in "Innocents Abroad." Five rooms in the well-lighted basement story of their monastery are fantastically fitted up with the dry bones of 6000 monks. The walls on three sides are piled with the larger bones up to the ceiling, the bones being built together like cord-wood; and the ceilings are completely frescoed with the smaller bones wrought into as many figures as

you ever saw in a frescoed ceiling. The middle-aged monk who showed them to us seemed to take pride in the exhibition.

On the last day we saw four objects of especial interest,—St. Peter's Church, which I cannot begin to describe, the Vatican Library, contained in a gorgeous apartment more than 700 yards in length by about 20 feet in breadth, the Catacombs, and the prison of Paul's last confinement. In the library we saw the Vatican MS. of the Old and New Testaments, written in the fourth century. It is one of the three most valued MSS. in existence, and we gazed upon it with great interest. It is in book form, with two columns to the page, and the pages about the size of those in Worcester's large dictionary. The Greek letters are as uniformly made as if they had been printed, and the parchment is but little defaced by age.

The prison pointed out as that of Paul in his last confinement is at the foot of the Capitoline Hill, and is certainly one of ancient Roman origin. It is a small chamber cut down into the solid rock, and it had no opening originally, except a circular hole like a cistern's mouth in the top. Paul's prison, if not this, was like it. It was in such a place as this that the Second Epistle to Timothy was written; and when we stood in it we were not surprised that he asked Timothy to come before winter and to bring him his cloak that he had left with Carpus. It was here that Onesiph'orus, when he was in Rome, found Paul, after searching for him diligently, and here he oft refreshed him. How heartily my soul responds to the prayer of Paul, "The Lord give mercy to the house of Onesiphorus"! It was here that this great hero wrote the words, "I am not ashamed, for I know whom I have trusted, and I am persuaded that he is able to keep that which I have committed to him until that day." And here he also wrote, "I have fought the good fight, I have finished my course, I have kept the faith."

It was a holy privilege to stand in that dim prison, and to realize that not far from it must have stood that hired house of the first imprisonment whence were written Colossians, Ephesians, Philemon, Philippians, and Hebrews, and where, in all probability, the book of Acts was composed by Luke. I realized that now at last I had touched the verge of the Bible lands which I had come to explore, and that through the remainder of my journey I would be crossing and recrossing the track of the great apostle to the Gentiles.

The chief purpose of our call at Naples was to see Mount Vesuvius and the excavated ruins of Pompeii. To save time and money we took the night train from Rome, feed the conductor to let us have a compartment in the car to ourselves, so disposed ourselves on the long and

broad seats as to sleep well, and made the trip between eleven o'clock at night and six the next morning. We stopped in Naples at the Metropolitan Hotel, where we were annoyed by more little extra charges than we had known before.

Our first day in Naples was devoted to the museum, in which we spent about five hours on our feet, and which we left with aching limbs. We saw acres of fine paintings and forests of statuary. I have but little appreciation of paintings, but fine statues fill my eyes and move my heart; so I gave chief attention to the latter, and especially to those which had been dug from the ruins of Pompeii. These constitute the greater portion of the collection and include the finest pieces. We also examined with surprise and delight innumerable articles of domestic use and personal ornament and many frescoes and mosaics taken from the houses of the Pompeians. We were surprised to find their cooking utensils, plates, pans, dishes, jars, jugs, bowls, etc., etc., almost exactly like our own in shape, and especially to see plates and pans made of a tough kind of glass, thin and transparent. Their jewelry also surprised us. Many of their necklaces, bracelets, finger-rings, and ear-drops are suitable for use at the present day. One set of fine jewelry was shown us which was taken entire from a coffin in which it had evidently been buried on the person of its fair owner. The frescoes, taken from the walls of rooms by carefully cutting away the plastering on which they were painted, represent all the varied scenes of life, including even the sports of children and the worst vices of the abandoned classes; so that the student who examines the entire collection carefully finds himself transported to the midst of the actual life of this ancient city, and realizes what that life was as he cannot realize it from the pages of history. The study of these objects was preparatory to our walk through the city of Pompeii itself, which we took the next day.

It will be remembered by our readers that the cities of Pompeii and Herculaneum were buried by an eruption of Mount Vesuvius in the year 79 of our era. They were covered, not with lava, which would have burned every combustible thing to ashes, but with dust and ashes mingled with stones thrown out by the eruption. The inhabitants were not burned, but smothered; and the houses, though partly burned, were in the main merely covered up. Pompeii was not very deeply overlaid, the average depth of the deposit being about 30 feet. From a large part of the city the ashes and the *débris* of crumbled roofs have been removed, so that many streets and hundreds of houses can now be explored.

Near the entrance, which is through one of the ancient gates of the

city, we found another collection of relics taken from the ruins, and among them nine petrified human bodies. One of these was a woman on her face, trying to avoid suffocation by holding her mouth close to the ground. Another was a man in the same position, supporting himself on both of his hands. The body and limbs of another were twisted about by the writhings of intense torture. A man and a woman, both on their faces, but with their heads in opposite directions, had fallen so together that their limbs had petrified in one mass. They were doubtless husband and wife, who fell from each other's embrace when no longer able to stand, and remained where they fell. Besides these there were skulls and other bones in a perfect state; a petrified dog with his collar on; charred loaves of bread, fruit, eggs, and pieces of clothing; also skeletons of horses, cats, and chickens. Indeed, the entire life of the city, as the eruption found it at midnight on the 23d of August, 79, is exhibited in this collection and in that in the museum of Naples. After examining the collection we walked through the streets and deserted houses of the city; we studied and measured some of its heathen temples; we stood in its tragic theatre, the plan of which is clearly seen; we walked through its magnificent amphitheatre, which approaches the Colosseum at Rome in extent; we noticed the wine-jars still in position within the wine-shops; we noticed the deep grooves worn in the stone-paved streets by the chariot-wheels; we crossed these streets on the large stepping-stones, a foot in height and two by three feet on top, which are found at nearly every corner; we walked over fields of wheat and other grain under which lies still buried a large part of the city; and we saw two gangs of laborers engaged in extending the excavations. We saw the evidences of idolatry and of all sin, even to the stone-carved signs in front of houses of shame, and we were reminded of the sins and the fate of Sodom and Gomorrah. We were especially reminded of the fact mentioned by Josephus, that on the night of Pompeii's overthrow Drusilla, who sat beside Felix when he trembled at Paul's preaching, was here, and that she perished here, together with her only son by Felix.

We walked through Pompeii in the afternoon, having ascended Mount Vesuvius in the forenoon of the same day. Our landlord had tried to convince us that we could not visit both in one day, and he laid before us a plan by which he would have realized a much larger profit from us than he did; but by dint of inquiry and the aid of our guide-book, we arranged the excursion for ourselves.

Taking the train at 6.15 A.M. we reached the station at the gate of Pompeii in about an hour, distance about 14 miles. We had passed

Vesuvius on the way, our track lying along the Bay of Naples, at the foot of the mountain. At the station we were supplied with a pony apiece and a guide. A rapid ride on the ponies to the beginning of the ascent, about four miles, and then a slow ride as far as the ponies could climb with us, which is about half-way up the mountain, occupied an hour and a half. During this ride our party was increased by five Italians of the *lazzaroni* type, every one of whom took the liberty of helping himself along by holding to the tail of one of the ponies. The first one that joined us caught Frank's pony by the tail. We regarded him as an interloper. The ground was as yet nearly level, so, to get rid of him, Frank laid whip to his pony and put him to his speed. We followed after as hard as we could tear, almost splitting our sides with laughter at the enormous strides of the Italian and the tight grip with which he held the pony's tail; but, after a run of nearly a mile, we gave it up and let him hang on in peace. He was covered with sweat and dust when we stopped, and he panted like a hound after a chase. The other fellows took tail when we were on steep ground, where we could not give them a run. When we reached the point where we left the ponies, we found out what these fellows were after. One of them was to get a fee for holding the ponies, though he really tied them to some lumps of lava and left them there; and the other four were after fees for helping us up the cone of the mountain. They had a rude chair at the hitching-place, with poles attached to it, on which they proposed to carry us up at 25 francs (\$5) each. We had come here to *climb* this mountain, so we disdainfully declined the offer. Then they proposed to help us up with a rope tied around the waist, by which they would draw us along. This we also refused; but as we climbed they followed us, hoping that as we grew fatigued we would yield to their importunities. I was soon left behind by my companions, who are all much younger than myself. At every step in the dark-brown ashes I would slip back nearly half a step, and sink in four or five inches; so I stopped very frequently to rest, and to gaze at the magnificent scenery spreading out far and wide beneath me. Every time I stopped the *lazzaroni* gathered about me with their chatter, trying to take forcible possession of me, paying no attention to my constant refusal to accept their services, and robbing me of the quiet necessary to the enjoyment of the scenery. Finally my patience was exhausted, and I made signs to the most persistent one that I would seize him by the shoulders and dash him down the mountain if he did not leave me. He scowled at me angrily, and they all went away. There ought to be some way of protecting travelers from this nuisance.

When I reached the top of the cone I was completely exhausted. The guide, who was waiting for me about 100 yards away, called to me to hurry on, that I was in danger where I was; but I was too much worn out to hurry or to be frightened. Just then the mountain gave an enormous belch, sounding much like the escape of steam from an engine of tremendous size, and instantly I was enveloped in a thick sulphurous vapor, which, for a moment, hid every object from my view except the rocks about my feet. The fine breeze which had fanned us all the way up the mountain soon blew this away, and before another belch occurred I was around to the windward far enough to escape the vapor. These belches occur about every five or six minutes.

The guide led us from the southwest side of the crater, where we first reached it, around to the north side, our path running along the crater's verge, but gradually descending. When we reached this point



CRATER OF VESUVIUS.

we found that the north wind, which was blowing, forced the vapor southward, so that we could see down into the crater, and that by a steep path over hot, reddish-brown ashes we could descend into it about 100 feet. We did so, and found ourselves on a mass of black lava, cooled sufficiently to be solid, but still hot enough to be uncomfortable to our hands. We walked over this a hundred yards or more toward a central cone, which rises like a great chimney in the centre of the

crater and emits the vapor which we had encountered at first. The vapor is constantly ascending from the mountain's top, both day and night, and it appears from below like a white cloud. At night a bright glare of red light is seen in this vapor as we gaze upon the mountain from the city or the plain below. Just at the base of the central cone there are several orifices through it, like the "eyes" of a brick-kiln, out of which flow in a northeastern direction several streams of lava. We could see them flowing with a white heat near the cone and a red heat farther away. The solid mass on which we stood approaches so near the red molten stream that you can walk up, if you choose, and touch it with your finger. I had picked up a stick of alder as I ascended, just ten inches long. I went close enough to hold the end of this in the melted mass until it burned black, and I am bringing it home with me as a memento. Our attendant, with a common cane, worked out some lumps of the melted stuff, and as they were hardening buried a copper coin in the side of each, deep enough to be held fast. We bring these also as mementoes. We had directed our guide to bring along a few eggs, and these we cooked in little openings at the rim of the crater, where steam was escaping through the ashes. Such jets of steam force their way out at many points hundreds of feet below the mountain's top, and we tried their temperature several times during the ascent.

Mark Twain's humorous account of the ascent and descent of this mountain is not an exaggeration. He exaggerates neither the toilsomeness of the ascent nor the rapidity of the descent. Neither does he exaggerate the magnificence of the scenery; but this we did not enjoy to its fullest extent, because in nearing the top, which is 4000 feet above the sea, we passed through some clouds, and these afterward lay below us and spread out over the country, hiding constantly a part of the landscape from our view. When we were below the clouds the view was magnificent, but not so widespread as from the top.

After mounting our ponies on the return, we rode rapidly back to the station, the little fellows running down hill with as much ease as on a level. In one of our runs Frank's pony fell with him at the edge of a puddle of water which he was trying to escape, and both pony and rider were spread out on the road for a moment; but no breaks nor bruises resulted, and a hearty laugh was the only expression of our sympathy. We took dinner in the Hotel Pompeii, at the gate of the buried city, explored the city in the afternoon, took the return train at 5 P.M., and landed safe at our hotel, tired and hungry, in time for what the Italians call dinner.

LETTER IV.

EGYPT.—THE PYRAMIDS.

AT Naples we made the first change in the original plan of our tour. Finding that we could there take the French steamer which runs weekly from Marseilles to Alexandria, and reach Alexandria one day sooner than to go by rail to Brin'disi, and thence by steamer, we made this change, and thereby secured a pleasanter and cheaper, as well as a swifter, passage. There was not an officer on board who could speak English, and only two passengers, but through the politeness of the French and the free use of signs we got along very well.

We left Naples on Saturday, March 29th, and in sailing away we had a fine view of its beautiful bay, but we concluded that its beauty has been exaggerated. At the northwestern part of it once stood Pute'oli, where Paul landed on his voyage to Rome as a prisoner, and the thought that he once crossed this sheet of water, gazed on that same Mount Vesuvius to the southeast, and saw Pompeii, then reposing in security at its feet, while Naples was but an insignificant town, gave the bay and our passage across it their chief interest in my mind. I had crossed the land-track of Paul in coming from Rome to Naples, and now I was sailing along the same path through the water by which he came in one day from Rhegium to Pute'oli, a good south wind filling his sails.* Night closed in shortly after we passed out of the bay. We expected to be awake next morning in time to see our ship pass between the celebrated Scylla and Charybdis, and also to see Rhegium, now Reggio. But our ship, being lightly laden, made rapid time, and passed both places too soon for this. On Sunday morning, however, we saw a grand and lofty mountain in the distance to our right on the island of Sicily, covered with snow from its summit one-third of the way down to its base, and rising just this distance above the neighboring mountains. We at once recognized it as Mount Etna, the celebrated volcano of Sicily, whose fires have long been extinguished. I was not prepared to see it so lofty, nor to see it so extensively covered with snow at the end of March. It is 11,000 feet high.

After losing sight of Mount Etna, and of the southern coast of Sicily which disappeared almost as soon, we saw nothing more of *terra firma*

* See Acts xxviii. 13.

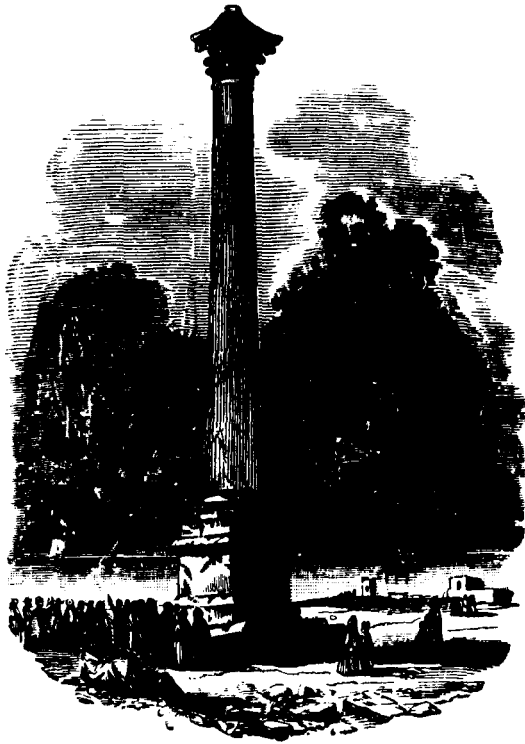
until Wednesday morning. I arose early that morning and took a seat at a table in the saloon, expecting to spend at least all the forenoon in writing, but on rising to close a window, through which the air came in too cool, I looked toward the horizon and saw land. It was a low-lying shore, only a few feet above the level of the sea. I knew at once that we were nearing Alexandria, so I put away my portfolio, packed my valise, and stood on deck till the ship came to anchor in the harbor. We had no sooner reached the anchorage than we were surrounded by about twenty Ar'ab boats, each containing four or five boatmen of various colors and costumes, all crying at the top of their voices to engage passengers for the shore. Such a pandemonium I had never witnessed before, but I was prepared for it by the statements of travelers, and I quietly waited to hear some boatman call to me in English. Finally I heard good English from a dark-skinned Ar'ab, calling the name of Abbott's Hotel, the one we had chosen, and in two or three minutes more he and his assistants had hurried us and our baggage into his boat, and we were off through the yelling and struggling crowd toward the custom-house.

So few articles are subject to duty in European and African ports that the examination of baggage is a mere form, and is very carelessly executed. At this custom-house we were for the first time asked for passports, and we had none. I gave the official a letter of introduction which I bore from Governor McCreary, with his official seal on it, and with this he allowed Brother Taylor, Frank, and myself to pass. Brother Earl had an English passport, and was all right.

We spent the afternoon riding about Alexandria, guided by the dragoman who had met us at the ship. We saw Pompey's Pillar standing in a dusty lot near an Egyptian cemetery, and seeming altogether neglected. It was made familiar to me in my childhood by a story in one of my school-books about a company of American sailors who once threw a rope over it by means of a kite, climbed to its summit, and drank a bowl of punch there, while a gaping crowd looked on from below. It is correctly represented in our engraving. We saw near the old and now abandoned harbor the last of the ancient obelisks left standing near Alexandria. Others have been taken to London, Paris, and Rome,* where we saw them, and we regretted that they had not all been left where they were originally erected, that they might be seen in their natural associations. We saw the Turkish quarter, the Jewish

* And since our return another has been brought to New York and is to be erected in Central Park.

quarter, and other strange quarters of the city, and we encountered more strange people, strange costumes, strange customs, strange



POMPEY'S PILLAR.

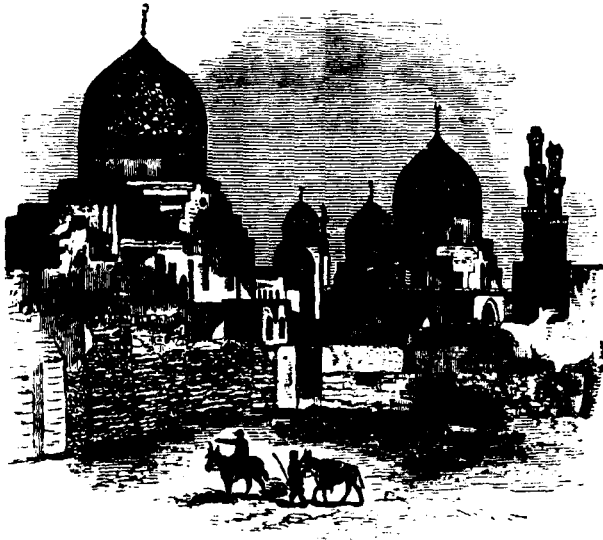
tongues, and strange houses than we had ever met with before. As we rode along, gazing with both eyes open at every curious object, the natives all recognized us as Americans, and many of the young idlers would call out such American by-words as they had picked up. Some looked at us quizzically and said, "*All right.*"

The population of Alexandria is estimated at 200,000, of whom 50,000 are Europeans. A new European town has been built in the midst of the old Oriental city, and the important business of the city is chiefly in European hands.

On Thursday, April 3d, at 8½ A.M., we took the train for Cairo, and arrived there about noon. Our route lay through the Delta,

crossing both branches of the Nile, and bringing into view the richest agricultural district of Egypt.

Our first day in Cairo was spent in visiting Heliopolis, the dance of the Dervishes, the Nilometer, the Coptic convent, and the oldest



A VIEW IN ALEXANDRIA.

mosque in the city. Heliopolis, the ancient city of the Sun, called On in Exodus, was the place of residence of Joseph's father-in-law, Poti-pherah. It is five miles northeast of Cairo. Nothing is left there but mounds of rubbish, the *débris* of ancient buildings, and an obelisk which is probably the oldest one in the world. It is 66 feet high and 6 feet square at its base, and it now stands in a little wheat-field, with no wall or fence about it to protect it. It is covered with hieroglyphics on every side from bottom to top, but many of them are hidden by the dark cells of a swarm of little bees which have taken possession of it.

The dance, or rather the whirl, of the Dervishes is the strangest and wildest exhibition of religious fanaticism I have ever seen. They are a kind of Mohammedan monks, and they live at Cairo in a dingy, tumble-down old convent. At a certain point in their Sabbath worship (Friday is their Sabbath), they walk out upon a circular space in the middle of the large room surrounded by a railing, and commence

whirling like children turning round on their tip-toes; and they whirl so fast that their long skirts, shaped like a woman's dress, stand out nearly straight. They kept this up, accompanied by screeching music from a choir in the gallery, for just 25 minutes, with only two intervals of rest of about one minute each; yet none of them seemed to be dizzy, but all walked without staggering when they were through.



DANCING DERVISHES.

In the Copt quarter we were led down into a cellar under a cellar, where was a dirty and rudely constructed place for saying mass, and were shown two recesses in a wall, which looked very much like old bake-ovens with the fronts knocked out, and were told that Joseph sat in one of these, and Mary in the other, when they were in Egypt with the infant Jesus. I asked the ignoramus who conducted us what

Joseph it was, and what Mary ; and he puzzled his brain not a little in trying to make me understand who they were. In approaching this place we very unexpectedly encountered an illustration of a familiar Bible scene. We heard a loud wailing from women in a house, and asked our guide what it meant. He said it was the wailing for the dead ; that for 40 days after the death of a person the neighbor-women come to mourn with the family, and there is a loud wailing every time one of them comes in. On the same day, while walking through some private grounds to see the Nilometer, I heard a grinding noise, and, looking into a dark passage in the house, I saw a woman seated on the ground beside two small mill-stones, turning the upper one by a wooden pin let into the top of it. Again was a familiar Scripture scene brought unexpectedly before me in the land of Israel's bondage.

The Nilometer is nothing more than a square stone pillar marked with figures to show the rise and fall of the water. It stands in an excavation near the river, walled with stone, and connected with the river by an underground passage. As we stood between this and the river, next to a perpendicular wall which at this point constitutes the river's bank, our guide pointed us to the place on the opposite bank where Moses was picked up out of the bulrushes. We saw no rushes there or anywhere else on the Nile, though we saw many on the Suez Canal ; but we were satisfied that if the spot pointed out is not the one, it is not many miles from it. The great city of Memphis, in which the Pharaohs then resided, was situated a short distance above, and it is highly improbable that the place where Pharaoh's daughter went to wash at the river's brink was far from the city. Of course this requires us to suppose that the parents of Moses then lived near here, and not in the land of Goshen ; but in this there is no improbability.

Our second day in Cairo was devoted entirely to the Pyramids of Gizeh (pronounced Gē'zer), so called because the district in which they are situated has this name. In going thither we crossed the Nile on a magnificent bridge, as massive and handsome as the London Bridge across the Thames, and much longer ; then we rode up the river about two miles ; then in a straight line nearly due west for six miles, the pyramids being eight miles from Cairo. The entire ride is over an elevated road about 40 feet wide, smoothly macadamized, and completely shaded in most parts by rows of trees standing on both sides and meeting overhead in the middle. We rode out in an open carriage, with the thermometer about 70°, and all agreed that it was the most pleasant ride we had enjoyed since we left home. The traveling public must thank the present Khedive of Egypt for this road

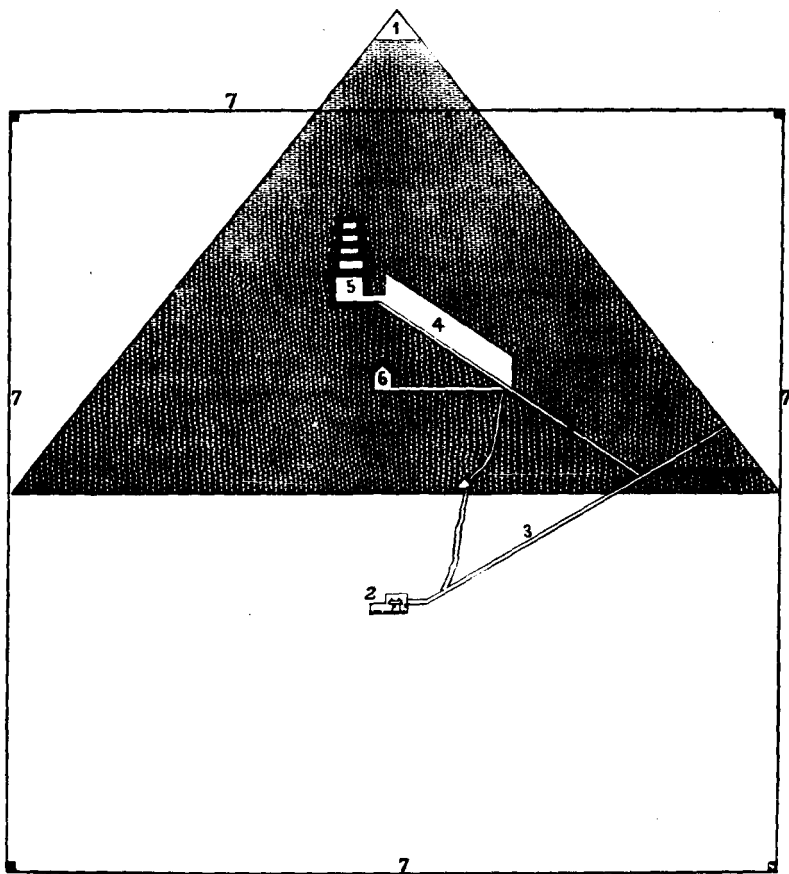
and these trees, and also for a very comfortable stone house at the foot of the great pyramid in which to rest and take lunch. These trees were planted and are kept alive at great expense. As it never rains in Egypt, and the shade-trees will not grow without water, they are irrigated regularly by the use of a vast quantity of water.

Within a few minutes after alighting from our carriage, I was clambering up the great pyramid, with two Ar'abs climbing before me and pulling my hands, while a third pushed me behind, and a fourth carried my field-glass and umbrella. Notwithstanding all this help, I stopped two or three times to rest and to look about me. With a tape-line I measured many of the courses of stone, and found that they vary much in thickness. Some are but two feet thick, and some more than three feet. I measured individual stones that were four feet thick, and one that was six feet. The stones of the latter two sizes, however, usually run through two courses perpendicular, like a brick of double thickness with two of ordinary thickness by its side. When we reached the top we took seats on the stones, and remained more than an hour, surveying the widespread landscape and conversing, as well as a dozen babbling Ar'abs would let us, on the various topics which it suggested.

To the west of us, and stretching as far as the eye could reach, was the great Libyan Desert, with its ocean of yellow sand, as bare of vegetation as the palm of your hand. To the east, beginning within a few steps of the pyramid's base, was the green valley of the Nile, growing narrow as it stretched away to the south, and spreading out like a fan as it stretched along the Delta to the north. Farther east, this green and beautiful belt is limited by the rocky cliff east of the Nile, which rises up to the naked desert stretching away to the Red Sea. Many towns, villages, palaces, palm-groves, and yellow fields of ripening grain diversified the view along the plain. The valley west of the river is from seven to eight miles wide, and is terminated westward by a limestone cliff about 100 feet high, which rises to the level of the desert. The great Pyramid of Cheops stands on the edge of this bluff, due west of Cairo, and for a distance of 12 or 15 miles to the south of it other pyramids, at irregular intervals, mark the line of the same bluff, while the solid rock of its eastern face is honeycombed with rock-hewn sepulchres for stowing away the mummies of human beings, cats, and sacred bulls. All of this space was necessary to bury the dead of the ancient city of Memphis, the city of the Pharaohs, of Joseph, and of Moses. In the valley between the bluff and the river lie the crumbled ruins of that great city, with here and there a broken statue or column half buried in the earth to tell the mournful story of its desolation.

The Bed'awin Ar'abs who dwell near the pyramid are allowed the privilege of assisting travelers to ascend it, and of guiding them about its vicinity. They are full of curiosity, and very quick-witted. When I laid my pocket-compass down to get the bearings of the pyramid, they watched the needle how it *would* point one way and dance back to it when disturbed, and they cried out, "Good, very good!" When they heard me call out to my companions the number of feet, as I measured the top of the pyramid, they were puzzled to know what I meant by feet, and they held out their own feet in all manner of positions to get an explanation. I tried to explain, but made a failure. When at last I wound the tape rapidly into its case and put it in my pocket, they laughed with delight, and said, "Very good, Merican man! Yankee Doodle! hurrah!" They had all heard of Mark Twain. When his name was mentioned, one of them said, "Mark Twain like de debbil!" I asked, "What do you mean by that?" But I could get no explanation from him. One of them proposed, as usual, to run down the great pyramid, on which we stood, across the intervening space of about 200 yards, and up to the top of the second pyramid, in 10 minutes, for a franc. We gave him the money, and he performed the feat, bringing back to me a piece of the cement which originally encased that pyramid, and much of which still clings to its sides. When thus encased its exterior was as smooth as a plastered wall. The great pyramid was encased with polished granite.

After satisfying ourselves with the outside of the pyramid we descended, took our lunch, walked about the Sphinx and the surrounding tombs for a couple of hours, and then spent two hours and a half exploring and measuring the interior of the pyramid. Our work within the passages and chambers was very fatiguing. The entrance passage is just 3 feet 9 inches wide and 2 feet 11 inches high, measuring at a right angle to the floor. Of course we had to enter in a stooping posture, and the angle of descent is $26^{\circ} 41'$. Moreover, the floor is of white marble smoothly polished, and our only mode of descent would be to slide down and butt our brains out at the bottom, or to have a rope tied at the outside, to which we could hold as we descended, but for the fact that notches have been chiseled in the floor at irregular intervals to furnish a foot-rest. These are so rudely cut, though, that our boots were constantly slipping on them, and but for the help of the Ar'abs, whose bare feet seemed to stick to the stone as if they were glued to it, we would at last have dropped into the sliding method above mentioned. With two Ar'abs to help each of us, and one apiece to hold a candle before us, we managed to get along with-



PYRAMID OF CHEOPS.

1. 30 feet perpendicular gone from the top.
2. Lowest chamber 100 feet below natural rock surface. Unfinished room.
3. Entrance passage.
4. Grand gallery.
5. King's chamber.
6. Queen's chamber.
7. Each side of the base (original size), 761 feet 6 inches.
8. Rough dark line at right, passage blasted by Calif, Al Mamoun, before true passage discovered.

out breaks or bruises ; but to take accurate measurements under these circumstances required some patience and much straining of our muscles.

The mouth of this entrance passage is on the northern side of the pyramid, about midway between its eastern and western corners, and 48 feet perpendicular above its base. Measuring from the beginning of the marble floor, we descended 88 feet 4 inches to a pile of sand which has accumulated at the point where this passage meets with the first upward passage, and which prevented us from completing the measurement with accuracy. Below this pile of sand, which has been blown in by the winter winds, the passage continues in the same direction as before, until it reaches a chamber 151 feet below the natural surface of the rock on which the pyramid stands. This lower part of the shaft is stopped up and covered with the pile of sand just mentioned, so we could not explore it. The pile of sand not only prevented us from completing the measurement of the entrance passage with accuracy, but also came so near choking up the passage that we had to stoop our lowest, and snuff up a considerable quantity of dust that smelt like anything else than cologne, in order to pass over it. We measured, however, the horizontal surface of the sand, and, according to the best estimate we could make, the length of the floor of the descending passage to the point where the floor of the ascending passage begins is 96 feet. It was originally more than this, for several feet, and perhaps yards, of the exterior face of the pyramid have been removed. Here I note the first serious inaccuracy of the measurements given in the little book of Mr. Seiss called "Miracle in Stone." He gives the length of this chamber (page 84) as 1000 inches, which equals 83 feet 4 inches. I am certain that it is several yards longer than this.

We had now descended within a few feet of the natural rock. From this point we began to climb upward at about the same angle by which we had descended, still going toward the centre of the pyramid ; but the first 15 feet of the original passage upward is blocked up by masses of granite, and a rough passage has been cut around these to the right through the soft limestone of which the pyramid is mainly built. These granite blocks were probably placed here by the original builders to keep out intruders. The passage forced open around them is very difficult to ascend, and still more so to descend. We had to have help both ways, and in coming down an Ar'ab stood below me, took me on his shoulder, and swung me down and around the most dangerous point. This made me nervous ; for if his feet had slipped, broken bones would have been the certain result.

From this granite obstruction the passage upward, now only 3 feet 5 inches wide, extends 110 feet to what is called the grand gallery. If our estimate of 15 feet for the obstructed part is correct (we could not measure it accurately), the entire length of this part of the passage is 125 feet. The figures quoted by Mr. Seiss (page 84) make it 1542 inches, or 128 feet 6 inches, and are probably more nearly correct than ours.

When we reach what is called the grand gallery, the ceiling of the passage suddenly rises to 28 feet in height, and, while the width of the floor remains the same as below, at an elevation of 20 inches above the floor the passages widen 20 inches on each side, making the entire width of this part 6 feet 9 inches. The entire length of the floor of this gallery is 151 feet 4 inches according to our measurement, 155 feet according to Baedeker's Guide-Book, and 156 feet 10 inches according to Mr. Seiss. We measured with care, but we may possibly have made a slight mistake.

Just at the lower end of this gallery or hall, and at the right hand as we ascend, is a rough opening in its side where we see the mouth of what is called the well. This is a circular passage about 30 inches in diameter descending in a crooked line to the vicinity of the underground chamber mentioned above. Several of the Ar'abs proposed to go down this for us, candle in hand, for a fee of a franc, and they had a loud quarrel as to which one should go. One of them had already crawled into it far enough to keep the others back; so I decided in his favor, and he went down about 40 feet to a sharp angle, beyond which he would be invisible to us. There I told him he might stop, though he proposed to go farther. I was afraid the fellow would fall and break his bones, for he descended by straddling his feet across the passage and resting them on little protuberances from which anybody's feet but an Ar'ab's would have slipped. The purpose of this well is not known. Some suppose that it was dug upward from the passage below by persons who were seeking for treasures in the pyramid and had found their way into the lower passage, but not into the upper. The floor is here level, and we entered the passage leading to what is called the Queen's Chamber. The width of this passage is 3 feet 5 inches all the way, and its height, for 106 feet 7 inches, is 3 feet 10½ inches; but at the end of this distance the floor drops 21 inches, making the height from floor to ceiling the remainder of the way 5 feet 7½ inches. Here we could stand nearly erect, and the length of this higher part is 18 feet 1 inch. Thus the entire length of the horizontal passage leading to the Queen's Chamber is 124 feet 8 inches.

This chamber is 18 feet 10 inches long and 17 feet 1 inch wide. Its ceiling is formed of slabs of stone with their lower ends resting on the walls and their upper ends propped against each other, like the two parts of a roof, thus forming a kind of pointed arch. From the floor to the point of this arch is said to be 20 feet 4 inches. We had no means of measuring it. This chamber is entirely empty, but, strange to say, its walls are incrustated in places with a thin deposit of salt, some of which we collected to bring home with us.

Returning from the Queen's Chamber to the grand gallery, we continued our ascent until we reached a horizontal passage leading into the King's Chamber, the central and most important opening in the entire pyramid. We had now reached a perpendicular height of 139½ feet. The horizontal passage through which we reached the chamber is 24 feet 10 inches long, measuring along its level floor, 3 feet 5 inches wide, and 3½ feet high.

When we entered the King's Chamber, our Ar'abs, whose noise had already been very annoying, set up such a babel of loud talking to us and loud quarreling with one another that we could have no conversation. Every one wanted to magnify his own importance by telling us what we already knew, and he was equally anxious to push his neighbor into the background so as to get all the *buckshish* to himself. I finally succeeded, by yelling louder than all of them together, in bringing them to silence and in posting four of the candle-bearers near the four corners, while the fifth candle was held near us to throw light on our measurements. We first measured the coffer or stone coffin, which stands near the western end of the room and is the only movable object in the chamber. We found its inside measurement exactly 6 feet 6 inches in length, 2 feet 2½ inches in width, and 2 feet 8 inches in depth. These figures show that its interior cubical capacity is exactly 66.144 inches; whereas Mr. Seiss, in making it appear that its capacity is the same as that of the ark of the covenant made by Moses, represents it as 71.250 inches. This is one of the emphatic points which he makes in his argument, and I am sure that in it he is mistaken. He also affirms that this coffer could not possibly have been brought into the pyramid after the latter was built, and from this draws the inference that it was not intended for a coffin. The inference would be by no means logical if its premises were granted; for it is obvious that if the pyramid was intended as a monumental tomb of the king who built it, his coffin might have been put in position while the work was going on. But it is not at all certain that the coffer was not brought in through the present entrance passages. Its external width is exactly

3 feet 3 inches, and the narrowest part of the passage is 3 feet 5 inches. Its height is exactly 3 feet 4 inches, and the lowest part of the entrance passage is 3 feet 6½ inches. Consequently it could have been slid along the smooth straight floor and between the straight sides of the passages all the way from the outside to its present position.

The King's Chamber is 34 feet 5½ inches long from east to west, and 17 feet 3 inches wide, the length being almost exactly double the width. Its ceiling is flat, and is covered by 10 slabs of stone, which reach entirely across the width of the chamber. If we allow about 18 inches at each end of these stones for them to lap on the wall, they are 20 feet long, and their width is just 46 inches each. These stones, however thick they may be, could scarcely support the mass of rock piled above them, consequently several openings called construction-chambers are found above them, with the masonry so arranged as to furnish the proper support. It is difficult and dangerous, without a supply of ropes and ladders, to climb up into these, and, as there is no particular interest connected with them, we did not attempt it.

I was disappointed in regard to the external condition and appearance of this pyramid. I had been led to think that it was built of the hardest and most durable limestone, but in fact the stone is of the most perishable kind, some of the blocks almost as soft as soapstone, and many of them very porous. Evidently the builder depended on the outside casing of granite, which once covered it, for its preservation, and since that was taken away a very rapid disintegration has been going on. The extent of this is best appreciated by standing at the points of the original corner-stones, which were discovered and uncovered some years ago by Professor Piazzi Smith, of Edinburgh, and observing that at least 15 feet in depth of the entire original surface has been taken away on every side. A large portion of this has been removed in order to build the city of Cairo, but an immense portion of it now lies at the base of the pyramid in the form of heaps of broken and crumbled stone, rising 40 or 50 feet high along the pyramid's side. The khedive has macadamized the turnpike to Cairo from these heaps, yet we can scarcely miss what he has taken away. There is enough left, I suppose, to make 100 miles or more of double-track turnpike.

I found it difficult to realize the vastness of the pyramid. It was not until I stood close to its base and looked up that it appeared what it really is,—the loftiest structure on earth built by human hands. The highest cathedral-tower in the world is that at Strasbourg, which is 473 feet, while the pyramid was originally 483 feet. And it was not until

I had walked along the entire length of its western side under a scorching afternoon sun, the thermometer in the shade standing at 93° , that I realized the almost incredible fact that this huge mass of masonry covers 13 acres of ground. Like all well-proportioned structures of great size, it appears to the eye smaller than it is.

The theory—first advanced by Professor Piazzi Smith, of Edinburgh, who spent one entire winter at the pyramid, and made known in the United States through the small volume by Mr. Seiss, of Philadelphia, which I have mentioned above—that this vast pile of masonry was constructed by the guide of inspiration, that the measurements about it and within it show a miraculous knowledge of astronomy and an insight into the future, and that all the other pyramids, which are confessedly tombs of kings, were built in a mistaken imitation of this, is rejected by the antiquarians of Europe as altogether visionary. The reader of "Miracle in Stone" will himself see the visionary character of the theory if he will observe how frequently the figures in the mathematical calculations work out the desired results only by "splitting the difference" where discrepancies occur, and how frequently coincidences readily accounted for on other suppositions are taken as positive proofs of a given design. The pyramid shows no more skill in architecture and no more knowledge of science than is known to have been possessed by the ancient Egyptians.

We speak of *the* pyramid because, in comparison with the one which we have described (called the Pyramid of Cheops), the others, of which there are about twenty, are scarcely worthy of mention, though they would still be entitled to a place among the Seven Wonders of the ancient world if their great companion were taken away. The second pyramid of the group of three at Gizeh is but little inferior in size to the first, but all the others are greatly inferior to it.

It is expected of every traveler who visits the pyramids that he will give a fee of two or three francs to the sheikh of the Bed'awin village near by, and this is professedly all that is demanded for the services of his men. But your individual attendants use honeyed words to you and press officious attentions upon you from the moment they get possession of you, in the hope of a special fee to each. As I climbed the pyramid one of them, whom they called "the doctor," seized the calves of my legs whenever I sat down, and rubbed them to keep them from aching the next day. I had to fairly kick the doctor away from me before I could rid myself of the annoyance. When I was coming out of the interior passages they began to importune me for *buckshish*, insisting that I should give it then and there, so that the sheikh would

not know it,—“For,” said they, “if he knows it he will take it from us.” I told them they must wait till I was through with them, and that I would not give them anything at all unless they quit begging for it. Finally, when we started for our carriage we were surrounded with a perfect bedlam. We had given them all extra fees, but they clamored loudly for more, pulled at our arms and skirts, stood in our way, and seemed determined not to let us move until we emptied our purses. It was not until I clubbed my umbrella and began to swing it violently around me that they dodged back and gave me room to breathe and move. And when we were seated at last in our carriage they still crowded around, holding the wheels with one hand and stretching out the other for *buckshtsh'*, until our driver laid whip to his horses and dashed away. Such is the common experience of visitors to the pyramids, and such it will continue to be until the Turkish authorities learn something about police regulations such as are established in the better-governed nations of Europe.

LETTER V.

EGYPT: THE SPHINX, THE TOMBS, AND THE RED SEA.

DURING our visit to the pyramids we saw some of the wonders of ancient Egypt which I omitted from my last letter. Foremost among these is the celebrated Sphinx. As our readers are aware, this enormous piece of sculpture has the body of a lion, reclining, and the head of a man. Its entire height, from the pavement on which the forelegs of the lion are stretched out to the crown of the head, is 66 feet. The breadth of the face is 13 feet 8 inches, and the width of the mouth is 7 feet 7 inches,—a tolerably large mouth. The neck is disproportionately large, being 67 feet in circuit. The width across the front of the breast is 37 feet, measured along the surface of the sand which always covers the outstretched legs except when it is freshly dug away. Sand is constantly drifting in from the desert, covering all the face of the cliff and encroaching on the valley of the Nile. The length of the lion's back, measured from the back of the neck to the haunches, is 123 feet, while its width in the middle is 27 feet, and across the haunches 51 feet. This enormous figure is a part of the cliff on which it stands, and it was formed by cutting away the rock from around it

and leaving it as it is, and where it will remain, unless destroyed by the hand of man, until the pyramid shall have crumbled into dust and the earth itself shall pass away. Its original design and the date of its formation are alike unknown, though they are the subject of many conjectures. Its face is toward the east, and it gazes with a steady eye from age to age toward the rising sun. Its features are greatly mutilated, but they still retain an expression of amiability, and the peculiar curve of the lips is suggestive of a smile. The cut which we give below is correct, except that it fails to give the true expression.



THE SPHINX.

Near the Sphinx, a short distance to the southeast, the sand has been dug away from a curious and massive structure whose original design is as great a puzzle as that of the Sphinx itself. It appears, as we approach it, somewhat like a deep and very large cellar from which the house above has been removed. Square columns of finely-polished red granite, 4 feet square and 12 high, arranged in rows which correspond to the walls of large rooms, with passages between, support blocks of the same material almost as large and long enough to reach from column to column. Whether a superstructure ever stood above this, and if so what kind of building it was, is unknown, and not a vestige of such a structure is visible. It is called the Granite Temple.

The space all about the pyramids, including many acres, is excavated into sepulchres and catacombs, some of the latter two and three stories

deep, and many of these retain on their walls sculptured figures of beasts and birds, and of men engaged in all manner of agricultural and seafaring pursuits. Broken pieces of mummy-skulls and other bones, together with the cloth wrappings which have been torn from them, lie scattered around where they have been thrown by the searchers after relics. How little the ancient Egyptians imagined, when they were devoting uncounted wealth and enormous labor to the embalming of their dead and the construction of these burial-chambers in the solid rock, that the sleeping bodies would thus be dragged out of their tombs, dismembered, carried to distant lands as curiosities, or scattered about the ground like common dust! But such is the vanity of human hopes and the emptiness of man's grandest achievements when misdirected.

Our day at the pyramids was Saturday, and consequently the next day was a day of rest. We needed it, for our limbs were stiff and sore from Saturday's excursion. We attended public worship at the American Mission, the only Protestant preaching-station in the city, and heard an edifying sermon in English by Dr. Lansing, the chief missionary. The audience was small, only about two dozen persons being present; but the audience at the Arabic service, which was concluded just as we reached the place, numbered probably 200 persons. The mission belongs to the Reformed Presbyterian Church. It owns a large building in the most elegant part of the city, containing a chapel, school-rooms for a large school, and apartments for a family. There is also, in another part of the city, an English mission-school, in which 300 boys and 200 girls of the native population receive instruction in Arabic, French, and English, and use the New Testament as a text-book for reading. A large portion of the Mohammedan population of the city is being leavened by the influence of these missionary labors, and the results will be widespreading in the future.

We spent the remainder of the Lord's day in our hotel, the "Grand New Hotel," and I must say to its credit that it furnished us the most pleasant apartments, the most attentive service, and the best-supplied table that we had enjoyed in all of our travels thus far. It is new, as its name imports, and it is really "grand." It is built of beautifully-colored limestone, three stories high, with an arcade veranda of stone across the entire front of every story. The rooms are airy and well furnished, and a broad yard in front is filled with beautiful trees and shrubbery, among them a number of splendid bananas. Across the street, which is wide and clean, is a beautiful park of about 20 acres, with clean walks winding among shade-trees and rustic buildings, and

there a brass band furnishes excellent music every evening. The park is brilliantly lighted with gas, and crowds of well-dressed and orderly people resort to it every evening to promenade, drink wine, and sit in the cool air. Lest any should think strange of such scenes in an Oriental city, I must remark that while old Cairo is as Oriental as Damascus itself, there is a new European Cairo which has sprung up since the Crimean war in the midst of the old city. The influence which France and England acquired over Turkey during that war has been pushed to the utmost, and now the most lucrative lines of trade and finance in all the great cities of the empire are in the hands of capitalists and adventurers from those two countries, and from Italy, Germany, and Austria. The population of Cairo is estimated at 400,000 souls, of whom 20,000 are Europeans. There are also 7000 Jewish inhabitants, and some negroes, Bed'awins, Syrians, Persians, and Indians. One who travels for mere pleasure and curiosity might spend an entire month there without being wearied with seeing objects of interest belonging to almost every period of the world's history. I cannot take time to even mention a tithe of them.

On Monday we made an excursion to the necropolis of Sakkar'a, the southern extremity of the line of sepulchres and pyramids back of ancient Memphis, and about 12 miles south of the Pyramids of Gizeh. We crossed the Nile again on the new bridge and drove to the station of the Upper Egypt Railroad, which runs up the western bank of the Nile, taking with us a guide, a lot of candles, and a lunch. We went about eight miles by rail to a station called Bedrashen', whence we rode on donkeys about five miles. This was my first experience in donkey-riding. My donkey was named Abdallah, and the donkey-boy was Mohammed. From this boy I received my first lesson in Arabic. When I mounted the donkey started, and I drew up the reins and said "Wo!" The boy looked at me, shook his head and said, "English wo! Ar'ab *she-e-e*." So after that, when I wished the donkey to stop, I said *she-e-e*, and he obeyed me.

Our ride took us over a part of the site of ancient Memphis and through a grove of date-palms, which extends five or six miles along the railway track and is two or three miles wide. It was the first native grove of this tree through which I had passed.

Among other relics of the old city of the Pharaohs we saw a mutilated colossal statue of Rameses II., called by the Greeks Sesostris. When erected it was 42 feet in height, but it is now prostrate on its face in an excavation five or six feet deep, which was made in uncovering it, and which was partly filled with stagnant water when we saw it. It

was discovered in 1820 and presented to the British Museum, but, owing to the difficulty of transporting it, it has never been removed. The features, like those of the Sphinx, have a very mild and amiable expression.

But what interested us the most on this day's excursion was the *Serapeum*, or the sepulchre of the sacred bulls. It will be remembered that the ancient Egyptians worshiped their god Apis under the image of a white bull, and that one was kept continually in the temple of that god. When he died he was embalmed and buried like a king. Their sepulchres consist of a series of chambers with a passage between them, all excavated in the solid rock of the cliff many feet below the surface. The entrance to them was completely hidden by sand which had drifted over it, until it was excavated a few years ago by M. Mariette, a French archæologist, who built a house in the vicinity and spent several winters there, with his family, engaged in researches into the antiquities of that part of Egypt. It is now entered through a perpendicular doorway closed by a wooden shutter. Candles in hand, we passed through this door, and found ourselves in a long passage, about 12 feet wide and the same in height, with solid rock for its floor, sides, and ceiling. As we advanced we saw chambers on the right and the left, each about 12 feet wide and 15 feet deep, the side next to the passage being entirely open and rock partitions about 3 feet thick left between them. These are occupied by the sarcophagi of the bulls, of which 23 still remain in their places. The sarcophagi vary a little in size, but they are all of smoothly-polished granite, and some of them are carved on the end with elaborate inscriptions. We measured one of the handsomest, and found its dimensions as follows: Exterior length, 12 feet 5 inches; exterior width, 7 feet $6\frac{1}{2}$ inches; exterior height, 7 feet 9 inches; thickness of lid, 3 feet 2 inches; entire height, with lid on, 10 feet 11 inches.

The lids of all of them but one were slid to one side, and the contents all gone, when first discovered. That one still contained the mummy of a bull.* The interior dimensions of the one I measured—showing the space chiseled out for the mummy of the bull—was 10 feet 2 inches long, 4 feet 10 inches wide, and 5 feet 6 inches deep.

About midway the length of the passage we found a sarcophagus which was being moved to its chamber, but for some reason was left there, almost blocking up the pass-way. At the end of this passage there is another, which runs at a right angle to it a few yards and leads into

* Baedeker, 374.

another passage exactly like the first, and parallel to it. This latter passage has also its chambers like the first, 11 of which are occupied, and it brings us back even with the place of entrance, so that a narrow cross-passage from it leads us again to the front-door.

After examining these curious relics of ancient heathenism, and seeing some other remarkable tombs and many pyramids, we returned by a lively ride on our donkeys to the railway station. The donkey-boys followed us, and did their driving very well, except that whenever we rode slow they would gather in a bunch to talk and get so far behind that we had to call them when we wanted to ride faster. Our gaits were only two, a walk and a canter. When I dismounted at the station I had the curiosity to measure my donkey, and I found him just three feet four inches high. On another occasion I tried the weight of one. By putting one hand under his neck and the other under his girth, I lifted his fore-feet from the ground without difficulty. A stout man could shoulder one of them, and I have often seen a man riding one when I thought it would be a fairer thing for the man to carry the donkey.

While we were waiting at the railway station I took time to notice particularly the kind of cross-ties which they use in Egyptian railways. They are not of wood, for there is no timber in Egypt suitable for the purpose. They are merely iron bars with their ends resting on inverted "wash-bowls," as Brother Taylor called them. These are bowl-shaped castings about two feet in diameter, which, laid down bottom upward on the sand, will not sink under the weight of the train. The iron cross-ties are fastened on these by projecting tips made in the castings for the purpose, and the track thus constructed seems to answer every purpose. If wooden cross-ties were a necessity in Egypt, the cost of her railroads would be enormous; as it is, they are built at very little expense. The grading on that level and sandy surface costs but little.

We left Cairo on Tuesday, April 8th, by rail for Suez. The route is along the road to Alexandria for some distance; then it turns to the northeast and goes direct to Ismaili'a, midway the Suez Canal; thence down the western bank of that canal, a little east of south, to Suez. The first part of the route is through the richest portion of Egypt, where grain and cotton are produced in great quantities, and by methods of cultivation similar to those in Palestine, except that everything is here produced by irrigation. Where irrigation is employed, Egypt is green and beautiful the year round; but where it stops, on the very next foot of earth the bare desert of yellow sand begins. The Nile is the single source of water for irrigation, and, consequently, but for

that river, and especially for its annual overflow, the entire country would be a desert like the Sahara. The overflow fills canals and reservoirs, and also saturates the earth with water, so that shallow wells may be dug in many places in the midst of the fields which are irrigated from them. Men may be seen everywhere dipping water by rudely-constructed "sweeps," and sending it through little mud channels to the spots which need it. Water-wheels worked by cattle and donkeys are also common throughout the country.

The distance from Cairo to Ismail'ia by rail is $99\frac{1}{2}$ miles, and thence to Suez 53 miles. A canal runs parallel, or nearly so, with the railroad all the way, intended to supply the engines with water, to irrigate fields by the way, and to furnish fresh water to the towns of Ismail'ia and Suez. It was dug while the Suez Canal was in course of construction, and previous to its opening 1600 camels were constantly employed carrying water for the 20,000 laborers who were employed on that stupendous work. The canal is 153 miles long, and it conveys a stream of water 26 feet wide and 7 feet deep. We ran over the distance in seven hours, reaching Suez at 6 P.M. This town now claims a population of 14,000, though before the opening of the canal it had scarcely 1500. As a town it possesses no attractions.

Our object in visiting Suez was to study the question of the crossing-place of the children of Israel; and for this purpose we gave ourselves two days there. Three theories have been advanced on this subject by explorers, the careful study of which had left my mind in uncertainty and confusion. Our consul at Cairo, Mr. Forman, of New York, who has been at Suez, told me that I would probably be worse confused after visiting the place than I was already; but I was resolved to fully test the matter, let the result be what it might.

One of these theories is, that the Red Sea, in the time of Moses, extended so far north as to connect with the Bitter Lakes,—a series of shallow lakes northwest of the present head of the sea, distant about 50 miles,—and that the crossing occurred at the head of these lakes. Those who adopt this theory suppose that a heavy wind blowing off shore at low tide carried the water out, leaving a dry beach on which Israel crossed over, and that, as Pharaoh and his host followed, the wind changed, the tide came in, and they were drowned.

The second theory adopts the same supposition in regard to the northward extension of the sea, and assumes that the crossing occurred a short distance above the present head of the sea, where there is a depression a mile or so wide, in which the miracle and the disaster might have taken place. Dr. Robinson, whose judgment I have

learned to regard with the highest respect, adopted this view when he visited the place in 1838.

The third theory, and the one which was universal until the former two almost entirely supplanted it among Europeans and Americans, is that the crossing occurred several miles south of the present head of the sea, where the water is deep, and its width is from 8 to 10 miles.

I was determined that on this question, as on all others pertaining to sacred geography, the Bible should be my guide-book, and that I would accept no place as the one at which Moses crossed which fails to meet the requirements of the Scriptures. These requirements are as follows:

1. The place was so situated as to require Israel to turn from the direct route toward Canaan in order to reach it (Ex. xiv. 2).

2. It was such that when Israel reached it they were "entangled in the land," so that Pharaoh was encouraged to pursue them (xiv. 3).

3. It was such that when Pharaoh overtook them there was no escape for them except by going through the sea (xiv. 10, 13, 16).

4. It was such that in opening a passage the waters were divided, not driven away to one side, and that they were "a wall on the right hand and on the left" (xiv. 16, 21, 22, 29).

5. The distance across was sufficient to allow all the 600 chariots and the horsemen of Pharaoh to be within it at one time, and the water was deep enough to prevent the escape of a single person when the two walls of water rushed together (xiv. 7, 9, 28).

6. The place was near enough to Ma'rah, now Huwar'ah, 33 miles below Suez, to allow Israel to march thither in three days (xv. 22, 23).

7. It was where Israel, after crossing, could find an immediate supply of drinking-water, so that they did not suffer for water till they came to Ma'rah (xv. 22, 23).

With these requirements before us, we may dismiss the first theory mentioned above at once; for, although in a slight degree it meets the first three requirements, it is utterly inconsistent with the other four. Indeed, it denies entirely the miraculous character of the crossing; and, if this event was not miraculous, it was nothing.

It required only my observations from the train in approaching Suez, and a few minutes spent on the flat roof of the hotel next morning, to satisfy me that the second theory is also untenable. I stood on the rear platform of the car (it was one built on the American model) for many miles as we approached the head of the sea, watching for the indications on this subject, and I searched for them carefully at Suez; but, although the supposition of a passage at or above Suez would meet in a good degree all the requirements of the text had there been

enough water there, the absence of water is fatal to it. If Moses had been led by this route, he would have reached the head of the sea, and he would not have been required to make a *détour* of more than a mile to pass around it. Only on the supposition that the main body of this arm of the sea extended many miles above its present head can this theory be accepted; and this supposition is utterly void of historic evidence. Indeed, the historic evidence is in opposition to it. In order to be safe in our conclusions, we must take the sea as it is, without stretching it, and the Bible as it is, without mutilating it.

Our next task at Suez was to test the third and last theory, and to this we devoted our two days there. The first day we went down to Ay'un Musa (the Fountains of Moses), about eight miles below the head of the sea on the east side. We took one of the rude Arab sailboats which abound in the harbor of Suez, for about half the distance, carrying in it, besides the four boatmen and ourselves, our guide, five donkeys, and two donkey-drivers. After landing we rode one hour and a half on the donkeys, the drivers running behind to make them go and to guide them: the rider can do neither very easily. Mine was well gaited, and we had no little fun on the ride. The fountains lie about a mile from the seashore, and are seven in number. We dismounted at the largest one, took its dimensions, and ate our lunch in a rude building by its side intended for this use.

The fountain rises in the centre of an oblong inclosure, which has been made around it by building a stone wall some three or four feet high to keep out the sand. This wall is even with the ground outside, and the basin inclosed is 46 feet long, 36 feet wide at one end, and 27 feet at the other. The water forces itself up through soft mud in the centre, and with it rises a constant succession of gas-bubbles, which explode as they reach the surface. Through an opening in the wall at the north side the water flows away in a lively stream two feet wide and four inches deep. This stream is led through a garden of three or four acres and irrigates it. The garden is filled with a luxuriant growth of date-palms, acacia- and pomegranate-trees, and under these beds of garden vegetables and patches of wheat. Another fountain, which sends off no stream, helps to supply the water for irrigation. There are three such gardens standing in a line parallel to the seashore, and separated from each other only by pass-ways like roads. They are watered by five fountains, and constitute a most beautiful oasis in the midst of a perfectly barren desert. In the hands of a European of taste and means they could be made a little paradise for resort from the dirt and the heat of Suez.

All these fountains rise on top of a sandstone ridge, 15 or 20 feet above the beach which spreads between them and the sea, and nearly that high above the sand immediately east of them; yet they are 30 feet below the general level of the desert which stretches away to the southeast, and along which the Israelites continued their journey after crossing the sea.



ONE OF THE SPRINGS OF MOSES.

We could see at a glance that this spot answers all the demands of the Scriptures as a landing-place for Israel after crossing. A gently ascending beach one mile wide, and stretching about five miles up and down the seashore, an abundant supply of water for their immediate use, and an easy march of three days to Ma'rah, only 25 miles distant, are the features it presents; whereas, but a short distance above, there is no sea to cross, and immediately below there is a perpendicular shore at least 50 feet high. Looking directly across the sea, we saw plainly the gap in the mountains on that side suitable for Israel's approach to the shore, and we determined to explore it the next day.

A range of mountains called *Jebel Atâ'kah* presents an almost perpendicular wall on the west side of the sea, beginning at its head, and stretching along the shore about eight or nine miles. Farther down the shore there rises the high and dark wall of another range, called *Jebel Abu Durâj'*. Between these there is a gap, and for this gap we started in our Arabian boat the next morning. A pleasant breeze was

blowing, making the temperature delightful, but it was a contrary wind, compelling us to sail in a zig-zag, and making our progress very slow. As we approached the southeastern extremity of the Atâ'kah bluffs, we discovered that a low sand-beach, stretching out like a cape two or three miles into the sea, lay in our way. Our boatmen said that they were afraid to pass around it, on account of the heavy waves then rolling in the open sea beyond, and that it was only half a mile across it, so we landed and struck out afoot. Instead of half a mile, we found it two miles across the beach. We also found that, though we had now come abreast of the hill which had appeared to be the last of the Atâ'kah range, another had come into view beyond it and apparently about a mile away. After taking lunch we struck out for it, but found it three miles away instead of one, and we found on reaching it that instead of being a hill about 50 feet high, as it at first appeared, it was at least 300 feet high, and its front was almost perpendicular. We had not yet learned to estimate distances and heights in this clear atmosphere by the eye.

Though somewhat fatigued we clambered to the top of this cliff, and found that, though we had not even yet reached the terminus of this mountain range, the hills beyond grew rapidly lower and lower, and there was unmistakable evidence of a valley several miles wide between it and the mountains below. Here, then, was the valley by which Israel is supposed to have descended between the two mountain ranges to the seashore, and the entire scene of the crossing—meeting in the minutest particular all the requirements of the Scriptures—lay in full view at our feet. About three miles to the south of us, and a little west, was the mouth of the valley, probably three miles wide. On reaching the sea through that pass, Israel could not turn to the right because of the Abu Durâj' Mountains in that direction, but to the left a smooth beach, almost as smooth as a floor and gently sloping to the sea, opened a line of march two miles wide and diverging about 30 degrees from their former course. When their marching column had stretched out nine miles along this beach, its front rank found its progress checked by the body of water, four miles across, over which we had sailed in the morning. Here, then, they camped beside the sea, as the Lord had commanded, with the sea on their right and a mountain-wall on their left, the sea also passing around their front and meeting the mountain-wall in front of their left flank. While thus encamped, Pharaoh's host came down the mountain-pass behind them; the cloudy pillar stretched itself across the pass in their front, hiding Israel from the Egyptians, while it spread itself over Israel and the sea, a canopy

of light. The sea was opened from the Abu Durâj' Mountains on the southwest to the projecting beach on the northeast, a width of about five miles, and the entire column of the host of Israel marched by a flank movement directly across the dried bed of the sea. The Fountains of Moses, distinctly in view from our hill-top, are nearly directly opposite the centre of this line of march, and the depth of the water before us, according to the British and French soundings quoted by Baedeker in his guide-book, varies from 9 to 16 fathoms in the midst of the sea. On both sides the approach to this depth is gradual—as we can testify from having taken a delightful bath in the water on both sides during the two hot days of our excursion—and the distance across was about 8 miles for the head of the column, and 10 or 12 for the rear.

I came down from our hill-top with my mind at rest on the subject of the crossing-place, and I felt well repaid already for the time and money invested in my journey. We walked to the seashore at a right angle to the line of our former walk, and then started for our boat. I had directed our boatmen to come around the beach as far as they could, to meet us, but they had not moved the boat from where we left it. I got back to it leg-weary, foot-sore, and almost ready to drop on the sand. Estimating the distance by my pace and the time occupied, as I had learned to do with great accuracy by my walk of a mile and a half to college every morning, we had walked since noon *twelve miles*, and it was now growing dark. I reached the shore near the boat last of all our company, and found that the ebbing of the tide had compelled the boatmen to withdraw their vessel a hundred yards from the shore. I thought I would have to wade through the shallow water to it, but, the first thing I knew, one of the Ar'abs went behind me, stuck his head between my legs, and, lifting me up astride of the back of his neck, walked to the boat with me, turned around, and seated me on it. The wind had fallen to a gentle breeze; we had drunk up, several hours previously, all the water which we had brought with us from the hotel; we had a burning thirst, and at least two hours of slow sailing were before us. My feet were almost blistered and very painful. I pulled off my boots, and, sitting on the side of the boat, hung my feet in the cool salt water as we sailed along. The effect was almost magical. I felt refreshed all over; the soreness soon passed away; my thirst was partially quenched; and after enjoying this bath about half an hour I stretched myself on my back, looked up at the stars, thought of home, listened to the sigh of the wind around the edge of the sail and the ripple of the water as it broke past the rudder, and fell into a

sweet sleep. I was awakened by the mutterings of one of the Mussulmans going through his evening prayer, and found that we were passing the ships in the harbor, and were nearly home. Thus ended the most toilsome, but the most satisfactory day of our wanderings thus far.

LETTER VI.

THE PENINSULA OF MOUNT SINAI.

SU'EZ is the point from which travelers now set out on the journey to Mount Si'nai and the desert of the wanderings of Israel. We did not take this journey, for the reason that it would have required nearly forty days of laborious and expensive travel to see only a few places of interest, and these have been so thoroughly explored and described that we thought it of comparatively little importance to visit them. But our present task would not be complete without an account of this region.

In the fall of 1868 a corps of British engineers, under the joint command of Captains Wilson and Palmer, was sent to Mount Si'nai for the purpose of surveying scientifically its vicinity, and of examining carefully all of the routes by which it is possible for the children of Israel to have reached it. The Arabic scholar and interpreter for the party was E. H. Palmer, professor of Arabic in the University of Cambridge, and from his pen, after the work had been executed, appeared a book entitled "The Desert of the Exodus," which is the most reliable and authoritative account of the country that has ever been published. It was published at Cambridge in 1871, and republished in New York by Harper & Brothers in 1872. From it I have chiefly compiled the matter of this letter, though I have not slighted several other excellent works on the subject.

In our general description of the land promised to Abraham,* we have stated that its boundary in the direction of Egypt was a line drawn from the mouth of Wady el Artsh, at the southeastern curve of the Mediterranean Sea, straight across to the head of the Gulf of Ak'abah. The region lying south and west of this line now demands our attention. It is divided into two distinct districts,—the desert at the north, called by the Arabs *et Tih* (*the wandering*), and the peninsula of Mount Si'nai,

to the south. The former is an elevated desert with a gravelly surface, interspersed here and there with sharp ridges of rock, and sloping gradually northward toward the Mediterranean Sea. It is about 150 miles wide at its southern end, and it measures 140 miles north and south. The latter district is the peninsula lying between the two "horns" of the Red Sea, the Gulf of Ak'abah on the east and the Gulf of Suez on the west. The length of the former is 130 miles, and that of the latter is 190 miles.

The peninsula, then, is a triangle whose base from the head of one gulf to that of the other is 150 miles, whose eastern side is 130 miles, and whose western side is 190 miles in length. Within this triangle occurred most of the events recorded in the history of the forty years' wanderings, although here Israel spent but little more than one year. It is now an almost uninhabitable desert, occupied only by a few Bed'awin Arabs, a few Greek monks in a convent at Mount Si'nai, and a few Egyptian soldiers in a fortress at the head of the Gulf of Ak'abah. Its surface consists of mountains of naked rock, chiefly granite, some of them more than 8000 feet high, narrow valleys between the mountains, a narrow coast plain along the Gulf of Suez, and some elevated plains of gravel near the base-line of the triangle. It is so nearly destitute of water that travelers passing through are compelled to carry water with them over long distances, and the Nile water, carried in skins on the backs of camels, is often the best water found on the route as far as Mount Si'nai. Vegetation is found only in the vicinity of springs and in the wady beds, where water flows in the winter and percolates underground in the summer. The climate is tropical in the valleys, but in winter the mountain-tops are often covered with snow, and the great difference of elevation renders the temperature quite variable to the traveler as he passes alternately over high mountains and deep valleys.

The route from Suez to Mount Si'nai follows the gravelly plain along the coast of the Gulf of Suez the chief part of the way. This plain is about 12 miles wide, and lies about 100 feet above the level of the gulf. It is bounded on the east by the mountain-wall which rises to the general level of the interior. The children of Israel, after crossing the Red Sea, commenced their journey from the Springs of Moses, described in our last letter, and this mountain-wall on their left gave the Scripture name Shur (*the wall*) to the first desert track through which they journeyed.*

The first stage of Israel's journey in this plain is thus described in

* Desert of the Exodus, 44.

Exodus: "So Moses brought forth the children of Israel from the Red Sea; and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water."* The first stage of the journey made by the British exploring party is described by Palmer in these words: "From the Wells of Moses we traversed an unvaried desert plain for three days: there is nothing to attract attention but the bleached camel-bones that mark the track, and nothing to afford reflection but the thought that, like the children of Israel, you have gone three days in the desert and have found no water."†

On the third day Palmer reached 'Ain Hawwar'ah, as travelers generally do, and found it, as all others have, "a solitary spring of bitter water." The bitterness of the water varies at different seasons, and some travelers have found it palatable. This is unquestionably the bitter water of Ma'rah, which was sweetened by Moses.‡ The Arabic name signifies a small pool whose water is unfit to drink.§

The next watering-place of Israel was at Elim, where were "12 wells of water and threescore and ten palm-trees." The time required to reach it is not stated.|| It took Robinson two hours and a half, the distance being about seven miles. It is now called Wād'y Ghâr'andel. Robinson found it dry, but he says that water is found by digging a little below the surface. He saw a few small palm-trees scattered through the valley.¶ Dr. Ridgeway saw two or three streams of water running along the valley, and counted 46 palm-trees within a short distance below his camp.** Palmer, in approaching it, says, "A little farther on the eye is again refreshed by the sight of green tamarisks and feathery palms; and just off the customary track is a pleasant stream of running water.†† When the place was reached by Israel the stream had probably sunk, as when seen by Robinson, and the 12 shallow wells had been dug to reach the water.

After leaving Wād'y Ghâr'andel (Elim) the road is shut off from the seashore by a coast-range of mountains, which rise from the water's edge, and you ascend over a rocky elevation between this range and the higher mountains of the interior. This coast-range is called *Jebel Hamman' Far'un* (the mountain of Pharaoh's hot spring) from an Arab tradition which accounts for a hot spring at its base by the supposition that the spirit of old Pharaoh is confined there. The road next descends into Wād'y Tafyebeh, which runs out to the seashore at the southern

* Exodus xv. 22.

† Desert of the Exodus, 45.

‡ Exodus xv. 23-25.

§ Desert of the Exodus, 45, 46.

|| Exodus xv. 27.

¶ Bib. Res., i., 68, 69.

** The Lord's Land, 41.

†† Desert of Ex. 46.

end of this mountain. This corresponds with the statement in Numbers xxxiii. 10 that "they removed from Elim and encamped by the Red Sea." This is the only practicable route by which they could reach the seashore, and it is only one day's journey from Elim. But on reaching the shore they entered once more upon the coast plain, which had been interrupted by the mountain they had compassed, and the long, narrow strip of smooth plain before them must be, as the name indicates, the wilderness of Sin; and this agrees with the statement in Exodus, parallel to that just quoted in Numbers, that "they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Si'nai."* It was while they were traversing this plain that the first flight of quails was sent to them, and that the manna commenced falling.†

From this plain it was necessary for Israel to ascend through the rugged granite mountains to the elevated plain in front of Mount Si'nai, and there is only one pass through and up by which it is practicable for such a caravan to make the ascent. This is Wād'y Feirân', whose mouth is nearly 40 miles by the route of travel southeast of that of Wād'y Tatyebah. This wādy is wide and smooth, washed in winter by a stream of water, and possessing several beautiful oases very pleasing to a traveler who is wearied with the almost uninterrupted barrenness of the desert. It leads to a narrow and short pass, by which is reached the plain immediately in front of Mount Si'nai, called by the Arabs Er Rā'hah. Instead of reaching this plain by this pass, the Israelites might have gone a little farther east and compassed the mountain on the left of the pass, but this is the only divergence that they can have made from the route which we have followed. Such was the unanimous conclusion of the British engineers and explorers, the only men of modern times who have visited the region with the leisure, the facilities, and the other qualifications necessary to a final settlement of such questions. The route of travel is now as accurately determined as any of which we have any account in ancient history.

The plain Er Rā'hah, just mentioned, is about two miles long and half a mile wide. Its two extremities point to the northwest and the southeast. At its southeastern extremity it terminates against the front of Mount Si'nai, which rises from it abruptly, a naked and almost perpendicular mass of granite, 1800 feet high above the plain and 7359 feet above the sea. The mountain is described as "a huge block about two miles in length and one in breadth, with a narrow valley on

* Exodus xvi. 1.

† Ibid. 2-21.

either side, a somewhat lower one at the southern extremity, and a spacious plain (Er Râ'hah) at the northwestern end."* Our cut represents this plain with the mountain's front rising from its farther extremity.

The surrounding valleys of this isolated block are themselves surrounded by mountains, one of which, Mount St. Catharine, to the southwest, is more than 1000 feet higher than Mount Si'nai, being 8526 above the sea level. This is the highest point in the peninsula. The latter was selected rather than the former for the majestic scene of the giving of the law, because about its front was an open space for the people to occupy not found near the loftier mountain. Captain Palmer and his assistants made an exact calculation of the space in this plain, and found that it contains two millions of square yards, and that it was capable, therefore, of accommodating two millions of spectators, with one square yard to every one.† But besides this level space, the people may have occupied the mountain-slopes on every side, and doubtless many of them preferred such a position on account of the more commanding view which it afforded, both of the mountain on which God had descended in fire and smoke and of the vast multitude of the people. Here, at least, may have stood all who could not find room on the plain, even if the number had been double that which the plain could accommodate.

At the time of the majestic scene in question, the camp of Israel was not on the plain in front of the mountain, but farther away to the north, for we are told that "Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mountain."‡ No grander sight ever greeted human eyes, or overwhelmed the human heart, than was witnessed by Israel that day. The granite mountain was first covered with a thick cloud, from whose bosom the lightnings flashed and the thunders pealed, while above this fearful din there arose "the voice of a trumpet exceeding loud." Then, after the people had all assembled, "Mount Sinai was altogether on a smoke, because the Lord descended on it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly." Meanwhile, "the voice of the trumpet sounded long, and waxed louder and louder."§ Such was the view on the mountain-top, while scarcely less sublime was the view of the countless throng of human beings, arrayed in garments clean and white,|| and standing in solemn

* Desert of the Exodus, 99.

† Exodus xix. 17.

‡ Ibid. 16-19.

§ Ibid. 102.

|| Ibid. 14.



awe on all the plains and mountain-sides as far as the eye could reach. Only Xerxes ever gazed in full view on a mass of human beings comparable in number, and he, heathen tyrant as he was, burst into tears at the sight. In all probability no other such assemblage will be seen again until that day when not one nation, but all, shall stand before God in judgment.

The configuration of Mount Si'nāi not only agrees with the Scripture narrative, but it furnishes some of those very striking coincidences in minute matters which show the pen of an eye-witness in the narrative. The singular warning is said to have been given to Israel, "Whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it but he shall surely be stoned, or shot through; whether it be man or beast, it shall not live."* Such a warning, in the case of the most of mountains, would be an utterly impractical one, because it would be impossible to tell, on account of the gradual subsidence of the mountain into the plain, just where the one begins and the other terminates. But, as we have said before, Mount Si'nāi rises abruptly from the edge of the plain,—“so abruptly,” says Professor Palmer, “that you may literally stand under it and touch its base.”† Who but an eye-witness of the scene could have assumed this fact in his narrative?

Again, it is usually the case that a man descending from a mountain-top toward a plain at its base can look out over the plain and see all that is occurring on its surface. But when Moses and Joshua were coming down together from Mount Si'nāi, they heard “the noise of the people as they shouted,” Joshua thinking it was “the noise of war,” and Moses insisting that it was “the noise of them that sing,” but neither of them was able to *see* what it was until they came “nigh unto the camp.”‡ If this narrative is true, it must be owing to some peculiar configuration of the mountain by which the path of descent was hidden from the plain, although it was within hearing distance. Now, Professor Palmer describes a path up the mountain along a ravine, “the most convenient and quickest road” from his camp in the plain, and he says of it: “Often in descending this, while the precipitous sides of the ravine hid the tents from my gaze, have I heard the sound of voices from below, and thought how Joshua said to Moses as *he* came down from the mount, ‘There is a noise of war in the camp.’”§

The high elevation of this region, together with the differences of

* Exodus xix. 12, 13.

† Exodus xxxii. 15-19.

‡ Desert of the Exodus, 102.

§ Desert of the Exodus, 101.

temperature between the mountain-tops and the deep valleys between, causes the frequent occurrence of sudden and violent storms. The experience of the British exploring party in this particular is humorously described by Professor Palmer in the following passage:

“Camp life in these latitudes is the most healthful and enjoyable thing possible, but it has its vicissitudes too. One must expect now and then to find one’s self buried beneath the *débris* of an uprooted tent, to behold one’s dinner hopelessly mixed up with sand which a sudden storm brings on, or to be obliged to turn out barefoot in the cold and rain to slacken the tent ropes. A whirlwind is the most curious of all the visitations to which one is exposed; it is as violent as the most awful storm, tearing up everything in its path, but it is so partial that you may stand a yard or so off and watch its progress undisturbed. When, as once happened to me, it is your neighbor’s tent which is blown about his ears, while your own canvas is motionless, there is a great satisfaction to be derived from witnessing this strange atmospheric phenomenon. Such little casualties, however productive of indigestion and rheumatism they might be in our northern climes, are rather amusing than otherwise in desert life; but, like most luxuries, they must be enjoyed in moderation, or they are apt to pall upon the taste.”*

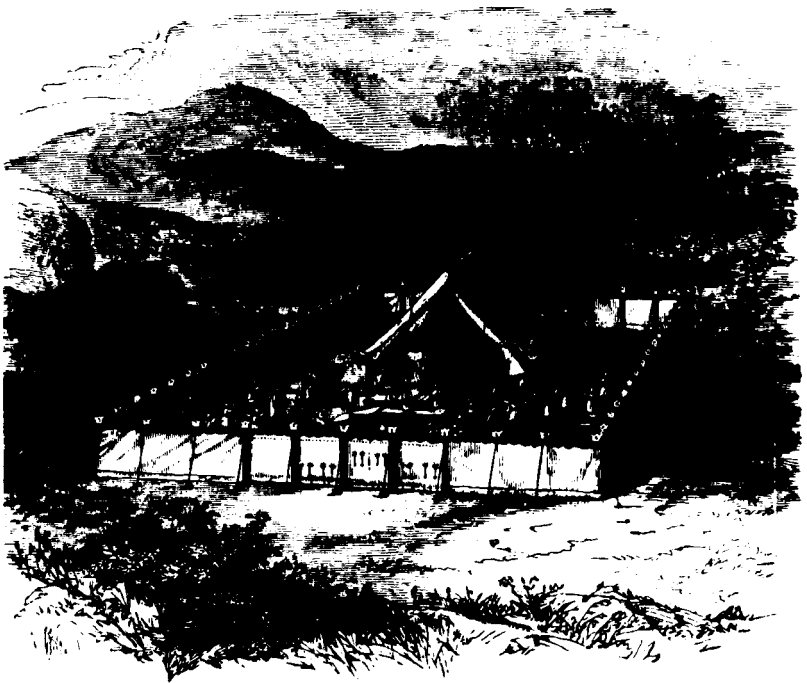
Such incidents, resulting from unchanged physical causes, must have occurred in the experience of Israel, and an earlier knowledge of them would have prevented scholars from forming the old and now obsolete conception of the tabernacle as a structure covered with curtains loosely thrown over its top and hanging like a pall around its sides. The cut on the opposite page, representing its construction as now understood, agrees much better both with the nature of the climate in which it was pitched and with the Scripture text in which it is described.

Mount Si’nâi, on account of the awful scenes connected with the giving of the law, has been regarded ever since that event as one of the most sacred places on the earth. Consequently, when monasticism first sprang into existence in Europe, a swarm of monks and hermits gathered about this mountain, as about many others in Bible lands, and made here their humble dwellings in natural and artificial grottos on the mountain-sides. To accommodate and protect these fanatics the Emperor Justinian, in the early part of the sixth century, erected for them a convent on the eastern side of Mount Si’nâi, near its base.†

* Desert of the Exodus, 92, 93.

† Robinson, Biblical Researches, i. 124, 125.

There it has stood to the present day, a curious relic of a superstitious age. It is called the Convent of St. Catharine, from the circumstance that on the beheading of a saint by this name in Alexandria her body was borne away by angels to the top of the adjacent mountain,—thence called Mount St. Catharine,—and that from the top of this mountain it was brought down by the monks and buried in the convent. The cut

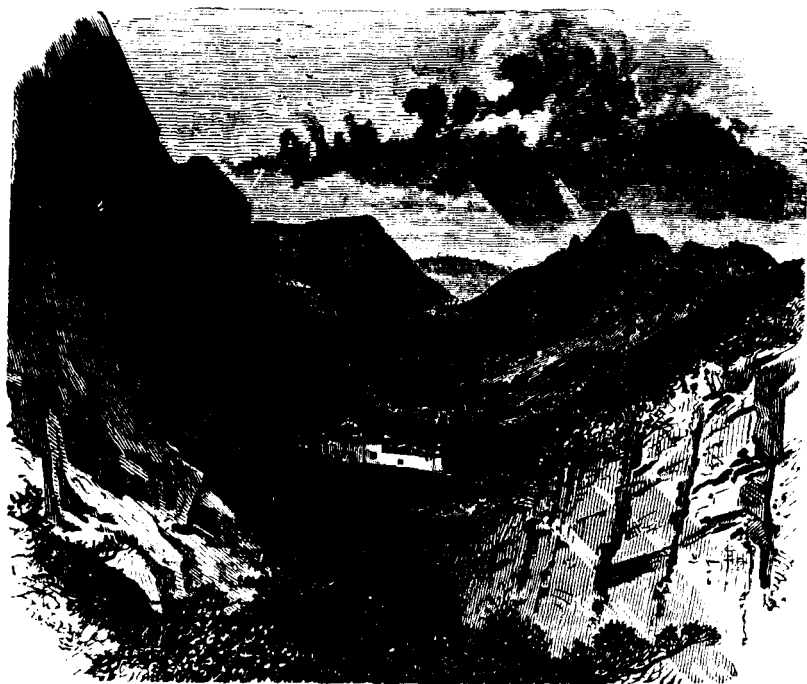


THE TABERNACLE.

on the following page represents this convent, with Mount Si'nai rising above it to the left and the plain Er Râ'hah in the distance.

Here successive generations of monks of the Greek Church have lived for fourteen centuries, supported by an income from lands which have been given to them in different parts of Europe, and spending their time in nothing but a routine of prayers with empty idleness between. During all that time they have been surrounded by simple-hearted children of the desert who regard them with reverence, but who have received no religious instruction at their hands. Most justly does Palmer exclaim, "A Christian community,—Heaven save the

mark!—they have resided here for centuries without learning one jot of the language or life of their neighbors, without teaching them one word of religion or truth!"* True, a kind of charity is served to the poor Ar'abs of the vicinity, the very existence of which, in the entire absence of religious instruction, shows a perverted idea of Christianity, while the character of it shows how little real charity is in it. Every morning the monks dispense loaves of bread to such Ar'abs as apply



CONVENT OF ST. CATHARINE.

for them, but Palmer has this to say of the quality of the bread: "One of these loaves I brought back with me. An eminent geologist to whom I submitted it pronounced it 'a piece of metamorphic rock containing fragments of quartz imbedded in an amorphous paste.' No decently-brought-up ostrich could swallow one without endangering his digestion for the term of his natural life."†

Only one benefit to the cause of religion has been known to result

* Desert of the Exodus, 70.

† Ibid. 62.

from the entire history of this convent, and that is the unstudied preservation in their old library, which has been accumulating ever since the convent was founded, of a manuscript copy of the Greek New Testament, which has proved to be the oldest and the most accurate manuscript now in existence. It was accidentally discovered there by Tischendorf in 1859, the monks not knowing of its existence. After much foolish delay caused by the ignorance and avarice of the monks, and much expense incurred by the Czar of Russia, it was removed thence to the imperial library of St. Petersburg, where it is now open to the inspection of the learned. It is known as the Sinaitic Manuscript. Two hundred fac-simile copies of it have been made by a photographic process and distributed among the libraries of Europe.

The journey of the children of Israel from Mount Si'nai northward has not been so thoroughly explored as that from Egypt to Si'nai, nor have its localities been so definitely fixed. It is well ascertained, however, that their route led from Mount Si'nai directly to the head of the Gulf of Ak'abah, and the British engineers succeeded in satisfactorily identifying two of the localities on this part of the journey,—the only two that are mentioned in the detailed account in the book of Numbers. These are Kibroth-hatta'veh and Haze'roth.* The former was identified by the remains of an extensive encampment surrounded by many grave-stones. Smoke-stained stones dug up from the ground, with heaps of ashes about them, are the chief marks of the encampment, and the numerous graves correspond to the Scripture statement about the burial of the many who "lusted" and were slain, and to the Scripture-name of the place, which means *the graves of those who lusted*. It is three days' journey, as the sacred narrative requires, from Mount Si'nai.†

Haze'roth is identified both by its name—*Ain Hudhérah*, an Arab corruption of the original name—and by its distance of one day's journey from Kibroth-hatta'veh.‡ It is also to this day a camping-place so admirable that a large multitude passing through the wilderness anywhere near it would be certain to take it in their route. It is thus described by Palmer from the point of view at which he first beheld it: "Through a steep and rugged gorge, with almost perpendicular sides, we looked down upon a wady-bed that winds along between fantastic sandstone rocks, now rising in the semblance of mighty walls or terraced palaces, now jutting out in pointed ridges,—rocky promontories in a sandy sea. Beyond this lies a perfect forest of mountain-

* See Numb. xi., xii.

† *Ibid.* x. 33; xi. 34.

‡ *Ibid.* xi. 35.

peaks and chains, and on their left a broad white wâdy leads up toward the distant mountains of the Tih. But the great charm of the landscape lies in its rich and varied coloring; the sandstone, except where some great block has fallen away and displayed the dazzling whiteness of the stone beneath, is weathered to a dull red and violet hue, through which run streaks of the brightest yellow and scarlet, mingled with rich dark-purple tints. Here and there a hill or dike of greenstone, or a rock of rosy granite, contrasts or blends harmoniously with the rest; and in the midst, beneath a lofty cliff, nestles the dark-green palm-grove of Haze'roth. This picture, framed in the jagged cleft and lit up by the evening sun with the varied tints and shades upon its mountain background, and the awful stillness that might be seen, as Egypt's darkness could be felt, was such a landscape as none but the Great Artist's hand could have designed. Before leaving we made complete examination of the place. The fountain itself rises in the rock behind the palm-grove, and is conducted by an aqueduct cut in the solid granite into a reservoir or pool, from which it is let out by a rude sluice to irrigate the gardens which the Ar'abs still cultivate here."*

This delightful picture leads us to remark that the extended explorations of the British party revealed the fact that there are many more fertile spots in this peninsula and a much larger amount of vegetation than has been thought by tourists who have merely passed through on the beaten track. Their observations also reveal very clearly the causes which have reduced this region from the comparatively good condition in which the Israelites found it to its present desolation. The committee of the Palestine Exploration Fund, in a brief report of these observations as furnished to them by Mr. F. W. Holland, the guide to the exploring party, make the following statements: "The barrenness of the peninsula is due to neglect. In former times it was more richly wooded; the wâdies were protected by walls stretching across, which served as dams to resist the force of the rushing waters; the mountains were terraced and clothed with gardens and groves. This fertility lasted till modern times. . . . Then came the bad times of Mohammedan rule, which let in the Bedawins to waste and destroy. Then the protecting walls across the wâdies were broken down; the green terraces along their sides were destroyed; the trees were cut down or carried away by the winter torrent. The whole history of Sî'nai desolation seems embodied in one scene witnessed by Mr. Holland in 1867 in Wâdy Feirân'. The wâdy had been dry. After two hours'

* Desert of the Exodus, 216, 217.

storm, the water rose so rapidly that this dry course was turned into a raging torrent, 300 yards broad and 8 to 10 feet deep, tearing down with it tamarisks, palm-trees, sheep, goats, camels, donkeys, and even men, women, and children. When the storm subsided, where had been trees and gardens, tamarisk-wood and groves of palm-trees, were nothing but heaps of bowlders piled one upon another."*

Mr. Holland made three separate visits to the peninsula in 1861, 1865, and 1867, before he was engaged, in the fall of 1868, as guide to the exploring party; consequently his opportunities for observations there were superior to those of any other modern explorer. Professor Palmer, the next year after the party had completed its work, returned to the country, accompanied by Mr. Tyrwhitt Drake, and made a thorough exploration of the Wilderness of the Wanderings, which lies north of the peninsula. An account of this exploration is given in his work so often quoted in this letter—"The Desert of the Exodus."

The journeys of the children of Israel led them out of the peninsula at Ezion-geber, at the head of the Gulf of Ak'abah. We will follow them no farther at present, but we will have occasion in another letter to speak of other interesting points included in their wanderings.

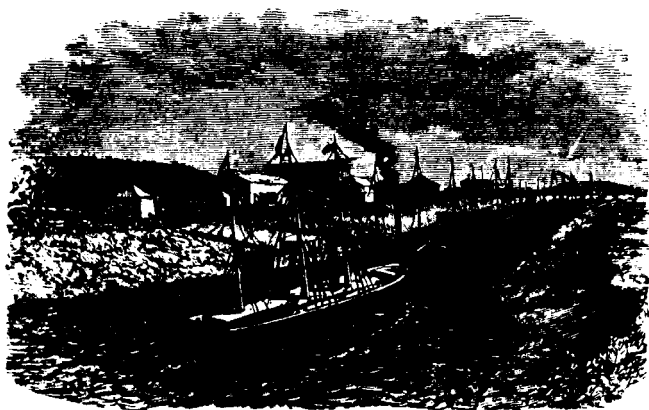
LETTER VII.

FROM SUEZ TO JERUSALEM.

THE next day after we closed our labors at Suez we went from that city by rail to Ismail'á, 50 miles distant, and half-way the length of the Suez Canal, reaching there at half-past eleven o'clock. Ismail'á is a new town built during the construction of the Suez Canal, and dependent on the business of the canal and railroad for its support. We found in it a comfortable little French hotel with a good bill of fare. At 4 P.M. we went down to the Egyptian mail-steamer, which was to convey us from Ismail'á through the canal to Port Sá'id. The said steamer we found to be only 40 feet long and 9 feet wide, yet we were asked whether we were first-class or second-class passengers. After a glance at the dingy little craft, we almost wished that we were no class at all, and felt in doubt whether we ought to laugh or cry at the thought of being compelled to travel on her; but we were encouraged at the thought that, being first class, we would have the best if

* Our Work in Palestine, p. 270.

there was any best, so we deposited our luggage on deck, had a big quarrel with the Arabs who had brought it from the hotel about the amount we should pay them, hunted for the cabin, which we found to be about the size and near the shape of a big omnibus, waited nearly two hours after the advertised time for the little thing to start, and were delighted by the swiftness with which she cut the water when she did start. The swift motion added force to a gentle north wind in the face of which we sailed, and we were much refreshed, as we sat on the little deck, after the weariness of a hot day. Ships are limited to six miles an hour in passing through the canal, lest the waves they stir up should wash in the banks too rapidly. The width of the water is 85 feet and its depth 25 feet. At intervals there are wider places intended for large ships to pass each other. But our little craft scarcely



THE SUEZ CANAL.

made a ripple, and was allowed to run as fast as she chose. We overtook a large ship, and swiftly passed under her side. A hundred or two passengers and sailors gathered at the rail to look down on us, and appeared amused to see so tiny a boat run by them so swiftly. I waved my hat when we were nearly past them, and cried out, "Good-by; we'll tell them you are coming."

We landed at Port Saïd at eleven o'clock at night, and were met by an English-speaking hotel-runner, who put us and our baggage into a row-boat and rowed us to the Netherland Hotel, situated on the pier of the harbor, and put us into most delightful quarters. From the veranda into which our windows opened we could see next morning all the shipping in the harbor and much of the town.

The cost of the Suez canal was more than *ninety-two millions* of dollars; but it now pays five per cent. dividends on the stock. Its income in the year 1877, the eighth year after its completion, was about \$6,000,000, and the expense of keeping it in repair only \$1,000,000. All this income is derived from the toll paid by steamships which pass through it, the number of which, therefore, is immense. At Port Sâ'id and at Suez they are constantly going and coming, and you can seldom look along the line of the canal from either place without seeing tall masts rising above the desert sands. There were 15 steamers in the harbor of Port Sâ'id at the time we left there, two of which had just come in from the canal. These vessels are here merely to pass into and out of the canal, and not to do business with the city; yet the city owes its origin and its continued existence to the canal and its traffic. Its present population is about 9000, mostly Europeans, and the French element predominates. It has no attractions apart from its commercial relations.

We left Port Sâ'id on the Austrian steamer "Espero" at six P.M. Saturday, April 12th. She is one of a line of Austrian steamers which run bi-weekly from Trieste, *viâ* Brindisi, Alexandria, Port Sâ'id, and Joppa, to Beirut. We cast anchor off Joppa the next morning at ten. There is no harbor at Joppa, and consequently passengers cannot be landed at all in rough weather; but the sea was calm for us, and our dragoman, with whom we had contracted at Cairo, came out to the ship with a boat, took us ashore, and led us to Howard's Hotel. Our walk through the crooked street was among as motley a crowd, and through as much filth, as we wish to see again; but we had no sooner entered our rooms in the hotel than we were regaled with so sweet a fragrance as led us to look out at the window to see whence it came, and there, spread thickly over several acres attached to the hotel, was an orchard of lemon-trees in full bloom. The golden fruit and the pure white blossoms were hanging side by side, and beyond and about the lemon-orchard were gardens of oranges, showing no blossoms, but an abundance of ripe fruit. When we went down to lunch a large fruit-stand full of oranges graced the table, and we were so astonished at their enormous size that I went back up-stairs, got my tape-line, and measured three or four of them. I found that they averaged 11½ inches in circumference. On eating them we found them as superior in flavor as in size. They are entirely seedless, and, though less juicy than some varieties, their juice is thick and sweet, and their meat is so compact and tender that we can eat them as we would an apple. The market of Jerusalem and those of all the large towns of the interior are abundantly supplied with them, and

they are almost as cheap as Irish potatoes are in America. It is a sight worth seeing to ride among the orchards about Joppa, and see the stout little trees almost covered with the golden fruit, the limbs bending low and carefully propped, but never breaking.

We visited, of course, the house of Simon the tanner, saw the room where Peter lodged, and climbed by an outside flight of stone steps upon the flat roof where he prayed and saw the vision of the sheet. The representation, however, was so obviously false, as appeared from the modern date of the building and its unsuitable surroundings, that we did not care to see the equally veritable house of Tab'itha, which is shown in another part of the town. But not far from these spots unquestionably stood the houses in which the memorable events connected with Peter's call to Cæsarea took place, and we could but realize that we were now in the midst of New Testament scenes. No one showed us the ship in which Jonah set sail, or the "floats" on which King Hiram sent the cedar beams to Joppa for Solomon's temple; but our own ship at anchor reminded us of both, and carried us back in thought 1000 years beyond the New Testament period.

We had worship in our own room at the hotel at the usual hour of Lord's day worship at home. We afterward learned that there was an afternoon Episcopal service at the English school of Mrs. Hay, conducted by a visiting clergyman from England; but the information came too late for us to attend it. Mrs. Hay's school, by the by, is kept in a framed and weather-boarded house,—the only one in Palestine. It was the only house we saw which reminded us of home.

At Joppa I began my Palestine work. I had prepared for it by spending all the time that my other engagements would allow, last fall and winter, in rereading the best books on the subject, and making notes on the places which I expected to visit. These notes were written in a strongly-bound blank-book, and blank spaces were left for filling up the descriptions as the places were visited. As I come to each object of interest I first read what I have already written concerning it, making corrections if any are needed, and then I write in the blanks any additional details which I think worth preserving. I am provided with a pocket-compass with which to take bearings, a tape-line two chains in length with which to test former measurements and take new ones, a good field-glass with which to examine remote or inaccessible objects, and a thermometer with which to observe the temperature of both air and water. With this preparation and these facilities I find that I can make quite rapid progress in my work, and I am cor-

recting some errors committed by my predecessors. The work is often quite laborious, but my companions lighten it by cheerfully rendering all needed assistance.

From Joppa to Jerusalem, distance 38 miles, there is a turnpike road, constructed seven years ago by the present pasha, the only one in Syria except one built by a French company from Beirût to Damascus. All other roads are mere bridle-paths, impassable for wheeled vehicles. Along the plain this pike is good and smooth, but in the mountains it is so washed and broken in places by winter torrents that vehicles can pass only with the utmost difficulty. We started out on this road the next morning after our arrival in Joppa, mounted on the horses which had been engaged for our entire tour. Our horses are scrub stock, all stallions, and in thin order. They walk tolerably well, canter pleasantly, and climb the hills, both up hill and down, like goats. Mine frequently trips on level ground, but he never misses his step or his foothold on the craggy sides of the mountains. We had our choice between Ar'ab and English saddles, but, though European travelers nearly always choose the latter, our Western horseback experience taught us at a glance that the former were preferable for a long journey. They are very much like the Mexican saddles, but, instead of the large wooden stirrup of the latter, they have an iron stirrup the bottom plate of which is wide enough to receive the entire foot from toe to heel. Our bridles are very fantastic, being made of woolen stuff of several bright colors, adorned with small white shells, and hung thick along the headstall with red and white tassels. Saddles and bridles are both of the regular Bed'awin style.

About four or five miles out from Joppa we turned out of the main road to the left, in order to pass through Lydda, whence Peter was called to Joppa, and where he raised Æ'neas from his long confinement with the paralysis.* It is now a well-built Ar'ab village, surrounded by extensive groves of olive-trees. Its only public building is the Greek Church of St. George, the patron saint of England. It was here that the said George was born, here he was buried, and the representation of his celebrated feat of killing the dragon is sculptured on a marble slab over the door of the church. There is a St. George's Church in St. Louis, Missouri, and I once asked a lady who belonged to it what George it was who owned that church, but she could not tell me. From Lydda we turned south, and came into the pike again at Ramleh, a place of much note among the Crusaders, but not mentioned in the

* See Acts ix. 32-38.

Scriptures. There we lunched in the Latin monastery, and in the afternoon we rode to *Latrûn'*, a village on a hill-top overlooking the Valley of Aijalon, over which Joshua made the moon stand still. Mr. Howard, of Joppa, has here a comfortable new hotel, just opened to the public last November, and furnishing a most convenient lodging-place for travelers. The village of *Latrûn'* is nestled among the ruins of some massive ancient buildings, and below it, near our hotel, are some ancient Jewish sepulchres cut in the solid rock. Tradition has it that this was the home of the penitent thief, and also the burial-place of Judas Maccabeus. An artificial pool below the hotel, walled with stone, and supplied with water from a well near by, is as well situated for a baptismal pool as if it had been made for the purpose.

We had now crossed the Plain of Sha'ron at its southern extremity, the land of the Philis'tines next south of it having been in sight all day. In regard to this plain, I must use language which I would have thought extravagant before I saw it. It is truly a rich and lovely country, and even in the hands of its present inefficient cultivators it sends a large quantity of produce to market. It produces, without irrigation, better crops of wheat than are now produced in Egypt, and if I were suddenly put down there, I would think myself on one of the rich and rolling prairies of Illinois or Missouri. There is scarcely a limit to the grain and fruit which it would bring forth in the hands of skillful farmers. It has always been noted, and justly so, for the beauty and variety of its wild flowers. The red poppy blooms everywhere, except on the plowed ground, and in many places the entire surface is reddened with it. Many other flowers, smaller in size, delicate of texture, and of every hue, but nameless in my scant floral vocabulary, abound on every side. We were elated beyond expression as we rode over its smooth surface, gazing upon its broad fields of grain, its pasture lands, its brown villages, and the long mountain-wall which bounds it on the east. All was new, and yet old, and it gave promise of what we were yet to see in the Promised Land. We were also interested by meeting, every few moments, groups of strange-looking people coming down from Jerusalem to Joppa. The most of these were pilgrims of the Greek Church, chiefly Russians, who had been up to Jerusalem to spend the Holy Week, and to see the holy fire, which comes down every year from heaven.* They were a dirty, miserable, stupid-looking set, and among them were old gray-haired men and women not far from the verge of the grave. Many were walking and many were riding in

* See the account of this fire, page 174.

all sorts of ways, on camels, asses, and mules, with bed-clothing, cooking-vessels, etc., hanging about them. The clothing of both sexes was of the heaviest winter goods, and I wondered that they were not overcome with the heat. Many of them carried long tin cylinders, from three to eight feet long and from four to six inches thick, which contained holy candles that had been lighted by the miraculous fire.

Our ride on Tuesday, from *Latrûn'* to Jerusalem, was up one mountain-side and down another nearly all the way. We lunched in the Valley of Sorek, 1000 feet below the heights on either side. This valley heads near Mizpeh, and opens out below in the country of the Philis'tines. Samuel chased the Philis'tines along the entire length of its deep chasm on that memorable day when, at the close of the chase, he set up a stone, called it Ebenezer, and said, "Hitherto the Lord hath been our helper."*

We passed the reputed site of *Kirjath-je'arim*, where the ark rested so long after its return from the land of the Philis'tines, and that of the house of Obed-edom, where Uzzah fell when David was taking the ark from *Kirjath-je'arim* to Jerusalem, and where, in terror at this event, David left the ark three months ere he ventured to take it farther.†

I knew very well when we were nearing the spot where the Holy City would first come into view, and I had read so much about the deep emotion with which the sight is first beheld that I resolved to preserve my equanimity and approach it calmly. But, in spite of my effort, I began to be nervous. I remembered the longings of almost a lifetime to be here. I thought of Jesus and the cross, and I covered my face with my umbrella to hide the tears which I could not keep down. And now, as I write, the same emotion and the same tears return again. The first object which I recognized was an unexpected one,—the dark-blue wall of the mountains of Moab beyond the Dead Sea and the Jordan. The next was the unmistakable Mount of Olives.

"that dear, honored spot,
The fame of whose wonders shall ne'er be forgot."

The next was the dark-gray wall of the city south of the Joppa gate. I would have seen, a moment sooner, the more northern part of the western wall but for new, unexpected, and unwelcome objects that intervened. These were the houses and high garden-walls of an actually new town, which has sprung up on both sides of the Joppa road within the last ten years, extending nearly a mile from the Joppa gate.

* 1 Sam. vii. 3-14.

† 2 Sam. vi.

It is part of a new European city, springing up on the west and north of the old Jerusalem, and destined, before many years, to be the principal city of the two.

On entering the city we directed our dragoman to lead us first to the office of the American consul, Colonel Wilson, of Iowa, where we found awaiting us our first letters from home. Though mine was written only one week after my departure from home, I felt as if its news and its messages were all fresh, and I tried to think it had been on the way but a little time. I had been from home six weeks, and had not heard a word from America, except some unimportant political items which I had seen in copies of the *London Times*.

From the consulate we repaired to the Mediterranean Hotel. When I entered the room that was assigned me, I parted the window-curtain to let in more light and air, when my eyes fell upon the Pool of Hezekiah, lying beneath me like a mountain lake, in the rear of blocks of houses which inclose it on every side. Looking above and across it, there stood the magnificent Dome of the Rock, miscalled the Mosque of Omar, with the entire slope of the Mount of Olives beyond it. To the right lay the mosque El Aksa, on the southern part of the temple mount. Looking around to the left, the dome over the Church of the Holy Sepulchre was also in view, and I immediately named all these objects to my companions. I was in Jerusalem at last; and there was not a window in the city that I would have preferred to the one that became, as if by chance, my own for a time. An afternoon walk down David Street to the gate where once stood the beautiful gate of the temple, thence to Stephen's Gate, on the eastern side of the city, thence along the entire length of the Via Dolorosa, and thence along Christian Street and through the Christian bazaar to the hotel, completed the labors of the day. As we passed along I readily recognized every prominent object, for I had studied Jerusalem until it was very familiar before I saw it, and I pointed out these objects to my companions. Our local guide Elias (the prophet Elijah we called him) began to think that I was taking his business out of his hands, so he looked up and said, "Professor, when were you in Jerusalem before?" He was greatly astonished when I told him that I had obtained my knowledge from books; and when he learned that I intended to write a book, he begged me to send him a copy of it.

At the hotel we met with a number of European visitors, one of them a superstitious Englishman who believes every word of the priestly traditions in regard to sacred spots in and about the city. We found it the boarding-place of our consul and of the English clergyman. The table

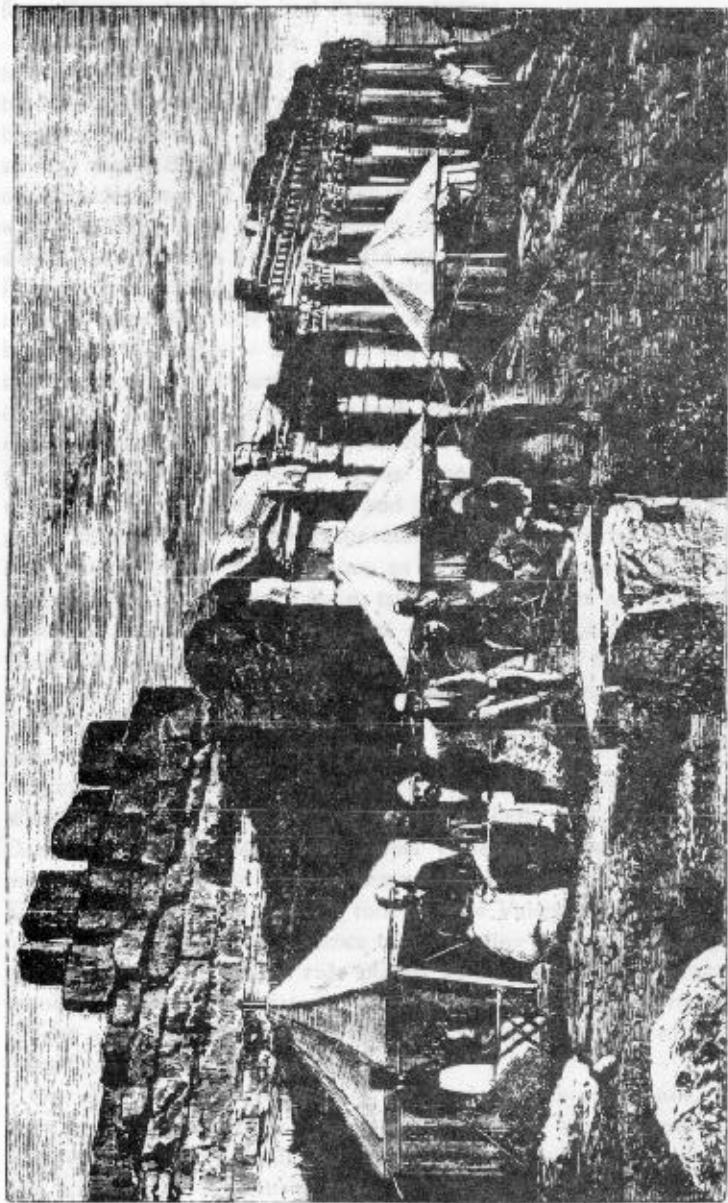
was well provided and kept on the plan usual among hotels about the Mediterranean coast.

According to contract with our dragoman, we were to have commenced living in tents as soon as we arrived at Joppa. We met him and made our contract with him at Cairo; and now, lest some of my readers may not know what a dragoman is, I must tell them that he is a native who has learned some English, French or German, or all three, and sometimes knows a little Italian, and whose business it is to act as guide, interpreter, and contractor for companies of tourists in Egypt and Palestine. As a class they have a bad reputation for honesty and truthfulness, and among them there is every variety of qualifications for their business, from the best to almost none. In the traveling-season they generally resort to Cairo, that they may meet persons on their way to Palestine and secure contracts in advance. We at first did not intend to employ one until we reached Jerusalem, and consequently we declined the offers of several; but when we met with Assad Smart, we were so well pleased with him and with his facilities for serving us that we agreed to employ him. A contract was formally drawn up by our consul's clerk, who knew what items to insert better than we did, a small sum was paid in advance, and Assad went on before us to Joppa to put everything in readiness. He was a native of Beirût, raised in the Greek Church, and educated at the American College in that city. The way in which he obtained the name "Smart" is characteristic of the East. His only original name was Assad, but, in the beginning of his career as dragoman, he escorted some ladies through Palestine who frequently complimented him by saying that he was "smart"; so, taking the word as a compliment without fully understanding it, he attached it to his name, and thenceforth signed himself Assad Smart.

When we reached Joppa we found that the tents which we were to use were in the hands of another party at Jerusalem, whose contract for them was to expire in a day or two, so we went to the hotel there, as we did also for a day or two in Jerusalem. It was our privilege, according to contract, to occupy a hotel at Jerusalem instead of the tents, but the next day after our arrival the tents were ready for us. We went out to see them, and we found them so comfortable that we determined to go into them at once and become somewhat habituated to them ere we started on an excursion away from the city. We found them pitched on a clean lot surrounded by a stone fence, about 200 yards in front of the Joppa gate, the most usual camping-place for tourists.

And now, that our readers may understand the facilities for travel in

Palestine which have been provided within the last few years, I must give them a description of our camp. We had four circular tents, each 12 feet in diameter. Two of these were our sleeping-tents, accommodating two persons each; one was the dining-tent, and the other the kitchen. They were made of the heaviest cotton-cloth, clean and white, and the sleeping-tents had each an extra roof a few inches above the principal roof, so as to allow a current of air to pass between the two, and thus prevent the heat of the sun from penetrating, as it otherwise would. On the interior they were lined with blue worsted goods, on which were sewed figures cut out of red, white, and yellow, somewhat after the style of an old-fashioned quilt. So our walls and ceilings were frescoed in bright colors, and they had a very gay appearance. The perpendicular part of the tent, about five feet high, was attached to the roof and to stakes by loops in such a manner that we could open it at pleasure in the direction of the wind and thus secure a pleasant current of air in hot days or nights. On the right and left, as we entered the door, stood our iron bedsteads with mattresses and covering of the best quality; on the floor between was a broad strip of thick carpet; at the farther end stood a folding-table, to serve both as a writing-desk and a wash-stand; before the table stood two camp-stools; and around the tent-pole in the centre was a row of hooks for hanging up clothing and other articles. On the opposite page I present a picture of our camp taken at a later period amid the ruins of Baalbec. When we first entered our tents and found them thus provided, we felt somewhat like a young couple when they first go to housekeeping in a new house. Everything was lovely. Our thoughts next turned to the dining-tent and the comforts which pertained to it. When we were called to dinner, we found in the centre of the tent a table large enough for four plates, covered with a clean white cloth, and furnished with a set of French china, silver-plated knives and forks, spoons, coffee-pot, etc., and cut-glass tumblers. Our dinner consisted of soup, roasted lamb or chicken, a moderate variety of vegetables, a pudding, and a dessert of Joppa oranges, figs, or dates and nuts. This continued to be our bill of fare for dinner, with but little variation, throughout our tour. For breakfast we had broiled mutton-chops or chicken, with bread, coffee, and potatoes. A few times, but not often, we had English-made butter. The goat butter of the villagers we respectfully declined. Its color is a pure white, like lard, and its taste is,—well, the nearest I can come to it is to say it is *goaty*. We had two servants to wait on us at the table, and our cook, a Greek by the name of George, was an adept in his art. He boasted of having cooked for



"OUR CAMP."

the Grand Duke of Russia and several other titled and royal persons from Europe who had visited Palestine before us.

In order to transport us through the country, with our baggage, tents, furniture, food, and fuel, our dragoman had provided six horses, ten mules, two donkeys, and seven men besides himself. Four of the horses were for us to ride, and the other two were for himself and a servant named Solomon, who always attended us in our rides, carrying on a pack-horse our noonday-lunch and four flat jugs of drinking-water. These jugs are sufficiently porous to allow some water to slowly ooze through and evaporate on the surface, thus keeping the interior cool. They are used throughout Syria and Egypt, and some, made of a neater pattern, are used to hold water on the tables of hotels and steamships. They are the best and only substitute for ice, and they keep water just cool enough not to be lukewarm. In our daily rides the pack-train always took the most direct route to our next camping-place, and they usually reached it in time to have the tents pitched and dinner prepared by the time of our arrival. Meantime, we struck out, with only Assad and Solomon in our company, to examine all objects of interest on the road and both to the right and left of it, devoting to each as much time as we thought proper. We usually rested one or two hours at noon, taking a nap under a shade-tree if one could be found, and arrived at camp in time for dinner, at from five to six o'clock. Such is about the usual routine of tent-life in Palestine. The entire expense to us of living and traveling with this outfit was \$24 a day, or six dollars apiece for the four; and out of this Assad expected to clear five dollars a day for himself.

Our first little excursion after repairing to our tents was a ride around the city. We rode along the northern wall, pausing at the Damascus gate, crossed the Kedron Valley from the eastern gate, passed by the Garden of Gethsemane, descended the Valley of the Kedron to the Pool of Siloam, rode up the Valley of Hinnom to the lower Pool of Gihon, and thence up the Valley of Gihon to the Joppa gate and our camp. This ride placed before our eyes and engraved on our memories the entire exterior of Jerusalem, with its surrounding valleys and mountains. We frequently repeated the different parts of it on subsequent occasions.

Our first night in tents was a new and strange experience, but I slept well, and was up next morning before the sun and out to see what was going on around us. The first thing that arrested my attention was a group of women, wrapped up head and all in white sheets, walking slowly toward an old unfenced graveyard beyond our camp.

I followed them, and found about forty women in the same costume sitting in a group among the gravestones. As I stood within a dozen steps of them studying their appearance, a young woman in the crowd picked up a stone and threw it toward me; but she did it with a half smile on her countenance, and I stood my ground. Presently a boy, who sat a few steps from the women, picked up a stone and threw it very near me. As he picked up another, I also picked up one and stood ready to throw as soon as he did. When he saw this he dropped his and I dropped mine. By this time a crowd of men had begun to collect, and after they were all seated among the graves one of them began to read or recite something aloud in Arabic, and some of the women began to wail. They were paying their respects to a friend not long ago buried, and the excitement did not run so high as at a funeral. After looking on until our breakfast-hour was at hand I left them, but they did not break up their strange meeting until after it had lasted more than an hour. Every morning while we were camped about Jerusalem we witnessed similar scenes.

During the remainder of the week we visited every interesting locality within and immediately without the city, except the Har'am, walked nearly all the way around it on top of the wall, loitered much on the streets and among the bazaars, and made arrangements for an excursion beyond the Jordan. The chief preparation for this excursion, so far as we were concerned, was to secure the services of a Bed'awin escort. This we did through our consul. He sent a messenger for Sheikh Fellâh' of the Adwân' tribe on Thursday, and on Sunday morning, just before breakfast, he and four of his men rode into our camp heavily armed, dismounted, stuck their long spears upright in the ground, and took seats on a piece of carpet spread for them in the open space before the tents. They were dressed in regular Bed'awin style,* and it was amusing to see them slip off their low-topped red boots as they were about to sit down. The boots were so loose and heavy that the bare feet came out of them without the use of a boot-jack or even of the hand. They stood quietly before their owners until the latter arose to depart, and then in the same quiet way the feet were again slipped into them.

With this sheikh we entered into a written contract, drawn up by the consul's clerk and signed in the presence of the consul, we signing our names and he attaching his seal, which he drew from his bosom for the purpose. The contract bound him to escort us to every part of the

* See description of it, page 81.

country of his tribe which we might choose to visit, and to protect us against all enemies; and it bound us to pay him a certain amount as tribute to his tribe, a certain amount as *buckshish* to him and his attendants, and all the food which they would require, our entire bill amounting to about \$117. Of this we paid about one-fourth in hand; and the remainder was to be due when we returned in safety to Jerusalem.

On our first Sunday in Jerusalem we attended the services of the English Episcopal Church. We went in company with the consul, whose armed and uniformed *cavasse* (body-guard) preceded us to the door, stood by till we entered, and waited outside to escort us back to the consulate when the services were concluded. Being a Mohammedan and a Turkish soldier, he would not go into the church. There were 25 or 30 adults present at church, all Europeans, and we were pleased with the earnestness and promptness with which they performed their liturgy. There were also about 40 native boys present, belonging to the English school, who took part in the responses, but the most of them did so as if they were doing penance. They were evidently glad to hear the final Amen.

LETTER VIII.

BEYOND THE JORDAN.

ON Monday, April 21st, we left Jerusalem for Jericho, on an excursion intended to include the Jordan Valley as far as the Dam'ieh Ferry, all the principal places beyond the Jordan from Jerash on the north to Callirrhoe Springs on the south, the Plain of Shittim, and the road back to Jerusalem by way of Ai and Bethel.

The road to Jericho has been improved a little in the last few years by the liberality of wealthy Europeans who have traveled over it. I was told that a German count, who fell from his horse and broke his leg, appropriated \$500 to the improvement of the part near which he fell. A few more such broken legs would result in making the road very passable on horseback. The descent is very rapid, Jericho being nearly 4000 feet below the level of the Mount of Olives; yet there are some steep ascents along the way, and these but add to the steepness and length of the descending stretches. The distance as the road runs is 18 or 19 miles; it has never been measured. All distances here are estimated in hours; and an hour, on the average, is three miles.

When about half-way, we ascended a steep, naked hill, and dismounted by the side of a high rock, whose shade was large enough to protect us from the sun while we ate our lunch. This is the reputed place where, as our dragoman expressed it, "the good Samaritan fell among thieves." It is a very suitable place for the sudden attack and escape of robbers, but we saw several others that would have suited as well. It more certainly fulfilled another passage of Scripture, for the spot where we rested was literally what Isaiah calls "the shadow of a great rock in a weary land." After lunch we spent an hour or two climbing over the adjacent hills and examining a ruined khân across the road, and a ruined castle a little farther off. Both declare plainly that this was once a dangerous road, but that the danger has passed away and the defenses have consequently gone to ruin.

As we neared the Jordan Valley our path lay along the precipitous side of Wād'y Kelt, the brook Cherith of Scripture, where Elijah was concealed when fed by ravens. Brother Earl and Brother Taylor were considerably in advance when they reached this spot, and the latter, hearing the rush of fresh water in the gorge below, and thinking it but a short distance down, started down to get a drink. When we came up he was out of sight and hearing, the steep brown rocks hiding him from view, and the roar of the stream dashing over its rough bed drowning our voices when we called to him. We rode on, leaving Brother Earl to wait for him. When he overtook us we asked him how the water of Elijah's brook tasted; but he said that after clambering down several hundred feet he came to a perpendicular cliff with the water still far below him, and then climbed back again without a drink. When he returned he was thirsty enough to drink some of the warm water in the jug hanging at the side of Solomon's horse. After reaching the Jordan plain we crossed this brook on our way to Jericho, and it was my purpose to explore it for a mile or two up its narrow and deep fissure, but our dragoman assured me that I could not make my way on horseback, and that it would be exceedingly toilsome on foot; so I contented myself for the time being with what I had already seen of it, realizing its perfect fitness as the hiding-place of the prophet.

Our tents were pitched beside the fountain which Elisha healed,* and which is therefore called by Christians "Elisha's Fountain," while the Ar'abs call it the "Sultan's Fountain," using the word sultan to indicate its pre-eminence among the fountains of the vicinity. It is a splendid spring, sending forth enough water to run a mill, and giving verdure to

* 2 Kings ii. 19-22.

eight or ten square miles of the plain that would otherwise be barren. It marks the site of the original Jericho, not a vestige of which remains except a mound consisting of plaster, building-stones, sun-dried bricks, and broken pottery. When we entered the plain, Frank and I were a quarter of a mile or more ahead of the sheikh and the remainder of our party, so we followed the road leading straight forward, instead of turning square to the left as we were expected to do. I saw before me the aqueducts which cross the Kelt on stone arches just west of modern Jericho, and off to my right the ruins of the great pool; and I was intent on examining these. When we were nearly to the pool we saw the sheikh galloping after us alone and heard him calling while he waved his long spear; but we disregarded his motions until we were through with our examinations, and then we allowed him to guide us to the tents. He wished to make us think we were in danger in wandering off thus from our company, so he put spurs to his white mare and led us over the plain in a rapid gallop.

On the next day after reaching Elisha's Fountain we took a ride to the Dead Sea, distant ten miles. We left our tents pitched and our pack-animals at rest. We also left Frank in his tent taking medicine to keep off a chill. He had suffered from one the second day before, and was afraid of its return. We started before daybreak to avoid the heat, and got there at seven o'clock. Of course we plunged in for a swim, and such a swim we never had before. In trying to swim in the usual way our heels were constantly kicking out, and we could make but little progress. I soon found that the best way was to lie on my back with head and heels both out of the water, and paddle along feet foremost. When I stood erect in the water beyond my depth, with my hands down my side, the surface was on a level with my armpits, showing, as is commonly stated by writers on the Dead Sea, that the human body floats in it with one-third of its weight out of the water. We all got a taste of the nauseous stuff and felt the smart of it in our eyes, but beyond this we suffered no discomfort.

From the seashore we went to the Jordan, at what is called the Pilgrim's Ford, the reputed site of the Saviour's baptism, four or five miles from the sea. It is certainly a good place for baptizing; for, although at this season of the year the water is 8 or 10 feet deep in the channel, there is a gradual descent on each side with a gravel bottom, and the only drawback to perfect comfort is the swiftness of the current. I have myself, however, baptized in the Missouri River where the current was swifter. We waded about and swam in the water till we thoroughly tested its depth, its current, and the character of its bottom. We were

amused, as we were about to enter the stream, at the solicitude of our sheikh and our dragoman. The latter had untied a long rope from the trappings of the pack-horse, and they both insisted that we should take hold of it as we went in, and let them tie the other end to a tree, so as to keep us from being washed away and drowned. When we laughed at them and plunged in, they fluttered about like an old hen with a brood of young ducks when she sees them rush into the water.

On our way back to camp we visited the site of Gilgal, rode beside the long lines of low walls on which irrigating channels once flowed through the dry plain, and passed through the miserable village Eri'ha, the Arab representative of Jericho. A single palm-tree reminded us that the original Jericho was once called "the city of palm-trees."

On Wednesday, the 23d, we moved up the Jordan Valley to the Dam'ieh Ferry, so called from Tell Dam'ieh, the ruin of an ancient city on the plain east of the river. This name is supposed to be the Arabic corruption of Adam, the name of the city to which the backed water of the Jordan was heaped up when the river parted before Israel. (Josh. iii. 16.) Here again we tested the water by wading and swimming, and measuring its width along the rope by which the boat is pulled over.*

Some two or three hundred yards above this ferry, hidden in a thicket of tamarisk and bulrushes, we found the ruins of the ancient stone bridge by which the river was crossed in the better days of this country. Our dragoman knew nothing of it, but when I inquired through him of the old sheikh who was now our protector, he immediately pronounced the words *Jisr Dam'ieh* (Damieh bridge) and pointed toward it. By the aid of an axman to chop a way for us through the brush, and with the guidance of the sheikh, we soon found it, and rode under three of the arches by which it approached the stream on the eastern side. The ruins of other arches and the abutments of those at the water's edge are visible, and at comparatively little expense the structure might be restored.

The Damieh Ferry is situated immediately west of the point at which the lower valley of the river Jabbok cuts into that of the Jordan; but the stream of the former bends to the northward just here, and enters the Jordan above the old bridge. We passed up the Jabbok, now called Wady Zerka, about eight miles, to where it passes from the Gilead mountains into the Jordan plain. Here, near its northern bank, is a tell, as the Arabs call it, or the ruin of an ancient city in the shape of a

* See the result, page 34.

mound. It is called *Hammâm* (*hot water*), and it takes its name from a spring of hot water a little farther up the stream. Here again I had to resort to the sheikh for information as to the locality, and he called an Ar'ab from harvesting his little wheat-patch to find the spring for us. When we came to the spot the spring was dry, and the Ar'ab said that the only way to find the water was to dig for it. I began to feel disappointed, when it occurred to me that, as the spot pointed out was about 20 feet above the level of the Jabbok, the spring might have found an underground channel into the river; so I clambered down the rocky and almost perpendicular bank, and there I found three little streams of hot water trickling along from under the ledge. Their temperature was 96°. I am indebted to Dr. Merrill, of the American Palestine Exploration Society, for my information about this spring, and I think he is its discoverer.

At noon that day, Thursday, the 24th, we again took lunch under "the shadow of a great rock in a weary land," and we remembered its cool shade with a sigh on several occasions afterward when we ate this meal in the broiling sun. This rock was 25 feet high and 36 feet thick, and it had fallen from the cliff two or three hundred feet to the edge of the plain. From our rock we overlooked the region of Succoth, where Jacob spent the first summer after his return from Padan-aram, and where he built booths for his cattle, to protect them from the great heat to which they were not accustomed.* Our route during the morning had skirted the southern edge of this plain, and I had ridden several miles out of the way to examine the mounds of three ancient cities. I crossed irrigating channels in every direction, nearly all of them dry, but a few containing running streams, drawn from the Jabbok where it leaves the mountains. If all of these channels were in good repair, and enterprising farmers were scattered over this plain, there is scarcely an acre that would not yield most abundantly all through the summer. As it is, there are several square miles of promising wheat, and almost the entire plain is covered with verdure. Its former wealth and importance are attested by the ruins of not less than six towns of considerable size, which lie within a few miles of each other, the mass of crumbled building-material in some of them being 40 or 50 feet above the level of the plain.

We were on our way to Jerash, the ancient Ger'asa, and from our lunching-place on the edge of the Plain of Succoth we were led by our sheikh across mountain spurs fit only for goats and Bed'awin foot-

* Gen. xxxiii. 17.

men to climb into Wād'y Rā'jib, where our tents were pitched on a bench high up the mountain-side, near a village which gives name to the wādy. Of Wād'y Rā'jib I had obtained no previous information at all, except that I had seen it on the map of Dr. Merrill's report. I was not, therefore, at all prepared to see, as I did, one of the most picturesque and romantic mountain glens that I have ever beheld. Wooded mountain tops, with a naked crag here and there, rose a thousand feet above our camp in every direction except to the west. In that direction the sloping sides of the deep wādy, covered with small bushes and patches of growing grain, descended 2000 feet to the Jordan Plain; while through the opening could be seen a narrow strip of that plain covered with alternate sections of green and yellow grain, and beyond this the mountains west of Jordan, piled one above another in the distance, and made to stand out with great distinctness by the soft light of the setting sun. I climbed to a rocky eminence above our tents to enjoy the scene. It was enlivened by the merry voices of many children in the adjacent village; by the rush of water in the stream near by dashing over the rocks; by the barking of dogs, and neighing of horses; and, as the twilight drew on, by the bleating of goats, the tinkling of small bells, the lowing of cattle, and the calls of shepherd-boys bringing in their flocks and herds along the mountain paths. A little later the camp-fires of wandering Bed'awin sprang up in various directions on the mountain-sides, and the moon, with the evening star close by her side, began to glow in the western sky. I sat on a projecting rock almost entranced, and said to myself, Could I only have home and the Bible College where those tents are, how I would love to live and die in this place! I lingered till the increasing darkness made my steps uncertain in descending the rocky steep, then came to the tent and sat in front of its door till the hour of worship and of slumber. Such places are rare in this country now, but they were abundant in its better days.

From Wād'y Rā'jib we traveled in one day to Jerash. For several hours we ascended the wādy in which we had camped, passing through some dense forests abounding in oak-trees of several varieties, a few pines, wild olives, and other less familiar trees, and crossing many small fields of wheat and of freshly-ploughed ground. We saw some fresh clearings of the wooded slopes, and other evidences of increasing attention to agriculture. Flowers of many varieties bloomed on every side. They were not more numerous or more varied than I have seen on the prairies in the West, but they were generally of a more delicate texture. Among them we recognized four old Kentucky acquaintances,

—the yellow honeysuckle, the red poppy, the hollyhock, and — the dog fennel. The poppy we have seen everywhere, from Joppa to the Jordan and beyond; and in many places it grows so thick as to cover half an acre or more with red. The honeysuckle was a surprise to us, and especially when we saw it in the wild woods clambering over the tops of the scrubby oaks. While speaking of forest trees I may as well say here that only on a few mountain ridges and in the vicinity of streams are any to be seen in this country, and the most of those you do see are of a scrubby growth; yet I measured a wild olive in Wād'y Rá'jib that was 16 feet 7 inches in circumference; I lunched one day under an English walnut, the spread of whose branches was nearly 40 feet; and I measured an oak on Jebel Owsha the diameter of whose foliage was 62 feet in two directions at right angles to each other. I never saw, in any country, a handsomer shade-tree than the last, or one which cast a denser shade. These specimens serve to show what the primitive forests of this country were when idolatrous Israel offered sacrifice and burnt incense "under oaks and poplars and elms, because the shadow thereof was good."*

I had read something of the ruins at Jerash, and felt a deep interest in seeing them, but I was by no means prepared to see them so grand, so extensive, and so well preserved. As we have given a description of them in the topographical part of this work, we will not attempt one here. Our camp was close to the spring which sends forth nearly all the water of the stream that flows through the midst of the city. Thence we took walks and rides among the ruins until we had carefully examined them all. As we walked along the well-preserved pavements of the ancient streets, between rows of columns yet standing on either side, or stood on the walls of ruined churches and heathen temples, or sat on the well-preserved seats of the vast amphitheatre, we experienced much the same emotion as we did amid the ruins of Pompeii. The two cities were much alike, but Jerash was by far the more magnificent of the two.

We left Jerash on Saturday, April 26th, at 10 A.M., for Es Salt. Our route was a little west of south. At noon we rested and lunched under a solitary tree on a high knoll overlooking the valley of the Jabbok, which lay to the south of us. On hanging my thermometer to a limb of the tree, I soon discovered that the temperature was 95° in the shade, and as this was the first extremely hot day which we had experienced, I suggested to my companions the propriety of a long rest and a short

* Hosea iv. 13.

ride in the afternoon. We had not realized how hot it was; for though the south wind which was blowing had a parching effect on our hands, lips, and faces, it evaporated so rapidly the perspiration from our bodies as to keep them comparatively cool.

Where we crossed the Jabbok that afternoon, we found it a larger stream than it was where we had crossed it near its mouth. This difference is accounted for by the fact that much of its water below is drawn off into irrigating channels. Such is the case with many streams in Palestine. Often, indeed, small streams are turned entirely away from their natural channels for a few days at a time, when a large area is to receive a full supply of water.

After fording the Jabbok and climbing the mountains south of it till we had gone six or seven miles farther, we found our tents pitched on a bench of a mountain, with a lively brook flowing in a narrow valley 150 feet below. Our sheikh called the place "The Valley of Pomegranates." We saw no sign of pomegranates, or of any other fruits in the vicinity, but we accepted the name. These Ar'abs have a name for every high hill and valley and plain in all the land, and a map of the country would have to be of immense size to allow all the names to be printed on it. The ancient Jews had the same custom; for often "the land of this" and "the land of that" in the Bible include only a few acres of ground.

We had no sooner dismounted at the camp than we went down to the brook to see if we could find a bathing-place in which to refresh ourselves after the intense heat of the day. We found one to suit us admirably. In a narrow fissure of the rock the brook leaped over a precipice nearly 20 feet high, striking various projecting points as it descended, and scattering itself almost into a heavy rain. Here we enjoyed a most delightful shower-bath. When we returned to camp we found Assad quite unwell, and we insisted that a bath such as we had taken would do him good. He would not believe us at first, but said that to get under that waterfall would kill him. Finally, however, he yielded to our arguments and went. He returned evidently feeling much better, but he remarked in a grave manner, "I said my prayers before I got under the water."

After spending Lord's day at the Valley of Pomegranates, we continued our ride to Es Salt on Monday morning. On the way we crossed a beautiful valley which formed a deep circular basin in the mountains four or five miles in diameter, with the ruins of a town on a knoll near the centre. I was charmed with its beauty as I rode over it, and when, after climbing a steep hill about 1000 feet high at its

southwestern side, I was about to lose sight of it, I dismounted and stood a long time alone gazing back upon it. Wide fields of growing grain; broad expanses of ploughed ground in which the ploughmen were still at work; occasional slopes of naked rock; dark spots covered by the black tents of Bed'awin encampments; gentle slopes all around toward the mountains; and a mountain wall on every side made smooth by the distance, constituted a picture never to be forgotten. As I mounted to ride on, I said, "Farewell, lovely valley! I shall never see you again."

In approaching Es Salt we diverged from our course a couple of miles to the right, in order that we might visit the so-called tomb of the prophet Hose'a and enjoy the view from the lofty mountain on which it stands and to which it gives name. The mountain is 3470 feet high above the sea-level,—the highest mountain east of the Jordan,—and it rises almost precipitously from the Jordan Valley. We saw from this lofty perch almost the entire valley of the Jordan from about Jericho far up toward the Lake of Galilee. We looked beyond it over a very large portion of Western Palestine. To the northwest we could see the tops of Gerizim, Ebal, and Tabor, and directly to the north the horizon was bounded by Mount Hermon. This was our first view of Mount Hermon, and we gazed upon it with deep interest. We expected to see its top all white with snow, but, instead of this, we saw the snow in white streaks up and down its sides. Its rounded top, rising above all other objects and streaked with white, reminded us of the head of an enormous giant with his white locks hanging about his brow.

A short ride, much of which was through the midst of vineyards with the vines trained flat on the ground, brought us to Es Salt, where we found our tents pitched on a mountain-bench opposite the town, within ten steps of a perpendicular precipice 60 feet down, and another rising still higher immediately behind them. It would have been a dangerous place for small children to play, but it gave us a full view of the city, which covered the mountain-side opposite to us. The houses are so steep above one another that the roofs of the lower serve in many places for the streets of those above. It was one of the most curious scenes we had yet witnessed. High above the city, on the summit of the mountain, were the frowning battlements of an old castle now disused. As night drew on flocks of goats, from every direction and in great numbers, were led in by the shepherds and disappeared among the houses, while their constant bleating, the ringing of the little bells on their necks, the barking of dogs, the voices of

children, and the calls of older persons, mingled together in pleasing confusion, softened by the distance.

We had letters written which we hoped to mail at Es Salt, but, to our surprise, we found that it has no post-office, nor any other arrangement for mailing a letter. It was strange to be in a town claiming 12,000 inhabitants, with a Latin convent and school, an English mission-school, a garrison of Turkish soldiers, and a governor, but no way to mail a letter without sending it by a special messenger 40 miles to Jerusalem. But here we met with an illustration of Turkish management equally singular, though of a different kind. Our dragoman was out of bread, and there was only one baker in the town who could bake such bread as we would eat. Assad applied to him for a supply in the afternoon, but he had none baked, and said he would not bake any until the next day. Moreover, seeing our necessity, he put up the price. If this had been in America, we could have done nothing but pay the price and submit to the delay. But Assad, unwilling to be cheated or to delay us, hunted up the Turkish governor and laid the case before him. The governor sent a couple of soldiers for the baker, and ordered him to go to work immediately, sit up all night if need be, get that bread ready by daylight, and sell it at the usual price. The bread was delivered at our camp, warm from the oven, the next morning before breakfast. We concluded that arbitrary government, after all, works well sometimes.

Es Salt is supposed to be the Ramoth-Gilead of the Old Testament. The supposition is based, not upon any very definite evidence, but rather upon the fact that Ramoth-Gilead must have stood somewhere in this region of the country, and there is no other town of antiquity and importance yet found here. There is not enough said in the Scriptures about the local topography of Ramoth-Gilead to serve as a clue to the identification.

We left Es Salt on the morning of April 29th on our way to Ammân'. As we rode over the hills to the southeast we met more armed Bed'awin moving about the country and going toward the city than we had seen before. At noon we rested amid the ruins of an ancient city which our guide called Jubêhât'. The houses were nearly all prostrate, but some walls and arches were still standing a few feet high, rock-cut sepulchres and cisterns were abundant, and sarcophagi were scattered about. We had to eat our lunch without shade, and to take our rest in the hot sun protected only by our umbrellas; but Frank found a sarcophagus which was tilted so as to have a shade inside, and lying down in this he took a nap. Little did the dead man for whom the

coffin was made anticipate that a living man would sleep in it after he should have left it.

Our afternoon ride was through a splendid country. Ruins of ancient cities were thick on every hand; large areas were covered with wheat growing rank with heavy heads; very large flocks of goats and sheep were grazing on the pastures; the Bed'awin encampments were large and numerous; and as we neared Ammân' we saw herds of camels amounting to two or three hundred. On the beaten edge of the road we saw in many places a well-sodded grass which we could not distinguish from Kentucky blue-grass.

We reached Ammân' early in the afternoon, and were surprised to find its ruins almost equal in magnificence to those of Jerash. But our surprise at the ruins, which we have sufficiently described in Part Second,* was scarcely greater than at the large quantity of fine fish which we saw in the Jabbok. We were not prepared to find any fish at all so far from the Jordan and so near the source of the Jabbok; for we were now within a mile and a half of the point at which it first springs out of the ground.† The fish were in a series of pools from two to four feet deep, which the stream had scooped out in the rock of its bed, and multitudes of them were from six to eight inches long. After taking a swim in one of the largest pools, we extemporized a seine out of some large pieces of matting used on the pack-mules, and went a-fishing. We thought it would be pleasant and romantic to have a mess of fish caught in the river Jabbok, and we were so confident of success that we took Solomon with us to bring back the first mess to be cooked for supper, intending the others for subsequent meals. But our seine was not open enough to drag freely through the water, and the fish, though so thick as almost to touch one another, all swam around it. After toiling in the hot sun till we were nearly worn out, we returned to camp without a single fish, and tried to convince ourselves that mutton and chicken were good enough.

On the last day of April we left Ammân' and struck across the country in a southwesterly direction toward Mount Nebo. It was another *khamisîn'* day, as the natives call,—that is, a hot-wind day. A strong breeze from the south, almost as hot as our breath, and as dry as if it had come from an oven, blew in our faces, and it was often so strong that we had to close our umbrellas and receive in addition the direct heat of the sun. We passed, as in going to Ammân', many ruined towns, some of large size, many Bed'awin encampments, and very

* See page 365.

† See page 367.

large herds of goats, sheep, black cattle, and camels. We once more lunched and rested at noon in the open sun, not having seen a single shade-tree during the entire forenoon. While resting I took a kind of meridian observation to ascertain the true time. For fear of being robbed while out among the Bed'awin, we had left our gold watches, as well as our other gold, with the consul in Jerusalem, and we had in our entire company only two indifferent silver watches. These had got so far apart that we had no accurate idea of the time of day, and we knew not which watch was the nearer right. I laid my pocket-compass on the ground, and stuck a cedar pencil (the longest straight stick to be found) opposite the south end of the needle, and when its shadow pointed to the north we pronounced it noon, and set both watches accordingly.

We had seen a troop of about 200 Turkish soldiers, indifferently mounted on mules and horses, scouring the plains as we came along, and we observed that their presence caused some commotion among the camps of Bed'awin. While we were resting at noon we saw a half-dozen of the latter gentry leave their camp about a mile south of us, and come dashing up toward us at full speed with their tall lances on their shoulders. Sheikh Fellâh' met them a short distance from us, and learned that they had mistaken us for a squad of the Turkish cavalry, and had come to see whether we meant war or peace. They said if the Turks wanted to fight they were ready for them, but I observed that as soon as they got back to camp they struck their tents, packed everything on camels, including their women and children, and departed in a great hurry.

About 4 P.M. that day, after riding three or four miles down a ravine descending from the plateau which we had previously traversed between the rugged mountains approaching the Jordan Valley, we reached Aïn Hasbân',—the spring of Heshbon. It is a bold stream gushing out from under a ledge of rock in the hillside, and running for a mile or more southward through a smooth and gently-sloping valley about a quarter of a mile wide. This valley was dotted all over with Bed'awin tents, and among them were the tents of old Fellâh', our escort. His white mare had moved at a livelier pace for the last few miles, and the old man's face had brightened up as he drew nearer to his home; but when he met his friends, though he had a kiss for the men of his kin, he scarcely noticed his wife and his daughters. Men kiss men in this country, but we never see them kiss the women, nor do the women ever kiss one another. This is one of the particulars in which they have turned matters completely wrong end foremost. We camped

that night in the midst of a Bed'awin encampment, and we had a better opportunity than ever before to see these people at their ease in their own homes. We were pleased to see the freedom with which the women moved about; we were vexed by the ear-splitting bark of a dozen dogs every time we passed near one of their tents; and we were kept awake till a late bed-time by the loud voices of the children, who seemed to take the early part of the night as their play-time. It appeared to us that all the adults went to sleep at dark, and that all the children woke up at the same time and went to playing.

Late in the afternoon we had a visit from Sheikh Goblân', a brother of Fellâh', who came with three of his chief men to meet his brother after his absence with us. Most of the travelers who have gone beyond the Jordan have had Goblân' for an escort, but I had read so much of his treachery and his savage temper that we told our consul not to send for him, but for his milder-tempered brother. The consul, moreover, told us a tale about him which I did not fully credit, until I saw in Tristram's "Land of Moab" that Goblân' himself had told Tristram the same story. I copy it as follows: "I once had from him the story of his first crime. When a very young man, riding over the plain, he noticed a horseman before him on a splendid iron-gray mare; the demon seized him; he resolved he would have the mare, and watching his opportunity he speared the man and carried off the animal. Years have passed and Goblân' knows not the name or the family of his victim, but he feels sure that some one has vowed vengeance and that he shall yet suffer retribution. 'I cannot sleep,' said he, 'without seeing the gray mare and her rider before me. But she was a splendid mare. Who would not have killed a stranger for her?'"*

When I was introduced to the old savage I could not greet him very cordially. He is very tall, has a very dark complexion, almost black, has a fearful scar from a sabre-cut on one of his cheeks, and a crippled arm. He has gone through many a bloody fight with the Turks and with unfriendly tribes of his own people, and these wounds are some of the results.

Our dragoman set out a large bowl of boiled rice for him and his men, and we were amused to see how they ate it. Drawing their feet out of their boots, and sitting down around the bowl, Goblân' rolled the sleeve of his right arm about halfway to the elbow, put his hand into the dish, squeezed up a mass of the rice into a roll about the size and shape of a hen's egg, with a skillful use of his forefinger tossed it

* Land of Moab, 34r.

into his wide mouth, then prepared another as his comrades did the same, and that bowl of rice disappeared with marvelous rapidity. This illustrates the universal method of eating among the Ar'abs.

On the next morning, May 1st, we rode southward along Wâd'y Hasbân' a mile and a half, passing some ruined mills and the ruins of a strong castle, and then after climbing a very rough and steep mountain side still farther south, and thus rising again to the level of the plateau, we reached Tell Hasbân (the ruins of Heshbon),* about three miles distant from the spring. Although the ruins here are so old that the outlines of only a few houses are distinguishable, yet the antiquity of the place, its association with the march of Moses and the children of Israel toward Canaan, and the magnificent view which we enjoyed from its high summit caused us to linger on the spot an hour or two. We had seen no richer country in all Palestine, nor one more beautiful, than the rolling plain which stretched away for 20 miles to the south and the southeast of us. At the same time we could see out into the desert to the east, we could overlook nearly all the country in which we had been traveling the last few days, and nearly all the hill country of Palestine west of the Jordan. I was here led to think more intently than before on the singular circumstance that in all this region west of the Jordan, though the surface is covered more thickly than any other in the world with ruined towns and cities, not a human habitation has been erected out of these ruins, nor is there a single permanent habitation to be found except in Es Salt and a few villages to the northwest of it. To the question, Who wrought all this ruin? the answer is found in these black tents which dot all these plains, and these brown savages who dwell in them. This leads me almost to adopt the sentiments of Prof. Palmer in regard to these people. He says, "The Bed'awi has a constitutional dislike to work, and is entirely unscrupulous as to the means he employs to live without it; these qualities (which adorn also the thief and the burglar of civilization) he mistakes for evidences of thorough breeding, and prides himself accordingly upon being one of Nature's gentlemen. . . . To call him a 'son of the desert' is a misnomer; half the desert owes its existence to him, and many a fertile plain from which he has driven its useful and industrious inhabitants becomes in his hands, like the south country, a parched and barren wilderness."† He might have added that, but for the robbing expeditions of the Bed'awin, the portion of Palestine inhabited by the Fellahin would now be in a far more prosperous con-

* See description, pp. 368, 369.

† Desert of the Exodus, pp. 241, 242.

dition, and a much greater area of the country would be in cultivation.

From the heights of Heshbon, Mount Nebo, called by the Arabs *Jebel Nelâ*, was in full view about four miles to the west. We could see that it is a lower mountain than the one on which we stood, and the surface between is but little depressed. When we were satisfied with the view from Heshbon I turned to *Fellâh'*, and pronounced the words *Jebel Nebâ'*. He answered, "*Jebel Nebâ'*," pointed toward it, and led the way. It was our privilege now to "climb where Moses stood and view the landscape o'er." The way in which we ascertained the point on which Moses stood, and found the landscape which he viewed, is fully described in our account of Mount Nebo.* While we were visiting Heshbon and Mount Nebo our camp had moved from the spring of Heshbon to *Ayûn Mûsa*, the Springs of Moses. These springs, of which we have also given a description elsewhere,† are on the northern side of Mount Nebo and about 100 feet below its summit. Our tents were pitched on a narrow bench of the ravine just below the springs, and thus by day and by night we were in the midst of scenes made sacred by the presence of Moses, of the tribes of Israel, and of the pillar of cloud. The day's excursion had been one of the most interesting in our entire tour, and our resting-place at night was one of the most impressive.

LETTER IX.

THE HOT SPRINGS, THE PLAIN OF SHITTIM, AND RETURN TO JERUSALEM.

FROM our camp at the Springs of Moses we made an excursion, May ad, to the hot springs of *Callirho'e*, near which are the ruins of the castle of *Machærus*. The castle was a favorite winter residence of Herod Antipas; and it was here, according to Josephus, that he confined John the Baptist after his arrest, and finally beheaded him.‡ Our dragoman and the sheikh both said that we could make the excursion in seven hours, but both tried to dissuade us from going thither, declaring that there was danger of our being attacked and robbed by the wild *Bed'awin* of the *Beni Sakrh* tribe. But we made light of the

* Page 372.

† See page 374.

‡ For a description of the castle and the springs see page 371.

danger and insisted on going, whereupon the sheikh sent one of the two men who were with him to summon three footmen armed with guns to attend us as an additional guard. These fellows joined us when we were about halfway, and took the lead of the party. They led up one declivity and down another, in the most desolate region we had ever seen, and over the steepest mountain-paths. A ride which was to have occupied three and a half hours stretched into seven, and the thermometer went up into the nineties. Our new guards were armed with flint-lock muskets, and their entire dress consisted of a dirty handkerchief round the head, a brown cotton shirt, once white, nearly worn out, and reaching only to the knees, and a pair of old slippers with no upper leather around the heels. They seemed to feel their importance as the protectors of four innocent "babes in the wood" from the other side of the ocean, while the whole affair appeared to us extremely ridiculous. Frank said, "There is no use to have those ragamuffins to protect us out here, for nobody but us are fools enough to come to such a place."

We finally reached the springs. They are in a deep, narrow gorge, into which we had to descend by climbing down an almost perpendicular cliff. It was too steep to ride down, and almost too steep for our horses to get down at all. When we reached the bottom, and had tried the temperature of some of the springs, we took our lunch under the thin shade of a tamarisk, with the thermometer at 97°. We took a bath in the creek just below its reception of the first hot stream, and found the water as hot as we could bear. But the rocks on which we stood were hotter, and they made us dance when we stood upon them with our naked feet. After the bath, the perspiration, which had flowed freely enough before, fairly streamed over us, yet we walked up and down the hot gulch for an hour or two, examining the springs and the rank tropical vegetation along the bank of the stream.

On returning to camp we found that we had been absent fifteen and a half hours,—from 5 A.M. to 8½ P.M.,—and that we had been in the saddle fourteen hours, on some of the roughest and steepest paths that a horse ever traveled over. Many times we had to dismount, and even on foot some places were difficult and dangerous. A bright moon enabled us to descend the rocky side of Mount Nebo to the tents, or I think we would have been compelled to seek shelter in the tents of the Bed'awin. We were completely worn out, and we felt like bitterly reproaching Assad for deceiving us about the length of the ride. I am now satisfied, however, that old Fellâh' was actually afraid of an attack, and that he led us far out of the way in order to avoid it. We

had not been so fatigued since our long walk on the western shore of the Red Sea ; but a good night's rest revived us, and the next day we were again ready for active service.

From the Springs of Moses we descended into "the plains of Moab over against Jericho," sometimes called in the Bible "the plains of Shittim." It is a plain extending seven miles from the mountains to the Jordan, and eight from the Dead Sea north to a westward projection of the mountains where they reach out to within three or four miles of the Jordan. It is traversed by five streams of water, which, if properly applied, would irrigate the whole of it and make it a garden. Indeed, it once was a garden, and it supported five cities, the ruins of which now constitute five immense mounds, near the base of the hills. Near one of these is another hot spring, with a temperature of 102°. We camped here on Saturday, May 3d, and remained till Monday the 5th, with our tents pitched by the bank of Wād'y Kefrein'. Mount Nebo hung above us to the southeast, and it now appeared the highest mountain in that direction. The Dead Sea was in full view to the southwest, and high up the mountains west of the Jordan we could see Bethlehem and the Mount of Olives. We were now on our return to Jerusalem. We crossed the Jordan at the ferry opposite Jericho ; but, instead of using the boat, we forded the river at the head of a shoal just below. The water came well up on our saddle-skirts and one of my knees got wet, but all of our eighteen animals crossed in safety. While the pack-train was crossing, our party took a fine swim in the river, and once more tested it as a place for baptizing. It is rare that a better place for the purpose can be found in a running stream in any country,—pebbly shore, gradual descent into the water, pebbly bottom, and the current on the opposite bank. We also spent some time searching among the bushes on the shore for suitable sticks of which to make canes. We had already cut several on our first visit to the Jordan, and sent them up to Jerusalem by an Arab, but we wanted as many as we could well carry, knowing that our friends at home would be glad to have them. We succeeded, however, in finding but few limbs that were straight enough to answer the purpose.

After crossing the river we returned to our old camp at the Fountain of Elisha, and there took our noonday rest. As we were now once more very near the deep gorge of the brook Cherith, and as I had learned to distrust Assad's statements about places out of the beaten track, I determined to see for myself whether it was practicable to ride some distance into that gorge. Brother Taylor agreed to go with me ; so, taking a muleteer to hold our horses when we wished to dismount, we

rode to the mouth of the chasm, and found no serious difficulty in riding half a mile or more along the bed of the stream. Then we dismounted and went farther, clambering over the bowlders which almost block up the way, and struggling through the patches of cane which grow thick and rank wherever there is any soil, until we reached a spot which appeared in every way suitable for the hiding-place of the prophet Elijah. Perpendicular cliffs of brown, rotten-looking stone arose on each side not more than 20 steps apart, and filling the chasm with gloom by their dark shadows. No human being could climb up or down those cliffs, and no one could have any ordinary purpose for ascending the gorge from its mouth or descending it from its head, away up toward Michmash. A more secluded place could not be found, and it was well chosen for the prophet's confinement while Ahab was searching for him throughout his own and all adjoining kingdoms. When we had satisfied ourselves with the view we cut a walking-cane apiece from the stout stalks of a cane-brake and returned to our horses. As we were passing out of the chasm we saw, soaring high up in the air, a raven of the same variety which carried the bread and flesh every morning and evening to the prophet.

From Elisha's Fountain we rode in the afternoon to Ain ed Dūk,* where we camped for the night. We took much interest in examining the copious springs, and in tracing the artificial channels by which their water is conducted around the mountain-sides in one direction to the vicinity of old Jericho, and across the valley on arches in another direction to the fields which they irrigate. On the next morning, May 6th, we climbed the mountains from Ain ed Dūk to the village of Tai'yebah, on the highlands northeast of Bethel. We had directed Assad to lead us by the most direct route to Bethel, intending to follow the line of Joshua's march when he went up to attack Ai, but he deliberately deceived us, as we afterward learned, and led us by a more circuitous route farther north.

The village of Tai'yebah is not known to the Scriptures, and is seldom mentioned in the writings of travelers, but it is a town of some importance, and the unusually good state of cultivation around it shows the influence of Christianity on its inhabitants. Its population is chiefly Mohammedan, but it contains a Latin and a Greek convent, a mission school of the English Church, some imposing ruins, and many marks of having once been a flourishing city. From the walls of a ruined church a short distance east of the town we had a fine

* See page 345.

view of the country lying southward, and a splendid view of the Dead Sea, all of its eastern shore as far as the peninsula being in full view.

At Tai'yebeh our dragoman bought for our table some dried figs, prepared by the natives. They were small, and quite inferior in every respect to the Smyrna figs which he had previously furnished us. Moreover, they had a smoky taste and appearance, from being kept in the smoky houses of the villagers. Thenceforward figs were not eaten in our camp so voraciously for lunch and dinner as they had been before, and I think Assad had some of that purchase left when we bade him a final farewell. The inferiority of the figs was due entirely to the unskillful and slovenly way in which they had been cured and kept.

In the afternoon we rode to Bethel, and our tents were pitched in the midst of the large but unused reservoir just below the village spring. Our location enabled us to see all the villagers as they came and went, the men idling about, and the women carrying water. Many of the men, as is usual when we camp near a village, seated themselves in groups near our tents to talk with the muleteers and get a pipeful of tobacco from our dragoman. . . To smoke together and tell the news is the universal custom when companies of strangers meet.

We had time before night to ride out east of Bethel and try to find the site of Ai, and of Abraham's camp between Bethel and Ai. We found both as we thought without difficulty, and we found the ruins of a tower on the top of the hill where Abraham pitched his tent and built his altar.* Two young fellows of the village, who could not speak a word of English, had walked before us all the way, annoying us with their efforts to tell us something and to show us what we were already looking at. We knew that they were manufacturing an excuse to ask us for *buckshish* when we started back, and we thought we would outwit them; so we turned suddenly and rode back to camp in a sweeping gallop. One of our tormentors, however, ran after us as fast as he could, and we had scarcely dismounted when he assailed us with his cry of "*Buckshish*." We had to give him something to get rid of him.

On the next morning we rode through the hills of Benjamin from Bethel to Jerusalem. The road follows the watershed, crossing now the head of a ravine which runs toward the Jordan, and now another that runs toward the Mediterranean. It climbs no high hills, and descends into no deep valleys, but it is rough and stony, and now and then it has sections of the old pavement laid by the ancient Jews. All the way it passes in view of historical towns, such as Be'eroth, Ramah,

* See description of this vicinity, pages 239, 240.

Gibeah, and Mizpeh, and there is no highway in the country more frequently the scene of biblical events.

We reached Jerusalem about 10 A.M., on the 7th of May, having been absent since the 21st of April, nearly seventeen days. We felt very much like one returning home. We repaired at once to the consulate to receive the letters from home which had accumulated in our absence, and then sat down in our tents at the old camping-place to read and answer them.

One of our first duties on our return was to settle with Fellâh', the old sheikh who had been our guide and protector during our journey. He had faithfully complied with his contract. On his little white mare, with his long spear across his shoulder, he had ridden before us all the time by day; he had eaten uncomplainingly of the scant fare doled out to him by our dragoonian; he had smoked his pipe on the ground outside our tents, and slept there wrapped only in his ab'a every night; he had answered all questions promptly, and complied with every request in a good humor, and we had become really attached to him. When we handed him the gold which was due, he received it with a bow, and asked for no more. We all wanted his photograph, and when we asked him to sit for it, he answered that it was contrary to his religion to make pictures, but he would not disappoint us; so he went with us to the gallery of an Armenian photographer, and we obtained the likeness of which the engraving in this book is a faithful copy.* If the Christian faith could be planted in the hearts of such men of the desert as he, it would find congenial soil and bring forth much fruit. The Lord hasten the day!

From Wednesday, the 7th, to Saturday, the 10th of May, we remained in camp at Jerusalem, and spent the time revisiting localities already seen and seeing new ones. Thursday we devoted to the Har'am, and on account of the expense of admission we visited it only once. It is unlawful for a Christian to enter this sacred inclosure without the permission of the Arab sheikh who is intrusted with its guardianship, and it is thought to be dangerous to do so without his personal presence with you, and the protection of a couple of Turkish soldiers and of the *cavasse* or Turkish body-guard of your consul. The danger is not from the authorities, but from the fanatical Moslem, who might gather a mob and stone you. In order that proper preparation may be made you must give the consul notice of your intended visit a day in advance, then he attends to everything else. We repaired with

* See page 81.

our interpreter to the consulate at the appointed hour, the *cavasse* led us to the barrack and obtained the two soldiers, and then, escorted by all three of these, we entered the inclosure from David Street, and were met by the sheikh of the Har'am. From the time we entered the place until we got through our examination of all its curious objects, our attendants were constantly trying to hurry us, evidently wishing to get their fees for the least amount of time and trouble. But we had come to see, and to see once for all; and we would not be hurried. We examined carefully all objects of interest both above ground and under ground, both within and without the sacred buildings, in about the same order in which we have described them in another part of this book.* Only once was there the slightest attempt to restrain the freedom of our curiosity, and that was when I laid my profane hands on the immense manuscript copy of the Koran, which lay on the pulpit in the Dome of the Rock. It was so large (about 30 inches square) that I had a curiosity to see inside of it, and I threw it open. Immediately our guide cried out with alarm, and the sheikh made a threatening motion with a scowl on his face, but as my hands were no longer touching the book, I pretended not to understand what was said, and looked at the written page until I was satisfied.

∩ In former years a system of extortion was practiced on travelers in regard to visiting the Har'am, and instead of a fixed price of admission the sheikh demanded all that every individual visitor could be induced to pay, first putting his figures enormously high, and then gradually coming down until he reached the visitor's highest bid. But the European and American consuls have of late combined their influence to prevent extortion, and now a fixed fee of five francs for every visitor is all that is paid, and this is paid, not to the sheikh, but to the consul, who delivers it to him. Besides this, you give a voluntary fee of from two to five francs for the company to each of the soldiers and the *cavasse*.

* Part Second, Chapter I., § VII.

LETTER X.

BETHLEHEM, SOLOMON'S POOLS, HEBRON, AND EN-GEDI.

ON Saturday, May 10th, we started on a tour intended to include all of Palestine south of the parallel of Jerusalem. Leaving our camp, we rode up close to the Joppa gate, then descended the eastern side of the Valley of Hinnom a short distance, and crossed it on the bridge which supports the aqueduct from Solomon's Pools. We were on the road to Bethlehem. As I crossed I rode up to the aqueduct wall and looked into a hole which I had found in the top of the aqueduct a few days before, and saw that the water was still flowing. At intervals all the way to Bethlehem we saw the aqueduct winding round the hillsides, and a woman gave me a drink of water from it just at the edge of that town. On the south side of the town it flows through a cistern, keeps it full, and affords a perpetual supply of water to the Bethlehemites, to be used when their rain-water cisterns are exhausted.

The road to Bethlehem was once covered with a pavement of flat stones, and remnants of it are still seen. The road-bed was 16 or 18 feet wide. The present road is nothing but three or four bridle-paths made by the constant tramp of camels and donkeys and their human companions. The amount of travel over it is second to that over no road leading out of Jerusalem, except the one to Joppa. We met many camels loaded with lime, each carrying about a cart-load in immense sacks which were swung across his back like saddle-pockets, other camels and many donkeys loaded with brush and roots for fuel, and some loaded with charcoal. We also met some two-legged donkeys, walking along with their turbaned heads uplifted, while their wives, trudging behind them, bowed their heads under heavy burdens which they were taking to market. I even saw two or three riding on little donkeys which they could carry on their shoulders, while their wives went before on foot with heavy packs on their heads. I never let one of these fellows pass without giving him a tongue-lashing which would make him warm if he could only understand English.

When within about two miles of Bethlehem we passed the tomb of Rachel, so called; but it is evidently a Mohammedan structure, and it stands, as we have shown before,* some miles away from the spot where

Jacob set up a pillar over the grave of Rachel. I pay but little attention to traditionary sites which, like this, are contrary to the Scriptures.

He who approaches Bethlehem with the expectation of seeing a handsome place will be disappointed. It is built of limestone, which has grown dingy from exposure, and the houses have neither visible roofs, nor cornices, nor shutters, nor wood-work of any kind on the outside, except the doors. Many of them have no windows other than little square holes in the wall. The old church of the Nativity, at the east end of the town, is no exception to the general rule. It is unsightly outside, and going to wreck inside. It deserves to go to wreck for keeping up the false pretense of showing, *down in a cave*, or a cistern, the manger in which Jesus was laid. But at the west end of the town there are some new and modern buildings, and along the Jerusalem road, running north from this point, many new buildings are now in course of erection. It is claimed by the inhabitants that Bethlehem now numbers 10,000 inhabitants, though it is usually put down at 5000, and they are nearly all nominal Christians; but I could see no difference between their outward appearance and that of the Mohammedans, except that the women have a different style of head-dress.

On leaving Bethlehem, instead of going directly to Solomon's Pools, on the road to Hebron, we struck off to the southeast, and visited what is called "The Frank Mountain," about four miles toward the Dead Sea. Its principal interest is derived from the fact that here, on a conical hill 400 feet above its base on every side, and so steep that even a Syrian horse can climb only halfway, Herod the Great had a palace whose ruins are still there, and that here he was buried, his body being brought hither from Jericho, where he died.

From this mountain we struck for the pools, and our track for the last two miles of the way was along the bench made for the aqueduct. On reaching the pools we found our tents pitched by the side of the upper pool, and there we remained in camp from Saturday afternoon till Monday morning.

There are few objects in Palestine which I have felt more anxious to see than these pools and the aqueduct connected with them, and few that are so insufficiently described in the books which I have read. I examined them with the greatest care, and they filled me with more admiration than ever before. Previous to their construction Jerusalem had within it no running water, but was dependent on rain-water caught in cisterns or in wells outside the walls. Such a dependence was too precarious for the capital of a kingdom, and Solomon was too

wise a king to be contented with it; so he determined to bring in a constantly-flowing stream by means of an aqueduct. But in order to do this, a sufficiently copious spring must be found at an elevation above Jerusalem; and as Jerusalem is from 2400 to 2500 feet above the sea level, and as springs generally burst out, not at the tops of hills, but far down their slopes, it is clear that such a spring was not to be found at random. The nearest, and the only one within a reasonable distance, was found two miles southwest of Bethlehem, and about eight miles by the nearest road from Jerusalem. I have described the aqueduct and the pools near its fountain-head on pages 222-229, and will not here repeat the description.

We left Solomon's Pools on Monday morning, May 12th, for Hebron. The distance is about 12 miles, and, though the road passes up hill and down almost continually, there is a general ascent; so that the highest elevation in all Southern Palestine is reached about three miles north of Hebron. It is 3300 feet above the sea. When we were within a mile of Hebron we turned to the right and crossed over to the Plain of Mamre, in order to visit Abraham's Oak. Of this we have given a description and a picture on pages 51, 52. The vines which now cover this plain are an innovation as respects Abraham's time, for the plain was then a pasture; but vines had already taken possession of the soil when the twelve spies were sent into Canaan 300 years later. It was probably in this very plain, then called the Valley of Eshcol, that the spies cut the bunch of grapes which was borne on a staff between two. Such bunches grow there still. I saw many bunches with the grapes just forming, that were 10 or 12 inches long, and were destined to be nearly two feet long when the grapes are ripe. Hebron is represented as the best district for grapes in all Western Asia, with the single exception of Damascus, and its vineyards are far superior to any others that I have seen. The grapes are not utilized to the extent that they would be by an enterprising people, but many of them are made into raisins. I wanted some of the raisins to take home as a specimen, so I told our dragoman to buy me a franc's worth, and I was surprised to receive about four pounds.

Our tents at Hebron were pitched on the slope of a hill west of the town, and as the town lies on the opposite slope it was in full view from our tent door. It claims about 8000 inhabitants and is a stirring place, though intensely Mohammedan. We could see from our camp the ancient stone wall, supposed to have been built by Solomon, which surrounds and conceals the Cave of Machpelah, wherein lie buried Abraham and Sarah, Isaac and Rebekah, Jacob and Leah. We could

see the roof and part of the wall of the church built within the inclosure during the Christian period of Palestine, and afterward turned into a mosque by the Mohammedans. We were also permitted, under the escort of the sheikh of the city, to walk round the inclosure itself and examine its exterior, while the women and boys were cursing us in Arabic and wishing that they dared to stone us.

From Hebron we made an excursion to En-gedi, an oasis on the desolate western shore of the Dead Sea. Our object was not only to visit the place, conspicuous in Old Testament history, but to see the barren hills which form the western shore of the Dead Sea and the country westward about ten miles. The path which we followed was very direct, and the greater part of it was a much better road than I expected to see; but at two places we had a trial of mountain riding more severe than any in our previous experience. Our road, for a mile or two, was a mere goat-path on the side of a mountain whose slope was so steep that if man or beast should fall, there would be no stopping short of the rocky bed of the ravine, and that was at least 1000 feet by the slope below us. The path in many places was not more than 12 inches wide, and it had a little slant in the wrong direction. I could not look down without being nervous; but, though I tried to keep my eye fixed on the path before me, I could not resist the inclination to look downward occasionally. To add to my nervousness, my horse persisted in walking on the outer edge of the path, while I leaned and drew the rein in the opposite direction. He reminded me of many young Christians who are constantly treading on the very verge of propriety, as if to show how near they can approach destruction and yet escape it. I spoke of dismounting, but the dragoman insisted that it was safer for both the horse and myself that I remain in the saddle, and he closed by saying, "The horse is very wise:" so I trusted to horse wisdom, and passed through in safety. The other place was the cliff which rises above En'-gedi. When we reached the mountain-top overlooking the Dead Sea, we found that we were on an almost perpendicular cliff of brown and rugged rock, 2000 feet above the spring, and it appeared impossible for a horse to descend it. But we dismounted, the Ar'ab attendants led our horses, and we followed. By a series of very short zigzags, over rough stones, over smooth slanting rock, and down steps from one to two feet perpendicular, we slowly and carefully picked our way, while the grandeur of the scenery continually increased as the dark, frowning precipice rose higher and higher above us. In half an hour the 2000 feet of descent were passed, and we stood on a bench of the mountain, 600 feet yet above

the sea, by the side of a rushing stream of pure and sparkling water. It gushes forth from under mountains which look as if they had never received a drop of rain; it makes verdant a few acres of ground; it rushes down the remainder of the precipice, turning a mill when the mill is in repair, and, although it has only a half-mile of beach to cross after completing the descent, so thirsty are the sands of that beach that the stream is lost before it reaches the sea.

After a brief rest Frank and I walked down to the sea to take a bath. There was a stiff breeze from the north, and the waves were rolling two or three feet high. This delighted us, for we expected to have a wave-bath after the fashion at Cape May; but when we tried it we found that our feet *would* go up and our heads down. The first we knew, our eyes were full of the water and smarting so that we could not open them until the tears washed out the brine. Meantime, we were learning how to keep our feet under, and were getting farther and farther from shore. When we learned to keep our equilibrium, and could open our eyes, the ride over the waves as they came in was delightful.

After enjoying this to our satisfaction we turned toward the shore, and experienced the old difficulty in a new form. There was an under-current drawing us out to sea, and as we tried to swim against it every wave that overtook us threw our feet out of water, so we were compelled to swim with our hands alone. The exertion was so great that by the time I reached water in which I could touch bottom the strength of my arms was almost exhausted. No one who is not a good swimmer should venture into the Dead Sea beyond his depth when the waves are rolling. After our bath we started for the mouth of an enormous fissure in the mountains, a short distance to the right, whose grandeur had excited our admiration. As we approached it we came to a feeble stream of water just sinking in the sand. The farther we went the broader and stronger this stream became, and when we entered the mouth of the gorge we saw before us a fine cascade leaping over a perpendicular ledge of rock 25 feet high. It had scooped out, where it fell, a round basin in the solid rock 6 feet deep and about 30 feet in diameter, which was full to the brim with sparkling water. We were soon plunging about in this to wash away the gummy coating which the Dead Sea water had left on our bodies. This coating made one feel, to use Brother Taylor's expression, as if he had been "smeared all over with molasses."

The hills composing the wilderness along the western shore of this sea consist chiefly of a soft limestone, which varies in color from a

tawny to a dark brown when long exposed, but is almost as white as snow when freshly uncovered. Nothing grows there except two little bushy shrubs, one of which is called by the Ar'abs the blacksmith-bush and the other the bachelor-bush. The last is well named, for you never see two of them growing together. A ride through this region is usually attended with great discomfort and some danger to health, on account of the glare of the white hillsides in the hot sun, but we were favored with a cloudy day and a north wind, for which we were truly thankful.

On our return from En-gedi to Hebron we made a détour to the southward in order to see Ziph, near which David and his men were lurking when the Ziphites betrayed them to Saul, and Carmel, where were the possessions of the churlish Nabal.*

The town of Ziph stood on the summit of a rounded hill, five miles southeast of Hebron, with broad, rich valleys at its base and a beautiful country spreading far away to the south and southwest, a part of the Negeb. There is nothing left of the town except its cisterns and sepulchres and the broken pottery that is intermixed with the soil. The terraced sides of the hill and its leveled summit are cultivated in grain. As I stood there and looked around where the dust of David's betrayers had enriched the soil, I felt like saying, "You Ziphites, you were a mean set, and you deserved the fate which has befallen you; for you betrayed the innocent to make favor with the powerful. May such be the fate of all who follow your detestable example!"

In coming from Ziph to Hebron we saw, perched on a high hill to the west of us, the ancient town of Jutta, supposed to have been the birthplace and early home of John the Baptist. No other city of Judah answers the natural requirements of the case so well. The Roman Catholics, however, with their usual disregard of evidence, long ago fixed on a village about four miles west of Jerusalem as the place of John's residence, and there they have erected extensive convent buildings, with beautiful gardens and orchards around them.

In returning to Hebron we rode against a strong north wind which was so cold that we took our shawls from our saddles and wrapped them around us. In the camp that evening we took seats by George's charcoal-fire at the kitchen-tent, and the next morning the thermometer was down to 42°. This was the coldest weather we felt in Palestine.

* 1 Sam. xxi. 29-39; xxv.

LETTER XI.

BEER'-SHEBA, EDOM, AND PHILISTIA.

FROM Hebron to Beer'-sheba is about 30 miles in a southwesterly direction. At about 12 miles we reached the village of Dahirt'yeh, which lies among the last of the hills, the remainder of the distance being through the plain where Abraham and Isaac fed their flocks and dug their wells while sojourning in the country of Abimelech. Here a striking historical coincidence had just occurred. In conversation with the sheikh of the village, who called at our camp, I learned that his people and those of another village farther south had recently had a fight, in which five men were killed, and that the quarrel was about the ownership of a well which lies between the two villages. At once I was reminded of the quarrel which arose between Isaac and the herdsmen of Abimelech in this very vicinity, nearly 4000 years ago, for the very same cause.

It was with deep and solemn satisfaction that, after visiting the favorite residence of these venerable patriarchs, and their appropriate burial-place, I was now permitted to rest where the grove which Abraham here planted once cast a shade, and to refresh myself with the same water from which he drank. Along the plain above, and close about the wells, cities have risen and fallen since that day, and we rode among their ruins; but now, in these ends of the ages, these silent wells remain as they were when Isaac left them, without a perfect habitation within many miles of them, the property of all who go to them for refreshment, the exclusive inheritance of none.

Beer'-sheba is the last point in the desert on the route from Egypt to Palestine by way of Mount Sinai, and this is the proper place in which to say something of the region lying between the head of the gulf of Ak'abah and Beer'-sheba.

This region is divided into three districts,—the Wilderness of the Wandering, including the desert between the base of the Sinaitic peninsula and the first habitable district south of Palestine; the South Country, including all between the desert and the thickly-settled territory of Judah; and Edom, including the mountainous region extending from the southern end of the Dead Sea to the northern end of the Gulf of Ak'abah. Of the first we need only say that it is still, as it was

anciently, "a waste, howling wilderness,"* almost totally uninhabited, and seldom traversed even by the Bed'awin Ar'abs.

The second, the South Country, was once well settled and well cultivated, as is clear from the ruins of many cities and towns now scattered over its surface. Even now its pasturage is excellent in the early spring, and in many parts of it wheat is grown successfully. But the ruins now found there belong principally to the Christian period of its history, between the destruction of Jerusalem and the Mohammedan invasion. In the period of Jewish history it was occupied, as it is now, by nomadic tribes such as the Am'alekites.

Between the southern end of the Dead Sea and the northern end of the Gulf of Ak'abah, there is a continuation of that long depression which constitutes the Jordan Valley. It is a narrow, sandy plain, with a perpendicular cliff rising from its western side up to the level of the desert, and the mountains of Edom rising abruptly from it on the east. It is called the Ar'abah, and the march of the children of Israel, when they turned south from Kadesh-Barnea to compass the land of Edom, was along its sandy bed. It was on this march that they came to Mount Hor, where Aaron was required, after climbing to the top of the mountain, to give up his life. This mountain stands near the Ar'abah, and about halfway between its northern and southern extremities. It is more than 4000 feet high above the sea-level, and it requires a very fatiguing climb on foot to reach its summit. On its highest peak stands a Mohammedan wely called Aaron's Tomb, which is greatly revered by the Bed'awin of the surrounding country. They call the mountain *Jebel Ha'rûn*,—the mountain of Aaron. The structure is 32 by 35 feet in exterior dimensions, and it is well represented in the cut on the following page.

Its interior is thus described by Dr. Ridgaway, who visited it in 1874: "Pushing aside an old rickety door which scarcely hangs upon its hinges, we entered the open chamber where is the tomb proper. It is like an ordinary Moslem grave, with Arabic characters inscribed upon it, with bits of cloth hanging about it, and ostrich eggs and other simple emblems hanging above it. The room is plain, with arched ceiling, the sides pierced with small windows, and some fragments of tessellated pavement on the floor. The real tomb is below the floor, in the crypt, into which the superstitious Mohammedans are loath to allow infidels to enter. But we went down, pushed through an old iron door, and by aid of a candle and magnesium light saw—nothing."† As the

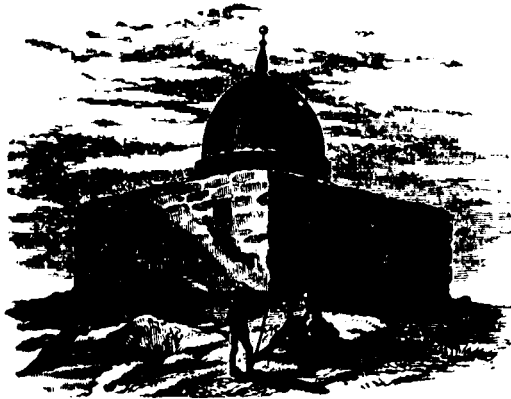
* Deut. xxxii. 10.

† The Lord's Land, page 156.

structure is of Mohammedan origin, it must have been erected, of course, since the Mohammedan invasion; but it may have taken the place of some pre-existing tomb, or it may have been erected without a predecessor, in honor of "the prophet Aaron," for whom the mountain was named.

Between Mount Hor and the Red Sea (the Gulf of Ak'abah), as Israel was marching along the southern slope of the Ar'abah, occurred the well-known visitation of fiery serpents, whose bite was healed by a look at the brazen serpent suspended on a pole in the camp.*

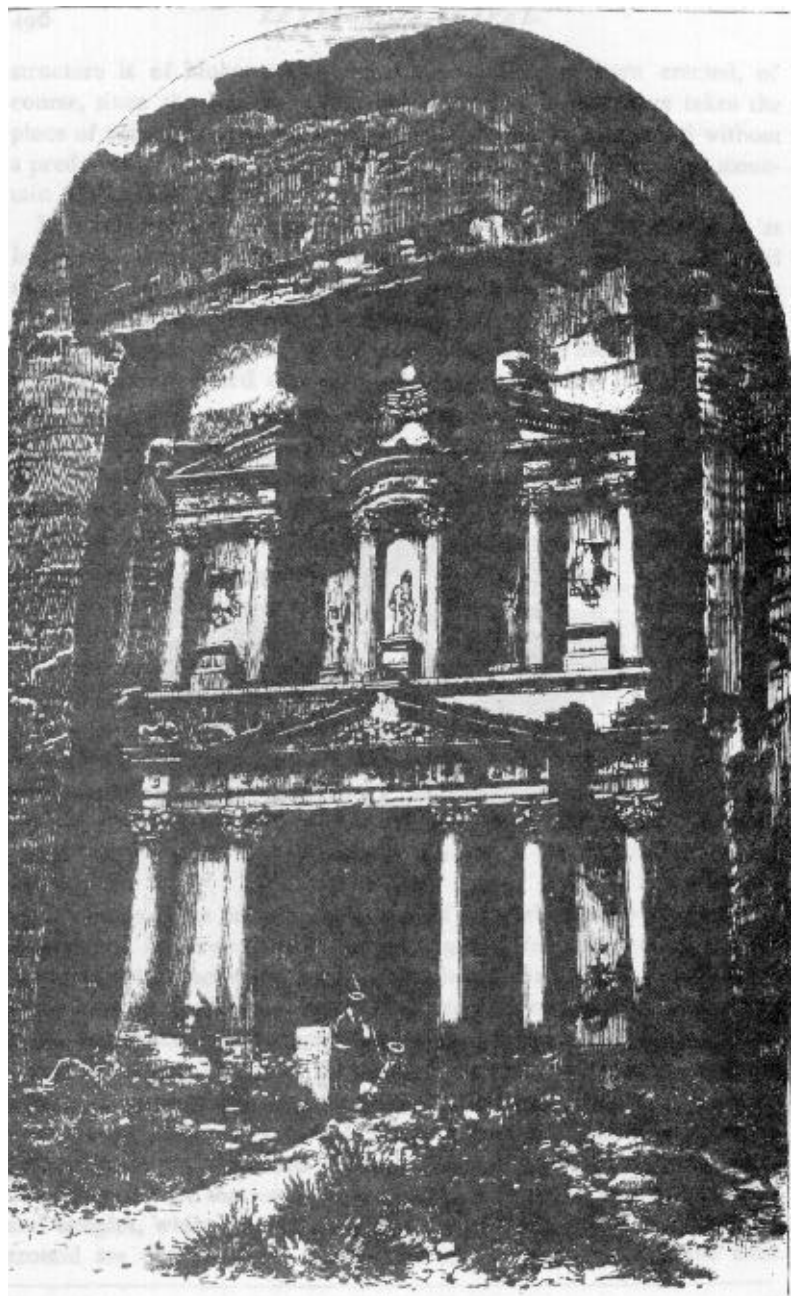
A few miles from Mount Hor, in the midst of the mountains eastward of it, is the celebrated city called Petra,—the rock. It is one of the



AARON'S TOMB.

most curious cities in the world, yet of its early history very little is known, and its very existence was lost sight of for many centuries until its ruins were discovered by Burckhardt in 1812. It was built in a deep basin in the mountains, surrounded on every side by precipitous cliffs, and approached by only one narrow pass between perpendicular ledges of rock. This pass, for nearly a mile as it descends toward the city, is in many places not more than 12 feet wide, and a small stream flows along its bed. It finally opens out into a wider valley called Wad'y Musa, and this into the area which was occupied by the city. Over this area are scattered the fragments of ancient dwellings, palaces, and temples, while the perpendicular walls of variegated sandstone all around are excavated for tombs and small temples. But the most

* Numbers xxi. 4-9.



EL KŪS'NEH.

remarkable structure is a temple of large dimensions and elaborate workmanship carved entirely out of natural rock in the face of a perpendicular cliff. It is called by the Arabs El Kûs'neh, and it is represented in the cut on the opposite page.

Its height is about 150 feet, and, as can be seen in the cut, its columns are of the Corinthian order. "The perfection of its preservation," says Dr. Ridgaway, "is marvelous, the finest carving looking as though but a day from the touch of the chisel, and only here and there a column or a figure has perished." It has a single interior chamber, which is without ornamentation, and the design of the entire work is an enigma. It was certainly not carved out by the ancient sons of Esau, who held this country during the period of Bible history, yet the existence of such a work and of such a city as that of which it is a representative shows that the land of Edom was once capable of supporting a rich and powerful people. Its valleys and elevated plains are still exceedingly productive, and should the tide of intelligent emigration once set in upon it, it may yet be made to bloom again as a garden.

On Saturday afternoon we left Beer'-sheba on our way to Gaza, and our camp for Sunday, May 18th, was on Wād'y Shari'a, a perennial stream which flows from the hills west of Hebron across the southern end of the Philis'tine Plain and enters the Mediterranean south of Gaza. We were in the midst of a large tribe of Bed'awin, whose encampments dotted the plains in every direction, while their herds of camels were grazing in groups, or marching in solemn procession to and from the water, and their harvesters, both men and women, were everywhere at work in the unfenced fields of grain. I thought of Samson and his foxes, and could see that a fire once set out in these fields of dead-ripe grain would spread without hindrance over the whole country. The modes of handling grain are the same that they were in the days of Isaac, and we have fully described them elsewhere.* While some of the men, women, and boys are engaged in harvesting, a detachment of women and boys are at work bringing water to the laborers and to the camps. It is brought partly in goat-skins, the bottles of Scripture, and partly in small-mouthed jars, or large-mouthed jugs, I scarcely know which to call them, holding about five gallons each. These are swung in pairs across the backs of small donkeys, or the jars, if the distance is moderate, are poised singly on the heads of the women. The women have learned to balance them so skillfully that they seldom steady them

* Pages 94-99.

with their hands. To add to this interesting picture of nomad life, the sheikh of the tribe visited our camp in company with several of his men, and they brought with them a beautiful yearling lamb, led by a cord, as a present to our dragoman. They received presents in return, and remained all night with us. We gave them a hospitable (?) sleeping-place on the bare ground outside of our tents, but the loamy plain did not furnish a single stone for a pillow; for be it known that stones are still used as pillows by the sleepers in the desert, and I know by experience that they are a real comfort. I throw my blanket-shawl on the ground at noon, with one end folded on a stone, and under the shade of a fig- or olive- or carob-tree it is a bed that any weary man would enjoy. So the Bedawi uses his woolen outer garment, which protects him from the sun during the day and serves as his bed and cover by night. This sheikh appealed to me very earnestly in behalf of a cousin of his, who had been held by the Turks as a prisoner in Jerusalem for twenty-two months on account of a fight between his tribe and another. He claimed that his cousin had been guilty of no personal crime, and said that there was no way of getting a case through the Turkish courts except by bribery. He wanted me to induce the American consul to use his influence to effect his cousin's release, and when I promised to do what I could he expressed his gratitude by touching my heart and kissing my hand. I was faithful to my promise, and Colonel Wilson, our consul, assured me that he would use his utmost influence in the case if he could manage to do so without appearing to intermeddle.

On Monday, the 19th of May, we continued our journey to Gaza, reaching there about noon. It is distant from Beer'-sheba about 30 miles, the latter place being southeast of it. The modern Gaza contains about 15,000 inhabitants, and is a place of considerable business. Its houses are nearly all miserable huts built of sun-dried brick, but it has some respectable buildings, the most respectable of which is an old Christian church turned into a mosque. The ancient Gaza stood between the present town and the sea. Its site is traceable only by the mounds of rubbish formed by the crumbling of its larger buildings, while the sites of all its smaller structures are hidden under heaps of sand. But little is left to interest the Bible student.

We rode up the coast 12 miles to Askelon, our path lying along the beach, where the waves of the sea frequently washed our horses' feet, and the horses trod continually upon small sea-shells of brilliant colors. We gathered as many of the more beautiful shells as we could well carry, but we rode over thousands of wagon-loads of them that

would be acceptable presents at home. The ruins at Askelon are very extensive and interesting, but they are chiefly those of the walls and buildings erected by Richard Cœur de Lion while here as a Crusader in the year 1192.*

From Askelon we struck across the Philis'tine Plain again, in a line nearly parallel with that by which we had approached Gaza. We found the plain here, as below, a vast grain-field; but, unlike that below, it was dotted by numerous villages instead of the black tents of the Bed'awin. The people here, as everywhere else in Palestine, except among the Bed'awin, live in villages and cultivate the surrounding fields. Near the villages are the vineyards, gardens, and fruit-orchards, all of which, in the plain, are protected by cactus-hedges; while farther out are the fields of grain entirely unfenced. All cattle and sheep are kept constantly in charge of shepherds.

We spent the night at Mejdal, some three or four miles from Askelon. It is a thriving town, in the midst of the best-cultivated district in all Palestine, except that immediately about Joppa. Here our cook was taken sick, and sent for me to give him medicine. I found him suffering severe pain, and suspected that imprudent eating was the cause; but he insisted that he had eaten nothing unusual. I finally asked the dragoman what he had been eating, and he said he knew of nothing except some cucumbers which the men had bought by the way. The cucumbers were 8 or 10 inches long, and very large. I said, "George, how many of those big cucumbers did you eat?" He innocently answered, "Only nine!" And when I scolded him for eating so many, he said he had eaten nine many a time. I gave him a severe dose of medicine, and he was well enough to cook breakfast the next morning.

We struck the hills near Bêt Jibrîn' (pronounced Bâte Jibreen') which was called in the crusading times Eleutheropolis. It is now a city of ruins, and it is most remarkable for the vast artificial caverns which abound in its vicinity, and which show plainly, by their interior arrangement, that they were made for human habitations. They are cut in a soft white limestone, they have lofty arched ceilings with an opening in the apex to let in light, and they have passages opening from one to the other like the doors from one room to another in a dwelling. It was doubtless in some such cave-dwelling that David and his men made their home near Adullam.

Our next movement was northward along the dividing-line between Judah and the Philis'tines, as far as Gath. It was Lieutenant Conder

* For description, see page 267.

who first identified the site of this city, and it is one well worthy of the city's fame. It is the leveled summit of a hill at least 500 feet above the surrounding valleys, and the ascent to it is so steep on every side that it requires a Syrian horse to climb it. From the southern extremity of the summit the view stretches out over the entire country of the Philis'tines, and the signal-fire lighted here could be instantly seen from all the confederated cities. Along its northern base passes the Valley of Elah, here a beautiful plain a mile wide, and rich in waving grain. It was down this valley that the Philis'tines fled after the death of Goliath, and this noted event occurred but a few miles above. Before visiting the spot of this last event, we rode across the mountains north-eastward, to visit Timnath, the Valley of Sorek, Zorah, and Beth'shemesh. After passing Timnath, which is now a village built of ancient ruins, we climbed over the top of a rugged hill, too rough with massive rocks for cultivation, and thickly set between the rocks with scrubby brush. Over this hill Samson had to pass in going from Zorah to see his beloved at Timnath, and here he must have met and slain the lion.

When we reached the northern brow of the same hill, the Valley of Sorek spread before us, and we involuntarily reined in our horses to gaze upon its beauty. From Beth'shemesh, whose identity is unmistakable, about three miles to our right, the smooth trough of the valley passed by beneath our feet, and stretched away to the west, widening as it went, and variegated everywhere with alternate strips of yellow and green grain and freshly-ploughed ground. For a few miles the hills, with decreasing height, bounded it on either side, and beyond its border was the slightly higher level of the Philis'tine Plain. Far off in the dim distance the eye could barely detect the small village where Ekron once stood, and along the smooth floor of the valley it could trace the entire course of the milch-kine as they brought back the ark of God, followed by the wondering lords of the Philis'tines. The Beth-shemites were then engaged in gathering their harvest, and the harvest was ripe for the sickle as we gazed upon it. Our appreciation of the scene was fully expressed by Frank, who broke the silence by saying, "It looks like one of the valleys that we see in pictures."

From the Valley of Sorek we made a circuit around to the spot, some four miles south of Beth'shemesh, where David slew Goliath. The place, and almost the exact spot, where this combat occurred, are easily identified, there being only one in the Valley of Elah suited in every particular to the Scripture narrative. This we have fully described on pages 259, 260.

From the Valley of Elah we returned to Jerusalem. Our path for

the first few miles was along the ancient road from Jerusalem to Gaza ; but we turned to the left and climbed the precipitous, rocky hill of Bêt Atâb', which has been identified as the Rock E'tam where Samson took refuge after burning the grain-fields of the Philis'tines.* We inquired for the large cavern which Conder supposes Samson to have occupied, and a villager led us to a cave very suitable for the purpose, but not answering to Conder's description. I think the fellow misled us, thinking that we would give him more *buckshish'* to lead us to the other cave ; but our dragoman was not with us to-day, having gone directly to Jerusalem with one of the men, who was very sick, and we could not communicate freely with the people of the village.

We next crossed over the hills still farther northward, in order to visit the so-called Philip's Fountain.† We were much interested in observing the water spouting through a wall 15 feet above the roadside, the massive stone trough into which it fell, the conduit which led it to the large pool below, and the luxuriant garden into which the water was led from the pool. This garden showed what could be accomplished in this warm climate and prolific soil by irrigation. I never saw, in any country, a garden of fruits and vegetables that excelled it.

We reached Jerusalem on the afternoon of May 22d, having accomplished our southern tour in 12 days. From Hebron to En-gedi, and thence throughout the remainder of our tour, we had been escorted by the young Sheikh Ab'bas, of Hebron, son of old Hamzeh, the principal sheikh of that city, who guided Dr. Robinson 42 years ago, but is now too feeble for such work. We found Ab'bas a lively, cheerful young fellow, but he has a cough which I took to be incipient consumption, and I think he is destined to fill an early grave.

On this tour we discovered in Assad, our dragoman, a deliberate purpose to protract our stay in the country as much as possible by overstating the length of each coming day's journey. Frequently, when he declared most positively that it would require seven hours' hard riding to reach a certain place, and induced us to select it for the next camp, we would reach it in four hours ; and when I would reproach him for deceiving us, he showed no sense of shame and made no apology. I finally took the matter into my own hands, and determined every night, as best I could, where our camp should be the next night, and gave him orders accordingly.

* See description, page 246.

† See description, page 261.

LETTER XII.

FROM JERUSALEM TO SHE'CHEM.

ON our return to Jerusalem from our southern excursion, we had very little more to do in the way of sight-seeing about the city. We first devoted ourselves to gathering, boxing, and shipping various souvenirs of our journey and presents for friends at home. We found in the shops devoted to the manufacture of articles in olive-wood a great variety of canes, boxes, paper-weights, paper-folders, book-racks, napkin-rings, etc., of which we bought freely at low prices. We also found in the bookstore cards of pressed flowers arranged with most exquisite taste, and as fresh in color as if they had been plucked from their stems that very hour. Photographs taken by the best French artists, and representing every interesting locality in the country, were obtained in abundance, and at reasonable prices. We also purchased crowns of thorns made of the same thorny twigs and in the same form with the crown which was placed on the head of Jesus. We packed in our box specimens of rock-salt from the Dead Sea, and a metallic bottle full of Dead-Sea water. All these articles, and many others, after being securely packed in a strong box, were placed in charge of Mr. Bergheim, the banker, who is agent for a cosmopolitan shipping company, and by him shipped for Philadelphia.

On Sunday we once more attended the services of the English church. We found the house draped in mourning on account of the death of Bishop Gobat, who had been Bishop of Jerusalem for thirty-three years. He was very sick when we left the city for our southern tour, and he had died during our absence.*

I brought with me to Jerusalem a letter of introduction to the Armenian Patriarch of Jerusalem, written in his own language. I received it from an Armenian, G. N. Shishmanian, who was born on the head-waters of the river Euphrates, but had drifted away to America; had become a Protestant, and was a student under my instruction in the College of the Bible at Lexington. When I was ready to call at the palace of the Patriarch and present my letter, I learned that he knew nothing of English, neither could his interpreter speak any language

* For a brief account of his work in Jerusalem see pages 134, 140.

known to my interpreter or to me. The prospect for a pleasant interview was rather gloomy. In my strait I appealed to our consul, and he found for me a young German, secretary of the German consulate, who kindly consented to serve me. He could speak English very well, and also Italian, the only foreign tongue known to the Patriarch's dragoman. Brother Earl accompanied me, and we were received in quite a stately manner. I found the Patriarch a man of about my own age, with pleasant expression of countenance and simplicity of manners. Our conversation was four-handed. I would speak to the German, he would translate to the dragoman in Italian, and he to the Patriarch in Armenian. The answer came back to me along the same route. It was the slowest way to talk that I ever tried,—slower than the deaf and dumb alphabet. It was death to all attempts at humor; for when I would say anything funny, I had to wait so long before the laughing-point would get around to the Patriarch that my laugh was over before his began, and sometimes the fun would all be lost in the translations, so that the long-looked-for smile would not come at all. The effort to converse was relieved now and then by the arrival of a servant bringing cigarettes, sweetmeats, etc. Our refusal of the cigarettes caused much surprise to the party, and when some jelly was handed they all had a hearty laugh at my expense. The jelly was in a little bowl on a silver waiter, and by the bowl were two saucers, one empty and one full of little silver spoons. I took the empty saucer, dipped some of the jelly into it, and commenced eating. They all laughed. I couldn't see the point until my friend the German told me that I should have taken a spoonful out of the bowl, and, after eating that, laid the spoon in the empty saucer and taken a clean spoon for another dip into the bowl, and so on till I had used my share of the spoons. This I thought quite a refinement on the Arab method of every man dipping his *hand* into the dish.

On Monday morning, May 26th, after waiting till ten o'clock for the distribution of the mail which came in that morning from Joppa, we bade a final farewell to the Holy City. We did so without regret, for we had accomplished the object for which we had come to it; and, apart from its sacred associations, Jerusalem has no attractions at all to a stranger. There are few cities in the civilized world in which I would not rather live, either for enjoying life or for doing good.

Previous to our final departure from Jerusalem we had explored all of Palestine which lies south of its parallel, and now our faces were turned northward. We had already been to Bethel, 12 miles due north, and we had seen, on the east of the road from that place to Jerusalem,

Michmash, Gibeah, Ramah, and Anathoth. But to the westward of this road there were several places of interest which we had not yet visited, and these now claimed our attention.

On leaving Jerusalem we rode directly to Neby Samwil, ascended the mountain by a steep path, and climbed to the top of the minaret. The view, which we have described elsewhere,* well repaid us for our labor. After satisfying ourselves with it, and eating our lunch under the shade of the mosque with a gaping crowd of dirty villagers around us, we rode to Gibeon and searched for its ancient pool, by which the armies of Joab and Abner were encamped before the battle which proved so fatal to the latter.† With some difficulty, and after much inquiry of the villagers, we found it, but it is no longer a pool. Its ancient wall is scarcely traceable, it is nearly filled with earth, and it was growing a patch of cucumbers when we saw it. The feeble spring which once supplied it with water is now used for irrigating the adjacent gardens.

Gibeon, the reader will recollect, is the city whose inhabitants so craftily surrendered to Joshua, and the place in which Solomon made his famous choice of wisdom.‡ It was after Joshua had driven the confederated kings of Canaan away from Gibeon, and while he was pursuing them westward, that he commanded the sun and moon to stand still.§ As he stood near upper Beth-horon, Gibeon was one of the points in his eastern horizon, and at nine o'clock in the morning the sun would seem to hang over it. The Valley of Ajalon was in a southwesterly direction from him, and the moon, if just entering its last quarter, would seem to hang over it. I saw the sun and moon in the same relative positions when I was crossing the Valley of Ajalon, on the 14th of April.

Having made a détour of three or four miles to the west of the main road leading north from Jerusalem, on leaving Gibeon we followed a path which brought us back into that road before we reached Bethel. Thence we rode to a spring called Robber's Fountain, about 18 miles north of Jerusalem, where we found our tents pitched for the night. The road lies nearly on the watershed between the slopes which descend to the Jordan and those which descend to the Mediterranean, but there is no continuous dividing-ridge for it to follow, and it constantly crosses the heads of the wādies, which descend first one way and then the other. It is, therefore, quite an uneven road and very rough. Traces of an ancient paved road are occasionally seen.

* See page 241.

† Josh. ix.; 1 Kings iii. 4-15.

‡ 2 Sam. ii. 12-32; iii. 20-27.

§ Josh. x. 11-14.

On the next day we rode to Nab'lus, the ancient She'chem, but on the way we made a détour to the right in order to visit the site of Shiloh. The place is easily identified, both by its Ar'ab name, Seilûn', which is a corruption of Shiloh, and by its correspondence to what is said of Shiloh in the Scriptures.

The town, which was never a large one, was built on a hill of moderate height. In front of it, to the south, lies a beautiful plain, surrounded by lofty hills. On the east and west are narrow valleys, which are continuations of this plain, while on the north is a much higher hill, separated from Shiloh by a ravine. There is nothing of Shiloh left except a confused mass of weather-worn building-stones covering the rounded top of the hill. But immediately north of the town there is a space on the slope of the hill, which has been artificially leveled, and, as we have shown on page 281, there is no doubt that here is the site of the tabernacle, which stood at Shiloh during the long period from Joshua to Eli. A discovery like this—first made, I think, by Captain Wilson—is one of those striking evidences of the truth of the Old Testament history with which the Holy Land abounds, and which are the more convincing because they are unexpected.

This identification was gratifying to me for another reason. In the account of Eli's death* he is represented as sitting by the wayside and by the gate watching for news from the battle, yet the messenger is represented as coming into the city and telling the news to the people, while Eli learns nothing of it till he hears the outcry of the people and inquires what this means. Then it is said that the man "*came in*" hastily and told Eli. This has been somewhat of a puzzle to me, but now it is clearly explained. Eli was sitting, not at the gate of the city, but at that of the tabernacle, and by the wayside which led to it. The messenger, coming from the south,—the direction in which the battle was fought,—came into the city first, and when Eli, hearing the tumult, demanded the meaning of it, the man came in where the tabernacle stood and told the fatal news.

Riding on from Shiloh we passed no object of special interest until we came to Jacob's Well. We approached it through the Plain of Moreh, now called Mûkhnah, the same plain over which Jesus walked on the day in which, "being wearied with his journey," he sat on the well and conversed with the Samaritan woman. This plain is seven miles long and about two miles wide. It lies nearly north and south. Its western side is bounded by Mount Ger'izim and Mount Ebal. Be-

* 1 Sam. iv. 12-18.

tween these two mountains lies a valley about half a mile in width, at a right angle to the plain, and Jacob's Well is at the angle made by the southern side of this valley and the western side of the plain.*

It robs one of much enjoyment on visiting such a spot to find it so different from what it was. The folly of building a church over this well, instead of leaving it and keeping it as it was when Jesus sat upon it, is amazing. But such is the hereditary folly of the priests. I was told in She'chem that the Greeks are about to rebuild the church over the well, and I devoutly wish that before they begin some sensible man will buy the property and restore the well's mouth to its original form and appearance, the model for which can be found in the wells of Abraham at Beer'-sheba.

After examining the well we rode across to Joseph's Tomb, about 300 yards farther to the north, and gazed for a short time upon it. How we longed for the privilege of digging down into that tomb and seeing whether the embalmed body of Joseph is actually there! I suppose every visitor has this feeling, and I was not surprised to hear Brother El Kârey, the Baptist missionary in She'chem, say that he had often been tempted to go there in the night and dig into the tomb, though he felt sure that the Moslem would kill him if he were found guilty of the act.

After examining these two interesting objects at the mouth of the valley of Nab'lus or She'chem, we rode along the valley, with Mount Ger'izim on our left and Mount Ebal on our right, until we passed the town and found our tents pitched at the farther end of it. We were now beside one of the most ancient cities in all the land. It was called Sychem in the days of Abraham, and She'chem in the later Old Testament history. During the Roman dominion it acquired the name of Neapolis, and the modern name, Nab'lus, is an Arabic corruption of this.

On reaching She'chem we called on Brother El Kârey, the only Baptist missionary in Palestine. I had a letter of introduction to him, given me by a Baptist preacher from London whom I met at Naples. He received us very cordially, explained to us his missionary labors, and, being a native of the place, though educated in England, he was full of the local information for which we were in search. We especially wanted to learn the best way to reach Ænon, the locality of which was definitely fixed by Lieutenant Conder, but which our dragoman had never visited. He gave us the desired information, and the next

* For a description of the well, see page 282.

morning, leaving our tents pitched at She'chem, we made an excursion to that interesting spot.

Our route took us back through the valley, and we resolved that while passing between the two mountains of Ebal and Ger'izim, in the still morning air, we would try the experiment of reading the blessings and curses. It will be remembered by the reader that, in compliance with directions given before the death of Moses, Joshua assembled all the people on these two mountains, stationing six tribes on one, and six opposite to them on the other, and he stood between and read to them all the blessings and curses of the law.* It has been urged by some skeptics that it was impossible for Joshua to read so as to be heard by six hundred thousand persons. It is a sufficient answer to this to show that while Joshua read, the Levites were directed to repeat the words "with a loud voice,"† and that it was an easy matter to station them at such points that their repetitions, like those of officers along the line of a marching army, would carry the words to the utmost limits of the multitude. But it is interesting to know that the spot chosen by God for this reading is a vast natural amphitheatre, in which the human voice can be heard to a surprising distance. About half-way between She'chem and the mouth of the valley in which it stands there is a deep, semicircular recess in the face of Mount Ebal, and a corresponding one precisely opposite to it in Mount Ger'izim. No man with his eyes open can ride along the valley without being struck with this singular formation. As soon as I saw it I recognized it as the place of Joshua's reading. It has been asserted repeatedly by travelers that, although two men stationed on the opposite slopes of these two mountains are a mile apart, they can read so as to be heard by each other. We preferred to try the experiment in stricter accordance with Joshua's example; so I took a position, Bible in hand, in the middle of the valley, while Brother Taylor and Frank, to represent six tribes, climbed halfway up the slope of Mount Ger'izim; and Brother Earl, to represent the other six tribes, took a similar position on Mount Ebal. I read, and they were to pronounce the amen after each curse or blessing. Brother Taylor heard me distinctly, and I could hear his response. But Brother Earl, though he could hear my voice, could not distinguish the words. This was owing to the fact that some terrace-walls on the side of the mountain prevented him from ascending high enough, and the trees between me and him interrupted the passage of the sound. The experiment makes it perfectly obvious that if Joshua had a strong voice,—which I

* See Deut. xxvii., xxviii., and Josh. viii. 30-35.

† Deut. xxvii. 14.

have not,—he could have been heard by his audience without the assistance of the Levites. As to the space included in the two amphitheatres, I think it ample to accommodate the six hundred thousand men, though of this I cannot be certain. If more space was required, the aid of the Levites was indispensable.

After making this experiment, which occupied an hour or more, we proceeded on our way towards Ænon, having with us, as escort and guide, a Turkish soldier belonging to the garrison at Nab'lus.

Salem, near to which Ænon was located,* is a village on the slope of the hills east of the Plain of Moreh, and opposite its northern end. Our nearest route would have been to pass by it, but we preferred tracing the waters from near their fountain-head; so we went northward a few miles along the Damascus road.

This brought us to the head-waters of Wād'y Bedân', a tributary of the wād'y on which Ænon is located, called Wād'y Far'ah. On Wād'y Bedân we found 12 water-mills in the course of two miles. These are all overshot mills, and are propelled by water drawn into races. The rapid descent of the principal stream makes it practicable to draw off these side-channels at short intervals, and to build the mills close together. In some instances the mill-race is so high above the principal stream that it runs through and propels two mills in making its way down. From the junction of the two streams we continued down Wād'y Far'ah in search of a place answering to Ænon. The "much water" we found all the way, and, although the season was exceptionally dry, pools well suited for baptizing were abundant. We rode into a number of these to try their depth. But we wanted to find, in addition to the much water, an open space on the bank of the stream suitable for the assembling of the great multitudes who flocked to John's baptism, and for several miles we found no such place. We pursued our pathless way along the slopes of a narrow ravine, with high and precipitous hills on either side. We had to ford the stream frequently, and its banks were everywhere so thickly crowded with a jungle of oleanders in full bloom that we could not always cross where we would. Never, in a single day, have I seen so many oleanders. For as many as five miles their line of mingled pink and green was as continuous as the current of the stream which nourished them. Finally, after a fatiguing ride, during which both our dragoman and our escort became discouraged and fell behind, there suddenly opened before us a beautiful valley among the mountains, about one mile wide and three miles long. Bed'-

* John iii. 23.

awin tents were pitched in groups here and there ; herds of camels, to the number of 300 or 400, were grazing, or drinking, or moving about ; and swarms of brown-skinned boys, both large and small, were bathing at different places in the stream. Here, then, was the open space required, and a more suitable place for the gathering of a multitude could not be found on the banks of any stream in Palestine. It is identified as *Ænon* by the only man who has ever made a thorough and scientific exploration of the country, and it is now accepted as such without dispute from any quarter. We cut an oleander cane apiece from the bank of the stream, and we took a bath in one of its pools.

Our excursion to *Ænon* occupied an entire day. The next morning we ascended *Mount Ger'izim*, to see the site of the ancient Samaritan temple, the ruins of a citadel and church built by the Crusaders, and the rock on which *Jotham* stood when he recited to the *She'chemites* his celebrated fable of the trees. That a man could stand within speaking-distance of an assembly of his enemies who had slain all his brothers, and were at the time engaged in crowning as king the instigator of the slaughter, make them an audible speech, and yet be out of reach of their weapons and safe from pursuit, is scarcely credible. Yet the locality shows that it was altogether practicable. A projecting rock on the face of *Mount Ger'izim* overlooks the city of *Shechem*. From its top a man's voice can be distinctly heard in the plain below ; it is too high to be reached by arrows shot from the plain, and pursuers would be compelled to climb the mountain or pass a long distance around it, while the flight of the speaker was unobstructed. (See the narrative in *Judges ix. 1-21.*)

We were accompanied in our ascent of the mountain by *Brother El Kârey*, whose pleasant conversation enlivened the way, and whose familiarity with every object in view made him an excellent guide. We saw all the wonders of the summit, and thought much on the strange superstition which has made this a sacred mountain in the estimation of the Samaritans ever since the days of *Nehemiah*.*

* For a fuller account of it, see pages 289-292.

LETTER XIII.

FROM SHE'CHEM TO THE LAKE OF GALILEE.

OUR route from She'chem to the Lake of Galilee was the very crooked one through Samaria, Cæsarea, Haifa, Jenin', Beisan', and thence up the bank of the Jordan.

After a morning ride to the top of Mount Ger'izim, we left She'chem, May 29th, and rode in two hours to Samaria, the ancient capital of the Ten Tribes. The well-posted student of sacred history will remember that this city was never taken except by starving its inhabitants into a surrender. Situated on an isolated hill, 400 feet high, with a valley all round it, it was impregnable when defended by a competent force.

In the reign of Herod the Great the city had fallen into decay, and he undertook to rebuild it. Among other magnificent structures which he erected was a colonnade of granite columns, 16 feet high, all around the brow of the hill, and about 50 feet perpendicular below its summit. They stood on a terrace leveled for the purpose of a chariot drive, and the circuit around which they extended is supposed to have been about 1000 yards. Many of these columns are still standing, and in their loneliness they speak mournfully of the departed glory of him who erected them.* The entire hill is now terraced and cultivated in grain, except a small space on the northern slope, occupied by a little village of low huts, and by an old church of the crusading period, in which it is foolishly claimed that John the Baptist was buried. We took our lunch on the top of the hill under the shade of an olive-tree, in the midst of a ploughed field, and I meditated much on the utter desolation of a city so conspicuous in sacred history.

From Samaria we continued our course to the northwest until we came to the ruins of Cæsarea, which we reached at noon on the 30th of May. Not a human being inhabits this city, once the political capital of Judea, and the chief commercial point on the Syrian coast. Built by Herod the Great, 13 years before the birth of Jesus, it was finally destroyed in the year 1265.

Its walls are still traceable, and in some places they stand 20 or 30

* See the cut and description, page 295.

feet high. They inclose about 400 acres of ground. The ruins of an old church, with parts of its wall retaining almost their original height, are seen in the southwestern part of the city, and on a ledge of rock extending into the sea are the ruins of an old citadel, once an apparently impregnable stronghold. But all of these walls and buildings belong to the period of the Crusaders, during which the city was several times destroyed and rebuilt; and there is nothing left of the city known to Peter, Philip, Paul, Felix, Festus, and Agrippa, except the granite columns which were taken from amid the ruins of the earlier city, and built crosswise into the more recent walls. Many of these were seen in the city wall. I counted 75 in the walls of the old citadel, and a still greater number of them lie, like rafts of saw-logs, in the shallow water north of the citadel, where some similar structure stood, but has crumbled away and dropped these imperishable columns. The disintegration of the soft sandstone of the shore and of the walls of these citadels has gradually filled up the harbor, which was made at great expense by Herod, and now no ship touches where once the commerce of this entire coast was centered. We rode into the city through its gateway, and finding a shaded recess in the wall, not far from the gate, we spread there our noonday meal and took our usual rest. A mournful stillness pervaded the place, interrupted only by the arrival of some shepherds with a herd of small black cattle, who came through the same gate and watered their stock at an ancient well of good water.

From Cæsarea we continued our ride in the afternoon up the sea-coast to Tantûra. We had been in the saddle nine hours, and had spent several hours walking among the ruins of Cæsarea, so we were much fatigued; but a delightful sea-bath reinvigorated us and prepared us for a hearty dinner. On the next day we continued up the coast to Mount Carmel, thus completing our view of the Maritime Plain. We had now crossed this plain four times, had ridden along its coast for many miles, and had surveyed its broad expanse from many mountain-tops. We had seen almost every square mile of its surface.

Mount Carmel rises from the sea as a promontory about 500 feet high, with a narrow beach at its foot. Thence it stretches away to the southeast about twelve miles. It rises to a height of 1800 feet about eight miles from the shore, and then descends to 1600 feet at its farther extremity. On its top near the sea is a Roman Catholic monastery, from which is obtained a magnificent view of the surrounding country. The Bay of A'cre lies under the northern slope of this part of the mountain, with the town of Haifa on its southern shore. and that of

A'cre, or Akka as it is now called, on the opposite side. After spending a Lord's day at Haifa, and attending the meeting of the German colony located there, we went to the spot at the southeast end of Mount Carmel where Elijah called down fire from heaven and gave the death-blow to Baal-worship in Israel. It took us an hour and ten minutes to reach the spot from the plain below, and an hour to descend. A part of the way was so steep that it tried the strength of our horses. The place is identified beyond reasonable doubt by its complete correspondence with the details of the Scripture narrative. We sat upon a bare rock on the top of the mountain, under the shade of an oak-tree, and studied the scenery before us. Mount Gil'boa, with the town of Jezreel at its foot, was in full view to the east, with a plain sixteen miles wide between us and it. Across this plain we could trace every step of the course along which Elijah ran before the chariot of Ahab, when the heavens were growing black with clouds, and the rain for which he had prayed was about to fall.

We could also see Shunem and Nain; and the summit of Mount Tabor towered conspicuously above the Nazareth hills, which hid its base from our view. The plain before us was the celebrated Plain of Jezreel, as it is called in the Scriptures, and of Esdra'elon, as it is now called. It has witnessed many battles of both ancient and modern times. The river Ki'shon winds its crooked way through it, and we could trace its course by the line of verdure along its banks, made more conspicuous by contrast with the yellow surface of the fields of grain just yielding to the sickle.

From Mount Carmel we went to Migdol, where king Josiah was slain in battle. Here we camped for the night of June 2d, and were much interested in examining the scanty ruins to see if we could find any remnant of Solomon's fortification here. We saw none that we could identify. The next day, June 3d, we rode to Jenin by noon, where our tents were pitched for the night, and in the afternoon we made an excursion to Do'than, where Joseph was sold by his brethren. Few places that we visited interested us more than this. From the rounded hill-top where Do'than stood, we looked out to the south and the southwest over a valley of the very kind to attract a company of shepherds like Joseph's brethren. The biblical scene was brought still more vividly to view by the two wells in the valley which gave the name Do'than to the place, and by a company of shepherds engaged in washing their sheep at one of the wells preparatory to shearing them.

At Do'than our circuitous route had brought us back again within 10 miles of Samaria, which we had left five days before. It was over this

10 miles, running nearly due south from Do'than, that Elisha led the mentally blinded squadron of Syrian horsemen who had surrounded Do'than in the night to arrest him.*

From Do'than we returned to our camp at Jenin', six miles distant, and found that a company of Jews, male and female, on their way from Sa'fed to Jerusalem, were camped near by us. Our dragoman, for fear of thieves in the night, had taken the precaution to secure a guard of two or three Turkish soldiers from the garrison of Jenin'. After dinner I felt disinclined to my usual task of writing till bedtime, so I strolled away to the edge of the olive grove in which our tents were pitched, and sat down on the roots of an old tree to meditate. The light of the full moon, scattered by the straggling tree-tops, fell upon the white tents on my right hand, while to the left the plastered tombs of a Mohammedan graveyard were gleaming in the unbroken light. The hum of voices in the Jewish camp, the hooting of owls, the chirping of crickets, the tinkling of small bells on our pack-mules, and the cry of jackals not far away, mingled together in pleasing confusion, and threw a spell over me which was at last interrupted by the sight of a jackal slyly creeping along within a few steps of me. A hurried call for the shot-gun from the camp, and a vain effort to get a shot at the cunning animal broke up my reverie.

From Jenin' we rode to Jezreel, made famous by its association with the history of Ahab and Jezebel. Only a few miserable huts built from the ruins of ancient structures now constitute the village, but well-built walls just showing themselves above the ground, many rock-cut cisterns now unused, and half-buried sarcophagi on the slope near by, declare plainly that it was once an important city. From its site we obtained our nearest view of Shunem, four miles due north across an interesting valley. It is a larger village than Jezreel, but it is only a small collection of brown huts with no shade about them.

Our route led us from Jezreel down the Valley of Jezreel, nearly due east, along the base of Mount Gil'boa to Beisan'. We were astonished at the copiousness of the springs in this valley and the luxuriance of the vegetation, and we found the ruins of Beisan', the ancient Beth-she'an, much more extensive and interesting than we had been led to suppose. We spent several hours of a very hot afternoon, June 4th, wandering among these ruins, and last of all we climbed the top of the conical hill on which the original city, or perhaps only its acropolis, was built. As we stood on the ruined wall near the gateway

* 2 Kings vi. 8-23.

and looked westward, I observed that the sun was sinking behind Mount Carmel, and I watched it until it was gone. The scene before me riveted my attention. Just to the left of the setting sun stood out distinctly the place of Elijah's prayer on Mount Carmel, where we had rested at noon two days before, now 28 miles away. A little farther to the left, and about 12 miles distant, the ruins of Jezreel stood above the horizon, with Shunem over against it to the right. Between them was fought Saul's last battle, and somewhere on the long slope of Mount Gil'boa, which bounded the horizon southwest of us, were found the dead bodies of himself and his three sons, including the beloved Jonathan. On the same part of the wall on which I stood the four bodies were gibbeted until the brave and grateful Gileadites rushed in by night, took them down, and bore them away. As darkness drew on we descended the precipitous hill and climbed another to our camp. The full moon was now rising above the mountains of Gilead. I sat down on a stone between my tent and an irrigating stream which murmured along its pebbly bed close by, and indulged for a long time the trains of thought which had been started by the scenes of the day. Finally, the gentle murmuring of the brook at my feet, the singing of numberless frogs who found a paradise in its waters, and the soft light of the moon, together with the fatigue of a hot and toilsome day, invited to repose, and I joined my sleeping companions in the tents.

We expected a hot ride along the Jordan Valley from Beisan' to the Lake of Galilee, so we arose at three o'clock in the morning, and were in the saddle a few minutes after four. Day was just beginning to dawn over the mountains of Gilead, and the light of the descending moon in the west had not yet faded out, when we rode through the village of Beisan' amid the barking of innumerable dogs, who saluted us from the house-tops as well as from the streets. Dogs (barking, not biting dogs) are a specialty with the Ar'abs.

Our route lay along the direct road from Jerusalem to Damascus until we reached the river at what is called the Mejami'a bridge. This is a massive stone bridge which spans the Jordan by one large arch over the principal bed of the stream, and two of less size over side channels, which are filled at high water. The bridge is rudely but strongly built, and for many centuries it has been the only bridge over the river in actual use. It is built of black basalt, and was once guarded by a large fortified caravanserai of the same material, the ruins of which lie a short distance from it on the western side. The stream is contracted here by the masses of rock which form the shores, and just below the bridge there is a rapid, in which the river dashes and roars over a de-

scent of 8 or 10 feet. Here the Damascus road crosses. Here Paul and Naaman crossed, and it is quite likely that the latter here dipped himself as directed by the prophet, and was healed. Here also, I think, must have been one of John's principal places of baptizing, for, being a principal crossing-place, routes of travel concentrated here, and it was one of the most convenient places on the river for the gathering together of the people. I need scarce add that there is water here, at any possible stage of the river, admirably suited for immersing. Indeed, I may say, once for all, that at the time of this writing I have now seen the Jordan from its mouth to its source; I have ridden many miles along its banks; I have crossed it on horseback, on a bridge, and in a boat; I have swum in it repeatedly, and have often ridden in it to try its depth; and I affirm, with the assurance of positive knowledge, that there is no section of it in which a man seeking a place for baptism would encounter much inconvenience in finding one; and that there are few places at which its water can be approached without finding such a place immediately at hand. Although in many places, as in all rivers, the banks are too precipitous or too muddy for the purpose, and in many the current is too deep or too swift at the bank, yet not far from all such places other spots are found in which none of these obstacles are encountered, and the farther you ascend from the mouth of the stream the fewer obstacles of the kind do you encounter. The field of John's preaching and baptism included the entire length of the river below the Lake of Galilee.*

Leaving the Mejamla bridge, we ascended the valley, with the river almost continually in view, until we reached the southern end of the Lake of Galilee. The river all along this part of its course has rocky banks and bed, and its water is clear. It leaves the lake from the point of a narrow bay at the southeastern corner thereof, and at first it runs due west nearly a mile, after which it turns abruptly to the south. Between this westward course of the river and the main shore-line of the lake, which is parallel to it, there is a ridge about 50 feet high, the entire surface of which is covered with ruins. These are the ruins of Tarichea, a town which anciently stood here. From this ridge we obtained our first full view of the famous lake, and we gazed upon it with deep interest for a long time. The view was in two respects disappointing; the lake appeared smaller than it really is, and the mountains all around seemed to rise abruptly from the water's edge without the sloping beaches and narrow valleys which we knew were there in

* Luke iii. 3.

many places. But the deep blue sheet of water itself, widening as it stretched away toward the north, and the tawny hills, 1500 feet high on the west and 1800 on the east, were there as I expected to see them. After satisfying ourselves with the view from the southern shore we went on our way toward Tiberias, whither our pack-train had preceded us.

The thermometer stood at about 90° , but a refreshing breeze swept over the lake from the north, and we scarcely felt the heat. Just as we rounded the corner of the lake, however, there came down suddenly upon us from the western hills the hottest wind that I have ever felt. Its first effect on the body was cooling, as it rapidly evaporated the perspiration which had been flowing; but it was burning to our faces, and we involuntarily closed our mouths against it. The mercury went up in a few minutes to 100° . When we had ridden in it a short distance I remarked that it would be dangerous to endure it long without relief, so we rode into the lake and wet our heads, and the rapid evaporation of the water from our faces and hair kept our heads cool until the temperature of the wind was reduced. It was really a sea-breeze which had set in. It first blew down upon us the hot air from the hill-sides, and afterwards brought to us the cooler air of the Mediterranean. The thermometer came down to about 80° before sunset.

Tiberias, now known by the more euphonious name of Tabirf'yeh, is about four miles from the southwestern curve of the lake. About a mile below it are the celebrated hot springs. The temperature of the water is 137° , and it is supposed to have medicinal properties. Several rude stone buildings are constructed about them for bathing purposes, and it is a place of much resort.

From the hot springs begin the ruins of ancient Tiberias, which extend up the lake shore to the present town, and include it. The present town is surrounded by walls, with large round towers at intervals, and a gate on every side. The eastern wall stands in the water, and the gate on that side is the landing-place for boats. Walls, towers, and dwellings are all built of basalt, and the place has a most gloomy appearance. An old crumbling mosque, with a beautiful minaret built of yellowish limestone with an occasional band of black basalt, tells of the former glory and present decay of Mohammedanism, while a clean and neatly built convent, with a pretty chapel adjoining it, speaks of the efforts which the Romanists are here making to gain control of both Jews and Arabs. The population of the town is about 3000, principally Jews. Here lived and died and was buried the famous Jewish rabbi Maimon'ides, and here, for several centuries after the fall

of Jerusalem, was the greatest seat of Hebrew learning. The Sabbath is kept here strictly; the Lord's day is but little observed. The town suffered severely from an earthquake in 1837.

On the evening of our arrival at Tiberias, we chartered, for our use the following day, one of the three fishing-boats which now supply the town with fish. We were to pay eight dollars for the boat with six boatmen, and were to have the privilege of directing its course. The next morning at eight o'clock we set sail from the water-gate of the town, and directed our course toward the mouth of the Jordan, at the northern end of the lake. The boat was about seven feet wide in the middle and about twenty-four feet long. At each end was a little deck about six feet long, and soft rugs were spread on these for our use. I took my position at the bow, and spreading my shawl, thickly folded, along the rug, with one end covering the coiled-up chain of the anchor, I used the latter for a pillow, and rested very comfortably in a reclining posture as the boat glided slowly along. There was wind to fan our faces and keep us cool under our umbrella, but not enough to fill our sail, though it was spread and ready for the breeze. The boatmen steadily plied the two large oars, relieving one another in pairs, and we moved along at the rate of two and a half miles to the hour. The surface of the lake was rising and falling with a very gentle swell, but its glassy surface was not broken by a single ripple. For an hour or two scarcely a word was spoken, the silence being broken only by the regular splash of the oars and an occasional humming of an Arab song by some of the boatmen. Everything invited to repose, and but for the tender memories which were softening my heart and occasionally filling my eyes with tears, I certainly should have fallen asleep. I was floating on the water where Jesus so often floated with his disciples. Our six boatmen, our own number, four, our dragoman, and a little boy, made twelve in the boat, only one less than were here when Jesus was asleep on the deck of a similar boat, and I felt that the absent one could not be far away. We had gone but a short distance when there came into view, to the westward, the unmistakable "Land of Gennesaret," where Jesus wrought so many cures, and where the people flocked so confidently around him.

The huts of the little village of Mejdél, at the southern extremity of this plain, pointed out the locality of Magdala, and brought to mind all the tender love and gratitude lavished on Jesus by Mary of Magdala, than whom there was none more devoted among his earthly friends.

Farther on we came in sight of the rude huts which the Arabs have

built from the ruins of Capernaum. For half a mile along the lake shore, and nearly as far back, these ruins are scattered about, and the Ar'ab huts built among them are now deserted. How strikingly have been fulfilled the words of Jesus: "Thou Capernaum, which art exalted to heaven, shalt be brought down to hades"! And there, too, lies what is left of Bethsaida,—a few heaps of black building-stones, scattered about over a little cape a half-mile northeast of Capernaum. Chorazin is equally desolate, but it lies two and a half miles inland, and is hid from the view by an intervening ridge. All of these places have been clearly identified by Captain Wilson, acting under the auspices of the Palestine Exploration Fund of Great Britain.

Our boat landed at noon on the northern shore of the lake, about half a mile west of the mouth of the Jordan. There, under the shade of a dōm-tree, we took our noonday meal. In this part of the lake, as the boatman assured me, at least three-fourths of the fishing is done, the fish being attracted thither by the fresh food which the Jordan constantly supplies. Here, then, most probably, is the place where the four disciples were fishing when Jesus called them, and the place where the seven returned to fishing after the resurrection. That the place is not far from Bethsaida, serves to confirm this supposition. We ate our lunch, I think, not far from the place where the seven ate the broiled fish prepared by Jesus.

From the place at which we had landed we skirted the remainder of the northern end of the lake, eastward, and one-half of the eastern shore. The Jordan enters the northern end of the lake nearer the western than the eastern side. For about one mile back it flows through a valley, having broken down to it through high hills by a very rapid descent. This valley extends around the northeastern curve of the lake, and is probably five miles long, and two wide at the widest place. At its farthest extremity along the eastern shore must have occurred, I think, the feeding of the five thousand. There is the smooth, grassy plain for the people to sit down upon; the lake shore on which the boat was tied up is close at hand; and there rises the mountain-slope up which Jesus ascended when the disciples had entered the boat and he had dismissed the multitude.

Captain Wilson is the first explorer, I think, who claims to have identified the place where the herd of swine ran violently down a steep place into the sea and were drowned. He asserts that there is only one place on the eastern shore where the steep sides of the hills come down close to the water, and that elsewhere there is a valley between the hills and water never less than a quarter of a mile wide.

I was anxious to verify this identification. I had carefully scanned that shore from the southern end of the lake where I first came to it, and as far as I could see distinctly the valley of which Wilson speaks was there. I had now sailed down several miles from the northern end, and had found the valley thus far not less than half a mile wide in the narrowest place. We sailed slowly on, and just at five o'clock in the afternoon, when we had reached the cape formed by what is called Wād'y Semak', I saw the steep place about a mile away. It was so distinct as not to be mistaken. I was now satisfied with the day's excursion. We were nearly opposite Tiberias, a south wind had arisen of sufficient force to help us on our way if our bow were turned westward, and I told the boatmen that they might cross to Tiberias. I had scarcely uttered the word when they all began to gaze at the western sky and chatter with one another in Arabic in a most excited manner. In their excitement they dropped their oars, and the boat began to drift before the wind. I inquired of the dragoman the cause of the excitement, and he said they saw signs of a coming storm from the west which alarmed them, and they thought it necessary to pull as fast as possible for the northeastern shore. We felt annoyed at the thought of thus turning at a right angle to our intended course when the sun was getting low, and it appeared to us that their fears were ill grounded. One of our party began to remonstrate, but I remembered how treacherous the winds had been to others on this lake, and I insisted that the judgment of the boatmen should prevail. It was well that we so decided, for before we had gone one-third of the way across we were in the midst of a storm fully as severe as our boat could safely ride. By a skillful management of the boat we succeeded in reaching, about sunset, the little bay above the ruins of Bethsaida, as far from our camp as we were at noon. There we anchored for a short time, and the boatmen stopped a leak which had started in the side of the boat. By hugging the lee shore we next managed to work our way to a point just below Capernaum, but farther than this it was decided not to go until the wind abated. It was now after dark. The anchor was cast, and all hands, weary and hungry, went to sleep. I happened to be lying with my face to the east; and when the moon, just past the full, arose over the hills of Bashan, her bright light fell full upon my face and awoke me. I looked around and saw that the wind had somewhat fallen, and that the lake was less agitated. I called the dragoman, and he the boatmen, and soon we were again in motion. It was a hard pull against wind and wave, reminding us of the night when the apostles were "toiling in rowing, because the wind was contrary

to them ;''* but we reached the gate of Tiberias at two o'clock A.M., and by three o'clock we had eaten the dinner which should have been eaten at six the previous evening. We were afloat on the lake 18 consecutive hours, and it was a wearisome day ; but we were well recompensed by the information gained, and by having entered somewhat into the experience of Jesus and the twelve.

The next day we made a horseback excursion up and down the western shore of the lake ; but of this I cannot now speak in detail. It was full of interest. The following day (Lord's day, June 8th) we spent in our camp, there being no place of public worship for us to attend in Tiberias. We bade farewell to this town gladly, because it was the hottest place we had seen. During our stay of three days the average temperature was 82° at sunrise, 93° at noon, and 85° at dark. The coolest place we could find was the western gate, either on the shady side of the wall, or under the arch of the gateway itself. While sitting there and watching the almost constant stream of comers and goers, I thought of Lot sitting in the evening at the gate of Sodom.

LETTER XIV.

FROM TIBERIAS TO TYRE.

ON Monday, June 9th, we broke up our camp at Tiberias and started in the direction of the Mediterranean Sea. Our first objective point was Mount Tabor, which is about 12 miles, on an air-line, southwest from Tiberias. When we had gone about five miles we turned a little to the right in order to ascend the hill called the Mount of Beatitudes, or the scene of the Sermon on the Mount. It rises about 200 feet above a plain which lies to the south and southeast of it, and it is quite a conspicuous object in the vicinity ; but it is too steep and rugged to have answered well for the scene with which it is associated, while there are hundreds of others that would have answered better. It was selected without reason in the period of the crusades.

We approached Mount Tabor on its northeastern side, and in passing around to its northwestern side, where the ascent takes place, we rode through the finest grove of oak-trees in all Palestine. It covers an area of several square miles at the base of the mountain, and an in-

ferior growth of the same wood covers the mountain on that side to its summit, while its other sides are bare, or nearly so. The trees have too low a growth to be valuable for timber, but they would furnish an immense amount of valuable firewood. The grove belongs to a rich merchant in Beirût', who has had the good sense to preserve it from destruction.

We climbed to the top of Mount Tabor by a zigzag pathway so steep in many places as to try the strength and agility of our horses. From the plains below, and from surrounding heights, the mountain's sides and top have a rounded appearance; but when you reach the top you find an almost level area about half a mile in extent in every direction. Tradition, at an early period, fixed on this as the Mount of the Transfiguration, and consequently the Greeks and the Latins have each a monastery here, and each building covers the exact spot where the transfiguration took place! The conclusion reached by all scholars of the present day, that this grand event occurred, not on Mount Tabor, but on Mount Hermon, disturbs not in the least the tranquillity of these stupid monks, nor the faith of the superstitious pilgrims who go to these convents to pray.

The view from the summit of Mount Tabor, 2018 feet above the sea level, is one of the finest that we enjoyed in Palestine. It includes many of the places made familiar by the gospel narratives, and as we gazed upon them from our perch on a ruined tower of the ancient wall which once inclosed the mountain's top, memory was busy with the scenes of the Saviour's toilsome life. It added something to the impressiveness of the scene to remember that the wall on which we stood was erected by the historian Josephus, in preparation for that final struggle against the Romans which led, as Jesus had predicted, to the downfall of the Jewish nation. The names Jesus and Josephus must ever be intimately connected in the Christian mind, from the fact that the latter, though an unbeliever, recorded with fidelity so many events which were plainly predicted by the former.

South of Mount Tabor, across a beautiful valley about four miles wide, rises a mountain called by the Ar'abs *Jebel Dûhy* and by Christians *Little Hermon*. Looking toward it from Mount Tabor you see at its foot on your left the village of *Endor*, where lived the witch consulted by Saul, and on your right the village of *Nain*, in which Jesus raised from the dead the widow's son. How different in character these two events to have occurred in two adjacent villages! Thus the good and the evil are crowded together the world over. We visited those two villages in order to look around and meditate upon the events

they commemorate. Endor never was, perhaps, much more than it is now, a village of huts inhabited by the poorest of people ; but Nain, in the time of Jesus, was a walled town, and there are ruins in it, as well as some interesting rock-hewn sepulchres just west of it, which prove it to have been a place of some importance. It was probably toward the sepulchres just mentioned that the widow's son was being borne when Jesus, coming into the town by the western gate, met the procession and gave life to the widow's heart by giving life to her only son.*

From Nain we rode directly to Nazareth, distant about seven miles in a northwesterly direction. The first five miles led across a more western part of the same plain we had crossed in coming from Mount Tabor to Endor, a section of the Plain of Esdra'elon. From the edge of this plain our path led up a hill 1000 feet high, and so steep that it took us twenty-five minutes to climb it. In a half-hour more we reached the city wherein Jesus spent much the greater part of his short life.

Nazareth is built along the southeastern slope of a ridge which is not less than 300 feet high. It is a long and narrow town, stretching from northeast to southwest along the foot of the ridge, and rising about halfway to its summit. Its population numbers about six thousand, nearly all Christians ; that is, they are Greek and Latin Catholics, with a very few Protestants. At the northeastern end of the town the Greeks have a convent in which they show the very place where the angel Gabriel appeared to Mary to announce the birth of Jesus. She had gone to the spring to get some water, and the spring is under the stone floor of the convent. They prove this to you by letting down a little silver bucket through a round opening, and drawing for you a drink of cool water. At the opposite end of the town the Latins have their convent, and in it they too show the very spot where Gabriel appeared to Mary. It was in the kitchen where she did her cooking. You can see the place where she built the fire, and the place where the smoke escaped through the ceiling ; and of course you ought to believe what is told you. They also show you Joseph's carpenter-shop ; and if you will give enough *bückshish* I think they will show you any place you can call for connected with the life of Jesus.

There is only one object at Nazareth which I was especially anxious to see, and this is the precipice down which the Nazarenes attempted to cast Jesus. The tradition-mongers, with their usual disregard of Scripture statements, have located this incident near the steep hill

* See Luke vii. 11-17.

mentioned above, which we climbed in coming to Nazareth ; but this is more than two miles from the town, while the Scripture states that "they led him to the brow of the hill on which their city was built, that they might cast him down headlong."* "The hill on which the city is built," then, is the one on which we must look for the place in question ; and if it cannot be found there, honesty must compel us to admit that it cannot be found at all. Some writers have come so near making this admission that I felt quite solicitous on the subject, and I searched that hill from top to bottom, from side to side, and from end to end. I did so, not because all this was necessary to find a place suited to the event, but because I desired to know all the places where it could have occurred, and to speak on the subject with full assurance. I found only two such places. One is near the northeastern end of the town, and about one-third the way up the hill. It is a perpendicular precipice sixty feet high, made by the falling in of the roof of a deep cavern which once extended along the face of the hill at this point, and part of which still exists close by the precipice. I think, however, from the appearance of the rock, that this precipice has been formed in comparatively recent times ; and for this reason I do not suppose that the attempt at precipitation occurred here. But near the opposite end of the town, and at about the same elevation up the hill, the same ledge of rock forms a natural precipice, which has every appearance of having existed from time immemorial. Its perpendicular height is now about forty feet, abundantly sufficient to kill a man if dashed headlong from its top. It is high enough up the hill to justify the Scripture statement that it was on "the brow of the hill ;" and it was probably outside the ancient city. Lieutenant Conder thinks, from the appearance of ruins higher up, that the ancient city was situated, like most of the towns of Palestine, near the top of the hill. If this supposition is correct, then the Nazarenes, in taking Jesus out of the town, took him down hill to the precipice below the town, and this precipice constituted the brow of the hill as seen from the valley below. I am entirely satisfied that here is where the awful attempt was made ; but I know not how to realize the feelings of Jesus, when his own neighbors, former friends and lifelong companions, thus attempted to take his life.

There are two missionary enterprises located at Nazareth with which I was very favorably impressed. One is a medical mission, supported by a society in Edinburgh. It is furnished with a dispensary, where

medicine is given without charge to those who are unable to pay for it, and with an infirmary, capable of accommodating a limited number of sick persons who are without homes or away from home. Dr. Vartan, the superintendent, is both a preacher and a physician, and while ministering to the bodies of his patients, he invariably imparts to them religious instruction. I think this the most direct method of access to the adult minds of this benighted population, and the supply of medical treatment for them is a most benevolent thing in itself. They sicken, and suffer, and die, from all the maladies that flesh is heir to, without the use of any remedies whatever, unless it be some that are worse than the disease. My heart bled for them on more than one occasion. Once there was brought to me a woman who was afflicted with a deep cough, and who was evidently a victim of consumption. They said that the doctor of the village had cauterized her, but that she had grown worse instead of better. On inquiry I learned that the cauterizing consisted in applying a red-hot iron to her back, and the terrible wound which it caused was not yet healed up. She will carry it to her grave, and the time will not be long.

The other enterprise at Nazareth is a female orphan school. On a bench of the hill, perched high above the city, is a large and handsome stone building, two stories high, the most conspicuous and the finest house in the place. It accommodates about 40 girls as boarders, who receive an elementary education, and are taught all the domestic arts of civilized life, such as cooking, washing, sewing, etc. It is impossible to imagine a people more in need of all this instruction than the native women of this country. Their usual mode of washing is to sit down by a smooth stone near a pool of water, dip the garment to be washed in the water, lay it on the stone, and then beat it with another stone, or with a heavy wooden paddle. As a consequence of the method, their clothes are never clean except when they are new. Of the art of cooking they know nothing except to boil mutton and rice together, and to bake a kind of bread which a white man cannot eat. They can seldom afford to eat mutton or rice, and their standing diet is cold bread and sour goat's milk. To these they add cucumbers, tomatoes, and melons in their season, eating the two former, as the last, without salt or vinegar, or any mode of preparation.

It seems to me impossible to make good Christians out of a people thus benighted until you teach them something in the line of domestic economy.

While our camp was in Nazareth we rode over to Kefr Kenna (village of Kenna), the Cana of the New Testament. It is a little over

three miles northeast of Nazareth, a convenient distance for Mary and her family to attend the wedding. Here the Greeks have a very old building consisting of a single room, in which they say the water was turned into wine. They have turned the room into a chapel, and in one side of it stand two large stone mortars, about two and a half feet high and twenty inches across, now used for immersing infants. Our local guide, in explaining their use to us, said, "De Greeks put de babies under; not sprinkle 'em, like de Latins and de Protestants." The priest told us that these two mortars were two of the six stone water-pots which held the water that was turned into wine. The simple-minded old man was not aware that the six water-pots held each two or three firkins apiece,—about 20 gallons,—whereas his mortars held only about six gallons. If he had known this he might have chiseled his mortars out a little deeper. When we came out of the room, I saw near by a 20-gallon oil-jar, and I said to the priest, "You ought to take that and paint it to imitate stone, and then put it in the place of your two jars; it would look more like the thing." His only answer was, "That is made to hold oil." I don't think he saw the point. I never met with a Syrian who could appreciate a joke.

I had read a great deal in books of travel about the beauty of the women of Nazareth, and I was glad, when we reached our camp there, to find our tents pitched close by the celebrated spring of the city, where I could see nearly all the women as they came to the spring for water. There was almost a continuous stream of them coming and going, from Tuesday at noon, the time of our arrival, until Thursday morning, when we departed. I several times stood near the spring for half an hour or so to watch their movements. They certainly have smoother features, a richer complexion, and a more engaging expression of countenance than the women of any other town which we had visited, but it is only in comparison with the extreme ugliness elsewhere prevalent that they can be called handsome. Being of the Christian faith they avoid the hideous practice of tattooing their faces, which is universal with the Ar'ab village women, and this is greatly in their favor as to comeliness. But those of them who come under the traveler's eye are coarse and illiterate creatures, with very rude manners, and they wear their dresses lower and more open about the bosom than would be tolerated in America even in a ball-room. Many of them, if well dressed, educated, and trained to good manners, would present a very pleasing appearance, but as they are at present, I would not exchange, for beauty, one average Kentucky woman for all the women in Syria.

Nazareth is somewhat of a manufacturing place. The clay pipes which are used all through the country by all classes of men are made here in large quantities, and the stems are made of straight twigs from one to two feet in length, with a hole bored through them lengthwise. A very rude kind of pocket-knife is also made, and many smiths are employed exclusively in this business. The knife has a single blade and a rude goat's-horn handle. The blade is hammered out on a small anvil, the smith sitting on the floor by the side of his anvil as he continues his work; and when reduced to the proper shape it is finished with a file. The knives sell at from 20 to 50 cents, and they are very serviceable. The Fellahin and Bedawin all through the country use them, and carry them suspended to their girdles by a string through a ring near the rivet end of the blade. There are also some European mechanic in the city pursuing their avocations in a small way.

From Nazareth we went across Southern Galilee to A'cre, distant about 24 miles. The direction is almost due northwest. The first half of the ride was over the hills through a country almost as poor as the hills around Nazareth, and containing very few villages. As we passed over hill-tops and ridges, however, we could see to our right for many miles a rich country thickly set with villages, yellow with fields of grain, and dotted with small groves of trees. About halfway to A'cre we passed the town of *Shefa' Amr*, a flourishing place, with massive ruins in the midst of it. It stands on the verge of the hill country and overlooks the Plain of Acre. The town derives its support from very rich lands in the edge of the plain, and its chief supply of water is from a shallow, exhaustless well at the western foot of the hill, half a mile or more from the town. When we reached this well our animals were very thirsty, and our pack-train was in company with us. The women who were drawing water at the well seemed unwilling to let us use the water, and utterly refused, at first, to let the muleteers use their buckets and ropes. A loud and fearful quarrel ensued, during which I expected every moment to see a general fight between our muleteers and the men and women who gathered around. But finally, by dint of perseverance, and by quarreling louder than the villagers, the muleteers succeeded in getting the use of one bucket, and our animals were watered. The woman who had led the quarrel on the other side, walked away in a towering passion.

Near this well was the only apple-orchard which I saw in all Syria. There were 40 or 50 trees, apparently about 10 years old, and they bore a moderate crop of fruit. An Ar'ab gave us a few of the apples, refusing to take money for them, and we found them very sound and

handsome fruit, but small and not quite ripe. They had the appearance of the yellow June apple grown in the United States.

In our ride across the Plain of A'cre we encountered some of the marshes made by the overflow of the river Belus in the rainy season. In most places the surface was now dry, hard, and cracked open, but there were still some muddy spots, and at one place we rode for a considerable distance on a stone causeway made for crossing during the wet season. There are but few villages on this plain, except along its eastern border near the hills, where they are abundant.

Our camp at A'cre was immediately east of the city, close to the highway leading into the only gate. It was a hot and dusty place, with only the wide sandy road between us and the bay. We had to walk a long distance on the level beach to find a place sufficiently retired to take a sea-bath, as was our daily custom when opportunity offered, and we found the water near the shore so shallow that we had to wade out a long distance for pleasant swimming. In going and coming we met many parties of both men and women from the city strolling along the smooth beach to enjoy the evening air, and I noticed one little child, about two years old, neatly dressed, wearing silver anklets hung with tiny bells. It was accompanied by its father, and it took great delight in running into the edge of the water and allowing the little ripples which were flowing in to break upon its bare feet. It was the most pleasing sight that I had seen among the infants of Palestine.

Another sight that was pleasing to our American eyes was that of two or three spring-wagons, with white covers over them, used for carrying passengers between this city and Haifa. They were owned and driven by Germans of the latter city, and I observed that the natives, though none of them ever aspires to the ownership of a wagon, were all very willing to ride in one. By a passenger in one of these we sent to the post-office in Haifa the letters which we had written since we passed through that place.

We spent several hours wandering about the crooked streets of A'cre, and found it the most cleanly city that we had seen in Palestine. We visited its famous mosque, by far the most costly and best preserved mosque in Palestine, and we were received by the attendants and bystanders with marked expressions of good-will.

We loitered in the city to so late an hour that when we reached the gate it was closed for the night, and we had to pass out through the kind of opening which has served the old commentators a convenient purpose in explaining the Saviour's remark about a camel passing

through a needle's eye. It is a small door, just large enough for a man to pass through by stooping, opening through the middle of one of the shutters which close up the gateway. No camel could pass through it at all, even after his burden has been removed from his back.

When we arose on the morning of June 13th we found the air obscured by a heavy fog, and our tents dripping almost as if it had rained. The muleteers had to let the tents remain standing until the sun dried them, so as to avoid folding them wet and exposing them to mildew. A similar fog, or a dew almost as heavy, had occurred some four or five times during our tent-life, but with these exceptions the ground and the tent-roofs were as dry when the sun arose in the morning as when it set in the evening. There have been very exaggerated stories told about the heavy summer dews of Palestine.

We left A'cre on the morning of the 13th of June, intending to see Tyre and Sidon and then cross Phœnicia to the northern extremity of Palestine. Our road lay near the coast all the way to Sidon. A few miles out from A'cre we passed under the arches of the aqueduct which supplies the city with water, and we passed by some very handsome villas, about which the irrigated soil produces a luxuriant growth of trees for fruits and shade.

Twelve miles north of A'cre we reached the northern terminus of the plain, where the mountains, which stand back some eight or nine miles from the sea below, come out to the water's edge and form a perpendicular promontory, called Râs en Nakû'rah, the Promontory of Nakû'rah. The name is derived from the village of Nakû'rah, perched on a high hill to the right of the road. We ascended this promontory on a well-graded road, and when we reached the top we looked back over the entire Plain of A'cre, with the long ridge of Mount Carmel bounding the southern horizon. We looked far out at sea also, but there was nothing visible on the waste of waters except a solitary fishing-boat here and there.

After climbing for six miles over rocky hills, many of which are so white and bare that the heat from them is scorching to the face and the glare painful to the eyes, we reached what is called the White Promontory, a perpendicular wall of snow-white rock rising out of deep water to a height of four or five hundred feet. The road is cut in the solid rock along the face of this cliff with a precipice of 200 feet at its side, at the foot of which the deep blue water is in almost perpetual motion. The road is broad enough and smooth enough for the passage of wagons, and ruts made by wheels in former times are occasionally

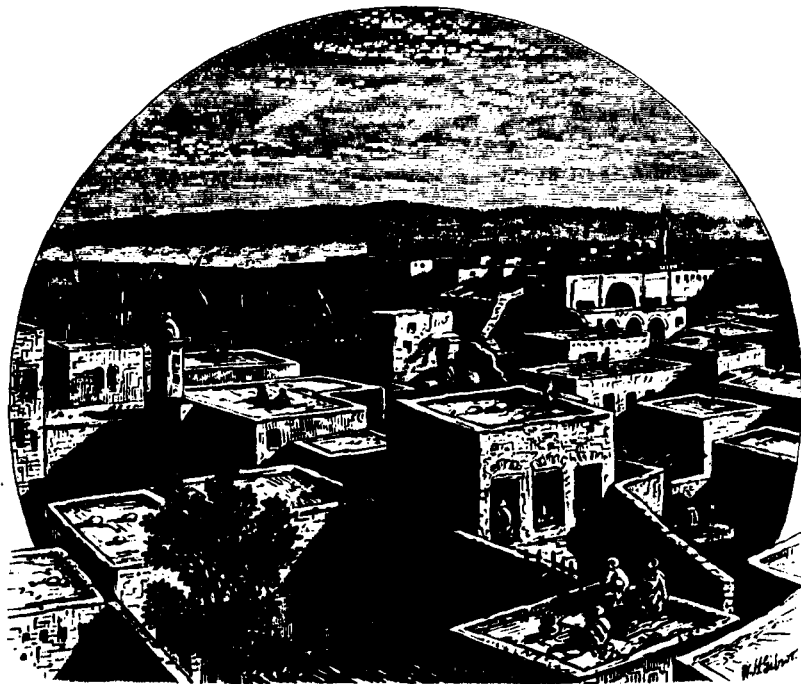
seen on the surface of the rock. You ride along the pass in perfect safety, yet you are kept constantly mindful of the appalling danger just at hand. It would require a stout heart and steady nerve to venture along that road in a dark night.

After descending from the cliff we were within about seven miles of Tyre, and the remainder of the road followed a smooth coast plain about a mile wide with the mountains rising several hundred feet high on the right. When within about three miles of the city we passed *Râs el Ain*, the Promontory of the Spring. It is a slightly elevated ridge projected from the mountains nearly to the sea-shore, and conveying a copious stream of water in an artificial channel. At the terminus of the channel part of the water passes through a mill and propels it, while the remainder falls in a cascade over the dam and runs away to the sea, in a stream almost large enough to be called a river. This artificial channel once extended to the city, and it supplied ancient Tyre with an abundance of cool and sparkling water. Indeed, it is now believed that the continental part of the city once extended along the coast to this point, while only the island city stood on the cape which is now partly covered by modern Tyre.

Of the original Tyre known to Solomon and the prophets of Israel, not a vestige remains except in its rock-cut sepulchres on the mountain sides, and in foundation walls which are occasionally reached by digging. Even the island, which Alexander the Great, in his siege of the city, converted into a cape by filling up the water between it and the mainland, contains no distinguishable relics of an earlier period than that of the Crusades. The modern town, all of which is comparatively new, occupies the northern half of what was once the island, while nearly all the remainder of the surface is covered with undistinguishable ruins, and the line of the coast is marked by the remains of the crumbled city wall. The buried foundations of walls in this part of the island constitute a rock quarry, and we saw men engaged in procuring building stones from excavations 15 or 20 feet deep. The only building whose construction dates as far back as the Crusades, any considerable portion of which is still erect, is an immense church one end of which stands almost entire, while the other walls are a few feet above the ground. Within its area is a confused mass of prostrate columns which once supported its roof, some of them of immense size, and some of red granite which must have been imported from Egypt. It was one of the most splendid edifices ever constructed on this coast.

In the total disappearance of ancient Tyre the predictions contained

in the 26th and 27th chapters of Ezekiel meet with as nearly a literal fulfilment as is possible with language so highly figurative. The modern city contains about 5000 inhabitants, and is favorably represented in the following cut, which is copied from a photograph taken from a house-top.

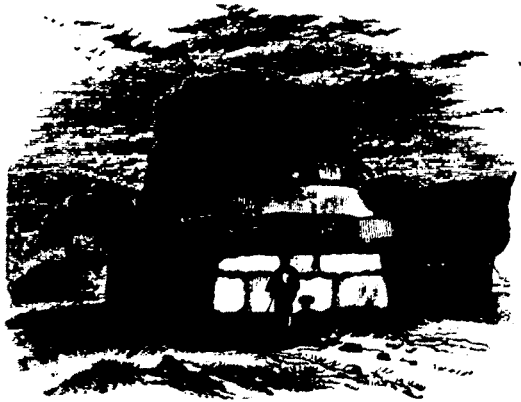


MODERN TYRE.

There is one monument of ancient Tyre which possesses the deepest interest, yet the uncertainty that hangs about its design detracts much from the pleasure of beholding it. It is the so-called Tomb of Hiram. It stands on a hill about six miles southeast of Tyre, among the mountains, and it is certainly an ancient Phœnician structure. It is also surrounded by ancient tombs, yet it is unlike any other in the entire country, indicating something peculiar in its design, or in the taste of the person who constructed it. It is built of unpolished limestone slabs. The pedestal, as seen in the cut on the opposite page, consists of three courses of rock two feet thick, and a third projecting beyond them all around. On this lies a much thicker slab, supposed to be the

sarcophagus, and above this another, which serves as a lid. The monument is 20 feet high, 13 feet long, and 9 feet wide.

Hiram, who was "ever a lover of David," and who befriended Solomon for his father's sake, is one of the most interesting characters in Bible history, among those who were neither Jews nor Christians. If it could be certainly known that this is his tomb there are few monuments of antiquity that would



HIRAM'S TOMB.

possess more interest; but, unfortunately, there is no evidence on this question except a native tradition of doubtful antiquity.

LETTER XV.

FROM TYRE TO SIDON.

WE left Tyre on the morning of the 14th of June and rode to Sidon, the city so intimately associated with it in sacred history, the same day. The distance between the two cities is 24 miles, and the road over the greater part runs along the narrow plain, only a mile or two in width, which constituted the only level portion of ancient Phœnicia. This narrow strip along the coast, together with the mountains immediately east of it, reaching back not more than 20 miles, constituted all the territory of the Phœnicians. They were a commercial and not an agricultural people, as appears from both their history and the nature of their country. For this reason Solomon paid Hiram for the cedar timber used in the temple in food,* and in the New Testament period the country of Tyre and Sidon was still nourished by the

* 1 Kings v. 11.

country of Herod.* The territory was too limited for the support of the two large cities, and the nourishment of the sailors who came to these ports in ships, and the merchants who came with caravans.

About six miles north of Tyre we crossed on a stone bridge the river Kasim'yeh, called formerly the Litá'ny and Leontes.† It is emphatically a mountain river, descending rapidly through its narrow pass and flowing with a swift current. Its channel is deep and narrow, and there are few places at which it can be forded even in the summer. It is the largest stream, next to the Jordan, in all Syria.

About halfway between Tyre and Sidon we passed the ruins of Sarepta, called Zarapheth in the Old Testament, and now called *Sarfend*. It was the home of the widow in whose house Elijah found a refuge after his brook in Wad'y Kelt‡ had run dry. The unfaltering faith of this woman, who, though in a heathen land, cooked the last morsel of meal she had, when on the point of starvation, and gave it to the prophet of God, is one of the finest exhibitions of character in Bible history.§ Her act alone has given immortality to the name of the city in which she lived, and yet her own name has not been preserved. The nameless heroes and heroines of the past are doubtless far more numerous than those whose names have become illustrious. There is a day coming when the ladder of fame will be reversed, and many of those at the bottom now will stand on the topmost round. Although nothing is left of Sarepta except heaps of stones where its buildings once stood, and though no ships now visit its harbor, we felt the deepest interest in pausing to gaze upon the scene and to think of its distant past. Our road passed between the shallow harbor and the ruins of the city, giving us a fair view of both.

About a mile north of Sarepta we stopped for lunch at a café, or Ar'ab house of entertainment. A few steps from the house was an artificial pool of water 10 feet long, 8 feet wide, and 3 feet deep. Its interior was plastered, and a stream of pure water was led into it by a stone aqueduct from a spring in the distance. Its wall was three feet thick all round, and it was covered on top with cement. Over all were spread the limbs of two tamarisk-trees, and their shade was supplemented by an arbor of boughs. In this luxuriant shade, seated on the broad wall around the pool, and cheered by the lively babble of the water as it flowed into the pool on one side and out of the other, we ate our bread in peace and laid ourselves quietly down to sleep.

* Acts xii. 20.

† See page 234.

‡ For description see page 21.

§ 1 Kings xvii. 715.

On our morning ride we had been accompanied for several miles by a feeble-looking old Ar'ab who was traveling through the country on horseback, attended by a single servant. Assad, after conversing with him a while, represented him to us as a man of prodigious learning. In the course of conversation the question arose, why the Mohammedans keep Friday as a Sabbath. The old man said it was because Adam was created on Friday, and on Friday he sinned and was cast out of the garden of Eden. We thought it about as good a reason as Mohammed himself could have given. The old man was not only learned, but pious. When we sat down around the pool to eat our lunch, he also took a seat and spread out his own frugal meal; but ere he partook of it he drew off his shoes, washed hands and feet in the pool, and went through the entire formula of a Mohammedan prayer. There was a great contrast between this pompous ceremonial and the simple giving of thanks with which we prepared to take our food.

In the afternoon, as we drew near to Sidon and were about to close a long and hot day's ride, we dismounted on the beach, about two miles south of the city, to refresh ourselves with a sea bath. The waves were rolling in with a majestic swell, and as we met them and bounded o'er them we were filled with boyish glee. In a short time we began to meet them swimming, and, finding this more exhilarating, we continued it until our limbs grew weary. Touching then for the bottom, we found that we had unconsciously swum, or had been drifted, beyond our depth. Almost simultaneously we turned and swam for the shallow water. After making a few strokes in that direction, I saw that we drifted backward almost as fast as we swam forward, and that if we had far to go we were in imminent peril. Fearing that Frank, who is a daring swimmer, did not realize the danger, I called out to him, "We shall hardly get out of this." I then exerted my utmost strength for a few moments, when, being much fatigued and turning on my back to rest, I saw that I was twenty or thirty yards in advance of Frank and Brother Earl, who were now close together. I also discovered that I was drifting away from them to the northward, in a line parallel with the shore. I turned on my face again and renewed the struggle, feeling for the bottom frequently, and hoping to touch it every moment. My strength was fast failing, and I knew that it could not last long. Escape appeared almost impossible, and the conviction seized me with paralyzing effect that Frank and Brother Earl, who were so far behind me, must certainly perish. By this time Brother Taylor, who had turned back sooner than we, was walking through the shallow water near the shore, entirely unconscious of our

danger. I called to him for help, though I knew not what help he could give. I also called earnestly on God to deliver me. I was continuing the struggle, almost in despair, when suddenly Brother Taylor swam close before me, gave me his left hand, spoke some word of encouragement, and tried to help me along. But having between us only two hands with which to swim, I soon saw that we made no progress. I knew that if he remained with me he would soon be in the same danger with myself, so I said to him, "Leave me, and save yourself; you cannot save me." With that I let go his hand, and he swam away.

At this moment the thrilling question arose in my mind, Shall my life, my labors, and my present expedition end here, and in this manner? The thought was awfully repugnant to me, and it gave me a fresh impulse. But it was in vain. My muscles were aching, my joints were growing stiff, my strength was exhausted. I again turned on my back, giving up all thought of getting nearer to the shore, but determined to float as long as possible. I was able for a few moments longer to keep my mouth above water, but soon I swam so low that the crest of every wave broke over my face, filling eyes, nostrils, and mouth with the salt water, and threatening to strangle me. At last my hands and my feet both refused to make another stroke. I folded my aching arms across my breast, offered the prayer, "O God, bless my family; sustain them under this blow, and take me to heaven," and then sank beneath the waves.

As I went down I was conscious of being turned upon my face. My mouth was involuntarily opened, and I felt the salt water filling it and forcing its way into my stomach. My chest and my head felt as if they were being crushed under a great weight, and my limbs were aching as if they were cramped. I thought of what I had often read concerning the ease of a death by drowning, and the contrast was awful. But I knew that my torture could not last long, and I watched and waited for the experience of leaving the body.

The next sensation that I remember was that of the hot sun shining in my face. I opened my eyes, and saw that I was again at the surface and floating on my back. I felt a momentary relief, and I asked myself, "Is this a reality, or is it only a horrible dream?" I then sank into total unconsciousness. How long I remained in this condition I cannot tell; but I was partially aroused from it by feeling myself astride the naked back of a horse, and by hearing Brother Earl's familiar voice at my side. I next realized that I was being borne by the horse toward the shore, that I was reeling in my seat, and that I was kept from falling by a strong hand with a tight grasp on my left

arm. I knew when they took me down from the horse and held me upright, with my head on the ground, and pressed my sides to force out the water which I had swallowed; and I felt the water flowing from my mouth. They laid me down, and I soon threw up the remaining contents of my stomach. I then opened my eyes, and saw the face of a strange Ar'ab, who was holding two umbrellas to shield me from the sun. I saw that I was lying on a thick rug, which our servant carried as a cloth for our lunch, and that my head was resting on some kind of a pillow; then my eyes involuntarily closed again. Brother Earl asked me if I was conscious, and I said, "Yes." I heard him say, "Be quiet, Frank; he will soon be all right now." And I asked, "Where is Frank?" He answered, "Here he is, all right." I said, "Then we are out of that water."

The manner of my marvelous rescue, related to me afterward, was as follows: When Brother Taylor left me he swam to the shore, mounted his horse, and endeavored to ride to me; but his horse was afraid of the water, and it was with the greatest difficulty that he could force him slowly along. In the mean time, Brother Earl and Frank had effected their escape. Frank began to call for help about the same time that I did, and Brother Earl, who was close to him, gave him an occasional push to help him along. While thus helping Frank, he saw Brother Taylor go to me and leave me; then his heart sank at the thought that I must be lost, and he felt his strength giving way. No longer able to help Frank, he made a desperate effort to save himself, and a few strokes brought him to where he could touch bottom. The shallow water extended farther out where he was than in the place to which I had drifted. He now made a reach for Frank, who was by this time swimming very low, and drew him to the same spot. Then they hurried ashore; but Frank was so exhausted that he fell in the edge of the water. Brother Earl dragged him out on the sand and left him, ran to his horse, threw off the saddle, mounted him, and rode in after me. His horse went in willingly, so he passed Brother Taylor and reached me first. When he was almost in reach of me a large wave broke over him and washed him off of his horse; but he swung around before the horse's head, and obtained a firm footing on the bottom. The same wave washed me within his reach. He found me floating on my back, with my arms still folded across my breast, and Brother Taylor says that I exclaimed, "Will nobody save me?" I suppose that I had sunk and risen the second time. Brother Earl seized me by the arm, and by some means—he says he knows not how—he got me on the horse. I suppose the swell of the next wave assisted him. He

told me to hold fast to the horse's mane, which he says I did with both hands; but I did it unconsciously. He held me on, Brother Taylor led the horse, and thus was I taken ashore. It seems that I had drifted first into deeper and then into shallower water, and I was in the latter when they reached me, otherwise they could not have reached me at all.

When we first dismounted for the purpose of bathing, Assad, our dragoman, rode forward to the camp, which was already pitched near the gate of Sidon, leaving the Syrian servant, Solomon, to hold our horses. Solomon always attended us in our rides, mounted on a pack-horse and carrying our lunch and drinking-water. He understands but a few words of English, and consequently he did not at first comprehend our danger. But when he saw Brother Earl come out with Frank, and saw him and Brother Taylor rushing in on horseback after me, he took in the entire situation, and at once became frantic. He jerked off his kufeih and tossed it into the air, and ran up and down the beach screaming and tossing his arms. His outcries brought to the spot three Ar'abs—two men and a woman—who were working in a garden near by.

One of the men, at his bidding, mounted my horse and went at full speed to the camp to tell Assad what had happened. On arriving, he cried out to Assad, "One of your gentlemen has sunk." Assad immediately remounted his horse, commanded two of the muleteers to follow him on their pack-mules, and came with all possible speed to the spot. Meantime, the other Ar'ab had assisted Brothers Earl and Taylor in caring for me; and when they laid me down the woman had run and brought me a pillow. They say that I repeatedly cried out, "Oh, my head, my head!" and that once I exclaimed, "Set the lamp a little lower." Fearing, from the pain of which I complained, and the evident wandering of my mind, that congestion of the brain might ensue, Brother Earl called for cold water, and the woman ran to her tent and brought it. This they poured slowly on my head until I ceased to complain. But of all this I knew nothing. They say, also, that when I was first rescued my face was livid almost to blackness, and my eyes were glazed, and that when they first laid me on the beach my pulse was scarcely perceptible.

When Assad and the muleteers arrived, it was thought best to take me to the camp. I was scarcely willing to be moved so soon, for I could not yet hold up my head; but they insisted, and I yielded. They put on me a part of my clothing, and lifted me on the broad pad which covered the back of one of the mules. Assad sat behind me to hold me on, and thus I was borne slowly to my tent. I suffered still

with severe pains in my limbs, my head was much oppressed, and my stomach was tortured with both heat and thirst. I called for ice, if any could be found in Sidon, and fortunately some was brought to me. It was the first city we had visited in Syria where ice is kept, and no ice ever tasted so delicious to me as that. Dr. Abela, the American consul and a physician, was sent for, and between him and Brother Earl, who is himself a good practitioner of the homœopathic school, I was treated with such restoratives as my case required. The next morning I was free from pain, and in the course of the day I was able to take a little liquid food. Mr. Eddy, an American Presbyterian missionary in Sidon, who had called to see me the evening before, kindly invited me to occupy one of the airy and comfortable rooms of his dwelling; but I was at ease in my tent and unwilling to give trouble, so I declined his invitation. Before the sun set I dressed myself and took a short walk about the camp, and on Monday morning, by the amazing mercy of God, I was able to mount my horse and resume my journey. This was only about forty hours after my disaster, yet I rode six hours that day without unusual fatigue. Our route, before turning into the hills, led us back for a short distance along the same path by which we had come to Sidon, Saturday afternoon. We passed once more the garden of cucumbers kept by the three Ar'abs who had befriended me, and they came out to meet me. Brother Earl had given each of them a present, but I gave them more, saying to them, "I give you this for your kindness to me; and I hope you will show the same kindness to any other stranger when you can." They received the money with warm expressions of thankfulness, and one of the men kissed my hand and with a loud voice praised Allah for my deliverance.

I have now repeated the story of what I may call my death and restoration; and the reader can see, as plainly as I, that to Brothers Earl and Taylor, but especially to the former, I owe the prolongation of my life. True, the latter did what he could, and he did it most bravely. When he swam out into the deep water and took me by the hand, he knowingly put his life in my power; for had I been frantic, as most persons are in drowning, I would have dragged him under me and we both would have gone down together. And had his horse come freely into the water, he would probably have rescued me while Brother Earl was helping Frank. But as it is, I owe chiefly to Brother Earl the preservation of my life, and probably of that of my cousin Frank. But for him Frank's mother might have been a childless widow, and my wife the widowed mother of a dependent family. I told him, as I lay helpless in my tent before the gate of Sidon, that I could never

recompense him for his kindness. He commanded me to keep silent on the subject, but perish the hand that writes these lines if I ever forget the debt of gratitude which I owe him!

And if I am thus indebted to my faithful brethren and fellow-travelers, what shall I say of the debt I owe to Him without whose help they could have done nothing? It was He who rescued first of all two lives of which I had despaired, and then made one of these the instrument of saving mine. I had passed through all the conscious experience of dying, and God drew me back out of the very jaws of death. I feel that the remnant of my days, whatever it shall be, is a special gift of His providence,—as special as that granted to King Hezekiah when his hour to die had come, and God, hearing his prayer for longer time, added fifteen years to his life. And if the gift is special, I think it must have a special purpose. I fain would know what that purpose is. Is it that I may bear, before I go hence, a heavier burden of earthly woe than has hitherto fallen to my easy lot? Is it that some dire temptation shall grapple with my soul and strain my faith to its utmost tension? Is it that I shall follow to the grave with a breaking heart my wife and children, who came so near being left behind? Or is it that I shall continue for some years, and with more abounding fruit, the labor of teaching and preaching God's blessed word? Oh, how often, since that dreadful 14th of June, have I asked myself these questions! On the snowy top of Hermon; amid the cedars of Lebanon; musing by moonlight among the ruins of Baalbec; pacing the deck of many a ship; standing on Mars' Hill by the imaginary side of Him who spent "a day and a night in the deep;" on the lone mountain and in the crowded city, these questions have pressed themselves upon me, and have occupied many a tearful hour. I desire that my children shall watch the course of my life, and that when I am gone they shall write at the foot of this page the answer which time shall then have revealed. At present, one answer, and only one, I have been able to find: it is that in the days which God has added to me I shall love Him with all my heart, and work for Him with all my strength. This, with His heavenly help, I am pledged to do.

"Here at thy feet I leave my vow,
And thy rich grace record:
Witness, you saints who hear me now,
If I forsake the Lord."

Before I left home, many of my brethren and sisters, men and women who are in favor with God, gave me assurance that they would

continually pray for my safe return. I know they have done so ; and I have the strongest conviction that their prayers have been effective. I would now address to all of them the words addressed by Paul to the saints in Corinth on a somewhat similar occasion : " We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead. Who delivered us from so great a death, and doth deliver : in whom we trust that He will yet deliver us : you also helping by prayer for us, that for the gifts bestowed upon us by the means of many persons, thanks may be given by many on our behalf." (2 Cor. i. 8-11.)

After my disaster I read again with new interest Lieutenant Conder's account of a similar escape made by him in the same sea near Askelon. His account is very brief, but in the light of my own experience I can now read it with many of its details mentally supplied. Speaking of the pleasures of his camping-ground near that place, he says, " We were also able to enjoy a daily bath in the sea, which, however, nearly cost me my life on the 5th of April ; for the surf was breaking, and a strong suck-back of the waves carried me out into the broken water, whence I was rescued by Lieutenant Kitchener."*

Sidon, like all the ancient Asiatic cities, has passed through an eventful history. In the days of Paul it contained a Christian church, as did Tyre,† thus verifying the words of Jesus, " If the mighty works which have been done in thee had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." It was nominally a Christian city for several centuries previous to the Mohammedan conquest. In the Crusading period it passed through terrible vicissitudes, being several times razed and partially rebuilt, and for several centuries afterward it almost ceased to exist. It was only about two centuries ago that it began finally to revive, and even in very recent times it has suffered at the hands of military powers ; for in 1840 its harbor fortifications were destroyed by the allied fleets of England and France. In the attempted massacre of the Christians throughout Syria in 1860, it is said that 1800 were slain in Sidon.

Having a better harbor than Tyre, Sidon was the principal seaport on the Syrian coast, and the landing-place for Damascus until some twenty or more years ago, when its trade began to be diverted to Beirut.

* Tent-Work, ii. 164.

† Acts xxi. 3-6 ; xxvii. 3.

It was selected forty years ago as the headquarters of Presbyterian missionary operations in Syria, and although these headquarters have recently been transferred to Beirût the mission still owns a valuable property at Sidon, and has the oversight of many mission stations in the villages of the interior. The present population of the city is estimated at 12,000, of whom 8000 are Moslem, and the remainder Christians of various kinds and Jews. Vegetation grows luxuriantly in the plain about it, and its oranges are famous for their delicious flavor; some persons prefer them to the oranges of Joppa.

The only remains of antiquity about Sidon are its rock-hewn sepulchres, for the Phœnicians buried their dead very much as did the Jews, and like the Egyptians they sometimes embalmed them. A class of sepulchres found there is peculiar. They were excavated by first digging a perpendicular shaft down into the solid rock, and then excavating burial-chambers to the right and left from it. The shafts are from 10 to 13 feet deep and from 3 to 7 feet wide. They are descended by steps cut in their sides. The French exploring-party of 1860, under Ernest Renan, made extensive excavations here as well as at Tyre and in other parts of Phœnicia. They made many valuable discoveries connected with the history and topography of the country, and disinterred many interesting relics with which to adorn the national museum in Paris.

LETTER XVI.

FROM SIDON TO MOUNT HERMON.

FROM Sidon our course ran nearly due southeast to Cæsarea-Philippi, which we reached by two short days' travel. We camped the first night at Nabat'yeh, a mountain village in the southern extremity of Phœnicia, occupied by Greek Christians. Our tents were pitched in an orchard of large fig-trees, which was also a stubble-field, the wheat having been but recently harvested. Here an old man came to us with "antiques" to sell, consisting of ancient gold and copper coins, earrings, and earthenware lamps. We asked him where he found them, and he said he dug them out of graves in a sepulchre near by. We asked him to show us the sepulchre, and he led us to a place in the corner of a field, where, by crawling feet foremost, we entered a rock-hewn chamber about 20 feet square, from which eight other smaller

chambers opened, two on each side and four in the rear. In the floor of each of these chambers but one there were two graves side by side, and in the one there was a single grave. Here a family of 15 persons had been carefully buried at great expense, both the chambers and the individual graves being dug in the solid rock, and here the dead had rested quietly for more, perhaps, than 2000 years, when these Ar'abs, having accidentally discovered the sepulchre while ploughing in their field, had opened the graves and scattered the bones in search of the jewelry and coins which were buried with them. Pieces of human bones from every part of the body lay scattered about the rifled graves, and I remarked to my companions that I felt almost like a grave-robbler myself, in that I was encouraging the old man by buying some of his relics. I made a pencil draft of the sepulchre, and from this was copied the cut on page 131. Here was a tomb but recently robbed, illustrative of a work which has been going on in these old countries for thousands of years. It has resulted from the unwise practice, prevalent among the ancients, of burying dead persons' personal ornaments, weapons, and other valuables with the dead body. As it was only the rich who were buried in rock-cut sepulchres, while the poor were put away in the ground as they now are, sepulchres offered prizes which have led to the rifling of all that have been found. By-the-bye, the Saviour's body would not have been laid in a sepulchre had it not been a rich man who undertook his burial.

About four miles on our way from Nabati'yeh, we came to the renowned castle of Belleforte, one of the most loftily perched and strongly built of all the castles which witnessed the conflicts between Ar'abs and Christians, Saracens and Crusaders. It covers the summit of a conical hill, 500 feet above the plain which surrounds it on every side except the east. On that side there is a perpendicular precipice descending about 2000 feet to the bed of the river Litá'ny. From its lofty battlements the Litá'ny can be traced for many miles, and it looks like a small creek not over three feet wide, and of a pea-green color, though it is a deep river from 40 to 60 feet across. A few miles south of the castle this remarkable stream turns due west and cuts its way through the mountains, very much as New River in West Virginia cuts its way through the Alleghanies. It forms part of the dividing-line between Phœnicia and the Land of Israel, and reaches the sea six miles above Tyre.

After descending from Belleforte and crossing the Litá'ny on an ancient bridge, we came into a series of elevated plains which anciently belonged to the kingdom of Tyre: after crossing these there opened

before us one of the most beautiful little valleys that we saw in all our travels. It is called Iyun', and it is the Ijon of the Scriptures, the most northern possession of the tribe of Naphtali. It is about five miles long from north to south, and about two miles wide.

It was covered, when we saw it, with alternate sections of yellow grain and green dūr'rah, and it is surrounded in every direction except the south with a rim of smooth mountain ridges. It seemed at first sight to have no outlet; but when we reached its southern end, we found that a little stream which drains it cuts through the low ridge at this end, and descends through a narrow gorge which it has made, into the valley of the upper Jordan. From the top of this ridge we saw the valley of the upper Jordan for the first time. We could see Lake Hüleh,—anciently called The Waters of Merom,—occupying the centre of the plain, and far beyond it the chasm in the hills through which the Jordan descends into the Lake of Galilee. At our right, on a hill overlooking the lake, is the site of Hazor, the city of Jabin, king of Canaan, who was conquered by Joshua. Nearer to us, and beautifully situated on a rounded hill-top, we saw the village of Abil, the ancient Abel-beth-Maachah, where Sheba took refuge when pursued by David's army under Joab, and over whose walls his head was thrown to Joab by the advice of a wise woman in the city.*

The valley before us is about 20 miles long, running nearly due north and south, and about 5 miles wide. It is completely surrounded by hills, most of which are 1000 feet high. Only a small portion of the plain is in cultivation, the remainder being wet and unhealthy, but furnishing fine grazing through the dry season.

Our route led us eastward along the northern end of this valley across the river Hasbā'ny, which enters it through a narrow and deep chasm, thence to the ancient city of Dan, and thence to Cæsarea-Philippi. The slight elevation on which Dan stood is now called *Tell el Kādi*, Hill of the Judge, which is the same as the Hill of Dan; for *dan* in Hebrew and *kādi* in Arabic are the same as *judge* in English. The rim left by its crumbled walls marks the limits of the ancient town, inclosing a space about 330 yards long and 270 wide. Near the southwest corner of this space bursts forth from the ground one of the largest and finest springs in the world. Its water is icy cold, making your teeth ache as you drink it, and it flows away a full-grown river, furnishing nearly half the water of the Jordan. The surrounding soil is exceeding rich, and, being well watered, it puts forth a vegetation so

* 2 Sam. xx. 1-22.

rank that it is impossible to break through the briars, bushes, and low growing fig-trees which surround the fountain-head. This rank growth is not confined to the fountain-head, but extends along the course of the stream until it is lost in Lake Hûleh. There are no ruins left in Dan except the rim made by the crumbled walls, and a few building stones lying about in confusion. It was the most northern city of ancient Israel, and when we reached it, though we had not gone "from Dan to Beersheba," we had explored the country all the way from Beersheba to Dan.

About three miles due east of Dan, and situated on a little higher elevation, we found the ruins of Cæsarea-Philippi. It was originally a heathen town called Pan'ëas. It had gone to ruin in the days of the Herods, probably on account of its unhealthy locality, and Herod Philip rebuilt it, giving it the name Cæsarea-Philippi, in joint honor of himself and Tiberius Cæsar. After the Roman dominion passed away, it resumed, in the language of the people, its original name, and it has come down to the present day under the name Ban'ias, an Arabic corruption of Pan'ëas.

Our camp was pitched under some magnificent shade-trees north of the town, and there flowed between us and it a rushing, roaring stream of water, spanned by a rudely-built stone bridge. As soon as we were settled in our tents I walked out and followed this stream to its fountain-head, not more than 200 yards eastward of our camp, and there I found another magnificent spring, second only, among all that I had yet seen, to the one at Dan. It rises from under a ledge of solid rock, but makes its way to the surface through a mass of loose stones, large and small, which have fallen into it. A narrow shelf of rock about 50 feet high lies back of the spring, and from this there springs a perpendicular precipice not less than 100 feet high. In the face of this precipice is a yawning cavern, whose dark recesses are suggestive of fear and superstition, while to the right of the cavern several niches for statues, and one little chapel with an altar in it, are cut in the face of the cliff. These have every appearance of being relics of the heathen worship once conducted here in honor of the imaginary gods who sent forth this copious stream to bless the land.

The water of this spring, like that of the spring of Dan, is remarkably cold. They are both supplied by the melting snows of Mount Hermon, at whose base they lie. The fountain of Ban'ias constitutes the most eastern source of the Jordan; that at Dan the central and principal source; and the river Hasbâ'ny, which also rises in a large spring about 20 miles northeast of the other two, the western source.

Nearly all of the water which the Jordan carries into the Lake of Galilee, and much the greater part of all that it carries into the Dead Sea, is drawn from these three sources. It is astonishing to behold such volumes of water coming forth from the earth, when the surface is everywhere as dry as a powder-house, and when you know that not a drop of rain has fallen for three months.

The stream which issues from the great spring of Cæsarea-Philippi sweeps along the entire base of its northern wall, and then, making an abrupt turn, washes in the same manner the base of the western wall. At the southwest corner of the city it is met at right angles by a deep, narrow fissure in the natural rock, by the precipitous side of which the southern wall was built, so that on every side except the east the city is surrounded by a natural moat. On the east side the ground rises gradually toward a spur of Mount Hermon, on the foot of which spur the city was built. Some parts of the ancient wall still exist on every side, but chiefly on the south, where we rode out, through a well-preserved gateway, upon a stone bridge spanning the rocky chasm on that side. A picture of this bridge and gateway is given on page 335.

Within the circuit of the walls is a small village, the one-story houses of which are constructed of ancient material, and some of them are perched on the massive foundations of ancient buildings. Scattered about in every direction are seen broken columns, capitals, pedestals, and large blocks of hewn stone, which would declare to the most careless observer that here once stood a city of no mean pretensions.

About one mile east of the town the mountain spur culminates in a precipitous rock at least 1000 feet above the town. Its top is completely covered by an old castle about one-fourth of a mile long, 250 yards wide at its west end, and 150 at its east end. Its outer walls are still preserved almost entire, and after a laborious climb of three-fourths of an hour up the most accessible side of the hill, we rode in through its southern and only gate. It is an astonishingly strong, massive, and elaborate fortification, and, previous to the invention of gunpowder, it must have been impregnable. Lieutenant Conder is doubtless right in pronouncing it "one of the most magnificent ruins in Syria."

I think that if the Saviour's figure of a rock, in the statement to Peter, "On this rock I will build my church," was suggested by anything about Cæsarea-Philippi, near which the remark was made, it was suggested by the situation of this castle rather than by that of the city. True, the city was situated on a rock, but the rock is not so conspicuous as to arrest especial attention. The castle, however, is loftily and strongly built on a naked and imperishable mass of rock, and frowns

so defiantly upon all who would attempt to assail it that it might well suggest the majestic imagery of the ever memorable and precious words, "On this rock I will build my church, and the gates of hades shall not prevail against it."

The locality was full of interest to us on account of its association with the sixteenth chapter of Matthew ; but when our eyes were lifted up to the still loftier spurs of majestic Hermon, which rose before us to the north, we were reminded of that grandest of all the scenes in the life of Jesus, his transfiguration, which occurred on some of those heights. If the apostle Peter, looking back many years after that glorious vision, could style its locality "the holy mount,"* the modern pilgrim to the Holy Land may be excused for regarding it with veneration. Filled with this emotion, I was determined to accomplish what few excursionists attempt,—the ascent of Mount Hermon to its topmost summit. For this purpose, instead of taking the most direct route from Cæsarea-Philippi to Damascus, which would have led us along the southern side of Mount Hermon, we took the more circuitous route around its northern slopes. In regard to the most available point from which to make the ascent, there was a palpable conflict between the wish of our dragoman, backed by that of the muleteers, and the advice contained in our most reliable guide-book. We found that by following the guide-book (Baedeker's) we would accomplish our purpose, and reach Damascus one day sooner than by following our living guide ; so, at the risk of a threatened rebellion among the muleteers, who were incapable of thinking that anything should be done differently from what it had been done, we gave positive orders that the ascent should begin from the village of Hasbe'ya. We also ordered that while we, with the dragoman and our attendant servant, were making the excursion, the camp should move forward to the village of Rashe'ya, about 15 miles farther on, at which point we were to complete the descent of the mountain.

With this plan in view we rode, on the 18th of June, from Cæsarea-Philippi to Hasbe'ya, a distance of about 18 miles. At Hasbe'ya we were introduced to a new phase of social life. The population is chiefly Christian, of the Greek Church, and the village was the scene of one of the most fiendish outrages which occurred during the attempt at a universal massacre of the Syrian Christians in the year 1860. About 1000 of these unfortunate people took refuge from their persecutors in a castle occupied by the Turkish governor, where they had promise of

* 2 Peter i, 18.

protection. But the garrison of Turkish soldiers, under whose protection they had placed themselves, fell upon them and murdered them in cold blood. Men, women, and children were indiscriminately butchered, and their bleeding bodies, covered with gaping wounds, were heaped together in great masses where they fell. When we rode into the open court, of about an acre in extent, which lies in front of this castle, our dragoman, who remembered well the time of the slaughter, and was himself under arms at Beirut with his fellow-Christians, called a halt, and, solemnly pointing to the building, said, "In there the blood was not less than three feet deep, and all over this court it was not less than four inches." Of course this was an exaggeration, but he told the story as it had been told to him, and the fact that it is believed shows how deep an impression on the public mind was made by the fearful tragedy. I was the more impressed with the scene of this awful massacre from having met, at Tyre, a lady whose parents and immediate relatives were all among the victims. She was left a helpless orphan, only 10 years of age, but Mrs. Mott, an English lady in Beirut, who had, and still has, a school for girls, received her into it, supported her, educated her, taught her the Protestant faith, and sent her forth to be a missionary teacher. She was teaching a school in Tyre, and such was her interest in Christian people that when we were there she made a visit to our camp and related to us the story of her life and labors. Long may she continue to show her gratitude for the blessings bestowed on her by spreading the light among the children of her benighted people. I thought, while conversing with her, of our own orphan school at Midway, Kentucky, and I would commend her example to the dear girls of that institution.

I said that we were introduced at Hasbe'ya to a new phase of social life. It was new in contrast to that of the Arab population amid which we had hitherto traveled. Here the houses, though cheap and plain, had about them an air of cleanliness and home-comfort. Women, in clean garments, were sitting on the door-steps or on the cheap verandas, engaged in sewing or knitting, and a number of plainly but decently dressed women, with white veils thrown gracefully over their heads, but not drawn down over their faces, freely came about our camp to sell little articles of their handiwork. The ease, comfort, and freedom everywhere apparent presented a pleasing contrast with the bondage, filth, and shrinking reserve which we had everywhere seen in Mohammedan communities.

Having a long and laborious ride before us for the 19th, we were up before daylight. We ate breakfast by the light of candles, and ere

the sun had gilded the hill-tops we were in the saddle. From six o'clock till noon we were continually ascending the steep slopes which led toward the summit of Mount Hermon. Our starting-point, the village of Hasbe'ya, is 2200 feet above the level of the sea, and our ascent included nearly 7000 feet more. We encountered nothing of special interest in the way, except one most remarkable sarcophagus. It was situated some 5000 or 6000 feet above the sea, remote from any town or permanent habitation, and consisted of a mass of natural rock about 8 feet wide by 10 in length, and rising about 7 feet above the ground. In the flat top of this rock were two graves, side by side, with a thin rock partition left between, and in the bottom of each a narrow vault like those in modern graves, for the immediate resting-place of the body. They were the graves, in all probability, of a man and his wife, dug here under the impulse of some strange caprice, and supposed to be a secure resting-place for their dust until the resurrection morning. But the stone slabs which covered them are gone, the graves have been rifled of all their contents, and there is nothing to tell the story of the dead man's hopes except the empty and silent rock.

Mount Hermon is not a rocky mountain, although some very bold and majestic masses of naked rock are seen at intervals; but its surface is composed chiefly of smooth slopes covered with soil, and in the spring it is clothed with verdure. Even as late as June 19th, the date of our ascent, the melting masses of snow supply sufficient moisture to keep alive a considerable amount of vegetation, and the shepherds, in search of green pasture, lead their flocks of goats to its very summit. Here they watch over the flocks by night as well as by day, and their food is brought to them from the distant villages below. Nor is their business unattended with danger; for in these uninhabited mountain regions ravenous beasts that would devour the flocks are still found. Of this we had ocular demonstration; for while we were standing on the summit of the mountain a large brown bear started up not far from us, galloped leisurely off, and just before he disappeared turned around, sat down, and gazed at us for a few moments as if in doubt as to our identity, or of our right to invade his dominions. I know not how he gets his food unless he lives upon kids which he steals from the shepherds.

The top of the mountain contains evidence that it was not always the uninhabited region that it now is; for on it are the ruins of an ancient heathen temple, and a dwelling-place chiseled in the solid rock. The latter is a circular room about 24 feet in diameter, and its ceiling, which is about 8 feet high, is supported by a pillar of the

natural rock left standing not far from the centre. Before its doorway, which is now nearly blocked up with earth, are two broken granite columns about 15 inches in diameter, one prostrate, but the other still erect. Who inhabited this singular dwelling, whether the heathen priests of the temple near by, some hermit of the Dark Ages, or the shepherds of some former period, cannot now be determined. But it was certainly a very suitable dwelling for a mountain-top which is covered with snow during the principal part of the year.

The fall of snow and rain in this entire country was much lighter than usual last winter, and consequently we found on the mountain only a few small fields of snow, and these will disappear before the summer is over; but usually the snow remains in large fields throughout the entire summer.

Notwithstanding the masses of unmelted snow that were about us, and our elevation of more than 9000 feet above the sea level, the thermometer stood at 71°, and we were constrained to shelter ourselves from the sun with our umbrellas.

The view from the top of Hermon was of course the most extensive that we enjoyed in all of our tour. Our eyes were very naturally turned first toward Damascus. It was too far away for the houses to be distinguished, even with a glass. It appeared like a small yellow field of irregular outline in the midst of a vast field of green. The oasis in which it lies, and which is made such by the waters of the famous rivers Abana and Pharpar, was all in view, and the surrounding desert of yellow sand was seen to stretch away in every direction until it was lost in the dim distance.

Our eyes were next turned southward, over the region which we had recently traversed. Far down in a deep depression lay the Lake of Galilee, almost hid by the mist which the heated atmosphere is constantly lifting from its surface. Beyond the lake the farthest point that we could distinguish was Mount Tabor; and farther to the west the horizon was bounded by the long ridge of Mount Carmel. Westward, and to the northwest, the mountains of Lebanon hid all more distant objects from the view, and between them and the Hermon range lay spread the long, narrow valley called, by the Romans, *Cœle-Syria*. The atmosphere was exceptionally clear, and throughout the wide circuit of our horizon the various objects were unusually distinct.

In regard to the atmosphere of Palestine I was seriously disappointed. All the tourists whose writings I had read united in one unbroken chorus to extol the marvelous clearness of the Syrian atmosphere, and the brilliancy of a Syrian sky by night. My expectation was therefore

keyed up very high, and I anticipated rare enjoyment from this source. In one respect I was not disappointed. During the 86 days of our sojourn in Palestine and Southern Syria, there were not more than eight or ten, I think, in which the sun did not shine all the day, and the stars all the night. And when looking at distant objects, we almost invariably underestimated their distance from us. But I accounted for this latter circumstance by our want of experience in estimating long distances, rather than by an unusual transparency of the atmosphere, because in almost every instance we found distant objects covered with a haze which prevented us from seeing them distinctly, and almost every time that we climbed a height for the purpose of obtaining a far-reaching view the haziness of the atmosphere was a tantalizing hindrance. I was led to make frequent comparisons with the atmosphere of our own country; and although in America we have many rainy, cloudy, and misty days, I am sure that I have seen distant objects there with as much distinctness as I have in Palestine; and although our nights are often dark, I have looked up from my own door-steps in the summer-time, with my wife and children about me, to as clear a sky and to stars as bright as I have seen in Palestine, Egypt, Greece, or Italy. And then, on a frosty night in winter, if the stars and moon ever shone more brightly in the wide world than they shine on the free-born people of America, I have yet to see it, or to read of it in authentic records. I think it must be English writers, in whose sea-girt home a clear day and a bright night are seldom seen, who have given to Palestine its reputation for transparency of atmosphere.

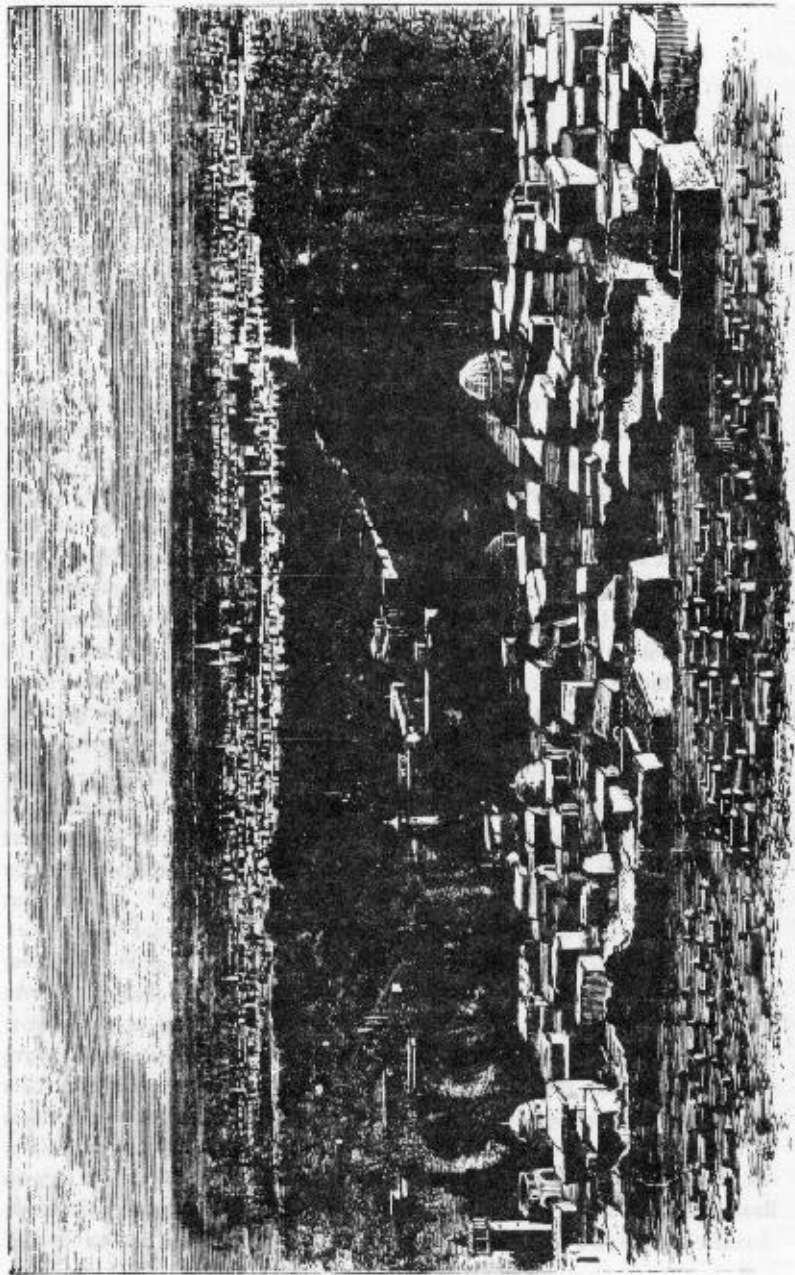
Our descent of Mount Hermon was far more rapid, and along far steeper slopes, than our ascent. It had barely begun when we passed a flock of goats grazing beside a bank of snow. A shepherd-boy filled a bowl with fresh goat's milk, thickened it with snow, and offered it to us to drink. We stirred in some sugar, and made a very refreshing kind of ice-cream, the nearest to the genuine article which we had tasted for many a day. We then moved on toward the plains below, walking down the steepest slopes, and riding down others where the danger of slipping, saddle and all, over our horses' heads seemed imminent, and completed an excursion of 12 hours by reaching our tents at Rashe'ya about sunset. Men and horses were all prepared for a good night's rest, and this they all enjoyed.

LETTER XVII.

DAMASCUS.

ON leaving Mount Hermon, our next objective point was Damascus. Starting from Rashe'ya on the morning of June 20th, we rode in one day to Mejelûn', a station on the turnpike from Beirut to Damascus, distant from the latter city about 12 miles. Here we struck the first good artificial road which we had seen in Syria; and, indeed, it is the only one in Western Asia. I will give some account of it hereafter. Our camp was pitched by the side of a fine spring which bursts from under the embankment of the turnpike; and near by, along the bank of the stream which ran from the spring, there was a little grove of poplar-trees under whose shade we enjoyed a refreshing rest. It was refreshing, too, to see wagons and carriages passing along the turnpike, and especially so to hear the horn of the stage-driver as he approached the station, and to see the large diligence drawn by six horses dash up to the stable, change horses, and dash away again. It reminded me of scenes often witnessed in the West, and it made us feel as if we were once more within the region of civilization. Our route the next day lay along this turnpike, and we were annoyed no little by the foolishness of our horses. I suppose they had seldom or never seen a wagon or carriage before, and they were positively afraid of them. My horse, in spite of my utmost efforts to control him, would shy off to the edge of the road every time we met a vehicle. The site of these conveniences of civilized life was as strange to him as it was familiar to me.

We were traversing the elevated valley which lies between the Lebanon and Anti-Lebanon Mountains. The former range lies along the entire seacoast from Sidon northward, while the latter, with a valley from 8 to 10 miles wide between the two, lies along the border of the great Arabian Desert. The southern extremity of the latter range, and its highest elevation, is Mount Hermon. This mountain extends about 20 miles northward, and beyond it the range gradually descends until it approaches the Euphrates, where it reaches the level of the desert. Across this mountain range we had to make our way in approaching Damascus, and as we rode for miles with its unbroken wall before us, we felt interested to see how a passage would be effected.



VILLAGE IN FRONT.

DAMASCUS.

CITY IN THE DISTANCE.

At last we entered upon a straight stretch of the turnpike road which seemed to terminate against the base of the mountain ; but on nearing the mountain a narrow, winding gap opened before us, whose bed was filled with the verdure of silver poplars and sparkling with the bright waters of a little stream. No one who has not ridden for many days under a scorching sun, with the glare of bare rocks or of a desert plain in his face, can realize how refreshing it was to ride under the shade of those overhanging trees and listen to the constant murmuring of that little stream.

We had not ridden far before the rippling rivulet crossed our road and emptied its waters into a swift-rolling river, and we found ourselves on the right bank of the famous Ab'-a-na of Scripture, called the Bar'-a-da by the Ar'abs. The valley through which it flows is as narrow as the one by which we had approached it, being often not more than 100 yards wide, while a naked mountain wall, several hundred feet high, rises above it on either hand. By this pass the Ab'-a-na makes its way through the mountains. Its descent is very rapid and its current remarkably swift, but so few are the obstructions in its bed that it rolls on in silence, and one might ride along its bank in the night and hear scarcely a sound to indicate its presence. It passes from side to side of its narrow valley, and we crossed it frequently on well-constructed stone bridges. We noticed, too, that in many places the side of the road was guarded against it by walls of wood or stone, lest, in high water, it should wash the road away. The growth along its banks is almost exclusively the silver poplar, which is planted in clumps and made to grow tall and slim in order to furnish long poles rather than heavy timber. Occasionally, however, we saw groves of apricots and other fruit-trees.

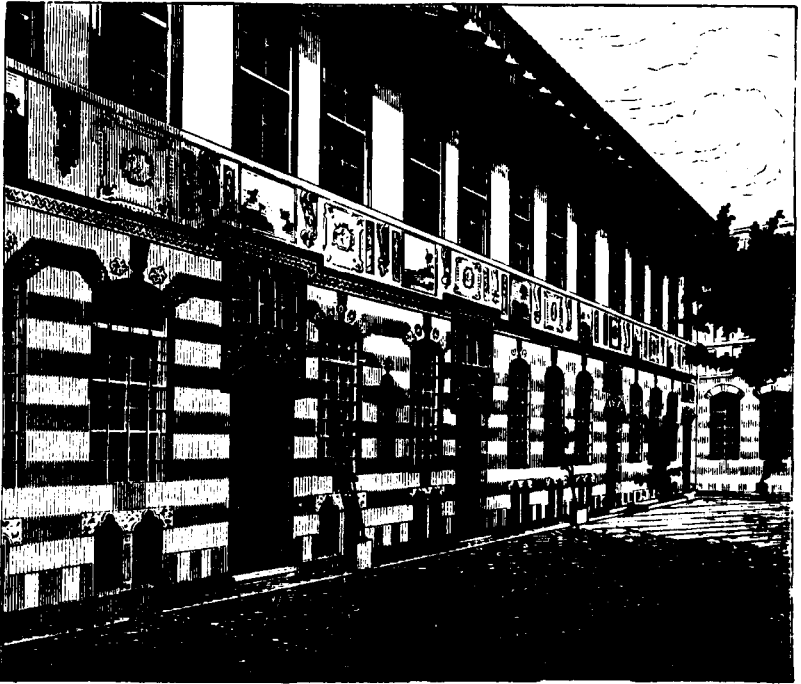
Before we passed through the mountains we noticed that the river was much reduced in size, and that fully half of its water was drawn into an artificial channel which is carried along the side of the mountain on our left. Having a more gradual descent than the bed of the river, this artificial channel finally gained an ascent of 30 or 40 feet above our road, and occasionally a little stream was allowed to escape from its side to water a narrow garden along the hill-side, or to ripple through the beautiful grounds of dwellings which began to appear as we advanced.

Finally the mountain gap through which we had ridden for about six miles opened upon a boundless plain, and half a dozen tall minarets stood before us, rising high above the intervening fruit-gardens, and declaring that Damascus was at hand. As we approached the city we

passed, on our left, well-constructed buildings surrounded by ample grounds and shade-trees, the barracks and hospitals of the Turkish garrison. Richly-dressed officers on handsome horses were going and coming. On our right, and across the river from us, lay a smooth lawn on which the dyers of the city had spread carpets and other goods, and were sprinkling them with water from the river. This lawn extends to the wall of the city, and the first building within the wall at that point is a vast mosque covering 8 or 10 acres of ground. It belongs to the Howling Dervishes, a fanatical order of Mohammedans, corresponding to the monks of the Roman Catholic Church. It was once a magnificent suite of buildings, as its many domes and minarets still declare, but like the order to which it belongs it is now in a state of ruin.

Passing into the city along the bank of the river, and then turning a little to the left, we halted before a door in a high wall, which rose abruptly from the side of the street, and were told that this was our hotel. We had decided to occupy the hotel instead of our tents during our stay in Damascus. The door was a large and heavy one, about 8 feet wide, 12 feet high, and 3 inches thick. We expected to see it thrown open to admit us, and thought it likely that we would ride through it into an inner court. But we were requested to dismount; a little door about four feet high and two feet wide, cut through the large door, was thrown open, and we entered one at a time. We had to stoop to get in. The little door reminded me of cat-holes that I had seen through the bottom of cabin doors, by which the cat could go in and out when the door was shut. I afterward saw many of them in Damascus, and some in other cities of the East. After passing through the cat-hole we found ourselves in a small court, about 20 feet square, its floor paved with marble, a circular fountain in the centre, a tall lemon-tree, covered with yellow fruit, growing near the fountain, two or three doors of apartments occupied by servants opening into the court, and before us an arched opening through a wall leading into an inner and larger court. We passed into the latter, and found it about 60 feet square. A marble tank 30 feet long, 10 feet wide, 3 feet deep, and rising about 20 inches above the pavement, occupied a position near the centre of the court. It was kept full of water by a stream constantly pouring into it from a metallic pipe, while the water ran off through another pipe underground. Lemon- and orange-trees were scattered about the court, and the doors of the surrounding apartments of the hotel opened into it. The following cut represents one side of a similar court. There are many such in the large houses

of Damascus. On entering the apartments we found the floors all laid with stone, tiles, or cement, and covered with pieces of thick Turkish carpet laid loose upon them. The furniture was European, because it was provided for European guests. Such is the style of all the large houses in Damascus, varying only in the costliness of the material and the gorgeousness of the ornamentation. A few houses belonging to Jews of enormous wealth are so splendidly furnished and so gorgeously



COURT OF A HOUSE IN DAMASCUS.

ornamented as to remind one of the splendor characteristic of Arabian and Moorish palaces when Mohammedanism was in the height of its glory. We found the hotel a comfortable and pleasant abode during the four days of our stay in the city. It is called the Dim'tri Hotel, from the name of its first proprietor, and it is now kept by his widow. It is the only hotel in a city of 110,000 inhabitants, and it owes its existence to the visits of Europeans.

The objects in Damascus which most interest the tourist are the bazaars, the ancient mosque, and the street called Straight. The bazaars

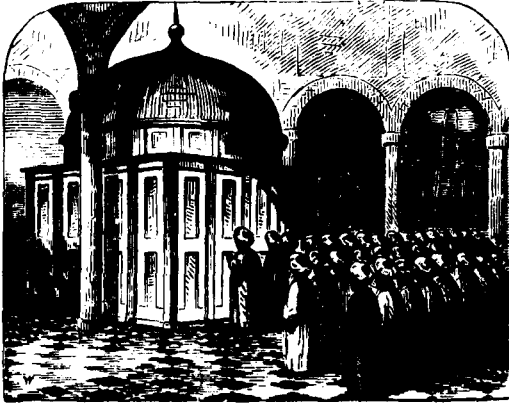
are only a repetition, on a larger scale, of those which we had seen in every city of Palestine. They are little rooms, 8 or 10 feet square, with the front entirely open to the street. A large wooden door, made of several separate shutters, closes it at night, and is put out of sight during the day. The goods are packed on shelves around the other three sides of the little room, and the dealer sits on a rug in the middle of the floor. If business is dull he goes to sleep, or visits some of the adjoining shops to chat with his neighbors. He always asks you about three prices for his goods, and expects you to quarrel with him loud and long in making a bargain. After offering him the most that you are willing to give, which he most positively refuses to take, you walk away; but before you get out of sight he calls to you, or runs after you, to say that he will take it. If he takes your offer without this ado, you may be sure that you have paid him too much.

The shops of the blacksmiths, coppersmiths, carpenters, etc., are constructed after the same model as those of the merchants, and the workmen always remain seated, except when the kind of work they are doing compels them to stand. I have seen blacksmiths seated on the ground and hammering away at their anvils.

The old mosque, once a heathen temple, then reconstructed into an immense Christian church, and afterward remodeled into a Mohammedan mosque, is in a good state of preservation, but there is less sanctity attached to it than in former years. We had to leave our boots at the door, but were allowed to walk through it in slippers. We saw men asleep on the floor, and others were laughing and talking, while some were peddling little things to eat. Few, if any, were going through the long and ostentatious formula of Mohammedan prayers. We ascended one of the three minarets which rise from three corners of the mosque, and obtained from its lofty balcony a complete view of the city. The walls, of dingy limestone, unrelieved by wood-work of any kind, and the flat, cemented roofs of the houses presented that same dull appearance with which we had been familiar in looking at Jerusalem from the Mount of Olives. The only relief to the eye was in the minarets and domes rising from many mosques, in the green trees filling the interior courts of the larger houses, and the rich verdure of the poplar-trees and fruit-orchards which surround the city on every side. Beyond these the brown mountains on the north and west, and the yellow desert on the south, add a sombre variety to the landscape.

Within the mosque is a very costly marble tomb, ornamented with silver, in which the head of John the Baptist is said to be buried.

Most likely the tomb was erected and this tradition invented while the building was yet a church, and the Mohammedans, having received the tradition with the building, have only perpetuated it. The tomb is regarded by the Moslem with the greatest veneration, and our cut represents a company of them worshipping before it.



TOMB OF THE HEAD OF JOHN THE BAPTIST.

We found, in the structure of the houses of the city, an explanation of the careful rearing of tall poplars which we had observed, and of the absence from the poplar-groves of any trees large enough for the saw-mill. The roofs and floors of the houses are supported, not by joists of sawed timber, but by naked poplar poles laid close together. This leads to the cutting of the young trees as soon as they are large enough and tall enough for this purpose. There are no saw-mills in this country, and the only plank used is brought, at great expense, from the ports of Russia on the Black Sea.

The street called Straight, in which Saul of Tarsus spent three days in fasting and prayer, and where he was found by Ananias, runs entirely through the city from east to west, and is about a mile long. It has five slight crooks in it, and would not be called a straight street in Philadelphia; but in Damascus it is remarkably straight, for it is the only one in which you can see 100 yards before you. A fire has recently swept along one side of it for a considerable distance, destroying the silk bazaar, and compelling the dealers in silk to find temporary quarters elsewhere. The hand-made silk of Damascus, much of it interwoven with threads of gold and silver, is very rich, serviceable,

and cheap. The eastern end of Straight street passes through the Christian quarter, and there you are shown the house of Ananias (?),



THE "STREET CALLED STRAIGHT."

the man who baptized Saul of Tarsus. This quarter of the city was burned to the ground in 1860, during the massacre of Christians in Syria, and 6000 of the inhabitants butchered in cold blood. Our local guide, who showed us about the city, was then a boy, and he barely escaped with his life, nearly all of his relatives being involved in the slaughter. The French army of 10,000 men, which marched to Damascus and hung and beheaded many of the leaders of the persecution, taught the fanatical Mohammedans a lesson which they have not forgotten, but Damascus still contains an intensely bigoted Mohammedan population.

As we were stepping over the countless dogs that lay asleep

in the streets, and occasionally kicking one to make him get out of the way, with no other result than to have him look up at us, merely to see who was disturbing him, I asked Michael, our guide, why the authorities did not have these dogs thinned out by killing some of them. He answered: "That would be a great sin. It is all right to kill a Christian, but a great sin to kill a dog." I asked him what would be done if I should kill one of them, and he said I would be arrested and brought before the city courts. The lives of both dogs and cats are held sacred by the Moslem.

Another proof of the bigotry prevalent here was given me by Mr. Phillips, an Irish Presbyterian missionary in the city. He said that if a Mohammedan deserts his religion and becomes a Christian, it is held to be the duty of other Mohammedans to kill him. A few years ago one of them became a convert to the Protestant faith, and after fleeing

from the city twice to escape plots that were laid to assassinate him, and making preparations to flee a third time, he was found, one morning, hung in the mosque, near the tomb of John the Baptist's head. When the guardians of the mosque were called upon to give an account of the hanging, they answered that the man was *hung by John the Baptist*, and this answer was so satisfactory to the city authorities that no further effort was made to detect the murderers. From this the reader can form some idea of the obstacles in the way of missionary work in Mohammedan countries.

I met with another incident in Damascus illustrative of the sacrifices made by the families of missionaries who labor in this half-heathen country. On Lord's day we attended the services of the English Church. They were held in a large room of a dwelling-house occupied by the family of the missionary. Before the services began we met the missionary and were introduced to him. He was an old man, of modest and humble demeanor, and he received us with cordial expressions of good will. There was nothing striking about his reading of the Liturgy or about his sermon, but he read a hymn which I could but construe as expressive of the hard struggle of his own soul, and that of other members of his family, to be resigned to their lonely life of unpromising labor in the midst of an unsympathizing community. It was the excellent hymn beginning,—

" My God, my Father, while I stray
Far from my home in life's rough way,
Oh, teach me from my heart to say
Thy will be done."

He read it with feeling, and the singing was led by his eldest daughter, a young lady not yet twenty years of age, and appearing—from her dress, which was tasteful in the extreme—as if she were just from her home in England. I supposed that she had been educated at home, and had now come to Damascus to assist her aged father in his mission. As she sang the touching verses with a clear, sweet voice and correct expression, I saw the color coming and going in her face, and occasionally I detected a slight tremor in her voice. When the song was concluded and she had taken her seat, she buried her face in her hands and wept convulsively. I knew that the song had stirred up all the deep fountains of her heart, and it stirred mine almost as deeply; I wept with her. I did not look around to see whether any one else was weeping, but there was a deathlike stillness in the little audience, as if every soul was drawn very near to God. I blessed in my heart all the brave women

in foreign lands who are denying themselves the pleasures of society and home in order that they may lend a helping hand to husbands and fathers as they preach Jesus to those who sit in darkness and the shadow of death. That song and that sweet voice have rung in my ears for many a day and night since then, and have brought many a tear to my eyes. It has made the missionary spirit stronger and deeper within me than ever before.

The old walls of Damascus are now the limit of the city only on its eastern and southern sides. On the west the city has grown far beyond the wall, and a portion of it stands entire in the midst of the houses. On the eastern side there is a single gate, and this a small one, while near it is one much more massive, which is now walled up. The latter is seen in the left of the following cut, and the former in the right.



THE EASTERN GATE OF DAMASCUS.

Just within the gate is a fountain of pure water, at which both man and beast are supplied. Similar fountains, with a stream issuing from a stone trough or a metallic pipe and falling into a watering-trough, are met with in all parts of the city. The river Ab'-a-na, ere it reaches the city, is diverted into six artificial channels, leaving but a small portion of the stream in the original bed. The last flows entirely through the city under arches, and forms a natural sewer of the best kind; while the other streams are led, some of them through pipes laid in every part of the city, and some through irrigating channels, which supply water to the surrounding oasis and keep it verdant in the midst of a desert.

Near the southeastern corner of the city, but on the southern side, is another old gate, now walled up, over which tradition says Paul made his escape when he fled from Damascus. A certain George, so the story goes, was keeper of this gate, and a friend of Paul. When the governor was watching the city with a garrison to apprehend Paul, George let him out over this gate after it had been shut at night; and now the tomb of the said George, who is known, of course, as "*St. George*," is shown to travelers in a very old graveyard not far from this gate. I preferred to believe the Scriptures rather than this tradition. Knowing that Paul "through a window in a basket was let down by the wall," I looked for a window suited to this mode of exit, and I saw many of them. All along the eastern wall there are houses inside, whose upper stories overlap the wall, and out of the windows of these it would be easy to let a man down outside in a basket. Of course this wall and these houses were not standing in Paul's day, but their predecessors were, and they were built, most probably, in the same way, and it is not unlikely that they were built on the same foundations.

Damascus is now noted for its growth and exportation of fruits, and especially of apricots. The groves in the oasis around bear these in immense quantities. They are dried or cured in sugar, or prepared in what we in America would call "apricot leather," because it is precisely like "peach leather." The annual export of this fruit is estimated at from 3000 to 4000 tons. The city also exports from 2000 to 2500 tons of raisins.*

On account of the method by which the city is supplied with water, and the constant irrigation of the entire surface for several miles around, it is a very unhealthy place in the summer. It is necessary for travelers to guard themselves with great care against indulging too freely in its rich fruits, or exposing themselves to night air, or becoming excessively heated during the hot days; otherwise they are almost certain to be prostrated with fever. The families of missionaries are compelled, during the hot months of the year, to save their lives by removing to the mountains.

The stories told about the beauty of Damascus are not exaggerated when they refer to its appearance from the adjacent mountains, where it is seen in contrast with a parched and naked desert all around it; but the thought of beauty is dissipated the moment one enters the streets, for dirt and dust abound there on every side, and none of the

* Baedeker, 46.

houses, even the finest, has any external ornamentation. "Fair without, but foul within," might be appropriately written under the name Damascus.

LETTER XVIII.

FROM DAMASCUS TO BEIRUT.

WHEN we mounted our horses in Damascus and started westward, I realized for the first time that we were on our way homeward. We were then farther away from home than at any time before; but from that day we could sing, literally,—

" We nightly pitch our moving tent
A day's march nearer home ;"

and we did sing it very often.

Instead of following the turnpike to Beirut, we turned from it to the right in order to visit the ruins of Baalbec* and the cedars of Lebanon, and on our way to the former place we called at the wonderful fountain which forms the principal source of the river Ab'-a-na. It is found on the northern edge of the same narrow gorge in the mountain through which we followed the bank of the river in approaching Damascus, but it is some miles higher up than the point at which we struck the river-bank. We reached it about noon, and spent an hour or two in the dense and delightful shade which surrounds it. It is really a river bursting up in a perpendicular line from the deep bowels of the earth, and flowing off with a volume of water which would entitle it to the name of a river even in America. The current rushes up with such force and from such a depth that the fountain cannot be fathomed. I tried to sink heavy stones in it; but when I cast in one as large as my head, dashing it down with all my strength, it sank only a few feet ere it was drifted aside and lodged on the verge of the well-like opening. Whether the volume of water is greater or less than that of the spring at Dan we could not determine with accuracy; but the latter is the only other fountain seen in our travels at all comparable to it. The water is very cold, and is as clear as crystal. The fountain was formerly covered by a small building constructed of massive stones, but the arched roof, and many stones from the walls, have now fallen into the river.

* Pronounced Ball'-bec.

Near by it stands a small heathen temple in which worship was once paid to the gods who were supposed to preside over the fountain, and certainly the people of Damascus, and of the entire oasis in which it stands, owe a vast debt of gratitude on this account ; for, were it not for this fountain, that garden of delights would soon be as bare and yellow as the desert sands which now spread around it. The fountain is about 10 miles from Damascus, and is called by the natives el-Fi'jeh.

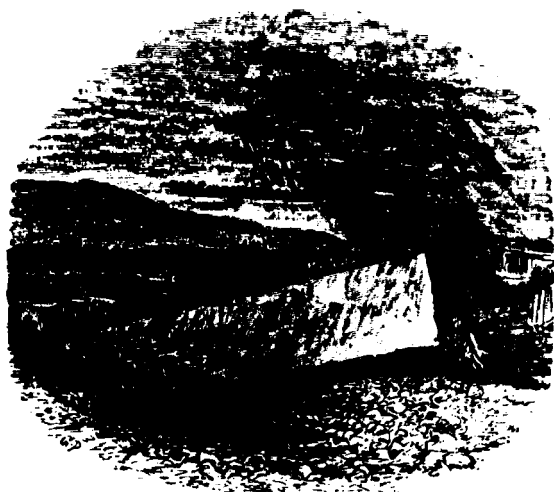
Although the spring el-Fijeh is the chief source of the Ab'-a-na, supplying two-thirds of its water, it is not the head of the stream. On our way to Baalbec we followed the bed of its upper waters for a few miles, and camped that night at a place called Sûk Wâd'y Bar'ada, where our tents were pitched on a narrow ledge with a precipitous mountain wall behind them, and in front a deep narrow gorge with almost perpendicular sides, through which the stream flows. Among the high rocky hills beyond this gorge, whose perpendicular walls are almost honey-combed with sepulchres, is shown an old tomb called the Tomb of Abel. As he was the second son of Adam and the victim of the first murder, we would have paid him our respects by visiting his tomb, but I was quite unwell that evening, and my companions were a little incredulous as to the fact that Abel's bones were really interred there. I had been slightly ill all the previous day at Damascus, and was now barely able to remain on horseback through a moderate day's ride. I was taking medicine to procure relief.

On the next day, as we descended the western slope of the Anti-Lebanon mountains, we passed the village of Neby Shêt, or the prophet Seth, so called because it is said to contain the tomb of Seth, the third son of Adam mentioned in the Scriptures. Though we had slighted Abel, we took time to call on Seth. We found him in a stone house, one story high, long, low, and narrow, with a rude plastered dome at one end. Through a door near this dome we were admitted by the keeper, after we had pulled off our boots. We found the tomb more than a hundred feet long, about six feet wide, and four feet high above the stone floor of the coffin-like room. Its top was sloped like the roof of a house, and it was covered by a hanging of dirty and faded calico with broad stripes of yellow, red, and green. I suppose that those who built the tomb and named it after Seth imagined that he was one of the giants that were in the earth in those days,* and gave his tomb a corresponding length.

After reaching the foot-hills we turned more to the right, and our

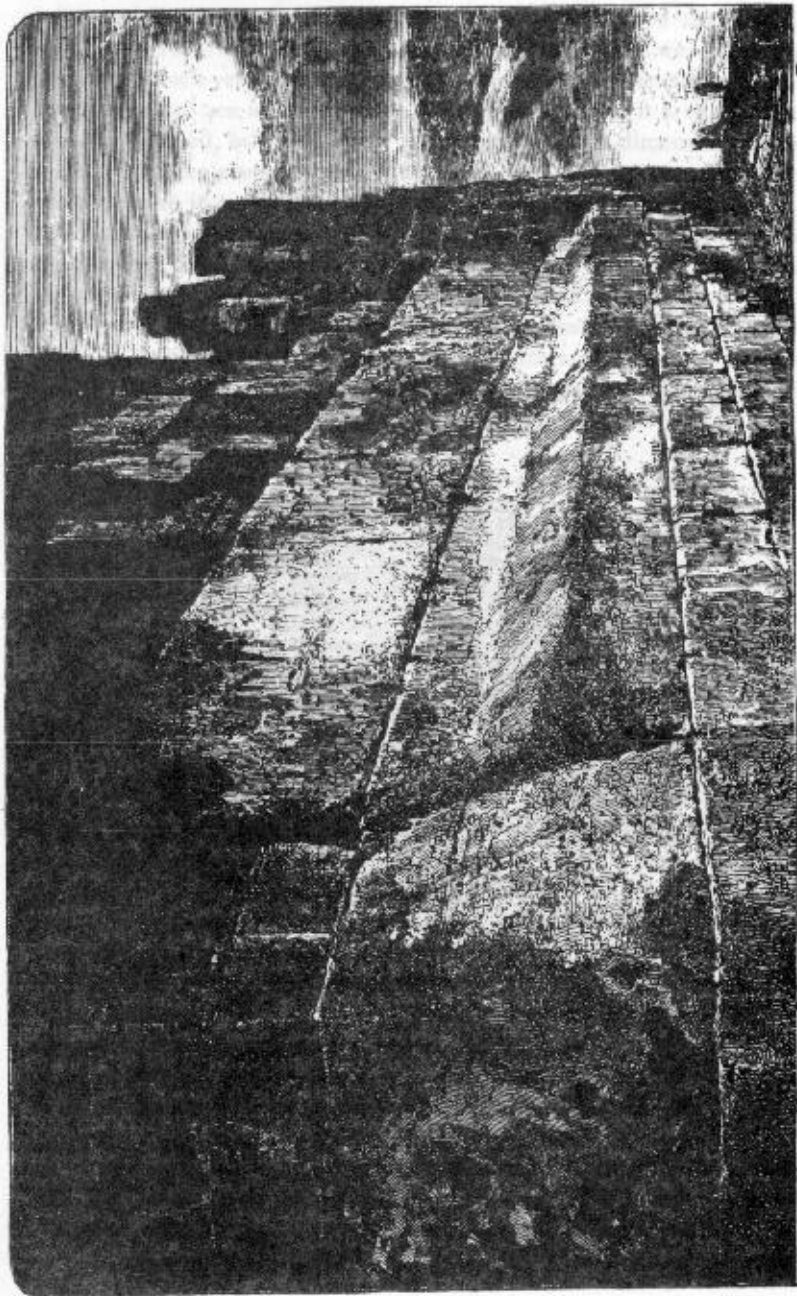
* Gen. vi. 3.

journey was void of incidents worthy of mention until we reached the vicinity of Baalbec. In approaching this town we passed the quarry whence the great rocks found in its temples were taken, and we stopped to examine the rock yet lying in the quarry, which so astonishes all travelers. I was curious to see this famous rock, not only because it is the largest one ever quarried, but because the measurements of its dimensions made by different travelers were quite contradictory. There was no difficulty in recognizing it as soon as we saw it. We rode up to it, dismounted, walked about it, climbed over it, and measured it. Its length is 68 feet 5 inches, and its thickness 14 feet 3 inches. Its width, measured on top, is 13 feet 3 inches at one end, and 17 feet 8 inches at the other. It is this varying width which has led to the contradictory figures above referred to. Travelers have measured, some toward one end and some toward the other, and each has taken but one measurement, not ob-



STONE IN THE QUARRY AT BAALBEC.

servicing, or suspecting, that the rock is wider at one end than at the other. This immense mass has been detached by cutting away the rock from all around it, and then cutting under it. The under-cut is not completed; it extends only about one-third of the way from end to end. The workmen sat under the rock while making this cut, and they would doubtless have placed props behind them if they had advanced far enough to need them. The reader can form a conception of the im-



LARGE STONES IN TEMPLE-WALL AT BALDIFAC.

ment of its size as a building stone by comparing it with the men who are represented in the cut as standing on it.

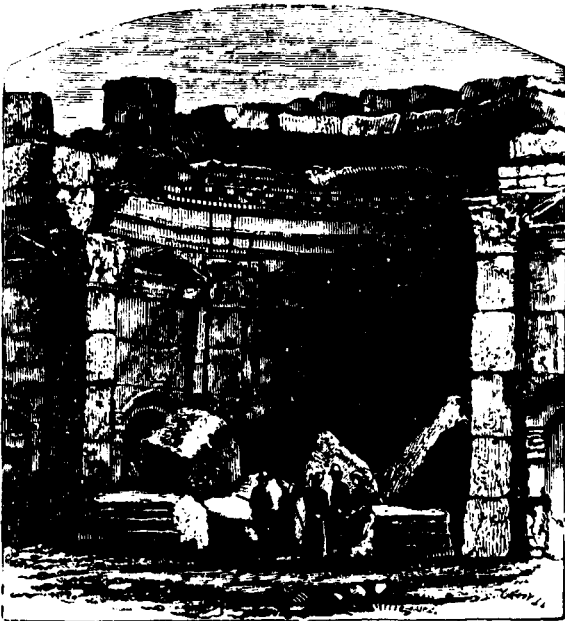
Many have been puzzled to know how the ancients succeeded in moving such rocks. It is explained by the carved slabs found in the temples of Nineveh, on which are sculptured representations of the entire process. The great rock was placed on trucks by means of levers, a large number of strong ropes were tied to the truck, a smooth track of heavy timbers was laid, and men in sufficient number to move the mass were hitched to the ropes. Every man would represent about 200 pounds of pulling strength, and the weight which could thus be moved was limited only by the number of men and ropes that could be employed. Three stones quarried in the same place with this large one, and but little inferior to it in size, were actually moved to the great temple of Jupiter, in Baalbec, and built into its walls about 20 feet above the ground. They are each about 15 feet thick, and they measure respectively, 63 feet, 63 feet 8 inches, and 64 feet in length. They are the largest stones ever laid in a wall. Many others in the same wall approach that size, and some of them are fitted so nicely that one can scarcely see the joints between them. In one part of the wall I saw a stone which appeared to me to be longer than the longest of those above mentioned, and I was about to dismount in order to measure it, when our guide insisted that it was two stones instead of one. I insisted that it was only one, until he showed me the seam by throwing a stone against it. In the cut on the opposite page the seams are not discernible, though it was taken from a photograph. There are four stones, including the largest three, where there appear to be but two. The most marvelous part of the workmanship is the exactness with which these great masses are fitted. No mortar was used in any part of this wall.

I will not attempt to fully describe the ruined temples of Baalbec. When I say that the greater of the two temples was 1000 feet long and 400 feet wide, and that although I had read a number of very elaborate descriptions of it I had formed nothing like an adequate conception of its form and appearance, the reader will readily excuse me from the attempt. Indeed, after I had gone through the ruins, reading Baedeker's description and studying his plan as I went, I still failed to understand it in some of its details. A man must visit the spot, ride around the exterior, walk among the ruins, sit down here and there to gaze upon its more impressive features, see the whole by sunlight, by twilight, and by moonlight, and allow his mind leisurely to rebuild it and re-people it, ere he can comprehend it. Our camp was pitched inside the

ruins, and as there happened to be a photographer in the town, sent up from Beirût to take some views, we obtained a photograph of our camp, with a portion of the larger temple, and one entire side of the smaller, in the background. From this photograph was made the cut on page 464.

The chief part of the wall of the larger temple is still standing, from 15 to 20 feet high, and its inner face is ornamented most of the way by recesses with elaborate carvings, one of which is represented in the following cut.

Work so elaborate, executed in hard limestone, and extending over a building of proportions so immense, is not found in any other



RECESS IN THE TEMPLE-WALL.

ancient temple. Architects pronounce the work too elaborate for good taste, but this detracts nothing from our conception of the immensity of the labor and expense which it involved.

The Temple of the Sun, which stands immediately south of the western end of the great temple, and but a few steps from it, is a much smaller structure, and it is in a far better state of preservation. The



PORTAL OF THE TEMPLE OF THE SUN, BAALBEC.

body of the building is 87 feet long and 73 feet wide, and it is surrounded by a peristyle of 15 columns on each side and 8 at each end. The columns are $46\frac{1}{2}$ feet high, and they stand 10 feet from the wall. They support a very richly carved ceiling, the slabs of which rest on an entablature above the columns and reach across to the wall of the temple. Nearly all the columns on the southern side and western end have fallen, but those on the north are nearly all standing. There is a double row across the front. The front of this temple is the most beautiful part of it, especially its elaborately carved portal or doorway. The door-posts and the architrave are composed of stones of immense size, and are carved in a most beautiful style. The architrave consists of three separate stones, which were originally so nicely joined as to appear only one, but the middle stone, shaken by the earthquake which demolished the large temple and greatly injured this, has dropped down several feet, and was threatening to drop out entirely, when the British consul at Damascus, Mr. Burton, built a wall under it from the ground to hold it in position. The portal, with this supporting wall, is seen in the cut on the opposite page.

There are other interesting ruins about Baalbec, which we will not pause to describe. The village near the great temple contains a population of several hundred souls, and a very copious spring near by affords an abundance of water for irrigation. Poplar-trees, apricot and other fruit-trees, and garden vegetables of various kinds, grow about the village and the temples with rank luxuriance. The apricots which we ate here were more deliciously flavored than those of Damascus. The town stands in the edge of the plain called the Bekâ'a, which lies between the Lebanon and the Anti-Lebanon or Hermon range of mountains, and though it is in a valley it is 2839 feet above the level of the sea. Immediately across the valley to the west rises the lofty, snow-clad ridge of the Lebanon mountains, while the valley stretches away in beautiful undulations as far as the eye can reach to the north and the south. The spring which flows through the village is the source of the Litâ'ny River, which drains all of the valley south of Baalbec. A mile or more to the north is the watershed of the valley, beyond which it slopes to the north and is drained by the river Orontes, now called the *Nahr el A'si*. It has two sources, one near the watershed just mentioned, at the foot of the Hermon range, and another nearly opposite, on the other side of the plain. From these points the river flows northward, inclining with the valley a little to the east. About forty miles northeast of Baalbec, in the midst of the valley and on the bank of the river, stands the village of Riblah, a city of military im-

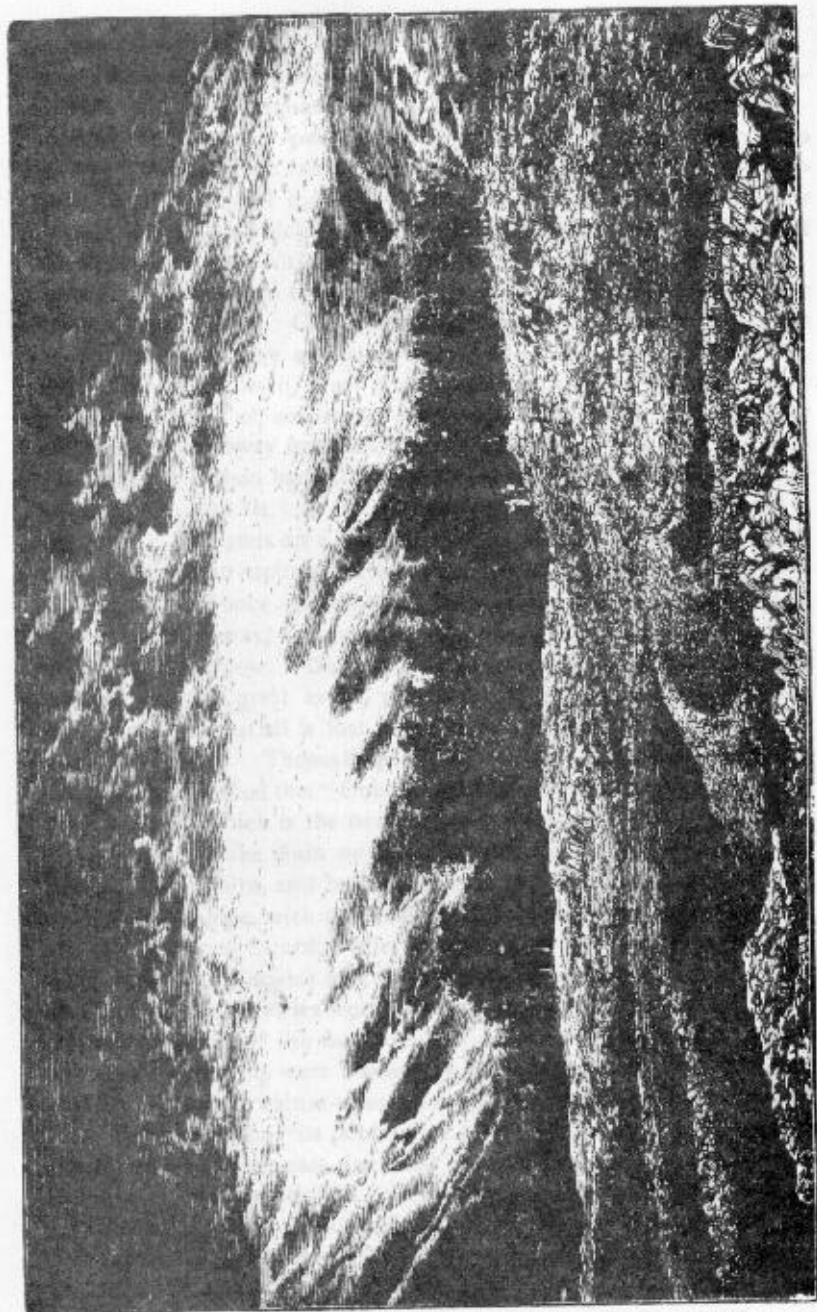
portance in the later period of Old Testament history. Here Pharaoh-Nechoh had his headquarters when he was waging war against the Assyrians, and here he put Jehoahaz, the young king of Judah, into chains, preparatory to taking him as a prisoner to Egypt.* Here also Nebuchadnezzar had his headquarters when he was conducting the war against Judah which resulted in the destruction of Jerusalem and the Babylonian captivity of the Jews.†

We left Baalbec on the morning of June 28th, and started for the Cedars of Lebanon. Our route led us to the northwest across the Beká'a, which is here about 10 miles wide. Far out in this plain, about halfway across it, I saw a solitary stone column standing about a mile to the left of our route, and it was an object of such curiosity out there, miles away from any human habitation or any other structure built by human hands, that I turned aside, with one of my companions, to visit it. It is 65 feet high, and its shaft is about 4 feet thick. It stands on a pyramidal pedestal, and it is finished at top with a Corinthian capital. A square space on its northern side, marked by raised lines, once contained an inscription, but the tooth of time has eaten it all away, and now no man knows by whom it was erected or for what purpose. Doubtless it was intended to perpetuate the memory of some great event, perhaps some great battle fought in the plain around it, but all is lost in oblivion, and time has triumphed over the pride of man. Through utter want of any knowledge of its history, it is now called the "Column of Yá'ât," from a very small village of that name, which is the nearest to it, though several miles distant.

After crossing the plain we ascended some of the lower spurs of the Lebanon Mountains, and before night pitched our tents on a bench of the principal ridge, with the small village of Ainá'ta just below us to the east. It was Saturday afternoon, and as we were to remain in camp here until Tuesday morning, making an excursion to the cedars and back on Monday, we were glad to find that the place selected for the camp was one of the most delightful that we had found in all our journey. The tents were shaded by the widespreading branches of several magnificent walnut-trees, an irrigating channel of pure and cold water murmured along its pebbly bed close by them, the view from our tent-doors toward the east included the Lebanon spurs at our feet, the Valley of Beká'a beyond, and, still farther, the Hermon Mountains, terminating at the right hand with the snow-streaked summit of Mount Hermon itself. We passed no Sunday in all our tour more delightfully.

* 2 Kings xxiii. 29-33.

† 2 Kings xxv. 6; Jer. xxxix. 5.



THE CEDARS OF LEBANON.

On Monday morning, leaving our tents at Ainâ'ta, we ascended by laborious climbing to the top of Lebanon, passing masses of snow as hard as ice on the way, and after crossing the crest of the ridge, which is 7703 feet high, we descended into a grand mountain amphitheatre, on the farther side of which, two or three miles distant, we saw the grove of cedars.



ONE OF THE OLD CEDARS.

This is one of the few remnants yet existing of the famous groves from which Solomon obtained the timber for his temple, and from which Sargon and other kings of Assyria transported the long beams for the palaces of Nineveh. The cedars are grouped close together, and are about 300 in number. When you first come in sight of them,

at a distance of two or three miles, they appear not much larger than ordinary evergreens in a gentleman's yard. But as you approach them they grow upon you, and by the time you have fairly entered the grove you begin to realize their magnitude. None of them is less, I suppose, than 100 years old, and many of them are of an age that cannot be estimated with any approach to exactness. Most of them are from one to three feet in thickness, but there are nine which are so much larger and so nearly of one size that they evidently belong to a very distinct period. We measured seven of these, and found the smallest 20 feet 6 inches in circumference, while the largest was 38 feet 2 inches. These older trees have branches near the ground, and their tops have a low spreading growth, while the trunks of those much younger grow straight and tall. A stone chapel of the Greek Church stands in the midst of the grove, and in a little depression near by is a hut, in which lives a native, whose business it is to guard the trees against injury at the hands of travelers.

On leaving the cedars we avoided the toilsome journey across the mountains to Beirût', which is followed by most of the few travelers who visit this region, and returned to the valley of the Bekâ'a. Following this valley to near its southern extremity, we struck the turnpike again, about halfway between Damascus and Beirût', and followed it to the latter city. We found the turnpike one of the smoothest and best-constructed roads that we have ever seen. It was built some 12 or 14 years ago by a French company, which still owns and operates it. Its length is 75 miles. A stage drawn by six horses, three abreast, passes over it both ways every day, and a smaller stage does the same every night. It is also traversed by 10 or 12 freight-trains, each composed of 12 wagons drawn by three mules each. The three mules are driven *tandem*, the one at the wheel being in shafts.

By these trains the imported merchandise of Damascus is brought from Beirût', and her exports are sent to the seashore, while innumerable trains of donkeys, mules, and camels do the carrying-trade for the villages of the adjacent country. We reached Beirût' on the morning of July 3d, and immediately called at the consulate to get letters from home. We found some awaiting us, and we found the consul, Mr. Edgar, a genial, whole-hearted gentleman, of Kentucky birth and education, who takes delight in making all Americans feel at home in his office. He bestowed on us a number of favors during our stay in Beirût'.

Beirût' is a city of modern growth. It has a population of about 80,000, made up of Syrians, Turks, Ar'abs, and Europeans. It is the

chief centre of commerce and enlightenment on the eastern coast of the Mediterranean, occupying the position first held by Tyre, then by Antioch, then by Cæsarea, and, in modern times, by Sidon. Much of the business of the place, including all the banking and shipping, is done by Europeans, but Americans have the lead in educational and missionary enterprises. The American Syrian College, under the presidency of Dr. Bliss, has buildings and grounds that have cost more than \$200,000. It has about 140 students in its classical department and a good attendance in its medical department. All these students are natives, and nearly all belong to the Greek Church. They are all required to study the Scriptures in Arabic, and many of them learn the English language. It was in this college that Assad, our dragoman, received his knowledge of English and his respectable attainments in the elementary branches of education. Great good must inevitably result from its work. Dr. Bliss kindly showed me through the buildings, and gave me full information in regard to the history, condition, and prospects of the college, all of which are encouraging. In addition to this college, there are several missionary schools for girls, in which the daughters of Mohammedans, as well as native Christians, are received and educated. The light is pushing its way into the deep darkness.

On arriving at Beirût, we bade farewell to tents, horses, and muleteers. The muleteers, five in number, were a quarrelsome set, often raising an uproar in the camp by their loud contentions, but they performed their part in other respects with a reasonable degree of fidelity. They had a strange notion that our horses would catch cold at night if stripped of the saddles; and, consequently, our saddles were never taken off, day or night, except when the horses were to be curried or their sore backs to be bathed. We did our best to convince them that the saddles ought to be taken off us soon as we dismounted; but all of our arguments amounted to nothing. Our way might do for American horses, but these were *Syrian* horses; and this was the end of the argument.

Our dragoman's home was in Beirût'. He visited us frequently at our hotel, and when we were about to sail he went with us to our ship. We parted from him with regret. For 82 days he had been our companion, our guide, our interpreter, and the ruler of our camp, and in every capacity he had shown a good degree of competency and fidelity. If he was not always truthful, he was always scrupulously honest in business transactions. I think that any future travelers in Palestine will be fortunate who obtain the services of Assad Smart. He escorts companies up the Nile in the winter, and through Palestine

in the spring and fall. His post-office is *Beirût'* in the summer, and *Cairo* in the winter.

In choosing our route from the cedars to *Beirût*, we missed some splendid mountain scenery and several interesting localities which lay along the route across the mountains. Among these are the celebrated *Cave and Falls of Adonis*, which figure in Greek mythology as the



CAVE AND FALLS OF ADONIS.

scene of the amours of *Venus* and *Adonis*. "This is a spot," says *Dr. Ridgaway*, "of strange wildness and rare beauty. The fountain bursts forth from a dark cave, about 1000 feet below the summit of *Mount Sûnnîn*. It comes out in a great volume, makes two leaps, rushes several hundred yards through a deep ravine, shaded by walnut- and mulberry-trees, runs under a stone bridge, falls again, then, passing on,

makes within a short distance one or two more falls before it reaches its main bed, as it flows toward the Mediterranean. . . . The roar of waters, the dash of spray, the rush of life, the forms of beauty, almost bewitch the senses as with a delicious intoxication."* The beauty of the place is but feebly represented in the preceding beautiful cut.

Another very interesting natural curiosity on this route is seen on the upper waters of Dog River, a mountain stream which empties into the northern end of the bay north of Beirût' called St. George's Bay, about six miles from the city. It is a natural bridge across one of the tributaries of this river, high up in the mountains. The bridge has a span of 160 feet, and its height from the surface of the bridge to the water below is 80 feet. The thickness of the mass of rock which forms the arch is about 30 feet, and the floor of the bridge is about 120 feet wide in the narrowest place. It is one of the grandest natural bridges in the world, and it is inadequately represented in the following cut.



A NATURAL BRIDGE.

The July days that we spent in Beirût' were very sultry, and, although our hotel was a very airy building, we suffered from heat at night. The city is built on a long, sandy cape reaching out from the foot of the mountain range, and lying at its highest point not more than 50 or 75 feet above the level of the sea. Its climate is so debilitating in summer that all European residents who can, retire to the mountains during the hottest months. We were glad to leave the sweltering place and launch out once more into the cooler air of the deep sea.

LETTER XIX.

FROM BEIRUT TO THE SEVEN CHURCHES OF ASIA.

LATE in the afternoon of July 7th we stepped from the pavement in front of our hotel in Beirût' into an Ar'ab row-boat, and were soon on board the Austrian steamer "Ettare" ("Hector"), which rode at anchor about a mile from the shore. At about eight o'clock we set sail, full of hope as we looked forward to our distant homes, and moved with inexpressible thankfulness as we looked back over our travels in Palestine. We had seen the land of all lands, and from its hills and plains there had been reflected a new light upon the Book of all books. We had ridden on horseback for 82 days under a sun which seldom failed to shine all day, and had slept in tents beneath stars which seldom failed to shine all night; we had ridden over mountains 9000 feet above the sea, and through valleys 1000 feet below the sea; we had endured much fatigue and exposure in many ways; and although sickness had several times invaded the camp, and death had once stood at the door of my tent, not a day of the 82 had been lost from travel because of sickness or accident. We had nightly worshiped together, with reading, singing, and prayer, and we had rested from travel every Lord's day. Whenever we could, on the Lord's day, we had attended public worship in the missionary chapels, and when we could not we had made a chapel of one of our tents. The Lord had heard our prayers, and had blessed us above what we had dared to hope, and we relied with implicit confidence on the continuance of His protecting care as we turned our faces toward our distant homes.

As we sailed away from the Syrian coast I left behind, far away to the north, one place unvisited which I had long desired to see. It was Antioch, for so long a time the seat of the Greek kings of Syria, who cruelly oppressed the Jews,—the city in which the disciples were first called Christians, and the headquarters of Paul during his missionary tours among the heathen. Its modern representative is a poor and squalid town of 6000 inhabitants, situated in the northwest part of the ancient city, on the south bank of the Orontes, and within the extensive ancient wall which further dwarfs its appearance. The cut on the following page is supposed to fairly represent it.

Our ship touched at Larnica, on the island of Cyprus, now the only

important city on that famous island. Salamis and Paphos, the two ports visited by Paul, have long since been deserted by commerce and gone to ruin. Cyprus appears to be a white elephant in the hands of the British government, drawing much from the treasury, and putting nothing into it; but in a generation or two, if British rule shall continue, a great change for the better must certainly take place. We saw in the harbor boat-loads of watermelons just received from Joppa,



ANTIOCH.

and great piles of them lay on the streets. They are grown in great abundance on the Plain of Sha'ron.

The next point at which we touched was the celebrated city and island of Rhodes. We went on shore to see something of the ancient city, and found it replete with the remains of dwellings, palaces, and churches, once the property of the Knights of St. John. The little harbor, across whose mouth the famous Colossus, one of the seven wonders of the ancient world, once stood astride, is now filled up, and the modern harbor is too shallow for any but the smallest vessels. Here we found the first ripe grapes of the season, and a few ripe figs.

From Rhodes we sailed along the eastern shore of the Ægean Sea, with islands famous in Greek history, and often seen by the Apostle Paul, continually in view. Among others, we had a distant view of

Patmos, where the visions of the Revelation appeared to the Apostle John. We sailed over a smooth sea, under a warm sun by day and a bright moon by night.

On Friday, June 11th, at about noon, we steamed into the harbor of Smyrna, having been about three days and a half on the voyage from Beirut'. Here I had determined to stop, in order to visit the sites of the seven churches of Asia, while my companions, preferring to spend the time in certain parts of Europe which I did not intend to visit, determined to leave me. But they could not sail till the afternoon of the next day, so they had time to go with me to Ephesus.

The ship which was to take them to Athens was already in port, so instead of going to a hotel they merely transferred their baggage to the other vessel, and went on shore with me to see Smyrna and to make preparation for a visit to Ephesus. When I stepped from the boat upon the quay, a man demanded of me my passport. I looked him in the face and said, "I have no passport; I am an American, and I go where I please." I then pushed by him. He looked at me with a puzzled expression, and let me pass without another word. As I made my way through the crowd of idlers on the quay, another man met me, and, claiming to be a custom-house officer, proposed to let my valise pass unexamined if I would give him a franc. I said, "I will give you no bribe; examine the valise if you choose." I then ordered the man who was carrying it to set it down. Pulling out my key, I stood ready to open it, but the fellow hesitated, and I ordered the servant to take the valise and move on. I now think that this chap and the passport man were both pretenders, trying to extort money from me, and that the English-speaking servant who carried my valise was conniving at their rascality. I was led to the Egyptian Hotel, and found it an elegant new building with first-rate accommodations. It was the first hotel I had visited since I left Jerusalem in which ladies sat at the table. Several Greek ladies were here on a visit.

We spent the afternoon in making arrangements for a railway excursion to the ruins of Ephesus the next day. As the regular train would not suit our purpose, we engaged an extra train to take us out early in the morning and bring us back by one o'clock. The cost to each was \$10. For a larger party it would have been less in proportion. The railway was built and is operated by an English company, and it is called the Smyrna and Aidin' Railway. It is 105 miles long. It runs nearly due south 50 miles to Avasalouk', a small village near the ruins of Ephesus, and thence it runs a little south of east to Aidin'. The latter place is situated in the midst of the valley of the river Cayster,

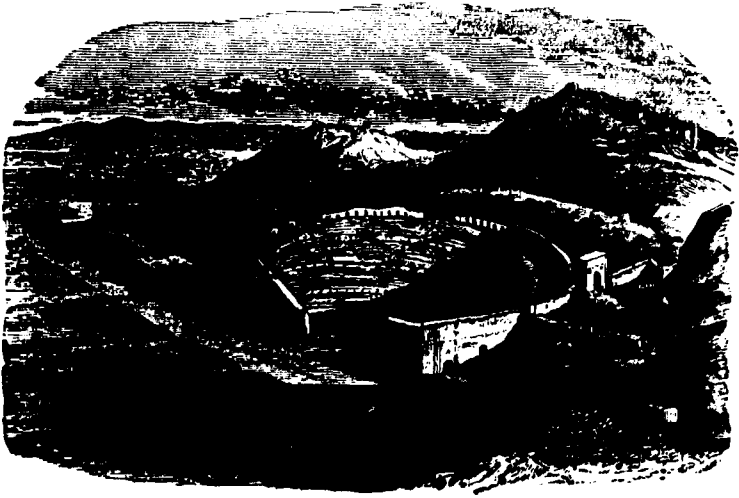
a broad and fertile valley reaching 150 miles farther into the interior, and drained by the Cayster, which empties into the Mediterranean at Ephesus. This valley is the greatest fig-producing portion of Asia Minor; and besides furnishing Smyrna with the supply of this fruit, which has made it the greatest fig-market in the world, it sends forth a sufficient amount of other products to make the railway profitable to its owners.

Having reached Avasalouk', and employed a guide resident there who had been recommended to us, we walked about a mile in order to reach the ruins. The ruins of the Temple of Diana, one of the seven wonders of the ancient world, lie but a short distance from the village. For ages past they have been completely buried beneath the ground, but they were disinterred a few years ago by Mr. T. J. Wood, an employee of the British Museum. The excavation made for the purpose is about 20 feet deep. Down in this pit lie the broken columns of white marble and the foundation walls of the grandest temple ever erected on earth. All else has been transported to other cities and used to adorn inferior buildings.

From the temple to the more southern of the two eastern gates of the city are traces of a paved street nearly a mile in length, along one side of which was a continuous colonnade, with the marble coffins of the city's illustrious dead occupying the spaces between the columns. The processions of worshipers, as they marched out of the city to the temple, passed by this row of coffins, the inscriptions on which were constantly proclaiming the noble deeds of the mighty dead.

After passing the ruins of the gateway just mentioned we soon came to the ruins of a marble church, which is supposed, from some inscriptions found near it, to have been dedicated to the Apostle John; and near by is an ancient tomb supposed to be that of Luke. North of these ruins, in the face of a small mountain which was inclosed within the ancient city, are the well-preserved remains of a small theatre intended for musical entertainments. As we go westward from these points we pass among a continuous succession of ruins, the most of which are in such a state of confusion that we are at a loss to determine what class of structures they represent. But after reaching the western end of the small mountain just mentioned, we found at its western base the most interesting of all its remains. It is the theatre into which Paul's companions were dragged by the mob of the silversmiths; into which he was about to enter at imminent peril of his life when he was prevented from doing so by certain rulers who were his friends; and in which the town clerk, by a speech of wonderful

ingenuity, restored the frenzied mob to order and quiet.* The theatre was constructed, like most of the ancient theatres, in hilly places, by excavating a suitable space in the hill, so that the tiers of marble seats might have the natural rock of the hill for a support. Many of the seats are yet in a good state of preservation, and the entire outline of the structure is easily traced.



ANCIENT THEATRE AT EPHEBUS.

I was deeply impressed by this ruin, and as we stood on one of its high seats, gazing down upon it, I repeated to my companions the speech of the town clerk. I also pointed out the spot on which I think he stood while the surging mass of idolaters, occupying all the other space, were yelling at the top of their voices, "Great is Diana of the Ephesians!"

The harbor of Ephesus, once the seat of an immense commerce, is now completely filled up, and the sea, which once washed its walls, is pushed back about two miles farther west. The same accumulation of earth from the wash of adjacent mountains and the deposit in winter of the overflowing Cayster, which has produced this result, also covered up the ruins of the great temple and hid the prostrate columns which lined the way from it to the city. So completely were the ancient landmarks of the city hidden that its ruins were a puzzle to modern visitors until the excavations made by Mr. Wood brought all

* Acts xix. 24-41.

into daylight once more, and revealed to the eye some of the splendors of the city concerning which ancient historians are silent.

On our return from Ephesus my companions went aboard their ship, which was to sail for Athens in a few minutes, and I was left alone, to find my way as best I could in a country of which I knew but little, and of which I found that the English and American residents of the city knew almost as little as I did. I felt somewhat depressed in spirit, but the anticipation of visiting spots of the deepest interest was cheering, and I felt somewhat animated by the very thought of the difficulties which beset my way.

I spent the afternoon in searching for a suitable person to act as my guide and interpreter. By the aid of our consul, Mr. Smithers, and that of the superintendent of the railway, I succeeded in procuring as a dragoman a Greek named George Fed'rōs, who, though but little acquainted with the places which I proposed to visit, was a bold, enterprising fellow, with a fair knowledge of English, and able to converse with Turks as well as Greeks. He boasted of having acted as guide for the Duke of Connaught, the third son of Queen Victoria, about the environs of Smyrna, and he had marvelous tales to tell of incidents connected with the duke's visit.

After spending Sunday in a quiet way, and attending the Episcopal services at the residence of the English consul, on Monday morning I deposited all my valuables with our consul, laid in a supply of crackers, sardines, sugar, and coffee for the journey, and took the train for Philadelphia. Now, Philadelphia lies a little north of east from Smyrna, and 108 miles distant by rail. This railway, like the other, is the property of an English company, and it is called the "Smyrna and Cas'saba Railway," because its original terminus was Cas'saba, but it has recently been extended to Philadelphia. Like the Smyrna and Aidin' road, it has an elegant stone building of ample size for its freight and passenger depôt. Its coaches and engines are of the best English make, and the track is well laid.

About 20 miles out from Smyrna we passed a thriving town called Men'amen, near which is a large cotton-factory owned by an English company, and employed in the manufacture of cotton, which is grown along the line of the railway. The country is tolerably well adapted to the growth of cotton, and may yet be made to produce a large quantity of this valuable staple.

Post-offices are almost as rare in Asia Minor as they are in Palestine, but the building of railroads necessarily brings with it many of the other arts and customs of civilization, and our train was blessed with

a regular Turkish mail-agent. He sat in the same compartment with Fedros and myself, with a leather mail-bag by his side. He sat *à la Turc*, with his slippered feet doubled under him, and at noon he went through his prayers with all the genuflexions which the motions of the train and his seat on the narrow cushion would allow. I was amused at the way in which he managed his business. As he approached a station he would fumble through the letters in his bag, pick out those intended for that station, and make a little bundle of them. On arriving he would hand this little bundle to a man who answered the purpose of a postmaster, and receive one in return for other stations. When persons would come to him to mail letters, as they did at almost every station, he would receive from them the money for the postage, and then put stamps on the letters after the train started. I suppose that he must have been an honest man, otherwise he could have thrown many of the letters away, pocketed the money, and saved the stamps.

We reached Philadelphia on time at 2.35 P.M., having run at the average rate of 16 miles to the hour. There was no such thing as a hotel in the city, and we were somewhat puzzled to know where we would find lodging, until the conductor of our train proposed to take us to his boarding-house, where he said everything was clean and neat. We found it a large and indescribable old tenement, but it had a very broad open porch along one side, and we were led into a very airy room in the second story opening into this porch. By having some of our own coffee prepared and a chicken stewed we secured a good supper, and all went well with us till bedtime. We ordered mattresses to be spread in the porch, where it was pleasantly cool, and where we expected to escape the bugs which *might* be in the rooms. But our expectations were vain,—at least mine were, for I had scarcely begun to sink into unconsciousness when the tormentors began their work. I lit the candle two or three times, and made vigorous assaults upon my enemies, but they finally drove me from the bed. I retired to the most distant corner of the porch, wrapped myself in my shawl, and tried the hard floor. There the fleas attacked me, and between them and the hardness of my bed I was prevented from sleeping soundly. I was the earliest riser in the house the next morning, and I wondered at Fed'rōs and the conductor, who slept like logs all night, and scarcely knew that there was a bug or a flea in the house. I thought there was nothing like being used to a thing.

The railway, in starting from Smyrna, first winds around the western terminus of a mountain range a few miles northwest of Smyrna, and then runs almost due east, following the southern edge of the valley

of the river Hermus. This valley is liable to overflow in very wet winters, for the river lies in a shallow bed, with a sluggish current, and it is very easily swelled to overflow by the rush of water from the mountains which bound its valley on both the north and the south. The railway lies near the foot of the southern range of mountains, and all the towns along the plain are built on the mountain slopes. Philadelphia, like the other towns, is situated on the slopes at the southern side of the valley, and the valley is here about nine miles wide. Immediately south of it rises a ridge about 270 feet high above the plain, and extending about a mile north and south. The ancient wall, now much broken, runs along the summit of this ridge, and there is a large castle of irregular shape at its western extremity. This castle was at the southwestern corner of the city. From this corner the western wall descends the hill toward the north, and reaches out nearly a mile into the plain. The northern wall runs at a right angle to the western, and is more than a mile in length. The eastern wall first runs south, then east, leaving out of the city at the northeast a piece of low, wet ground, and then runs south again till it joins the southern wall. The ancient city, if the present wall marks its limits, was nearly a mile and a half long from east to west, and a mile wide from north to south.

On the hill, in the southern edge of the town, is a space artificially shaped, which has every appearance of a Greek stadium, or race-course, for foot-races and chariot-races. There is also a recess in the hill, evidently made for an amphitheatre. Both of these were admirably located, for they were 200 feet above the plain, and the spectators, whose faces, when witnessing the games, were toward the north, at moments when their attention was not occupied by the performance in the arena, could look out over the city, across the plain, and along the face of the mountain-range beyond, enjoying a view with which the eye would never grow weary.

The present city occupies but a small part of the space within the walls. It is built chiefly of small stones of irregular shape laid in a large quantity of cement; but the meaner houses, of which there are many, are of sun-dried bricks. Nearly all the houses are covered with tiles, very heavy and very rudely made. The streets are from six to eight feet wide and very crooked. In the middle of each there is usually a gutter two feet wide and four inches deep, intended for the feet of passing animals, and also to convey a little stream of water formed by the waste from many public fountains. These fountains, like those in Damascus, are supplied by pipes which lead the water from a spring on the mountain-side. The water issues from a pipe pro-

jecting from the wall of the building, falls into a stone trough which it keeps full, and then overflows into the street. Many of these troughs are sarcophagi dug from the ancient burial-grounds, and they were once filled with dead men's bones.

The population of the place is not exactly known, and it is estimated by houses. A Greek priest, who showed us much kindness by acting as our local guide, stated that the Turkish houses are commonly estimated at 2000, and those of the Greeks at 400. Allowing 5 persons to a house, which is the usual estimate, this would give a population of 12,000. Five minarets rise above the city, representing as many mosques, and there are two Greek churches.

Columns, broken pieces of statuary, and large building stones are seen in every part of the city and about the open spaces within the walls; but there is only one ancient structure whose outline can be traced. This is an old church called The Church of the Apocalypse. Three of the four stone piers that once supported its massive roof are still standing, the fourth having been torn down by the English railroad-builders, and its stones used for making culverts. These piers are 20 feet square and 40 feet high; and they are crowned with the remains of brick arches of immense thickness, which constituted, when entire, the vaulted ceiling and roof of the immense building. The piers were once covered with paintings in fresco, which the Moham-medans covered over with plaster when they took possession of the country; but now the plastering is broken in places, and the colors can be distinctly seen. The Greeks believe that this church was built in the days of the Apostle John, but this cannot be true, for all churches of such magnificence belong to the period following Constantine's conversion, when the public treasury was taxed for their erection.

When we were about to enter the inclosure surrounding the old church, a Turkish servant stood in the door and forbade us to enter because we were Christians. After much altercation, and some pushing, we got him out of the way, but he followed us and looked daggers at us all the time we were there. When we were leaving I offered him some *buckshish*, but he refused it with a disdainful upturning of his nose. I remarked that the best thing for him would be a man's fist planted on his mouth.

Southeast of the city, about half a mile, there is a copious spring of mineral water, much used by the people as a promoter of digestion. It has a very strong taste of mineral matter, and it makes a slight deposit of iron. I filled a glass bottle with the water to bring home for

analysis.* About half a mile farther to the southeast, in a ravine descending from a mountain of basalt, there is a warm spring whose temperature is 90°, with a cold one on each side of it. Two bathing pools have been excavated in the rock, one for warm water and the other for cold, and they are frequented by a large number of persons from the city.

In passing along the streets of Philadelphia I frequently heard the cooing of doves, and on looking up I saw ring-doves walking about on the roofs of houses, on the banisters of porticos, and on all places about the houses which afforded them a perch. On inquiry, I learned that this dove is a kind of sacred bird with the Philadelphians, and that it is allowed to roost and build where it chooses without molestation. I had observed, as I came from Smyrna, a great many storks standing on house-tops and walking about the fields, and I observed at Philadelphia that many of them were constantly standing on the remnants of the old wall where they had built their nests. They are held as a sacred bird in all this part of Asia Minor, and it is as great a sin here to kill a stork as to kill a dog in Damascus. The solemn bird is allowed to build his nest wherever he chooses, and I have often seen half a dozen of the huge nests, four or five feet in diameter, and built chiefly of large sticks, on the roof of a single house. Sometimes I have seen a dozen storks standing with solemn mien on the top of a house, maintaining all the gravity of a tall undertaker at a funeral, and appearing as if everybody in the house was dead and they had come to the burial.†

LETTER XX.

SARDIS, THYATIRA, PERGAMOS, AND SMYRNA.

FROM Philadelphia I returned by rail to Sardis, having passed by it on my way out. It is about 24 miles west of Philadelphia, and 84 miles by rail from Smyrna. Sardis, unlike Philadelphia, has ceased to be a city. It is utterly desolate. My only opportunity to find lodging while visiting it was at the small depot building, and the superintendent

* Through the carelessness of a boy who handled my baggage at Athens the bottle was broken and the water lost.

† For a description of the stork see page 74.

of the road at Smyrna, Mr. Purser, had kindly given me a note to the young man who has charge of the station requesting him to give me a bed. The young man was absent at another station during the night, and I occupied his bed. A native family near by cooked a chicken for us and made our coffee. With these and the crackers which we had brought from Smyrna we made our supper and breakfast.

Sardis, like Philadelphia, is situated at the southern edge of the plain of the Hermus, which is here 10 or 12 miles wide; it is at the foot of a mountain ridge, which constituted its acropolis; its southern wall passed along the backbone of this ridge, and in the front of this acropolis were the stadium and the theatre. But here its likeness to Philadelphia terminates. The acropolis of Sardis is about 1000 feet high,—nearly four times as high as that of Philadelphia. In front it is so steep as to be climbed on foot only in one place, and on its southern side is a precipice 500 or 600 feet deep, reaching to an elevated valley between it and other mountains farther south. The acropolis is itself a magnificent ruin. It is not a mountain of solid rock, but one of pebbles and rounded stones intermixed with sand. It would be a mass of concrete but it has no cohesion, and it has been washed into all the jagged forms of sharp peak, knife-like ridge, and deep ravine that such a mountain could be made to assume. The view along its sides as we climbed it was full of sublimity, and this was heightened by the peculiar combination of art and nature on its summit. The sky-piercing peaks are crowned with ragged sections of an ancient wall, the bases of which often project beyond the surface which supports them, so that they appear ready to topple from their lofty perches. At the south-eastern corner a section of the wall, about a quarter of a mile long, is so nearly undermined by the crumbling of the hill beneath it that it made me nervous to walk upon its top and cast my eye below.

Arundel says that the ascent of this mountain is not worth the trouble;* but I have seen nothing in my travel much more magnificent than the view which it affords. To the south, across a rough intervening valley, rise the mountains of Tmolus, about 2000 feet high, and here thickly wooded. To the west, across a narrow valley, is a ridge like the one on which we stand, jagged and peaked in the wildest manner. The ruins of the Temple of Cyb'ele lie in this valley, its two columns that are still erect standing in loneliness amid a mass of marble

* "A Visit to the Seven Churches of Asia," by Rev. Arundel, English missionary in Smyrna. This work is about 30 years old, and out of print, but a copy was loaned me by the present English missionary in Smyrna, whose name I have forgotten.

blocks lying in confusion about them. To the north the eye takes in the Valley of the Hermus, which stretches to the right and left until it is lost in the dim distance, and it traces the serpentine course of the river itself for many miles along this valley. We see, just before us on the bank of this stream, the place where Alexander the Great was encamped when Sardis opened her gates to him without resistance, and we gaze on the same landscape which he beheld when, standing on this very acropolis, he resolved to erect here a temple to Jupiter. Still nearer in the plain is the battle-field in which the army of the rich Cræsus, of whose kingdom Sardis was the capital, was defeated by Cyrus, after which event the city fell into the hands of this Persian conqueror. Across the plain, on a long, low ridge with a smooth surface, we see a large number of mounds, or *tumuli*, in which the rock-built tombs of ancient kings and men of wealth are covered thick with earth,—the largest of them the tumulus of Halyattes, the father of Cræsus. Beyond this ridge lies a beautiful sheet of water, the Gygean Lake, and beyond it rises the mountain-range which bounds the Valley of the Hermus on the north. To the east, in a valley at the foot of the mountain on which we stand, is the river Pactolus, whose sand was said of old to be mingled with gold; and we trace the silvery thread of its water across the plain until it unites with the Hermus.

The sections of the city wall which I have mentioned, together with some on the plain below, are reconstructions, as appears from the pieces of columns, sculptured slabs, and other remains of more ancient structures, which are worked in with coarser material. All of the wall of the acropolis except these fragmentary remains has disappeared, having fallen with the ground on which it stood, rolled down the precipice, and been covered beneath the mass of sand and pebbles which followed. The summit of the mountain must have been far more extensive formerly than at present, but earthquakes and winter rains have carried it down upon the city below, which lies buried many feet beneath the present surface. That once broad summit is now so narrow in one place that the path by which the visitor goes from one part to another is scarcely 10 inches wide, with a deep precipice below. When we came to this, Fed'rös halted and would go no farther. He said it made his head swim to go across such places, and I must excuse him. But the native guide whom we had employed to show us the way walked boldly across, and I followed. Beyond this pass I obtained the view which I have described above, and I felt compensated for the little risk which I had run. As we were descending the mountain the guide told me that a few weeks previous he was guiding a

German traveler across that place, when the gentleman's foot slipped, and he would have fallen had not he (the guide) reached back to him a staff which he carried and helped him to recover his footing.

The chief part of the city stood at the northern foot of the mountain. Here the remains of only a few buildings now project above the surface. The most conspicuous of these is the first that is reached in approaching the city from the railway-station. Its walls, which are built of alternate layers of broad, thin bricks, and small stones embedded in cement, still stand from 30 to 40 feet above the surface, and they inclose two immense halls standing end to end with a square passage between them. The northern hall is 150 feet long and 40 wide, while the southern is of the same width and 175 feet long. The roof was an arch of brick. Wings extended to the east and west from the southern hall, but their ruins are in such confusion, and so nearly covered with earth, that I could not determine their exact dimensions. At one side of the southern hall an excavation to its foundation shows that earth has accumulated around the building to a depth of at least 20 feet. It is called the House of Cræsus; but while it was large enough, and probably fine enough, for that richest of all kings to dwell in, it can scarcely be old enough.

Leaving this house to the left, and crossing the western foot of the acropolis, I found on a low piece of ground the celebrated Temple of Cybèle, the mother of Jupiter. Two marble columns about 35 feet above the surface, and reaching, as excavations recently made show, about 20 feet under the present surface, are all that can be seen at a distance, unless it be from the summit of the adjacent mountain. The columns are 7 feet in diameter, and their capitals are beautiful specimens of the Ionic order. The blocks of other columns like them lie in a confused mass upon the broken walls of the temple and about the space which it inclosed. It is impossible, without removing the accumulated earth, to determine the exact form and dimensions of the temple, but the English engineers who built the railway have made a stone-quarry of this as well as of other ruins along the line of their road, and from the excavations which they have made it is safe to conclude that the foundations of the temple are yet entire. The marble of which the entire building was constructed has a coarse grain, but it is white and glistening, and I was told by the natives that it was quarried in the mountains a few miles distant, where masses of the same marble still exist.

In the northeastern part of the city are the ruins of two ancient churches, one very large and built of original material. It has a striking

resemblance to the Church of the Apocalypse at Philadelphia. The other was evidently built of material from some heathen temple, including capitals, friezes, broken columns, and sculptured slabs worked into the walls without regard to their original design.

At various places within the area of the city excavations have been made in search of building stones, and they were found in every instance. There are many mounds and irregular protuberances on the surface which indicate the sites of buried buildings. I have no doubt that a thorough system of excavations here would reveal many relics of antiquity, and they might throw much light on the history of this famous city.

The only inhabitants about the place are a few families at the north-eastern corner, who have a mill operated by water drawn from the Pactolus, and a few at the southwestern corner, who occupy in winter some rude stone huts without windows, and in summer a few permanent tents covered partly with goats' hair cloth and partly with leafy branches from the trees. We stopped at one of these tents, and while sipping the inevitable coffee which the old Turcoman ordered for us I asked the old man why his people made no windows to their houses. The answer was, "We live in them only in the winter, and then we need no windows."

After completing my exploration of Sardis, I next directed my course toward Thyatira. I found that the most practicable method of reaching this place was to return to Magnes'ia, about thirty-six miles back toward Smyrna on the railway, and there procure horses for the trip. I found Magnes'ia a very stirring city, claiming 25,000 inhabitants. I counted twenty-six minarets, indicating more than half that number of mosques, and I saw there a convent of the Dancing Dervishes. I also found, to my great gratification, a neat little hotel with clean beds, airy rooms, and a good table. The fare was only five francs a day. I learned from my Greek landlord that there was an American missionary in the city, and under his guidance I visited the mission premises. I found them consisting of a large dwelling and a small chapel, both the property of the mission, which is under the control of the central station at Constantinople. I had a pleasant but brief interview with the missionary and his wife, and found that their work was not encouraged by any decided success. The fast of Ramadân', during which Mohammedans are required to fast all day, though they may feast all night, was in progress, and at night the twenty-six minarets were all illuminated by three rows of lamps hung around every one. It was a very pretty sight.

We found in the city a large khân, kept by a Turk, and supplied with both horses and carriages for hire. When we called, he constrained us to take seats and drink some coffee while we bargained for horses and waited for them to be led out for inspection. I hired three horses and a Turkish servant, at one dollar a day each, for my journey to Thyatira and Pergamos. After trying them by a short ride, I selected the best one for myself, a strongly-built iron-gray with a good walk, and let Fed'rös have second choice. He and the Turk divided between them our baggage, consisting of two pairs of well-loaded Turkish saddle-pockets, and thus equipped we set out on the morning of July 17th for Thyatira.

The country through which we were to pass was new to Fed'rös, and he was afraid to traverse it without a military escort. We called on the Turkish governor, who had a regiment of soldiers at his command, and made known to him our intended journey. He said that he thought the road was free from robbers, but he would not assume any responsibility for our safety. This made Fed'rös the more anxious for an escort, but the missionary told me that he was accustomed to go anywhere he wished alone, and I thought if he could go alone I could certainly go with two attendants, so I positively refused to ask for a guard. We set out unarmed into a region known only by the stable-servant, but he had traversed it many times in his present capacity, and I knew the general direction and distance.

Thyatira is about 35 miles from Magnesi'a, a little east of north. After riding about two miles we crossed the Hermus, which is here a shallow stream not over two and a half feet deep and about forty yards wide. In crossing its valley we frequently came upon long stretches of a paved road, but it was so rough, and the stones were worn so slick on top, that we avoided it except where muddy places compelled us to take it. During the ride we saw some ill-constructed wagons, with large beds made of wicker-work, and with wheels so void of grease that they screeched hideously at every turn. We saw very large wheat-farms, covering in some instances more than a square mile of territory, each with a large building in it intended for the lodging of laborers during seed-time and harvest, and for the storing of grain and straw. The laborers dwell in villages often remote from these farms.

After crossing the plain of the Hermus our road followed another plain, which enters into this at a right angle, and is drained by a stream almost as large as the Hermus above their junction. This stream heads near Thyatira, and the plain is terminated there by a mountain-range that rises back of the city. All the way the plain is bounded by low mountains on the east and west.

The Turkish name of Thyatira is *Akhissar*, the white tower. Seen at a distance from the south it is almost hidden by groves of tall cypress-trees, but white minarets gleaming through these, and occasional groups of houses coming into view, combine with the dark foliage and tapering forms of the trees and the purple mountain-wall in the distance to present an Oriental landscape of the most pleasing character. The cypress groves occupy the old graveyards of the city, the trees having been planted by the graves as signs of mourning, and it was sad to observe the fact that these cities of the dead occupy far more space than the city of the living. The same is true of many other cities and villages which I saw in Asia Minor, and yet these large cemeteries have been filled up during the comparatively short period of Turkish dominion, all the graves, tombs, and sepulchres of the early Christian period and of the still earlier heathen period having been long ago swept away or hidden beneath the surface.

As we approached the city by a road winding among these groves I saw many relics of antiquity, such as broken columns from ancient temples used as head-stones for some of the graves, sculptured slabs of marble or granite used as side-stones for other graves, and blocks of rich material built in among the unhewed stones of the rude walls by which the cemeteries are inclosed.

The city, like all the other interior Asiatic towns, is composed chiefly of one-story houses built of small stones laid in a thick mass of poorly-tempered mortar. The walls are frequently strengthened by pieces of timber built in horizontally at intervals of two or three feet, and in some instances they are plastered on the outside. The roofs are of rude tiles, supported by rafters made of round poplar poles, and they project about two feet beyond the walls so as to protect the latter from the drip in the rainy season. In these walls, as in those of the villages of Palestine, I frequently saw well-shaped stones from ancient buildings. On the streets I saw sarcophagi used for watering-troughs, and Corinthian capitals used for door-steps or perforated for the mouths of wells and cisterns.

Within a few years past the city has been visited three times by destructive fires. The last of these, which occurred in October, 1878, destroyed about one-third of the houses. We rode through the burnt district as we entered the city, and found large numbers of men engaged in rebuilding the houses. They were under the general superintendence of a Greek engineer from Smyrna, named Vitallis. He was laying off new and straight streets 16 and 22 feet wide, and forbidding under an edict of the government the erection of any but stone houses. Some of

the burnt houses were of sun-dried bricks, and all these were now but masses of earth. These improvements excited the disgust of some of the Turks, and one old fellow was so rebellious that he had been thrown into prison.

The only place of lodging for travelers to be found in the city was a filthy khân, full of dirt and night-prowling insects. I told Fed'rôs that if we could not find a better house I would spread my shawl under a shade-tree at the edge of the town and sleep there. After much inquiry he finally appealed to the engineer, Vitallis, who said that he had a room in the house of a widow, and that we might possibly find lodging with her. He sent a servant to show us the way, and the widow promptly agreed to let us have a room, though she had nothing for us to eat. Fed'rôs contracted with a man, who kept a small cook-shop where men called and ordered what they wished to eat, to prepare and send us our supper and breakfast. The engineer, when he came in from his work, took supper with us, and so did a Greek doctor who called to make the engineer a visit. The doctor was a native of Thessalonica, and the engineer had lived as an officer of the sultan in Constantinople; so they were full of information most interesting to me, and they remained with us to a late hour. The only drawback to the conversation was the impertinence of Fed'rôs, who, while acting as my interpreter, persisted in putting in at least two words for himself to one for me.

The next morning Vitallis led us to a colossal statue recently disinterred in the western part of the town; pointed out to us a portion of the ancient wall exposed in one of the streets, and showed us in a private yard a large sarcophagus whose sides were covered with wreaths and crowns. He was a young man of handsome person and fine address, and he treated us with much kindness.

The present population of Thyatira is about 9000. The plain around it is flat, and much of it is wet. I could not resist the conviction that it is an unhealthy city, though all with whom I conversed contended that it is not. It is well supplied with water, which is distributed through the city in pipes, while the waste from fountains and watering-troughs is frequently seen flowing along the narrow streets. The people are nearly all Turks.

At 8 A.M. on the 18th of July I left Thyatira for Pergamos, which I found to be about 48 miles distant. For about 12 miles the direction was northwest, across the head of the plain in which Thyatira stands. I then reached, by a slight ascent, the Plain of Kirgagatch, a beautiful circular basin about six miles in diameter, surrounded by smooth moun-

tains. It is noted for the production of superior watermelons, cotton, and fruits. Watermelons were not quite ripe. The city of Kirgagatch, containing a population of 12,000 or 14,000, and several cotton-mills, is beautifully situated at the southern side of the plain, with precipitous mountains towering grandly above it.

This plain is drained by the river Caicus, and from it we passed westward into the Caicus Plain. This plain, after extending about 28 miles almost due west, and maintaining an average width of about six miles, is then contracted to about one-third of its previous width, the mountains on the north closing upon it by a curve to the south. There it turns toward the southwest, widens again after a few miles, and stretches away 20 miles farther to the sea. The entire plain is rich and well watered.

Pergamos is situated at this southward curve of the mountains, the modern city at the foot of the range, and the ancient city on the summit of a mountain 2000 feet high. We entered the former through the doorway of an immense building called the Church of St. John. So vast were its proportions, and so fort-like its appearance, that I at first took it to be an old castle built to defend the gate. We rode to the principal khân and put up our horses and our servant, and then struck out to find lodgings for ourselves in some private house. A young Greek from the bazaar volunteered to go with us where he thought we could find lodging, and while we were making inquiries along the street a Turkish policeman, heavily armed, stopped our Greek friend and began to denounce him for helping the strangers to find lodging among the families. Turks have a great horror of allowing men such privileges. Fed'rôs was equal to the occasion. He walked up to the policeman with an air of importance and said, "Get away from here, you impudent dog! Say another word, and I will have you strapped up and taken to Smyrna and punished for your interference with a gentleman!" The Turk, taking him to be some high official, and thinking me perhaps to be some lord from a distant realm, immediately apologized and got out of the way. We finally succeeded in finding a room in which we would be allowed to sleep, and Fed'rôs boldly asked the owner if there were any "bugs" in it. He said there were none. Fed'rôs demanded, "Are you *certain* there are none?" The man answered, "Yes; I will eat every one you can find there." With this assurance we took the room and ordered our supper and breakfast, as at Thyatira, from a bake-shop in the bazaar.

Modern Pergamos is almost a *fac-simile* of Philadelphia and Thyatira, with a population of about 10,000. The ascent from it to the ancient

city is by a steep and winding road which reaches the old wall on the eastern brow of the mountain, and enters through a ruined portal. After entering the inclosure, which covers the entire top of the mountain, we followed the ancient pavement, which continues to wind about and ascend toward the highest part of the summit. It was the pavement of a street, yet it follows such curves as secure it the most gradual ascent to the acropolis, which occupied the most northern part of the mountain-top, and was separated from the lower part of the city by another wall. Immediately in front of this separating wall we found about 50 workmen engaged in uncovering the ruins of a large temple, and in boxing the pieces of statuary which they found, preparatory to shipping them. They were in the employ of a Mr. Humans, agent of the German Empire, who had been engaged for about eight months in making excavations here, and had already taken out 160 pieces of statuary, most of which he had forwarded to Berlin. Many pieces were still on the ground, and new discoveries were being made every day. I saw none which could compare with the exquisite masterpieces of Greece which are in the museums of Rome and Naples, but I saw some that were very well worth the expense of disinterment and removal.

The interior of the acropolis and of the entire city is covered with ruins; and cisterns for rain-water, which was a necessity to the inhabitants, are very numerous. The city walls are everywhere in a state of ruin except on the extreme northern end of the acropolis, where a piece of the original wall still stands in an almost perfect condition. It is a splendid piece of masonry.

The view from the summit of the acropolis is not excelled by any that I saw in my entire journey. In every direction mountains are seen, near by or far away, and they present every variety of form and every shade of color known to mountain scenery. The broad plain of the Caicus stretches away to the east, terminated by a mountain barrier dim in the distance, and the same plain continues its course to the southwest until its varied hues of yellow and green are exchanged for the deep blue of the sea, and this is limited by the dim mountains of the island of Mityle'ne, the ancient Lesbos. The Caicus is seen at intervals winding its way along this plain, and in the mountain passes in other directions many smaller streams are traced as they thread their way through crooked valleys. All the elements of a magnificent landscape, mountains, plains, rivers, and the sea, combine to make this one of the most magnificent ever enjoyed by the people of an entire city looking abroad from their own house-tops. Its commanding site made the city itself also a magnificent object when seen from the plain

below, and especially from the plain toward the southwest, whence it stands out distinctly against the sky and seems to exalt itself above all the hills.

In the plain just south of the city there are three tumuli, similar to those in the plain of the Hermus over against Sardis ; but of the origin and history of these nothing is known. They are about 200 feet in diameter at the base, and fifty feet in perpendicular height. Excavations will some day bring to light the story which they are able to tell.

At night we made a short call at the residence of Mr. Humans, and found him pleasantly situated, with his wife and two or three children, in a suite of rooms where they kept house. They could speak some English, and I spent an hour or two with them very pleasantly.

I left Pergamos on Sunday morning, July 20th, and rode that day more than forty miles, to Menimen, a station of the railroad about twenty miles from Smyrna. My general course was nearly due south, but it veered somewhat to the right, and I passed several times near the seashore. It was the first Sunday that I had given to land travel since I left home, and I would have devoted it to rest but for the fact that the ship in which I was to sail for Constantinople was to leave Smyrna the next day, and the entire plan of my journey homeward would have been deranged had I missed it. Having a long day's journey before me, I gave orders the night before for an early start ; but Fed'rōs, who was far more dilatory than any Arab or Syrian whom I had employed, detained me at least half an hour in getting ready, and when we reached the khân we found our Turk just out of bed and quietly smoking his pipe though he had not yet fed our horses. Here was another half-hour's delay. The consequence of this was that when we reached Menimen, a train on which I could have proceeded to Smyrna that night had been gone about twenty minutes, and I had to hunt up private quarters again for a night's lodging. Fortunately, Fed'rōs was acquainted with a Greek family here who had a comfortable house, and they agreed to lodge and feed us on the condition that I would advance enough money to enable them to buy meat for our supper and breakfast. It is astonishing how little meat is eaten in these Eastern countries, and how few persons can afford to buy it. I found, however, that in all the families where I bought meat for them to cook they were as hungry for it as I was, and they always took a seat with me and helped me to eat it.

I found Menimen a place of about 8000 inhabitants, consisting of Turks, Greeks, Armenians, and Jews in the order of numbers. It is a place of considerable business, which has chiefly grown up since the

construction of the railroad. The effect of the railroad thus far has not been so much to increase the products of the country as to facilitate the transportation of its surplus. An increase of capital must necessarily result, and that will be followed by an increase of products.

On Monday morning, July 21st, I took the train for Smyrna about 10 o'clock, and reached my hotel in that city about noon. As my vessel was to set sail at 5 P.M., I had little more than time to call on the consul for my valuables and the letters which had come for me in my absence, and prepare for another voyage by sea.

I had now traversed all of Asia Minor that my limited time and resources would allow, and I had seen the sites of all of the Seven Churches of Asia, except that of Laodice'a. This was so remote from the others that it would have required nearly a week of extra time and of very expensive travel to see it. The Smyrna and Aidin' Railway terminates at Aidin', within 16 miles of it, and this would have been the nearest route by which to reach it. It is east of Aidin', and about 110 miles a little south of east from Ephesus. I learned from the old book of Mr. Arundel, and from conversation with persons who had visited it, that the ancient city is now totally uninhabited. Its ruins cover six or seven hills. Innumerable sarcophagi, sure sign of former wealth, are scattered about its area; it contains the ruins of three theatres, and many sculptured figures have been disinterred by laborers in excavating for building stones to be used in neighboring villages. The river Lycus, a branch of the Meander, flows past it about a mile distant on the north.

I was struck, wherever I went in Asia Minor, with the striking likeness between its natural features and those of Palestine. Its seasons are the same,—a short wet season and a long dry one; its temperature is only a little lower; its vegetation, both natural and cultivated, is almost identical; it is equally stripped of its original forests; and it has in summer the same bare and desolate appearance. It gives constant evidence, too, of having once been, like Palestine, a very rich and splendid country. One would not have to read Greek history, after seeing this country, to know something of what it has been, as he would not have to read the Bible after seeing Palestine to know that it is but the shadow of its former self.

Smyrna is by far the most important city not only on this coast, but in all Asia Minor. It has a population variously estimated from 150,000 to 200,000, of which nearly half are Greeks and Europeans. By far the greater portion of its business is in the hands of these nationalities, though the Turkish bazaar is far superior to that of Damascus, and

inferior to none, perhaps, in the Turkish empire, except that at Constantinople. The city is situated on a flat plain between the harbor and a mountain, which rises in its rear more than 300 feet high. It fills all the space back to the foot of the mountain. Its harbor is completely land-locked. It is a beautiful sheet of water nearly two miles wide, and extending due west for six or eight miles, with a mountain ridge rising from its shores on either side. An island, with a mountainous elevation, stretches across the mouth of the harbor to the west, leaving ample space for the passage of ships, but completely shutting off the westerly winds. The deep water extends up to the quay, and all vessels, except the largest iron steamers, can tie up to the quay for loading and unloading. Many vessels, both large and small, are constantly anchored in the harbor, some are constantly arriving and departing, and the surface of the harbor is always alive with row-boats, lightly built and painted in gay colors.

The most pleasing sight that I witnessed in Smyrna was the gathering of the people on the quay after sunset. The quay is the water street of the city, and it extends along the harbor for fully a mile, with the water only three feet below its outer edge, and an almost continuous row of handsome buildings on the opposite side. It is about 60 feet wide, and it is smoothly paved with flag-stones. As soon as the sun is down every summer evening the people begin to pour out of the sweltering city upon this quay, men, women, and children, from the oldest matron to the youngest child that can walk, all neatly dressed for the occasion, and here they promenade, filling the street from end to end, until nine o'clock. At intervals along the inner side of the street there are open squares in front of cafés, that are filled with small tables and chairs, where the promenaders may take seats if they choose and call for ices, lemonade, candies, cakes, or wine, eat and drink at their leisure, and then join again the moving throng. Several bands of music are stationed at intervals along the way, and policemen are on duty in sufficient numbers to quell the slightest disorder should any occur. I walked out and mingled with that crowd on three different evenings, and I saw not the slightest departure from good manners. There was no hurry nor bustle, no loud talking nor loud laughing, and not the slightest appearance of intoxication. I could but wonder at the fact that the population of a commercial city like this could thus turn out *en masse* on a pleasure excursion, and preserve decorum so perfect. I doubt whether the same could be done in any city of 100,000 people in the United States.

The student of the Bible will recognize some correspondence between

the condition of these seven cities and what was predicted concerning the seven churches which were first planted in them. The fate of a church is not to be confounded with that of the city in which it is located, yet it often occurs, as in some of these instances, that the one shares the fate of the other. The candlestick of Ephesus has been entirely removed out of its place. Smyrna, which was poor in purse but rich in faith, has become rich in purse but poor in faith; the sharp two-edged sword with which Pergamos was threatened has done its work, leaving nothing but the silent stones to tell the story; the Lord came to Sardis as a thief, shattering it into ruins with an earthquake; Philadelphia has been kept, if not "from the hour of temptation," at least from the hour of destruction; and Laodicea, whose ruins attest the riches of which she once boasted, has long since been spewed out of the mouth of the Lord.*

LETTER XXI.

CONSTANTINOPLE AND ATHENS.

ON Monday afternoon, July 21st, I bade farewell to Smyrna, and went on board an Egyptian steamer, bound for Constantinople. The vessel had put out at Smyrna a vast quantity of rice which she had brought from Egypt, and she took on board a cargo of grapes which were now just ripening in Asia Minor and would be most welcome as early fruit in the markets of Constantinople.

Our ship and her crew presented a striking illustration of the class which now reigns in Egypt. She was the property of the Khedive, but she was built in Glasgow, Scotland. Her captain was an Austrian, her chief engineer an Englishman, her doctor a Russian, her steward an Italian, her crew Egyptian Ar'abs, and her passengers a mixed multitude of Turks, Jews, negroes, Italians, Greeks, French, English, Germans, and one American. Noise and confusion were the order of the day. The captain stormed at his officers and crew, and the subordinate officers stormed at one another, and stormed back at the captain. When a group of seamen were at work, moving freight or furling sails, every man was giving orders, and the storming rose to its highest pitch. I was constantly reminded by contrast of the perfect order and discipline which prevailed on the "Pennsylvania."

The chief part of the deck was covered with deck passengers who had with them their own bedding and provisions, and who were a miserably filthy, ragged, and sickly looking crowd. Among them were 180 Turkish soldiers returning from Abyssinia. Their term of service had expired and they were to be discharged at Constantinople. Two officers who were in command of these men had their harem on board, and it was one of the curiosities of the voyage. The women might have been seen by other men than their husbands had they occupied rooms below; so to prevent such a calamity their beds were spread on deck, a piece of sail-cloth about eight feet high was hung around them, and the two jealous husbands stood watching to prevent any man from getting a peep behind the curtain. I felt that they might have spared their pains so far as I was concerned, for unless the women had been fairer to look upon than any of Turkish blood that I had yet seen, I would not have annoyed them much by gazing. But when we cast anchor at Constantinople, and these women were compelled to come out of their hiding-place to go ashore, I was surprised and almost enchanted for a moment at the vision of beauty which one of them presented. She was just tall enough to be graceful; her features were finely cut, her complexion was clear and fair; her soft dark eyes looked steadily but sadly down upon the crowd of noisy boatmen who had gathered with their boats under the side of the ship; her neck was round, gracefully tapered, and as white as alabaster; and the silk robe which enveloped her form was tastefully made and hung gracefully about her person. She was evidently a Circassian of the purest type. A servant, also neatly dressed, stood by her side holding a beautiful babe in her arms. I was now not so much surprised at the jealous care of her stupid husband.

We passed by Mitylene, where Paul's ship cast anchor for a night,* and we spent a few hours in its harbor. The city is a strange aggregation of ancient and modern structures, some of its houses dating back to the days of Paul, and some, but recently erected, presenting all the taste and beauty of a European city. We saw the site of Troas on a slightly elevated shore, with hills of moderate height rising above it to the right and left and in its rear. Only a very small village occupies a part of the space which the city once covered. At 2 P.M., Tuesday, we entered the mouth of the Dardanelles, passing between two large fortifications which guard the entrance with heavy artillery ready for execution. I counted 30 ships under sail and 10 at anchor

* Acts xx. 14.

under bare poles about the mouth of the strait, and before us were three steamers preceding us to Constantinople. At the town of Dardanelles, which we reached in an hour and a half, the strait narrows considerably, and here again are strong earth-



GOLDEN HORN.

works on either side presenting a fearful array of enormous guns pointing toward us, all painted white. As night closed in we were passing Gallipoli, an old-looking town, and when I arose in the morning we were "lying to" in a dense fog in the Sea of Mar'mora. This detained us three or four hours, but at 11 A.M. we were so near the city that a steam-tug met us and towed us into the Golden Horn.

SERAGLIO POINT.

The famous Golden Horn has the appearance of a river entering the Bosphorus from the west near the mouth of the latter. Viewing it from its mouth, it extends westward for two or three miles, with a slight curve northward, and then narrows more rapidly toward the north, pre-

sented much the shape of a cow's horn. It is fed at its farther extremity by a small stream, but its water is chiefly backed water from

the Bosphorus, and it is deep enough for about half a mile from its mouth for the reception of the largest ships. South of it lies the most ancient part of the city, now called Stamboul'; and the eastern extremity of this, occupying the apex of the angle between the Golden Horn and the Bosphorus, is occupied by the old seraglio of the sultan, which is now used as a national museum of antiquities. It is still the most beautiful part of the city, and the most strictly Oriental in its appearance. The northern side of it, viewed from across the Golden Horn, is seen in the cut on the opposite page.

When we anchored in the Golden Horn it was crowded with shipping; the great bridge which spans it just above the anchorage was crowded from end to end with an almost solid mass of human beings crossing from one part of the city to the other; small steam-boats, whose decks were covered with passengers from the suburbs, were coming and going and sounding their whistles; the surface of the harbor not occupied by large vessels was alive with row-boats transporting passengers and baggage to and from the ships, and a babel of loud calls in unknown tongues filled the air around me. It was enough to turn one's head, and it required all the nerve I could command to enable me, alone in the hubbub, to maintain my self-possession. I waited for an English-speaking boatman to address me. Several had tried me in vain in other tongues, when a tall Greek in European dress and wearing a straw hat drew near and spoke in good English. He was a runner for a hotel, and upon his offering, for about two prices, to take me ashore and guide me to an English hotel, I accepted his services and gladly bade the Egyptian ship farewell.

We landed on the pier of Gal'ata (the lower part of the city north of the Golden Horn, a part of which is seen in the preceding cut), and as we passed through the custom-house an officer opened and shut my valise and asked me for *buckshish*'. I answered, "Not a copper." My dragoman begged me to give him something, but I ordered him to move on, and told him I would not be a party to bribery. I could not make him appreciate my reason. He led me up the steep street which climbs the hill of Pe'ra (the upper part of the city), and secured me a room in a very good hotel called the *Hotel d'Angleterre*, English Hotel. It was kept by an old Englishman who has lived in the city a long time, and I met a number of English people, both male and female, at the table. During the afternoon I called on our consul, Mr. Heap, where I found several letters from home, the first I had seen for several weeks; and I made a very pleasant visit to Minister Maynard,

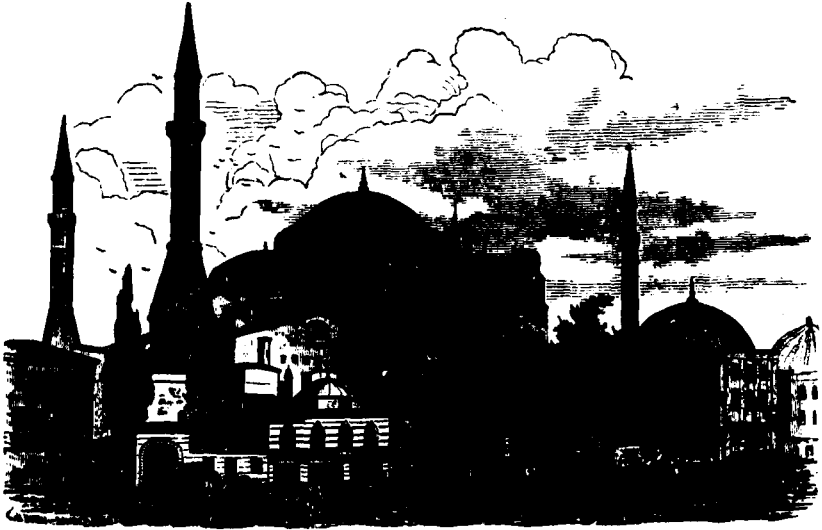
whom I found an agreeable gentleman of very intellectual appearance, and of unaffected elegance of manner.

During the 48 hours which I spent in Constantinople I was on a rush continually. I saw the principal monuments of her antiquity and of her modern splendor. I walked through the principal streets, and rode on horseback through most of those more remote, and along the outer face of the old wall on the land side of Stamboul'. It would require more space than I can here afford to speak of all that I saw, and of the few interesting objects which I do mention I must speak but briefly.

One of my first walks was to the large printing and publishing house of the American mission in Stamboul', where Bibles, newspapers, and religious books of various kinds are printed by thousands of copies in all the languages of the Turkish empire. This is the headquarters of the Turkish missions of the Congregational Church of the United States. A very large boarding-school for girls, situated in Scútari, on the opposite side of the Bosphorus from Stamboul', and a fine college building called Robert College, situated on the European side of the Bosphorus 10 miles above the city, are also the property of the American Congregationalists. All these establishments are in a flourishing condition, and they are doing much to enlighten the people of the city. I learned, however, upon inquiry, that the missionaries make but little headway in the religious enlightenment of either the Mohammedans or the Greek Christians, and that nearly all their converts are from among the Armenians. Of these people there are a vast number—perhaps 200,000—in the city. The entire population of the city and its various suburbs is estimated at about 1,500,000, composed of the following nationalities in the order of their numbers,—Turks, Greeks, Armenians, Jews, French and Italian Catholics, Germans, English.

I visited, of course, the Mosque of St. Sophi'a, a Christian cathedral erected in the time of Constantine, and one of the grandest religious edifices ever constructed. It is impressive, both within and without, by its vast extent and massiveness, and the impression is deepened by the air of antiquity which pervades every part of it. Among the forest of massive columns which support its lofty ceiling and the domes of masonry which rise above it are many columns which were brought from the Temple of Diana at Ephesus. The walls and ceiling are everywhere covered with glass mosaics, which originally presented a vast array of life-like pictures; but the Mohammedans, when they turned the building into a mosque, covered all these with gilt. The gilt has now become dim in places and some of the mosaic pictures

have begun to show through. On one of the piers which support the principal dome there is the print of a bloody hand 20 feet from the floor, said to have been made by the hand of Sultan Mohammed II. as he stood on the bodies of Christians in the church when he first captured Constantinople. The following cut represents an exterior view of this ancient and interesting building, with the Turkish additions grouped around it.



MOSQUE OF ST. SOPHI'A.

The constant contact of Mohammedism in this city with the enlightened Christianity of Europe has had a decided effect upon the pride and bigotry of the Mohammedans. It is impossible for them to see from age to age the superiority of Christian nations, and still retain toward them the feeling of contempt which they exhibit in less favored communities. The change is manifest in small things as well as great; for example, the grand marble mosque in which several of the sultans are buried, including Abdul Aziz, the predecessor of the present sultan, is the only one I visited which I was allowed to enter with my boots on. True, even here it was not allowable that my Christian sole-leather should touch the floor of the mosque, and to prevent this I was provided at the door with a pair of slippers large enough to slip on over my boots. Once in a while as I turned about I would lose one of them, for they had no upper leather at the heel to keep them on,

but the Ar'ab who attended me would quickly give me a hunch with his elbow and motion to me to put it on again. The Mohammedans themselves must always bare their feet on entering sacred inclosures. This is quite a reversal of things from a Christian point of view, for while we bare our heads on entering a holy place but keep our shoes on, they bare their feet and keep their heads covered. In point of antiquity their custom has the advantage, for it will be remembered that when Moses drew near to the burning bush he was told, "Pull off thy shoes from thy feet, for the place whereon thou standest is holy ground."

The Mohammedans are also very scrupulous about another practice in



FEET-WASHING BEFORE PRAYER.

connection with their worship, which is peculiar to themselves. They never enter the mosque to pray, nor do they pray anywhere else, if water is at hand, without first washing their faces, hands, and feet. The favorite method of washing the feet is to have a boy or a servant pour water on them from a vessel. They are never dipped into the water. The above cut is true to life in every particular.

The sultan goes to one of the mosques to pray every Friday about noon, and this furnishes an opportunity for strangers to see him. I took advantage of the opportunity, for I had never seen a crowned head, and the sultan was the sovereign whom I least expected to see of all through whose countries I passed. Three regiments of soldiers were drawn up, one on each side of the street along which he was to pass, and one in a solid mass at the end of the street just beyond the mosque. The sultan came out of his palace gate on a splendid gray horse, surrounded by a dozen or more of his pashas and other chief officers, among whom were Pashas Osman and Hobart, and followed by his body-guard in Oriental uniform. He passed within a few steps of me, so that I saw him very distinctly. He is a small and delicate man with a pale face. He was dressed in a plain suit of black, with a light military cloak of the same color hanging loosely on his shoulders, and he wore on his head the inevitable fez, as did every other man, great and small, in the vast concourse of soldiers and citizens. The sultan's fez was not distinguishable in shape, color, or ornamentation from that of any other officer, soldier, or citizen on the ground. He rode his spirited horse with ease, and when he reached the portico of the mosque he dismounted with the grace of an experienced horseman. As he entered the door of the mosque I heard a loud voice, pitched in a very high key, which seemed to ring through the very sky above us. I asked my guide what it meant, and he said it was the voice of an attendant at the mosque crying out, "Remember that God is greater than thou; and remember that thou must die." It was impressive and appropriate to the occasion.

At sunset on Friday, the 26th, I set sail on the Austrian Lloyd steamer "Hungaria" for Athens. Our ship was one of the regular line making a bi-weekly circuit from Tri-este' by Brin'disi to Alexandria, thence by Port Sâ'id, Joppa, and Beirût' to Constantinople, and thence back by Brin'disi to Tri-este'. She was homeward bound, and was not to touch at Athens, but to transfer passengers and freight bound for that city to a much smaller vessel, which plies semi-weekly between Syra and Athens. Syra is a city with an excellent harbor on the island of the same name in the Archipelago, a little south of east from Athens. It has grown into considerable importance since lines of steamers were established in the Mediterranean, in consequence of having been selected by the different lines which cross the Archipelago as a common place for meeting and transferring passengers and freight. Our ship reached there early Sunday morning, and I immediately went on board the smaller vessel bound for Athens, but she did not sail

until 8.30 P.M. As there was not a soul on board who could speak English, I spent the day in reading and writing, except an hour or two on shore walking up and down the streets of the city. The city is built on the side of a steep hill about 300 feet high. The houses, which are built of yellowish limestone, rise almost like steps one above another, and many of the streets ascend the hill by frequent flights of steps. It is a clean and pretty place, but not intended for the use of vehicles.

On Monday morning, the 28th, we sailed into the famous harbor of Piræus at sunrise. I had already seen and recognized the Acropolis of Athens as we passed the port of Phalærum, and the island and strait of Salamis were at my left hand as we sailed into the harbor. The harbor, which is small but deep and landlocked, was crowded with vessels, and the town of Piræus appeared full of business and activity. In company with a Greek passenger who could speak broken English I took a carriage for Athens, and was surprised to find that our ride of five miles was along a smooth and beautiful turnpike, shaded by a row of trees on either side. A railway, whose trains make the trip every half-hour, runs parallel with the pike, but I preferred the carriage on account of the better view which it afforded of the scenery along the way. As I rode into the city it was curious to see all the signs over the business-houses written in Greek. I had seen many such signs in Smyrna and some in Syra, but here it was universal. Hitherto my conception of Greek had been that of a dead language to be found only in books, and although I knew that the ancient alphabet was still used in Greece, I had not thought of seeing it on the signs. The difference between the ancient and the modern Greek is not so great as is supposed by many, but I soon learned, on attempting to speak such Greek words as I could command, that I would have to go to school again for the purpose of restudying the pronunciation and selection of words before I could converse with a modern Greek.

I took a room in the Hotel Great Britain, where there was one clerk who could speak English. The hotel fronts a beautiful little park of a few acres, and my window, which was on the side of the building, opened on the grounds and palace of the king of Greece. The hotel and a great many other new houses in the city appeared to be built of a most beautiful marble, but as I could see no joints between the blocks of marble I suspected that my eye deceived me, so I put my hand on the wall and it felt like marble; but I was told that it is a cement made of pulverized marble intermixed with some other substances and used as an outside coating on a plastered wall. The wall is first built of

common unhewn stones, a heavy coating of common plaster is put on, and then it receives a finish of this marble-cement, which is impervious to water and as smooth as a polished marble slab. In a few years the newer portion of Athens will have the appearance of a city built of marble, and then, with its wide streets, which are already set with a row of shade-trees on either side, it will be a copy of Paris on a small scale.

As soon as I had eaten my breakfast I started out alone, determined to see how well I could make my way in Athens without a guide, and I directed my course at once toward Mars Hill, the most interesting object to me in all Greece. The Acropolis, which rises in the southwestern part of the city high above all the houses, being 300 feet high, was my guide, for I knew that Mars Hill was near its western extremity. I found it without difficulty, and approached it from its northern side.



MARS HILL.

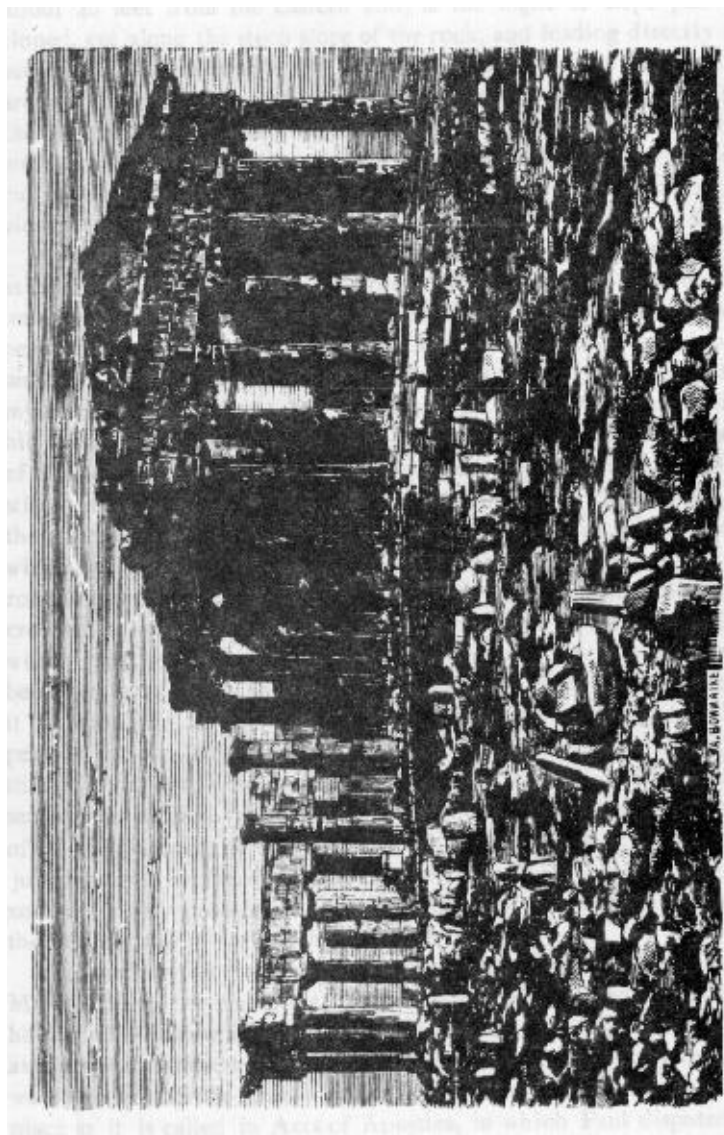
Climbing the saddle of rock which connects it with the Acropolis, and passing around to its southern side, I looked for the steps by which it has ever been ascended, and there they were. The hill is a rough mass of naked rock, a coarse, reddish marble, which rises abruptly from the sloping surface on its southern side 30 feet high, and on its northern side about 40 feet. On the east it drops down with a perpendicular face about 35 feet high, but toward the west it descends by a gradual slope about 200 yards long into a narrow valley. On the southern side, and

about 40 feet from the eastern end, is the flight of steps just mentioned, cut along the steep slope of the rock, and leading directly to its summit. The stairway is $6\frac{1}{2}$ feet wide, and 16 of the original steps are still traceable, some of them almost perfect. From the ground to the first of these about 5 steps have been broken away, so that the entire number of steps was originally not less than 21. The preceding cut is a very fair representation of this dark and rough mass of rock, viewed from its southern side.

It had been my intention to climb this hill, stand in the very spot, as near as I could determine it, where Paul stood, seat before me by imagination the philosophers who constituted his audience, and repeat to them from the seventeenth of Acts that wonderful speech on the unknown God which I memorized many years ago. But when I found myself actually climbing the very steps by which Paul ascended this hill 1800 years ago, and when I stood on the summit within a few feet of the spot on which he must have stood, my heart was too deeply stirred for utterance. I stood awhile trembling with emotion, and then sat down and wept. I had visited no spot in all my journey which impressed me more deeply. I sat there for hours studying the surrounding scenery and meditating upon the events whose remembrance crowded upon me. The top of the hill is about 90 feet across in the widest part, and a considerable space near the top of the steps has been cut away about 20 inches deep, leaving a kind of bench around it on three sides as if it were intended for seats. But the bench appears to me too irregular in height and shape to have been intended for this purpose, and I think that any one who was not looking out for seats would suppose that it was formed incidentally by quarrying blocks of building stones. I suppose that the original seats occupied by the judges who held their court on this hill have long since disappeared; and it is highly probable that in the course of ages a large portion of the original top of the hill has been cut away.

The modern city of Athens lies entirely north and northeast of Mars Hill and the Acropolis; the older part of the town, with its low houses and narrow streets, near by, and the new city, with its broad avenues and handsome buildings, in the distance. The ancient Athens was situated chiefly south of these hills, and the Agora, the market-place as it is called in Acts of Apostles, in which Paul disputed with the Greeks before he was invited to the top of Mars Hill, lies immediately south of the hill.

As I sat on Mars Hill I could see distinctly, on lower ground, and about 300 yards to the southwest, the celebrated Pnyx, a semicircular



THE PARTHENON.

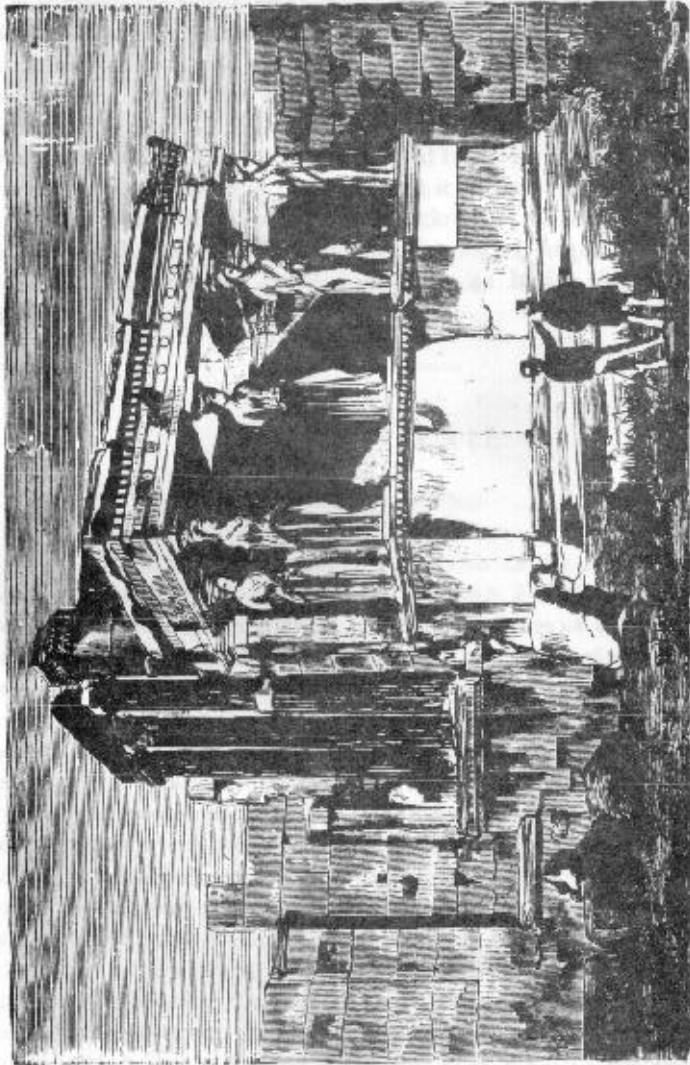
space in the open air where the Athenians used to assemble to hear the speeches of their great orators. The space was made level by cutting a broad bench on the hill-side, and where the cutting in the rock was made, a platform of the natural rock, 10 feet high and 9 feet by 11 on top, was left projecting into the semicircular space like the platform of a modern pulpit. On this rock pulpit, called the *Beema* by the Greeks, which had steps to ascend it on the right and the left, Demosthenes and the other orators stood while they thundered their eloquence in the ears of the people. When I stood there and looked out on the semicircular area which accommodated an audience of 7000 people, a strong north wind was blowing in my face, and I did not wonder that Demosthenes felt the need of strengthening his voice by practicing on the seashore where the surf was rolling in, so that he might be able to make himself heard in this auditorium. It was interesting to stand on his pulpit and look up to Paul's, or on Paul's and look down upon his, while I mentally traced the contrast between the greatest of heathen and the greatest of Christian orators.

The very highest spot on the summit of the Acropolis was crowned with the most famous of all temples of Greece, the Parthenon, so called because it was dedicated to Minerva, the virgin goddess of Athens. It is the most perfect model of the Doric style of architecture ever erected, and I never knew how to appreciate the massive simplicity of that style until I walked around and around this temple and gazed long upon it. I had seen many buildings before which I thought grand, but since taking this temple into my mind I fail to find enjoyment in seeing any of the great structures of Europe or America which sacrifice simplicity and proportion to ornamentation. My taste in architecture was revolutionized in the half-day that I spent on the Acropolis. Our cut presents a correct outline of this temple, but it fails, as any picture but a masterpiece of art must fail, to convey a conception of its grandeur.

The Parthenon is only 208 feet long by 101 in width, and 66 in height. Its columns are fluted, and they are six and a half feet in diameter. The marble of the entire structure, once a pure white, is now brown from age and exposure to winter rains. The broken part toward the western end was prostrated by a shell thrown into it in 1687, when Athens was besieged by the Venetians. The temple was used as a Christian church from the sixth century to the time of the Turkish conquest in the fifteenth century, when it was changed into a mosque; but since its injury by the Venetian shell it has been kept, as it should have been from the beginning, as a mere specimen of ancient art.

There are many other temples, great and small, at Athens, the greatest an enormous temple of Jupiter, which stood on the plain east of the foot of the Acropolis. The temple of Theseus, the best preserved of all the Greek temples, stands about a quarter of a mile northwest of the Acropolis. But the most pleasing and interesting of them all, and the one most revered among the ancient Greeks, is the Erechtheum, or Temple of Erechtheus, which stands on the Acropolis a few steps north of the Parthenon. In striking contrast with the massive simplicity and grandeur of the Parthenon, this temple is small, graceful, and a model specimen of the Ionic order of architecture. These two older orders of Greek art were never presented in more appropriate forms than in these two temples, and the contrast between them could not be seen to better advantage than in two buildings so near each other. There is an airy grace and beauty about the ornamentation of the Erechtheum that can be seen nowhere else; but that which chiefly characterizes it is a porch on its southern side, called the Porch of the Caryatides. It is a simple portico, whose floor is about eight feet from the ground, and whose flat roof is supported by six columns in the form of exquisitely carved female figures. Some of the figures have been mutilated, and their broken parts have been restored. One is entirely new, but it is carved after the original model. The chief part of the temple is in ruins, but enough of it is left to show its original beauty.

I will say nothing more of the antiquities of Athens, lest I occupy more space with this city than I should; but I cannot pass without mention a most gratifying evidence of its rejuvenation and of its promise of future greatness. It has a university, established and supported by the state, embracing in its courses of study the classics, the sciences, theology, and medicine, employing 24 professors, and annually attended by 1200 students. The students are gathered from all the communities of the Turkish Empire in which the Greek language and religion are known, and they are bearing the influences of modern enlightenment wherever they go. Thus Athens is again becoming, to a large portion of the world around her, what she once was, an educational centre. Nor does the new Athens altogether neglect the art for which her ancient citizens were so famous. Close by the side of the university buildings stands one of the most beautiful little marble structures on the face of the earth, constructed after the model of the Propylæa of the Acropolis. Although not quite completed, it has already cost \$1,000,000, and it is to be an academy of fine arts. It is the munificent gift to the state of a single Greek merchant who



THE ERECHEIUM: PORCH OF THE CARVATIDES.

resides at Vienna, where he has made his fortune, and who seeks to restore the ancient glory of his native city.

After spending two days in Athens, during which I saw nearly all of its objects of interest, both ancient and modern, I was taken sick with what is called the Greek fever, which is often fatal to strangers. I had fever continuously for two days, but my physician, an intelligent and handsome young Greek who could speak some English, pronounced it an ephemeral attack, and said I would soon be well if I would immediately go to sea. I followed his advice by taking the first steamer which sailed for Venice. I had intended to cross over to Corinth and see much more of Greece, but I thought it better to forego that privilege rather than run the risk of fatal sickness. With a tottering step I made out to leave the hotel on the morning of August 1st. I rode to Piræus on the train, and embarked on an Italian ship bound for Venice.

LETTER XXII.

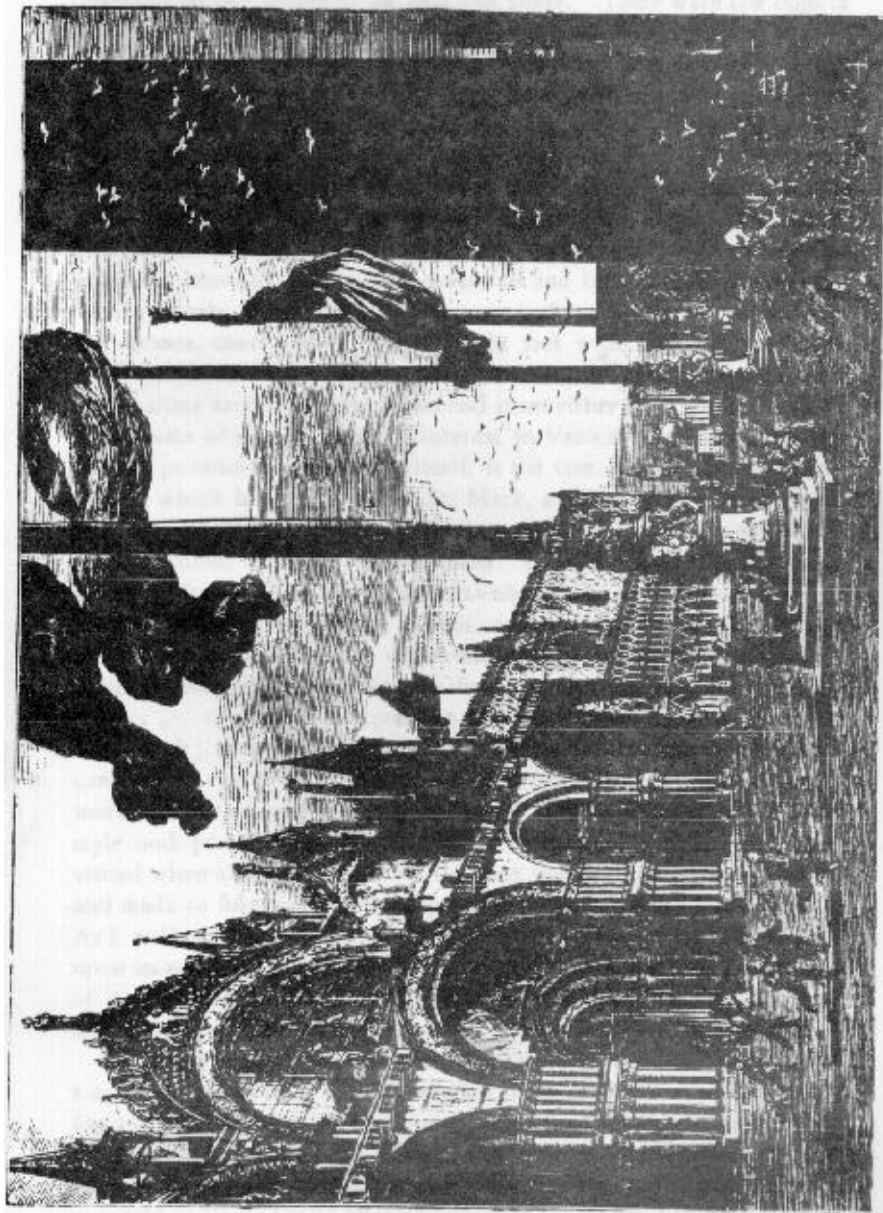
HOMEWARD BOUND.

WHEN I left Athens my journeying in Lands of the Bible was at an end, for Mars Hill was the last spot on which I trod that was made sacred by the feet of an Apostle. The other places of interest that I visited, and of which I have yet to speak very briefly, were seen merely in passing as I journeyed toward my Western home.

During the voyage of six days around to Venice, one of which was spent in the harbor of Brindisi delivering and receiving freight, and one in that of Bari, an ancient town higher up the Italian coast, I gradually recovered my strength. The voyage was delightful. The Adriatic, over which we sailed, was most of the way as smooth as a mirror; we felt no breeze except the gentle current produced by the ship's motion; our meals were spread upon tables on the deck with an awning above us to protect us from the heat of the sun; the air was delightfully cool at night, and the round moon with its clear silvery light threw a peculiar charm over mountains, islands, passing vessels, and gleaming waters. At first I knew not that a soul on board could speak English, but as I stood at the rail after nightfall watching the rising moon, and the long stream of glimmering light which reflected from the broken water in the vessel's wake, I ventured a remark on the

beauty of the scene to a young girl who stood near me, and she answered me in plain English. Her features, her dark eyes, and her black hair all proclaimed her a Greek, and I was curious to know how she had learned English so correctly. My inquiries led to an acquaintance with her father's family, all of whom, to the number of eight, were on board. The old gentleman was a Greek merchant, named Empedocles, who had lived in London, where he and all his family had become acquainted with the English language and habits, and they were now on a summer excursion to some of the mountain lakes of Northern Italy. They contributed much by their pleasant conversation and gentle manners to my enjoyment of the voyage, and when they landed at Ancona I was quite lost for want of a single person on board with whom I could converse.

Venice, it will be remembered, is situated on a multitude of small islands in the sea, the mainland being at least two miles distant at the nearest point. As we approached the city, she seemed to be seated upon the water; for the walls of the houses rise up out of the water, having their foundations beneath the surface. Our huge iron steamer sailed into Main Street as it were, and tied to a buoy with the Doges' palace on the right-hand side of the street and one of the famous churches of Venice on the left. This main street is the Grand Canal, which passes by a serpentine course entirely through the city. It has an average width of about 200 feet, and it is two miles long. It swarms continually by day and by night with gondolas, as the principal streets in other cities do with omnibuses, street cars, and carriages. Other canals, usually not more than 10 or 12 feet wide, branch out from this in every direction, and wind through all parts of the city, passing the front door of almost every dwelling. In leaving home the people step from their door-sill into the gondola, and from the gondola upon the door-sill of the house which they enter. When our ship had come to rest I descended with a group of the passengers into a gondola, and called to the gondolier the name of the hotel which I had chosen, the Hotel Victoria. Silently we glided along between the high walls of buildings, meeting other gondolas, turning sharp corners, passing men and boys swimming in the canals and teaching little children to swim, until the gondolier called out "Hotel Victoria," and I found myself at the hotel door, into which I entered at a single step. Here I found elegant apartments, and every comfort that heart could wish. Quite a number of English and American tourists were among the guests, though none with whom I was inclined to seek an especial acquaintance. As in Athens, I felt like enjoying the strange scenes about me alone,



CHURCH OF ST. MARK, AND PALACE OF THE DOGES.

without the task of talking to new acquaintances, or the nuisance of listening to the gabble of an officious guide. There were few objects which I cared to see, and I knew where to find these.

Venice is the most silent city in the world. There is not a wheeled vehicle within its limits, and one hears no sound but the hum of human voices, the tread of human feet, and the ringing of church-bells. Not a horse, nor a cow, nor a quadruped of any kind is to be found in the city, and many of the children grow up without having seen a horse, while the more fortunate boys and girls take a gondola ride on holidays to see some ponies which are kept as a show on one of the suburban islands. While transportation and travel are chiefly by way of the canals, all the islands are traversed by narrow alleys between the houses, usually from four to eight feet wide, and the canals are crossed, where these alleys strike them, on bridges consisting of a single stone arch with steps to ascend it on either side.

The one object of supreme interest in Venice, after beholding the strange peculiarity of the city itself, is the vast pile of buildings one end of which is the Church of St. Mark, and the other the Palace of the Doges. The former is one of the wonders of the religious world. "In no other building in the world" (says the author of "Cook's Northern Italy") "has there been lavished so costly material as in the composition of this church; domes, columns (500 of marble on the outside), statues, mosaics, wondrous arches, altogether make up a building that might be mistaken for an architectural museum of all ages. . . . It would be impossible to describe the mosaics which fill the church; they are more brilliant and diversified and extensive than can be seen elsewhere; nor can we refer particularly to the wonderful marbles from all nations, executed in all ages, and representing every style and period of art." Every country which the fleet of Venice visited when she was mistress of the seas was laid under contribution, and made to furnish its richest gems of art to embellish this building. As I walked slowly through it, pausing at almost every step to gaze upon its opening grandeur, and trying to form a distinct conception of it as a whole, I found myself awed into weakness, and incapable of an attempt to describe it.

Tradition relates that the evangelist Mark died in Alexandria, and was buried there in a church founded by himself, but that in the year 829 two merchants of Venice got possession of his bones and brought them to their native city. From that time Mark became the patron saint of Venice; this church was built in his honor, and his bones are now said to lie under its altar.

In front of the church is the celebrated Piazza, an open space nearly 200 yards long, about 90 yards wide at the end near the church, and about 60 wide at the farther end. This is surrounded on three sides by a continuous palace, the lower story of which is now devoted to shops in which the richest articles of traffic are exposed for sale, and along whose front there is a continuous arcade with a wide pavement between the piers of the arches and the doors of the shops. No handsomer shops and none with a richer display of goods can be seen even in Paris.

Near the church end of the Piazza is the Campanile, or bell-tower of the church. It is built of brick, and is nearly 40 feet square and more than 300 feet high. It is ascended not by steps, but by a succession of inclined planes in its interior; and from its summit one looks down upon the entire city with its canals and islands and churches and palaces, and the circumambient sea, and the distant mountains of Italy. Few more pleasing prospects are to be seen in the world.

A multitude of tame pigeons find homes in the numberless recesses about the walls and roof of the church, and a decree of the Venetian Senate was long ago issued that they should be daily fed at public expense. The cause of this singular decree is now so little known that it is the subject of conflicting theories; but the pigeons are still fed at two o'clock every day, and they fly down upon the pavement of the Piazza punctually at the hour. The cut on the opposite page presents a view of part of the Piazza, with the front of the church and of the Doges' Palace on the left, the lower part of the Campanile on the right, and the pigeons receiving their daily food.

The four figures of horses which are seen in the cut over the central portal are made entirely of copper, and were once covered with gold. They are of colossal size, and they weigh about two tons each. Their origin is in dispute, but they can be traced with certainty back to Constantine, who sent them from Rome to Constantinople. When the Venetians conquered the East they brought them to Venice. Napoleon seized them in 1797 and sent them by overland conveyance to Paris; but after his final downfall, in 1815, they were restored again to Venice. Notwithstanding the fact that they are made of metal, they have traveled more extensively than most other horses.

The Palace of the Doges, the ancient rulers of Venice, adjoins the church on its southern side and extends thence to the Grand Canal. It is built around an open quadrangle in the interior, with open galleries filled with statuary on all sides of the quadrangle. The building is now a national museum of art, and it contains one of the



THE BRIDGE OF SIGHS.

finest collections of paintings in Europe. At the eastern end of the great Council Chamber, an immense hall whose walls are entirely covered with fine paintings, is the largest picture ever painted on canvas. It covers almost one entire end of the great hall, and is 84 feet long by 34 in width. It is called *The Glory of Paradise*; and while nearly all the other pictures in that gallery have faded from my memory, this one remains indelibly impressed upon it. It represents Jesus seated high upon his throne near the middle of the canvas, while around him and high above is a countless multitude of angels extending so far away that those most remote seem lost in the dim distance. To the right and left of these, covering all the remainder of the immense canvas, are multitudes of human beings of all classes, conditions, and nationalities,—kings, princes, priests, gray-haired sires, venerable matrons, young men and maidens, and many little children,—all with expressions of unspeakable happiness stamped on every brow, and all resting in attitudes of perfect repose. I gazed long and tearfully upon the blissful scene, until I almost felt myself transported from earth to heaven. No other painting, among the acres of them which I saw in various European galleries, made such an impression on my mind.

Immediately east of the palace, across a narrow canal which passes on that side, is the prison in which criminals were formerly confined. They were brought into the palace across a bridge which spans the canal on a level with the second story of the palace, and which was closed in like a room, to prevent persons below from seeing the prisoners as they passed. This is the structure which has become immortalized under the name of "*The Bridge of Sighs*," simply through Byron's mention of it in the opening stanza of his description of Venice:

"I stood in Venice, on the Bridge of Sighs,—
A palace and a prison on each hand.
I saw from out the waves her structures rise,
As from the stroke of the enchanter's wand."

The building on the left in the cut is the palace, that on the right the prison. Two gondolas, correctly represented, lie in the canal, and the low bridge in the distance is one of the foot-bridges which furnish crossings for the narrow streets. This canal is a fair specimen of all. The entire number of canals in the city is 146, and they are crossed by 400 bridges. The population of the city is now about 130,000.

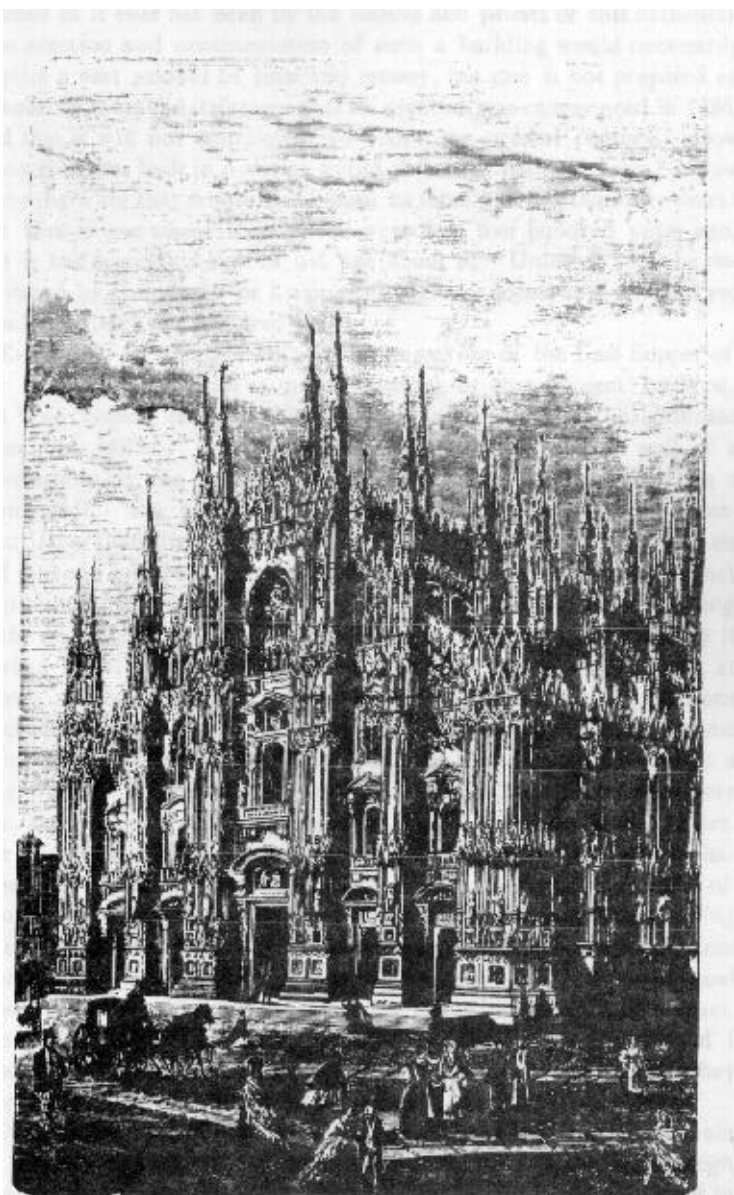
On Thursday, August 7th, I left Venice on the one o'clock train for Mil'an. The railway-track runs on piles from the city to the mainland, and as there is but little tide in the Mediterranean these piles are driven

down till the track is but a few feet above the level of the water. It was curious to look out at the windows on both sides of the car and see the water so close that the train appeared to be running on its surface. I reached Mil'an at eleven p.m., and was taken to one of the most elegant hotels I had seen in my travels. It had a peculiarity which pleased me above all other European hotels. Notices were posted in the rooms requesting the guests of the house to pay nothing to servants, and to report to the clerk any servant who should ask for anything. Nearly everywhere else the traveler has to run the gauntlet of all the servants who have had a chance to serve him in any capacity. They frequently form a double line at the hotel door as he is about to leave, and every one expects a franc or more. Frequently these extortions are most excessive where the regular bill is most extravagant. I commend to the traveling public the "Hotel Milan."

I stopped at Mil'an chiefly to see two objects of absorbing interest, her cathedral and her wonderful picture of the Last Supper. I rode about the city and found it a rich and beautiful place, but I spent most of my time with the two objects just named.

The Cathedral of Mil'an is the largest and most magnificent Gothic structure in the world. From its foundation to the top of its spire, which is 355 feet high, it is built of marble. Its floor is a mosaic pavement in red, blue, and white marble, and its roof is laid with enormous slabs of marble three inches thick, the courses of which lap upon one another like shingles. It bristles outside with a forest of spires, every one of which is surmounted by a statue. There are statues on the exterior of the building, including those of prophets, apostles, priests, nuns, and angels, to the enormous number of *three thousand*, and there are unoccupied places provided in the design for *fifteen hundred* more. The very excellent cut of the front of the building, on the opposite page, will convey a better conception of its appearance than any possible description.

The entire length of the structure is 486 feet. The width of the main body of it is 252, while that of the transept at the rear is 288 feet. Its interior height, from the floor to the crown of the vaulting, is 153 feet. Within, one is lost in wonder and admiration as he gazes upon the forest of pillars, looks up into the dim and lofty vaults which they support, surveys the vast distances which spread out before him in the dim light, and catches glimpses of the marble statues that stand in solemn silence around the walls. Many objects of interest attract attention as we walk slowly about the vast area, not the least surprising of which is the marble baptistry, in which immersion is still per-



THE CATHEDRAL AT MILAN

formed as it ever has been by the bishop and priests of this cathedral. The erection and ornamentation of such a building would necessarily require a vast amount of time and money, but one is not prepared on beholding it for the statement that its erection was commenced in 1386, and that it was not completed till within the present century. How many churches built in America would stand five hundred years? How many there are that crumble and must be rebuilt in less than fifty years! Yet here is one whose foundations were laid five hundred years ago, and it has scarcely a sign of old age about it. Unless it shall be demolished by gunpowder or by an earthquake, it seems as if it would yet stand five times five hundred years.

Everybody in America has seen an engraving of the Last Supper of our Lord, copied from a great painting of that subject by West. But West copied from an old fresco in a very old and insignificant church in Mil'an. It is painted on an old wall, the end wall of a room adjoining the church which was once used by the priests as a dining-hall. The painting is 28 feet long, and the figures are somewhat larger than life. The wall on which it was painted is much broken and picked; but the figures, notwithstanding this injury, seem instinct with thought and feeling, and appear almost like living forms standing in the rear of the roughened surface. The moment represented by it is when Jesus had declared that one should betray him, and John, at Peter's request, was about to ask Jesus who it was. The distinctions of character displayed in the twelve faces, while all were at the same moment moved by a common impulse, are truly marvelous. I sat a long time, as others did who were present, studying in silence every face, and realizing the scene itself as I had never realized it before. The incomparable excellence of the work was the more deeply impressed on my mind by the circumstance that there were six copies of it in the room, all evidently the work of good artists, and all standing on their easels to be sold to visitors; yet not one of them had the true expression of a single face in the original. When I saw this my soul bowed in profound reverence before the genius of Leonardo da Vinci, who painted the original more than four hundred years ago, and I honored the Milanese for the statue of their great artist which they have recently erected in one of their public squares.

On the afternoon of Friday, August 8th, I took the four o'clock train for Paris *via* Turin and the Mount Cenis tunnel. The ride through Lombardy and into Piedmont was hot and dusty, but it presented to view a rich, beautiful, and highly cultivated country. Among the agricultural products on the wayside, I was surprised to see many fields

of Indian corn, some of which would not have done discredit to a blue-grass farm in Kentucky.

During the entire afternoon I was sweltering in a linen suit; but when the train had climbed for a few hours up the steep grades of the Alps, I became so chilled that I was compelled to make a change of clothing. Fortunately there were no ladies in our compartment, so after asking two Germans, my only companions, to excuse me, I deliberately made the change. Later in the night, having made a change of cars, I found myself by the side of a lady whom I took to be either a French lady or an Italian. There were several other persons in the compartment, who conversed in foreign tongues, while I sat as dumb as if I had no tongue at all. At last, after about two hours, I ventured a remark to the lady, and she answered promptly in plain English. I found that she was an American, and about as anxious for some one to talk to as I was.

We ran through Southern France on the 9th of August, and I was surprised to find the farmers in the midst of their harvest. I had seen the beginning of harvest in the Valley of the Jordan as far back as the 20th of April; I had seen it in progress on the Lebanon Mountains on the 2d of July; and now I saw it again on the 9th of August in sunny France,—three months and a half of harvest time.

I reached Paris on Saturday at five P.M., having run thither in 25 hours from Milan, and I remained there until the afternoon of the following Wednesday, when I left for London, and reached the latter city at midnight. I had unexpectedly overtaken Frank in Paris; and Brother Taylor, who had made a short visit to Scotland, rejoined me in London. Brother Earl had already reached his home in Southampton.

After spending two days in London, during which I had visited the Tower, St. Paul's Cathedral, Westminster Abbey, and the British Museum, I was again taken sick and confined for the next four days. I had just finished examining the Alexandrian Manuscript, a Greek copy of the Bible written in the fifth century, the most interesting object to me among all the countless wonders of that vast museum, when I felt the approach of an ague and returned to my hotel. A doctor was called in, and quinine was of course the principal remedy; but in utter contempt for my American gelatine-coated quinine pills, the cruel man insisted on pouring down my throat the bitter stuff in solution, its very bitterest form, and my stomach was tormented with the remedy as much as my head and back were with the disease. The English are slow to accept any improvement which originates in America.

As the steamer "Indiana," on which I had engaged passage for Philadelphia, was to sail on August 19th, I was constrained to leave London as soon as I could leave my room. I was disappointed in not seeing more of its wonders, and in not seeing some friends on whom I had promised to call in other cities of England.

Our homeward voyage across the Atlantic was void of incidents worthy of particular mention. I reached Lexington in a cold rain on the evening of September 2d, just six months after my departure. A missionary convention of my brethren in the State of Kentucky was in session. I first repaired with my wife and eldest son, who met me at the depot, to my own house, where greetings were exchanged such as are known only to the sacred circle of home after a long and perilous separation. Then for the first time I broke to my weeping wife and children the news of my almost fatal disaster in the Mediterranean Sea. I am sure that when we bowed around the family altar that night, our hearts drew a little nearer to God and to one another than ever before. The next day, when I appeared among the multitude of my fellow-laborers in the gospel, related to them the hitherto untold perils of my journey, and received their tearful congratulations, I was reminded again of the parting scene in that same house six months before, and I could scarcely decide which was the more painful and tearful, the parting or the meeting. Our holiest joys and our deepest sorrows, while tabernacling in the flesh, are much alike in the strain which they make upon our hearts.

May I close this, my last letter, by expressing the wish that every reader who has followed me in my journey to the earthly Canaan may also journey with me and I with him to that upper and better Canaan of which this is but a feeble type?

APPENDIX.

DR. VARTAN'S OBSERVATIONS AT NAZARETH.

1869-1870.

Monthly Mean Temperature.

	Max.	Min.
July.....	88.02°	68.76°
August.....	91.11	69.36
September.....	88.04	66.45
October.....	87.07	64.33
November.....	71.42	55.87
December.....	63.78	48.82
January.....	64.07	48.41
February.....	66.37	45.86
March.....	68.47	51.57
April.....	67.40	48.26
May.....	89.63	65.73
June.....	89.10	63.87

Annual Mean Temperature.

Max.	Min.
78.12°	57.94°

Annual Range.

Max. Min.
104.40°, May. 36.5°, February.
Annual amount of rain, 16.23 inches.
Rain from October till April.

1870-1871.

Monthly Mean Temperature.

	Max.	Min.
July.....	90.28°	67.93°
August.....	88.48	67.96
September.....	85.50	65.52
October.....	68.37	60.73
November.....	76.04	59.73
December.....	65.19	51.87
January.....	62.58	48.10
February.....	59.29	43.40
March.....	62.67	48.11
April.....	75.09	53.37
May.....	83.57	58.30
June.....	55.08	62.29

Annual Mean Temperature.

Max.	Min.
75.17°	57.27°

Annual Range.

Max. Min.
107.2°, May. 33°, February.
Annual amount of rain, 22.03 inches.
Rain from October till May.

1871-1872.

Monthly Mean Temperature.

	Max.	Min.
July.....	90.03°	65.19°
August.....	86.52	68.74
September.....	85.03	64.45
October.....	82.09	63.19
November.....	76.97	59.90
December.....	60.00	50.06
January.....	58.65	44.55
February.....	58.78	44.51
March.....	68.56	51.00
April.....	72.82	52.32
May.....	80.31	50.92
June.....	83.51	65.62

Annual Mean Temperature.

Max.	Min.
75.27°	56.70°

Annual Range.

Max. Min.
100.7°, June. 39°, February.
Annual amount of rain, 26.87 inches.
Rain from September till May.

1872-1873.

Monthly Mean Temperature.

	Max.	Min.
July.....	87.51°	65.53°
August.....	88.72	67.53
September.....	89.17	67.30
October.....	83.29	63.63
November.....	74.35	58.12
December.....	63.98	50.19
January.....	65.28	45.70
February.....	65.62	47.40
March.....	69.30	51.00
April.....	81.37	56.75
May.....	88.11	63.59
June.....	84.12	62.73

Annual Mean Temperature.

Max. Min.
78.65° 58.29°

Annual Range.

Max. Min.
108.3°, May. 34.9°, February.
Annual amount of rain, 14.74 inches.
Rain from October till May.

1873-1874.

Monthly Mean Temperature.

	Max.	Min.
July	90.36°	60.00°
August	92.06	67.50
September	87.80	65.69
October	86.89	63.90
November	74.33	57.62
December	60.67	46.12
January	55.76	41.59
February	56.39	41.55
March	57.66	41.56
April	75.83	54.00
May	82.98	60.91
June	86.32	62.56

Annual Mean Temperature.

Max. Min.
74.75° 55.75°

Annual Range.

Max. Min.
105°, May. 33°, February.
Annual amount of rain, 33.425 inches.
Rain from October till April.

1874-1875.

Monthly Mean Temperature.

	Max.	Min.
July	89.66°	66.38°
August	89.88	68.04
September	87.99	65.59
October	84.62	61.81
November	77.00	58.84
December	67.08	50.16
January	55.48	41.05
February	61.28	45.48
March	62.07	45.55
April	67.19	49.83
May	77.41	54.93
June	86.27	64.20

Annual Mean Temperature.

Max. Min.
75.49° 55.99°

Annual Range.

Max. Min.
97.2°, May. 26.8°, January.
Annual amount of rain, 30.45 inches.
Rain from October till May.

1875-1876.

Monthly Mean Temperature.

	Max.	Min.
July	89.84°	66.68°
August	88.88	66.26
September	84.13	61.93
October	66.15	61.47
November	72.65	53.16
December	62.90	45.14
January	57.11	40.46
February	62.95	44.76
March	72.54	51.87
April	79.28	56.33
May	86.35	62.25
June	84.56	63.75

Annual Mean Temperature.

Max. Min.
77.27° 56.17°

Annual Range.

Max. Min.
106°, May. 32.5°, January.
Annual amount of rain, 15.98 inches.
Rain from November till May.

1876-1877.

Monthly Mean Temperature.

	Max.	Min.
July	88.50°	65.33°
August	89.80	66.77
September	90.15	66.51
October	86.82	62.33
November	72.17	55.04
December	68.94	50.98
January	62.26	43.64
February	59.55	45.47
March	70.18	50.14
April	78.46	55.24
May	85.31	59.61
June	87.30	63.66

Annual Mean Temperature.

Max. Min.
76.78° 57.06°

Annual Range.

Max. Min.
103°, May. 38°, February.
Annual amount of rain, 29.305 inches.
Rain from October till May.

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